RESEARCH EDITION

TEXT AND TRANSLATION

SELECTED TEXTUAL AND TRANSLATION

COMPARISONS

REFERENCE VOLUME

BOOK 16 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

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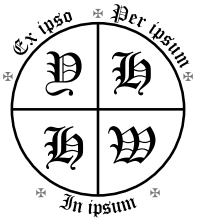
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Corpus compilation, structure and editing
Priest Sergey Koudy

THE THIRTEENTH DISCIPLE PROJECT
BOOK 16 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked ‘this volume’.

1. The Sayings of Jesus, Volume I: Matthew and Mark — Jesus’ sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.

2. The Sayings of Jesus, Volume II: Luke and John — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.

3. The Sayings of Jesus, Volume III: The Gospel of Thomas — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.

4. The Gospel According to Matthew: Text · Word · Meaning — The complete Gospel, chapters 1–28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

5. The Gospel According to Mark: Text · Word · Meaning — The complete Gospel, chapters 1–16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.

6. The Gospel According to Luke: Text · Word · Meaning — The complete Gospel, chapters 1–24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

7. The Gospel According to John: Text · Word · Meaning — The complete Gospel, chapters 1–21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53–8:11.

8. The Acts of the Apostles: Text · Word · Meaning — The complete book, chapters 1–28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

13. The Catholic Epistles: Text · Word · Meaning — James, 1 and 2 Peter, 1, 2 and 3 John, and Jude: seven complete books with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings (this volume) — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

Text and Translation

Volume XVI · 678 selected comparisons · Canonical texts and Thomas

This complete reading collection gathers the selected canonical comparisons and the ten closing comparisons from the Gospel of Thomas. Notes discuss textual readings, translation choices, context, and the limits of each parallel. Five canonical positions carry explicit absence notices instead of invented verse text.

This volume contains 678 selected comparisons. The selection is not a complete catalogue of textual variants.

Canonical source: SBL Greek New Testament, © 2010 SBL and Logos Bible Software, CC BY 4.0. Thomas: Coptic Scriptorium, edited by Paul C. Dilley, version 6.2.0, CC BY 4.0. Antinoou font © Michael Everson and IACS, embedded unchanged. Additional sources and reading limits appear on individual passages.

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Reading these comparisons

GREEK AND COPTIC SOURCES

The canonical comparisons preserve the adopted SBL Greek New Testament, ordered glosses, close English, and fluent English. The final ten Thomas comparisons preserve both diplomatic and normalized Coptic, ordered glosses, and two continuous English layers. Their source languages and counts remain distinct.

READING THE LAYERS

Glosses preserve source word order. The close English makes grammar and repeated terms visible; the fluent English uses contemporary expression. PDF interlinears pair words with glosses. The editable document gives the same ordered gloss sequence. Editorial brackets remain visible.

TEXT AND INTERPRETATION

Canonical notes distinguish differences in Greek readings from English expression and compare brief KJV excerpts. The Thomas section distinguishes partial parallels, thematic associations, and fragmentary Greek witnesses. Its canonical quotations use the English translations in this series; there is no KJV Thomas text.

SPEECH AND CONTEXT

Burgundy marks speech attributed to Jesus within each text. Narration and other speakers remain uncolored. A sentence may continue beyond a selected verse. Local notes explain uncertain speaker boundaries and other interpretive limits; the color is not a historical-authenticity judgment.

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XVI-CMP-0001 / Matthew 4:10

The commands to the tempter

Adopted SBLGNT Greek and ordered glosses.

τότε	λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ὕπαγε,	Σατανᾶ·	γέγραπται	γάρ·	Κύριον
then	says	to him	[art.]	Jesus	go away	Satan	it is written	for	[the] Lord

τὸν	θεόν	σου	προσκυνήσεις	καὶ	αὐτῷ	μόνῳ	λατρεύσεις.
the	God	of you	you shall worship	and	him	alone	you shall serve

CLOSE ENGLISH

Then Jesus says to him, “Go away, Satan! For it is written: ‘You shall worship the Lord your God, and you shall serve him alone.’”

FLUENT ENGLISH

Then Jesus said to him, “Go away, Satan! For it is written: ‘Worship the Lord your God, and serve him alone.’”

KJV / SHORT COMPARISON EXCERPT

Get thee hence, Satan

COMPARISON

The adopted command is brief: “go away, Satan.” KJV is also brief here. The following scriptural command to worship and serve God alone is retained.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%204%3A10&version=KJV

XVI-CMP-0001 / Luke 4:8 / continued

The commands to the tempter

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	εἶπεν	αὐτῷ·	Γέγραπται·	Κύριον	τὸν	θεόν
and	answering	the	Jesus	said	to him	it is written	[the] Lord	the	God

σου	προσκυνήσεις	καὶ	αὐτῷ	μόνῳ	λατρεύσεις.
of you	you shall worship	and	him	alone	you shall serve

CLOSE ENGLISH

And answering, Jesus said to him, “It is written: ‘You shall worship the Lord your God, and you shall serve him alone.’”

FLUENT ENGLISH

Jesus answered him, “It is written: ‘Worship the Lord your God, and serve him alone.’”

KJV / SHORT COMPARISON EXCERPT

Get thee behind me, Satan

COMPARISON

The adopted reply begins with the statement that it is written and then quotes the command to worship God. KJV inserts this command to Satan before that citation. The difference concerns Luke’s wording at this point. Matthew’s separate encounter supplies a comparison, not words to insert into Luke.

KJV source: https://www.biblegateway.com/passage/?search=Luke%204%3A8&version=KJV

XVI-CMP-0002 / Matthew 8:28

Gadarenes, Gerasenes, and Gergesenes

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ἐλθόντος	αὐτοῦ	εἰς	τὸ	πέραν	εἰς	τὴν	χώραν	τῶν	Γαδαρηνῶν
and	having come	he	to	the	other side	into	the	region	of the	Gadarenes

ὑπήντησαν	αὐτῷ	δύο	δαιμονιζόμενοι	ἐκ	τῶν	μνημείων	ἐξερχόμενοι,
met	him	two	possessed by demons	out of	the	tombs	coming out

χαλεποὶ	λίαν	ὥστε	μὴ	ἰσχύειν	τινὰ	παρελθεῖν	διὰ	τῆς	ὁδοῦ	ἐκείνης.
fierce	very	so that	not	to be able	anyone	to pass	by	the	road	that

CLOSE ENGLISH

And when he had come to the other side, into the region of the Gadarenes, two men possessed by demons met him, coming out of the tombs, so very fierce that no one could pass along that road.

FLUENT ENGLISH

When he reached the other side, in the region of the Gadarenes, two men possessed by demons came out of the tombs to meet him. They were so violent that no one could use that road.

KJV / SHORT COMPARISON EXCERPT

the country of the Gergesenes

COMPARISON

The adopted Greek names the Gadarenes, while KJV names the Gergesenes. This is a place-name difference, not merely an older spelling of the same printed Greek form. Matthew also explicitly describes two demon-possessed people; the translation preserves Matthew’s two people, while the other accounts focus on one person.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%208%3A28&version=KJV

XVI-CMP-0002 / Mark 5:1 / continued

Gadarenes, Gerasenes, and Gergesenes

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ἦλθον	εἰς	τὸ	πέραν	τῆς	θαλάσσης	εἰς	τὴν	χώραν	τῶν
and	they came	to	the	other side	of the	sea	into	the	region	of the

Γερασηνῶν.
Gerasenes

CLOSE ENGLISH

And they came to the other side of the sea, to the region of the Gerasenes.

FLUENT ENGLISH

They crossed the sea to the region of the Gerasenes.

KJV / SHORT COMPARISON EXCERPT

the country of the Gadarenes

COMPARISON

The adopted Greek names the Gerasenes, while KJV names the Gadarenes. These forms should remain visible in a comparison. The English does not choose a hypothetical shoreline location and then alter the adopted name to fit it. This introductory sentence is narrative and remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Mark%205%3A1&version=KJV

XVI-CMP-0002 / Luke 8:26 / continued

Gadarenes, Gerasenes, and Gergesenes

Adopted SBLGNT Greek and ordered glosses.

Καὶ	κατέπλευσαν	εἰς	τὴν	χώραν	τῶν	Γερασηνῶν,	ἥτις	ἐστὶν	ἀντιπέρα
and	they sailed	into	the	region	of the	Gerasenes	which	is	opposite

τῆς	Γαλιλαίας.
[the]	Galilee

CLOSE ENGLISH

And they sailed to the region of the Gerasenes, which is opposite Galilee.

FLUENT ENGLISH

They sailed to the region of the Gerasenes, across the lake from Galilee.

KJV / SHORT COMPARISON EXCERPT

the country of the Gadarenes

COMPARISON

The adopted Greek names the Gerasenes. KJV has Gadarenes. Both locate the region opposite Galilee. The comparison records the named region without treating a preferred geographical reconstruction as a textual correction.

KJV source: https://www.biblegateway.com/passage/?search=Luke%208%3A26&version=KJV

XVI-CMP-0002 / Luke 8:37 / continued

Gadarenes, Gerasenes, and Gergesenes

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἠρώτησεν	αὐτὸν	ἅπαν	τὸ	πλῆθος	τῆς	περιχώρου	τῶν	
and	asked	him	all	the	multitude	of the	surrounding region	of the	
Γερασηνῶν	ἀπελθεῖν	ἀπ’	αὐτῶν,	ὅτι	φόβῳ	μεγάλῳ	συνείχοντο·	αὐτὸς	
Gerasenes	to depart	from	them	because	by fear	great	they were gripped	he	
δὲ	ἐμβὰς	εἰς	πλοῖον	ὑπέστρεψεν.					
and	having entered	into	a boat	returned					

CLOSE ENGLISH

And all the people of the surrounding region of the Gerasenes asked him to leave them, because they were gripped by great fear; and he entered a boat and returned.

FLUENT ENGLISH

All the people of the surrounding Gerasene region asked Jesus to leave, because they were overcome with fear. So he got into a boat and returned.

KJV / SHORT COMPARISON EXCERPT

the country of the Gadarenes

COMPARISON

Luke’s later reference again uses the Gerasene form in the adopted text and the Gadarene form in KJV. The people’s request, their fear, and Jesus’ departure remain narrative. This repeated place-name confirms the consistency of each displayed form within these two verses; it is not a second invented location.

KJV source: https://www.biblegateway.com/passage/?search=Luke%208%3A37&version=KJV

XVI-CMP-0003 / Matthew 9:13

Calling sinners and the words about repentance

Adopted SBLGNT Greek and ordered glosses.

πορευθέντες	δὲ	μάθετε	τί	ἐστιν·	Ἔλεος	θέλω	καὶ	οὐ	θυσίαν·	οὐ
having gone	but	learn	what	it is	mercy	I desire	and	not	sacrifice	not
γὰρ	ἦλθον	καλέσαι	δικαίους	ἀλλὰ	ἁμαρτωλούς.					
for	I came	to call	righteous [people]	but	sinners					

CLOSE ENGLISH

But go and learn what this means: ‘I desire mercy and not sacrifice.’ For I did not come to call righteous people, but sinners.”

FLUENT ENGLISH

Go and learn what this means: ‘I want mercy, not sacrifice.’ For I came to call sinners, not the righteous.”

KJV / SHORT COMPARISON EXCERPT

sinners to repentance

COMPARISON

The adopted sentence ends with sinners, without the following purpose phrase printed in KJV. The preceding appeal to mercy and the contrast with the righteous remain. Luke 5:32 has repentance language in its own account; acknowledging that parallel does not justify inserting it into Matthew’s adopted wording.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%209%3A13&version=KJV

XVI-CMP-0003 / Mark 2:17 / continued

Calling sinners and the words about repentance

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἀκούσας	ὁ	Ἰησοῦς	λέγει	αὐτοῖς	ὅτι	Οὐ	χρείαν	ἔχουσιν	οἱ
and	having heard	the	Jesus	he says	to them	that	not	need	have	those

ἰσχύοντες	ἰατροῦ	ἀλλ’	οἱ	κακῶς	ἔχοντες·	οὐκ	ἦλθον	καλέσαι	
being strong	of a physician	but	those	badly	being	not	I came	to call	

δικαίους	ἀλλὰ	ἁμαρτωλούς.
righteous people	but	sinners

CLOSE ENGLISH

And hearing this, Jesus says to them, ‘Those who are well have no need of a physician, but those who are ill do. I did not come to call righteous people, but sinners.’

FLUENT ENGLISH

Jesus heard this and told them, ‘Healthy people do not need a doctor; sick people do. I came to call sinners, not the righteous.’

KJV / SHORT COMPARISON EXCERPT

sinners to repentance

COMPARISON

The adopted reply ends with sinners. KJV continues with the same purpose phrase noted in Matthew. The comparison concerns the presence of those words, not a claim that repentance is foreign to Mark’s teaching. The narrator’s description of Jesus hearing and answering is excluded from the burgundy speech.

KJV source: https://www.biblegateway.com/passage/?search=Mark%202%3A17&version=KJV

XVI-CMP-0004 / Matthew 17:21

Prayer and fasting

Traditional supplement; absent from the SBLGNT main text. The Greek is printed without accents.

τουτο	δε	το	γενος	ουκ	εκπορευεται	ει	μη	εν	προσευχη	και	νηστεια
this	but	the	kind	not	goes out	if	not	by	prayer	and	fasting

CLOSE ENGLISH

But this kind does not go out except by prayer and fasting.

FLUENT ENGLISH

But this kind comes out only through prayer and fasting.

KJV / SHORT COMPARISON EXCERPT

by prayer and fasting

COMPARISON

This numbered verse is absent from the SBLGNT main text. The Greek and three English layers shown here are a separately labeled traditional supplement. The Greek is printed without accents. KJV includes the saying about prayer and fasting.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2017%3A21&version=KJV

XVI-CMP-0004 / Mark 9:29 / continued

Prayer and fasting

Adopted SBLGNT Greek and ordered glosses.

καὶ	εἶπεν	αὐτοῖς·	Τοῦτο	τὸ	γένος	ἐν	οὐδενὶ	δύναται	ἐξελθεῖν	εἰ	μὴ
and	he said	to them	this	the	kind	by	nothing	can	come out	if	not

ἐν	προσευχῇ.
by	prayer

CLOSE ENGLISH

And he said to them, ‘This kind can come out by nothing except prayer.’

FLUENT ENGLISH

He told them, ‘This kind can come out only through prayer.’

KJV / SHORT COMPARISON EXCERPT

by prayer and fasting

COMPARISON

The adopted reply names prayer; KJV also names fasting. Mark’s shorter wording is not expanded from the traditional Matthew supplement. The comparison distinguishes an absent whole numbered verse in Matthew from additional words within a present verse in Mark.

KJV source: https://www.biblegateway.com/passage/?search=Mark%209%3A29&version=KJV

XVI-CMP-0005 / Matthew 5:3

The poor and the kingdom

Adopted SBLGNT Greek and ordered glosses.

Μακάριοι	οἱ	πτωχοὶ	τῷ	πνεύματι,	ὅτι	αὐτῶν	ἐστιν	ἡ	βασιλεία
blessed	the	poor	in the	spirit	because	theirs	is	the	kingdom

τῶν	οὐρανῶν.
of the	heavens

CLOSE ENGLISH

Blessed are the poor in spirit, because theirs is the kingdom of the heavens.

FLUENT ENGLISH

Blessed are the poor in spirit, for the kingdom of heaven is theirs.

KJV / SHORT COMPARISON EXCERPT

poor in spirit; theirs is the kingdom of heaven

COMPARISON

These are separate KJV excerpts. Both the adopted Greek and KJV include in spirit. The possessive promise concerns the kingdom belonging to these people. The English translation expresses that relation directly; it does not add a new class of recipients.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%205%3A3&version=KJV

XVI-CMP-0005 / Luke 6:20 / continued

The poor and the kingdom

Adopted SBLGNT Greek and ordered glosses.

Καὶ	αὐτὸς	ἐπάρας	τοὺς	ὀφθαλμοὺς	αὐτοῦ	εἰς	τοὺς	μαθητὰς	αὐτοῦ
and	he	raising	the	eyes	of him	toward	the	disciples	of him

ἔλεγεν·	Μακάριοι	οἱ	πτωχοί,	ὅτι	ὑμετέρα	ἐστὶν	ἡ	βασιλεία	τοῦ
was saying	blessed	the	poor	because	yours	is	the	kingdom	of the

θεοῦ.
God

CLOSE ENGLISH

And raising his eyes toward his disciples, he said, “Blessed are you who are poor, because yours is the kingdom of God.”

FLUENT ENGLISH

He looked up at his disciples and said, “Blessed are you who are poor, for God’s kingdom is yours.”

KJV / SHORT COMPARISON EXCERPT

Blessed be ye poor; yours is the kingdom of God

COMPARISON

These are separate KJV excerpts. KJV, like the adopted Greek, says “poor” without adding “in spirit.” Luke addresses the disciples and retains the second-person promise; Matthew’s distinct formulation remains separate.

KJV source: https://www.biblegateway.com/passage/?search=Luke%206%3A20&version=KJV

XVI-CMP-0006 / Matthew 6:13

The Lord’s Prayer in two Gospel forms

Adopted SBLGNT Greek and ordered glosses.

καὶ	μὴ	εἰσενέγκῃς	ἡμᾶς	εἰς	πειρασμόν,	ἀλλὰ	ῥῦσαι	ἡμᾶς	ἀπὸ	τοῦ
and	not	bring	us	into	testing	but	rescue	us	from	[art.]

πονηροῦ.
evil

CLOSE ENGLISH

and do not bring us into testing, but rescue us from evil.

FLUENT ENGLISH

And do not bring us into a time of trial, but rescue us from evil.

KJV / SHORT COMPARISON EXCERPT

For thine is the kingdom, and the power, and the glory, for ever. Amen.

COMPARISON

The adopted verse ends with the petition for deliverance; KJV continues with this doxology. The existing English uses testing or a time of trial and renders the final phrase as evil. Those lexical decisions are distinct from the presence of the doxology.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%206%3A13&version=KJV

XVI-CMP-0006 / Luke 11:2 / continued

The Lord’s Prayer in two Gospel forms

Adopted SBLGNT Greek and ordered glosses.

εἶπεν	δὲ	αὐτοῖς·	Ὅταν	προσεύχησθε,	λέγετε·	Πάτερ,	ἁγιασθήτω	τὸ
he said	and	to them	when	you pray	say	Father	let be hallowed	the

ὄνομά	σου·	ἐλθέτω	ἡ	βασιλεία	σου·
name	of you	let come	the	kingdom	of you

CLOSE ENGLISH

And he said to them, “When you pray, say: ‘Father, may your name be hallowed; may your kingdom come.’”

FLUENT ENGLISH

He told them, “When you pray, say: ‘Father, may your name be honored as holy. May your kingdom come.’”

KJV / SHORT COMPARISON EXCERPT

Our Father which art in heaven; Thy will be done

COMPARISON

These are separate excerpts from the KJV verse. The adopted address is Father, followed by the petitions concerning the name and kingdom. KJV has the expanded address and a further petition concerning God’s will. Luke’s shorter form is not filled out from Matthew or from a familiar liturgical wording.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2011%3A2-4&version=KJV

XVI-CMP-0006 / Luke 11:4 / continued

The Lord’s Prayer in two Gospel forms

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἄφες	ἡμῖν	τὰς	ἁμαρτίας	ἡμῶν,	καὶ	γὰρ	αὐτοὶ	ἀφίομεν	παντὶ
and	forgive	us	the	sins	of us	also	for	ourselves	we forgive	everyone
ὀφείλοντι	ἡμῖν·	καὶ	μὴ	εἰσενέγκῃς	ἡμᾶς	εἰς	πειρασμόν.			
owing	us	and	not	bring	us	into	testing			

CLOSE ENGLISH

“‘And forgive us our sins, for we ourselves also forgive everyone who owes us; and do not bring us into testing.’”

FLUENT ENGLISH

“‘And forgive us our sins, for we ourselves forgive everyone who owes us. And do not bring us into a time of trial.’”

KJV / SHORT COMPARISON EXCERPT

but deliver us from evil

COMPARISON

The adopted verse ends with the petition not to be brought into testing. KJV continues with a deliverance petition. The preceding request for forgiveness and the community’s own forgiving remain in the adopted text and in the English translation. The selected comparison omits verse 3 from display because no comparison position here concerns it; that verse remains in the complete Gospel of Luke.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2011%3A2-4&version=KJV

XVI-CMP-0007 / Matthew 20:28

Life given as a ransom for many

Adopted SBLGNT Greek and ordered glosses.

ὥσπερ	ὁ	υἱὸς	τοῦ	ἀνθρώπου	οὐκ	ἦλθεν	διακονηθῆναι	ἀλλὰ	διακονῆσαι
just as	the	Son	of	Man	not	came	to be served	but	to serve

καὶ	δοῦναι	τὴν	ψυχὴν	αὐτοῦ	λύτρον	ἀντὶ	πολλῶν.
and	to give	the	life	of him	a ransom	in exchange for	many

CLOSE ENGLISH

just as the Son of Man did not come to be served but to serve, and to give his life as a ransom for many.”

FLUENT ENGLISH

In the same way, the Son of Man came to serve, not to be served, and to give his life as a ransom for many.”

KJV / SHORT COMPARISON EXCERPT

give his life a ransom for many

COMPARISON

KJV’s life and ransom agree with the central lexical choices in the English translation. The adopted Greek uses ψυχή and λύτρον in the expression about giving oneself for many. The comparison retains the service and self-giving language without expanding it into a doctrinal formula.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2020%3A28&version=KJV

XVI-CMP-0007 / Mark 10:45 / continued

Life given as a ransom for many

Adopted SBLGNT Greek and ordered glosses.

καὶ	γὰρ	ὁ	υἱὸς	τοῦ	ἀνθρώπου	οὐκ	ἦλθεν	διακονηθῆναι	ἀλλὰ
even	for	the	Son	of	Man	not	came	to be served	but

διακονῆσαι	καὶ	δοῦναι	τὴν	ψυχὴν	αὐτοῦ	λύτρον	ἀντὶ		πολλῶν.
to serve	and	to give	the	life	of him	a ransom	in exchange for		many

CLOSE ENGLISH

for even the Son of Man did not come to be served but to serve, and to give his life as a ransom for many.’

FLUENT ENGLISH

For even the Son of Man came to serve, not to be served, and to give his life as a ransom for many.’

KJV / SHORT COMPARISON EXCERPT

give his life a ransom for many

COMPARISON

KJV again has life and ransom. The English comparison therefore records agreement in those terms. The introductory wording differs from Matthew’s formulation and remains intact. The two passages are related sayings, not a reason to print one harmonized sentence in both places.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2010%3A45&version=KJV

XVI-CMP-0008 / Matthew 26:28

The blood of the covenant and the adjective new

Adopted SBLGNT Greek and ordered glosses.

τοῦτο	γάρ	ἐστιν	τὸ	αἷμά	μου	τῆς	διαθήκης	τὸ	περὶ	πολλῶν
this	for	is	the	blood	of me	of the	covenant	the one	for	many

ἐκχυννόμενον	εἰς	ἄφεσιν	ἁμαρτιῶν·
being poured out	for	forgiveness	of sins

CLOSE ENGLISH

for this is my blood of the covenant, poured out for many for the forgiveness of sins.

FLUENT ENGLISH

‘This is my blood of the covenant, poured out for many for the forgiveness of sins.

KJV / SHORT COMPARISON EXCERPT

my blood of the new testament

COMPARISON

The adopted Greek names the blood of the covenant without the adjective new. KJV includes that adjective and uses testament. This translation keeps covenant and the statement concerning forgiveness. The adjective is not imported from related covenant passages merely to make the wording familiar.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2026%3A28&version=KJV

XVI-CMP-0008 / Mark 14:24 / continued

The blood of the covenant and the adjective new

Adopted SBLGNT Greek and ordered glosses.

καὶ	εἶπεν	αὐτοῖς·	Τοῦτό	ἐστιν	τὸ	αἷμά	μου	τῆς	διαθήκης	τὸ
and	he said	to them	this	is	the	blood	of me	of the	covenant	the one

ἐκχυννόμενον	ὑπὲρ	πολλῶν.
being poured out	for	many

CLOSE ENGLISH

And he said to them, ‘This is my blood of the covenant, poured out for many.

FLUENT ENGLISH

He told them, ‘This is my blood of the covenant, poured out for many.

KJV / SHORT COMPARISON EXCERPT

my blood of the new testament

COMPARISON

The adopted Greek again lacks the adjective new. KJV includes it. Mark’s wording about blood being poured out for many is retained without adding Matthew’s separate forgiveness clause. The narrator’s introduction precedes the colored saying.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2014%3A24&version=KJV

XVI-CMP-0037 / Matthew 1:1

A record of origin and a genealogy

Adopted SBLGNT Greek and ordered glosses.

Βίβλος	γενέσεως	Ἰησοῦ	χριστοῦ	υἱοῦ	Δαυὶδ	υἱοῦ	Ἀβραάμ.
record	of origin	of Jesus	Messiah	son	of David	son	of Abraham

CLOSE ENGLISH

A record of the origin of Jesus the Messiah, son of David, son of Abraham.

FLUENT ENGLISH

The genealogy of Jesus the Messiah, the son of David, the son of Abraham.

KJV / SHORT COMPARISON EXCERPT

The book of the generation of Jesus Christ

COMPARISON

The opening formula uses a word for a written record together with a word for origin or generation. The close English retains origin; the fluent layer identifies the following material as a genealogy. KJV also retains the book formula. The difference lies in how the opening expression is rendered and how explicitly it is connected with the genealogy that follows. Messiah and Christ are alternative English ways of representing the same title here. This passage concerns translation emphasis, not a missing genealogical clause.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%201%3A1&version=KJV

XVI-CMP-0009 / Matthew 1:7

Asaph and Asa

Adopted SBLGNT Greek and ordered glosses.

Σολομὼν	δὲ	ἐγέννησεν	τὸν	Ῥοβοάμ,	Ῥοβοὰμ	δὲ	ἐγέννησεν	τὸν	Ἀβιά,
Solomon	and	fathered	the	Rehoboam	Rehoboam	and	fathered	the	Abijah

Ἀβιὰ	δὲ	ἐγέννησεν	τὸν	Ἀσάφ,
Abijah	and	fathered	the	Asaph

CLOSE ENGLISH

And Solomon fathered Rehoboam, and Rehoboam fathered Abijah, and Abijah fathered Asaph.

FLUENT ENGLISH

Solomon was the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of Asaph.

KJV / SHORT COMPARISON EXCERPT

Abia begat Asa

COMPARISON

The adopted Greek ends with Asaph, and both English layers retain that form. KJV has Asa. This is the name difference under comparison; it is distinct from older English spellings such as Abia and this translation’s Abijah. The adopted form is not silently replaced with the name expected from the royal genealogy. The comparison records the wording of these editions without identifying the person with the psalmist Asaph or offering an unproved explanation for the form.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%201%3A7&version=KJV

XVI-CMP-0010 / Matthew 1:10

Amos and Amon

Adopted SBLGNT Greek and ordered glosses.

Ἐζεκίας	δὲ	ἐγέννησεν	τὸν	Μανασσῆ,	Μανασσῆς	δὲ	ἐγέννησεν	τὸν
Hezekiah	and	fathered	the	Manasseh	Manasseh	and	fathered	the

Ἀμώς,	Ἀμὼς	δὲ	ἐγέννησεν	τὸν	Ἰωσίαν,
Amos	Amos	and	fathered	the	Josiah

CLOSE ENGLISH

And Hezekiah fathered Manasseh, and Manasseh fathered Amos, and Amos fathered Josiah.

FLUENT ENGLISH

Hezekiah was the father of Manasseh, Manasseh the father of Amos, and Amos the father of Josiah.

KJV / SHORT COMPARISON EXCERPT

Manasses begat Amon; and Amon begat Josias

COMPARISON

The adopted Greek has Amos twice, first as the descendant of Manasseh and then as the ancestor of Josiah. KJV has Amon in both positions. Both English layers preserve Amos consistently. This is a difference in the printed name, not merely a modern spelling of KJV’s Amon. The passage does not identify the named ancestor with the prophet Amos or repair the genealogy by substituting a historically expected name.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%201%3A10&version=KJV

XVI-CMP-0011 / Matthew 1:11

The genealogy without an inserted Jehoiakim

Adopted SBLGNT Greek and ordered glosses.

Ἰωσίας	δὲ	ἐγέννησεν	τὸν	Ἰεχονίαν	καὶ	τοὺς	ἀδελφοὺς	αὐτοῦ	ἐπὶ	τῆς
Josiah	and	fathered	the	Jeconiah	and	the	brothers	his	at	the

μετοικεσίας	Βαβυλῶνος.
deportation	to Babylon

CLOSE ENGLISH

And Josiah fathered Jeconiah and his brothers at the time of the deportation to Babylon.

FLUENT ENGLISH

Josiah was the father of Jeconiah and his brothers at the time of the deportation to Babylon.

KJV / SHORT COMPARISON EXCERPT

Josias begat Jechonias and his brethren

COMPARISON

Both the adopted Greek and KJV connect Josiah directly with Jeconiah and his brothers. Neither displayed text inserts Jehoiakim here. Both retain the shorter sequence and the reference to the Babylonian deportation. The comparison concerns the wording of this genealogy, without reconstructing an expanded family list. Differences between Josias and Josiah, or Jechonias and Jeconiah, concern the English forms of names; they do not supply the absent additional generation.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%201%3A11&version=KJV

XVI-CMP-0038 / Matthew 1:18

Origin and birth

Adopted SBLGNT Greek and ordered glosses.

Τοῦ	δὲ	Ἰησοῦ	χριστοῦ	ἡ	γένεσις	οὕτως	ἦν.	μνηστευθείσης	τῆς
of the	now	Jesus	Messiah	the	origin	in this way	was	having been betrothed	the
μητρὸς	αὐτοῦ	Μαρίας	τῷ	Ἰωσήφ,	πρὶν	ἢ		συνελθεῖν	αὐτοὺς
mother	of him	Mary	to the	Joseph	before	[with before]		to come together	they
εὑρέθη	ἐν	γαστρὶ	ἔχουσα	ἐκ	πνεύματος	ἁγίου.			
she was found	in	womb	having	from	Spirit	Holy			

CLOSE ENGLISH

Now the origin of Jesus the Messiah was in this way. When his mother Mary had been betrothed to Joseph, before they came together, she was found to be with child from the Holy Spirit.

FLUENT ENGLISH

This is how Jesus the Messiah was born. His mother Mary was betrothed to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit.

KJV / SHORT COMPARISON EXCERPT

the birth of Jesus Christ

COMPARISON

The adopted word genesis recalls the opening formula in 1:1. The close layer retains origin, while the fluent layer expresses the immediate birth narrative naturally. KJV also uses birth language. This is a comparison of how the adopted wording is presented in English; the word birth alone does not establish which Greek spelling underlies a translation. The description of Mary’s pregnancy before the couple came together remains intact. No different sequence of events is inferred from the English heading.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%201%3A18&version=KJV

XVI-CMP-0039 / Matthew 1:20

What is conceived in Mary

Adopted SBLGNT Greek and ordered glosses.

ταῦτα	δὲ	αὐτοῦ	ἐνθυμηθέντος	ἰδοὺ	ἄγγελος	κυρίου	κατ’	ὄναρ
these things	but	he	having considered	look	an angel	of the Lord	in	a dream

ἐφάνη	αὐτῷ	λέγων·	Ἰωσὴφ	υἱὸς	Δαυίδ,	μὴ	φοβηθῇς	παραλαβεῖν	Μαρίαν
appeared	to him	saying	Joseph	son	of David	not	be afraid	to take	Mary

τὴν	γυναῖκά	σου,	τὸ	γὰρ	ἐν	αὐτῇ	γεννηθὲν	ἐκ	πνεύματός
the	wife	of you	that which	for	in	her	was conceived	from	Spirit

ἐστιν	ἁγίου·
is	Holy

CLOSE ENGLISH

But after he had considered these things, look, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take Mary your wife, for what has been conceived in her is from the Holy Spirit.

FLUENT ENGLISH

After he had considered this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary home as your wife. The child conceived in her is from the Holy Spirit.

KJV / SHORT COMPARISON EXCERPT

that which is conceived in her

COMPARISON

The angel’s message concerns the child conceived in Mary. KJV agrees with this contextual rendering. The English here refers to conception during pregnancy; it does not say that the child has already been born. The narrative introduction and the angel’s words remain uncolored: this is not speech by Jesus. The preserved verse excerpt leaves the speech open because the angel continues in 1:21; the complete chapter supplies that continuation.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%201%3A20&version=KJV

XVI-CMP-0012 / Matthew 1:25

A son and the additional firstborn wording

Adopted SBLGNT Greek and ordered glosses.

καὶ	οὐκ	ἐγίνωσκεν	αὐτὴν	ἕως	οὗ	ἔτεκεν	υἱόν·	καὶ	ἐκάλεσεν	τὸ
and	not	he was knowing	her	until	[with until]	she bore	a son	and	he called	the

ὄνομα	αὐτοῦ	Ἰησοῦν.
name	of him	Jesus

CLOSE ENGLISH

and he did not know her until she bore a son. And he called his name Jesus.

FLUENT ENGLISH

He did not have sexual relations with her before she gave birth to a son, and he named him Jesus.

KJV / SHORT COMPARISON EXCERPT

her firstborn son

COMPARISON

The adopted Greek says that Mary bore a son; KJV adds the possessive and the designation firstborn. The English layers follow the shorter adopted wording. Separately, the close layer retains the biblical idiom know, while the fluent layer states the sexual sense of the expression. The wording about the period before the birth is preserved without expanding it into an assertion about the couple’s subsequent relationship.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%201%3A25&version=KJV

XVI-CMP-0040 / Matthew 2:2

The star at its rising or in the east

Adopted SBLGNT Greek and ordered glosses.

λέγοντες·	Ποῦ	ἐστιν	ὁ	τεχθεὶς	βασιλεὺς	τῶν	Ἰουδαίων;	εἴδομεν	
saying	where	is	the one	born	king	of the	Jews	we saw	
γὰρ	αὐτοῦ	τὸν	ἀστέρα	ἐν	τῇ	ἀνατολῇ	καὶ	ἤλθομεν	προσκυνῆσαι	αὐτῷ.
for	his	the	star	at	the	rising	and	we came	to pay homage	to him

CLOSE ENGLISH

saying, “Where is the one born king of the Jews? For we saw his star at its rising and came to pay him homage.”

FLUENT ENGLISH

They asked, “Where is the child born king of the Jews? We saw his star when it rose and have come to pay him homage.”

KJV / SHORT COMPARISON EXCERPT

we have seen his star in the east

COMPARISON

The adopted phrase en te anatole can be read in relation to the east or to rising. KJV chooses the directional expression. The close and fluent English choose the star’s rising. The singular Greek expression supports that reading, as explained in the NET translation note on this verse. These are interpretive renderings of the phrase, not evidence of an added or omitted Greek clause. The wording does not identify a particular astronomical event. The speakers are the visitors, so their words remain uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%202%3A2&version=KJV

NET translation note on Matthew 2:2: https://bible.org/sites/bible.org/resources/netbible/mat2_notes.htm

XVI-CMP-0041 / Matthew 3:11

Carrying the sandals

Adopted SBLGNT Greek and ordered glosses.

Ἐγὼ	μὲν	ὑμᾶς	βαπτίζω	ἐν	ὕδατι	εἰς	μετάνοιαν·	ὁ	δὲ	ὀπίσω
I	indeed	you	baptize	in	water	for	repentance	the one	but	after

μου	ἐρχόμενος	ἰσχυρότερός	μού	ἐστιν,	οὗ	οὐκ	εἰμὶ	ἱκανὸς	τὰ
me	coming	mightier	than I	is	whose	not	I am	worthy	the

ὑποδήματα	βαστάσαι·	αὐτὸς	ὑμᾶς	βαπτίσει	ἐν	πνεύματι	ἁγίῳ	καὶ
sandals	to carry	he himself	you	will baptize	in	Spirit	Holy	and

πυρί·
fire

CLOSE ENGLISH

I indeed baptize you in water for repentance, but the one coming after me is mightier than I, whose sandals I am not worthy to carry. He himself will baptize you in the Holy Spirit and fire,

FLUENT ENGLISH

I baptize you in water for repentance. But the one who comes after me is more powerful than I am. I am not worthy to carry his sandals. He will baptize you in the Holy Spirit and fire.

KJV / SHORT COMPARISON EXCERPT

whose shoes I am not worthy to bear

COMPARISON

The adopted verb refers to carrying or bearing the footwear. KJV preserves that action; this translation uses sandals and carry. The wording is not changed to untying a sandal strap from a parallel Gospel formulation. The surrounding promise concerning the Holy Spirit and fire remains as printed in Matthew. John the Baptist is speaking, including when he refers to the coming one, so this passage is not colored as Jesus' speech.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%203%3A11&version=KJV

XVI-CMP-0042 / Matthew 4:19

Fishers of people

Adopted SBLGNT Greek and ordered glosses.

καὶ	λέγει	αὐτοῖς·	Δεῦτε	ὀπίσω	μου,	καὶ	ποιήσω	ὑμᾶς	ἁλιεῖς
and	he says	to them	come	behind	me	and	I will make	you	fishers

ἀνθρώπων.
of people

CLOSE ENGLISH

And he says to them, “Come after me, and I will make you fishers of people.”

FLUENT ENGLISH

He said to them, “Follow me, and I will make you fishers of people.”

KJV / SHORT COMPARISON EXCERPT

fishers of men

COMPARISON

KJV and both English layers retain the fishing metaphor. People renders the human reference of anthropon in contemporary English; KJV uses men. This lexical choice does not add a new Greek object or restrict the invitation to a different audience. Come after me in the close layer and Follow me in the fluent layer express the call in different registers. Only Jesus’ invitation is burgundy; the narrator’s introduction remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%204%3A19&version=KJV

XVI-CMP-0043 / Matthew 5:6

Hunger and thirst for righteousness

Adopted SBLGNT Greek and ordered glosses.

μακάριοι	οἱ	πεινῶντες	καὶ	διψῶντες	τὴν	δικαιοσύνην,	ὅτι	αὐτοὶ
blessed	the ones	hungering	and	thirsting for	the	righteousness	because	they

χορτασθήσονται.
will be filled

CLOSE ENGLISH

Blessed are those who hunger and thirst for righteousness, because they will be filled.

FLUENT ENGLISH

Blessed are those who hunger and thirst for righteousness, for they will be filled.

KJV / SHORT COMPARISON EXCERPT

hunger and thirst after righteousness

COMPARISON

The close English, fluent English, and KJV all render dikaiosyne with righteousness. There is agreement in the central term, alongside differences in English sentence form. Both versions retain hunger and thirst as the image of desire and the promise of being filled. The passage records agreement in the central term without replacing it with an extended account of what righteousness must mean in every context.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%205%3A6&version=KJV

XVI-CMP-0013 / Matthew 5:22

Anger without an added qualification

Adopted SBLGNT Greek and ordered glosses.

ἐγὼ	δὲ	λέγω	ὑμῖν	ὅτι	πᾶς	ὁ	ὀργιζόμενος	τῷ	ἀδελφῷ	αὐτοῦ
I	but	say	to you	that	everyone	the one	being angry	with the	brother	of him
ἔνοχος	ἔσται	τῇ	κρίσει·	ὃς	δ’	ἂν	εἴπῃ	τῷ	ἀδελφῷ	αὐτοῦ·
liable	will be	to the	judgment	whoever	and	[modal]	says	to the	brother	of him
Ῥακά,	ἔνοχος	ἔσται	τῷ	συνεδρίῳ·	ὃς	δ’	ἂν	εἴπῃ·	Μωρέ,	
Raka	liable	will be	to the	council	whoever	and	[modal]	says	fool	
ἔνοχος	ἔσται	εἰς	τὴν	γέενναν	τοῦ	πυρός.				
liable	will be	to	the	Gehenna	of the	fire				

CLOSE ENGLISH

But I say to you that everyone who is angry with his brother will be liable to judgment; whoever says to his brother, “Raka,” will be liable to the council; and whoever says, “Fool,” will be liable to the Gehenna of fire.

FLUENT ENGLISH

But I tell you: everyone who is angry with his brother will face judgment. Anyone who calls his brother “Raka” will answer to the council, and anyone who says “You fool!” will be liable to fiery Gehenna.

KJV / SHORT COMPARISON EXCERPT

angry with his brother without a cause

COMPARISON

The adopted Greek speaks of being angry with one’s brother without the limiting expression printed in KJV. The close and fluent English follow the unqualified adopted wording. The following warnings concerning insults, judgment, the council, and Gehenna remain. Gehenna in the two English layers and hell fire in KJV are a separate translation issue, not the same issue as the extra condition on anger. The comparison describes this verse’s wording without turning it into a complete account of anger in all biblical contexts.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%205%3A22&version=KJV

XVI-CMP-0044 / Matthew 5:37

From evil or from the evil one

Adopted SBLGNT Greek and ordered glosses.

ἔστω	δὲ	ὁ	λόγος	ὑμῶν	ναὶ	ναί,	οὒ	οὔ·	τὸ	δὲ	περισσὸν	τούτων
let be	but	the	word	of you	yes	yes	no	no	the	but	excess	beyond these

ἐκ	τοῦ	πονηροῦ	ἐστιν.
from	the	evil	is

CLOSE ENGLISH

But let your word be “Yes, yes,” “No, no”; what goes beyond these is from evil.

FLUENT ENGLISH

Let your “yes” be yes and your “no” be no. Anything beyond that comes from evil.

KJV / SHORT COMPARISON EXCERPT

whatsoever is more than these cometh of evil

COMPARISON

The close and fluent English retain evil, as does KJV. The Greek form can also be understood personally, referring to the evil one; the NET note favors that interpretation while acknowledging the broader possibility. This is a question of how the expression is understood, not a missing Greek word for one. The repeated yes and no remain visible in both English layers, with the fluent version making the relation between a person’s word and its truthfulness explicit.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%205%3A37&version=KJV

NET translation note on Matthew 5:37: https://bible.org/sites/bible.org/resources/netbible/mat5_notes.htm

XVI-CMP-0045 / Matthew 5:39

An evildoer and the wording of resistance

Adopted SBLGNT Greek and ordered glosses.

ἐγὼ	δὲ	λέγω	ὑμῖν	μὴ	ἀντιστῆναι	τῷ	πονηρῷ·	ἀλλ’	ὅστις	σε	ῥαπίζει
I	but	say	to you	not	to resist	the	evildoer	but	whoever	you	slaps

εἰς	τὴν	δεξιὰν	σιαγόνα,	στρέψον	αὐτῷ	καὶ	τὴν	ἄλλην·
on	the	right	cheek	turn	to him	also	the	other

CLOSE ENGLISH

But I tell you not to resist the evildoer. Rather, whoever slaps you on the right cheek, turn the other to him also.

FLUENT ENGLISH

But I tell you: do not resist an evildoer. If someone slaps you on the right cheek, turn the other cheek to him as well.

KJV / SHORT COMPARISON EXCERPT

That ye resist not evil

COMPARISON

KJV gives the compact wording evil. The close and fluent English specify an evildoer, reading the expression personally in the context of someone striking the other person’s cheek. The NET translation note also supports a personal reading. The difference is interpretive: the English noun does not represent an additional Greek word for person. The following concrete instruction about the cheek remains. The comparison does not expand the verse into a comprehensive rule about every kind of opposition to wrongdoing.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%205%3A39&version=KJV

NET translation note on Matthew 5:39: https://bible.org/sites/bible.org/resources/netbible/mat5_notes.htm

XVI-CMP-0014 / Matthew 5:44

Love and prayer in the shorter wording

Adopted SBLGNT Greek and ordered glosses.

ἐγὼ	δὲ	λέγω	ὑμῖν,	ἀγαπᾶτε	τοὺς	ἐχθροὺς	ὑμῶν	καὶ	προσεύχεσθε	ὑπὲρ
I	but	say	to you	love	the	enemies	of you	and	pray	for

τῶν	διωκόντων	ὑμᾶς·
the ones	persecuting	you

CLOSE ENGLISH

But I say to you, love your enemies and pray for those who persecute you,

FLUENT ENGLISH

But I tell you: love your enemies and pray for those who persecute you,

KJV / SHORT COMPARISON EXCERPT

bless them that curse you, do good to them that hate you

COMPARISON

The adopted Greek commands love for enemies and prayer for those who persecute. KJV includes the additional blessing and beneficence clauses quoted here, and also mentions those who mistreat the hearers. Those clauses are absent from the adopted wording of this verse. The close and fluent English retain its two commands, without importing the longer formulation. The sentence continues into the following verse, which gives the purpose in terms of being children of the heavenly Father.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%205%3A44&version=KJV

XVI-CMP-0015 / Matthew 6:1

Righteousness and almsgiving

Adopted SBLGNT Greek and ordered glosses.

Προσέχετε	δὲ	τὴν	δικαιοσύνην	ὑμῶν	μὴ	ποιεῖν	ἔμπροσθεν	τῶν
take care	but	the	righteousness	of you	not	to practice	before	the

ἀνθρώπων	πρὸς	τὸ	θεαθῆναι	αὐτοῖς·	εἰ	δὲ	μή	γε,	μισθὸν	οὐκ
people	with a view to	[art.]	being seen	by them	if	but	not	indeed	reward	not

ἔχετε	παρὰ	τῷ	πατρὶ	ὑμῶν	τῷ	ἐν	τοῖς	οὐρανοῖς.
you have	with	the	Father	of you	the one	in	the	heavens

CLOSE ENGLISH

But take care not to practice your righteousness before people in order to be seen by them; otherwise, you have no reward with your Father in the heavens.

FLUENT ENGLISH

Be careful not to practice your righteousness in front of people for them to see. Otherwise, you have no reward from your Father in heaven.

KJV / SHORT COMPARISON EXCERPT

do not your alms before men, to be seen of them

COMPARISON

The adopted Greek has dikaiosyne, rendered righteousness in both English layers. KJV instead names alms. This is more than modernization of an old English word: the adopted term introduces righteous practice broadly, whereas alms refers specifically to charitable giving. The warning concerns acting before others for the purpose of being seen. The English preserves that purpose clause and the statement about reward from the Father, rather than presenting the verse as a ban on every visible good act.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%206%3A1&version=KJV

XVI-CMP-0046 / Matthew 6:11

Daily bread and the bread we need

Adopted SBLGNT Greek and ordered glosses.

τὸν	ἄρτον	ἡμῶν	τὸν	ἐπιούσιον	δὸς	ἡμῖν	σήμερον·
the	bread	of us	the	necessary	give	to us	today

CLOSE ENGLISH

give us today our necessary bread;

FLUENT ENGLISH

Give us today the bread we need.

KJV / SHORT COMPARISON EXCERPT

Give us this day our daily bread

COMPARISON

KJV uses daily. The close English gives necessary bread, and the fluent layer expresses the request as bread we need. The rare adjective epiousios has several proposed interpretations, including provision for today, for the coming day, or for subsistence. The NET note records these possibilities; the NABRE note likewise acknowledges uncertainty. The translation therefore presents a contextual choice without claiming that the Greek word has only one settled meaning. Today separately renders the explicit time word semeron.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%206%3A11&version=KJV

NET translation note on Matthew 6:11: https://bible.org/sites/bible.org/resources/netbible/mat6_notes.htm

NABRE note on Matthew 6:11: https://bible.usccb.org/bible/matthew/6

XVI-CMP-0047 / Matthew 6:22

A single or sound eye

Adopted SBLGNT Greek and ordered glosses.

Ὁ	λύχνος	τοῦ	σώματός	ἐστιν	ὁ	ὀφθαλμός.	ἐὰν	οὖν	ᾖ	ὁ
the	lamp	of the	body	is	the	eye	if	therefore	is	the

ὀφθαλμός	σου	ἁπλοῦς,	ὅλον	τὸ	σῶμά	σου	φωτεινὸν	ἔσται·
eye	of you	single	whole	the	body	of you	full of light	will be

CLOSE ENGLISH

The lamp of the body is the eye. Therefore, if your eye is single, your whole body will be full of light;

FLUENT ENGLISH

The eye is the body’s lamp. If your eye is sound, your whole body will be filled with light.

KJV / SHORT COMPARISON EXCERPT

if therefore thine eye be single

COMPARISON

The close English and KJV both use single for haplous. The fluent layer reads the image as a sound eye, making the bodily metaphor more accessible. The NET note also records sound, while acknowledging a generosity interpretation related to the surrounding discussion of wealth. These are interpretive possibilities, not different words inserted into the Greek. Lamp in the two English layers keeps the opening image of a source of light, where KJV uses light. The contrast with the bad eye continues in 6:23.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%206%3A22&version=KJV

NET translation note on Matthew 6:22: https://bible.org/sites/bible.org/resources/netbible/mat6_notes.htm

XVI-CMP-0048 / Matthew 6:27

Stature or length of life

Adopted SBLGNT Greek and ordered glosses.

τίς	δὲ	ἐξ	ὑμῶν	μεριμνῶν	δύναται	προσθεῖναι	ἐπὶ	τὴν	ἡλικίαν
who	and	among	you	being anxious	can	add	to	the	span of life

αὐτοῦ	πῆχυν	ἕνα;
of him	cubit	one

CLOSE ENGLISH

And who among you, by being anxious, can add one cubit to his span of life?

FLUENT ENGLISH

Can any of you, by worrying, lengthen his life even a little?

KJV / SHORT COMPARISON EXCERPT

add one cubit unto his stature

COMPARISON

The Greek noun helikia can refer to stature or to age and the span of life. KJV chooses stature, retaining the cubit as a measure of length. The close English chooses the span of life while retaining the striking cubit image; the fluent layer expresses the thought as lengthening life even a little. That fluent wording interprets the image rather than introducing a different Greek unit. The NABRE note identifies the same ambiguity. Both readings address the inability of anxiety to produce the desired increase.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%206%3A27&version=KJV

NABRE note on Matthew 6:27: https://bible.usccb.org/bible/matthew/6

XVI-CMP-0049 / Matthew 7:14

The narrow gate and constricted way

Adopted SBLGNT Greek and ordered glosses.

ὅτι	στενὴ	ἡ	πύλη	καὶ	τεθλιμμένη	ἡ	ὁδὸς	ἡ	ἀπάγουσα	εἰς
because	narrow	the	gate	and	constricted	the	way	the one	leading away	into

τὴν	ζωήν,	καὶ	ὀλίγοι	εἰσὶν	οἱ	εὑρίσκοντες	αὐτήν.
the	life	and	few	are	the ones	finding	it

CLOSE ENGLISH

for the gate is narrow and the way leading to life is constricted, and few are those who find it.

FLUENT ENGLISH

For the gate is narrow, and so is the road that leads to life, and few find it.

KJV / SHORT COMPARISON EXCERPT

strait is the gate, and narrow is the way

COMPARISON

KJV’s strait describes the gate as narrow; it is not the word straight. The close English distinguishes narrow for the gate from constricted for the way, reflecting the two Greek expressions. The fluent layer uses narrow for both while preserving the route to life and the few who find it. This is primarily a difference of English expression. It does not introduce another destination or turn the image of a constrained way into a different route.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%207%3A14&version=KJV

XVI-CMP-0016 / Matthew 10:3

Thaddaeus and the expanded name

Adopted SBLGNT Greek and ordered glosses.

Φίλιππος	καὶ	Βαρθολομαῖος,	Θωμᾶς	καὶ	Μαθθαῖος	ὁ	τελώνης,	Ἰάκωβος
Philip	and	Bartholomew	Thomas	and	Matthew	the	tax collector	James

ὁ	τοῦ	Ἀλφαίου	καὶ	Θαδδαῖος,
the [son]	of	Alphaeus	and	Thaddaeus

CLOSE ENGLISH

Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus;

FLUENT ENGLISH

Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus;

KJV / SHORT COMPARISON EXCERPT

Lebbaeus, whose surname was Thaddaeus

COMPARISON

The adopted Greek names Thaddaeus without the additional Lebbaeus wording printed in KJV. Both English layers preserve the shorter form. Separately, tax collector gives the contemporary sense of KJV’s publican; it is not a different occupation added to Matthew’s name. The list remains a narrative catalogue of disciples, so it is uncolored. This passage records the names in the displayed verse without attempting to settle all identifications between the apostolic lists.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2010%3A3&version=KJV

XVI-CMP-0050 / Matthew 10:28

Soul and body

Adopted SBLGNT Greek and ordered glosses.

καὶ	μὴ	φοβεῖσθε	ἀπὸ	τῶν	ἀποκτεννόντων	τὸ	σῶμα	τὴν	δὲ	ψυχὴν
and	not	fear	of	the ones	killing	the	body	the	but	soul
μὴ	δυναμένων	ἀποκτεῖναι·	⸀φοβεῖσθε	δὲ	μᾶλλον	τὸν	δυνάμενον	καὶ		
not	being able	to kill	fear	but	rather	the one	being able	both		
ψυχὴν	⸀καὶ	σῶμα	ἀπολέσαι	ἐν	γεέννῃ.					
soul	and	body	to destroy	in	Gehenna					

CLOSE ENGLISH

And do not fear those who kill the body but cannot kill the soul; rather fear the one who can destroy both soul and body in Gehenna.

FLUENT ENGLISH

Do not fear those who kill the body but cannot kill the soul. Fear instead the one who can destroy both soul and body in Gehenna.

KJV / SHORT COMPARISON EXCERPT

kill the body, but are not able to kill the soul

COMPARISON

Here psyche is rendered soul in both English layers and in KJV. Its contrast with body matters for this sentence; a rendering appropriate to a different passage should not erase that contrast. In other contexts the same Greek noun may be rendered life, as in the self-giving saying of Matthew 20:28. The final reference to Gehenna is kept by name in the two English layers, whereas KJV uses hell. The word comparison itself does not establish a complete doctrine of the soul.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2010%3A28&version=KJV

XVI-CMP-0051 / Matthew 11:28

The promise of rest

Adopted SBLGNT Greek and ordered glosses.

Δεῦτε	πρός	με	πάντες	οἱ	κοπιῶντες	καὶ	πεφορτισμένοι,	κἀγὼ
come	to	me	all	the ones	laboring	and	having been burdened	and I

ἀναπαύσω	ὑμᾶς.
will give rest to	you

CLOSE ENGLISH

Come to me, all who labor and are burdened, and I will give you rest.

FLUENT ENGLISH

Come to me, all of you who are worn out and weighed down, and I will give you rest.

KJV / SHORT COMPARISON EXCERPT

I will give you rest

COMPARISON

The verb anapauso is expressed as giving rest in the close English, fluent English, and KJV. There is no difference in the central promise. Labor and burden are retained in the close layer; the fluent layer describes people as worn out and weighed down. Those phrases convey the invitation in contemporary English without adding a new group of recipients. The saying continues with the invitation to take Jesus' yoke and learn from him in 11:29.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2011%3A28&version=KJV

XVI-CMP-0052 / Matthew 12:40

Jonah and the sea creature

Adopted SBLGNT Greek and ordered glosses.

ὥσπερ	γὰρ	ἦν	Ἰωνᾶς	ἐν	τῇ	κοιλίᾳ	τοῦ	κήτους	τρεῖς	ἡμέρας	καὶ
just as	for	was	Jonah	in	the	belly	of the	sea creature	three	days	and

τρεῖς	νύκτας,	οὕτως	ἔσται	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἐν	τῇ	καρδίᾳ	τῆς
three	nights	so	will be	the	Son	of	Man	in	the	heart	of the

γῆς	τρεῖς	ἡμέρας	καὶ	τρεῖς	νύκτας.
earth	three	days	and	three	nights

CLOSE ENGLISH

For just as Jonah was in the belly of the sea creature for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights.

FLUENT ENGLISH

Just as Jonah spent three days and three nights inside the great sea creature, the Son of Man will spend three days and three nights in the depths of the earth.

KJV / SHORT COMPARISON EXCERPT

in the whale's belly

COMPARISON

KJV names a whale. The adopted Greek ketos is rendered sea creature in the close layer and great sea creature in the fluent layer; the word does not require a modern zoological species identification. The three days and three nights are retained on both sides of the comparison with the Son of Man. Heart of the earth remains in the close English, while the fluent layer uses depths of the earth. These are lexical choices within the same comparison, not an added timetable or explanation of the event.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2012%3A40&version=KJV

XVI-CMP-0017 / Matthew 15:6

The father and the word of God

Adopted SBLGNT Greek and ordered glosses.

οὐ	μὴ	τιμήσει	τὸν	πατέρα	αὐτοῦ·	καὶ	ἠκυρώσατε	τὸν	λόγον	τοῦ
not	at all	will honor	the	father	of him	and	you nullified	the	word	of

θεοῦ	διὰ	τὴν	παράδοσιν	ὑμῶν.
God	because of	the	tradition	of you

CLOSE ENGLISH

will certainly not honor his father.’ And you have nullified the word of God because of your tradition.

FLUENT ENGLISH

is no longer obliged to honor his father. In this way you have set aside God’s word for the sake of your tradition.

KJV / SHORT COMPARISON EXCERPT

his father or his mother; the commandment of God

COMPARISON

These are two separate KJV excerpts. The adopted Greek names the father here, without the additional reference to the mother printed in KJV. It also has word of God, where KJV has commandment of God. The verse begins within an argument already under way in 15:5. The close layer follows the strong negative formulation, while the fluent layer expresses the exemption being claimed. Jesus’ charge is that the tradition nullifies God’s word; the comparison does not remove the broader command to honor both parents in the surrounding passage.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2015%3A6&version=KJV

XVI-CMP-0018 / Matthew 16:3

Reading the sky and the signs of the times

Adopted SBLGNT Greek and ordered glosses.

καὶ	πρωΐ·	Σήμερον	χειμών,	πυρράζει	γὰρ	στυγνάζων	ὁ
and	early in the morning	today	stormy weather	is red	for	being gloomy	the

οὐρανός.	τὸ	μὲν	πρόσωπον	τοῦ	οὐρανοῦ	γινώσκετε	διακρίνειν,	τὰ	δὲ
sky	the	indeed	face	of the	sky	you know	how to discern	the	but

σημεῖα	τῶν	καιρῶν	οὐ	δύνασθε.
signs	of the	times	not	you are able

CLOSE ENGLISH

and in the morning, ‘Stormy weather today, for the sky is red and gloomy.’ You know how to discern the face of the sky, but you cannot discern the signs of the times.

FLUENT ENGLISH

In the morning you say, ‘The sky is red and dark, so there will be a storm today.’ You can read the sky, but you cannot read the signs of the times.

KJV / SHORT COMPARISON EXCERPT

O ye hypocrites

COMPARISON

KJV includes this direct address between the weather saying and the comparison with the signs of the times. The adopted wording displayed here does not. Both English layers retain the contrast between recognizing the appearance of the sky and failing to discern the times. The close layer preserves face of the sky; the fluent layer uses read the sky. The status of the wider weather passage in different Greek witnesses is a separate question from this particular additional address.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2016%3A3&version=KJV

XVI-CMP-0053 / Matthew 16:18

Peter, the rock, and the gates of Hades

Adopted SBLGNT Greek and ordered glosses.

κἀγὼ	δέ	σοι	λέγω	ὅτι	σὺ	εἶ	Πέτρος,	καὶ	ἐπὶ	ταύτῃ	τῇ	πέτρᾳ
and I	also	to you	say	that	you	are	Peter	and	on	this	[art.]	rock

οἰκοδομήσω	μου	τὴν	ἐκκλησίαν,	καὶ	πύλαι	ᾅδου	οὐ	κατισχύσουσιν
I will build	of me	the	assembly	and	gates	of Hades	not	will overpower

αὐτῆς·
it

CLOSE ENGLISH

And I tell you that you are Peter, and on this rock I will build my assembly, and the gates of Hades will not overpower it.

FLUENT ENGLISH

And I tell you: you are Peter, and on this rock I will build my community. The gates of the realm of the dead will not overpower it.

KJV / SHORT COMPARISON EXCERPT

upon this rock I will build my church; the gates of hell

COMPARISON

These are separate KJV excerpts. Peter and rock reflect the related Greek forms Petros and petra. The close layer renders ekklesia as assembly, and the fluent layer as community, where KJV uses church. For hades, the close layer retains the name and the fluent layer gives realm of the dead; KJV uses hell. Hades is a different Greek word from Gehenna. These lexical distinctions clarify the wording without deciding by translation alone the theological interpretation of the rock or the authority of the community.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2016%3A18&version=KJV

XVI-CMP-0054 / Matthew 16:25

Losing and finding life

Adopted SBLGNT Greek and ordered glosses.

ὃς	γὰρ	ἐὰν	θέλῃ	τὴν	ψυχὴν	αὐτοῦ	σῶσαι	ἀπολέσει	αὐτήν·
whoever	for	[modal]	wants	the	life	of him	to save	will lose	it

ὃς	δ’	ἂν	ἀπολέσῃ	τὴν	ψυχὴν	αὐτοῦ	ἕνεκεν	ἐμοῦ	εὑρήσει	αὐτήν.
whoever	but	[modal]	loses	the	life	of him	because	of me	will find	it

CLOSE ENGLISH

For whoever wants to save his life will lose it, but whoever loses his life because of me will find it.

FLUENT ENGLISH

For whoever wants to save his life will lose it, but whoever loses his life for my sake will find it.

KJV / SHORT COMPARISON EXCERPT

whosoever will lose his life for my sake shall find it

COMPARISON

The close English, fluent English, and KJV all use life for psyche in this saying. The contrast between saving, losing, and finding remains intact. Because of me in the close layer and for my sake in the fluent layer express the relation to Jesus; KJV likewise makes that relation explicit. The agreement here illustrates why psyche should be considered in its sentence rather than assigned one English word in every occurrence. It does not erase the soul-and-body contrast in Matthew 10:28.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2016%3A25&version=KJV

XVI-CMP-0019 / Matthew 18:11

The traditional saying about saving the lost

Traditional supplement; absent from SBLGNT main text. Greek printed without accents.

ηλθεν	γαρ	ο	υιος	του	ανθρωπου	σωσαι	το	απολωλος
came	for	the	Son	of	Man	to save	the [thing]	lost

CLOSE ENGLISH

For the Son of Man came to save what was lost.

FLUENT ENGLISH

For the Son of Man came to save the lost.

KJV / SHORT COMPARISON EXCERPT

the Son of man is come to save that which was lost

COMPARISON

The numbered verse is absent from the adopted SBLGNT main text and is displayed only as a traditional supplement. KJV includes the saying. Both the traditional Greek shown here and KJV speak of saving what was lost; they do not add seeking in this verse. Luke 19:10 contains the related expression about seeking and saving in its own setting. The two passages should not be combined into a longer Matthew text. The separate label preserves the distinction between the adopted main text and the traditional supplement.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2018%3A11&version=KJV

XVI-CMP-0055 / Matthew 19:12

Eunuchs and the choice of celibacy

Adopted SBLGNT Greek and ordered glosses.

εἰσὶν	γὰρ	εὐνοῦχοι	οἵτινες	ἐκ	κοιλίας	μητρὸς	ἐγεννήθησαν	
there are	for	eunuchs	who	from	[the] womb	of [their] mother	were born	
οὕτως,	καὶ	εἰσὶν	εὐνοῦχοι	οἵτινες	εὐνουχίσθησαν	ὑπὸ	τῶν	ἀνθρώπων,
so	and	there are	eunuchs	who	were made eunuchs	by	the	people
καὶ	εἰσὶν	εὐνοῦχοι	οἵτινες	εὐνούχισαν	ἑαυτοὺς	διὰ	τὴν	
and	there are	eunuchs	who	made eunuchs	themselves	for the sake of	the	
βασιλείαν	τῶν	οὐρανῶν.	ὁ	δυνάμενος	χωρεῖν	χωρείτω.		
kingdom	of the	heavens	the one	being able	to make room for	let make room for		

CLOSE ENGLISH

For there are eunuchs who were born that way from their mother’s womb, and there are eunuchs who were made eunuchs by people, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens. Let the one who can accept this accept it.”

FLUENT ENGLISH

Some are eunuchs from birth, some have been made eunuchs by other people, and some have chosen to live without marriage for the kingdom of heaven. Anyone who can accept this should accept it.”

KJV / SHORT COMPARISON EXCERPT

made themselves eunuchs for the kingdom of heaven's sake

COMPARISON

The Greek repeats eunuch language for three groups. The close layer retains the literal wording, as does KJV. In the third group the fluent layer interprets the expression in the surrounding discussion of marriage as choosing to live without marriage for the kingdom. That is an explicit interpretive rendering, not an additional Greek word for celibacy. The literal image and its interpretation can thus be compared across the two layers. The concluding invitation to accept the saying is retained, without extending it into a requirement imposed on everyone.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2019%3A12&version=KJV

NABRE note on Matthew 19:12: https://bible.usccb.org/bible/matthew/19

XVI-CMP-0020 / Matthew 19:17

Asking about good and calling someone good

Adopted SBLGNT Greek and ordered glosses.

ὁ	δὲ	εἶπεν	αὐτῷ·	Τί	με	ἐρωτᾷς	περὶ	τοῦ	ἀγαθοῦ;	εἷς	ἐστιν	ὁ
he	but	said	to him	why	me	do you ask	about	the	good	one	is	the

ἀγαθός·	εἰ	δὲ	θέλεις	εἰς	τὴν	ζωὴν	εἰσελθεῖν,	τήρησον	τὰς
good [one]	if	but	you want	into	the	life	to enter	keep	the

ἐντολάς.
commandments

CLOSE ENGLISH

But he said to him, “Why do you ask me about what is good? One is good. But if you want to enter life, keep the commandments.”

FLUENT ENGLISH

He answered, “Why do you ask me about what is good? Only one is good. If you want to enter life, keep the commandments.”

KJV / SHORT COMPARISON EXCERPT

Why callest thou me good? there is none good but one, that is, God

COMPARISON

The adopted Greek asks why the man is asking Jesus about what is good, then states that one is good. KJV asks why the man calls Jesus good and explicitly names God in the following statement. Both English layers retain the adopted question and its shorter statement. The instruction about entering life and keeping the commandments remains. Matthew’s wording is allowed to stand without being replaced by a familiar parallel formulation; the translation does not settle the theological implications by adding an identification absent from this Greek sentence.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2019%3A17&version=KJV

XVI-CMP-0021 / Matthew 20:16

The last and the first

Adopted SBLGNT Greek and ordered glosses.

οὕτως	ἔσονται	οἱ	ἔσχατοι	πρῶτοι	καὶ	οἱ	πρῶτοι	ἔσχατοι.
so	will be	the	last	first	and	the	first	last

CLOSE ENGLISH

So the last will be first, and the first last.”

FLUENT ENGLISH

So the last will be first, and the first will be last.”

KJV / SHORT COMPARISON EXCERPT

for many be called, but few chosen

COMPARISON

The adopted Greek ends with the reversal of the last and the first. KJV continues with the additional saying quoted here. The close and fluent English follow the shorter ending. The related saying about many called and few chosen occurs in Matthew 22:14, where it belongs to its own context; its presence there is not a reason to insert it here. The closing quotation mark in the English layers marks the end of the preceding speech, rather than a new sentence added to the verse.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2020%3A16&version=KJV

XVI-CMP-0022 / Matthew 20:22

The cup without the additional baptism question

Adopted SBLGNT Greek and ordered glosses.

ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν·	Οὐκ	οἴδατε	τί	αἰτεῖσθε·	δύνασθε
answering	but	[art.]	Jesus	said	not	you know	what	you ask	can you

πιεῖν	τὸ	ποτήριον	ὃ	ἐγὼ	μέλλω	πίνειν;	λέγουσιν	αὐτῷ·	Δυνάμεθα.
to drink	the	cup	which	I	am about	to drink	they say	to him	we can

CLOSE ENGLISH

But Jesus answered, “You do not know what you are asking. Can you drink the cup that I am about to drink?” They say to him, “We can.”

FLUENT ENGLISH

Jesus answered, “You don’t know what you are asking. Can you drink the cup I am about to drink?” “We can,” they replied.

KJV / SHORT COMPARISON EXCERPT

and to be baptized with the baptism that I am baptized with

COMPARISON

The adopted Greek contains the question about drinking the cup, without the further baptism wording printed in KJV. The reply of the other speakers follows immediately. Only Jesus’ question and introductory statement are burgundy; the narrator and the answer We can remain uncolored. The related cup-and-baptism formulation in Mark 10:38 remains part of Mark’s own account and is not inserted into Matthew. The shorter wording does not change the presence of the cup image or the speakers’ confident response.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2020%3A22&version=KJV

XVI-CMP-0023 / Matthew 23:8

One teacher and the additional name Christ

Adopted SBLGNT Greek and ordered glosses.

ὑμεῖς	δὲ	μὴ	κληθῆτε·	Ῥαββί,	εἷς	γάρ	ἐστιν	ὑμῶν	ὁ	διδάσκαλος,
you	but	not	be called	Rabbi	one	for	is	of you	the	teacher

πάντες	δὲ	ὑμεῖς	ἀδελφοί	ἐστε·
all	but	you	brothers	are

CLOSE ENGLISH

But you are not to be called Rabbi, for one is your teacher, and you are all brothers.

FLUENT ENGLISH

But do not let people call you Rabbi. You have one teacher, and you are all brothers and sisters.

KJV / SHORT COMPARISON EXCERPT

one is your Master, even Christ

COMPARISON

The adopted Greek speaks of one teacher without the additional name Christ printed in KJV. Both English layers retain the shorter wording and the address Rabbi. The close layer renders adelphoi as brothers; the fluent layer uses brothers and sisters to express the community address inclusively. That fluent expansion is an English rendering of the address, not a second Greek noun. The comparison keeps this translation choice separate from the additional explicit identification in KJV.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2023%3A8&version=KJV

XVI-CMP-0024 / Matthew 23:14

The traditional saying about widows’ houses

Traditional supplement; absent from SBLGNT main text. Greek printed without accents.

ουαι	υμιν	γραμματεις	και	φαρισαιοι	υποκριται	οτι	κατεσθιετε	τας
woe	to you	scribes	and	Pharisees	hypocrites	because	you devour	the

οικιας	των	χηρων	και	προφασει	μακρα	προσευχομενοι	δια	τουτο
houses	of the	widows	and	as a pretext	long	praying	because of	this

ληψεσθε	περισσοτερον	κριμα
you will receive	greater	judgment

CLOSE ENGLISH

Woe to you, scribes and Pharisees, hypocrites, because you devour widows’ houses and pray at length as a pretext. Because of this you will receive greater judgment.

FLUENT ENGLISH

Woe to you, scribes and Pharisees, you hypocrites! You devour widows’ houses and make a show of lengthy prayers. Because of this, you will face a harsher judgment.

KJV / SHORT COMPARISON EXCERPT

ye devour widows' houses, and for a pretence make long prayer

COMPARISON

This numbered verse is absent from the SBLGNT main text. The Greek and English shown here belong to a separately labeled traditional supplement. KJV includes the denunciation of exploiting widows and making lengthy prayer a pretext. The close layer uses greater judgment, and the fluent layer harsher judgment, for the concluding comparative expression; KJV uses greater damnation. Showing this traditional saying does not turn it into an unmarked part of the adopted Greek text.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2023%3A14&version=KJV

XVI-CMP-0025 / Matthew 24:7

Famines and earthquakes

Adopted SBLGNT Greek and ordered glosses.

ἐγερθήσεται	γὰρ	ἔθνος	ἐπὶ	ἔθνος	καὶ	βασιλεία	ἐπὶ	βασιλείαν,	καὶ
will rise	for	nation	against	nation	and	kingdom	against	kingdom	and

ἔσονται	λιμοὶ	καὶ	σεισμοὶ	κατὰ	τόπους·
there will be	famines	and	earthquakes	in	places

CLOSE ENGLISH

For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places.

FLUENT ENGLISH

Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in different places.

KJV / SHORT COMPARISON EXCERPT

famines, and pestilences, and earthquakes

COMPARISON

The adopted Greek lists famines and earthquakes after the conflict between nations and kingdoms. KJV includes pestilences between the two. The close and fluent English follow the shorter adopted list. Various places and different places express the same geographical qualification in contemporary wording; KJV's divers likewise means various here. The comparison concerns which events are named in this verse, without using the difference to construct a new prediction or chronology.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2024%3A7&version=KJV

XVI-CMP-0056 / Matthew 24:28

Eagles or vultures at the corpse

Adopted SBLGNT Greek and ordered glosses.

ὅπου	ἐὰν	ᾖ	τὸ	πτῶμα,	ἐκεῖ	συναχθήσονται	οἱ	ἀετοί.
wherever	[modal]	may be	the	corpse	there	will be gathered	the	eagles

CLOSE ENGLISH

Wherever the corpse is, there the eagles will gather.

FLUENT ENGLISH

Wherever the dead body lies, the vultures will gather.

KJV / SHORT COMPARISON EXCERPT

there will the eagles be gathered together

COMPARISON

KJV and the close English use eagles for aetoi. The fluent layer uses vultures in the image of birds gathering at a corpse. The NET note records both lexical possibilities and favors vultures in this context. The two English layers make that interpretive choice visible; they do not represent two different Greek bird names. Corpse and dead body likewise express the same underlying image. The comparison does not identify a specific modern event or assign a separate symbolic meaning to every element.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2024%3A28&version=KJV

NET translation note on Matthew 24:28: https://bible.org/sites/bible.org/resources/netbible/mat24_notes.htm

XVI-CMP-0026 / Matthew 24:36

Nor the Son, but the Father alone

Adopted SBLGNT Greek and ordered glosses.

Περὶ	δὲ	τῆς	ἡμέρας	ἐκείνης	καὶ	ὥρας	οὐδεὶς	οἶδεν,	οὐδὲ	οἱ
about	but	the	day	that	and	hour	no one	knows	not even	the

ἄγγελοι	τῶν	οὐρανῶν	οὐδὲ	ὁ	υἱός,	εἰ	μὴ	ὁ	πατὴρ	μόνος.
angels	of the	heavens	nor	the	Son	except	[with except]	the	Father	alone

CLOSE ENGLISH

But concerning that day and hour, no one knows, not even the angels of the heavens, nor the Son, but the Father alone.

FLUENT ENGLISH

No one knows that day or hour, not even the angels in heaven or the Son. Only the Father knows.

KJV / SHORT COMPARISON EXCERPT

not the angels of heaven, but my Father only

COMPARISON

The adopted Greek explicitly includes nor the Son after the angels; KJV lacks that clause here. The adopted ending also has the Father alone, without the possessive my printed in KJV. Both English layers preserve the adopted wording. The comparison records those differences without removing a difficult statement or adding a theological explanation to the verse itself. The exclusion of everyone other than the Father is part of the displayed sentence, not an inference inserted into it.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2024%3A36&version=KJV

XVI-CMP-0027 / Matthew 24:42

The unknown day

Adopted SBLGNT Greek and ordered glosses.

γρηγορεῖτε	οὖν,	ὅτι	οὐκ	οἴδατε	ποίᾳ	ἡμέρᾳ	ὁ	κύριος	ὑμῶν
keep watch	therefore	because	not	you know	on which	day	the	master	of you

ἔρχεται.
comes

CLOSE ENGLISH

So keep watch, because you do not know on what day your master comes.

FLUENT ENGLISH

So stay alert. You do not know which day your master is coming.

KJV / SHORT COMPARISON EXCERPT

what hour your Lord doth come

COMPARISON

The adopted expression asks on which day the master comes; KJV names an hour. The close and fluent English preserve day. This difference is separate from the English choice between master and Lord for kyrios. The call to remain watchful is retained in all the displayed forms. The nearby references to day and hour are not used to replace this verse’s particular word or to manufacture a timetable from the difference.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2024%3A42&version=KJV

XVI-CMP-0028 / Matthew 25:6

The cry announcing the bridegroom

Adopted SBLGNT Greek and ordered glosses.

μέσης	δὲ	νυκτὸς	κραυγὴ	γέγονεν·	Ἰδοὺ	ὁ	νυμφίος,	ἐξέρχεσθε	εἰς
middle	but	of night	a cry	has arisen	look	the	bridegroom	come out	to

ἀπάντησιν	αὐτοῦ.
a meeting	of him

CLOSE ENGLISH

But at midnight a cry arose: ‘Look, the bridegroom! Come out to meet him!’

FLUENT ENGLISH

At midnight a cry rang out: ‘Here is the bridegroom! Come out to meet him!’

KJV / SHORT COMPARISON EXCERPT

Behold, the bridegroom cometh

COMPARISON

The adopted cry is the brief announcement Look, the bridegroom, followed by the command to go out and meet him. KJV includes the verb cometh. The fluent English supplies Here is as natural English for the announcement; that does not mean the adopted Greek contains a verb of arrival. The cry occurs within Jesus’ parable, so the verse is colored as part of his narration, including the words of the unnamed character in the story.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2025%3A6&version=KJV

XVI-CMP-0029 / Matthew 25:13

Knowing neither the day nor the hour

Adopted SBLGNT Greek and ordered glosses.

γρηγορεῖτε	οὖν,	ὅτι	οὐκ	οἴδατε	τὴν	ἡμέραν	οὐδὲ	τὴν	ὥραν.
keep watch	therefore	because	not	you know	the	day	nor	the	hour

CLOSE ENGLISH

So keep watch, because you know neither the day nor the hour.

FLUENT ENGLISH

So stay alert. You know neither the day nor the hour.

KJV / SHORT COMPARISON EXCERPT

wherein the Son of man cometh

COMPARISON

The adopted Greek ends with the unknown day and hour. KJV continues with the clause quoted here, explicitly naming the coming of the Son of Man. Both English layers retain the shorter ending and the instruction to keep watch. The comparison concerns the presence of that additional clause, not whether the surrounding discourse concerns coming and readiness. It does not insert a familiar explanation into the adopted sentence.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2025%3A13&version=KJV

XVI-CMP-0030 / Matthew 27:16

The prisoner named Jesus Barabbas

Adopted SBLGNT Greek and ordered glosses.

εἶχον	δὲ	τότε	δέσμιον	ἐπίσημον	λεγόμενον	Ἰησοῦν	Βαραββᾶν.
they had	now	then	a prisoner	notable	called	Jesus	Barabbas

CLOSE ENGLISH

Now they then had a notable prisoner called Jesus Barabbas.

FLUENT ENGLISH

At that time they had a notorious prisoner named Jesus Barabbas.

KJV / SHORT COMPARISON EXCERPT

a notable prisoner, called Barabbas

COMPARISON

The adopted Greek names the prisoner Jesus Barabbas. KJV gives Barabbas without Jesus. Both English layers preserve the fuller name, maintaining the distinction between this prisoner and Jesus called the Messiah in the next verse. Notable in the close layer and notorious in the fluent layer represent the contextual sense of episemos. That lexical choice is separate from the presence of the additional personal name. This verse is narrative, not speech by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2027%3A16&version=KJV

XVI-CMP-0031 / Matthew 27:17

Two men named Jesus in Pilate’s question

Adopted SBLGNT Greek and ordered glosses.

συνηγμένων	οὖν	αὐτῶν	εἶπεν	αὐτοῖς	ὁ	Πιλᾶτος·	Τίνα	θέλετε
having gathered	therefore	they	said	to them	[art.]	Pilate	whom	do you want

ἀπολύσω	ὑμῖν,	Ἰησοῦν	τὸν	Βαραββᾶν	ἢ	Ἰησοῦν	τὸν	λεγόμενον
I should release	to you	Jesus	the	Barabbas	or	Jesus	the one	called

χριστόν;
Messiah

CLOSE ENGLISH

So when they had gathered, Pilate said to them, “Whom do you want me to release to you: Jesus Barabbas or Jesus called the Messiah?”

FLUENT ENGLISH

When they had gathered, Pilate asked them, “Whom do you want me to release to you: Jesus Barabbas or Jesus who is called the Messiah?”

KJV / SHORT COMPARISON EXCERPT

Barabbas, or Jesus which is called Christ

COMPARISON

The adopted question repeats Jesus before the two identifying expressions, Barabbas and the one called Messiah. KJV uses the personal name only for the second man. Both English layers retain the fuller contrast without collapsing the two persons. Messiah and Christ are different English representations of the same title in the second expression. Pilate is speaking, so neither his question nor the surrounding narration receives the color used for Jesus’ words.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2027%3A17&version=KJV

XVI-CMP-0032 / Matthew 27:24

Pilate’s claim about this blood

Adopted SBLGNT Greek and ordered glosses.

Ἰδὼν	δὲ	ὁ	Πιλᾶτος	ὅτι	οὐδὲν	ὠφελεῖ	ἀλλὰ	μᾶλλον	θόρυβος
having seen	now	[art.]	Pilate	that	nothing	it helps	but	rather	an uproar
γίνεται	λαβὼν	ὕδωρ	ἀπενίψατο	τὰς	χεῖρας	ἀπέναντι	τοῦ	ὄχλου	
is arising	having taken	water	he washed	the	hands	in front of	the	crowd	
λέγων·	Ἀθῷός	εἰμι	ἀπὸ	τοῦ	αἵματος	τούτου·	ὑμεῖς	ὄψεσθε.	
saying	innocent	I am	of	the	blood	this	you	will see	

CLOSE ENGLISH

Now Pilate saw that it was helping nothing, but rather an uproar was arising. He took water and washed his hands before the crowd, saying, “I am innocent of this blood. See to it yourselves.”

FLUENT ENGLISH

Pilate saw that he was getting nowhere and that a riot was starting. He took water and washed his hands in front of the crowd. “I am innocent of this man’s blood,” he said. “That is your responsibility.”

KJV / SHORT COMPARISON EXCERPT

the blood of this just person

COMPARISON

The adopted Greek has this blood, without the description just printed in KJV. The close English retains the compact expression. The fluent layer gives this man’s blood to clarify the referent, but does not supply the absent moral qualification. Pilate’s declaration remains his own claim in the narrative; translating it does not endorse his innocence. His speech and the description of his actions are therefore uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2027%3A24&version=KJV

XVI-CMP-0033 / Matthew 27:35

Dividing the garments and the additional quotation

Adopted SBLGNT Greek and ordered glosses.

σταυρώσαντες	δὲ	αὐτὸν	διεμερίσαντο	τὰ	ἱμάτια	αὐτοῦ	βάλλοντες
having crucified	now	him	they divided	the	clothes	of him	casting

κλῆρον,
a lot

CLOSE ENGLISH

Now after crucifying him, they divided his clothes by casting lots,

FLUENT ENGLISH

After crucifying him, they divided his clothes by casting lots.

KJV / SHORT COMPARISON EXCERPT

that it might be fulfilled which was spoken by the prophet

COMPARISON

The adopted Greek reports the crucifixion and division of the garments by lot. KJV continues with a fulfillment formula and a scriptural quotation concerning divided garments and cast lots. Both English layers follow the shorter adopted wording. The event can be compared with scripture without printing a quotation absent from this Greek verse. The distinction here is between the wording of the verse and its scriptural relationship, not between an event with or without possible scriptural significance.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2027%3A35&version=KJV

XVI-CMP-0034 / Matthew 28:2

Rolling away the stone

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἰδοὺ	σεισμὸς	ἐγένετο	μέγας·	ἄγγελος	γὰρ	κυρίου	καταβὰς
and	look	an earthquake	occurred	great	an angel	for	of the Lord	having descended

ἐξ	οὐρανοῦ	καὶ	προσελθὼν	ἀπεκύλισε	τὸν	λίθον	καὶ	ἐκάθητο
from	heaven	and	having approached	rolled away	the	stone	and	was sitting

ἐπάνω	αὐτοῦ.
on	it

CLOSE ENGLISH

And look, a great earthquake occurred, for an angel of the Lord descended from heaven, came forward, rolled away the stone, and sat on it.

FLUENT ENGLISH

Suddenly there was a great earthquake. An angel of the Lord came down from heaven, approached the tomb, rolled the stone away, and sat on it.

KJV / SHORT COMPARISON EXCERPT

rolled back the stone from the door

COMPARISON

The adopted Greek says that the angel approached, rolled away the stone, and sat on it. KJV adds the explicit phrase from the door. The close English follows the shorter wording. The fluent layer supplies the tomb as the understood destination of approached; that is contextual clarification, not evidence of an added Greek phrase. The surrounding narrative establishes the setting, while the comparison preserves the actual wording of this verse.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2028%3A2&version=KJV

XVI-CMP-0035 / Matthew 28:9

Jesus meets the women

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἰδοὺ	Ἰησοῦς	ὑπήντησεν	αὐταῖς	λέγων·	Χαίρετε·	αἱ	δὲ
and	look	Jesus	met	them	saying	greetings	they	but

προσελθοῦσαι	ἐκράτησαν	αὐτοῦ	τοὺς	πόδας	καὶ	προσεκύνησαν	αὐτῷ.
having approached	grasped	of him	the	feet	and	worshiped	him

CLOSE ENGLISH

And look, Jesus met them, saying, ‘Greetings!’ They came forward, grasped his feet, and worshiped him.

FLUENT ENGLISH

Suddenly Jesus met them. ‘Greetings!’ he said. They came to him, took hold of his feet, and worshiped him.

KJV / SHORT COMPARISON EXCERPT

And as they went to tell his disciples

COMPARISON

The adopted Greek begins with the appearance of Jesus meeting the women, without KJV’s preceding travel clause. Both English layers follow that shorter opening. Greetings renders Jesus’ brief address; KJV uses All hail. Only this greeting is burgundy. The description of the women approaching, grasping his feet, and worshiping remains narrative and is uncolored. The shorter opening does not erase the movement already described in the surrounding account.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2028%3A9&version=KJV

XVI-CMP-0057 / Matthew 28:19

Making disciples of all nations

Adopted SBLGNT Greek and ordered glosses.

πορευθέντες	οὖν	μαθητεύσατε	πάντα	τὰ	ἔθνη,	βαπτίζοντες	αὐτοὺς	εἰς
having gone	therefore	make disciples of	all	the	nations	baptizing	them	into

τὸ	ὄνομα	τοῦ	πατρὸς	καὶ	τοῦ	υἱοῦ	καὶ	τοῦ	ἁγίου	πνεύματος,
the	name	of the	Father	and	of the	Son	and	of the	Holy	Spirit

CLOSE ENGLISH

Therefore go and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

FLUENT ENGLISH

So go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

KJV / SHORT COMPARISON EXCERPT

Go ye therefore, and teach all nations

COMPARISON

KJV uses teach here. The close and fluent English render the main imperative matheteusate as make disciples, distinguishing it from teaching in 28:20. The NET note identifies the main imperative and explains the relation of going, baptizing, and teaching to it. Into the name in the close layer and in the name in the fluent layer reflect different English handling of the same prepositional expression. The singular name and the Father, Son, and Holy Spirit are retained.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2028%3A19&version=KJV

NET translation note on Matthew 28:19: https://bible.org/sites/bible.org/resources/netbible/mat28_notes.htm

XVI-CMP-0036 / Matthew 28:20

The end of the age and the traditional Amen

Adopted SBLGNT Greek and ordered glosses.

διδάσκοντες	αὐτοὺς	τηρεῖν	πάντα	ὅσα	ἐνετειλάμην	ὑμῖν·	καὶ	ἰδοὺ	ἐγὼ
teaching	them	to keep	all things	that	I commanded	you	and	look	I

μεθ’	ὑμῶν	εἰμι	πάσας	τὰς	ἡμέρας	ἕως	τῆς	συντελείας	τοῦ	αἰῶνος.
with	you	am	all	the	days	until	the	completion	of the	age

CLOSE ENGLISH

teaching them to keep all that I commanded you. And look, I am with you all the days, until the completion of the age.’

FLUENT ENGLISH

teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age.’

KJV / SHORT COMPARISON EXCERPT

even unto the end of the world. Amen

COMPARISON

The adopted Greek ends with the promise of presence until the completion of the age. KJV includes a final Amen, absent from the adopted main text. Separately, age in both English layers renders aion where KJV uses world. The close layer keeps all the days visible; the fluent layer uses always. These English choices are distinct from the textual question about the final Amen. The instruction to teach obedience continues the commission begun in the previous verse.

KJV source: https://www.biblegateway.com/passage/?search=Matthew%2028%3A20&version=KJV

XVI-CMP-0058 / Mark 1:1

The opening without Son of God

Adopted SBLGNT Greek and ordered glosses.

Ἀρχὴ	τοῦ	εὐαγγελίου	Ἰησοῦ	χριστοῦ.
beginning	of the	good news	of Jesus	Messiah

CLOSE ENGLISH

Beginning of the good news of Jesus Messiah.

FLUENT ENGLISH

The beginning of the good news of Jesus the Messiah.

KJV / SHORT COMPARISON EXCERPT

Jesus Christ, the Son of God

COMPARISON

The adopted Greek ends with Jesus Messiah, without the additional title Son of God printed in KJV. Both English layers follow that shorter wording. Messiah and Christ represent the same Greek title here; they are not different Greek readings. This comparison concerns the wording of the opening verse. The heavenly voice in Mark 1:11 explicitly calls Jesus Son, so the shorter opening must not be treated as a claim about what the Gospel as a whole does or does not say.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A1&version=KJV

XVI-CMP-0059 / Mark 1:2

Isaiah the prophet and the prophets

Adopted SBLGNT Greek and ordered glosses.

Καθὼς	γέγραπται	ἐν	τῷ	Ἡσαΐᾳ	τῷ	προφήτῃ·	Ἰδοὺ	ἀποστέλλω	τὸν
just as	it is written	in	[art.]	Isaiah	the	prophet	look	I send	the

ἄγγελόν	μου	πρὸ	προσώπου	σου,	ὃς	κατασκευάσει	τὴν	ὁδόν	σου·
messenger	of me	before	the face	of you	who	will prepare	the	way	of you

CLOSE ENGLISH

Just as it is written in Isaiah the prophet: “Look, I send my messenger before your face, who will prepare your way;

FLUENT ENGLISH

It is written in the prophet Isaiah: “Look, I am sending my messenger ahead of you, who will prepare your way.

KJV / SHORT COMPARISON EXCERPT

As it is written in the prophets

COMPARISON

The adopted introduction names Isaiah the prophet, while KJV says the prophets. Both English layers retain the named prophet. The displayed quotation begins with the messenger’s preparation of the way; its continuation belongs to the following verse. KJV and both English layers agree on messenger, so an angel-versus-messenger contrast does not arise in this English comparison. KJV also ends this verse with before thee, a further phrase absent from the adopted Greek ending.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A2&version=KJV

XVI-CMP-0060 / Mark 1:10

Who sees the opened heavens

Adopted SBLGNT Greek and ordered glosses.

καὶ	εὐθὺς	ἀναβαίνων	ἐκ	τοῦ	ὕδατος	εἶδεν	σχιζομένους	τοὺς
and	immediately	coming up	out of	the	water	he saw	being torn apart	the

οὐρανοὺς	καὶ	τὸ	πνεῦμα	ὡς	περιστερὰν	καταβαῖνον	εἰς	αὐτόν·
heavens	and	the	Spirit	like	a dove	descending	into	him

CLOSE ENGLISH

And immediately, as he came up out of the water, he saw the heavens being torn apart and the Spirit descending like a dove into him.

FLUENT ENGLISH

As he came up out of the water, he immediately saw the heavens being torn open and the Spirit descending like a dove into him.

KJV / SHORT COMPARISON EXCERPT

he saw the heavens opened

COMPARISON

The adopted sentence says he saw and does not introduce John as the subject. KJV likewise has he, agreeing with both English layers on this point. In the immediate sequence, Jesus is the person who comes up from the water. The close and fluent English render the heavens as being torn apart or torn open, making the force of schizomenous visible. Into him follows the displayed eis auton, where KJV has upon him. That prepositional rendering does not by itself settle an interpretation of the descent.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A10&version=KJV

XVI-CMP-0089 / Mark 1:11

A direct address from heaven

Adopted SBLGNT Greek and ordered glosses.

καὶ	φωνὴ	ἐγένετο	ἐκ	τῶν	οὐρανῶν·	Σὺ	εἶ	ὁ	υἱός	μου	ὁ
and	a voice	came	from	the	heavens	you	are	the	Son	of me	the

ἀγαπητός,	ἐν	σοὶ	εὐδόκησα.
beloved	in	you	I took delight

CLOSE ENGLISH

And a voice came from the heavens: “You are my beloved Son; in you I have taken delight.”

FLUENT ENGLISH

A voice came from heaven: “You are my beloved Son; I am well pleased with you.”

KJV / SHORT COMPARISON EXCERPT

Thou art my beloved Son, in whom I am well pleased

COMPARISON

The Greek begins with you are and continues with en soi, in you. The close English keeps that direct address in both clauses; the fluent layer gives the second as I am well pleased with you. KJV begins in direct address but continues with in whom. The distinction is visible in the wording without treating the two sentences as different declarations of identity. This is the heavenly voice addressing Jesus, so its words remain uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A11&version=KJV

XVI-CMP-0090 / Mark 1:12

The Spirit drives him into the wilderness

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εὐθὺς	τὸ	πνεῦμα	αὐτὸν	ἐκβάλλει	εἰς	τὴν	ἔρημον.
and	immediately	the	Spirit	him	drives out	into	the	wilderness

CLOSE ENGLISH

And immediately the Spirit drives him out into the wilderness.

FLUENT ENGLISH

Immediately the Spirit drove him into the wilderness.

KJV / SHORT COMPARISON EXCERPT

the spirit driveth him into the wilderness

COMPARISON

The Greek verb ekballei is rendered drives him out in the close English and drove him in the fluent layer. KJV’s driveth likewise preserves a forceful movement verb. The close layer also keeps the narrative present, while the fluent layer uses an English past tense. These are choices in English presentation. The comparison provides no reason to invent a textual opposition between KJV and the adopted wording, and the movement verb alone does not specify Jesus’ inner response.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A12&version=KJV

XVI-CMP-0061 / Mark 1:14

The good news of God

Adopted SBLGNT Greek and ordered glosses.

Καὶ	μετὰ	τὸ	παραδοθῆναι	τὸν	Ἰωάννην	ἦλθεν	ὁ	Ἰησοῦς	εἰς	τὴν
and	after	the	being handed over	[art.]	John	came	[art.]	Jesus	into	[art.]

Γαλιλαίαν	κηρύσσων	τὸ	εὐαγγέλιον	τοῦ	θεοῦ
Galilee	proclaiming	the	good news	of	God

CLOSE ENGLISH

And after John was handed over, Jesus came to Galilee, proclaiming the good news of God

FLUENT ENGLISH

After John was handed over, Jesus came to Galilee proclaiming the good news of God.

KJV / SHORT COMPARISON EXCERPT

preaching the gospel of the kingdom of God

COMPARISON

The adopted phrase is the good news of God, without the word kingdom that KJV includes here. Both English layers retain the shorter phrase. Handed over follows the Greek description of what happened to John, whereas KJV makes his imprisonment explicit. The next verse speaks of God’s kingdom; that context does not authorize importing its wording into this verse. Gospel and good news are English choices for the same Greek noun, separate from the presence or absence of kingdom.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A14&version=KJV

XVI-CMP-0062 / Mark 1:21

Teaching in the synagogue

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἰσπορεύονται	εἰς	Καφαρναούμ.	καὶ	εὐθὺς	τοῖς	σάββασιν
and	they enter	into	Capernaum	and	immediately	on the	Sabbath

ἐδίδασκεν	εἰς	τὴν	συναγωγήν.
he was teaching	in	the	synagogue

CLOSE ENGLISH

And they enter Capernaum, and immediately on the Sabbath he taught in the synagogue.

FLUENT ENGLISH

They went into Capernaum, and on the Sabbath he began teaching in the synagogue.

KJV / SHORT COMPARISON EXCERPT

he entered into the synagogue, and taught

COMPARISON

The adopted text first describes entry into Capernaum and then teaching in the synagogue on the Sabbath. It lacks a separate participle stating entry into the synagogue, which KJV expresses as he entered. The close English preserves the present they enter followed by the past he taught; the fluent layer uses a smoother past-tense narrative. Both keep the location of the teaching. The comparison distinguishes the explicit wording from what a reader may reasonably infer about entering the building.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A21&version=KJV

XVI-CMP-0063 / Mark 1:34

Because the demons knew him

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐθεράπευσεν	πολλοὺς	κακῶς	ἔχοντας	ποικίλαις	νόσοις,	καὶ	δαιμόνια
and	he healed	many	ill	being	with various	diseases	and	demons

πολλὰ	ἐξέβαλεν,	καὶ	οὐκ	ἤφιεν	λαλεῖν	τὰ	δαιμόνια,	ὅτι
many	he drove out	and	not	he was allowing	to speak	the	demons	because

ᾔδεισαν	αὐτόν.
they knew	him

CLOSE ENGLISH

And he healed many who were ill with various diseases and drove out many demons; he did not allow the demons to speak, because they knew him.

FLUENT ENGLISH

He healed many people who were sick with various diseases and drove out many demons. He would not let the demons speak, because they knew him.

KJV / SHORT COMPARISON EXCERPT

because they knew him

COMPARISON

The adopted ending gives the reason Jesus did not allow the demons to speak: they knew him. KJV and both English layers retain that compact statement. None of these English lines adds an explicit clause saying that they knew he was the Messiah. The fluent layer separates the healings and expulsions from the prohibition in two sentences, while preserving the causal link. Demons and KJV’s devils are different English designations for the same beings in this verse.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A34&version=KJV

XVI-CMP-0091 / Mark 1:38

For this I came out

Adopted SBLGNT Greek and ordered glosses.

καὶ	λέγει	αὐτοῖς·	Ἄγωμεν	ἀλλαχοῦ	εἰς	τὰς	ἐχομένας	κωμοπόλεις,	ἵνα
and	he says	to them	let us go	elsewhere	to	the	neighboring	towns	so that

καὶ	ἐκεῖ	κηρύξω,	εἰς	τοῦτο	γὰρ	ἐξῆλθον.
also	there	I may proclaim	for	this	for	I came out

CLOSE ENGLISH

And he says to them, ‘Let us go elsewhere, to the neighboring towns, so that I may proclaim there also, for this is why I came out.’

FLUENT ENGLISH

He said to them, ‘Let us go somewhere else, to the nearby towns, so I can preach there too. That is why I came out.’

KJV / SHORT COMPARISON EXCERPT

for therefore came I forth

COMPARISON

The Greek exelthon is rendered came out in both English layers. KJV’s came I forth expresses the same outward movement. The saying links that movement to preaching in the nearby towns. Both English layers preserve this stated purpose; neither needs to replace it with a broader claim about every aspect of Jesus’ mission. Only the quoted invitation and explanation are burgundy. The introductory report that he speaks remains narrative.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A38&version=KJV

XVI-CMP-0064 / Mark 1:41

Anger and compassion in the healing account

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὀργισθεὶς	ἐκτείνας	τὴν	χεῖρα	αὐτοῦ	ἥψατο	καὶ	λέγει
and	having become angry	having stretched out	the	hand	him	he touched	and	he says

αὐτῷ·	Θέλω,	καθαρίσθητι·
to him	I am willing	be cleansed

CLOSE ENGLISH

And becoming angry, he stretched out his hand, touched him, and says to him, ‘I am willing; be cleansed.’

FLUENT ENGLISH

Angered, Jesus reached out his hand and touched the man. ‘I am willing,’ he said. ‘Be clean.’

KJV / SHORT COMPARISON EXCERPT

Jesus, moved with compassion

COMPARISON

The adopted SBLGNT reading is orgistheis, becoming angry, which both English layers retain. KJV describes Jesus as moved with compassion. This is a difference of Greek reading, not merely a stronger English synonym for compassion. The adopted sentence itself does not name the object or cause of the anger; the translation therefore does not supply one. Jesus’ willingness and command to be clean are marked as his speech, while the descriptions of his emotion, movement, and touch remain uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A41&version=KJV

SBLGNT electronic text of Mark: https://github.com/Faithlife/SBLGNT/blob/master/data/sblgnt/text/Mark.txt

XVI-CMP-0065 / Mark 1:42

The immediate cleansing

Adopted SBLGNT Greek and ordered glosses.

καὶ	εὐθὺς	ἀπῆλθεν	ἀπ’	αὐτοῦ	ἡ	λέπρα,	καὶ	ἐκαθαρίσθη.
and	immediately	departed	from	him	the	leprosy	and	he was cleansed

CLOSE ENGLISH

And immediately the leprosy left him, and he was cleansed.

FLUENT ENGLISH

Immediately the leprosy left him, and he was made clean.

KJV / SHORT COMPARISON EXCERPT

And as soon as he had spoken

COMPARISON

The adopted sentence immediately reports that the leprosy left and the man was cleansed. KJV begins with an additional clause referring to Jesus’ speech. Both English layers follow the shorter adopted opening while retaining the immediacy of the result. The preceding verse already contains the command; its presence in the narrative does not make the added speech clause part of this Greek sentence. Was cleansed and was made clean express the same passive result in the two English layers.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A42&version=KJV

XVI-CMP-0092 / Mark 1:43

A stern warning and immediate dismissal

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐμβριμησάμενος	αὐτῷ	εὐθὺς	ἐξέβαλεν	αὐτόν,
and	having sternly warned	him	immediately	he sent out	him

CLOSE ENGLISH

And sternly warning him, he immediately sent him away,

FLUENT ENGLISH

Jesus gave him a stern warning and sent him away at once.

KJV / SHORT COMPARISON EXCERPT

he straitly charged him, and forthwith sent him away

COMPARISON

The close English renders the opening participle as sternly warning him. The fluent layer expresses it as a complete clause, Jesus gave him a stern warning. KJV’s straitly charged him likewise describes a strong charge rather than merely a look. All three then report that Jesus sent the man away immediately. The fluent layer supplies Jesus as the understood subject for clarity. This verse reports the warning; its quoted content follows in the next verse and is not added here.

KJV source: https://www.biblegateway.com/passage/?search=Mark%201%3A43&version=KJV

XVI-CMP-0066 / Mark 3:15

Authority to drive out demons

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἔχειν	ἐξουσίαν	ἐκβάλλειν	τὰ	δαιμόνια·
and	to have	authority	to cast out	the	demons

CLOSE ENGLISH

and to have authority to cast out demons.

FLUENT ENGLISH

and to have authority to drive out demons.

KJV / SHORT COMPARISON EXCERPT

to have power to heal sicknesses, and to cast out devils

COMPARISON

The adopted clause gives authority to drive out demons. KJV also names healing sicknesses. Both English layers follow the shorter adopted clause, with cast out in the close layer and drive out in the fluent layer. The sentence continues the appointment described in the preceding verse, which explains its opening and to have. The omission of a healing phrase here does not cancel healing elsewhere in the narrative; this passage records the wording of the commission at this point.

KJV source: https://www.biblegateway.com/passage/?search=Mark%203%3A15&version=KJV

XVI-CMP-0093 / Mark 3:29

An eternal sin and eternal damnation

Adopted SBLGNT Greek and ordered glosses.

ὃς	δ’	ἂν	βλασφημήσῃ	εἰς	τὸ	πνεῦμα	τὸ	ἅγιον,	οὐκ	ἔχει
whoever	but	[modal]	blasphemes	against	the	Spirit	the	Holy	not	has

ἄφεσιν	εἰς	τὸν	αἰῶνα,	ἀλλὰ	ἔνοχός	ἐστιν	αἰωνίου	ἁμαρτήματος.
forgiveness	into	the	age	but	guilty	is	of an eternal	sin

CLOSE ENGLISH

But whoever blasphemes against the Holy Spirit has no forgiveness for all eternity, but is guilty of an eternal sin.’

FLUENT ENGLISH

But whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin.’

KJV / SHORT COMPARISON EXCERPT

is in danger of eternal damnation

COMPARISON

The adopted ending has aioniou hamartematos, an eternal sin. Both English layers preserve sin, whereas KJV gives eternal damnation. The difference concerns the underlying noun as well as the English phrasing of liability. The close layer’s has no forgiveness for all eternity and the fluent layer’s will never be forgiven express the preceding clause in different English forms. The closing quotation mark belongs to the larger speech; the following narrative gives its immediate occasion.

KJV source: https://www.biblegateway.com/passage/?search=Mark%203%3A29&version=KJV

XVI-CMP-0067 / Mark 3:32

The mother and brothers outside

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐκάθητο	περὶ	αὐτὸν	ὄχλος,	καὶ	λέγουσιν	αὐτῷ·	Ἰδοὺ	ἡ	μήτηρ
and	was sitting	around	him	a crowd	and	they say	to him	look	the	mother

σου	καὶ	οἱ	ἀδελφοί	σου	ἔξω	ζητοῦσίν	σε.
of you	and	the	brothers	of you	outside	seek	you

CLOSE ENGLISH

And a crowd sat around him, and they say to him, “Look, your mother and your brothers are outside seeking you.”

FLUENT ENGLISH

A crowd was sitting around him. They told him, ‘Look, your mother and your brothers are outside looking for you.’

KJV / SHORT COMPARISON EXCERPT

thy mother and thy brethren without seek for thee

COMPARISON

The adopted report names Jesus’ mother and brothers. KJV has the same two groups and does not add sisters in this verse. Both English layers therefore agree with KJV on the list. Outside gives the spatial meaning of the older English without. Looking for you is the fluent equivalent of seeking you. These are the crowd’s words to Jesus, not Jesus’ own speech, so both the report and the quotation remain uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Mark%203%3A32&version=KJV

XVI-CMP-0094 / Mark 4:11

The mystery given to the disciples

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἔλεγεν	αὐτοῖς·	Ὑμῖν	τὸ	μυστήριον	δέδοται	τῆς	βασιλείας	
and	he was saying	to them	to you	the	mystery	has been given	of the	kingdom	
τοῦ	θεοῦ·	ἐκείνοις	δὲ	τοῖς	ἔξω	ἐν	παραβολαῖς	τὰ	πάντα	γίνεται,
of	God	to those	but	the ones	outside	in	parables	the	all things	happen

CLOSE ENGLISH

And he was saying to them, ‘To you has been given the mystery of the kingdom of God; but for those outside everything happens in parables,

FLUENT ENGLISH

He told them, ‘You have been given the secret of God’s kingdom, but for those outside everything comes through parables,

KJV / SHORT COMPARISON EXCERPT

it is given to know the mystery of the kingdom of God

COMPARISON

The adopted phrase uses the singular mystery, as does KJV. The close English keeps mystery; the fluent layer uses secret. The Greek says that the mystery has been given, while KJV includes to know. That additional wording must be distinguished from number: this English comparison is not singular mystery against plural mysteries. The contrast with those outside and the reference to parables are retained. The introductory narrative remains uncolored, and the saying continues into the next verse.

KJV source: https://www.biblegateway.com/passage/?search=Mark%204%3A11&version=KJV

XVI-CMP-0068 / Mark 4:12

Forgiveness without an explicit sins phrase

Adopted SBLGNT Greek and ordered glosses.

ἵνα	βλέποντες	βλέπωσι	καὶ	μὴ	ἴδωσιν,	καὶ	ἀκούοντες	ἀκούωσι
so that	looking	they may look	and	not	see	and	hearing	they may hear

καὶ	μὴ	συνιῶσιν,	μήποτε	ἐπιστρέψωσιν	καὶ	ἀφεθῇ	αὐτοῖς.
and	not	understand	lest	they turn back	and	it be forgiven	to them

CLOSE ENGLISH

so that looking they may look and not see, and hearing they may hear and not understand, lest they turn back and it be forgiven them.’

FLUENT ENGLISH

so that they may look and look yet not see, and listen and listen yet not understand, so that they do not turn back and receive forgiveness.’

KJV / SHORT COMPARISON EXCERPT

and their sins should be forgiven them

COMPARISON

The adopted ending says that forgiveness may be given to them, without an explicit noun for sins. The close layer keeps the compact passive it be forgiven them, while the fluent layer gives receive forgiveness. KJV explicitly names their sins. Both English layers also preserve the repeated seeing and hearing at the start. The difficult relation between the purpose language and the warning belongs to interpretation of the larger passage; the missing noun does not by itself resolve that question.

KJV source: https://www.biblegateway.com/passage/?search=Mark%204%3A12&version=KJV

XVI-CMP-0069 / Mark 5:41

Talitha koum and Talitha cumi

Adopted SBLGNT Greek and ordered glosses.

καὶ	κρατήσας	τῆς	χειρὸς	τοῦ	παιδίου	λέγει	αὐτῇ·	Ταλιθα
and	having taken hold	of the	hand	of the	child	he says	to her	girl [Aram.]

κουμ,	ὅ	ἐστιν	μεθερμηνευόμενον·	Τὸ	κοράσιον,	σοὶ	λέγω,	ἔγειρε.
arise [Aram.]	which	is	translated	[art.]	girl	to you	I say	get up

CLOSE ENGLISH

And taking hold of the child’s hand, he says to her, ‘Talitha koum,’ which is translated, ‘Girl, I say to you, get up.’

FLUENT ENGLISH

He took the child’s hand and said to her, ‘Talitha koum,’ meaning, ‘Little girl, I’m telling you, get up.’

KJV / SHORT COMPARISON EXCERPT

Talitha cumi

COMPARISON

The adopted Greek writes the Aramaic words as Talitha koum. KJV has Talitha cumi, with a final vowel in the second word. Both English layers follow the adopted form and then give the explanation already present in the Greek narrative. Little girl in the fluent rendering expresses the address idiomatically. The command and its translated wording are burgundy; the intervening statement which is translated or meaning belongs to the narrator and remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Mark%205%3A41&version=KJV

XVI-CMP-0070 / Mark 6:11

Dust as testimony and the added judgment saying

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὃς	ἂν	τόπος	μὴ	δέξηται	ὑμᾶς	μηδὲ	ἀκούσωσιν	ὑμῶν,
and	whatever	[conditional]	place	not	receives	you	nor	they listen to	you

ἐκπορευόμενοι	ἐκεῖθεν	ἐκτινάξατε	τὸν	χοῦν	τὸν	ὑποκάτω	τῶν	ποδῶν
going out	from there	shake off	the	dust	the	underneath	the	feet

ὑμῶν	εἰς	μαρτύριον	αὐτοῖς.
of you	as	a testimony	to them

CLOSE ENGLISH

‘And whatever place does not receive you and whose people do not listen to you, leave there and shake off the dust under your feet as a testimony to them.’

FLUENT ENGLISH

‘If a place does not welcome you and its people will not listen to you, leave and shake the dust off your feet as a testimony to them.’

KJV / SHORT COMPARISON EXCERPT

It shall be more tolerable for Sodom and Gomorrha in the day of judgment

COMPARISON

The adopted verse ends with shaking off the dust as a testimony to them. KJV continues with a saying comparing the place to Sodom and Gomorrha on the day of judgment. Both English layers preserve the shorter ending. KJV’s against them makes the adverse force of the testimony explicit, while the two layers retain to them. The related saying in Matthew 10:15 is a separate contextual comparison, not a reason to insert its wording into this verse of Mark.

KJV source: https://www.biblegateway.com/passage/?search=Mark%206%3A11&version=KJV

XVI-CMP-0095 / Mark 6:20

Herod’s perplexity while hearing John

Adopted SBLGNT Greek and ordered glosses.

ὁ	γὰρ	Ἡρῴδης	ἐφοβεῖτο	τὸν	Ἰωάννην,	εἰδὼς	αὐτὸν	ἄνδρα	δίκαιον
[art.]	for	Herod	feared	[art.]	John	knowing	him	a man	righteous
καὶ	ἅγιον,	καὶ	συνετήρει	αὐτόν,	καὶ	ἀκούσας	αὐτοῦ	πολλὰ	ἠπόρει,
and	holy	and	was protecting	him	and	having heard	him	greatly	was perplexed
καὶ	ἡδέως	αὐτοῦ	ἤκουεν.						
and	gladly	him	he was hearing						

CLOSE ENGLISH

for Herod feared John, knowing him to be a righteous and holy man, and protected him. When he heard him, he was greatly perplexed, and yet heard him gladly.

FLUENT ENGLISH

because Herod feared John. He knew him to be a righteous and holy man and kept him safe. Listening to John left him deeply puzzled, yet he listened gladly.

KJV / SHORT COMPARISON EXCERPT

he did many things, and heard him gladly

COMPARISON

The adopted wording polla eporei says that Herod was greatly perplexed. Both English layers preserve that reaction; KJV instead says he did many things. This is more than a stylistic choice between two English descriptions of the same action. The narrative also retains Herod’s glad hearing of John, creating a tension with his perplexity. The fluent layer makes that tension explicit with yet. The verse reports Herod’s reaction without turning it into a claim that he consistently obeyed John.

KJV source: https://www.biblegateway.com/passage/?search=Mark%206%3A20&version=KJV

XVI-CMP-0071 / Mark 7:16

The traditional call to hear

Traditional supplement; absent from SBLGNT main text.

Εἴ	τις	ἔχει	ὦτα	ἀκούειν,	ἀκουέτω.
if	anyone	has	ears	to hear	let him hear

CLOSE ENGLISH

If anyone has ears to hear, let him listen.

FLUENT ENGLISH

If anyone has ears to hear, they should listen.

KJV / SHORT COMPARISON EXCERPT

If any man have ears to hear, let him hear

COMPARISON

This numbered verse is absent from the SBLGNT main text and is shown here as a traditional supplement. KJV includes the call to hear. Both English layers retain the conditional invitation, with listen making the exhortation clear in contemporary English. Anyone expresses the indefinite Greek tis without restricting the call to men. The separate label preserves the distinction between a familiar traditional saying and the adopted main-text sequence.

KJV source: https://www.biblegateway.com/passage/?search=Mark%207%3A16&version=KJV

XVI-CMP-0096 / Mark 7:19

Cleansing all foods and the narrator’s explanation

Adopted SBLGNT Greek and ordered glosses.

ὅτι	οὐκ	εἰσπορεύεται	αὐτοῦ	εἰς	τὴν	καρδίαν	ἀλλ’	εἰς	τὴν	κοιλίαν,
because	not	it enters	of him	into	the	heart	but	into	the	stomach

καὶ	εἰς	τὸν	ἀφεδρῶνα	ἐκπορεύεται;—	καθαρίζων	πάντα	τὰ	βρώματα.
and	into	the	latrine	it goes out	cleansing [masc. sg.]	all	the	foods

CLOSE ENGLISH

because it does not enter his heart but his stomach, and goes out into the latrine?’ — declaring all foods clean.

FLUENT ENGLISH

because it goes into their stomach, not their heart, and then passes out into the latrine?’ In saying this, he declared all foods clean.

KJV / SHORT COMPARISON EXCERPT

purging all meats

COMPARISON

The adopted ending has the masculine singular participle katharizon, cleansing. The close and fluent layers interpret it as referring to Jesus’ declaration and place it after his question. The NET note likewise treats the conclusion as a parenthetical comment by the author. KJV instead connects purging all meats to the digestive description. Declared in the fluent English makes the adopted interpretation explicit; it is not a separate Greek verb. The final explanation remains uncolored because it is presented as the narrator’s comment.

KJV source: https://www.biblegateway.com/passage/?search=Mark%207%3A19&version=KJV

NET note on Mark 7:19: https://www.biblegateway.com/passage/?search=Mark%207%3A19&version=NET

XVI-CMP-0072 / Mark 7:24

The region of Tyre

Adopted SBLGNT Greek and ordered glosses.

Ἐκεῖθεν	δὲ	ἀναστὰς	ἀπῆλθεν	εἰς	τὰ	ὅρια	Τύρου.	καὶ	εἰσελθὼν	εἰς
from there	but	having risen	he went away	into	the	region	of Tyre	and	having entered	into

οἰκίαν	οὐδένα	ἤθελεν	γνῶναι,	καὶ	οὐκ	ἠδυνήθη	λαθεῖν·
a house	no one	he wanted	to know	and	not	he was able	to remain hidden

CLOSE ENGLISH

And he rose from there and went away to the region of Tyre. And entering a house, he wanted no one to know, and he could not remain hidden.

FLUENT ENGLISH

He left that place and went to the region of Tyre. He entered a house and wanted no one to know, but he could not remain unnoticed.

KJV / SHORT COMPARISON EXCERPT

the borders of Tyre and Sidon

COMPARISON

The adopted verse names the region of Tyre, while KJV also names Sidon. Both English layers preserve the shorter destination. The rest of the verse reports entry into a house, a wish for privacy, and the inability to remain unnoticed. Those narrative details do not supply an additional place-name. Region and the older borders are different English expressions for the geographical area; that translation choice is separate from the presence or absence of Sidon.

KJV source: https://www.biblegateway.com/passage/?search=Mark%207%3A24&version=KJV

XVI-CMP-0073 / Mark 8:26

Do not even enter the village

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἀπέστειλεν	αὐτὸν	εἰς	οἶκον	αὐτοῦ	λέγων·	Μηδὲ	εἰς	τὴν	κώμην
and	he sent	him	to	home	of him	saying	not even	into	the	village

εἰσέλθῃς.
enter

CLOSE ENGLISH

And he sent him to his home, saying, ‘Do not even enter the village.’

FLUENT ENGLISH

He sent the man home and said, ‘Don’t even go into the village.’

KJV / SHORT COMPARISON EXCERPT

nor tell it to any in the town

COMPARISON

The adopted command says not even to enter the village. KJV continues with an additional prohibition on telling anyone there. Both English layers keep the shorter command; the fluent layer uses the contraction don’t in ordinary speech. The preceding narrative states that Jesus sent the man home and remains uncolored. The command is burgundy. Town and village are English choices for kome, distinct from the textual difference at the end of the instruction.

KJV source: https://www.biblegateway.com/passage/?search=Mark%208%3A26&version=KJV

XVI-CMP-0667 / Mark 8:31

Three predictions with after three days

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ἤρξατο	διδάσκειν	αὐτοὺς	ὅτι	δεῖ	τὸν	υἱὸν	τοῦ	ἀνθρώπου
and	he began	to teach	them	that	it is necessary	the	Son	of	Man

πολλὰ	παθεῖν	καὶ	ἀποδοκιμασθῆναι	ὑπὸ	τῶν	πρεσβυτέρων	καὶ	τῶν
many things	to suffer	and	to be rejected	by	the	elders	and	the

ἀρχιερέων	καὶ	τῶν	γραμματέων	καὶ	ἀποκτανθῆναι	καὶ	μετὰ	τρεῖς
chief priests	and	the	scribes	and	to be killed	and	after	three

ἡμέρας	ἀναστῆναι·
days	to rise

CLOSE ENGLISH

And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise.

FLUENT ENGLISH

He began teaching them that the Son of Man must suffer greatly, be rejected by the elders, chief priests, and scribes, be killed, and rise after three days.

KJV / SHORT COMPARISON EXCERPT

after three days rise again

COMPARISON

The adopted Greek uses after three days. KJV agrees with that formula here, as do both English layers. The three verses in this passage must therefore be compared individually: KJV does not use the same wording in all three. This verse reports Jesus’ teaching indirectly, so it remains uncolored. The comparison preserves the temporal expression without using it alone to construct a precise hour-by-hour chronology.

KJV source: https://www.biblegateway.com/passage/?search=Mark%208%3A31&version=KJV

XVI-CMP-0667 / Mark 9:31 / continued

Three predictions with after three days

Adopted SBLGNT Greek and ordered glosses.

ἐδίδασκεν	γὰρ	τοὺς	μαθητὰς	αὐτοῦ	καὶ	ἔλεγεν	αὐτοῖς	ὅτι	Ὁ	υἱὸς
he was teaching	for	the	disciples	of him	and	was saying	to them	that	the	Son

τοῦ	ἀνθρώπου	παραδίδοται	εἰς	χεῖρας	ἀνθρώπων,	καὶ	ἀποκτενοῦσιν
of	Man	is being handed over	into	hands	of people	and	they will kill

αὐτόν,	καὶ	ἀποκταν̈θεὶς	μετὰ	τρεῖς	ἡμέρας	ἀναστήσεται.
him	and	having been killed	after	three	days	he will rise

CLOSE ENGLISH

For he was teaching his disciples and saying to them, ‘The Son of Man is being handed over into human hands, and they will kill him. After being killed, he will rise after three days.’

FLUENT ENGLISH

He was teaching his disciples, telling them, ‘The Son of Man is being handed over to human hands. They will kill him, and after being killed he will rise three days later.’

KJV / SHORT COMPARISON EXCERPT

he shall rise the third day

COMPARISON

The adopted prediction again says after three days; KJV has the third day. The close English preserves after three days, and the fluent layer gives three days later. Unlike Mark 8:31, the two English layers present this prediction as direct speech, with its narrative introduction uncolored. The same Greek temporal formula is retained across the three adopted verses even though their surrounding syntax differs.

KJV source: https://www.biblegateway.com/passage/?search=Mark%209%3A31&version=KJV

XVI-CMP-0667 / Mark 10:34 / continued

Three predictions with after three days

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐμπαίξουσιν	αὐτῷ	καὶ	ἐμπτύσουσιν	αὐτῷ	καὶ	μαστιγώσουσιν	αὐτὸν
and	they will mock	him	and	they will spit on	him	and	they will flog	him

καὶ	ἀποκτενοῦσιν,	καὶ	μετὰ	τρεῖς	ἡμέρας	ἀναστήσεται.
and	they will kill	and	after	three	days	he will rise

CLOSE ENGLISH

and they will mock him and spit on him and flog him and kill him, and after three days he will rise.’

FLUENT ENGLISH

They will mock him, spit on him, flog him, and kill him. Three days later he will rise.’

KJV / SHORT COMPARISON EXCERPT

the third day he shall rise again

COMPARISON

The adopted ending repeats after three days; KJV again has the third day. Both English layers preserve the adopted temporal wording. Separately, the adopted sequence names mockery, spitting, flogging, and killing; KJV places scourging before spitting. The fluent layer divides the prediction into two English sentences without changing its sequence. This verse continues Jesus’ preceding speech and is therefore colored throughout.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2010%3A34&version=KJV

XVI-CMP-0097 / Mark 8:33

Get behind me

Adopted SBLGNT Greek and ordered glosses.

ὁ	δὲ	ἐπιστραφεὶς	καὶ	ἰδὼν	τοὺς	μαθητὰς	αὐτοῦ	ἐπετίμησεν	Πέτρῳ
he	but	having turned	and	having seen	the	disciples	of him	rebuked	Peter

καὶ	λέγει·	Ὕπαγε	ὀπίσω	μου,	Σατανᾶ,	ὅτι	οὐ	φρονεῖς	τὰ	τοῦ
and	says	go	behind	me	Satan	because	not	you think on	the things	of

θεοῦ	ἀλλὰ	τὰ	τῶν	ἀνθρώπων.
God	but	the things	of	people

CLOSE ENGLISH

But he turned, saw his disciples, rebuked Peter and says, ‘Get behind me, Satan, because you are not thinking of the things of God, but of the things of people.’

FLUENT ENGLISH

Jesus turned, looked at his disciples, and rebuked Peter. ‘Get behind me, Satan!’ he said. ‘Your thinking is shaped by human concerns, not by God’s.’

KJV / SHORT COMPARISON EXCERPT

Get thee behind me, Satan

COMPARISON

The adopted rebuke has go behind me, and KJV likewise says get thee behind me. Both English layers preserve behind rather than replacing it with a simple command to leave. The fluent explanation of Peter’s thinking uses human concerns and God’s, while the close layer keeps the repeated things of. The narrative description and the inserted he said remain uncolored. The spatial expression can be examined in the discipleship context without treating that interpretation as another Greek word.

KJV source: https://www.biblegateway.com/passage/?search=Mark%208%3A33&version=KJV

XVI-CMP-0098 / Mark 9:23

Repeating the words if you can

Adopted SBLGNT Greek and ordered glosses.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτῷ·	Τὸ	Εἰ	δύνῃ,	πάντα	δυνατὰ
the	but	Jesus	said	to him	[quoted expression]	if	you can	all things	possible

τῷ	πιστεύοντι.
for the one	believing

CLOSE ENGLISH

But Jesus said to him, ‘“If you can”? All things are possible for the one who believes.’

FLUENT ENGLISH

Jesus said to him, ‘“If you can”? Everything is possible for someone who believes.’

KJV / SHORT COMPARISON EXCERPT

If thou canst believe

COMPARISON

The adopted reply takes up if you can as a quoted expression. Both English layers mark that repetition as a question before continuing with what is possible for the believer. KJV includes believe in the opening condition as well as belief in the following clause. The distinction is therefore not merely modern punctuation. The narrative introduction stays uncolored; the quoted challenge and the following assertion are presented as Jesus’ words.

KJV source: https://www.biblegateway.com/passage/?search=Mark%209%3A23&version=KJV

XVI-CMP-0668 / Mark 9:44

Two traditional repetitions of the warning

Traditional supplement; absent from SBLGNT main text.

ὅπου	ὁ	σκώληξ	αὐτῶν	οὐ	τελευτᾷ,	καὶ	τὸ	πῦρ	οὐ	σβέννυται.
where	the	worm	of them	not	dies	and	the	fire	not	is quenched

CLOSE ENGLISH

where their worm does not die and the fire is not quenched.

FLUENT ENGLISH

where the worms that feed on them never die and the fire never goes out.

KJV / SHORT COMPARISON EXCERPT

Where their worm dieth not, and the fire is not quenched

COMPARISON

This verse position is absent from the SBLGNT main text and is displayed as a traditional supplement. KJV includes the warning, which also occurs at Mark 9:48 in the adopted main sequence. The close English keeps their worm. The fluent layer’s worms that feed on them makes an interpretation of that image explicit; feeding is not an additional Greek verb. The traditional label prevents the repeated wording from being mistaken for a second adopted occurrence.

KJV source: https://www.biblegateway.com/passage/?search=Mark%209%3A44&version=KJV

XVI-CMP-0668 / Mark 9:46 / continued

Two traditional repetitions of the warning

Traditional supplement; absent from SBLGNT main text.

ὅπου	ὁ	σκώληξ	αὐτῶν	οὐ	τελευτᾷ,	καὶ	τὸ	πῦρ	οὐ	σβέννυται.
where	the	worm	of them	not	dies	and	the	fire	not	is quenched

CLOSE ENGLISH

where their worm does not die and the fire is not quenched.

FLUENT ENGLISH

where the worms that feed on them never die and the fire never goes out.

KJV / SHORT COMPARISON EXCERPT

Where their worm dieth not, and the fire is not quenched

COMPARISON

This is a second traditional position for the same warning. Like Mark 9:44, it is absent from the adopted main text but present in KJV. The Greek and both English layers are identical to those shown for 9:44. The separate verse number records the traditional placement; it does not introduce a new saying or remove the occurrence at 9:48 from the adopted main text.

KJV source: https://www.biblegateway.com/passage/?search=Mark%209%3A46&version=KJV

XVI-CMP-0074 / Mark 9:49

Salted with fire

Adopted SBLGNT Greek and ordered glosses.

Πᾶς	γὰρ	πυρὶ	ἁλισθήσεται.
everyone	for	with fire	will be salted

CLOSE ENGLISH

For everyone will be salted with fire.

FLUENT ENGLISH

For everyone will be salted with fire.

KJV / SHORT COMPARISON EXCERPT

and every sacrifice shall be salted with salt

COMPARISON

The adopted verse consists of the statement that everyone will be salted with fire. KJV adds a second clause about every sacrifice being salted with salt. Both English layers preserve the shorter wording and the unusual combination of salt and fire. The comparison records the absent clause without replacing the image with an explanatory paraphrase. Interpreting the image requires the surrounding discourse; the shorter text alone does not select a single explanation.

KJV source: https://www.biblegateway.com/passage/?search=Mark%209%3A49&version=KJV

XVI-CMP-0075 / Mark 10:2

The unnamed questioners

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ἐπηρώτων	αὐτὸν	εἰ	ἔξεστιν	ἀνδρὶ	γυναῖκα	ἀπολῦσαι,
and	they were asking	him	whether	it is lawful	for a man	a wife	to divorce

πειράζοντες	αὐτόν.
testing	him

CLOSE ENGLISH

And they asked him whether it was lawful for a man to divorce his wife, testing him.

FLUENT ENGLISH

They asked him whether a man was allowed to divorce his wife, testing him.

KJV / SHORT COMPARISON EXCERPT

And the Pharisees came to him

COMPARISON

The adopted verse begins with they asked him and does not name the questioners or separately describe their approach. KJV explicitly introduces the Pharisees. Both English layers retain the unnamed plural subject and the description of their testing Jesus. Divorce gives the contemporary meaning of put away in this marital question. The question belongs to other speakers and remains uncolored, including the narrative explanation of their purpose.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2010%3A2&version=KJV

XVI-CMP-0076 / Mark 10:21

Come and follow me

Adopted SBLGNT Greek and ordered glosses.

ὁ	δὲ	Ἰησοῦς	ἐμβλέψας	αὐτῷ	ἠγάπησεν	αὐτὸν	καὶ	εἶπεν	αὐτῷ·
the	but	Jesus	having looked intently	at him	loved	him	and	said	to him

Ἓν	σε	ὑστερεῖ·	ὕπαγε	ὅσα	ἔχεις	πώλησον	καὶ	δὸς	τοῖς
one thing	you	lack	go	whatever	you have	sell	and	give	to the

πτωχοῖς,	καὶ	ἕξεις	θησαυρὸν	ἐν	οὐρανῷ,	καὶ	δεῦρο	ἀκολούθει	μοι.
poor	and	you will have	treasure	in	heaven	and	come	follow	me

CLOSE ENGLISH

But Jesus looked at him, loved him and said to him, ‘One thing you lack: go, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, follow me.’

FLUENT ENGLISH

Jesus looked directly at him and loved him. ‘You lack one thing,’ he said. ‘Go and sell what you own. Give to the poor, and you will have treasure in heaven. Then come and follow me.’

KJV / SHORT COMPARISON EXCERPT

take up the cross, and follow me

COMPARISON

The adopted invitation ends with come, follow me. KJV includes take up the cross before the call to follow. Both English layers preserve the shorter ending and the preceding instructions about possessions and the poor. The call to take up one’s cross elsewhere in Mark does not make that wording part of this verse. Jesus’ look and love remain narrative; only his words are burgundy, including the two speech segments separated by he said in the fluent layer.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2010%3A21&version=KJV

XVI-CMP-0077 / Mark 10:24

The difficulty of entering the kingdom

Adopted SBLGNT Greek and ordered glosses.

οἱ	δὲ	μαθηταὶ	ἐθαμβοῦντο	ἐπὶ	τοῖς	λόγοις	αὐτοῦ.	ὁ	δὲ	Ἰησοῦς
the	but	disciples	were astonished	at	the	words	of him	the	but	Jesus

πάλιν	ἀποκριθεὶς	λέγει	αὐτοῖς·	Τέκνα,	πῶς	δύσκολόν	ἐστιν	εἰς	τὴν
again	answering	says	to them	children	how	difficult	it is	into	the

βασιλείαν	τοῦ	θεοῦ	εἰσελθεῖν·
kingdom	of	God	to enter

CLOSE ENGLISH

But the disciples were astonished at his words. Jesus answers them again, ‘Children, how difficult it is to enter the kingdom of God!

FLUENT ENGLISH

The disciples were astonished at his words. Jesus said to them again, ‘Children, how hard it is to enter God’s kingdom!

KJV / SHORT COMPARISON EXCERPT

for them that trust in riches

COMPARISON

The adopted statement says how difficult it is to enter God’s kingdom without the qualification for those who trust in riches. KJV contains that qualification. Both English layers retain the more general wording, while the surrounding conversation still supplies a context about wealth. The comparison preserves both facts: the context concerns wealth, and this particular sentence lacks the qualifying phrase. The astonishment of the disciples and the introduction to Jesus’ reply remain uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2010%3A24&version=KJV

XVI-CMP-0078 / Mark 11:22

The boundary between faith and the mountain saying

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	λέγει	αὐτοῖς·	Ἔχετε	πίστιν	θεοῦ·
and	having answered	the	Jesus	says	to them	have	faith	of God

CLOSE ENGLISH

And Jesus answers and says to them, ‘Have faith in God.

FLUENT ENGLISH

Jesus replied, ‘Have faith in God.

KJV / SHORT COMPARISON EXCERPT

Have faith in God

COMPARISON

The adopted verse places the call to have faith in God in Mark 11:22. KJV does the same, so this English comparison shows agreement in the verse boundary. The ordered gloss gives of God for the genitive form; both continuous English layers interpret the expression as faith in God. The genitive gloss is a grammatical aid, not a competing complete sentence. The speech begins after the narrative introduction.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2011%3A22&version=KJV

XVI-CMP-0078 / Mark 11:23 / continued

The boundary between faith and the mountain saying

Adopted SBLGNT Greek and ordered glosses.

ἀμὴν	λέγω	ὑμῖν	ὅτι	ὃς	ἂν	εἴπῃ	τῷ	ὄρει	τούτῳ·	Ἄρθητι
truly	I say	to you	that	whoever	[modal]	says	to the	mountain	this	be lifted

καὶ	βλήθητι	εἰς	τὴν	θάλασσαν,	καὶ	μὴ	διακριθῇ	ἐν	τῇ	καρδίᾳ	αὐτοῦ
and	be thrown	into	the	sea	and	not	doubts	in	the	heart	of him

ἀλλὰ	πιστεύῃ	ὅτι	ὃ	λαλεῖ	γίνεται,	ἔσται	αὐτῷ.
but	believes	that	what	he says	happens	it will be	for him

CLOSE ENGLISH

Truly I say to you that whoever says to this mountain, “Be lifted up and thrown into the sea,” and does not doubt in his heart but believes that what he says happens, it will be done for him.

FLUENT ENGLISH

Truly I tell you, if anyone says to this mountain, “Be lifted up and thrown into the sea,” and does not doubt in their heart but believes that what they say will happen, it will be done for them.

KJV / SHORT COMPARISON EXCERPT

For verily I say unto you

COMPARISON

The mountain saying begins at Mark 11:23 in both the adopted numbering and KJV. Both English layers keep that boundary and preserve the contrast between doubting and believing. KJV continues the ending with whatsoever he saith, while the adopted Greek ends more briefly with it will be for him. The fluent layer’s it will be done for them expresses the result in natural English. The numbering agreement should be distinguished from this difference in the final wording.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2011%3A23&version=KJV

XVI-CMP-0099 / Mark 11:24

Believe that you have received

Adopted SBLGNT Greek and ordered glosses.

διὰ	τοῦτο	λέγω	ὑμῖν,	πάντα	ὅσα	προσεύχεσθε	καὶ	αἰτεῖσθε,
because of	this	I say	to you	all things	whatever	you pray	and	ask for

πιστεύετε	ὅτι	ἐλάβετε,	καὶ	ἔσται	ὑμῖν.
believe	that	you received	and	it will be	for you

CLOSE ENGLISH

Because of this I say to you: whatever you pray and ask for, believe that you received it, and it will be yours.

FLUENT ENGLISH

That is why I tell you: whatever you ask for in prayer, believe that you have received it, and it will be yours.

KJV / SHORT COMPARISON EXCERPT

believe that ye receive them

COMPARISON

The adopted elabete is an aorist form. The close English renders it you received, and the fluent layer gives you have received. KJV uses the present receive in the corresponding clause, followed by shall have in the next. The adopted text also follows the completed receiving with a future result. The comparison makes the temporal wording visible without turning the verse into a mechanical guarantee detached from its discourse about prayer and faith.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2011%3A24&version=KJV

XVI-CMP-0079 / Mark 11:26

The traditional warning about not forgiving

Traditional supplement; absent from SBLGNT main text.

Εἰ	δὲ	ὑμεῖς	οὐκ	ἀφίετε,	οὐδὲ	ὁ	πατὴρ	ὑμῶν	ὁ	ἐν	τοῖς
if	but	you	not	forgive	neither	the	Father	of you	the one	in	the

οὐρανοῖς,	ἀφήσει	τὰ	παραπτώματα	ὑμῶν.
heavens	will forgive	the	trespasses	of you

CLOSE ENGLISH

But if you do not forgive, neither will your Father in the heavens forgive your trespasses.

FLUENT ENGLISH

But if you do not forgive, your Father in heaven will not forgive your offenses either.

KJV / SHORT COMPARISON EXCERPT

if ye do not forgive

COMPARISON

This verse is absent from the SBLGNT main text and is shown as a traditional supplement. KJV includes the warning that the Father will not forgive those who do not forgive. The close layer uses trespasses, as does KJV; the fluent layer uses offenses. The separate label records the verse’s textual status without erasing its traditional numbering. Its relation to the preceding instruction and to Matthew 6:15 remains available for comparison.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2011%3A26&version=KJV

XVI-CMP-0080 / Mark 12:4

The wounded servant and the stones

Adopted SBLGNT Greek and ordered glosses.

καὶ	πάλιν	ἀπέστειλεν	πρὸς	αὐτοὺς	ἄλλον	δοῦλον·	κἀκεῖνον
and	again	he sent	to	them	another	slave	and that one

ἐκεφαλίωσαν	καὶ	ἠτίμασαν.
they wounded in the head	and	dishonored

CLOSE ENGLISH

And again he sent another slave to them. They wounded that one in the head and dishonored him.

FLUENT ENGLISH

He sent them another slave. They struck him on the head and treated him shamefully.

KJV / SHORT COMPARISON EXCERPT

at him they cast stones

COMPARISON

The adopted account says that the second slave was wounded in the head and dishonored. KJV additionally describes throwing stones and sending him away shamefully treated. Both English layers preserve the shorter adopted wording. Slave and servant are English renderings of doulos, separate from the difference in the actions reported. This is Jesus’ narration within a parable, so the verse remains burgundy even though the grammatical subject is a character in the story.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2012%3A4&version=KJV

XVI-CMP-0081 / Mark 12:30

The commandment and its additional conclusion

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἀγαπήσεις	κύριον	τὸν	θεόν	σου	ἐξ	ὅλης	τῆς	καρδίας	σου	καὶ	
and	you shall love	Lord	the	God	of you	from	all	the	heart	of you	and	
ἐξ	ὅλης	τῆς	ψυχῆς	σου	καὶ	ἐξ	ὅλης	τῆς	διανοίας	σου	καὶ	ἐξ
from	all	the	soul	of you	and	from	all	the	mind	of you	and	from
ὅλης	τῆς	ἰσχύος	σου.									
all	the	strength	of you									

CLOSE ENGLISH

and you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.”

FLUENT ENGLISH

Love the Lord your God with all your heart, all your soul, all your mind, and all your strength.”

KJV / SHORT COMPARISON EXCERPT

this is the first commandment

COMPARISON

The adopted verse ends after heart, soul, mind, and strength. KJV adds this is the first commandment. Both English layers follow the shorter ending. The first commandment has already been introduced in the preceding verse, so the distinction concerns a repeated designation rather than the identity of the command. The close layer retains repeated with all, while the fluent layer shortens the English list without omitting any of its four terms.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2012%3A30&version=KJV

XVI-CMP-0082 / Mark 13:11

Do not worry beforehand

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὅταν	ἄγωσιν	ὑμᾶς	παραδιδόντες,	μὴ	προμεριμνᾶτε	τί		
and	when	they lead away	you	handing over	not	worry beforehand	what		
λαλήσητε,	ἀλλ’	ὃ	ἐὰν	δοθῇ	ὑμῖν	ἐν	ἐκείνῃ	τῇ	ὥρᾳ	τοῦτο
you should say	but	whatever	may	be given	to you	in	that	the	hour	this
λαλεῖτε,	οὐ	γάρ	ἐστε	ὑμεῖς	οἱ	λαλοῦντες	ἀλλὰ	τὸ	πνεῦμα	τὸ
speak	not	for	are	you	the ones	speaking	but	the	Spirit	the
ἅγιον.										
Holy										

CLOSE ENGLISH

And when they lead you away, handing you over, do not worry beforehand about what you should say, but say whatever is given to you in that hour. For it is not you who are speaking, but the Holy Spirit.

FLUENT ENGLISH

When they take you into custody and hand you over for trial, do not worry beforehand about what to say. Say whatever you are given at that very hour, for it is the Holy Spirit speaking, not you.

KJV / SHORT COMPARISON EXCERPT

neither do ye premeditate

COMPARISON

The adopted saying tells the disciples not to worry beforehand about what to say when they are handed over. KJV includes the additional instruction neither do ye premeditate. Both English layers retain the shorter wording and the promise about what will be given at that hour. The fluent layer makes the trial setting explicit from context. The comparison concerns this setting of custody and testimony; it does not turn the wording into a general ban on all preparation or thought.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2013%3A11&version=KJV

XVI-CMP-0083 / Mark 13:14

The desolating abomination and the reader’s aside

Adopted SBLGNT Greek and ordered glosses.

Ὅταν	δὲ	ἴδητε	τὸ	βδέλυγμα	τῆς	ἐρημώσεως	ἑστηκότα	ὅπου	οὐ	δεῖ,
when	but	you see	the	abomination	of the	desolation	standing	where	not	it ought

ὁ	ἀναγινώσκων	νοείτω,	τότε	οἱ	ἐν	τῇ	Ἰουδαίᾳ	φευγέτωσαν
the one	reading	let understand	then	the ones	in	[art.]	Judea	let flee

εἰς	τὰ	ὄρη,
to	the	mountains

CLOSE ENGLISH

But when you see the abomination of desolation standing where it ought not to be (let the reader understand), then let those in Judea flee to the mountains,

FLUENT ENGLISH

But when you see the desolating abomination standing where it should not be (let the reader understand), then those in Judea must flee to the mountains,

KJV / SHORT COMPARISON EXCERPT

spoken of by Daniel the prophet

COMPARISON

The adopted sentence names the abomination of desolation without KJV’s explicit phrase about Daniel the prophet. Both English layers retain the shorter wording. The phrase let the reader understand is present, but is treated here as a narratorial aside, as it is punctuated in NET; it therefore remains uncolored between two spans of Jesus’ speech. This display decision concerns attribution of the aside and is separate from the textual question about Daniel’s name.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2013%3A14&version=KJV

NET punctuation of Mark 13:14: https://www.biblegateway.com/passage/?search=Mark%2013%3A14&version=NET

XVI-CMP-0084 / Mark 13:18

Pray that it does not happen in winter

Adopted SBLGNT Greek and ordered glosses.

προσεύχεσθε	δὲ	ἵνα	μὴ	γένηται	χειμῶνος·
pray	but	that	not	it may happen	in winter

CLOSE ENGLISH

But pray that it does not happen in winter.

FLUENT ENGLISH

Pray that this will not happen in winter.

KJV / SHORT COMPARISON EXCERPT

your flight be not in the winter

COMPARISON

The adopted sentence asks that it not happen in winter, without an explicit noun for flight or a possessive your. The close English keeps it, and the fluent layer uses this. KJV names your flight, making the connection to the preceding instructions explicit. The contextual reference remains understandable in the shorter wording. The comparison distinguishes a supplied clarification from the actual words present in the adopted Greek sentence.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2013%3A18&version=KJV

XVI-CMP-0100 / Mark 13:26

Coming in clouds

Adopted SBLGNT Greek and ordered glosses.

καὶ	τότε	ὄψονται	τὸν	υἱὸν	τοῦ	ἀνθρώπου	ἐρχόμενον	ἐν	νεφέλαις
and	then	they will see	the	Son	of	Man	coming	in	clouds

μετὰ	δυνάμεως	πολλῆς	καὶ	δόξης·
with	power	great	and	glory

CLOSE ENGLISH

And then they will see the Son of Man coming in clouds with great power and glory.

FLUENT ENGLISH

Then they will see the Son of Man coming in clouds with great power and glory.

KJV / SHORT COMPARISON EXCERPT

coming in the clouds with great power and glory

COMPARISON

The adopted en nephelais is rendered in clouds in both English layers. KJV likewise has in the clouds. The comparison therefore shows agreement in the preposition rather than an opposition between in and on. The article in KJV is an English expression of the image. All three retain the Son of Man, great power, and glory. The verse forms part of Jesus’ discourse and remains burgundy throughout.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2013%3A26&version=KJV

XVI-CMP-0085 / Mark 14:27

All of you will stumble

Adopted SBLGNT Greek and ordered glosses.

Καὶ	λέγει	αὐτοῖς	ὁ	Ἰησοῦς	ὅτι	Πάντες	σκανδαλισθήσεσθε,	ὅτι
and	says	to them	the	Jesus	that	all	you will stumble	for

γέγραπται·	Πατάξω	τὸν	ποιμένα,	καὶ	τὰ	πρόβατα	διασκορπισθήσονται.
it is written	I will strike	the	shepherd	and	the	sheep	will be scattered

CLOSE ENGLISH

And Jesus says to them, ‘All of you will stumble, for it is written, “I will strike the shepherd, and the sheep will be scattered.”

FLUENT ENGLISH

Jesus told them, ‘You will all fall away. For Scripture says, “I will strike the shepherd, and the sheep will scatter.”

KJV / SHORT COMPARISON EXCERPT

because of me this night

COMPARISON

The adopted opening predicts that all will stumble, without KJV’s qualification because of me this night. The close English uses stumble, and the fluent layer gives fall away, expressing the force of the verb in context. Both retain the following scriptural quotation about the shepherd and the sheep. That quotation is part of Jesus’ speech here and receives the same color. The introductory narrative naming Jesus remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2014%3A27&version=KJV

XVI-CMP-0101 / Mark 14:59

The testimony does not agree

Adopted SBLGNT Greek and ordered glosses.

καὶ	οὐδὲ	οὕτως	ἴση	ἦν	ἡ	μαρτυρία	αὐτῶν.
and	not even	thus	agreeing	was	the	testimony	of them

CLOSE ENGLISH

And not even in this did their testimony agree.

FLUENT ENGLISH

Yet even on this point their testimony did not agree.

KJV / SHORT COMPARISON EXCERPT

neither so did their witness agree together

COMPARISON

The adopted statement says that even in this their testimony did not agree. KJV also describes lack of agreement, as do both English layers. The fluent wording on this point makes the reference to the preceding allegation explicit. The comparison concerns consistency between the testimonies. It does not replace that criterion with an assessment that the testimony was merely insufficient in quantity. This is the narrator’s report and remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2014%3A59&version=KJV

XVI-CMP-0102 / Mark 15:8

The crowd goes up

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἀναβὰς	ὁ	ὄχλος	ἤρξατο	αἰτεῖσθαι	καθὼς	ἐποίει	αὐτοῖς.
and	having gone up	the	crowd	began	to request	just as	he was doing	for them

CLOSE ENGLISH

And the crowd went up and began to request what he used to do for them.

FLUENT ENGLISH

The crowd went up and began asking Pilate to do what he usually did for them.

KJV / SHORT COMPARISON EXCERPT

the multitude crying aloud

COMPARISON

The adopted participle anabas describes the crowd going up; KJV describes the multitude crying aloud. Both English layers retain the movement. The fluent layer names Pilate as the understood person being asked, while the close layer leaves the reference implicit. That clarification is separate from the reading of the opening participle. Both layers preserve the request that he act according to his customary practice without adding shouting to the adopted sentence.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2015%3A8&version=KJV

XVI-CMP-0086 / Mark 15:28

The traditional fulfillment quotation

Traditional supplement; absent from SBLGNT main text.

Καὶ	ἐπληρώθη	ἡ	γραφὴ	ἡ	λέγουσα,	Καὶ	μετὰ	ἀνόμων
and	was fulfilled	the	Scripture	the one	saying	and	with	lawless people

ἐλογίσθη.
he was counted

CLOSE ENGLISH

And the Scripture was fulfilled that says, ‘And he was counted with lawless people.’

FLUENT ENGLISH

So the Scripture was fulfilled: ‘He was counted among the lawless.’

KJV / SHORT COMPARISON EXCERPT

he was numbered with the transgressors

COMPARISON

This numbered verse is absent from the SBLGNT main text and is displayed as a traditional supplement. KJV includes the fulfillment statement and the quotation about being numbered with transgressors. The close layer gives counted with lawless people, and the fluent layer uses counted among the lawless. The verse’s separate status does not prevent comparison with Isaiah 53:12; it prevents the traditional quotation from being silently presented as part of the adopted main text. This is narrative, not speech by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2015%3A28&version=KJV

XVI-CMP-0103 / Mark 15:34

Why have you abandoned me

Adopted SBLGNT Greek and ordered glosses.

καὶ	τῇ	ἐνάτῃ	ὥρᾳ	ἐβόησεν	ὁ	Ἰησοῦς	φωνῇ	μεγάλῃ·	Ἐλωὶ	ἐλωὶ
and	at the	ninth	hour	cried out	the	Jesus	with a voice	great	my God	my God

λεμὰ	σαβαχθάνι;	ὅ	ἐστιν	μεθερμηνευόμενον	Ὁ	θεός	μου	ὁ	
why	have you abandoned me	which	is	being translated	the	God	of me	the	

θεός	μου,	εἰς	τί	ἐγκατέλιπές	με;
God	of me	for	what	did you abandon	me

CLOSE ENGLISH

And at the ninth hour Jesus cried out with a loud voice, ‘Eloi, Eloi, lema sabachthani?’ This, translated, is ‘My God, my God, why have you abandoned me?’

FLUENT ENGLISH

At three in the afternoon, Jesus cried out loudly, ‘Eloi, Eloi, lema sabachthani?’ This means, ‘My God, my God, why have you abandoned me?’

KJV / SHORT COMPARISON EXCERPT

My God, my God, why hast thou forsaken me

COMPARISON

The adopted explanation of the cry asks why; KJV likewise uses why. Both English layers retain that question, with abandoned where KJV has forsaken. The fluent layer expresses the ninth hour as three in the afternoon, a contextual conversion of the time designation. The transliterated cry and its translated words are burgundy. The intervening explanation This means or This, translated, is belongs to the narrator and remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2015%3A34&version=KJV

XVI-CMP-0087 / Mark 15:39

The centurion sees how Jesus dies

Adopted SBLGNT Greek and ordered glosses.

ἰδὼν	δὲ	ὁ	κεντυρίων	ὁ	παρεστηκὼς	ἐξ	ἐναντίας	αὐτοῦ	ὅτι
having seen	and	the	centurion	the one	standing by	from	opposite	him	that

οὕτως	ἐξέπνευσεν	εἶπεν·	Ἀληθῶς	οὗτος	ὁ	ἄνθρωπος	υἱὸς	θεοῦ	ἦν.
thus	he breathed his last	said	truly	this	the	man	Son	of God	was

CLOSE ENGLISH

And when the centurion who stood facing him saw that he breathed his last in this way, he said, ‘Truly this man was God’s Son.’

FLUENT ENGLISH

When the centurion standing opposite Jesus saw how he breathed his last, he said, ‘This man really was God’s Son.’

KJV / SHORT COMPARISON EXCERPT

he so cried out, and gave up the ghost

COMPARISON

The adopted account says the centurion saw that Jesus breathed his last in this way. KJV explicitly includes his crying out before giving up the ghost. Both English layers preserve the shorter adopted wording. Breathed his last renders the death verb in contemporary English. The centurion’s declaration is retained as his own speech, and both it and the surrounding narration remain uncolored. The description of a cry elsewhere in the narrative does not supply an extra phrase in this verse.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2015%3A39&version=KJV

XVI-CMP-0107 / Mark — shorter ending

The separate shorter ending

Shorter ending; printed separately in double brackets in SBLGNT.

Πάντα	δὲ	τὰ	παρηγγελμένα	τοῖς	περὶ	τὸν	Πέτρον	συντόμως
all	but	the things	having been commanded	to those	around	the	Peter	briefly

ἐξήγγειλαν.	μετὰ	δὲ	ταῦτα	καὶ	αὐτὸς	ὁ	Ἰησοῦς	ἀπὸ	ἀνατολῆς	καὶ
they reported	after	and	these things	also	himself	the	Jesus	from	east	and

ἄχρι	δύσεως	ἐξαπέστειλεν	δι’	αὐτῶν	τὸ	ἱερὸν	καὶ	ἄφθαρτον
as far as	west	sent out	through	them	the	sacred	and	imperishable

κήρυγμα	τῆς	αἰωνίου	σωτηρίας.	ἀμήν.
proclamation	of	eternal	salvation	amen

CLOSE ENGLISH

But they reported briefly to those around Peter all that had been commanded. And after these things Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation. Amen.

FLUENT ENGLISH

They briefly reported to Peter and his companions everything they had been instructed to tell. After this, Jesus himself sent through them, from east to west, the sacred and imperishable proclamation of eternal salvation. Amen.

KJV / SHORT COMPARISON EXCERPT

for they were afraid

COMPARISON

The excerpt is the ending of Mark 16:8 in KJV, not a translation of the Greek paragraph displayed here. KJV proceeds to 16:9 without this shorter ending. SBLGNT prints the paragraph separately in double brackets after 16:8. The Greek and English layers here preserve that separate status. The paragraph’s report about Peter’s companions and the proclamation from east to west must not be blended into either 16:8 or the twelve verses of the longer ending.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A8&version=KJV

SBLGNT electronic text: the shorter ending after Mark 16:8:
https://github.com/Faithlife/SBLGNT/blob/master/data/sblgnt/text/Mark.txt

XVI-CMP-0106 / Mark 16:9

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

Ἀναστὰς	δὲ	πρωῒ	πρώτῃ	σαββάτου	ἐφάνη	πρῶτον	Μαρίᾳ	τῇ
having risen	now	early	on the first day	of the week	he appeared	first	to Mary	the

Μαγδαληνῇ,	παρ’	ἧς	ἐκβεβλήκει	ἑπτὰ	δαιμόνια.
Magdalene	from	whom	he had cast out	seven	demons

CLOSE ENGLISH

Now having risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

FLUENT ENGLISH

After rising early on the first day of the week, Jesus appeared first to Mary Magdalene, from whom he had driven out seven demons.

KJV / SHORT COMPARISON EXCERPT

he appeared first to Mary Magdalene

COMPARISON

This passage presents the whole longer ending, Mark 16:9–20. SBLGNT prints this unit in double brackets; the separate label on each page makes that status explicit. KJV presents the twelve numbered verses in its running text. The comparison therefore concerns the status of the unit as well as individual wording. This opening verse reports the appearance to Mary Magdalene; the fluent layer supplies Jesus as the understood subject.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A9&version=KJV

SBLGNT electronic text: Mark 16:9–20: https://github.com/Faithlife/SBLGNT/blob/master/data/sblgnt/text/Mark.txt

XVI-CMP-0106 / Mark 16:10 / continued

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

ἐκείνη	πορευθεῖσα	ἀπήγγειλεν	τοῖς	μετ’	αὐτοῦ	γενομένοις	πενθοῦσι
she	having gone	reported	to the ones	with	him	having been	mourning

καὶ	κλαίουσιν·
and	weeping

CLOSE ENGLISH

She went and reported to those who had been with him, as they mourned and wept.

FLUENT ENGLISH

She went and told those who had been with him, who were mourning and weeping.

KJV / SHORT COMPARISON EXCERPT

as they mourned and wept

COMPARISON

KJV and both English layers retain Mary’s report to those who had been with Jesus and their mourning and weeping. Reported in the close layer and told in the fluent layer are English choices for the same action. This remains narrative within the separately marked longer ending.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A10&version=KJV

XVI-CMP-0106 / Mark 16:11 / continued

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

κἀκεῖνοι	ἀκούσαντες	ὅτι	ζῇ	καὶ	ἐθεάθη	ὑπ’	αὐτῆς	ἠπίστησαν.
and they	having heard	that	he lives	and	was seen	by	her	disbelieved

CLOSE ENGLISH

And when they heard that he was alive and had been seen by her, they did not believe.

FLUENT ENGLISH

When they heard that he was alive and that she had seen him, they did not believe it.

KJV / SHORT COMPARISON EXCERPT

believed not

COMPARISON

All three English presentations retain the hearers’ disbelief. The close layer keeps the passive had been seen by her; the fluent layer recasts it as she had seen him. This change in English voice preserves the relation between the witness and the one seen. The longer ending’s textual status remains unchanged.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A11&version=KJV

XVI-CMP-0106 / Mark 16:12 / continued

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

Μετὰ	δὲ	ταῦτα	δυσὶν	ἐξ	αὐτῶν	περιπατοῦσιν	ἐφανερώθη	ἐν	ἑτέρᾳ
after	and	these things	to two	from	them	walking	he appeared	in	another

μορφῇ	πορευομένοις	εἰς	ἀγρόν·
form	going	into	the country

CLOSE ENGLISH

And after these things he appeared in another form to two of them as they were walking into the country.

FLUENT ENGLISH

After this he appeared in a different form to two of them as they were walking into the country.

KJV / SHORT COMPARISON EXCERPT

he appeared in another form

COMPARISON

KJV and the close layer use another form; the fluent layer gives a different form. All retain the appearance to two people on their way into the country. The wording describes a changed form without explaining its nature. A separate comparison later in this section focuses on the geographical expression.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A12&version=KJV

XVI-CMP-0106 / Mark 16:13 / continued

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

κἀκεῖνοι	ἀπελθόντες	ἀπήγγειλαν	τοῖς	λοιποῖς·	οὐδὲ	ἐκείνοις
and they	having gone away	reported	to the	rest	not even	them

ἐπίστευσαν.
they believed

CLOSE ENGLISH

And they went away and reported to the rest; neither did they believe them.

FLUENT ENGLISH

They went back and told the others, but the others did not believe them either.

KJV / SHORT COMPARISON EXCERPT

neither believed they them

COMPARISON

The verse repeats the pattern of report and disbelief. The close layer retains the compact pronouns and the rest; the fluent layer names the others to make the English reference clear. KJV’s residue likewise refers to those remaining. The report is narrative and receives no speech color.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A13&version=KJV

XVI-CMP-0106 / Mark 16:14 / continued

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

Ὕστερον	δὲ	ἀνακειμένοις	αὐτοῖς	τοῖς	ἕνδεκα	ἐφανερώθη,	καὶ
later	and	reclining	themselves	the	eleven	he appeared	and

ὠνείδισεν	τὴν	ἀπιστίαν	αὐτῶν	καὶ	σκληροκαρδίαν	ὅτι	τοῖς
rebuked	the	unbelief	of them	and	hardheartedness	because	the ones

θεασαμένοις	αὐτὸν	ἐγηγερμένον	οὐκ	ἐπίστευσαν.
having seen	him	having been raised	not	they believed

CLOSE ENGLISH

And later he appeared to the eleven themselves as they reclined at table, and he rebuked their unbelief and hardheartedness because they did not believe those who had seen him raised.

FLUENT ENGLISH

Later he appeared to the eleven themselves as they reclined at the table. He rebuked their unbelief and hardheartedness, because they had not believed those who had seen him after he was raised.

KJV / SHORT COMPARISON EXCERPT

their unbelief and hardness of heart

COMPARISON

KJV and both English layers retain unbelief and hardness of heart as the objects of the rebuke. The close and fluent layers render the meal setting as reclining at the table. The rebuke is reported rather than quoted in this verse, so the entire narrative remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A14&version=KJV

XVI-CMP-0106 / Mark 16:15 / continued

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

καὶ	εἶπεν	αὐτοῖς·	Πορευθέντες	εἰς	τὸν	κόσμον	ἅπαντα	κηρύξατε	τὸ
and	said	to them	having gone	into	the	world	all	proclaim	the

εὐαγγέλιον	πάσῃ	τῇ	κτίσει.
good news	to all	the	creation

CLOSE ENGLISH

And he said to them, ‘Go into all the world and proclaim the good news to all creation.

FLUENT ENGLISH

He told them, ‘Go throughout the world and proclaim the good news to all creation.

KJV / SHORT COMPARISON EXCERPT

preach the gospel to every creature

COMPARISON

The close and fluent layers use proclaim the good news to all creation where KJV has preach the gospel to every creature. These renderings express the scope of the same Greek phrase. The narrative introduction remains uncolored; the commission itself is burgundy. The saying continues into the following verses within the marked longer ending.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A15&version=KJV

XVI-CMP-0106 / Mark 16:16 / continued

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

ὁ	πιστεύσας	καὶ	βαπτισθεὶς	σωθήσεται,	ὁ	δὲ	ἀπιστήσας
the one	having believed	and	having been baptized	will be saved	the one	but	having disbelieved

κατακριθήσεται.
will be condemned

CLOSE ENGLISH

The one who believes and is baptized will be saved, but the one who does not believe will be condemned.

FLUENT ENGLISH

Whoever believes and is baptized will be saved; whoever does not believe will be condemned.

KJV / SHORT COMPARISON EXCERPT

shall be saved

COMPARISON

Both English layers retain the relation of believing, baptism, salvation, and condemnation in the displayed sentence. Condemned gives a contemporary equivalent of KJV’s damned. The second clause explicitly names unbelief. The comparison preserves the wording of each clause without expanding it into a complete account of every related theological question.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A16&version=KJV

XVI-CMP-0106 / Mark 16:17 / continued

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

σημεῖα	δὲ	τοῖς	πιστεύσασιν	ταῦτα	παρακολουθήσει,	ἐν	τῷ	ὀνόματί	μου
signs	but	those	having believed	these	will accompany	in	the	name	of me

δαιμόνια	ἐκβαλοῦσιν,	γλώσσαις	λαλήσουσιν	καιναῖς,
demons	they will cast out	in tongues	they will speak	new

CLOSE ENGLISH

And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues;

FLUENT ENGLISH

These signs will accompany those who believe: in my name they will drive out demons and speak in new tongues.

KJV / SHORT COMPARISON EXCERPT

these signs shall follow them that believe

COMPARISON

The close and fluent English use accompany where KJV uses follow. The signs are described in relation to those who believe; both layers retain the references to Jesus’ name, demons, and new tongues. Cast out and drive out are alternative English renderings. This speech continues on the next page.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A17&version=KJV

XVI-CMP-0106 / Mark 16:18 / continued

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

ὄφεις	ἀροῦσιν	κἂν	θανάσιμόν	τι	πίωσιν	οὐ	μὴ
snakes	they will pick up	and if	deadly	anything	they drink	not	[emphatic negative]

αὐτοὺς	βλάψῃ,	ἐπὶ	ἀρρώστους	χεῖρας	ἐπιθήσουσιν	καὶ	καλῶς	ἕξουσιν.
them	will it harm	on	sick people	hands	they will lay	and	well	they will be

CLOSE ENGLISH

They will pick up snakes, and if they drink anything deadly, it will certainly not harm them. They will lay hands on sick people, and those people will be well.’

FLUENT ENGLISH

They will pick up snakes, and if they drink anything deadly, it will not harm them at all. They will place their hands on sick people, and those people will be well.’

KJV / SHORT COMPARISON EXCERPT

if they drink any deadly thing

COMPARISON

The sentence uses future statements and a conditional clause. Both English layers preserve if before drinking anything deadly, as does KJV; it is not an imperative to drink. The strong Greek negation is made visible as certainly not or not at all. The final clause reports the laying on of hands and recovery, retaining the distinction between those acting and those who are ill.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A18&version=KJV

XVI-CMP-0106 / Mark 16:19 / continued

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

Ὁ	μὲν	οὖν	κύριος	Ἰησοῦς	μετὰ	τὸ	λαλῆσαι	αὐτοῖς	ἀνελήμφθη	εἰς
the	indeed	therefore	Lord	Jesus	after	the	to speak	to them	was taken up	into

τὸν	οὐρανὸν	καὶ	ἐκάθισεν	ἐκ	δεξιῶν	τοῦ	θεοῦ.
the	heaven	and	sat	at	the right hand	of	God

CLOSE ENGLISH

So then the Lord Jesus, after speaking to them, was taken up into heaven and sat at the right hand of God.

FLUENT ENGLISH

After the Lord Jesus had spoken to them, he was taken up into heaven and sat at God’s right hand.

KJV / SHORT COMPARISON EXCERPT

after the Lord had spoken unto them

COMPARISON

The displayed Greek explicitly names the Lord Jesus, while KJV has the Lord in this verse. Both English layers retain Jesus. The verse reports the ascension and seating at God’s right hand after the preceding speech; it is therefore uncolored. The close and fluent layers express the same sequence with different English clause order.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A19&version=KJV

XVI-CMP-0106 / Mark 16:20 / continued

The longer ending in its marked textual status

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

ἐκεῖνοι	δὲ	ἐξελθόντες	ἐκήρυξαν	πανταχοῦ,	τοῦ	κυρίου	συνεργοῦντος	καὶ
they	and	having gone out	proclaimed	everywhere	the	Lord	working with	and

τὸν	λόγον	βεβαιοῦντος	διὰ	τῶν	ἐπακολουθούντων	σημείων.
the	word	confirming	through	the	accompanying	signs

CLOSE ENGLISH

And they went out and proclaimed everywhere, while the Lord worked with them and confirmed the word through the accompanying signs.

FLUENT ENGLISH

They went out and proclaimed the message everywhere. The Lord worked with them and confirmed the message through the signs that accompanied it.

KJV / SHORT COMPARISON EXCERPT

confirming the word

COMPARISON

Both English layers preserve proclamation, the Lord’s cooperation, and confirmation through signs. The close layer retains word, while the fluent layer uses message to make the referent clear. The displayed longer ending closes without KJV’s final Amen. The two following comparisons examine the ending and the expression accompanying signs separately.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A20&version=KJV

XVI-CMP-0104 / Mark 16:12

Walking into the country

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

Μετὰ	δὲ	ταῦτα	δυσὶν	ἐξ	αὐτῶν	περιπατοῦσιν	ἐφανερώθη	ἐν	ἑτέρᾳ
after	and	these things	to two	from	them	walking	he appeared	in	another

μορφῇ	πορευομένοις	εἰς	ἀγρόν·
form	going	into	the country

CLOSE ENGLISH

And after these things he appeared in another form to two of them as they were walking into the country.

FLUENT ENGLISH

After this he appeared in a different form to two of them as they were walking into the country.

KJV / SHORT COMPARISON EXCERPT

went into the country

COMPARISON

The adopted eis agron points to the country or a rural area. KJV uses into the country, agreeing with both English layers. There is no village-versus-country opposition in this English comparison. The verse’s place within the longer ending remains explicitly labeled; agreement in this phrase does not remove that textual qualification. The two travelers are not named in the displayed verse.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A12&version=KJV

XVI-CMP-0088 / Mark 16:20

The final Amen in KJV

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

ἐκεῖνοι	δὲ	ἐξελθόντες	ἐκήρυξαν	πανταχοῦ,	τοῦ	κυρίου	συνεργοῦντος	καὶ
they	and	having gone out	proclaimed	everywhere	the	Lord	working with	and

τὸν	λόγον	βεβαιοῦντος	διὰ	τῶν	ἐπακολουθούντων	σημείων.
the	word	confirming	through	the	accompanying	signs

CLOSE ENGLISH

And they went out and proclaimed everywhere, while the Lord worked with them and confirmed the word through the accompanying signs.

FLUENT ENGLISH

They went out and proclaimed the message everywhere. The Lord worked with them and confirmed the message through the signs that accompanied it.

KJV / SHORT COMPARISON EXCERPT

with signs following. Amen

COMPARISON

KJV closes this verse with Amen. The SBLGNT wording of the longer ending ends after signs, and both English layers follow that ending. This difference is separate from the status of the whole twelve-verse unit, which remains double-bracketed in SBLGNT. The Amen in the separate shorter ending belongs to that other text and is not transferred to the end of this one.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A20&version=KJV

XVI-CMP-0105 / Mark 16:20

Signs that accompany the proclamation

Longer ending; SBLGNT prints Mark 16:9–20 in double brackets.

ἐκεῖνοι	δὲ	ἐξελθόντες	ἐκήρυξαν	πανταχοῦ,	τοῦ	κυρίου	συνεργοῦντος	καὶ
they	and	having gone out	proclaimed	everywhere	the	Lord	working with	and

τὸν	λόγον	βεβαιοῦντος	διὰ	τῶν	ἐπακολουθούντων	σημείων.
the	word	confirming	through	the	accompanying	signs

CLOSE ENGLISH

And they went out and proclaimed everywhere, while the Lord worked with them and confirmed the word through the accompanying signs.

FLUENT ENGLISH

They went out and proclaimed the message everywhere. The Lord worked with them and confirmed the message through the signs that accompanied it.

KJV / SHORT COMPARISON EXCERPT

with signs following

COMPARISON

The close English uses through the accompanying signs, and the fluent layer gives through the signs that accompanied it. KJV uses with signs following. The participle links the signs to the proclamation; the fluent pronoun it makes that connection explicit in English. Accompanying does not add a separate event to the Greek. This lexical comparison is distinct from the final Amen and from the longer ending’s overall textual status.

KJV source: https://www.biblegateway.com/passage/?search=Mark%2016%3A20&version=KJV

XVI-CMP-0164 / Luke 1:1

Events fulfilled or things firmly believed

Adopted SBLGNT Greek and ordered glosses.

Ἐπειδήπερ	πολλοὶ	ἐπεχείρησαν	ἀνατάξασθαι	διήγησιν	περὶ	τῶν
Since	many	undertook	to arrange	an account	about	the

πεπληροφορημένων	ἐν	ἡμῖν	πραγμάτων,
fulfilled	among	us	events

CLOSE ENGLISH

Since many undertook to arrange an account of the events fulfilled among us,

FLUENT ENGLISH

Many have undertaken to set down an account of the events brought to fulfillment among us,

KJV / SHORT COMPARISON EXCERPT

those things which are most surely believed among us

COMPARISON

The adopted English takes πεπληροφορημένων with the events as things brought to fulfillment. KJV instead emphasizes their assured reception: things firmly believed. This comparison concerns the interpretation of the participle, not an extra Greek phrase. The NET note likewise favors fulfillment and records accomplishment as an alternative. Luke’s opening sentence continues beyond this verse.

KJV source: https://www.biblegateway.com/passage/?search=Luke%201%3A1&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Luke%201%3A1&version=NET

XVI-CMP-0108 / Luke 1:28

The shorter greeting to Mary

Adopted SBLGNT Greek and ordered glosses.

καὶ	εἰσελθὼν	πρὸς	αὐτὴν	εἶπεν·	Χαῖρε,	κεχαριτωμένη,	ὁ	κύριος	μετὰ
and	having entered	to	her	he said	greetings	favored one	the	Lord	with

σοῦ.
you

CLOSE ENGLISH

And coming to her, he said, “Greetings, favored one; the Lord is with you.”

FLUENT ENGLISH

He came to her and said, “Greetings, you who have received favor! The Lord is with you.”

KJV / SHORT COMPARISON EXCERPT

blessed art thou among women

COMPARISON

The adopted Greek ends with the Lord being with Mary; it does not include KJV’s additional blessing among women. It also leaves the subject of coming and speaking implicit, whereas KJV names the angel. Favored one and highly favoured express the greeting in different English forms. The words belong to the angel, so they are not marked as Jesus’ speech.

KJV source: https://www.biblegateway.com/passage/?search=Luke%201%3A28&version=KJV

XVI-CMP-0165 / Luke 2:7

The lodging place and the inn

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἔτεκεν	τὸν	υἱὸν	αὐτῆς	τὸν	πρωτότοκον,	καὶ	ἐσπαργάνωσεν	αὐτὸν	
and	she bore	the	son	of her	the	firstborn	and	she swaddled	him	
καὶ	ἀνέκλινεν	αὐτὸν	ἐν	φάτνῃ,	διότι	οὐκ	ἦν	αὐτοῖς	τόπος	ἐν
and	she laid	him	in	a manger	because	not	there was	for them	room	in
τῷ	καταλύματι.									
the	lodging place									

CLOSE ENGLISH

and she bore her firstborn son, and she swaddled him and laid him in a manger, because there was no room for them in the lodging place.

FLUENT ENGLISH

She gave birth to her firstborn son, wrapped him in cloths, and laid him in a feeding trough, because there was no space for them in the lodging place.

KJV / SHORT COMPARISON EXCERPT

there was no room for them in the inn

COMPARISON

The adopted English retains the broad expression lodging place for καταλύματι, while KJV chooses inn. The term admits different lodging settings; the NET note discusses both public accommodation and a guest room. The wording alone does not settle the building’s arrangement. Feeding trough makes the function of the manger explicit without adding a different object to the Greek narrative.

KJV source: https://www.biblegateway.com/passage/?search=Luke%202%3A7&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Luke%202%3A7&version=NET

XVI-CMP-0109 / Luke 2:14

Peace among people of favor

Adopted SBLGNT Greek and ordered glosses.

Δόξα	ἐν	ὑψίστοις	θεῷ	καὶ	ἐπὶ	γῆς	εἰρήνη	ἐν	ἀνθρώποις	εὐδοκίας.
glory	in	[the] highest	to God	and	on	earth	peace	among	people	of favor

CLOSE ENGLISH

“Glory to God in the highest, and on earth peace among people of favor.”

FLUENT ENGLISH

“Glory to God in the highest heaven, and peace on earth among those who receive his favor.”

KJV / SHORT COMPARISON EXCERPT

on earth peace, good will toward men

COMPARISON

SBLGNT reads εὐδοκίας, a genitive joining favor to the people among whom there is peace. KJV presents good will as a further element in the proclamation, reflecting the different nominative reading. The fluent English identifies the favor as God’s; his makes that interpretation explicit and is not a separate Greek pronoun here. The proclamation belongs to the heavenly host.

KJV source: https://www.biblegateway.com/passage/?search=Luke%202%3A14&version=KJV

XVI-CMP-0110 / Luke 2:33

His father and mother

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἦν	ὁ	πατὴρ	αὐτοῦ	καὶ	ἡ	μήτηρ	θαυμάζοντες	ἐπὶ	τοῖς
and	were	the	father	of him	and	the	mother	wondering	at	the things

λαλουμένοις	περὶ	αὐτοῦ.
spoken	about	him

CLOSE ENGLISH

And his father and mother were wondering at the things spoken about him.

FLUENT ENGLISH

His father and mother were amazed at what was being said about him.

KJV / SHORT COMPARISON EXCERPT

And Joseph and his mother marvelled

COMPARISON

The adopted Greek calls them his father and mother. KJV names Joseph in place of the paternal designation. That is a difference in wording of the textual traditions, rather than a different translation of πατήρ. The comparison records the narrative expression without making this isolated verse settle a broader account of Jesus’ parentage.

KJV source: https://www.biblegateway.com/passage/?search=Luke%202%3A33&version=KJV

XVI-CMP-0111 / Luke 2:40

Growing and becoming strong

Adopted SBLGNT Greek and ordered glosses.

Τὸ	δὲ	παιδίον	ηὔξανεν	καὶ	ἐκραταιοῦτο	πληρούμενον	σοφίᾳ,	καὶ
the	and	child	was growing	and	was becoming strong	being filled	with wisdom	and

χάρις	θεοῦ	ἦν	ἐπ’	αὐτό.
[the] favor	of God	was	upon	him

CLOSE ENGLISH

And the child grew and became strong, being filled with wisdom, and God’s favor was upon him.

FLUENT ENGLISH

The child grew and became strong, filled with wisdom, and God’s favor rested on him.

KJV / SHORT COMPARISON EXCERPT

waxed strong in spirit

COMPARISON

The adopted Greek does say that the child became strong: ἐκραταιοῦτο is present. What it lacks is the additional qualification in spirit found in KJV. Both forms retain growth, wisdom, and God’s favor. The difference must not be described as an absence of the whole strengthening statement.

KJV source: https://www.biblegateway.com/passage/?search=Luke%202%3A40&version=KJV

XVI-CMP-0112 / Luke 3:33

Admin and Arni in the genealogy

Adopted SBLGNT Greek and ordered glosses.

τοῦ	Ἀμιναδὰβ	τοῦ	Ἀδμὶν	τοῦ	Ἀρνὶ	τοῦ	Ἑσρὼμ	τοῦ	Φαρὲς	τοῦ	Ἰούδα
of	Amminadab	of	Admin	of	Arni	of	Hezron	of	Perez	of	Judah

CLOSE ENGLISH

of Amminadab, of Admin, of Arni, of Hezron, of Perez, of Judah,

FLUENT ENGLISH

son of Amminadab, son of Admin, son of Arni, son of Hezron, son of Perez, son of Judah,

KJV / SHORT COMPARISON EXCERPT

which was the son of Aram

COMPARISON

The adopted sequence includes Admin and Arni after Amminadab; KJV has Aram in that part of the genealogy. This concerns the names and their number, beyond ordinary English spelling differences such as Hezron and Esrom. Repeated son of in the fluent English supplies the relationship implied by the genealogical construction; the Greek does not repeat a separate word for son at each name.

KJV source: https://www.biblegateway.com/passage/?search=Luke%203%3A33&version=KJV

XVI-CMP-0113 / Luke 4:4

The answer about bread

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἀπεκρίθη	πρὸς	αὐτὸν	ὁ	Ἰησοῦς·	Γέγραπται	ὅτι	Οὐκ	ἐπ’	ἄρτῳ
and	answered	to	him	the	Jesus	it is written	that	not	on	bread

μόνῳ	ζήσεται	ὁ	ἄνθρωπος.
alone	will live	the	human being

CLOSE ENGLISH

And Jesus answered him, “It is written: ‘A human being shall not live on bread alone.’”

FLUENT ENGLISH

Jesus answered him, “It is written: ‘People do not live on bread alone.’”

KJV / SHORT COMPARISON EXCERPT

but by every word of God

COMPARISON

In this verse the adopted Greek ends with a human being not living on bread alone. KJV continues with the clause quoted above. The shorter form is the selected Greek reading, not an accidental shortening of its English translation. The introductory narration remains uncolored; Jesus’ reply, including his scriptural quotation, is marked as speech.

KJV source: https://www.biblegateway.com/passage/?search=Luke%204%3A4&version=KJV

XVI-CMP-0114 / Luke 4:5

Leading him up and the high mountain

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ἀναγαγὼν	αὐτὸν	ἔδειξεν	αὐτῷ	πάσας	τὰς	βασιλείας	τῆς
and	having led up	him	he showed	to him	all	the	kingdoms	of the

οἰκουμένης	ἐν	στιγμῇ	χρόνου·
inhabited world	in	a moment	of time

CLOSE ENGLISH

And leading him up, he showed him all the kingdoms of the inhabited world in a moment of time.

FLUENT ENGLISH

The devil led him up and showed him all the kingdoms of the world in an instant.

KJV / SHORT COMPARISON EXCERPT

taking him up into an high mountain

COMPARISON

The adopted Greek says that he led Jesus up and showed him the kingdoms; it does not specify a high mountain in this verse. The fluent English names the devil from context, while the close English retains the implicit subject. Naming that subject is an interpretive clarification, not evidence that the adopted Greek contains KJV’s fuller description of the setting.

KJV source: https://www.biblegateway.com/passage/?search=Luke%204%3A5&version=KJV

XVI-CMP-0115 / Luke 4:18

The proclamation and healing the brokenhearted

Adopted SBLGNT Greek and ordered glosses.

Πνεῦμα	κυρίου	ἐπ’	ἐμέ,	οὗ	εἵνεκεν	ἔχρισέν	με	εὐαγγελίσασθαι
[the] Spirit	of [the] Lord	upon	me	of which	because	he anointed	me	to bring good news
πτωχοῖς,	ἀπέσταλκέν	με	κηρύξαι	αἰχμαλώτοις	ἄφεσιν	καὶ	τυφλοῖς	
to [the] poor	he has sent	me	to proclaim	to captives	release	and	to [the] blind	
ἀνάβλεψιν,	ἀποστεῖλαι	τεθραυσμένους		ἐν	ἀφέσει,			
recovery of sight	to send away	[those] who have been crushed		in	release			

CLOSE ENGLISH

“The Spirit of the Lord is upon me, because he anointed me to bring good news to the poor. He has sent me to proclaim release to captives and recovery of sight to the blind, to send the oppressed away in freedom,

FLUENT ENGLISH

“The Lord’s Spirit is upon me, because he has anointed me to bring good news to the poor. He has sent me to announce freedom for captives and restored sight for the blind, to set the oppressed free,

KJV / SHORT COMPARISON EXCERPT

he hath sent me to heal the brokenhearted

COMPARISON

KJV includes an explicit commission to heal the brokenhearted. That clause is absent from the adopted Greek here, which retains good news to the poor, release for captives, sight for the blind, and freedom for the oppressed. This is part of the passage Jesus reads aloud, and the reading continues into the next verse; the selected verse is not presented as a complete quotation.

KJV source: https://www.biblegateway.com/passage/?search=Luke%204%3A18&version=KJV

XVI-CMP-0116 / Luke 4:44

Judea and Galilee

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἦν	κηρύσσων	εἰς	τὰς	συναγωγὰς	τῆς	Ἰουδαίας.
and	he was	proclaiming	in	the	synagogues	of	Judea

CLOSE ENGLISH

And he was proclaiming in the synagogues of Judea.

FLUENT ENGLISH

He continued preaching in the synagogues of Judea.

KJV / SHORT COMPARISON EXCERPT

in the synagogues of Galilee

COMPARISON

The adopted Greek names Judea, whereas KJV names Galilee. These are different geographical readings, not alternative English forms of the same name. The English layers preserve Judea without silently harmonizing the verse to the surrounding Galilean setting. The extent of the place name in Luke’s narrative is a further interpretive question.

KJV source: https://www.biblegateway.com/passage/?search=Luke%204%3A44&version=KJV

XVI-CMP-0117 / Luke 5:38

New wineskins and the additional conclusion

Adopted SBLGNT Greek and ordered glosses.

ἀλλὰ	οἶνον	νέον	εἰς	ἀσκοὺς	καινοὺς	βλητέον.
but	wine	new	into	wineskins	fresh	must be put

CLOSE ENGLISH

“But new wine must be put into fresh wineskins.”

FLUENT ENGLISH

“New wine must go into fresh wineskins.”

KJV / SHORT COMPARISON EXCERPT

new bottles; and both are preserved

COMPARISON

The adopted Greek ends with new wine needing to be put into fresh wineskins. KJV adds that both are preserved. The additional result clause is a textual difference. Separately, wineskins makes the kind of container explicit for a modern reader where KJV uses bottles; this translation difference should not be confused with the added clause.

KJV source: https://www.biblegateway.com/passage/?search=Luke%205%3A38&version=KJV

XVI-CMP-0118 / Luke 5:39

Old wine and the word immediately

Adopted SBLGNT Greek and ordered glosses.

καὶ	οὐδεὶς	πιὼν	παλαιὸν	θέλει	νέον·	λέγει	γάρ·	Ὁ	παλαιὸς
and	no one	having drunk	old [wine]	wants	new [wine]	he says	for	the	old

χρηστός	ἐστιν.
good	is

CLOSE ENGLISH

“And no one who has drunk old wine wants new, for he says, ‘The old is good.’”

FLUENT ENGLISH

“No one who has drunk old wine wants new wine. They say, ‘The old is good.’”

KJV / SHORT COMPARISON EXCERPT

straightway desireth new

COMPARISON

The adopted Greek says that someone who has drunk old wine does not want new wine. It has no word corresponding to KJV’s straightway, or immediately. The adopted judgment calls the old wine good, while KJV renders it as better. The comparison preserves the drinker’s reported preference within Jesus’ illustration; it does not turn that preference into an independent rule about every old or new practice.

KJV source: https://www.biblegateway.com/passage/?search=Luke%205%3A39&version=KJV

XVI-CMP-0119 / Luke 6:1

A Sabbath without the additional designation

Adopted SBLGNT Greek and ordered glosses.

Ἐγένετο	δὲ	ἐν	σαββάτῳ	διαπορεύεσθαι	αὐτὸν	διὰ	σπορίμων,	καὶ
it happened	and	on	a Sabbath	to pass through	him	through	grainfields	and
ἔτιλλον	οἱ	μαθηταὶ	αὐτοῦ	καὶ	ἤσθιον	τοὺς	στάχυας	ψώχοντες
were plucking	the	disciples	of him	and	were eating	the	heads of grain	rubbing
ταῖς	χερσίν.							
with the	hands							

CLOSE ENGLISH

And it happened on a Sabbath that he was passing through grainfields, and his disciples were plucking and eating the heads of grain, rubbing them in their hands.

FLUENT ENGLISH

On a Sabbath Jesus was walking through grainfields. His disciples picked heads of grain, rubbed them in their hands and ate them.

KJV / SHORT COMPARISON EXCERPT

on the second sabbath after the first

COMPARISON

The adopted Greek simply places the episode on a Sabbath. KJV includes the unusual additional designation quoted above. The shorter adopted reading does not require assigning the day to a particular festival calendar. Grainfields is also a modern English expression for the setting described with corn fields in KJV; that vocabulary difference is separate from the chronological qualification.

KJV source: https://www.biblegateway.com/passage/?search=Luke%206%3A1&version=KJV

XVI-CMP-0120 / Luke 6:10

The hand is restored

Adopted SBLGNT Greek and ordered glosses.

καὶ	περιβλεψάμενος	πάντας	αὐτοὺς	εἶπεν	αὐτῷ·	Ἔκτεινον	τὴν	χεῖρά
and	looking around at	all	them	he said	to him	stretch out	the	hand

σου·	ὁ	δὲ	ἐποίησεν,	καὶ	ἀπεκατεστάθη	ἡ	χεὶρ	αὐτοῦ.
of you	he	and	did [so]	and	was restored	the	hand	of him

CLOSE ENGLISH

And looking around at them all, he said to him, “Stretch out your hand.” And he did so, and his hand was restored.

FLUENT ENGLISH

He looked around at them all and told the man, “Hold out your hand.” The man did so, and his hand was restored.

KJV / SHORT COMPARISON EXCERPT

his hand was restored whole as the other

COMPARISON

The adopted Greek explicitly states that the hand was restored. It lacks KJV’s further description whole as the other. The event of healing is therefore present in both forms; the difference concerns the added comparison, not the whole restoration statement. Only Jesus’ command to stretch out the hand is marked as his speech, while the response and restoration are narration.

KJV source: https://www.biblegateway.com/passage/?search=Luke%206%3A10&version=KJV

XVI-CMP-0166 / Luke 6:35

Lending without expecting repayment

Adopted SBLGNT Greek and ordered glosses.

πλὴν	ἀγαπᾶτε	τοὺς	ἐχθροὺς	ὑμῶν	καὶ	ἀγαθοποιεῖτε	καὶ	δανίζετε	μηδὲν
but	love	the	enemies	of you	and	do good	and	lend	nothing

ἀπελπίζοντες·	καὶ	ἔσται	ὁ	μισθὸς	ὑμῶν	πολύς,	καὶ	ἔσεσθε	υἱοὶ
expecting in return	and	will be	the	reward	of you	great	and	you will be	sons

Ὑψίστου,	ὅτι	αὐτὸς	χρηστός	ἐστιν	ἐπὶ	τοὺς	ἀχαρίστους	καὶ
of Most High	because	he	kind	is	toward	the	ungrateful	and

πονηρούς.
evil

CLOSE ENGLISH

“But love your enemies and do good and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and evil.”

FLUENT ENGLISH

“Love your enemies, do good and lend without expecting anything back. Then your reward will be great, and you will be children of the Most High, for he is kind to the ungrateful and the wicked.”

KJV / SHORT COMPARISON EXCERPT

lend, hoping for nothing again

COMPARISON

The adopted English understands μηδὲν ἀπελπίζοντες in the lending context as expecting nothing back. KJV’s hoping for nothing again likewise conveys the refusal to expect a return; this is an agreement in the selected interpretation, expressed in older English. The phrase concerns giving and repayment here, not a command to abandon every form of hope. The NET translation also reads the phrase in terms of repayment.

KJV source: https://www.biblegateway.com/passage/?search=Luke%206%3A35&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Luke%206%3A35&version=NET

XVI-CMP-0121 / Luke 7:19

Sent to the Lord

Adopted SBLGNT Greek and ordered glosses.

ἔπεμψεν	πρὸς	τὸν	κύριον	λέγων·	Σὺ	εἶ	ὁ	ἐρχόμενος	ἢ	ἄλλον
sent	to	the	Lord	saying	you	are	the one	coming	or	another

προσδοκῶμεν;
are we to expect

CLOSE ENGLISH

and sent them to the Lord, saying, “Are you the one who is coming, or are we to expect another?”

FLUENT ENGLISH

and sent them to the Lord to ask, “Are you the one who is to come, or should we expect someone else?”

KJV / SHORT COMPARISON EXCERPT

sent them to Jesus

COMPARISON

The adopted Greek says that John sent the messengers to the Lord. KJV names Jesus instead. The difference concerns the form of the designation, rather than a different recipient. This verse continues the sentence begun in the preceding verse, where the messengers are introduced. The question is John’s message conveyed to Jesus, so it remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Luke%207%3A19&version=KJV

XVI-CMP-0122 / Luke 7:28

No one greater than John

Adopted SBLGNT Greek and ordered glosses.

λέγω	ὑμῖν,	μείζων	ἐν	γεννητοῖς	γυναικῶν	Ἰωάννου	οὐδείς	ἐστιν·
I say	to you	greater	among	those born	of women	than John	no one	is

ὁ	δὲ	μικρότερος	ἐν	τῇ	βασιλείᾳ	τοῦ	θεοῦ	μείζων	αὐτοῦ	ἐστιν.
the one	but	lesser	in	the	kingdom	of the	God	greater	than him	is

CLOSE ENGLISH

“I say to you, among those born of women no one is greater than John; yet the lesser one in the kingdom of God is greater than he.”

FLUENT ENGLISH

“I tell you, among those born of women no one is greater than John. Yet the least in the kingdom of God is greater than John.”

KJV / SHORT COMPARISON EXCERPT

there is not a greater prophet than John the Baptist

COMPARISON

The adopted Greek compares John with those born of women without the additional noun prophet or the designation the Baptist found in KJV. The comparison’s second part, about the lesser or least in God’s kingdom, is retained. Lesser in the close English and least in the fluent English represent choices in expressing the comparison; they do not add another person to the Greek.

KJV source: https://www.biblegateway.com/passage/?search=Luke%207%3A28&version=KJV

XVI-CMP-0167 / Luke 7:47

Forgiveness and the evidence of love

Adopted SBLGNT Greek and ordered glosses.

οὗ	χάριν,	λέγω	σοι,	ἀφέωνται	αἱ	ἁμαρτίαι	αὐτῆς	αἱ	πολλαί,
for which	reason	I say	to you	have been forgiven	the	sins	of her	the	many
ὅτι	ἠγάπησεν	πολύ·	ᾧ	δὲ	ὀλίγον	ἀφίεται,	ὀλίγον	ἀγαπᾷ.	
because	she loved	much	to whom	but	little	is forgiven	little	he loves	

CLOSE ENGLISH

“For this reason, I tell you, her sins, the many, have been forgiven, because she loved much; but the one who is forgiven little loves little.”

FLUENT ENGLISH

“So I tell you, her many sins have been forgiven—as her great love shows. But someone who is forgiven little shows little love.”

KJV / SHORT COMPARISON EXCERPT

are forgiven; for she loved much

COMPARISON

The close English retains because she loved much, while KJV similarly uses for. The fluent English reads the woman’s love as evidence of forgiveness already received, making that relationship explicit with as her great love shows. The NET note supports this evidential interpretation in light of the final saying. This is an interpretive rendering of ὅτι, not an additional Greek clause or a different manuscript reading.

KJV source: https://www.biblegateway.com/passage/?search=Luke%207%3A47&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Luke%207%3A47&version=NET

XVI-CMP-0123 / Luke 8:45

Peter’s reply and its expanded ending

Adopted SBLGNT Greek and ordered glosses.

καὶ	εἶπεν	ὁ	Ἰησοῦς·	Τίς	ὁ	ἁψάμενός	μου;	ἀρνουμένων	δὲ	
and	said	the	Jesus	who	the one	having touched	me	denying	and	
πάντων	εἶπεν	ὁ	Πέτρος·	Ἐπιστάτα,	οἱ	ὄχλοι	συνέχουσίν	σε	καὶ	
all	said	the	Peter	Master	the	crowds	surround	you	and	
ἀποθλίβουσιν.										
press hard										

CLOSE ENGLISH

And Jesus said, “Who is the one who touched me?” And when all denied it, Peter said, “Master, the crowds surround you and press hard against you.”

FLUENT ENGLISH

Jesus asked, “Who touched me?” When everyone denied it, Peter said, “Master, the crowds are all around you, pressing against you.”

KJV / SHORT COMPARISON EXCERPT

and sayest thou, Who touched me?

COMPARISON

The adopted Greek includes Peter’s statement that the crowds surround and press against Jesus. It lacks KJV’s additional repetition of Jesus’ question at the end, and names Peter without adding the companions who speak with him. The difference must not be described as removal of Peter’s whole reply. Jesus’ opening question is marked as speech; Peter’s answer and the narration are not.

KJV source: https://www.biblegateway.com/passage/?search=Luke%208%3A45&version=KJV

XVI-CMP-0124 / Luke 8:48

Daughter and the additional encouragement

Adopted SBLGNT Greek and ordered glosses.

ὁ	δὲ	εἶπεν	αὐτῇ·	Θυγάτηρ,	ἡ	πίστις	σου	σέσωκέν	σε·	πορεύου	εἰς
he	and	said	to her	daughter	the	faith	of you	has saved	you	go	into

εἰρήνην.
peace

CLOSE ENGLISH

And he said to her, “Daughter, your faith has saved you; go into peace.”

FLUENT ENGLISH

He said to her, “Daughter, your faith has made you well. Go in peace.”

KJV / SHORT COMPARISON EXCERPT

Daughter, be of good comfort

COMPARISON

The adopted reply begins with Daughter and moves directly to the assurance about her faith. KJV includes an additional encouragement to take comfort. Separately, saved in the close English and made you well in the fluent English express the verb σέσωκέν with different emphasis in this healing scene. KJV’s made thee whole agrees with the healing emphasis; that choice is distinct from the extra encouragement.

KJV source: https://www.biblegateway.com/passage/?search=Luke%208%3A48&version=KJV

XVI-CMP-0125 / Luke 9:23

Taking up the cross each day

Adopted SBLGNT Greek and ordered glosses.

Ἔλεγεν	δὲ	πρὸς	πάντας·	Εἴ	τις	θέλει	ὀπίσω	μου	ἔρχεσθαι,
he was saying	and	to	all	if	anyone	wants	after	me	to come

ἀρνησάσθω	ἑαυτὸν	καὶ	ἀράτω	τὸν	σταυρὸν	αὐτοῦ	καθ’	ἡμέραν,	καὶ
let him deny	himself	and	let him take up	the	cross	of him	each	day	and

ἀκολουθείτω	μοι.
let him follow	me

CLOSE ENGLISH

And he was saying to all, “If anyone wants to come after me, let him deny himself and take up his cross each day, and follow me.”

FLUENT ENGLISH

He said to everyone, “Anyone who wants to follow me must deny themselves, take up their cross every day, and follow me.”

KJV / SHORT COMPARISON EXCERPT

take up his cross daily

COMPARISON

Both the adopted Greek and KJV include the daily character of taking up the cross. Each day and every day render καθ’ ἡμέραν in the two English layers; KJV says daily. There is no omission of the time expression in this English comparison. The fluent English uses themselves for the indefinite anyone while preserving the command’s general scope.

KJV source: https://www.biblegateway.com/passage/?search=Luke%209%3A23&version=KJV

XVI-CMP-0126 / Luke 9:35

The chosen Son and the beloved Son

Adopted SBLGNT Greek and ordered glosses.

καὶ	φωνὴ	ἐγένετο	ἐκ	τῆς	νεφέλης	λέγουσα·	Οὗτός	ἐστιν	ὁ	υἱός
and	a voice	came	from	the	cloud	saying	this one	is	the	Son

μου	ὁ	ἐκλελεγμένος,	αὐτοῦ	ἀκούετε.
of me	the	chosen one	to him	listen

CLOSE ENGLISH

And a voice came from the cloud, saying, “This is my Son, the chosen one; listen to him.”

FLUENT ENGLISH

A voice came from the cloud: “This is my Son, whom I have chosen. Listen to him.”

KJV / SHORT COMPARISON EXCERPT

This is my beloved Son: hear him

COMPARISON

SBLGNT describes the Son as the chosen one, using ἐκλελεγμένος. KJV instead calls him beloved. The fluent rendering whom I have chosen expands the participle into an English clause without introducing an additional Greek sentence. The command to listen to him is retained. The voice speaks about Jesus and is not marked as Jesus’ own speech.

KJV source: https://www.biblegateway.com/passage/?search=Luke%209%3A35&version=KJV

XVI-CMP-0127 / Luke 9:50

Not against you or not against us

Adopted SBLGNT Greek and ordered glosses.

εἶπεν	δὲ	πρὸς	αὐτὸν	ὁ	Ἰησοῦς·	Μὴ	κωλύετε,	ὃς	γὰρ	οὐκ	ἔστιν
he said	and	to	him	the	Jesus	not	hinder	whoever	for	not	is

καθ’	ὑμῶν	ὑπὲρ	ὑμῶν	ἐστιν.
against	you	for	you	is

CLOSE ENGLISH

And Jesus said to him, “Do not hinder, for whoever is not against you is for you.”

FLUENT ENGLISH

Jesus told him, “Don’t stop him. Whoever is not against you is for you.”

KJV / SHORT COMPARISON EXCERPT

he that is not against us is for us

COMPARISON

The adopted Greek uses the plural you in both halves of the saying; KJV uses us. The English layers preserve the address to the disciples without replacing it with the first-person group. Don’t stop him in the fluent English supplies the person being discussed from context; the adopted Greek command itself has no separate object pronoun.

KJV source: https://www.biblegateway.com/passage/?search=Luke%209%3A50&version=KJV

XVI-CMP-0128 / Luke 9:54

The disciples’ request and Elijah

Adopted SBLGNT Greek and ordered glosses.

ἰδόντες	δὲ	οἱ	μαθηταὶ	Ἰάκωβος	καὶ	Ἰωάννης	εἶπαν·	Κύριε,	θέλεις
having seen	and	the	disciples	James	and	John	said	Lord	do you wish

εἴπωμεν	πῦρ	καταβῆναι	ἀπὸ	τοῦ	οὐρανοῦ	καὶ	ἀναλῶσαι	αὐτούς;
we should say	fire	to come down	from	the	heaven	and	to consume	them

CLOSE ENGLISH

And when the disciples James and John saw this, they said, “Lord, do you want us to command fire to come down from heaven and consume them?”

FLUENT ENGLISH

When the disciples James and John saw this, they said, “Lord, do you want us to call down fire from heaven to consume them?”

KJV / SHORT COMPARISON EXCERPT

even as Elias did

COMPARISON

The adopted Greek records James and John asking to call down fire, but does not include KJV’s explicit comparison with Elijah. Elias is the KJV form of that name. The shorter wording does not erase the disciples’ request; it lacks the added appeal to a precedent. This is their speech addressed to Jesus, so it remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Luke%209%3A54&version=KJV

XVI-CMP-0129 / Luke 9:55

The rebuke and the journey onward

Adopted SBLGNT Greek and ordered glosses.

στραφεὶς	δὲ	ἐπετίμησεν	αὐτοῖς.
having turned	but	he rebuked	them

CLOSE ENGLISH

But he turned and rebuked them.

FLUENT ENGLISH

But he turned and rebuked them.

KJV / SHORT COMPARISON EXCERPT

Ye know not what manner of spirit ye are of.

COMPARISON

The adopted verse reports that Jesus turned and rebuked the disciples, without quoting what he said. KJV adds the explanation about their spirit. Because the adopted Greek here is narration of a rebuke rather than a direct quotation, it is not colored as Jesus’ spoken words.

KJV source: https://www.biblegateway.com/passage/?search=Luke%209%3A55&version=KJV

XVI-CMP-0129 / Luke 9:56 / continued

The rebuke and the journey onward

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐπορεύθησαν	εἰς	ἑτέραν	κώμην.
and	they went	to	another	village

CLOSE ENGLISH

And they went to another village.

FLUENT ENGLISH

They went on to another village.

KJV / SHORT COMPARISON EXCERPT

For the Son of man is not come to destroy men's lives, but to save them.

COMPARISON

The adopted verse reports the move to another village. KJV precedes that movement with the saying about the Son of man saving lives. The comparison retains the narrative in both verses and identifies the longer explanation separately; the adopted English has not silently omitted words present in its displayed Greek.

KJV source: https://www.biblegateway.com/passage/?search=Luke%209%3A56&version=KJV

XVI-CMP-0130 / Luke 10:1

Seventy-two and seventy

Adopted SBLGNT Greek and ordered glosses.

Μετὰ	δὲ	ταῦτα	ἀνέδειξεν	ὁ	κύριος	καὶ	ἑτέρους	ἑβδομήκοντα	δύο
after	and	these things	appointed	the	Lord	also	others	seventy	two

καὶ	ἀπέστειλεν	αὐτοὺς	ἀνὰ	δύο	⸀δύο	πρὸ	προσώπου	αὐτοῦ	εἰς	πᾶσαν
and	sent	them	by	two	two	before	face	of him	into	every

πόλιν	καὶ	τόπον	οὗ	ἤμελλεν	αὐτὸς	ἔρχεσθαι.
city	and	place	where	was about	he	to come

CLOSE ENGLISH

After these things the Lord also appointed seventy-two others and sent them two by two ahead of him into every city and place where he himself was about to come.

FLUENT ENGLISH

After this the Lord appointed seventy-two others and sent them ahead of him in pairs to every town and place he was about to visit.

KJV / SHORT COMPARISON EXCERPT

the Lord appointed other seventy also

COMPARISON

The adopted Greek specifies seventy-two others, while KJV gives seventy. Both describe their being sent in pairs. The difference in the group’s size must be kept separate from the two-by-two manner of sending. This component records the appointment; the next records the returning group.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2010%3A1&version=KJV

XVI-CMP-0130 / Luke 10:17 / continued

Seventy-two and seventy

Adopted SBLGNT Greek and ordered glosses.

Ὑπέστρεψαν	δὲ	οἱ	ἑβδομήκοντα	δύο	μετὰ	χαρᾶς	λέγοντες·	Κύριε,	καὶ
returned	and	the	seventy	two	with	joy	saying	Lord	even

τὰ	δαιμόνια	ὑποτάσσεται	ἡμῖν	ἐν	τῷ	ὀνόματί	σου.
the	demons	are subject	to us	in	the	name	of you

CLOSE ENGLISH

And the seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name.”

FLUENT ENGLISH

The seventy-two returned with joy, saying, “Lord, even the demons submit to us in your name.”

KJV / SHORT COMPARISON EXCERPT

And the seventy returned again with joy

COMPARISON

At the return, the adopted Greek again specifies seventy-two and KJV again gives seventy. The two references therefore display a consistent numerical difference in these editions. The joyful report belongs to the returning disciples, not to Jesus; its direct address to the Lord remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2010%3A17&version=KJV

XVI-CMP-0168 / Luke 10:36

Who proved to be a neighbor

Adopted SBLGNT Greek and ordered glosses.

τίς	τούτων	τῶν	τριῶν	πλησίον	δοκεῖ	σοι	γεγονέναι	τοῦ
which	of these	the	three	a neighbor	seems	to you	to have become	of the one

ἐμπεσόντος	εἰς	τοὺς	λῃστάς;
having fallen	among	the	robbers

CLOSE ENGLISH

“Which of these three seems to you to have become a neighbor to the one who fell among the robbers?”

FLUENT ENGLISH

“Which of these three do you think proved to be a neighbor to the man who fell into the hands of the robbers?”

KJV / SHORT COMPARISON EXCERPT

was neighbour unto him that fell among the thieves

COMPARISON

The close English renders γεγονέναι as to have become, and the fluent English expresses the resulting relationship with proved to be. KJV uses was neighbour. All three ask which person acted as a neighbor to the injured man. The English phrasing can sharpen that movement of thought, but it does not establish a different Greek reading or make KJV’s question refer to a different person.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2010%3A36&version=KJV

XVI-CMP-0131 / Luke 10:41

The Lord answers Martha

Adopted SBLGNT Greek and ordered glosses.

ἀποκριθεὶς	δὲ	εἶπεν	αὐτῇ	ὁ	κύριος·	Μάρθα	Μάρθα,	μεριμνᾷς	καὶ
answering	and	said	to her	the	Lord	Martha	Martha	you are anxious	and

θορυβάζῃ	περὶ	πολλά,
are troubled	about	many things

CLOSE ENGLISH

And answering, the Lord said to her, “Martha, Martha, you are anxious and troubled about many things,”

FLUENT ENGLISH

The Lord answered her, “Martha, Martha, you are worried and upset about many things.”

KJV / SHORT COMPARISON EXCERPT

And Jesus answered and said unto her

COMPARISON

The adopted Greek introduces the speaker as the Lord; KJV names Jesus. The repeated address Martha, Martha and the concern about many things remain. Worried in the fluent English gives the sense of the older KJV expression careful in this context. The introduction is narration, and the reply continues into the following verse.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2010%3A41&version=KJV

XVI-CMP-0132 / Luke 10:42

Few things or one

Adopted SBLGNT Greek and ordered glosses.

ὀλίγων	δέ	ἐστιν	χρεία	ἢ	ἑνός·	Μαριὰμ	γὰρ	τὴν	ἀγαθὴν	μερίδα
of few things	but	there is	need	or	of one	Mary	for	the	good	portion

ἐξελέξατο	ἥτις	οὐκ	ἀφαιρεθήσεται	αὐτῆς.
chose	which	not	will be taken away	from her

CLOSE ENGLISH

“But there is need of few things, or one; for Mary chose the good portion, which will not be taken away from her.”

FLUENT ENGLISH

“But few things are needed, or just one. Mary has chosen the good portion, and it will not be taken away from her.”

KJV / SHORT COMPARISON EXCERPT

But one thing is needful

COMPARISON

The adopted Greek says that few things are needed, or one. KJV has only the statement about one thing. The English layers retain the alternative expressed by ἢ rather than collapsing it into the shorter wording. The following statement about Mary’s good portion is present in both. The comparison identifies the wording without resolving all interpretations of what the few things refer to.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2010%3A42&version=KJV

XVI-CMP-0133 / Luke 11:11

The fish and the additional bread example

Adopted SBLGNT Greek and ordered glosses.

τίνα	δὲ	ἐξ	ὑμῶν	τὸν	πατέρα	αἰτήσει	ὁ	υἱὸς	ἰχθύν,	καὶ	ἀντὶ
which	and	among	you	the	father	will ask	the	son	a fish	and	instead of

ἰχθύος	ὄφιν	αὐτῷ	ἐπιδώσει;
a fish	a snake	to him	will hand

CLOSE ENGLISH

“And which father among you, if his son asks for a fish, will hand him a snake instead of a fish?”

FLUENT ENGLISH

“Which of you fathers would hand your son a snake instead of a fish when he asks for a fish?”

KJV / SHORT COMPARISON EXCERPT

If a son shall ask bread of any of you that is a father, will he give him a stone?

COMPARISON

KJV opens with a son asking for bread and receiving a stone, before proceeding to the fish and serpent. The adopted Greek here begins with the fish and snake; it has no bread-and-stone example in this verse. Snake and serpent are different English choices for the same creature in the retained example, distinct from the textual difference in the opening.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2011%3A11&version=KJV

XVI-CMP-0134 / Luke 11:29

The sign of Jonah

Adopted SBLGNT Greek and ordered glosses.

Τῶν	δὲ	ὄχλων	ἐπαθροιζομένων	ἤρξατο	λέγειν·	Ἡ	γενεὰ	αὕτη
the	and	crowds	gathering together	he began	to say	the	generation	this

γενεὰ	πονηρά	ἐστιν·	σημεῖον	ζητεῖ,	καὶ	σημεῖον	οὐ	δοθήσεται	αὐτῇ
a generation	evil	is	a sign	it seeks	and	a sign	not	will be given	to it

εἰ	μὴ	τὸ	σημεῖον	Ἰωνᾶ.
if	not	the	sign	of Jonah

CLOSE ENGLISH

As the crowds gathered together, he began to say, “This generation is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah.”

FLUENT ENGLISH

As the crowds gathered, he began to say, “This is an evil generation. It demands a sign, but no sign will be given to it except the sign of Jonah.”

KJV / SHORT COMPARISON EXCERPT

the sign of Jonas the prophet

COMPARISON

The adopted Greek names the sign of Jonah without the additional designation the prophet found in KJV. Jonas is KJV’s form of the same name. The shorter wording does not deny Jonah’s prophetic role; it simply lacks that noun in this verse. Only the saying after the narrative introduction is marked as Jesus’ speech.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2011%3A29&version=KJV

XVI-CMP-0135 / Luke 11:44

The warning and its expanded address

Adopted SBLGNT Greek and ordered glosses.

οὐαὶ	ὑμῖν,	ὅτι	ἐστὲ	ὡς	τὰ	μνημεῖα	τὰ	ἄδηλα,	καὶ	οἱ	ἄνθρωποι
woe	to you	because	you are	like	the	tombs	the	unmarked	and	the	people

οἱ	περιπατοῦντες	ἐπάνω	οὐκ	οἴδασιν.	
the ones	walking	over them	not	know	

CLOSE ENGLISH

“Woe to you, because you are like unmarked tombs, and the people walking over them do not know.”

FLUENT ENGLISH

“Woe to you! You are like unmarked graves that people walk over without knowing they are there.”

KJV / SHORT COMPARISON EXCERPT

scribes and Pharisees, hypocrites!

COMPARISON

The adopted Greek begins with Woe to you and proceeds to the comparison with unmarked tombs. KJV includes the longer address quoted above. Both retain the image of people walking over graves unknowingly. The shorter wording leaves the addressees to the surrounding discourse; it does not supply a different group within this verse.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2011%3A44&version=KJV

XVI-CMP-0136 / Luke 11:54

Catching something from his mouth

Adopted SBLGNT Greek and ordered glosses.

ἐνεδρεύοντες	αὐτὸν	θηρεῦσαί	τι	ἐκ	τοῦ	στόματος	αὐτοῦ.
lying in wait for	him	to catch	something	from	the	mouth	of him

CLOSE ENGLISH

lying in wait for him, to catch something from his mouth.

FLUENT ENGLISH

lying in wait to catch him in something he said.

KJV / SHORT COMPARISON EXCERPT

that they might accuse him

COMPARISON

The adopted Greek describes lying in wait to catch something from Jesus’ mouth. KJV adds an explicit purpose: to accuse him. The fluent English expresses the mouth image as something he said, a clarification of the same action rather than an added accusation clause. This narrative fragment continues the preceding sentence and contains no direct speech by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2011%3A54&version=KJV

XVI-CMP-0137 / Luke 12:31

His kingdom and the kingdom of God

Adopted SBLGNT Greek and ordered glosses.

πλὴν	ζητεῖτε	τὴν	βασιλείαν	αὐτοῦ,	καὶ	ταῦτα	προστεθήσεται	ὑμῖν.
rather	seek	the	kingdom	of him	and	these things	will be added	to you

CLOSE ENGLISH

“Rather, seek his kingdom, and these things will be added to you.”

FLUENT ENGLISH

“Instead, seek his kingdom, and these things will be provided for you as well.”

KJV / SHORT COMPARISON EXCERPT

seek ye the kingdom of God

COMPARISON

The adopted Greek says his kingdom, with the referent supplied by the surrounding context, whereas KJV names God. The English layers keep the pronoun. They also render these things without inserting KJV’s additional all. The different forms should not be made to imply different kingdoms merely because one names the possessor and the other uses a pronoun.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2012%3A31&version=KJV

XVI-CMP-0169 / Luke 12:49

Fire and the expressed wish

Adopted SBLGNT Greek and ordered glosses.

Πῦρ	ἦλθον	βαλεῖν	ἐπὶ	τὴν	γῆν,	καὶ	τί	θέλω	εἰ	ἤδη	ἀνήφθη;
fire	I came	to cast	on	the	earth	and	what	I wish	if	already	it was kindled

CLOSE ENGLISH

“I came to cast fire on the earth, and what do I wish if it is already kindled?”

FLUENT ENGLISH

“I came to cast fire on the earth, and how I wish it were already kindled!”

KJV / SHORT COMPARISON EXCERPT

and what will I, if it be already kindled?

COMPARISON

The close English preserves the interrogative and conditional shape of τί θέλω εἰ, as KJV also does in older phrasing. The fluent English reads the expression as an emphatic wish that the fire were already kindled. That exclamatory form makes an interpretation explicit; it is not an extra clause in the Greek or proof of a different textual reading. The saying continues in the following context.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2012%3A49&version=KJV

XVI-CMP-0138 / Luke 13:24

The narrow door and the gate

Adopted SBLGNT Greek and ordered glosses.

Ἀγωνίζεσθε	εἰσελθεῖν	διὰ	τῆς	στενῆς	θύρας,	ὅτι	πολλοί,	λέγω
strive	to enter	through	the	narrow	door	because	many	I say

ὑμῖν,	ζητήσουσιν	εἰσελθεῖν	καὶ	οὐκ	ἰσχύσουσιν,
to you	will seek	to enter	and	not	will be able

CLOSE ENGLISH

“Strive to enter through the narrow door, because many, I say to you, will seek to enter and will not be able.”

FLUENT ENGLISH

“Make every effort to enter through the narrow door. I tell you, many will try to enter but will be unable to.”

KJV / SHORT COMPARISON EXCERPT

enter in at the strait gate

COMPARISON

The adopted Greek uses θύρα, door, while KJV gives gate from the alternative wording in its textual tradition. Strait here means narrow, not straight in direction. Both forms retain the urgent command to strive to enter. The comparison concerns the entrance term and should not make the two English images carry an unsupported difference in the command’s force.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2013%3A24&version=KJV

XVI-CMP-0139 / Luke 13:35

The house left to its people

Adopted SBLGNT Greek and ordered glosses.

ἰδοὺ	ἀφίεται	ὑμῖν	ὁ	οἶκος	ὑμῶν.	λέγω	δὲ	ὑμῖν,	οὐ	μὴ
look	is left	to you	the	house	of you	I say	but	to you	not	[emphatic not]

ἴδητέ	με	ἕως	ἥξει	ὅτε	εἴπητε·	Εὐλογημένος	ὁ	ἐρχόμενος	ἐν
you will see	me	until	will come	when	you say	blessed	the one	coming	in

ὀνόματι	κυρίου.
name	of the Lord

CLOSE ENGLISH

“Look, your house is left to you. But I say to you, you will certainly not see me until the time comes when you say, ‘Blessed is the one who comes in the name of the Lord.’”

FLUENT ENGLISH

“Look, your house is left to you. I tell you, you will not see me until the time comes for you to say, ‘Blessed is the one who comes in the name of the Lord.’”

KJV / SHORT COMPARISON EXCERPT

your house is left unto you desolate: and verily I say unto you

COMPARISON

The adopted Greek says that the house is left to its people, without a separate word corresponding to desolate. It then introduces the saying without KJV’s verily. The close English’s certainly not expresses the emphatic negative later in the sentence; it does not restore an omitted verily at the start. The quoted blessing remains part of Jesus’ discourse.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2013%3A35&version=KJV

XVI-CMP-0140 / Luke 14:5

A son or a donkey

Adopted SBLGNT Greek and ordered glosses.

καὶ	πρὸς	αὐτοὺς	εἶπεν·	Τίνος	ὑμῶν	υἱὸς	ἢ	βοῦς	εἰς	φρέαρ	πεσεῖται,
and	to	them	he said	of whom	of you	a son	or	an ox	into	a well	will fall

καὶ	οὐκ	εὐθέως	ἀνασπάσει	αὐτὸν	ἐν	ἡμέρᾳ	τοῦ	σαββάτου;
and	not	immediately	will he pull up	him	on	a day	of the	Sabbath

CLOSE ENGLISH

He said to them, “Whose son or ox will fall into a well, and he will not immediately pull him out on a Sabbath day?”

FLUENT ENGLISH

He said to them, “If your son or ox falls into a well, won’t you pull him out immediately, even on the Sabbath?”

KJV / SHORT COMPARISON EXCERPT

an ass or an ox fallen into a pit

COMPARISON

The adopted Greek names a son or an ox; KJV names a donkey, expressed as ass, or an ox. Son and donkey are distinct readings, not possible English meanings of the same adopted noun υἱός. Both forms ask about immediately rescuing the one who fell, even on the Sabbath. The narrative introduction remains separate from Jesus’ question.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2014%3A5&version=KJV

XVI-CMP-0170 / Luke 14:34

Salt that loses its taste

Adopted SBLGNT Greek and ordered glosses.

Καλὸν	οὖν	τὸ	ἅλας·	ἐὰν	δὲ	καὶ	τὸ	ἅλας	μωρανθῇ,	ἐν	τίνι
good	therefore	the	salt	if	but	even	the	salt	becomes tasteless	with	what

ἀρτυθήσεται;
will it be seasoned

CLOSE ENGLISH

“Salt, then, is good. But if even the salt becomes tasteless, with what will it be seasoned?”

FLUENT ENGLISH

“Salt is good. But if even salt loses its taste, how can it be made salty again?”

KJV / SHORT COMPARISON EXCERPT

if the salt have lost his savour

COMPARISON

The adopted English speaks of salt becoming tasteless or losing its taste. KJV’s lost his savour likewise refers to the loss of flavor. The comparison therefore shows agreement in the image, despite the older English wording. How it can be made salty again renders the question about seasoning more idiomatically; it does not introduce an additional Greek action.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2014%3A34&version=KJV

XVI-CMP-0171 / Luke 16:8

Shrewd dealings with their own generation

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐπήνεσεν	ὁ	κύριος	τὸν	οἰκονόμον	τῆς	ἀδικίας	ὅτι	
and	praised	the	master	the	steward	of	unrighteousness	because	
φρονίμως	ἐποίησεν·	ὅτι	οἱ	υἱοὶ	τοῦ	αἰῶνος	τούτου	φρονιμώτεροι	
shrewdly	he acted	because	the	sons	of the	age	this	more shrewd	
ὑπὲρ	τοὺς	υἱοὺς	τοῦ	φωτὸς	εἰς	τὴν	γενεὰν	τὴν	ἑαυτῶν	εἰσιν.
than	the	sons	of the	light	toward	the	generation	the	their own	are

CLOSE ENGLISH

“And the master praised the unrighteous steward because he acted shrewdly; for the sons of this age are more shrewd toward their own generation than the sons of light.”

FLUENT ENGLISH

“The master praised the dishonest steward for his shrewd action. For the people of this age deal more shrewdly with their own kind than do the people of the light.”

KJV / SHORT COMPARISON EXCERPT

in their generation wiser than the children of light

COMPARISON

The close English keeps toward their own generation, while the fluent English expresses dealings with their own kind. KJV uses in their generation. These renderings concern the scope of the comparison, not an added class of people in the Greek. Within the parable the master praises the steward’s shrewd action; the wording does not by itself turn dishonesty into the object of praise.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2016%3A8&version=KJV

XVI-CMP-0172 / Luke 16:9

When wealth fails

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐγὼ	ὑμῖν	λέγω,	ἑαυτοῖς	ποιήσατε	φίλους	ἐκ	τοῦ	μαμωνᾶ	τῆς
and	I	to you	say	for yourselves	make	friends	from	the	mammon	of

ἀδικίας,	ἵνα	ὅταν	ἐκλίπῃ	δέξωνται	ὑμᾶς	εἰς	τὰς	αἰωνίους
unrighteousness	so that	when	it fails	they may receive	you	into	the	eternal

σκηνάς.
tents

CLOSE ENGLISH

“And I say to you, make friends for yourselves by means of the mammon of unrighteousness, so that when it fails they may receive you into the eternal tents.”

FLUENT ENGLISH

“I tell you: use dishonest wealth to make friends for yourselves, so that when it is gone, you may be welcomed into eternal dwellings.”

KJV / SHORT COMPARISON EXCERPT

when ye fail

COMPARISON

The adopted Greek has the singular ἐκλίπῃ, rendered when it fails and understood here of wealth. KJV instead addresses the people with when ye fail. The English layers preserve the difference in subject. The fluent passive you may be welcomed expresses the reception without specifying the receivers more precisely than the Greek does; it is not a new claim about their identity.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2016%3A9&version=KJV

XVI-CMP-0173 / Luke 16:16

Pressing into the kingdom

Adopted SBLGNT Greek and ordered glosses.

Ὁ	νόμος	καὶ	οἱ	προφῆται	μέχρι	Ἰωάννου·	ἀπὸ	τότε	ἡ	βασιλεία	τοῦ
the	law	and	the	prophets	until	John	from	then	the	kingdom	of

θεοῦ	εὐαγγελίζεται	καὶ	πᾶς	εἰς	αὐτὴν	βιάζεται.
God	is proclaimed as good news	and	everyone	into	it	forces his way

CLOSE ENGLISH

“The Law and the Prophets were until John. From then the kingdom of God is proclaimed as good news, and everyone forces his way into it.”

FLUENT ENGLISH

“The Law and the Prophets were proclaimed until John. Since then, the good news of God’s kingdom has been proclaimed, and everyone is pressing their way into it.”

KJV / SHORT COMPARISON EXCERPT

every man presseth into it

COMPARISON

The adopted English reads βιάζεται as pressing or forcing one’s way into the kingdom; KJV’s presseth follows the same broad interpretation. The form also permits a passive interpretation: the NET translation reads people as being urged to enter. This is a question of grammatical and contextual interpretation, not an extra Greek word. Proclaimed in the fluent opening supplies a verb where the first Greek clause has none.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2016%3A16&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Luke%2016%3A16&version=NET

XVI-CMP-0174 / Luke 17:6

The mulberry tree and the sycamine

Adopted SBLGNT Greek and ordered glosses.

εἶπεν	δὲ	ὁ	κύριος·	Εἰ	ἔχετε	πίστιν	ὡς	κόκκον	σινάπεως,	ἐλέγετε
said	now	the	Lord	if	you have	faith	like	a seed	of mustard	you would say

ἂν	τῇ	συκαμίνῳ	ταύτῃ·	Ἐκριζώθητι	καὶ	φυτεύθητι	ἐν	τῇ
[conditional]	to the	mulberry tree	this	be uprooted	and	be planted	in	the

θαλάσσῃ·	καὶ	ὑπήκουσεν	ἂν	ὑμῖν.
sea	and	it would obey	[conditional]	you

CLOSE ENGLISH

The Lord said, “If you have faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea,’ and it would obey you.”

FLUENT ENGLISH

The Lord answered, “If you have faith like a mustard seed, you could tell this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.”

KJV / SHORT COMPARISON EXCERPT

this sycamine tree

COMPARISON

The adopted English uses mulberry for συκάμινος, while KJV preserves the older name sycamine. The NET note identifies the tree as a black mulberry. This difference in English naming does not establish a different Greek tree word in the two textual forms. The command to be uprooted and planted in the sea is an imagined command quoted within Jesus’ own saying.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2017%3A6&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Luke%2017%3A6&version=NET

XVI-CMP-0141 / Luke 17:9

The question without an added answer

Adopted SBLGNT Greek and ordered glosses.

μὴ	ἔχει	χάριν	τῷ	δούλῳ	ὅτι	ἐποίησεν	τὰ	διαταχθέντα;
not	does he have	gratitude	to the	slave	because	he did	the things	commanded

CLOSE ENGLISH

“Does he thank the slave because he did what was commanded?”

FLUENT ENGLISH

“Does the master thank the slave for doing what he was told?”

KJV / SHORT COMPARISON EXCERPT

I trow not.

COMPARISON

The adopted Greek ends with the question about thanking the slave. Its opening μή leads the question toward a negative answer, but no separate spoken answer follows. KJV adds I trow not, meaning I think not. The comparison distinguishes the question’s expected answer from an additional clause explicitly stating it.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2017%3A9&version=KJV

XVI-CMP-0175 / Luke 17:21

Within you and among you

Adopted SBLGNT Greek and ordered glosses.

οὐδὲ	ἐροῦσιν·	Ἰδοὺ	ὧδε	ἢ·	Ἐκεῖ·	ἰδοὺ	γὰρ	ἡ	βασιλεία	τοῦ	θεοῦ
nor	will they say	look	here	or	there	look	for	the	kingdom	of	God

ἐντὸς	ὑμῶν	ἐστιν.
within	you	is

CLOSE ENGLISH

“Nor will they say, ‘Look, here!’ or ‘There!’ For look, the kingdom of God is within you.”

FLUENT ENGLISH

“Nor will people say, ‘Look, here it is!’ or ‘There it is!’ For God’s kingdom is among you.”

KJV / SHORT COMPARISON EXCERPT

the kingdom of God is within you

COMPARISON

The close English agrees with KJV’s within you, preserving the direct spatial wording of ἐντὸς ὑμῶν. The fluent English chooses among you, reading the plural address in its setting as a statement about the kingdom in their midst. The NET note favors this contextual interpretation. The two renderings are not based on an extra Greek phrase, and the fluent choice should remain visible as an interpretation.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2017%3A21&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Luke%2017%3A21&version=NET

XVI-CMP-0142 / Luke 17:36

Two people in the field

Traditional supplement; absent from SBLGNT main text.

δύο	ἐν	ἀγρῷ·	εἷς	παραλημφθήσεται,	καὶ	ὁ	ἕτερος	ἀφεθήσεται.
two	in	a field	one	will be taken	and	the	other	will be left

CLOSE ENGLISH

“Two will be in a field; one will be taken, and the other will be left.”

FLUENT ENGLISH

“Two people will be in a field. One will be taken, and the other will be left.”

KJV / SHORT COMPARISON EXCERPT

Two men shall be in the field; the one shall be taken, and the other left.

COMPARISON

This verse is absent from SBLGNT’s main text. It is displayed here as an explicitly labeled traditional supplement for comparison with KJV. The Greek begins with two, without a separate noun for men; the fluent English supplies people to make the implied participants clear.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2017%3A36&version=KJV

XVI-CMP-0176 / Luke 18:14

Justified rather than the other

Adopted SBLGNT Greek and ordered glosses.

λέγω	ὑμῖν,	κατέβη	οὗτος	δεδικαιωμένος	εἰς	τὸν	οἶκον	αὐτοῦ	παρ’
I say	to you	went down	this one	having been justified	into	the	house	of him	rather than

ἐκεῖνον·	ὅτι	πᾶς	ὁ	ὑψῶν	ἑαυτὸν	ταπεινωθήσεται,	ὁ	δὲ
that one	because	everyone	who	exalts	himself	will be humbled	the one	but

ταπεινῶν	ἑαυτὸν	ὑψωθήσεται.
humbling	himself	will be exalted

CLOSE ENGLISH

“I say to you, this man went down to his house justified rather than that one. For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.”

FLUENT ENGLISH

“I tell you, this man went home justified rather than the other. For everyone who exalts themselves will be humbled, and anyone who humbles themselves will be exalted.”

KJV / SHORT COMPARISON EXCERPT

justified rather than the other

COMPARISON

The adopted English and KJV both express the comparison with rather than the other. This reading marks a contrast between the two men, rather than requiring a scale on which one is more justified. The point is an agreement in these English renderings of παρ’ ἐκεῖνον. The saying about self-exaltation and humility remains part of the same verse.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2018%3A14&version=KJV

XVI-CMP-0143 / Luke 18:28

Leaving what was their own

Adopted SBLGNT Greek and ordered glosses.

Εἶπεν	δὲ	ὁ	Πέτρος·	Ἰδοὺ	ἡμεῖς	ἀφέντες	τὰ	ἴδια	ἠκολουθήσαμέν
said	and	the	Peter	look	we	having left	the things	our own	have followed

σοι.
you

CLOSE ENGLISH

And Peter said, “Look, we have left our own things and have followed you.”

FLUENT ENGLISH

Peter said, “Look, we have left what was ours and followed you.”

KJV / SHORT COMPARISON EXCERPT

we have left all, and followed thee.

COMPARISON

The adopted Greek has τὰ ἴδια, their own things, rendered what was ours in the fluent English. KJV says all. The comparison identifies the difference in expression without expanding the adopted phrase into a separate claim about every possession. These are Peter’s words to Jesus, so they are not marked as Jesus’ speech.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2018%3A28&version=KJV

XVI-CMP-0144 / Luke 19:45

Those selling in the temple

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἰσελθὼν	εἰς	τὸ	ἱερὸν	ἤρξατο	ἐκβάλλειν	τοὺς	πωλοῦντας,
and	having entered	into	the	temple	he began	to drive out	those	selling

CLOSE ENGLISH

And entering the temple, he began to drive out those who were selling,

FLUENT ENGLISH

He entered the temple and began driving out those who were selling,

KJV / SHORT COMPARISON EXCERPT

them that sold therein, and them that bought;

COMPARISON

The adopted Greek names those selling. KJV adds those buying as a second group. Neither English layer inserts that second group into the adopted text. The verse ends with a continuing clause; Jesus' spoken citation follows in the next verse. This passage contains narration, not his direct speech.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2019%3A45&version=KJV

XVI-CMP-0145 / Luke 20:23

The response introduced

Adopted SBLGNT Greek and ordered glosses.

κατανοήσας	δὲ	αὐτῶν	τὴν	πανουργίαν	εἶπεν	πρὸς	αὐτούς·
having perceived	but	of them	the	craftiness	he said	to	them

CLOSE ENGLISH

But perceiving their craftiness, he said to them:

FLUENT ENGLISH

He saw through their cunning and said to them:

KJV / SHORT COMPARISON EXCERPT

Why tempt ye me?

COMPARISON

The adopted Greek ends with the narrative introduction he said to them. KJV continues with the question Why tempt ye me? The shorter adopted verse is not an accidental omission of a translated sentence: it reflects the Greek displayed here. The response continues in verse 24. Nothing in this selected Greek verse is direct speech.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2020%3A23&version=KJV

XVI-CMP-0146 / Luke 20:30

And the second

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὁ	δεύτερος
and	the	second

CLOSE ENGLISH

“And the second

FLUENT ENGLISH

“The second

KJV / SHORT COMPARISON EXCERPT

And the second took her to wife, and he died childless.

COMPARISON

The adopted verse contains only καὶ ὁ δεύτερος, and the second. The sentence continues into verse 31, which names the third brother and gives the further action. KJV states the second brother’s marriage and childless death explicitly in verse 30. The unfinished English phrase preserves the verse boundary. The speakers are the Sadducees presenting their question, not Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2020%3A30&version=KJV

XVI-CMP-0177 / Luke 21:19

Endurance and life

Adopted SBLGNT Greek and ordered glosses.

ἐν	τῇ	ὑπομονῇ	ὑμῶν	κτήσασθε	τὰς	ψυχὰς	ὑμῶν.
by	the	endurance	of you	gain	the	lives	of you

CLOSE ENGLISH

“By your endurance, gain your lives.”

FLUENT ENGLISH

“By standing firm, secure your lives.”

KJV / SHORT COMPARISON EXCERPT

In your patience possess ye your souls.

COMPARISON

The adopted κτήσασθε is an imperative, reflected by gain and secure in the two English layers. KJV likewise gives a command, possess ye. Lives here renders ψυχάς in the setting of danger and endurance; KJV uses souls. These English choices should not be presented as a contrast between an adopted future verb and a traditional imperative. The displayed Greek is itself imperative.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2021%3A19&version=KJV

XVI-CMP-0178 / Luke 21:32

This generation

Adopted SBLGNT Greek and ordered glosses.

ἀμὴν	λέγω	ὑμῖν	ὅτι	οὐ	μὴ	παρέλθῃ	ἡ	γενεὰ	αὕτη	ἕως
truly	I say	to you	that	not	ever	will pass away	the	generation	this	until

ἂν	πάντα	γένηται.
[conditional]	all things	happen

CLOSE ENGLISH

“Truly I say to you that this generation will certainly not pass away until all things happen.”

FLUENT ENGLISH

“I tell you truly, this generation will not pass away until all these things happen.”

KJV / SHORT COMPARISON EXCERPT

This generation shall not pass away, till all be fulfilled.

COMPARISON

Both English layers and KJV use this generation for ἡ γενεὰ αὕτη. The close English makes the emphatic negative visible with certainly not; KJV and the fluent English express the assurance without that extra English adverb. The agreement in generation should be retained, even though the saying’s temporal scope requires interpretation in its wider discourse.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2021%3A32&version=KJV

XVI-CMP-0179 / Luke 21:36

Strength to stand

Adopted SBLGNT Greek and ordered glosses.

ἀγρυπνεῖτε	δὲ	ἐν	παντὶ	καιρῷ	δεόμενοι	ἵνα	κατισχύσητε	ἐκφυγεῖν
stay awake	but	at	every	time	praying	that	you may have strength	to escape

ταῦτα	πάντα	τὰ	μέλλοντα	γίνεσθαι,	καὶ	σταθῆναι	ἔμπροσθεν	τοῦ
these things	all	the things	about	to happen	and	to stand	before	the

υἱοῦ	τοῦ	ἀνθρώπου.
Son	of the	human being

CLOSE ENGLISH

“But stay awake at every time, praying that you may have strength to escape all these things that are about to happen, and to stand before the Son of Man.”

FLUENT ENGLISH

“Stay alert at all times, praying for strength to escape all that is about to happen and to stand before the Son of Man.”

KJV / SHORT COMPARISON EXCERPT

that ye may be accounted worthy to escape

COMPARISON

The adopted κατισχύσητε concerns having strength or being able, reflected in both English layers. KJV’s accounted worthy represents a different Greek reading, not another English sense of this adopted verb. Both forms connect watchfulness and prayer with escape and standing before the Son of Man. The comparison concerns the verb and does not decide every question about the events described.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2021%3A36&version=KJV

XVI-CMP-0147 / Luke 22:19

The bread and the cup

Adopted SBLGNT Greek and ordered glosses.

καὶ	λαβὼν	ἄρτον	εὐχαριστήσας	ἔκλασεν	καὶ	ἔδωκεν	αὐτοῖς	λέγων·
and	having taken	bread	having given thanks	he broke	and	gave	to them	saying

Τοῦτό	ἐστιν	τὸ	σῶμά	μου	[τὸ	ὑπὲρ	ὑμῶν	διδόμενον·	τοῦτο	ποιεῖτε
this	is	the	body	of me	[which	for	you	is being given	this	do

εἰς	τὴν	ἐμὴν	ἀνάμνησιν.
for	the	my	remembrance

CLOSE ENGLISH

And having taken bread and given thanks, he broke it and gave it to them, saying, “This is my body [which is being given for you. Do this in remembrance of me.”

FLUENT ENGLISH

He took bread, gave thanks, broke it and gave it to them, saying, “This is my body [given for you. Do this to remember me.”

KJV / SHORT COMPARISON EXCERPT

This is my body which is given for you: this do in remembrance of me.

COMPARISON

SBLGNT opens a single square bracket before the words about the body being given for you. It closes at the end of verse 20. The English layers retain that cross-verse marking; KJV gives the words without it. The bracket records the adopted edition’s textual qualification. It is not a quotation mark, and the opening part of Jesus’ declaration precedes it.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2022%3A19&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/luke/22

XVI-CMP-0147 / Luke 22:20 / continued

The bread and the cup

Adopted SBLGNT Greek and ordered glosses.

καὶ	τὸ	ποτήριον	ὡσαύτως	μετὰ	τὸ	δειπνῆσαι,	λέγων·	Τοῦτο	τὸ	
and	the	cup	likewise	after	the	eating supper	saying	this	the	
ποτήριον	ἡ	καινὴ	διαθήκη	ἐν	τῷ	αἵματί	μου,	τὸ	ὑπὲρ	ὑμῶν
cup	the	new	covenant	in	the	blood	of me	which	for	you

ἐκχυννόμενον].
is being poured out]

CLOSE ENGLISH

And likewise the cup after supper, saying, “This cup is the new covenant in my blood, which is being poured out for you.”]

FLUENT ENGLISH

After supper he did the same with the cup, saying, “This cup is the new covenant in my blood, poured out for you.”]

KJV / SHORT COMPARISON EXCERPT

This cup is the new testament in my blood, which is shed for you.

COMPARISON

This verse completes the bracketed passage begun in verse 19. Covenant and KJV’s testament render διαθήκη in the saying about the cup; the difference in English vocabulary does not establish a different Greek noun. The fluent introduction makes the elliptical action with the cup explicit. The narrative words before saying remain outside Jesus’ speech.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2022%3A20&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/luke/22

XVI-CMP-0148 / Luke 22:43

The angel and the sweat

Adopted SBLGNT Greek and ordered glosses.

ὤφθη	δὲ	αὐτῷ	ἄγγελος	ἀπ’	οὐρανοῦ	ἐνισχύων	αὐτόν.
appeared	and	to him	an angel	from	heaven	strengthening	him

CLOSE ENGLISH

And an angel from heaven appeared to him, strengthening him.

FLUENT ENGLISH

An angel from heaven appeared to him and strengthened him.

KJV / SHORT COMPARISON EXCERPT

an angel unto him from heaven, strengthening him.

COMPARISON

SBLGNT includes the angel’s appearance in its text without double brackets. KJV also includes this event. This passage therefore records agreement in inclusion, rather than attributing a double-bracket notation to the adopted edition. The narrative describes the angel strengthening Jesus; it does not quote either figure speaking.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2022%3A43&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/luke/22

XVI-CMP-0148 / Luke 22:44 / continued

The angel and the sweat

Adopted SBLGNT Greek and ordered glosses.

καὶ	γενόμενος	ἐν	ἀγωνίᾳ	ἐκτενέστερον	προσηύχετο·	καὶ	ἐγένετο	ὁ
and	having become	in	anguish	more earnestly	he was praying	and	became	the

ἱδρὼς	αὐτοῦ	ὡσεὶ	θρόμβοι	αἵματος	καταβαίνοντες	ἐπὶ	τὴν	γῆν.
sweat	of him	like	clots	of blood	falling	upon	the	ground

CLOSE ENGLISH

And being in anguish, he was praying more earnestly, and his sweat became like clots of blood falling upon the ground.

FLUENT ENGLISH

In anguish, he prayed more earnestly. His sweat became like drops of blood falling to the ground.

KJV / SHORT COMPARISON EXCERPT

his sweat was as it were great drops of blood falling down to the ground.

COMPARISON

The adopted ὡσεὶ explicitly introduces a comparison: like. Both English layers and KJV preserve that comparison. The close English uses clots for θρόμβοι, while the fluent English uses drops. These renderings should not turn the comparison into a medical diagnosis. SBLGNT prints this verse without double brackets, as it does verse 43.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2022%3A44&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/luke/22

XVI-CMP-0149 / Luke 22:64

The blindfolded prisoner

Adopted SBLGNT Greek and ordered glosses.

καὶ	περικαλύψαντες	αὐτὸν	ἐπηρώτων	λέγοντες·	Προφήτευσον,	τίς	ἐστιν
and	having covered	him	they questioned	saying	prophesy	who	is

ὁ	παίσας	σε;
the one	having struck	you

CLOSE ENGLISH

and covering him, they questioned him, saying, “Prophesy! Who is the one who struck you?”

FLUENT ENGLISH

They blindfolded him and kept asking, “Prophesy! Who hit you?”

KJV / SHORT COMPARISON EXCERPT

they struck him on the face

COMPARISON

KJV explicitly narrates a blow to Jesus’ face. The adopted Greek has the covering of him and the mockers’ question about who struck him, but no separate narrative clause saying that they struck his face. The absence of that clause does not remove the reference to a blow within their question. The taunt is spoken by the guards and is not colored as Jesus’ speech.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2022%3A64&version=KJV

XVI-CMP-0150 / Luke 22:68

The refusal to answer

Adopted SBLGNT Greek and ordered glosses.

ἐὰν	δὲ	ἐρωτήσω,	οὐ	μὴ	ἀποκριθῆτε.
if	but	I ask	not	ever	you will answer

CLOSE ENGLISH

and if I ask, you will certainly not answer.”

FLUENT ENGLISH

And if I ask you, you will not answer.”

KJV / SHORT COMPARISON EXCERPT

ye will not answer me, nor let me go.

COMPARISON

The adopted Greek ends with the emphatic refusal to answer. KJV continues with nor let me go. The fluent English supplies you after ask to make the addressed people explicit, but it does not import the clause about release. The speech continues from the preceding verse; its final quotation mark is retained from the continuous English layer.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2022%3A68&version=KJV

XVI-CMP-0151 / Luke 23:17

One released at the festival

Traditional supplement; absent from SBLGNT main text.

ἀνάγκην	δὲ	εἶχεν	ἀπολύειν	αὐτοῖς	κατὰ	ἑορτὴν	ἕνα.
necessity	and	he had	to release	to them	at	a festival	one

CLOSE ENGLISH

Now he had an obligation to release one to them at the festival.

FLUENT ENGLISH

Now he was obliged to release one prisoner to them at the festival.

KJV / SHORT COMPARISON EXCERPT

(For of necessity he must release one unto them at the feast.)

COMPARISON

The verse is absent from SBLGNT’s main text and is shown here as a traditional supplement for comparison with KJV. Its Greek says one without an explicit noun for prisoner; the fluent English supplies prisoner from the setting. KJV’s parentheses are visible in the excerpt.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2023%3A17&version=KJV

XVI-CMP-0152 / Luke 23:34

The prayer for forgiveness

Adopted SBLGNT Greek and ordered glosses.

ὁ	δὲ	Ἰησοῦς	ἔλεγεν·	Πάτερ,	ἄφες	αὐτοῖς,	οὐ	γὰρ	οἴδασιν	τί
the	but	Jesus	was saying	Father	forgive	them	not	for	they know	what

ποιοῦσιν.	διαμεριζόμενοι	δὲ	τὰ	ἱμάτια	αὐτοῦ	ἔβαλον	κλήρους.
they do	dividing	but	the	garments	of him	they cast	lots

CLOSE ENGLISH

And Jesus was saying, “Father, forgive them, for they do not know what they are doing.” And dividing his garments, they cast lots.

FLUENT ENGLISH

Jesus said, “Father, forgive them, because they do not know what they are doing.” They divided his clothes by casting lots.

KJV / SHORT COMPARISON EXCERPT

Father, forgive them; for they know not what they do.

COMPARISON

SBLGNT prints Jesus’ prayer without square or double brackets. KJV also includes it. The imperfect ἔλεγεν is made visible in the close English as was saying, while the fluent English and KJV use said. Only the prayer is direct speech; the introductory naming of Jesus and the following division of his garments are narration.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2023%3A34&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/luke/23

XVI-CMP-0153 / Luke 23:38

The inscription above him

Adopted SBLGNT Greek and ordered glosses.

ἦν	δὲ	καὶ	ἐπιγραφὴ	ἐπ’	αὐτῷ·	Ὁ	βασιλεὺς	τῶν	Ἰουδαίων	οὗτος.
there was	and	also	an inscription	over	him	the	king	of the	Jews	this one

CLOSE ENGLISH

And there was also an inscription over him: “This is the king of the Jews.”

FLUENT ENGLISH

There was also an inscription above him: “This is the king of the Jews.”

KJV / SHORT COMPARISON EXCERPT

in letters of Greek, and Latin, and Hebrew

COMPARISON

The adopted Greek gives the inscription and its wording without listing languages. KJV includes the explanation about Greek, Latin, and Hebrew. This difference concerns the wording of this verse; it does not by itself settle the historical question of the languages used. The royal title is the text of an inscription, not speech uttered by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2023%3A38&version=KJV

XVI-CMP-0154 / Luke 23:39

A question or a condition

Adopted SBLGNT Greek and ordered glosses.

Εἷς	δὲ	τῶν	κρεμασθέντων	κακούργων	ἐβλασφήμει	αὐτόν	λέγων·
one	and	of the	having been hung	criminals	was speaking abusively to	him	saying

Οὐχὶ	σὺ	εἶ	ὁ	χριστός;	σῶσον	σεαυτὸν	καὶ	ἡμᾶς.
not	you	are	the	Christ	save	yourself	and	us

CLOSE ENGLISH

And one of the criminals hanging there spoke abusively to him, saying, “Are you not the Christ? Save yourself and us!”

FLUENT ENGLISH

One of the criminals hanging there insulted him: “Aren’t you the Messiah? Save yourself and us!”

KJV / SHORT COMPARISON EXCERPT

If thou be Christ, save thyself and us.

COMPARISON

The adopted Greek frames the challenge as Are you not the Christ? KJV gives a condition, If thou be Christ. The fluent Messiah and the close Christ render the same adopted title. The form of the opening differs, while both versions retain the demand to save himself and the other prisoners. These words belong to the criminal, not to Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2023%3A39&version=KJV

XVI-CMP-0155 / Luke 23:42

Addressing Jesus by name

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἔλεγεν·	Ἰησοῦ,	μνήσθητί	μου	ὅταν	ἔλθῃς	ἐν	τῇ	βασιλείᾳ	σου.
and	he was saying	Jesus	remember	me	when	you come	in	the	kingdom	of you

CLOSE ENGLISH

And he said, “Jesus, remember me when you come in your kingdom.”

FLUENT ENGLISH

He said, “Jesus, remember me when you come in your kingdom.”

KJV / SHORT COMPARISON EXCERPT

Lord, remember me when thou comest into thy kingdom.

COMPARISON

The adopted Greek directly addresses Jesus with Ἰησοῦ. KJV names Jesus in the narrative introduction and uses Lord within the appeal. The close and fluent English also preserve in your kingdom for ἐν τῇ βασιλείᾳ σου, beside KJV’s into thy kingdom. The principal comparison here is the form of address. The speaker is the other criminal.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2023%3A42&version=KJV

XVI-CMP-0156 / Luke 24:3

The body not found

Adopted SBLGNT Greek and ordered glosses.

εἰσελθοῦσαι	δὲ	οὐχ	εὗρον	τὸ	σῶμα.
having entered	but	not	they found	the	body

CLOSE ENGLISH

but entering, they did not find the body.

FLUENT ENGLISH

but when they went in, they did not find the body.

KJV / SHORT COMPARISON EXCERPT

found not the body of the Lord Jesus.

COMPARISON

The adopted Greek ends with the body. KJV specifies the body of the Lord Jesus. The shorter form leaves the person’s identity to the narrative setting; it is not a claim that a different body is meant. Both English layers retain the shorter phrase instead of adding the fuller traditional designation.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2024%3A3&version=KJV

XVI-CMP-0157 / Luke 24:12

Peter at the tomb

Adopted SBLGNT Greek and ordered glosses.

Ὁ	δὲ	Πέτρος	ἀναστὰς	ἔδραμεν	ἐπὶ	τὸ	μνημεῖον·	καὶ	παρακύψας
the	but	Peter	having risen	ran	to	the	tomb	and	having stooped

βλέπει	τὰ	ὀθόνια	μόνα·	καὶ	ἀπῆλθεν	πρὸς	αὐτὸν	θαυμάζων	τὸ
he sees	the	linen cloths	alone	and	he went away	to	himself	wondering	the thing

γεγονός.
having happened

CLOSE ENGLISH

But Peter rose and ran to the tomb, and stooping, he sees the linen cloths alone; and he went away, wondering to himself at what had happened.

FLUENT ENGLISH

Peter got up and ran to the tomb. Stooping to look in, he saw only the linen cloths. He went away, wondering to himself about what had happened.

KJV / SHORT COMPARISON EXCERPT

wondering in himself at that which was come to pass.

COMPARISON

SBLGNT includes this verse without double brackets. Both English layers render Peter’s reaction as wondering to himself, close to KJV’s wondering in himself. The cloths are seen alone, and the close English preserves the Greek present he sees where the fluent English uses past narration. The passage records these translation choices without inventing an editorial bracket around the verse.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2024%3A12&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/luke/24

XVI-CMP-0158 / Luke 24:36

He stood among them

Adopted SBLGNT Greek and ordered glosses.

Ταῦτα	δὲ	αὐτῶν	λαλούντων	αὐτὸς	ἔστη	ἐν	μέσῳ	αὐτῶν.
these things	but	of them	speaking	he himself	stood	in	the midst	of them

CLOSE ENGLISH

And while they were speaking these things, he himself stood in their midst.

FLUENT ENGLISH

While they were talking about this, Jesus himself stood among them.

KJV / SHORT COMPARISON EXCERPT

and saith unto them, Peace be unto you.

COMPARISON

The adopted Greek says that he himself stood among them and does not include the greeting Peace be unto you. KJV contains the greeting. The fluent English names Jesus to clarify the pronoun αὐτός; this supplied name is an interpretive clarification, not an additional proper name in the displayed Greek. This selected adopted verse contains narration only.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2024%3A36&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/luke/24

XVI-CMP-0159 / Luke 24:40

Showing hands and feet

Adopted SBLGNT Greek and ordered glosses.

[καὶ	τοῦτο	εἰπὼν	ἔδειξεν	αὐτοῖς	τὰς	χεῖρας	καὶ	τοὺς	πόδας.]
[and	this	having said	he showed	to them	the	hands	and	the	feet]

CLOSE ENGLISH

[And saying this, he showed them his hands and feet.]

FLUENT ENGLISH

[After saying this, he showed them his hands and feet.]

KJV / SHORT COMPARISON EXCERPT

he shewed them his hands and his feet.

COMPARISON

The adopted text includes this verse within single square brackets, and the English layers preserve those marks. KJV states the action without this editorial qualification. The contrast concerns how the adopted edition marks the verse, not whether the displayed English reports the hands and feet. Saying this refers back to speech; the present verse itself is narration.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2024%3A40&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/luke/24

XVI-CMP-0160 / Luke 24:42

The piece of broiled fish

Adopted SBLGNT Greek and ordered glosses.

οἱ	δὲ	ἐπέδωκαν	αὐτῷ	ἰχθύος	ὀπτοῦ	μέρος·
they	and	gave	to him	of fish	broiled	a portion

CLOSE ENGLISH

And they gave him a portion of broiled fish,

FLUENT ENGLISH

They gave him a piece of broiled fish,

KJV / SHORT COMPARISON EXCERPT

and of an honeycomb.

COMPARISON

The adopted Greek mentions a portion of broiled fish. KJV adds honeycomb. The close portion and the fluent piece are English ways of expressing μέρος, not competing Greek foods. The sentence continues with Jesus taking and eating the food in verse 43; the English comma preserves that continuation.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2024%3A42&version=KJV

XVI-CMP-0161 / Luke 24:49

Stay in the city

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἰδοὺ	ἐγὼ	ἐξαποστέλλω	τὴν	ἐπαγγελίαν	τοῦ	πατρός	μου	ἐφ’
and	look	I	send out	the	promise	of the	Father	of me	upon

ὑμᾶς·	ὑμεῖς	δὲ	καθίσατε	ἐν	τῇ	πόλει	ἕως	οὗ	ἐνδύσησθε	ἐξ	ὕψους
you	you	but	stay	in	the	city	until	when	you are clothed	from	on high

δύναμιν.
with power

CLOSE ENGLISH

And look, I am sending the promise of my Father upon you. But you, stay in the city until you are clothed with power from on high.”

FLUENT ENGLISH

And I am sending you what my Father promised. Stay in the city until you are clothed with power from above.”

KJV / SHORT COMPARISON EXCERPT

tarry ye in the city of Jerusalem

COMPARISON

The adopted instruction says in the city without adding Jerusalem. KJV explicitly names the city. Stay renders the command in contemporary English, while tarry is the older wording. The shorter Greek relies on the narrative setting for the location. This passage concerns the place-name; the next passage examines the opening verb of the same verse.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2024%3A49&version=KJV

XVI-CMP-0180 / Luke 24:49

I am sending

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἰδοὺ	ἐγὼ	ἐξαποστέλλω	τὴν	ἐπαγγελίαν	τοῦ	πατρός	μου	ἐφ’
and	look	I	send out	the	promise	of the	Father	of me	upon

ὑμᾶς·	ὑμεῖς	δὲ	καθίσατε	ἐν	τῇ	πόλει	ἕως	οὗ	ἐνδύσησθε	ἐξ	ὕψους
you	you	but	stay	in	the	city	until	when	you are clothed	from	on high

δύναμιν.
with power

CLOSE ENGLISH

And look, I am sending the promise of my Father upon you. But you, stay in the city until you are clothed with power from on high.”

FLUENT ENGLISH

And I am sending you what my Father promised. Stay in the city until you are clothed with power from above.”

KJV / SHORT COMPARISON EXCERPT

I send the promise of my Father upon you

COMPARISON

The adopted ἐξαποστέλλω is present tense, rendered I am sending in both English layers. KJV’s I send is also present in form. This comparison therefore records agreement, not a contrast with a future-tense KJV verb. What my Father promised in the fluent English rephrases the noun promise as a clause. The promise may concern an event still to occur without changing the verb’s grammatical form.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2024%3A49&version=KJV

XVI-CMP-0162 / Luke 24:51

Departure, ascent, and worship

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐγένετο	ἐν	τῷ	εὐλογεῖν	αὐτὸν	αὐτοὺς	διέστη	ἀπ’	αὐτῶν	[καὶ
and	it happened	in	the	blessing	he	them	he withdrew	from	them	[and

ἀνεφέρετο	εἰς	τὸν	οὐρανόν].
was being carried up	into	the	heaven]

CLOSE ENGLISH

And while he was blessing them, he parted from them [and was carried up into heaven].

FLUENT ENGLISH

While he was blessing them, he parted from them [and was carried up into heaven].

KJV / SHORT COMPARISON EXCERPT

he was parted from them, and carried up into heaven.

COMPARISON

SBLGNT places single square brackets around the phrase about being carried up into heaven. The departure from the disciples precedes that bracketed phrase. KJV includes both actions without this marking. The English layers retain the exact scope of the brackets; they do not mark the whole verse as bracketed.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2024%3A51&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/luke/24

XVI-CMP-0162 / Luke 24:52 / continued

Departure, ascent, and worship

Adopted SBLGNT Greek and ordered glosses.

καὶ	αὐτοὶ	[προσκυνήσαντες	αὐτὸν]	ὑπέστρεψαν	εἰς	Ἰερουσαλὴμ	μετὰ
and	they	[having worshiped	him]	returned	to	Jerusalem	with

χαρᾶς	μεγάλης,
joy	great

CLOSE ENGLISH

And they, [having worshiped him,] returned to Jerusalem with great joy,

FLUENT ENGLISH

They [worshiped him and] returned to Jerusalem with great joy.

KJV / SHORT COMPARISON EXCERPT

And they worshipped him, and returned to Jerusalem with great joy:

COMPARISON

Here SBLGNT brackets the participial phrase about worshiping him. KJV includes the worship and return without editorial brackets. The fluent English turns the participle into a coordinated action but retains its qualification. The return to Jerusalem and the great joy lie outside the bracketed phrase.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2024%3A52&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/luke/24

XVI-CMP-0163 / Luke 24:53

The final blessing of God

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἦσαν	διὰ	παντὸς	ἐν	τῷ	ἱερῷ	εὐλογοῦντες	τὸν	θεόν.
and	they were	through	all time	in	the	temple	blessing	the	God

CLOSE ENGLISH

and they were continually in the temple, blessing God.

FLUENT ENGLISH

They were continually in the temple, blessing God.

KJV / SHORT COMPARISON EXCERPT

praising and blessing God. Amen.

COMPARISON

The adopted Greek ends with blessing God. KJV gives praising and blessing and then Amen. The displayed Greek has neither a separate praising term nor a final Amen. Continually expresses the phrase διὰ παντός in both English layers. This comparison completes the selected Luke sequence without adding a traditional closing formula to the adopted text.

KJV source: https://www.biblegateway.com/passage/?search=Luke%2024%3A53&version=KJV

XVI-CMP-0216 / John 1:1

The Word was with God

Adopted SBLGNT Greek and ordered glosses.

Ἐν	ἀρχῇ	ἦν	ὁ	λόγος,	καὶ	ὁ	λόγος	ἦν	πρὸς	τὸν	θεόν,	καὶ
in	beginning	was	the	Word	and	the	Word	was	with	the	God	and

θεὸς	ἦν	ὁ	λόγος.
God	was	the	Word

CLOSE ENGLISH

In the beginning was the Word, and the Word was with God, and the Word was God.

FLUENT ENGLISH

In the beginning the Word existed. The Word was with God, and the Word was God.

KJV / SHORT COMPARISON EXCERPT

the Word was with God, and the Word was God.

COMPARISON

The close English and KJV both render πρὸς τὸν θεόν as with God and retain the final declaration that the Word was God. The fluent English separates the clauses into sentences and uses existed for the first was. These are choices of English presentation. This passage does not posit a different Greek reading behind the agreement in with God.

KJV source: https://www.biblegateway.com/passage/?search=John%201%3A1&version=KJV

XVI-CMP-0217 / John 1:5

The darkness did not grasp it

Adopted SBLGNT Greek and ordered glosses.

καὶ	τὸ	φῶς	ἐν	τῇ	σκοτίᾳ	φαίνει,	καὶ	ἡ	σκοτία	αὐτὸ	οὐ
and	the	light	in	the	darkness	shines	and	the	darkness	it	not

κατέλαβεν.
grasped

CLOSE ENGLISH

and the light shines in the darkness, and the darkness did not grasp it.

FLUENT ENGLISH

The light shines in the darkness, and the darkness has not overcome it.

KJV / SHORT COMPARISON EXCERPT

the darkness comprehended it not.

COMPARISON

The close English uses grasp for κατέλαβεν, leaving a connection with both seizing and understanding. The fluent English chooses overcome, whereas KJV gives comprehended. The NET note discusses these alternatives. The difference is lexical and interpretive, not an added Greek word, and the fluent choice should not be presented as the only meaning the verb can bear.

KJV source: https://www.biblegateway.com/passage/?search=John%201%3A5&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=John%201%3A5&version=NET

XVI-CMP-0218 / John 1:16

Grace in place of grace

Adopted SBLGNT Greek and ordered glosses.

ὅτι	ἐκ	τοῦ	πληρώματος	αὐτοῦ	ἡμεῖς	πάντες	ἐλάβομεν,	καὶ	χάριν
because	from	the	fullness	of him	we	all	received	and	grace

ἀντὶ	χάριτος·
in place of	grace

CLOSE ENGLISH

For from his fullness we all received, and grace in place of grace;

FLUENT ENGLISH

From his fullness we have all received grace following grace.

KJV / SHORT COMPARISON EXCERPT

grace for grace.

COMPARISON

The close English renders χάριν ἀντὶ χάριτος as grace in place of grace. The fluent grace following grace presents successive giving, beside KJV’s compact grace for grace. The NET note describes replacement, accumulation, and correspondence as proposed readings. The fluent wording is thus an interpretive choice; the preposition alone does not decide the full relationship between the two occurrences of grace.

KJV source: https://www.biblegateway.com/passage/?search=John%201%3A16&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=John%201%3A16&version=NET

XVI-CMP-0181 / John 1:18

The unique God and the only begotten Son

Adopted SBLGNT Greek and ordered glosses.

θεὸν	οὐδεὶς	ἑώρακεν	πώποτε·	μονογενὴς	θεὸς	ὁ	ὢν	εἰς	τὸν
God	no one	has seen	ever	unique	God	the one	being	in	the

κόλπον	τοῦ	πατρὸς	ἐκεῖνος	ἐξηγήσατο.
bosom	of the	Father	that one	made known

CLOSE ENGLISH

No one has ever seen God; the unique God, who is in the bosom of the Father, has made him known.

FLUENT ENGLISH

No one has ever seen God. The unique one, himself God, who is close to the Father, has made him known.

KJV / SHORT COMPARISON EXCERPT

the only begotten Son, which is in the bosom of the Father

COMPARISON

The adopted Greek reads μονογενὴς θεός, with God rather than the Son found in KJV’s textual tradition. Separately, unique and only begotten are different English treatments of μονογενής. These two issues should not be collapsed into one. The fluent close to the Father expresses the image of being in the Father’s bosom without adding another Greek relationship term.

KJV source: https://www.biblegateway.com/passage/?search=John%201%3A18&version=KJV

XVI-CMP-0182 / John 1:27

The sandal strap

Adopted SBLGNT Greek and ordered glosses.

ὁ	ὀπίσω	μου	ἐρχόμενος,	οὗ	οὐκ	εἰμὶ	ἄξιος	ἵνα	λύσω
the one	after	me	coming	of whom	not	I am	worthy	that	I might untie

αὐτοῦ	τὸν	ἱμάντα	τοῦ	ὑποδήματος.
of him	the	strap	of the	sandal

CLOSE ENGLISH

the one coming after me, whose sandal strap I am not worthy to untie.”

FLUENT ENGLISH

the one who comes after me. I am not worthy to untie his sandal strap.”

KJV / SHORT COMPARISON EXCERPT

who coming after me is preferred before me

COMPARISON

The adopted verse speaks of the one coming after John and John’s unworthiness to untie his sandal strap. KJV also includes is preferred before me. The shorter English layers do not insert that clause. Sandal strap gives contemporary wording for the object that KJV calls a shoe’s latchet. The speaker here is John the Baptist.

KJV source: https://www.biblegateway.com/passage/?search=John%201%3A27&version=KJV

XVI-CMP-0183 / John 1:28

Bethany or Bethabara

Adopted SBLGNT Greek and ordered glosses.

ταῦτα	ἐν	Βηθανίᾳ	ἐγένετο	πέραν	τοῦ	Ἰορδάνου,	ὅπου	ἦν	ὁ
these things	in	Bethany	happened	beyond	the	Jordan	where	was	the

Ἰωάννης	βαπτίζων.
John	baptizing

CLOSE ENGLISH

These things happened in Bethany beyond the Jordan, where John was baptizing.

FLUENT ENGLISH

This happened in Bethany across the Jordan, where John was baptizing.

KJV / SHORT COMPARISON EXCERPT

in Bethabara beyond Jordan

COMPARISON

The adopted Greek reads Bethany; KJV reads Bethabara. Both descriptions place the location beyond the Jordan, so that geographical relation is not the difference highlighted here. The fluent across the Jordan is an English expression of πέραν τοῦ Ἰορδάνου. The passage identifies the differing name without claiming to resolve the site’s archaeological location.

KJV source: https://www.biblegateway.com/passage/?search=John%201%3A28&version=KJV

XVI-CMP-0184 / John 1:34

God’s Chosen One

Adopted SBLGNT Greek and ordered glosses.

κἀγὼ	ἑώρακα,	καὶ	μεμαρτύρηκα	ὅτι	οὗτός	ἐστιν	ὁ	ἐκλεκτὸς	τοῦ
and I	have seen	and	have testified	that	this one	is	the	chosen one	of the

θεοῦ.
God

CLOSE ENGLISH

And I have seen and have testified that this is the Chosen One of God.”

FLUENT ENGLISH

I have seen it and have testified that he is God’s Chosen One.”

KJV / SHORT COMPARISON EXCERPT

this is the Son of God.

COMPARISON

The adopted Greek has ὁ ἐκλεκτὸς τοῦ θεοῦ, the Chosen One of God. KJV gives the Son of God. Chosen One and Son are not interchangeable English meanings of the adopted adjective ἐκλεκτός. Both English layers preserve the chosen title. These words continue John the Baptist’s testimony and are not marked as speech by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=John%201%3A34&version=KJV

XVI-CMP-0219 / John 2:4

What is that to me and to you?

Adopted SBLGNT Greek and ordered glosses.

καὶ	λέγει	αὐτῇ	ὁ	Ἰησοῦς·	Τί	ἐμοὶ	καὶ	σοί,	γύναι;	οὔπω	ἥκει
and	says	to her	the	Jesus	what	to me	and	to you	woman	not yet	has come

ἡ	ὥρα	μου.
the	hour	of me

CLOSE ENGLISH

And Jesus says to her, “What is that to me and to you, woman? My hour has not yet come.”

FLUENT ENGLISH

Jesus said to her, “Woman, why involve me in this? My hour has not yet come.”

KJV / SHORT COMPARISON EXCERPT

Woman, what have I to do with thee?

COMPARISON

The close English keeps the two personal references in τί ἐμοὶ καὶ σοί. The fluent why involve me in this expresses how the question functions in its setting, while KJV uses what have I to do with thee? The interpretive rephrasing is not an extra Greek command. All three renderings retain the address to the woman and the statement that his hour has not yet come.

KJV source: https://www.biblegateway.com/passage/?search=John%202%3A4&version=KJV

XVI-CMP-0220 / John 3:8

Wind and Spirit

Adopted SBLGNT Greek and ordered glosses.

τὸ	πνεῦμα	ὅπου	θέλει	πνεῖ,	καὶ	τὴν	φωνὴν	αὐτοῦ	ἀκούεις,	ἀλλ’	οὐκ
the	wind	where	it wishes	blows	and	the	sound	of it	you hear	but	not

οἶδας	πόθεν	ἔρχεται	καὶ	ποῦ	ὑπάγει·	οὕτως	ἐστὶν	πᾶς	ὁ
you know	from where	it comes	and	where	it goes	so	is	everyone	who

γεγεννημένος	ἐκ	τοῦ	πνεύματος.
is born	from	the	Spirit

CLOSE ENGLISH

The wind blows where it wishes, and you hear its sound, but you do not know where it comes from and where it goes. So is everyone who has been born of the Spirit.”

FLUENT ENGLISH

The wind blows where it wants. You hear its sound, but you do not know where it comes from or where it is going. That is how it is with everyone born of the Spirit.”

KJV / SHORT COMPARISON EXCERPT

The wind bloweth where it listeth

COMPARISON

The adopted Greek uses πνεῦμα both in the image of the wind and in the concluding reference to the Spirit. KJV and the two English layers all express that shift in meaning. Listeth is older English for wishes or wants. The wordplay belongs to the Greek repetition, even though ordinary English needs two different nouns to convey it.

KJV source: https://www.biblegateway.com/passage/?search=John%203%3A8&version=KJV

XVI-CMP-0185 / John 3:13

The one who descended

Adopted SBLGNT Greek and ordered glosses.

καὶ	οὐδεὶς	ἀναβέβηκεν	εἰς	τὸν	οὐρανὸν	εἰ	μὴ	ὁ	ἐκ	τοῦ	οὐρανοῦ
and	no one	has ascended	into	the	heaven	if	not	the one	from	the	heaven

καταβάς,	ὁ	υἱὸς	τοῦ	ἀνθρώπου.
having descended	the	Son	of the	Man

CLOSE ENGLISH

“And no one has ascended into heaven except the one who descended from heaven, the Son of Man.

FLUENT ENGLISH

“No one has gone up to heaven except the one who came down from heaven, the Son of Man.

KJV / SHORT COMPARISON EXCERPT

even the Son of man which is in heaven.

COMPARISON

The adopted Greek ends with the title the Son of Man. KJV continues with which is in heaven. Neither English layer adds that description to the adopted verse. The comparison distinguishes the extra clause from the references to ascending and descending, which already occur in the shorter text. It does not resolve wider theological questions by treating the two readings as identical.

KJV source: https://www.biblegateway.com/passage/?search=John%203%3A13&version=KJV

XVI-CMP-0186 / John 3:15

Having eternal life

Adopted SBLGNT Greek and ordered glosses.

ἵνα	πᾶς	ὁ	πιστεύων	ἐν	αὐτῷ	ἔχῃ	ζωὴν	αἰώνιον.
so that	everyone	who	believes	in	him	may have	life	eternal

CLOSE ENGLISH

so that everyone who believes in him may have eternal life.

FLUENT ENGLISH

so that everyone who believes in him may have eternal life.

KJV / SHORT COMPARISON EXCERPT

should not perish, but have eternal life.

COMPARISON

The adopted Greek states the purpose that everyone believing in him may have eternal life. KJV includes should not perish, but before the positive promise. Those words have no separate counterpart in the Greek displayed on this passage. Both English layers preserve the shorter clause, which continues the preceding sentence rather than beginning a new independent saying.

KJV source: https://www.biblegateway.com/passage/?search=John%203%3A15&version=KJV

XVI-CMP-0221 / John 3:36

Belief and disobedience

Adopted SBLGNT Greek and ordered glosses.

ὁ	πιστεύων	εἰς	τὸν	υἱὸν	ἔχει	ζωὴν	αἰώνιον·	ὁ	δὲ	ἀπειθῶν
the one	believing	in	the	Son	has	life	eternal	the one	but	disobeying

τῷ	υἱῷ	οὐκ	ὄψεται	ζωήν,	ἀλλ’	ἡ	ὀργὴ	τοῦ	θεοῦ	μένει	ἐπ’	αὐτόν.
the	Son	not	will see	life	but	the	wrath	of the	God	remains	upon	him

CLOSE ENGLISH

The one believing in the Son has eternal life; but the one disobeying the Son will not see life, but God’s wrath remains upon him.

FLUENT ENGLISH

Whoever believes in the Son has eternal life. Whoever refuses to obey the Son will not see life; God’s wrath remains on that person.

KJV / SHORT COMPARISON EXCERPT

he that believeth not the Son shall not see life

COMPARISON

The first clause uses πιστεύων, believing, while the second uses ἀπειθῶν, rendered disobeying or refusing to obey. KJV uses believeth not in the second clause. The adopted English makes the change of Greek verb visible without assuming that belief and obedience are unrelated in the passage. This final testimony is not presented as speech by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=John%203%3A36&version=KJV

XVI-CMP-0187 / John 4:42

Savior of the world

Adopted SBLGNT Greek and ordered glosses.

τῇ	τε	γυναικὶ	ἔλεγον	ὅτι	Οὐκέτι	διὰ	τὴν	σὴν	λαλιὰν
to the	and	woman	they were saying	that	no longer	because of	the	your	speech

πιστεύομεν·	αὐτοὶ	γὰρ	ἀκηκόαμεν,	καὶ	οἴδαμεν	ὅτι	οὗτός	ἐστιν
we believe	ourselves	for	we have heard	and	we know	that	this one	is

ἀληθῶς	ὁ	σωτὴρ	τοῦ	κόσμου.
truly	the	Savior	of the	world

CLOSE ENGLISH

and they were saying to the woman, “No longer do we believe because of your speech, for we ourselves have heard, and we know that this is truly the Savior of the world.”

FLUENT ENGLISH

They told the woman, “We no longer believe just because of what you said. We have heard for ourselves, and we know that this man truly is the Savior of the world.”

KJV / SHORT COMPARISON EXCERPT

this is indeed the Christ, the Saviour of the world.

COMPARISON

The adopted Greek calls Jesus truly the Savior of the world, without a separate Christ title here. KJV includes both Christ and Savior. The two English layers retain the shorter adopted confession. The speakers are the Samaritans addressing the woman, and their testimony is not colored as Jesus’ own speech.

KJV source: https://www.biblegateway.com/passage/?search=John%204%3A42&version=KJV

XVI-CMP-0188 / John 5:2

The pool called Bethesda

Adopted SBLGNT Greek and ordered glosses.

ἔστιν	δὲ	ἐν	τοῖς	Ἰεροσολύμοις	ἐπὶ	τῇ	προβατικῇ	κολυμβήθρα	ἡ
there is	and	in	the	Jerusalem	by	the	Sheep [Gate]	a pool	the one

ἐπιλεγομένη	Ἑβραϊστὶ	Βηθεσδά,	πέντε	στοὰς	ἔχουσα·
called	in Hebrew	Bethesda	five	porticoes	having

CLOSE ENGLISH

And in Jerusalem by the Sheep Gate there is a pool called Bethesda in Hebrew, having five porticoes.

FLUENT ENGLISH

In Jerusalem, by the Sheep Gate, there is a pool called Bethesda in Hebrew. It has five covered colonnades.

KJV / SHORT COMPARISON EXCERPT

which is called in the Hebrew tongue Bethesda, having five porches.

COMPARISON

The adopted SBLGNT text reads Βηθεσδά, Bethesda, and KJV gives the same name. Bethzatha is therefore not the adopted reading displayed on this passage. The English layers supply Gate with the sheep-related expression, while KJV supplies market. Porticoes, covered colonnades, and porches describe the five στοαί in differing English terms.

KJV source: https://www.biblegateway.com/passage/?search=John%205%3A2&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/john/5

XVI-CMP-0189 / John 5:3

The waiting crowd and the angel

Adopted SBLGNT Greek and ordered glosses.

ἐν	ταύταις	κατέκειτο	πλῆθος	τῶν	ἀσθενούντων,	τυφλῶν,	χωλῶν,
in	these	was lying	a crowd	of those	being ill	blind	lame

ξηρῶν.
withered

CLOSE ENGLISH

In these lay a crowd of the sick: blind, lame, withered.

FLUENT ENGLISH

In these colonnades lay many sick people—people who were blind or lame, or whose limbs had withered.

KJV / SHORT COMPARISON EXCERPT

waiting for the moving of the water.

COMPARISON

The adopted main text ends its description with the sick people who were blind, lame, or withered. It has no concluding phrase about waiting for the water to move. KJV includes that phrase. The fluent English clarifies the final adjective by referring to withered limbs, without adding the traditional waiting clause.

KJV source: https://www.biblegateway.com/passage/?search=John%205%3A3&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/john/5

XVI-CMP-0189 / John 5:4 / continued

The waiting crowd and the angel

Traditional supplement; absent from SBLGNT main text.

ἄγγελος	γὰρ	κατὰ	καιρὸν	κατέβαινεν	ἐν	τῇ	κολυμβήθρᾳ,	καὶ	ἐτάρασσε
an angel	for	at	a time	would descend	in	the	pool	and	would stir

τὸ	ὕδωρ·	ὁ	οὖν	πρῶτος	ἐμβὰς	μετὰ	τὴν	ταραχὴν	τοῦ
the	water	the one	therefore	first	having entered	after	the	stirring	of the

ὕδατος	ὑγιὴς	ἐγίνετο	ᾧ	δήποτε	κατείχετο	νοσήματι.
water	healthy	became	by whatever	ever	he was held	disease

CLOSE ENGLISH

For an angel would go down at a certain time into the pool and stir the water. So the first one to enter after the stirring of the water became well, whatever disease held him.

FLUENT ENGLISH

From time to time an angel would go down into the pool and stir the water. The first person to enter afterward would be healed of whatever disease they had.

KJV / SHORT COMPARISON EXCERPT

For an angel went down at a certain season into the pool, and troubled the water:

COMPARISON

SBLGNT omits this numbered verse from its main text. The Greek and English here are displayed as a traditional supplement, giving the explanation involving the angel and the first person entering the stirred water. KJV includes the explanation. Its presence on this comparison passage does not make it an adopted main-text verse.

KJV source: https://www.biblegateway.com/passage/?search=John%205%3A4&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/john/5

XVI-CMP-0190 / John 5:16

The reason for persecution

Adopted SBLGNT Greek and ordered glosses.

καὶ	διὰ	τοῦτο	ἐδίωκον	οἱ	Ἰουδαῖοι	τὸν	Ἰησοῦν	ὅτι	ταῦτα
and	because of	this	were persecuting	the	Jews	the	Jesus	because	these things

ἐποίει	ἐν	σαββάτῳ.
he was doing	on	a Sabbath

CLOSE ENGLISH

And for this reason the Jews were persecuting Jesus, because he was doing these things on a Sabbath.

FLUENT ENGLISH

Because Jesus was doing these things on the Sabbath, the Jews were persecuting him.

KJV / SHORT COMPARISON EXCERPT

and sought to slay him

COMPARISON

The adopted verse explains the persecution by Jesus’ actions on the Sabbath. KJV also states that they sought to kill him. That additional clause is absent from this adopted verse; the next part of the narrative discusses the effort to kill in verse 18. The comparison identifies a verse-level difference without denying what the wider narrative says.

KJV source: https://www.biblegateway.com/passage/?search=John%205%3A16&version=KJV

XVI-CMP-0222 / John 5:24

Passed from death into life

Adopted SBLGNT Greek and ordered glosses.

Ἀμὴν	ἀμὴν	λέγω	ὑμῖν	ὅτι	ὁ	τὸν	λόγον	μου	ἀκούων	καὶ
truly	truly	I say	to you	that	the one	the	word	of me	hearing	and
πιστεύων	τῷ	πέμψαντί	με	ἔχει	ζωὴν	αἰώνιον,	καὶ	εἰς	κρίσιν	οὐκ
believing	the one	having sent	me	has	life	eternal	and	into	judgment	not
ἔρχεται	ἀλλὰ	μεταβέβηκεν	ἐκ	τοῦ	θανάτου	εἰς	τὴν	ζωήν.		
comes	but	has passed	out of	the	death	into	the	life		

CLOSE ENGLISH

Truly, truly, I say to you: the one who hears my word and believes the one who sent me has eternal life, and does not come into judgment but has passed from death into life.

FLUENT ENGLISH

Truly, truly, I tell you: whoever listens to my word and believes the one who sent me has eternal life. They do not come under judgment; they have passed from death into life.

KJV / SHORT COMPARISON EXCERPT

but is passed from death unto life.

COMPARISON

The adopted perfect μεταβέβηκεν is rendered has passed in the close English and have passed after the fluent singular they. KJV’s older is passed likewise describes the transition as accomplished. Judgment and KJV’s condemnation are different English choices for κρίσις in this negative clause. The comparison should not imply that KJV lacks any completed sense.

KJV source: https://www.biblegateway.com/passage/?search=John%205%3A24&version=KJV

XVI-CMP-0223 / John 5:39

You search the Scriptures

Adopted SBLGNT Greek and ordered glosses.

Ἐραυνᾶτε	τὰς	γραφάς,	ὅτι	ὑμεῖς	δοκεῖτε	ἐν	αὐταῖς	ζωὴν	αἰώνιον
you search	the	Scriptures	because	you	think	in	them	life	eternal

ἔχειν·	καὶ	ἐκεῖναί	εἰσιν	αἱ	μαρτυροῦσαι	περὶ	ἐμοῦ·
to have	and	those	are	the ones	testifying	about	me

CLOSE ENGLISH

You search the Scriptures because you think that in them you have eternal life; and these are the ones that testify about me;

FLUENT ENGLISH

You search the Scriptures because you think you have eternal life in them. Yet those very Scriptures testify about me,

KJV / SHORT COMPARISON EXCERPT

Search the scriptures;

COMPARISON

The form ἐραυνᾶτε can be read as an indicative or an imperative. The two English layers choose a statement, You search; KJV presents a command, Search. The NET translation also chooses a statement and lists the command as an alternative. The difference is grammatical interpretation of the same form, not an additional Greek verb.

KJV source: https://www.biblegateway.com/passage/?search=John%205%3A39&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=John%205%3A39&version=NET

XVI-CMP-0191 / John 6:11

The bread distributed

Adopted SBLGNT Greek and ordered glosses.

ἔλαβεν	οὖν	τοὺς	ἄρτους	ὁ	Ἰησοῦς	καὶ	εὐχαριστήσας	διέδωκεν
took	therefore	the	loaves	the	Jesus	and	having given thanks	distributed

τοῖς	ἀνακειμένοις,	ὁμοίως	καὶ	ἐκ	τῶν	ὀψαρίων	ὅσον	ἤθελον.
to those	reclining	likewise	also	from	the	fish	as much as	they wanted

CLOSE ENGLISH

So Jesus took the loaves and, giving thanks, distributed them to those reclining, and likewise of the fish, as much as they wanted.

FLUENT ENGLISH

Jesus took the loaves, gave thanks, and distributed them to those who were seated. He did the same with the fish, giving them as much as they wanted.

KJV / SHORT COMPARISON EXCERPT

to the disciples, and the disciples to them that were set down

COMPARISON

The adopted Greek says that Jesus distributed the loaves to those reclining. KJV explicitly places the disciples between him and the seated recipients. Neither English layer adds that intermediate stage to this verse. Reclining and seated express the meal setting in different English ways; they do not account for the additional mention of the disciples.

KJV source: https://www.biblegateway.com/passage/?search=John%206%3A11&version=KJV

XVI-CMP-0192 / John 6:47

The one who believes

Adopted SBLGNT Greek and ordered glosses.

ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	ὁ	πιστεύων	ἔχει	ζωὴν	αἰώνιον.
truly	truly	I say	to you	the one	believing	has	life	eternal

CLOSE ENGLISH

Truly, truly, I say to you, the one who believes has eternal life.”

FLUENT ENGLISH

Truly, I tell you, whoever believes has eternal life.”

KJV / SHORT COMPARISON EXCERPT

He that believeth on me hath everlasting life.

COMPARISON

The adopted Greek says the one who believes without adding on me in this verse. KJV explicitly includes that object. The wider discourse supplies the setting of belief, so the shorter phrase should not be read as defining belief independently of its context. The fluent English also compresses the repeated amen into one Truly.

KJV source: https://www.biblegateway.com/passage/?search=John%206%3A47&version=KJV

XVI-CMP-0193 / John 6:69

The Holy One of God

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἡμεῖς	πεπιστεύκαμεν	καὶ	ἐγνώκαμεν	ὅτι	σὺ	εἶ	ὁ	ἅγιος	τοῦ
and	we	have believed	and	have known	that	you	are	the	Holy One	of the

θεοῦ.
God

CLOSE ENGLISH

and we have believed and have known that you are the Holy One of God.”

FLUENT ENGLISH

and we have come to believe and know that you are the Holy One of God.”

KJV / SHORT COMPARISON EXCERPT

thou art that Christ, the Son of the living God.

COMPARISON

The adopted Greek reads the Holy One of God. KJV gives Christ, the Son of the living God. Both English layers preserve the adopted title rather than combining the two forms into a longer confession. The perfect verbs about believing and knowing are also retained. Peter is speaking to Jesus; his confession is not Jesus’ speech.

KJV source: https://www.biblegateway.com/passage/?search=John%206%3A69&version=KJV

XVI-CMP-0194 / John 7:8

Not going up, and not yet

Adopted SBLGNT Greek and ordered glosses.

ὑμεῖς	ἀνάβητε	εἰς	τὴν	ἑορτήν·	ἐγὼ	οὐκ	ἀναβαίνω	εἰς	τὴν	ἑορτὴν
you	go up	to	the	festival	I	not	am going up	to	the	festival

ταύτην,	ὅτι	ὁ	ἐμὸς	καιρὸς	οὔπω	πεπλήρωται.
this	because	the	my	time	not yet	has been fulfilled

CLOSE ENGLISH

You go up to the festival. I am not going up to this festival, because my time has not yet been fulfilled.”

FLUENT ENGLISH

You go up to the festival. I am not going up to this festival, because my time has not yet fully come.”

KJV / SHORT COMPARISON EXCERPT

I go not up yet unto this feast

COMPARISON

The adopted first clause has οὐκ, not, where KJV includes not yet. Later in the same adopted verse, οὔπω explicitly means not yet in the explanation about his time. The two negatives must be distinguished: the final not yet does not supply a missing yet in the earlier clause. The subsequent journey is part of the wider narrative.

KJV source: https://www.biblegateway.com/passage/?search=John%207%3A8&version=KJV

XVI-CMP-0224 / John 7:38

Rivers from within

Adopted SBLGNT Greek and ordered glosses.

ὁ	πιστεύων	εἰς	ἐμέ,	καθὼς	εἶπεν	ἡ	γραφή,	ποταμοὶ	ἐκ	τῆς
the one	believing	in	me	as	said	the	Scripture	rivers	out of	the

κοιλίας	αὐτοῦ	ῥεύσουσιν	ὕδατος	ζῶντος.
belly	of him	will flow	of water	living

CLOSE ENGLISH

The one who believes in me—as the Scripture said, rivers of living water will flow out of that person’s belly.”

FLUENT ENGLISH

Whoever believes in me will have rivers of living water flowing from within, as Scripture says.”

KJV / SHORT COMPARISON EXCERPT

out of his belly shall flow rivers of living water.

COMPARISON

Both English layers connect the rivers with the person who believes, as KJV does. The close English retains belly for κοιλία, while the fluent English says from within. That is a change in English imagery, not an extra Greek location. The comparison records the adopted sentence division without claiming that its punctuation settles every proposed interpretation of the saying.

KJV source: https://www.biblegateway.com/passage/?search=John%207%3A38&version=KJV

XVI-CMP-0195 / John 7:39

The Spirit was not yet

Adopted SBLGNT Greek and ordered glosses.

τοῦτο	δὲ	εἶπεν	περὶ	τοῦ	πνεύματος	οὗ	ἔμελλον	λαμβάνειν	οἱ
this	and	he said	about	the	Spirit	whom	were going	to receive	those

πιστεύσαντες	εἰς	αὐτόν·	οὔπω	γὰρ	ἦν	πνεῦμα,	ὅτι	Ἰησοῦς	οὐδέπω
having believed	in	him	not yet	for	was	Spirit	because	Jesus	not yet

ἐδοξάσθη.
was glorified

CLOSE ENGLISH

And he said this about the Spirit, whom those who believed in him were going to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

FLUENT ENGLISH

He said this about the Spirit, whom those who believed in him were going to receive. The Spirit had not yet been given, because Jesus had not yet been glorified.

KJV / SHORT COMPARISON EXCERPT

for the Holy Ghost was not yet given

COMPARISON

The adopted Greek has the compressed phrase the Spirit was not yet. The fluent English supplies been given from the preceding description of receiving the Spirit. KJV likewise includes given, as well as Holy. These clarifications must be distinguished from the shorter displayed Greek. This verse explains Jesus’ previous saying in the narrator’s voice; it is not itself direct speech by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=John%207%3A39&version=KJV

XVI-CMP-0196 / John 7:53

The double-bracketed passage

SBLGNT electronic addition; John 7:53–8:11 is double-bracketed.

καὶ	ἐπορεύθη	ἕκαστος	εἰς	τὸν	οἶκον	αὐτοῦ·
and	went	each	to	the	house	of him

CLOSE ENGLISH

And each went to his own house.

FLUENT ENGLISH

Then each went home.

KJV / SHORT COMPARISON EXCERPT

And every man went unto his own house.

COMPARISON

This opening verse and the following passage page’s closing verse represent the boundaries of John 7:53–8:11, not its entire text. SBLGNT’s electronic version 1.2 added the passage in double brackets. The special label retains that status even though the verse text here does not repeat the enclosing passage brackets. KJV includes the passage in its continuous text.

KJV source: https://www.biblegateway.com/passage/?search=John%207%3A53&version=KJV

SBLGNT electronic edition and version history: https://github.com/Faithlife/SBLGNT

XVI-CMP-0196 / John 8:11 / continued

The double-bracketed passage

SBLGNT electronic addition; John 7:53–8:11 is double-bracketed.

ἡ	δὲ	εἶπεν·	Οὐδείς,	κύριε.	εἶπεν	δὲ	ὁ	Ἰησοῦς·	Οὐδὲ	ἐγώ	σε
she	but	said	no one	sir	said	but	the	Jesus	neither	I	you

κρίνω·	πορεύου	καὶ	μηκέτι	ἁμάρτανε.
judge	go	and	no longer	sin

CLOSE ENGLISH

She said, “No one, sir.” Jesus said, “Neither do I judge you. Go, and sin no longer.”

FLUENT ENGLISH

“No one, sir,” she answered. Jesus said, “I do not condemn you either. Go, and do not sin anymore.”

KJV / SHORT COMPARISON EXCERPT

Neither do I condemn thee: go, and sin no more.

COMPARISON

This is the closing verse of the electronically added, double-bracketed passage. The close English uses judge for κρίνω; the fluent English and KJV use condemn in this setting. The woman’s reply and the narrative introductions remain uncolored. Only Jesus’ own answer and instruction are marked in burgundy; the display does not remove the passage’s textual qualification.

KJV source: https://www.biblegateway.com/passage/?search=John%208%3A11&version=KJV

SBLGNT electronic edition and version history: https://github.com/Faithlife/SBLGNT

XVI-CMP-0225 / John 8:24

The expression I am

Adopted SBLGNT Greek and ordered glosses.

εἶπον	οὖν	ὑμῖν	ὅτι	ἀποθανεῖσθε	ἐν	ταῖς	ἁμαρτίαις	ὑμῶν·	ἐὰν	γὰρ
I said	therefore	to you	that	you will die	in	the	sins	of you	if	for

μὴ	πιστεύσητε	ὅτι	ἐγώ	εἰμι,	ἀποθανεῖσθε	ἐν	ταῖς	ἁμαρτίαις	ὑμῶν.
not	you believe	that	I	am	you will die	in	the	sins	of you

CLOSE ENGLISH

Therefore I told you that you will die in your sins, for if you do not believe that I am, you will die in your sins.”

FLUENT ENGLISH

That is why I told you that you will die in your sins. Unless you believe that I am he, you will die in your sins.”

KJV / SHORT COMPARISON EXCERPT

if ye believe not that I am he

COMPARISON

The Greek ἐγώ εἰμι has no separately expressed predicate here. The close English retains I am; the fluent English supplies he, as KJV also does. That added English pronoun makes an identification explicit without corresponding to another Greek word. The neighboring context must still guide the interpretation of the expression.

KJV source: https://www.biblegateway.com/passage/?search=John%208%3A24&version=KJV

XVI-CMP-0225 / John 8:58 / continued

The expression I am

Adopted SBLGNT Greek and ordered glosses.

εἶπεν	αὐτοῖς	Ἰησοῦς·	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	πρὶν	Ἀβραὰμ	γενέσθαι
said	to them	Jesus	truly	truly	I say	to you	before	Abraham	came to be

ἐγὼ	εἰμί.
I	am

CLOSE ENGLISH

Jesus said to them, “Truly, truly, I say to you: before Abraham came to be, I am.”

FLUENT ENGLISH

Jesus told them, “Truly, truly, I tell you: before Abraham came into being, I am.”

KJV / SHORT COMPARISON EXCERPT

Before Abraham was, I am.

COMPARISON

Both English layers and KJV retain I am in this sentence. The close and fluent renderings make the contrast between Abraham’s coming into being and the present εἰμί visible. The comparison identifies the wording and tense contrast; it does not turn the short phrase alone into a complete statement of its theological implications.

KJV source: https://www.biblegateway.com/passage/?search=John%208%3A58&version=KJV

XVI-CMP-0197 / John 8:59

Leaving the temple

Adopted SBLGNT Greek and ordered glosses.

ἦραν	οὖν	λίθους	ἵνα	βάλωσιν	ἐπ’	αὐτόν·	Ἰησοῦς	δὲ
they picked up	therefore	stones	so that	they might throw	at	him	Jesus	but

ἐκρύβη	καὶ	ἐξῆλθεν	ἐκ	τοῦ	ἱεροῦ.
hid himself	and	went out	from	the	temple

CLOSE ENGLISH

So they picked up stones to throw at him; but Jesus hid himself and went out of the temple.

FLUENT ENGLISH

Then they picked up stones to throw at him, but Jesus hid himself and left the temple.

KJV / SHORT COMPARISON EXCERPT

going through the midst of them, and so passed by.

COMPARISON

The adopted Greek ends after Jesus hid himself and went out of the temple. KJV adds that he passed through their midst and went on. The two English layers preserve the shorter ending. Hid himself and left are translations of the displayed narrative, not replacements for the additional KJV clause.

KJV source: https://www.biblegateway.com/passage/?search=John%208%3A59&version=KJV

XVI-CMP-0198 / John 9:4

We must do the work

Adopted SBLGNT Greek and ordered glosses.

ἡμᾶς	δεῖ	ἐργάζεσθαι	τὰ	ἔργα	τοῦ	πέμψαντός	με	ἕως	ἡμέρα
us	it is necessary	to work	the	works	of the one	having sent	me	while	day

ἐστίν·	ἔρχεται	νὺξ	ὅτε	οὐδεὶς	δύναται	ἐργάζεσθαι.
it is	comes	night	when	no one	is able	to work

CLOSE ENGLISH

We must work the works of the one who sent me while it is day. Night is coming, when no one can work.

FLUENT ENGLISH

We must do the work of the one who sent me while it is day. Night is coming, when no one can work.

KJV / SHORT COMPARISON EXCERPT

I must work the works of him that sent me

COMPARISON

The adopted ἡμᾶς makes the obligation plural: we must work. KJV gives I must. Both forms retain the singular me in the description of the sender, so the plural we must not be extended into a plural us in that separate phrase. The close English also retains the repeated work/works wording.

KJV source: https://www.biblegateway.com/passage/?search=John%209%3A4&version=KJV

XVI-CMP-0199 / John 9:35

Belief in the Son of Man

Adopted SBLGNT Greek and ordered glosses.

Ἤκουσεν	Ἰησοῦς	ὅτι	ἐξέβαλον	αὐτὸν	ἔξω,	καὶ	εὑρὼν	αὐτὸν	εἶπεν·
heard	Jesus	that	they threw	him	outside	and	having found	him	he said

Σὺ	πιστεύεις	εἰς	τὸν	υἱὸν	τοῦ	ἀνθρώπου;
you	believe	in	the	Son	of the	Man

CLOSE ENGLISH

Jesus heard that they had thrown him out, and finding him, said, “Do you believe in the Son of Man?”

FLUENT ENGLISH

Jesus heard that they had thrown the man out. When he found him, he asked, “Do you believe in the Son of Man?”

KJV / SHORT COMPARISON EXCERPT

Dost thou believe on the Son of God?

COMPARISON

The adopted Greek asks about the Son of Man, whereas KJV asks about the Son of God. Both English layers retain the adopted title and identify the following words as Jesus’ question. The preceding report that Jesus heard about the expulsion and found the man remains narrative text.

KJV source: https://www.biblegateway.com/passage/?search=John%209%3A35&version=KJV

XVI-CMP-0200 / John 10:26

Not belonging to the sheep

Adopted SBLGNT Greek and ordered glosses.

ἀλλὰ	ὑμεῖς	οὐ	πιστεύετε,	ὅτι	οὐκ	ἐστὲ	ἐκ	τῶν	προβάτων	τῶν
but	you	not	believe	because	not	you are	from	the	sheep	the

ἐμῶν.
mine

CLOSE ENGLISH

But you do not believe because you are not of my sheep.

FLUENT ENGLISH

But you do not believe because you do not belong to my sheep.

KJV / SHORT COMPARISON EXCERPT

as I said unto you.

COMPARISON

The displayed Greek explains the lack of belief by the hearers’ not being among Jesus’ sheep. It contains no concluding clause corresponding to KJV’s reminder. The close English preserves of my sheep, while the fluent English expresses membership with belong. Neither English layer supplies the longer ending.

KJV source: https://www.biblegateway.com/passage/?search=John%2010%3A26&version=KJV

XVI-CMP-0201 / John 10:29

The Father and what he has given

Adopted SBLGNT Greek and ordered glosses.

ὁ	πατήρ	μου	ὃ	δέδωκέν	μοι	πάντων	μεῖζων	ἐστίν,	καὶ	οὐδεὶς
the	Father	of me	what	he has given	to me	than all	greater	is	and	no one

δύναται	ἁρπάζειν	ἐκ	τῆς	χειρὸς	τοῦ	πατρός.
can	snatch	from	the	hand	of the	Father

CLOSE ENGLISH

My Father, with regard to what he has given me, is greater than all, and no one can snatch from the Father’s hand.

FLUENT ENGLISH

As for what my Father has given me, he is greater than all, and no one can snatch it from his hand.

KJV / SHORT COMPARISON EXCERPT

My Father, which gave them me, is greater than all;

COMPARISON

The adopted SBLGNT reading combines the neuter relative ὃ, what, with masculine μεῖζων, greater. The two English layers take the Father as the one who is greater and treat what he has given as a detached phrase. KJV also says that the Father is greater, but uses a smoother relative clause. This interpretation should not be confused with a different reading that makes the gift itself greater than all.

KJV source: https://www.biblegateway.com/passage/?search=John%2010%3A29&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/john/10

John 10:29 — provisional interpretation

This rendering is provisional. The adopted Greek combines a neuter relative with a masculine comparative. The English takes the Father as the one who is greater, treats what he has given as a detached phrase, and supplies it after snatch in the fluent line. Other Greek readings yield different constructions.

XVI-CMP-0226 / John 11:33

Indignation and deep emotion

Adopted SBLGNT Greek and ordered glosses.

Ἰησοῦς	οὖν	ὡς	εἶδεν	αὐτὴν	κλαίουσαν	καὶ	τοὺς	συνελθόντας	αὐτῇ
Jesus	therefore	when	saw	her	weeping	and	the	having come with	her

Ἰουδαίους	κλαίοντας	ἐνεβριμήσατο	τῷ	πνεύματι	καὶ	ἐτάραξεν	ἑαυτόν,
Jews	weeping	was indignant	in the	spirit	and	troubled	himself

CLOSE ENGLISH

So when Jesus saw her weeping, and the Jews who had come with her weeping, he was indignant in spirit and troubled himself,

FLUENT ENGLISH

When Jesus saw her weeping and the Jews who had come with her also weeping, he was indignant in spirit and deeply troubled.

KJV / SHORT COMPARISON EXCERPT

he groaned in the spirit, and was troubled.

COMPARISON

The English layers render ἐνεβριμήσατο as was indignant, while KJV uses groaned. The NET note likewise recognizes indignation as one possible rendering and describes a strong emotional response. The word is difficult to express in one English term. This passage records the chosen sense without claiming that the verb itself identifies the precise object of the emotion.

KJV source: https://www.biblegateway.com/passage/?search=John%2011%3A33&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=John%2011%3A33&version=NET

XVI-CMP-0202 / John 11:41

The stone removed and the prayer

Adopted SBLGNT Greek and ordered glosses.

ἦραν	οὖν	τὸν	λίθον.	ὁ	δὲ	Ἰησοῦς	ἦρεν	τοὺς	ὀφθαλμοὺς
they removed	therefore	the	stone	the	but	Jesus	lifted	the	eyes
ἄνω	καὶ	εἶπεν·	Πάτερ,	εὐχαριστῶ	σοι	ὅτι	ἤκουσάς	μου,	
upward	and	said	Father	I thank	you	because	you heard	me	

CLOSE ENGLISH

So they removed the stone. And Jesus lifted his eyes upward and said, “Father, I thank you that you heard me,

FLUENT ENGLISH

So they took away the stone. Jesus looked up and said, “Father, I thank you for hearing me.

KJV / SHORT COMPARISON EXCERPT

from the place where the dead was laid.

COMPARISON

KJV adds a description of the place from which the stone was removed. The adopted Greek simply says that they took away the stone, then introduces Jesus’ prayer. The context supplies the tomb setting without that additional clause. The words beginning Father are marked as Jesus’ speech; the actions before them remain uncolored.

KJV source: https://www.biblegateway.com/passage/?search=John%2011%3A41&version=KJV

XVI-CMP-0203 / John 12:47

Hearing without keeping

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐάν	τίς	μου	ἀκούσῃ	τῶν	ῥημάτων	καὶ	μὴ	φυλάξῃ,	ἐγὼ	οὐ
and	if	anyone	of me	hears	the	words	and	not	keeps	I	not

κρίνω	αὐτόν,	οὐ	γὰρ	ἦλθον	ἵνα	κρίνω	τὸν	κόσμον	ἀλλ’	ἵνα
judge	him	not	for	I came	so that	I may judge	the	world	but	so that

σώσω	τὸν	κόσμον.
I may save	the	world

CLOSE ENGLISH

And if anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world.

FLUENT ENGLISH

If anyone hears my words but does not obey them, I do not judge them. I came to save the world, not to judge it.

KJV / SHORT COMPARISON EXCERPT

hear my words, and believe not

COMPARISON

The adopted verb φυλάξῃ concerns keeping or observing the words heard. The close English says does not keep them, and the fluent English explains this as not obeying them. KJV instead says believe not. The contrast therefore involves the verb represented in the Greek tradition, not merely modernizing the same English expression.

KJV source: https://www.biblegateway.com/passage/?search=John%2012%3A47&version=KJV

XVI-CMP-0204 / John 14:4

Knowing the way

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὅπου	ἐγὼ	ὑπάγω	οἴδατε	τὴν	ὁδόν.
and	where	I	am going	you know	the	way

CLOSE ENGLISH

And you know the way to where I am going.”

FLUENT ENGLISH

You know the way to where I am going.”

KJV / SHORT COMPARISON EXCERPT

And whither I go ye know, and the way ye know.

COMPARISON

The adopted Greek has one verb of knowing and connects the way with where Jesus is going. Both English layers express that compact construction. KJV separately states knowledge of the destination and knowledge of the way. The shorter adopted wording should not be expanded merely to match the more familiar English sequence.

KJV source: https://www.biblegateway.com/passage/?search=John%2014%3A4&version=KJV

XVI-CMP-0205 / John 14:14

If you ask me

Adopted SBLGNT Greek and ordered glosses.

ἐάν	τι	αἰτήσητέ	με	ἐν	τῷ	ὀνόματί	μου	ἐγὼ	ποιήσω.
if	anything	you ask	me	in	the	name	of me	I	will do

CLOSE ENGLISH

If you ask me anything in my name, I will do it.

FLUENT ENGLISH

If you ask me for anything in my name, I will do it.

KJV / SHORT COMPARISON EXCERPT

If ye shall ask any thing in my name, I will do it.

COMPARISON

The displayed Greek includes με after the verb of asking. Both English layers therefore say ask me, while KJV’s wording has no corresponding me at that point. The phrase in my name is present in both forms and should be distinguished from the separate pronoun identifying the person asked.

KJV source: https://www.biblegateway.com/passage/?search=John%2014%3A14&version=KJV

XVI-CMP-0227 / John 14:16

Another Advocate

Adopted SBLGNT Greek and ordered glosses.

κἀγὼ	ἐρωτήσω	τὸν	πατέρα	καὶ	ἄλλον	παράκλητον	δώσει	ὑμῖν	ἵνα
and I	will ask	the	Father	and	another	Advocate	he will give	to you	so that

ᾖ	μεθ’	ὑμῶν	εἰς	τὸν	αἰῶνα,
he may be	with	you	to	the	age

CLOSE ENGLISH

And I will ask the Father, and he will give you another Advocate, so that he may be with you forever,

FLUENT ENGLISH

I will ask the Father, and he will give you another Advocate to be with you forever:

KJV / SHORT COMPARISON EXCERPT

he shall give you another Comforter

COMPARISON

Both English layers use Advocate for παράκλητος, where KJV uses Comforter. The difference is an English rendering of the same term, not the presence of an additional person in one text. Another and the promise of remaining forever are retained. The following verse identifies this promised figure as the Spirit of truth.

KJV source: https://www.biblegateway.com/passage/?search=John%2014%3A16&version=KJV

XVI-CMP-0206 / John 14:17

With you and in you

Adopted SBLGNT Greek and ordered glosses.

τὸ	πνεῦμα	τῆς	ἀληθείας,	ὃ	ὁ	κόσμος	οὐ	δύναται	λαβεῖν,	ὅτι
the	Spirit	of the	truth	which	the	world	not	can	receive	because
οὐ	θεωρεῖ	αὐτὸ	οὐδὲ	γινώσκει·	ὑμεῖς	γινώσκετε	αὐτό,	ὅτι	παρ’	
not	it sees	it	nor	knows	you	know	it	because	beside	
ὑμῖν	μένει	καὶ	ἐν	ὑμῖν	ἔσται.					
you	it remains	and	in	you	will be					

CLOSE ENGLISH

the Spirit of truth, whom the world cannot receive because it does not see him or know him. You know him, because he remains with you and will be in you.

FLUENT ENGLISH

the Spirit of truth. The world cannot receive him, because it neither sees nor knows him. You know him, because he remains with you and will be in you.

KJV / SHORT COMPARISON EXCERPT

he dwelleth with you, and shall be in you.

COMPARISON

The adopted SBLGNT reading has the future ἔσται in the final clause: will be in you. KJV likewise uses a future expression. The earlier μένει describes remaining with the disciples in the present. The two clauses must be kept distinct; this displayed Greek does not support calling the final verb a present-tense reading.

KJV source: https://www.biblegateway.com/passage/?search=John%2014%3A17&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/john/14

XVI-CMP-0228 / John 15:2

Removing and pruning branches

Adopted SBLGNT Greek and ordered glosses.

πᾶν	κλῆμα	ἐν	ἐμοὶ	μὴ	φέρον	καρπὸν	αἴρει	αὐτό,	καὶ	πᾶν	τὸ
every	branch	in	me	not	bearing	fruit	he removes	it	and	every	one

καρπὸν	φέρον	καθαίρει	αὐτὸ	ἵνα	καρπὸν	πλείονα	φέρῃ.
fruit	bearing	he prunes	it	so that	fruit	more	it may bear

CLOSE ENGLISH

Every branch in me that does not bear fruit he removes, and every one that bears fruit he prunes so that it may bear more fruit.

FLUENT ENGLISH

He removes every branch in me that bears no fruit, and he prunes every fruitful branch so that it will bear more.

KJV / SHORT COMPARISON EXCERPT

he taketh away: and every branch that beareth fruit, he purgeth it

COMPARISON

The first verb αἴρει is rendered removes, in agreement with KJV’s takes-away sense. The second, καθαίρει, is rendered prunes in the vine image, where KJV says purgeth. The two Greek forms sound similar but have distinct roles in the sentence. The adopted English distinguishes the removal of a fruitless branch from the pruning of a fruitful one.

KJV source: https://www.biblegateway.com/passage/?search=John%2015%3A2&version=KJV

XVI-CMP-0207 / John 16:16

A little while

Adopted SBLGNT Greek and ordered glosses.

Μικρὸν	καὶ	οὐκέτι	θεωρεῖτέ	με,	καὶ	πάλιν	μικρὸν	καὶ	ὄψεσθέ	με.
a little while	and	no longer	you see	me	and	again	a little while	and	you will see	me

CLOSE ENGLISH

A little while, and you no longer see me; and again a little while, and you will see me.”

FLUENT ENGLISH

In a little while you will no longer see me, and after another little while you will see me.”

KJV / SHORT COMPARISON EXCERPT

because I go to the Father.

COMPARISON

The adopted verse ends with the promise that the disciples will see Jesus. KJV adds an explanation about going to the Father. The shorter text still has the two contrasting periods of a little while. The omission of the final clause here should not be confused with its presence elsewhere in the surrounding discourse.

KJV source: https://www.biblegateway.com/passage/?search=John%2016%3A16&version=KJV

XVI-CMP-0208 / John 17:11

The name given to the Son

Adopted SBLGNT Greek and ordered glosses.

καὶ	οὐκέτι	εἰμὶ	ἐν	τῷ	κόσμῳ,	καὶ	αὐτοὶ	ἐν	τῷ	κόσμῳ	εἰσίν,	κἀγὼ
and	no longer	I am	in	the	world	and	they	in	the	world	are	and I
πρὸς	σὲ	ἔρχομαι.	πάτερ	ἅγιε,	τήρησον	αὐτοὺς	ἐν	τῷ	ὀνόματί	σου		
to	you	come	Father	holy	keep	them	in	the	name	of you		
ᾧ	δέδωκάς	μοι,	ἵνα	ὦσιν	ἓν	καθὼς	ἡμεῖς.					
which	you have given	to me	so that	they may be	one	just as	we					

CLOSE ENGLISH

And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, so that they may be one, just as we are.

FLUENT ENGLISH

I am no longer in the world, but they are still in the world, and I am coming to you. Holy Father, protect them in your name, the name you have given me, so that they may be one as we are one.

KJV / SHORT COMPARISON EXCERPT

keep through thine own name those whom thou hast given me

COMPARISON

In the adopted Greek, ᾧ connects the giving with the Father’s name. Both English layers therefore speak of the name given to Jesus; the fluent rendering repeats name to make the relation clear. KJV instead connects the giving with the people to be kept. The comparison identifies this grammatical difference without denying either theme in the wider prayer.

KJV source: https://www.biblegateway.com/passage/?search=John%2017%3A11&version=KJV

XVI-CMP-0209 / John 17:12

Keeping them in the given name

Adopted SBLGNT Greek and ordered glosses.

ὅτε	ἤμην	μετ’	αὐτῶν	ἐγὼ	ἐτήρουν	αὐτοὺς	ἐν	τῷ	ὀνόματί	σου	ᾧ
when	I was	with	them	I	was keeping	them	in	the	name	of you	which
δέδωκάς	μοι,	καὶ	ἐφύλαξα,	καὶ	οὐδεὶς	ἐξ	αὐτῶν	ἀπώλετο	εἰ	μὴ
you have given	to me	and	I guarded	and	no one	from	them	perished	if	not
ὁ	υἱὸς	τῆς	ἀπωλείας,	ἵνα	ἡ	γραφὴ	πληρωθῇ.
the	son	of the	destruction	so that	the	scripture	may be fulfilled

CLOSE ENGLISH

When I was with them, I kept them in your name, which you have given me, and guarded them. Not one of them perished except the son of destruction, so that the scripture might be fulfilled.

FLUENT ENGLISH

While I was with them, I protected them in your name, the name you have given me. I guarded them, and none was lost except the one marked for destruction, so that Scripture might be fulfilled.

KJV / SHORT COMPARISON EXCERPT

those that thou gavest me I have kept

COMPARISON

The adopted relative ᾧ again connects the giving with the name, while KJV’s corresponding expression concerns the people. KJV also adds in the world after the statement about being with them; that phrase is absent here. The fluent expression one marked for destruction interprets the idiom son of destruction, which the close English retains.

KJV source: https://www.biblegateway.com/passage/?search=John%2017%3A12&version=KJV

XVI-CMP-0210 / John 18:5

The Nazarene and Jesus of Nazareth

Adopted SBLGNT Greek and ordered glosses.

ἀπεκρίθησαν	αὐτῷ·	Ἰησοῦν	τὸν	Ναζωραῖον.	λέγει	αὐτοῖς·	Ἐγώ	εἰμι.
they answered	him	Jesus	the	Nazarene	he says	to them	I	am

εἰστήκει	δὲ	καὶ	Ἰούδας	ὁ	παραδιδοὺς	αὐτὸν	μετ’	αὐτῶν.
had been standing	and	also	Judas	the one	handing over	him	with	them

CLOSE ENGLISH

They answered him, “Jesus the Nazarene.” He says to them, “I am.” Judas, the one handing him over, was also standing with them.

FLUENT ENGLISH

They answered, “Jesus of Nazareth.” He told them, “I am he.” Judas, who was betraying him, was also standing with them.

KJV / SHORT COMPARISON EXCERPT

Jesus of Nazareth.

COMPARISON

The close English retains the adjectival designation the Nazarene; the fluent English expresses it as of Nazareth, agreeing with KJV. In the answer that follows, the close English has I am, while the fluent English and KJV supply he. Only that answer is Jesus’ speech; the arresting group’s reply and the report about Judas remain uncolored.

KJV source: https://www.biblegateway.com/passage/?search=John%2018%3A5&version=KJV

XVI-CMP-0211 / John 18:9

Not one was lost

Adopted SBLGNT Greek and ordered glosses.

ἵνα	πληρωθῇ	ὁ	λόγος	ὃν	εἶπεν	ὅτι	Οὓς	δέδωκάς	μοι
so that	may be fulfilled	the	word	which	he said	that	those whom	you have given	to me

οὐκ	ἀπώλεσα	ἐξ	αὐτῶν	οὐδένα.
not	I lost	from	them	anyone

CLOSE ENGLISH

so that the word he spoke might be fulfilled: “Of those you have given me, I lost not one.”

FLUENT ENGLISH

This fulfilled what he had said: “I have lost none of those you have given me.”

KJV / SHORT COMPARISON EXCERPT

Of them which thou gavest me have I lost none.

COMPARISON

The close English gives I lost not one, while the fluent English says I have lost none. KJV also uses none. These are ways of expressing the same negative statement, not competing claims about the number preserved. The narrator introduces a saying previously spoken by Jesus; only the quoted saying is marked as his speech.

KJV source: https://www.biblegateway.com/passage/?search=John%2018%3A9&version=KJV

XVI-CMP-0212 / John 19:3

The soldiers kept approaching

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἤρχοντο	πρὸς	αὐτὸν	καὶ	ἔλεγον·	Χαῖρε,	ὁ	βασιλεὺς	τῶν
and	they kept coming	to	him	and	were saying	hail	the	king	of the

Ἰουδαίων·	καὶ	ἐδίδοσαν	αὐτῷ	ῥαπίσματα.
Jews	and	were giving	him	slaps

CLOSE ENGLISH

and they kept coming to him and saying, “Hail, king of the Jews!” And they were giving him slaps.

FLUENT ENGLISH

They kept coming up to him, saying, “Hail, king of the Jews!” and striking him.

KJV / SHORT COMPARISON EXCERPT

And said, Hail, King of the Jews! and they smote him with their hands.

COMPARISON

The adopted Greek includes ἤρχοντο πρὸς αὐτόν, describing the soldiers’ coming toward Jesus, where KJV has no corresponding opening movement clause. The English layers also reflect the repeated actions of saying and striking. The taunt is spoken by the soldiers and is not colored as Jesus’ speech.

KJV source: https://www.biblegateway.com/passage/?search=John%2019%3A3&version=KJV

XVI-CMP-0213 / John 19:16

Handed over and taken

Adopted SBLGNT Greek and ordered glosses.

τότε	οὖν	παρέδωκεν	αὐτὸν	αὐτοῖς	ἵνα	σταυρωθῇ.	Παρέλαβον
then	therefore	he handed over	him	to them	so that	he might be crucified	they took

οὖν	τὸν	Ἰησοῦν·
therefore	the	Jesus

CLOSE ENGLISH

Then he handed him over to them to be crucified. So they took Jesus.

FLUENT ENGLISH

Then Pilate handed Jesus over to them to be crucified. They took him away.

KJV / SHORT COMPARISON EXCERPT

And they took Jesus, and led him away.

COMPARISON

The adopted Greek ends with the statement that they took Jesus. KJV adds a separate clause about leading him away. The close English makes the shorter structure clear. The fluent English's took him away renders the taking idiomatically; it does not represent a second Greek verb corresponding to KJV's additional clause.

KJV source: https://www.biblegateway.com/passage/?search=John%2019%3A16&version=KJV

XVI-CMP-0229 / John 20:17

Do not hold on to me

Adopted SBLGNT Greek and ordered glosses.

λέγει	αὐτῇ	Ἰησοῦς·	Μή	μου	ἅπτου,	οὔπω	γὰρ	ἀναβέβηκα	πρὸς	τὸν
he says	to her	Jesus	not	of me	take hold	not yet	for	I have ascended	to	the
πατέρα·	πορεύου	δὲ	πρὸς	τοὺς	ἀδελφούς	μου	καὶ	εἰπὲ	αὐτοῖς·	
Father	go	but	to	the	brothers	of me	and	say	to them	
Ἀναβαίνω	πρὸς	τὸν	πατέρα	μου	καὶ	πατέρα	ὑμῶν	καὶ	θεόν	μου
I am ascending	to	the	Father	of me	and	Father	of you	and	God	of me
καὶ	θεὸν	ὑμῶν.								
and	God	of you								

CLOSE ENGLISH

Jesus says to her, “Do not hold on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am ascending to my Father and your Father, and my God and your God.’”

FLUENT ENGLISH

Jesus told her, “Do not hold on to me, because I have not yet gone up to the Father. Go to my brothers and tell them, ‘I am going up to my Father and your Father, to my God and your God.’”

KJV / SHORT COMPARISON EXCERPT

Touch me not;

COMPARISON

The two English layers render μή μου ἅπτου as Do not hold on to me, whereas KJV says Touch me not. The difference concerns the sense of the contact verb in this scene. The command is followed by instructions to go to the brothers and report Jesus’ ascent; the rendering should be read within that continuing address.

KJV source: https://www.biblegateway.com/passage/?search=John%2020%3A17&version=KJV

XVI-CMP-0214 / John 20:29

Belief after seeing

Adopted SBLGNT Greek and ordered glosses.

λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ὅτι	ἑώρακάς	με	πεπίστευκας;	μακάριοι	οἱ
he says	to him	the	Jesus	because	you have seen	me	you have believed	blessed	those

μὴ	ἰδόντες	καὶ	πιστεύσαντες.
not	having seen	and	having believed

CLOSE ENGLISH

Jesus says to him, “Because you have seen me, have you believed? Blessed are those who have not seen and have believed.”

FLUENT ENGLISH

Jesus said to him, “Have you believed because you have seen me? Blessed are those who have believed without seeing.”

KJV / SHORT COMPARISON EXCERPT

Thomas, because thou hast seen me, thou hast believed:

COMPARISON

The adopted Greek prints a question after the opening clause; both English layers follow that question form. KJV presents a statement and explicitly addresses Thomas, whose name is not repeated in the displayed Greek. The blessing that follows concerns those who believe without seeing. Question versus statement is a punctuation decision, distinct from the added name.

KJV source: https://www.biblegateway.com/passage/?search=John%2020%3A29&version=KJV

XVI-CMP-0215 / John 21:15

Simon, son of John

Adopted SBLGNT Greek and ordered glosses.

Ὅτε	οὖν	ἠρίστησαν	λέγει	τῷ	Σίμωνι	Πέτρῳ	ὁ	Ἰησοῦς·	Σίμων
when	therefore	they ate breakfast	he says	to the	Simon	Peter	the	Jesus	Simon

Ἰωάννου,	ἀγαπᾷς	με	πλέον	τούτων;	λέγει	αὐτῷ·	Ναί,	κύριε,	σὺ
of John	do you love	me	more	than these	he says	to him	yes	Lord	you

οἶδας	ὅτι	φιλῶ	σε.	λέγει	αὐτῷ·	Βόσκε	τὰ	ἀρνία	μου.
know	that	I love	you	he says	to him	feed	the	lambs	of me

CLOSE ENGLISH

When they had eaten breakfast, Jesus says to Simon Peter, “Simon, son of John, do you love me more than these?” He says to him, “Yes, Lord; you know that I love you.” He says to him, “Feed my lambs.”

FLUENT ENGLISH

After breakfast Jesus asked Simon Peter, “Simon, son of John, do you love me more than these?” “Yes, Lord,” he answered. “You know that I love you.” Jesus told him, “Feed my lambs.”

KJV / SHORT COMPARISON EXCERPT

Simon, son of Jonas,

COMPARISON

The adopted Greek has Ἰωάννου, of John, whereas KJV gives Jonas. Both English layers make son of explicit to express the patronymic relationship. This passage concerns the name; the following comparison considers the alternating love verbs across the three questions. Peter’s reply remains uncolored between Jesus’ question and instruction.

KJV source: https://www.biblegateway.com/passage/?search=John%2021%3A15&version=KJV

XVI-CMP-0230 / John 21:15

The repeated question about love

Adopted SBLGNT Greek and ordered glosses.

Ὅτε	οὖν	ἠρίστησαν	λέγει	τῷ	Σίμωνι	Πέτρῳ	ὁ	Ἰησοῦς·	Σίμων
when	therefore	they ate breakfast	he says	to the	Simon	Peter	the	Jesus	Simon

Ἰωάννου,	ἀγαπᾷς	με	πλέον	τούτων;	λέγει	αὐτῷ·	Ναί,	κύριε,	σὺ
of John	do you love	me	more	than these	he says	to him	yes	Lord	you

οἶδας	ὅτι	φιλῶ	σε.	λέγει	αὐτῷ·	Βόσκε	τὰ	ἀρνία	μου.
know	that	I love	you	he says	to him	feed	the	lambs	of me

CLOSE ENGLISH

When they had eaten breakfast, Jesus says to Simon Peter, “Simon, son of John, do you love me more than these?” He says to him, “Yes, Lord; you know that I love you.” He says to him, “Feed my lambs.”

FLUENT ENGLISH

After breakfast Jesus asked Simon Peter, “Simon, son of John, do you love me more than these?” “Yes, Lord,” he answered. “You know that I love you.” Jesus told him, “Feed my lambs.”

KJV / SHORT COMPARISON EXCERPT

lovest thou me more than these?

COMPARISON

Jesus’ first question uses ἀγαπᾷς, while Peter’s answer uses φιλῶ. Both English layers use love for each, as KJV does. The Greek forms remain visible above the English. Their difference should not automatically be turned into a contrast between a higher and a lower kind of love; the NET note also argues against imposing that distinction here.

KJV source: https://www.biblegateway.com/passage/?search=John%2021%3A15&version=KJV

NET translation notes: https://www.biblegateway.com/passage/?search=John%2021%3A15-17&version=NET

XVI-CMP-0230 / John 21:16 / continued

The repeated question about love

Adopted SBLGNT Greek and ordered glosses.

λέγει	αὐτῷ	πάλιν	δεύτερον·	Σίμων	Ἰωάννου,	ἀγαπᾷς	με;	λέγει	αὐτῷ·
he says	to him	again	a second time	Simon	of John	do you love	me	he says	to him

Ναί,	κύριε,	σὺ	οἶδας	ὅτι	φιλῶ	σε.	λέγει	αὐτῷ·	Ποίμαινε	τὰ	πρόβατά
yes	Lord	you	know	that	I love	you	he says	to him	shepherd	the	sheep

μου.
of me

CLOSE ENGLISH

He says to him again, a second time, “Simon, son of John, do you love me?” He says to him, “Yes, Lord; you know that I love you.” He says to him, “Shepherd my sheep.”

FLUENT ENGLISH

A second time Jesus asked him, “Simon, son of John, do you love me?” “Yes, Lord,” he answered. “You know that I love you.” Jesus told him, “Tend my sheep.”

KJV / SHORT COMPARISON EXCERPT

lovest thou me?

COMPARISON

The second question again uses ἀγαπᾷς, and Peter again answers with φιλῶ. The translations preserve the repetition of love. The following command changes to Ποίμαινε, rendered Shepherd in the close English and Tend in the fluent English; KJV uses Feed. The change in the tending verb is separate from the question about the two love verbs.

KJV source: https://www.biblegateway.com/passage/?search=John%2021%3A16&version=KJV

XVI-CMP-0230 / John 21:17 / continued

The repeated question about love

Adopted SBLGNT Greek and ordered glosses.

λέγει	αὐτῷ	τὸ	τρίτον·	Σίμων	Ἰωάννου,	φιλεῖς	με;	ἐλυπήθη	ὁ
he says	to him	the	third time	Simon	of John	do you love	me	was grieved	the
Πέτρος	ὅτι	εἶπεν	αὐτῷ	τὸ	τρίτον·	Φιλεῖς	με;	καὶ	εἶπεν	αὐτῷ·
Peter	because	he said	to him	the	third time	do you love	me	and	he said	to him
Κύριε,	πάντα	σὺ	οἶδας,	σὺ	γινώσκεις	ὅτι	φιλῶ	σε.	λέγει	αὐτῷ	ὁ
Lord	all things	you	know	you	know	that	I love	you	he says	to him	the
Ἰησοῦς·	Βόσκε	τὰ	πρόβατά	μου.							
Jesus	feed	the	sheep	of me							

CLOSE ENGLISH

He says to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know all things; you know that I love you.” Jesus says to him, “Feed my sheep.

FLUENT ENGLISH

The third time Jesus asked, “Simon, son of John, do you love me?” Peter was hurt that Jesus had asked him a third time, “Do you love me?” He said, “Lord, you know everything. You know that I love you.” Jesus told him, “Feed my sheep.

KJV / SHORT COMPARISON EXCERPT

He saith unto him the third time, Simon, son of Jonas, lovest thou me?

COMPARISON

The third question uses φιλεῖς, the same verb family as Peter’s replies. The narrative also repeats the question while describing Peter’s distress. Both occurrences of Jesus’ question, and his final instruction, are colored as his speech; Peter’s answer remains uncolored. The English layers and KJV continue to use love rather than introducing a fixed hierarchy of meanings.

KJV source: https://www.biblegateway.com/passage/?search=John%2021%3A17&version=KJV

XVI-CMP-0244 / Acts 1:1

The first account

Adopted SBLGNT Greek and ordered glosses.

Τὸν	μὲν	πρῶτον	λόγον	ἐποιησάμην	περὶ	πάντων,	ὦ	Θεόφιλε,	ὧν
the	indeed	first	account	I made	about	all things	O	Theophilus	which

ἤρξατο	ὁ	Ἰησοῦς	ποιεῖν	τε	καὶ	διδάσκειν
began	the	Jesus	to do	both	and	to teach

CLOSE ENGLISH

The first account I made, Theophilus, concerned all that Jesus began both to do and to teach

FLUENT ENGLISH

In my first account, Theophilus, I wrote about everything Jesus began to do and teach

KJV / SHORT COMPARISON EXCERPT

The former treatise have I made, O Theophilus,

COMPARISON

The close and fluent English use account for λόγος in this opening reference to an earlier work. KJV uses treatise. The difference is contextual English vocabulary, not a different title supplied in Greek. Both English layers also preserve the reference to what Jesus began to do and teach; the sentence continues beyond this selected verse.

KJV source: https://www.biblegateway.com/passage/?search=Acts%201%3A1&version=KJV

XVI-CMP-0245 / Acts 3:15

The author of life

Adopted SBLGNT Greek and ordered glosses.

τὸν	δὲ	ἀρχηγὸν	τῆς	ζωῆς	ἀπεκτείνατε,	ὃν	ὁ	θεὸς	ἤγειρεν	ἐκ
the	but	author	of	life	you killed	whom	the	God	raised	from

νεκρῶν,	οὗ	ἡμεῖς	μάρτυρές	ἐσμεν.
the dead	of which	we	witnesses	are

CLOSE ENGLISH

and you killed the author of life, whom God raised from the dead, of which we are witnesses.

FLUENT ENGLISH

You killed the one who brings life, but God raised him from the dead. We are witnesses to this.

KJV / SHORT COMPARISON EXCERPT

the Prince of life

COMPARISON

The close English renders ἀρχηγός as author, while the fluent English explains the expression as the one who brings life. KJV uses Prince. These renderings emphasize different aspects of the same Greek designation. The title should be distinguished from the following claim that God raised Jesus from the dead. Peter is speaking, so the words are not colored as Jesus’ own speech.

KJV source: https://www.biblegateway.com/passage/?search=Acts%203%3A15&version=KJV

XVI-CMP-0246 / Acts 6:1

The daily distribution

Adopted SBLGNT Greek and ordered glosses.

Ἐν	δὲ	ταῖς	ἡμέραις	ταύταις	πληθυνόντων	τῶν	μαθητῶν	ἐγένετο
in	and	the	days	these	increasing	the	disciples	there arose

γογγυσμὸς	τῶν	Ἑλληνιστῶν	πρὸς	τοὺς	Ἑβραίους	ὅτι	παρεθεωροῦντο
a complaint	of the	Hellenists	against	the	Hebrews	because	were being overlooked

ἐν	τῇ	διακονίᾳ	τῇ	καθημερινῇ	αἱ	χῆραι	αὐτῶν.
in	the	service	the	daily	the	widows	of them

CLOSE ENGLISH

In those days, as the disciples increased, a complaint arose from the Hellenists against the Hebrews, because their widows were being overlooked in the daily service.

FLUENT ENGLISH

As the number of disciples grew, the Greek-speaking Jews complained against the Hebrew-speaking Jews because their widows were being overlooked in the daily distribution.

KJV / SHORT COMPARISON EXCERPT

their widows were neglected in the daily ministration.

COMPARISON

The close English retains daily service for διακονία, where KJV has the older ministration. The fluent English uses distribution, interpreting the service in the setting of help for widows. It also explains Hellenists and Hebrews as Greek-speaking and Hebrew-speaking Jews. These are contextual clarifications, not extra groups or supplies explicitly named in the Greek.

KJV source: https://www.biblegateway.com/passage/?search=Acts%206%3A1&version=KJV

XVI-CMP-0247 / Acts 6:2

Serving tables

Adopted SBLGNT Greek and ordered glosses.

προσκαλεσάμενοι	δὲ	οἱ	δώδεκα	τὸ	πλῆθος	τῶν	μαθητῶν	εἶπαν·	Οὐκ
having summoned	and	the	Twelve	the	multitude	of the	disciples	said	not

ἀρεστόν	ἐστιν	ἡμᾶς	καταλείψαντας	τὸν	λόγον	τοῦ	θεοῦ	διακονεῖν
pleasing	it is	for us	having left	the	word	of	God	to serve

τραπέζαις·
tables

CLOSE ENGLISH

The Twelve called together the multitude of disciples and said, “It is not right for us to leave the word of God to serve tables.

FLUENT ENGLISH

The Twelve called all the disciples together and said, “It would not be right for us to neglect God’s word in order to wait on tables.

KJV / SHORT COMPARISON EXCERPT

leave the word of God, and serve tables.

COMPARISON

The close English keeps serve tables, agreeing with KJV; the fluent English uses wait on tables. The expression διακονεῖν τραπέζαις is retained in both layers without replacing it by an institutional job title. The Twelve distinguish this practical service from their own task concerning God’s word. Their speech remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Acts%206%3A2&version=KJV

XVI-CMP-0248 / Acts 8:23

Bitterness and bondage

Adopted SBLGNT Greek and ordered glosses.

εἰς	γὰρ	χολὴν	πικρίας	καὶ	σύνδεσμον	ἀδικίας	ὁρῶ	σε	ὄντα.
in	for	gall	of bitterness	and	a bond	of unrighteousness	I see	you	being

CLOSE ENGLISH

For I see that you are in the gall of bitterness and the bond of unrighteousness.’

FLUENT ENGLISH

I see that you are full of bitter poison and bound by wrongdoing.’

KJV / SHORT COMPARISON EXCERPT

in the gall of bitterness, and in the bond of iniquity.

COMPARISON

The close English preserves gall of bitterness and bond of unrighteousness. KJV gives the same images, using iniquity for the second noun. The fluent English interprets them as bitter poison and being bound by wrongdoing. The comparison concerns imagery and vocabulary, not an additional description of Simon in a different Greek reading.

KJV source: https://www.biblegateway.com/passage/?search=Acts%208%3A23&version=KJV

XVI-CMP-0231 / Acts 8:37

The traditional confession

Textual-status notice; absent from SBLGNT main text.

Absent from the adopted SBLGNT main text. This numbered position is retained as a textual-status notice; no Greek or English translation is supplied.

KJV / SHORT COMPARISON EXCERPT

I believe that Jesus Christ is the Son of God.

COMPARISON

This numbered verse is absent from the SBLGNT main text. The KJV excerpt gives the confession found in the traditional verse. KJV also includes Philip’s preceding response about belief.

KJV source: https://www.biblegateway.com/passage/?search=Acts%208%3A37&version=KJV

XVI-CMP-0249 / Acts 9:2

Those who belonged to the Way

Adopted SBLGNT Greek and ordered glosses.

ἠτήσατο	παρ’	αὐτοῦ	ἐπιστολὰς	εἰς	Δαμασκὸν	πρὸς	τὰς	συναγωγάς,
asked	from	him	letters	to	Damascus	to	the	synagogues

ὅπως	ἐάν	τινας	εὕρῃ	τῆς	ὁδοῦ	ὄντας,	ἄνδρας	τε	καὶ	γυναῖκας,
so that	if	any	he found	of the	Way	being	men	both	and	women

δεδεμένους	ἀγάγῃ	εἰς	Ἰερουσαλήμ.
having been bound	he might bring	to	Jerusalem

CLOSE ENGLISH

and asked him for letters to the synagogues in Damascus, so that if he found any who belonged to the Way, both men and women, he might bring them bound to Jerusalem.

FLUENT ENGLISH

and asked for letters to the synagogues in Damascus, authorizing him to bring back to Jerusalem in chains anyone he found who belonged to the Way, men and women alike.

KJV / SHORT COMPARISON EXCERPT

if he found any of this way

COMPARISON

The adopted expression τῆς ὁδοῦ identifies the people sought as belonging to the Way. The two English layers make this relationship explicit, while KJV says of this way. The fluent wording about authorization explains the purpose of the requested letters. It does not introduce a separate Greek word for a formally named institution.

KJV source: https://www.biblegateway.com/passage/?search=Acts%209%3A2&version=KJV

XVI-CMP-0232 / Acts 9:5

The shorter answer to Saul

Adopted SBLGNT Greek and ordered glosses.

εἶπεν	δέ·	Τίς	εἶ,	κύριε;	ὁ	δέ·	Ἐγώ	εἰμι	Ἰησοῦς	ὃν	σὺ	διώκεις·
he said	and	who	are you	Lord	he	and	I	am	Jesus	whom	you	persecute

CLOSE ENGLISH

He said, ‘Who are you, Lord?’ And he said, ‘I am Jesus, whom you are persecuting.

FLUENT ENGLISH

‘Who are you, Lord?’ Saul asked. ‘I am Jesus, whom you are persecuting,’ the voice replied.

KJV / SHORT COMPARISON EXCERPT

it is hard for thee to kick against the pricks.

COMPARISON

The adopted answer identifies the speaker as Jesus, whom Saul is persecuting. KJV adds the saying about kicking against the goads at the end of this verse. That saying occurs in the later account in Acts 26:14, but it is not inserted here. Only Jesus’ answer is colored; Saul’s question and the reporting words remain uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Acts%209%3A5&version=KJV

XVI-CMP-0233 / Acts 9:6

The instruction to enter the city

Adopted SBLGNT Greek and ordered glosses.

ἀλλὰ	ἀνάστηθι	καὶ	εἴσελθε	εἰς	τὴν	πόλιν,	καὶ	λαληθήσεταί	σοι	ὅ
but	rise	and	enter	into	the	city	and	it will be spoken	to you	what

τί	σε	δεῖ	ποιεῖν.
[with what]	you	it is necessary	to do

CLOSE ENGLISH

But rise and enter the city, and you will be told what you must do.’

FLUENT ENGLISH

‘Now get up and go into the city. You will be told what you must do.’

KJV / SHORT COMPARISON EXCERPT

Lord, what wilt thou have me to do?

COMPARISON

The displayed Greek continues directly with the command to rise and enter the city. KJV first includes Saul’s trembling, astonishment, and question, then introduces the Lord’s reply. The two English layers retain the shorter command and the promise of further instruction. The whole adopted verse belongs to Jesus’ continuing speech.

KJV source: https://www.biblegateway.com/passage/?search=Acts%209%3A6&version=KJV

XVI-CMP-0234 / Acts 10:6

At the tanner’s house

Adopted SBLGNT Greek and ordered glosses.

οὗτος	ξενίζεται	παρά	τινι	Σίμωνι	βυρσεῖ,	ᾧ	ἐστιν	οἰκία	παρὰ
this one	is lodging	with	a certain	Simon	a tanner	whose	is	house	beside

θάλασσαν.
the sea

CLOSE ENGLISH

He is lodging with a certain Simon, a tanner, whose house is by the sea.’

FLUENT ENGLISH

He is staying with Simon the tanner, whose house is by the sea.’

KJV / SHORT COMPARISON EXCERPT

he shall tell thee what thou oughtest to do.

COMPARISON

The adopted Greek identifies Simon the tanner and locates his house by the sea. KJV adds a promise that the guest will tell Cornelius what he ought to do. The English layers preserve the shorter verse. These are the messenger’s words in the vision, not a directly attributed saying of Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2010%3A6&version=KJV

XVI-CMP-0250 / Acts 10:34

God shows no favoritism

Adopted SBLGNT Greek and ordered glosses.

Ἀνοίξας	δὲ	Πέτρος	τὸ	στόμα	εἶπεν·	Ἐπ’	ἀληθείας	καταλαμβάνομαι
having opened	then	Peter	the	mouth	said	in	truth	I understand

ὅτι	οὐκ	ἔστιν	προσωπολήμπτης	ὁ	θεός,
that	not	is	one showing favoritism	the	God

CLOSE ENGLISH

Then Peter opened his mouth and said, ‘Truly I understand that God does not show favoritism,

FLUENT ENGLISH

Peter began to speak. ‘Now I truly understand that God shows no favoritism.

KJV / SHORT COMPARISON EXCERPT

God is no respecter of persons:

COMPARISON

Both English layers express προσωπολήμπτης with the language of favoritism. KJV’s older phrase likewise denies partiality; it should not be read as denying respect or care for people in the modern sense. The fluent English also turns Peter’s opening his mouth into began to speak, explaining the narrative idiom.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2010%3A34&version=KJV

XVI-CMP-0235 / Acts 12:25

The mission to Jerusalem

Adopted SBLGNT Greek and ordered glosses.

Βαρναβᾶς	δὲ	καὶ	Σαῦλος	ὑπέστρεψαν,	εἰς	Ἰερουσαλὴμ	πληρώσαντες	τὴν
Barnabas	and	and	Saul	returned	to	Jerusalem	having fulfilled	the

διακονίαν,	συμπαραλαβόντες	Ἰωάννην	τὸν	ἐπικληθέντα	Μᾶρκον.
service	having taken along	John	the one	having been called	Mark

CLOSE ENGLISH

Barnabas and Saul returned, having completed their service to Jerusalem, taking with them John who was called Mark.

FLUENT ENGLISH

After completing their mission to Jerusalem, Barnabas and Saul returned, bringing John Mark with them.

KJV / SHORT COMPARISON EXCERPT

Barnabas and Saul returned from Jerusalem

COMPARISON

The adopted SBLGNT text has εἰς, to, and places a comma after returned. The two English layers connect to Jerusalem with the completed service or mission, leaving the destination of the return unstated in this verse. KJV explicitly says returned from Jerusalem. The English rendering here follows the adopted wording and punctuation; it does not silently replace εἰς by from.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2012%3A25&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/acts/12

XVI-CMP-0236 / Acts 13:42

The people asked to hear again

Adopted SBLGNT Greek and ordered glosses.

Ἐξιόντων	δὲ	αὐτῶν	παρεκάλουν	εἰς	τὸ	μεταξὺ	σάββατον	λαληθῆναι
going out	and	they	they urged	for	the	next	Sabbath	to be spoken

αὐτοῖς	τὰ	ῥήματα	ταῦτα.
to them	the	words	these

CLOSE ENGLISH

As they went out, the people urged that these words be spoken to them on the next Sabbath.

FLUENT ENGLISH

As Paul and Barnabas were leaving, the people asked them to speak about these things again the next Sabbath.

KJV / SHORT COMPARISON EXCERPT

when the Jews were gone out of the synagogue, the Gentiles besought

COMPARISON

The adopted Greek says as they went out and leaves the subject of the request implicit in the plural verb. KJV explicitly names Jews, the synagogue, and Gentiles. The fluent English identifies Paul and Barnabas as those leaving from the narrative context and supplies the people as the requesters. Those clarifications are not additional names or nouns in this adopted verse.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2013%3A42&version=KJV

XVI-CMP-0251 / Acts 13:48

Appointed to eternal life

Adopted SBLGNT Greek and ordered glosses.

ἀκούοντα	δὲ	τὰ	ἔθνη	ἔχαιρον	καὶ	ἐδόξαζον	τὸν	λόγον	τοῦ	κυρίου,
hearing	and	the	nations	rejoiced	and	glorified	the	word	of the	Lord

καὶ	ἐπίστευσαν	ὅσοι	ἦσαν	τεταγμένοι	εἰς	ζωὴν	αἰώνιον·
and	believed	as many as	were	appointed	to	life	eternal

CLOSE ENGLISH

When the nations heard this, they rejoiced and glorified the word of the Lord, and as many as had been appointed to eternal life believed.

FLUENT ENGLISH

When the Gentiles heard this, they rejoiced and praised the Lord’s message. All who had been appointed to eternal life believed.

KJV / SHORT COMPARISON EXCERPT

as many as were ordained to eternal life believed.

COMPARISON

The English layers use had been appointed for the construction ἦσαν τεταγμένοι. KJV’s were ordained likewise expresses an appointment before the reported belief. The wording does not explicitly name the agent of appointment in this clause. This comparison records the grammar without making the single sentence settle every question about divine action and human response.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2013%3A48&version=KJV

XVI-CMP-0252 / Acts 14:23

Appointing elders

Adopted SBLGNT Greek and ordered glosses.

χειροτονήσαντες	δὲ	αὐτοῖς	κατ’	ἐκκλησίαν	πρεσβυτέρους	προσευξάμενοι	
having appointed	and	for them	in each	church	elders	having prayed	
μετὰ	νηστειῶν	παρέθεντο	αὐτοὺς	τῷ	κυρίῳ	εἰς	ὃν	πεπιστεύκεισαν.
with	fasting	they entrusted	them	to the	Lord	in	whom	they had believed

CLOSE ENGLISH

After appointing elders for them in each church, with prayer and fasting they entrusted them to the Lord in whom they had believed.

FLUENT ENGLISH

They appointed elders in each church. After prayer and fasting, they entrusted them to the Lord in whom they had put their trust.

KJV / SHORT COMPARISON EXCERPT

when they had ordained them elders in every church

COMPARISON

The English layers render χειροτονήσαντες as appointing or appointed, while KJV uses ordained. Both describe elders being provided in each church, followed by prayer, fasting, and commending the believers to the Lord. The rendering does not insert a detailed voting procedure or a later ordination rite into a verse that does not describe one.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2014%3A23&version=KJV

XVI-CMP-0237 / Acts 15:34

Silas and the absent verse

Textual-status notice; absent from SBLGNT main text.

Absent from the adopted SBLGNT main text. This numbered position is retained as a textual-status notice; no Greek or English translation is supplied.

KJV / SHORT COMPARISON EXCERPT

Notwithstanding it pleased Silas to abide there still.

COMPARISON

The adopted SBLGNT main text has no verse at this numbered position. KJV includes Silas’s decision to remain. The later narrative mentions Silas with Paul, but this passage does not fill the gap by inventing an unreported journey or supplying an additional adopted sentence. The status notice is retained separately from translated verses.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2015%3A34&version=KJV

XVI-CMP-0253 / Acts 15:39

A sharp disagreement

Adopted SBLGNT Greek and ordered glosses.

ἐγένετο	δὲ	παροξυσμὸς	ὥστε	ἀποχωρισθῆναι	αὐτοὺς	ἀπ’	ἀλλήλων,
there arose	and	a sharp disagreement	so that	to separate	they	from	one another

τόν	τε	Βαρναβᾶν	παραλαβόντα	τὸν	Μᾶρκον	ἐκπλεῦσαι	εἰς	Κύπρον,
[article]	and	Barnabas	having taken	[article]	Mark	to sail away	to	Cyprus

CLOSE ENGLISH

A sharp disagreement arose, so that they separated from each other. Barnabas took Mark and sailed to Cyprus,

FLUENT ENGLISH

Their disagreement became so sharp that they parted company. Barnabas took Mark and sailed to Cyprus.

KJV / SHORT COMPARISON EXCERPT

the contention was so sharp between them

COMPARISON

The Greek παροξυσμός is rendered sharp disagreement in the close English and a disagreement becoming so sharp in the fluent English. KJV likewise describes sharp contention. The verse reports the separation and Barnabas’s departure with Mark. The comparison should not imply that one English version removes the force of the disagreement.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2015%3A39&version=KJV

XVI-CMP-0238 / Acts 16:7

The Spirit of Jesus

Adopted SBLGNT Greek and ordered glosses.

ἐλθόντες	δὲ	κατὰ	τὴν	Μυσίαν	ἐπείραζον	εἰς	τὴν	Βιθυνίαν
having come	and	near	[article]	Mysia	they attempted	to	[article]	Bithynia

πορευθῆναι	καὶ	οὐκ	εἴασεν	αὐτοὺς	τὸ	πνεῦμα	Ἰησοῦ·
to go	and	not	allowed	them	the	Spirit	of Jesus

CLOSE ENGLISH

When they came near Mysia, they tried to go into Bithynia, but the Spirit of Jesus did not allow them.

FLUENT ENGLISH

When they reached the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus did not permit it.

KJV / SHORT COMPARISON EXCERPT

but the Spirit suffered them not.

COMPARISON

The adopted Greek has τὸ πνεῦμα Ἰησοῦ, the Spirit of Jesus, while KJV says the Spirit without that name here. Both English layers retain the adopted identification. KJV’s suffered them not means did not allow them; the modern renderings avoid the unrelated contemporary sense of experiencing pain.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2016%3A7&version=KJV

XVI-CMP-0254 / Acts 16:14

The Lord opened Lydia’s heart

Adopted SBLGNT Greek and ordered glosses.

καί	τις	γυνὴ	ὀνόματι	Λυδία,	πορφυρόπωλις	πόλεως	Θυατείρων
and	a certain	woman	by name	Lydia	a seller of purple goods	from the city	of Thyatira

σεβομένη	τὸν	θεόν,	ἤκουεν,	ἧς	ὁ	κύριος	διήνοιξεν	τὴν	καρδίαν
worshiping	[article]	God	was listening	whose	the	Lord	opened	the	heart

προσέχειν	τοῖς	λαλουμένοις	ὑπὸ	τοῦ	Παύλου.
to attend	to the things	being spoken	by	[article]	Paul

CLOSE ENGLISH

A woman named Lydia, a seller of purple goods from the city of Thyatira who worshiped God, was listening. The Lord opened her heart to attend to what Paul was saying.

FLUENT ENGLISH

One of the listeners was Lydia, a dealer in purple goods from Thyatira who worshiped God. The Lord opened her heart to respond to Paul’s message.

KJV / SHORT COMPARISON EXCERPT

whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

COMPARISON

The close English renders προσέχειν as attend to, agreeing closely with KJV. The fluent English uses respond to Paul’s message, making the practical response more explicit. Both preserve the Lord as the one who opened her heart. The difference lies in the explanatory English wording, not in an additional event stated by the Greek.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2016%3A14&version=KJV

XVI-CMP-0255 / Acts 17:22

Very religious or too superstitious

Adopted SBLGNT Greek and ordered glosses.

Σταθεὶς	δὲ	Παῦλος	ἐν	μέσῳ	τοῦ	Ἀρείου	Πάγου	ἔφη·	Ἄνδρες
having stood	and	Paul	in	the midst	of the	Areopagus	[name continued]	said	men

Ἀθηναῖοι,	κατὰ	πάντα	ὡς	δεισιδαιμονεστέρους	ὑμᾶς	θεωρῶ·
Athenians	in	all things	as	very religious	you	I observe

CLOSE ENGLISH

Paul stood in the midst of the Areopagus and said, “Men of Athens, I observe that you are very religious in every way.

FLUENT ENGLISH

Paul stood before the Areopagus and said, “People of Athens, I see that you are very religious in every respect.

KJV / SHORT COMPARISON EXCERPT

in all things ye are too superstitious.

COMPARISON

Both English layers render δεισιδαιμονεστέρους as very religious, while KJV uses too superstitious. The NET note recognizes both a favorable and an unfavorable sense and discusses the ambiguity of Paul’s opening address. The chosen English here should therefore be read as an interpretation of the term in context, not as proof that the Greek has only one possible evaluative tone.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2017%3A22&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Acts%2017%3A22&version=NET

XVI-CMP-0239 / Acts 18:21

A shorter farewell

Adopted SBLGNT Greek and ordered glosses.

ἀλλὰ	ἀποταξάμενος	καὶ	εἰπών·	Πάλιν	ἀνακάμψω	πρὸς	ὑμᾶς	τοῦ
but	having said farewell	and	having said	again	I will return	to	you	[article]

θεοῦ	θέλοντος	ἀνήχθη	ἀπὸ	τῆς	Ἐφέσου,
God	willing	he set sail	from	[article]	Ephesus

CLOSE ENGLISH

but took leave, saying, “I will return to you again, God willing.” He set sail from Ephesus,

FLUENT ENGLISH

As he said goodbye, he told them, “I will come back to you if God is willing.” Then he sailed from Ephesus.

KJV / SHORT COMPARISON EXCERPT

I must by all means keep this feast that cometh in Jerusalem:

COMPARISON

The adopted farewell promises a return if God wills, then reports the departure from Ephesus. KJV also states an intention to keep the approaching festival in Jerusalem. Neither English layer adds that plan to this verse. Paul’s words are direct speech, but they are not colored as speech by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2018%3A21&version=KJV

XVI-CMP-0240 / Acts 20:28

The church of God and his own blood

Adopted SBLGNT Greek and ordered glosses.

προσέχετε	ἑαυτοῖς	καὶ	παντὶ	τῷ	ποιμνίῳ,	ἐν	ᾧ	ὑμᾶς	τὸ	πνεῦμα
pay attention to	yourselves	and	all	the	flock	among	which	you	the	Spirit
τὸ	ἅγιον	ἔθετο	ἐπισκόπους,	ποιμαίνειν	τὴν	ἐκκλησίαν	τοῦ	θεοῦ,	ἣν	
the	Holy	placed	as overseers	to shepherd	the	church	of	God	which	
περιεποιήσατο	διὰ	τοῦ	αἵματος	τοῦ	ἰδίου.					
he acquired	through	the	blood	the	own					

CLOSE ENGLISH

Pay attention to yourselves and all the flock, among which the Holy Spirit placed you as overseers, to shepherd the church of God, which he acquired through his own blood.

FLUENT ENGLISH

Watch over yourselves and the whole flock. The Holy Spirit has made you its overseers. Care for the church of God, which he made his own through his own blood.

KJV / SHORT COMPARISON EXCERPT

the church of God, which he hath purchased with his own blood.

COMPARISON

Both English layers retain church of God and understand τοῦ αἵματος τοῦ ἰδίου as his own blood, agreeing with KJV. Another grammatical interpretation takes own as referring to his own one, understood as the Son; the NET note discusses both. Son is not an expressed noun in this Greek clause. The adopted English must not be described as though it chose that alternative.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2020%3A28&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Acts%2020%3A28&version=NET

XVI-CMP-0256 / Acts 21:20

Many thousands of believers

Adopted SBLGNT Greek and ordered glosses.

οἱ	δὲ	ἀκούσαντες	ἐδόξαζον	τὸν	θεόν,	εἶπόν	τε	αὐτῷ·	Θεωρεῖς,
they	and	having heard	glorified	[article]	God	they said	and	to him	you see

ἀδελφέ,	πόσαι	μυριάδες	εἰσὶν	ἐν	τοῖς	Ἰουδαίοις	τῶν	
brother	how many	myriads	there are	among	the	Jews	of those	

πεπιστευκότων,	καὶ	πάντες	ζηλωταὶ	τοῦ	νόμου	ὑπάρχουσιν·
having believed	and	all	zealots	of the	law	are

CLOSE ENGLISH

When they heard this, they glorified God. They said to him, “You see, brother, how many thousands of Jews have believed, and they are all zealous for the law.

FLUENT ENGLISH

They praised God when they heard this. Then they said to Paul, “Brother, you see how many thousands of Jews have become believers. All of them are devoted to the law.

KJV / SHORT COMPARISON EXCERPT

how many thousands of Jews there are which believe

COMPARISON

The Greek μυριάδες is related to myriads or tens of thousands, but both English layers here use the broader thousands, as KJV does. The comparison should describe the actual English choice rather than claim that these layers give an exact ten-thousand unit. A separate textual difference appears earlier: the adopted Greek says they glorified God, while KJV says the Lord.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2021%3A20&version=KJV

XVI-CMP-0241 / Acts 24:7

Lysias and the traditional expansion

Textual-status notice; absent from SBLGNT main text.

Absent from the adopted SBLGNT main text. This numbered position is retained as a textual-status notice; no Greek or English translation is supplied.

KJV / SHORT COMPARISON EXCERPT

with great violence took him away out of our hands,

COMPARISON

KJV includes the accusation that the commander Lysias took the prisoner away by force. The adopted SBLGNT main text omits this numbered verse. The notice identifies the omission without supplying a traditional Greek reconstruction or a new continuous English translation. The expansion belongs to the surrounding accusation and continues beyond this short excerpt.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2024%3A7&version=KJV

XVI-CMP-0257 / Acts 24:14

The Way and a sect

Adopted SBLGNT Greek and ordered glosses.

ὁμολογῶ	δὲ	τοῦτό	σοι	ὅτι	κατὰ	τὴν	ὁδὸν	ἣν	λέγουσιν
I acknowledge	and	this	to you	that	according to	the	Way	which	they call
αἵρεσιν	οὕτως	λατρεύω	τῷ	πατρῴῳ	θεῷ,	πιστεύων	πᾶσι	τοῖς	
a sect	thus	I serve	the	ancestral	God	believing	all things	the ones	
κατὰ	τὸν	νόμον	καὶ	τοῖς	ἐν	τοῖς	προφήταις	γεγραμμένοις,	
according to	the	law	and	the things	in	the	prophets	written	

CLOSE ENGLISH

But I acknowledge this to you: according to the Way, which they call a sect, I serve the God of our ancestors, believing everything in accordance with the law and written in the prophets.

FLUENT ENGLISH

But I freely acknowledge that I worship the God of our ancestors as a follower of the Way, which they call a sect. I believe everything that agrees with the law and is written in the prophets.

KJV / SHORT COMPARISON EXCERPT

after the way which they call heresy

COMPARISON

Both English layers use sect for αἵρεσις, while KJV uses heresy. The wording is explicitly presented as what Paul’s opponents call the Way. The modern term sect makes the group designation clearer without importing every later doctrinal sense associated with heresy. Paul’s confession remains his own speech, not Jesus’ speech.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2024%3A14&version=KJV

XVI-CMP-0258 / Acts 28:2

The hospitable islanders

Adopted SBLGNT Greek and ordered glosses.

οἵ	τε	βάρβαροι	παρεῖχον	οὐ	τὴν	τυχοῦσαν	φιλανθρωπίαν	ἡμῖν,
the	and	non-Greek speakers	showed	not	the	ordinary	kindness	to us

ἅψαντες	γὰρ	πυρὰν	προσελάβοντο	πάντας	ἡμᾶς	διὰ	τὸν	ὑετὸν
having kindled	for	a fire	they welcomed	all	us	because of	the	rain

τὸν	ἐφεστῶτα	καὶ	διὰ	τὸ	ψῦχος.
the	having set in	and	because of	the	cold

CLOSE ENGLISH

The local people showed us no ordinary kindness. They lit a fire and welcomed us all because of the rain that had set in and because of the cold.

FLUENT ENGLISH

The islanders were exceptionally kind to us. It was raining and cold, so they lit a fire and welcomed all of us.

KJV / SHORT COMPARISON EXCERPT

the barbarous people shewed us no little kindness

COMPARISON

The close English says local people and the fluent English says islanders for βάρβαροι. KJV’s older barbarous people can mislead a modern reader if understood as cruel or uncivilized: the sentence emphasizes their exceptional kindness. The fluent wording also expresses no ordinary kindness positively. These choices clarify the description rather than name a different group.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2028%3A2&version=KJV

XVI-CMP-0242 / Acts 28:16

Paul’s arrival in Rome

Adopted SBLGNT Greek and ordered glosses.

Ὅτε	δὲ	εἰσήλθομεν	εἰς	Ῥώμην,	ἐπετράπη	τῷ	Παύλῳ	μένειν	καθ’
when	and	we entered	into	Rome	it was permitted	to	Paul	to stay	by

ἑαυτὸν	σὺν	τῷ	φυλάσσοντι	αὐτὸν	στρατιώτῃ.
himself	with	the	guarding	him	soldier

CLOSE ENGLISH

When we entered Rome, Paul was permitted to stay by himself with the soldier guarding him.

FLUENT ENGLISH

When we arrived in Rome, Paul was allowed to live in his own quarters, with a soldier to guard him.

KJV / SHORT COMPARISON EXCERPT

the centurion delivered the prisoners to the captain of the guard

COMPARISON

The adopted Greek moves from the arrival in Rome directly to permission for Paul to live separately with a guarding soldier. KJV inserts the centurion’s delivery of the prisoners to the captain of the guard. The two English layers preserve the shorter account. His own quarters in the fluent English explains living by himself; it does not remove the guard.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2028%3A16&version=KJV

XVI-CMP-0243 / Acts 28:29

The traditional departure and dispute

Textual-status notice; absent from SBLGNT main text.

Absent from the adopted SBLGNT main text. This numbered position is retained as a textual-status notice; no Greek or English translation is supplied.

KJV / SHORT COMPARISON EXCERPT

the Jews departed, and had great reasoning among themselves.

COMPARISON

KJV includes a report of the hearers’ departure and discussion after Paul’s words. This numbered verse is absent from the adopted SBLGNT main text. The comparison retains a status notice and a short KJV excerpt, without treating that report as an adopted translated verse. The surrounding narrative is left in its shorter form.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2028%3A29&version=KJV

XVI-CMP-0259 / Acts 28:31

Without hindrance

Adopted SBLGNT Greek and ordered glosses.

κηρύσσων	τὴν	βασιλείαν	τοῦ	θεοῦ	καὶ	διδάσκων	τὰ	περὶ	τοῦ
proclaiming	the	kingdom	of	God	and	teaching	the things	about	the

κυρίου	Ἰησοῦ	Χριστοῦ	μετὰ	πάσης	παρρησίας	ἀκωλύτως.
Lord	Jesus	Christ	with	all	boldness	unhindered

CLOSE ENGLISH

proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness, unhindered.

FLUENT ENGLISH

He proclaimed God’s kingdom and taught about the Lord Jesus Christ with complete boldness and without hindrance.

KJV / SHORT COMPARISON EXCERPT

no man forbidding him.

COMPARISON

The adopted final word ἀκωλύτως is rendered unhindered in the close English and without hindrance in the fluent English. KJV expresses the same idea as no man forbidding him. KJV’s phrasing introduces a human subject in English, but the Greek has a compact adverb. All three forms describe the freedom of the proclamation at the narrative’s close.

KJV source: https://www.biblegateway.com/passage/?search=Acts%2028%3A31&version=KJV

XVI-CMP-0278 / Romans 1:1

A slave and a servant

Adopted SBLGNT Greek and ordered glosses.

Παῦλος	δοῦλος	Χριστοῦ	Ἰησοῦ,	κλητὸς	ἀπόστολος,	ἀφωρισμένος	εἰς
Paul	a slave	of Christ	Jesus	a called	apostle	having been set apart	for

εὐαγγέλιον	θεοῦ
good news	of God

CLOSE ENGLISH

Paul, a slave of Christ Jesus, called as an apostle, set apart for the good news of God,

FLUENT ENGLISH

From Paul, a servant of Christ Jesus, called to be an apostle and set apart for God’s good news.

KJV / SHORT COMPARISON EXCERPT

Paul, a servant of Jesus Christ,

COMPARISON

The close English uses slave for δοῦλος, making the relation of belonging and service more explicit. The fluent English uses servant, as KJV does. The two layers therefore do not make the same lexical choice, even though both translate the same Greek term. The adopted name order is Christ Jesus, whereas KJV has Jesus Christ.

KJV source: https://www.biblegateway.com/passage/?search=Romans%201%3A1&version=KJV

XVI-CMP-0279 / Romans 1:5

The obedience of faith

Adopted SBLGNT Greek and ordered glosses.

δι’	οὗ	ἐλάβομεν	χάριν	καὶ	ἀποστολὴν	εἰς	ὑπακοὴν	πίστεως	ἐν
through	whom	we received	grace	and	apostleship	for	obedience	of faith	among

πᾶσιν	τοῖς	ἔθνεσιν	ὑπὲρ	τοῦ	ὀνόματος	αὐτοῦ,
all	the	Gentiles	for the sake of	the	name	of him

CLOSE ENGLISH

through whom we received grace and apostleship for the obedience of faith among all the Gentiles for his name’s sake,

FLUENT ENGLISH

Through him we received grace and our apostolic calling to bring about the obedience of faith among all the nations, for the honor of his name.

KJV / SHORT COMPARISON EXCERPT

for obedience to the faith among all nations

COMPARISON

Both English layers retain obedience of faith for ὑπακοὴν πίστεως, while KJV says obedience to the faith. The compact genitive leaves the relation between faith and obedience less explicit. The fluent wording to bring about explains the purpose of the apostolic calling; it does not add another Greek action to the phrase itself.

KJV source: https://www.biblegateway.com/passage/?search=Romans%201%3A5&version=KJV

XVI-CMP-0260 / Romans 1:16

The good news without an added title

Adopted SBLGNT Greek and ordered glosses.

Οὐ	γὰρ	ἐπαισχύνομαι	τὸ	εὐαγγέλιον,	δύναμις	γὰρ	θεοῦ	ἐστιν	εἰς
not	for	I am ashamed	of the	good news	power	for	of God	it is	for
σωτηρίαν	παντὶ	τῷ	πιστεύοντι,	Ἰουδαίῳ	τε	πρῶτον	καὶ	Ἕλληνι·	
salvation	to everyone	who	believes	to a Jew	both	first	and	to a Greek	

CLOSE ENGLISH

For I am not ashamed of the good news, for it is God’s power for salvation to everyone who believes, to the Jew first and also to the Greek.

FLUENT ENGLISH

I am not ashamed of the good news. It is God’s power to save everyone who believes, the Jew first and the Greek as well.

KJV / SHORT COMPARISON EXCERPT

the gospel of Christ:

COMPARISON

The displayed Greek has the good news without a following of Christ in this verse. KJV includes that title. Both English layers preserve the shorter adopted wording. Good news and gospel are English alternatives for εὐαγγέλιον; that vocabulary choice is separate from the presence or absence of Christ’s name.

KJV source: https://www.biblegateway.com/passage/?search=Romans%201%3A16&version=KJV

XVI-CMP-0261 / Romans 3:22

For all who believe

Adopted SBLGNT Greek and ordered glosses.

δικαιοσύνη	δὲ	θεοῦ	διὰ	πίστεως	Ἰησοῦ	Χριστοῦ,	εἰς	πάντας	τοὺς
righteousness	and	of God	through	faith	of Jesus	Christ	for	all	those
πιστεύοντας,	οὐ	γάρ	ἐστιν	διαστολή.					
believing	not	for	there is	distinction					

CLOSE ENGLISH

the righteousness of God through faith of Jesus Christ for all who believe; for there is no distinction.

FLUENT ENGLISH

This is God’s righteousness through faith in Jesus Christ, for everyone who believes. There is no distinction:

KJV / SHORT COMPARISON EXCERPT

unto all and upon all them that believe:

COMPARISON

The adopted Greek has εἰς πάντας τοὺς πιστεύοντας, for all who believe, without an additional and upon all. KJV includes both expressions. Both English layers retain the shorter scope clause. The neighboring phrase about faith and Jesus Christ raises a separate interpretive issue, addressed in the next comparison.

KJV source: https://www.biblegateway.com/passage/?search=Romans%203%3A22&version=KJV

XVI-CMP-0280 / Romans 3:22

Faith of Christ and faith in Christ

Adopted SBLGNT Greek and ordered glosses.

δικαιοσύνη	δὲ	θεοῦ	διὰ	πίστεως	Ἰησοῦ	Χριστοῦ,	εἰς	πάντας	τοὺς
righteousness	and	of God	through	faith	of Jesus	Christ	for	all	those

πιστεύοντας,	οὐ	γάρ	ἐστιν	διαστολή.
believing	not	for	there is	distinction

CLOSE ENGLISH

the righteousness of God through faith of Jesus Christ for all who believe; for there is no distinction.

FLUENT ENGLISH

This is God’s righteousness through faith in Jesus Christ, for everyone who believes. There is no distinction:

KJV / SHORT COMPARISON EXCERPT

by faith of Jesus Christ

COMPARISON

The close English retains faith of Jesus Christ, as KJV also phrases it; the fluent English chooses faith in Jesus Christ. The Greek genitive is debated: another interpretation understands Christ’s faithfulness, as the NET translation does. These are interpretations of the same construction. The close wording preserves its form without by itself settling which relationship is intended.

KJV source: https://www.biblegateway.com/passage/?search=Romans%203%3A22&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Romans%203%3A22&version=NET

XVI-CMP-0281 / Romans 3:25

A means of atonement

Adopted SBLGNT Greek and ordered glosses.

ὃν	προέθετο	ὁ	θεὸς	ἱλαστήριον	διὰ	πίστεως	ἐν	τῷ	αὐτοῦ
whom	set forth	[article]	God	a means of atonement	through	faith	in	the	of him

αἵματι	εἰς	ἔνδειξιν	τῆς	δικαιοσύνης	αὐτοῦ	διὰ	τὴν	πάρεσιν
blood	for	a demonstration	of the	righteousness	of him	because of	the	passing over

τῶν	προγεγονότων	ἁμαρτημάτων
of the	previously committed	sins

CLOSE ENGLISH

whom God set forth as a means of atonement, through faith, in his blood, to demonstrate his righteousness because of the passing over of sins previously committed

FLUENT ENGLISH

God presented him as the means of atonement through his blood, received through faith. This demonstrated God’s righteousness, because he had passed over the sins committed before,

KJV / SHORT COMPARISON EXCERPT

to be a propitiation through faith in his blood

COMPARISON

Both English layers use means of atonement for ἱλαστήριον, where KJV has propitiation. The NET translation instead chooses mercy seat and explains the associated cultic imagery. The term and the attachment of the phrase about blood require interpretation. The fluent English here connects blood with the means of atonement and makes reception through faith explicit; that explanatory wording is not another Greek verb.

KJV source: https://www.biblegateway.com/passage/?search=Romans%203%3A25&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Romans%203%3A25&version=NET

XVI-CMP-0262 / Romans 5:1

We have peace

Adopted SBLGNT Greek and ordered glosses.

Δικαιωθέντες	οὖν	ἐκ	πίστεως	εἰρήνην	ἔχομεν	πρὸς	τὸν	θεὸν
having been justified	therefore	by	faith	peace	we have	with	[article]	God

διὰ	τοῦ	κυρίου	ἡμῶν	Ἰησοῦ	Χριστοῦ,
through	the	Lord	of us	Jesus	Christ

CLOSE ENGLISH

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

FLUENT ENGLISH

Since we have been declared righteous through faith, we have peace with God through our Lord Jesus Christ.

KJV / SHORT COMPARISON EXCERPT

we have peace with God

COMPARISON

The adopted Greek reads ἔχομεν, we have, and both English layers agree with KJV’s statement of peace. This is not an exhortation to obtain peace in the displayed reading. The fluent English also explains justified as declared righteous; that is an English rendering of δικαιωθέντες rather than a different Greek event.

KJV source: https://www.biblegateway.com/passage/?search=Romans%205%3A1&version=KJV

XVI-CMP-0282 / Romans 5:12

Because all sinned

Adopted SBLGNT Greek and ordered glosses.

Διὰ	τοῦτο	ὥσπερ	δι’	ἑνὸς	ἀνθρώπου	ἡ	ἁμαρτία	εἰς	τὸν
because of	this	just as	through	one	person	the	sin	into	the
κόσμον	εἰσῆλθεν	καὶ	διὰ	τῆς	ἁμαρτίας	ὁ	θάνατος,	καὶ	οὕτως	εἰς
world	entered	and	through	the	sin	the	death	and	thus	to
πάντας	ἀνθρώπους	ὁ	θάνατος	διῆλθεν	ἐφ’	ᾧ	πάντες	ἥμαρτον—		
all	people	the	death	spread	on account of	which	all	sinned		

CLOSE ENGLISH

For this reason, just as through one person sin entered the world, and through sin death, and thus death spread to all people, because all sinned—

FLUENT ENGLISH

This is how sin entered the world through one person, and death through sin. In this way death spread to all people, because all sinned.

KJV / SHORT COMPARISON EXCERPT

for that all have sinned:

COMPARISON

The two English layers render ἐφ’ ᾧ as because, giving a causal reading. KJV’s older for that likewise expresses a reason. The close English preserves the unfinished comparative structure with a dash, while the fluent English divides it into complete sentences. The comparison records those syntactic choices without reducing the larger argument about Adam and death to this clause alone.

KJV source: https://www.biblegateway.com/passage/?search=Romans%205%3A12&version=KJV

XVI-CMP-0263 / Romans 8:1

No condemnation in Christ Jesus

Adopted SBLGNT Greek and ordered glosses.

Οὐδὲν	ἄρα	νῦν	κατάκριμα	τοῖς	ἐν	Χριστῷ	Ἰησοῦ·
no	therefore	now	condemnation	for those	in	Christ	Jesus

CLOSE ENGLISH

Therefore there is now no condemnation for those in Christ Jesus.

FLUENT ENGLISH

There is now, then, no condemnation for those who are in Christ Jesus.

KJV / SHORT COMPARISON EXCERPT

who walk not after the flesh, but after the Spirit.

COMPARISON

The adopted Greek ends with those in Christ Jesus. KJV continues with a description of walking according to the Spirit rather than the flesh. Both English layers retain the shorter verse. Similar language appears later in the chapter, but it is not moved into this adopted sentence merely to reproduce the longer KJV wording.

KJV source: https://www.biblegateway.com/passage/?search=Romans%208%3A1&version=KJV

XVI-CMP-0283 / Romans 8:28

All things work together

Adopted SBLGNT Greek and ordered glosses.

Οἴδαμεν	δὲ	ὅτι	τοῖς	ἀγαπῶσι	τὸν	θεὸν	πάντα	συνεργεῖ	εἰς
we know	and	that	for those	loving	[article]	God	all things	work together	for

ἀγαθόν,	τοῖς	κατὰ	πρόθεσιν	κλητοῖς	οὖσιν.
good	for those	according to	purpose	called	being

CLOSE ENGLISH

And we know that all things work together for good for those who love God, those who are called according to purpose.

FLUENT ENGLISH

We know that everything works together for the good of those who love God, who are called in accordance with his purpose.

KJV / SHORT COMPARISON EXCERPT

all things work together for good to them that love God

COMPARISON

Both English layers take πάντα as the subject: all things, or everything, work together for good. KJV uses the same basic construction. The adopted clause does not add an explicit God as the subject of συνεργεῖ. The fluent reference to his purpose clarifies the implied possessor of purpose in English; it does not represent an additional Greek pronoun.

KJV source: https://www.biblegateway.com/passage/?search=Romans%208%3A28&version=KJV

XVI-CMP-0284 / Romans 9:5

Christ and the concluding blessing

Adopted SBLGNT Greek and ordered glosses.

ὧν	οἱ	πατέρες,	καὶ	ἐξ	ὧν	ὁ	χριστὸς	τὸ	κατὰ	σάρκα,
of whom	the	fathers	and	from	whom	the	Christ	as to	according to	flesh

ὁ	ὢν	ἐπὶ	πάντων,	θεὸς	εὐλογητὸς	εἰς	τοὺς	αἰῶνας·	ἀμήν.
the one	being	over	all	God	blessed	into	the	ages	amen

CLOSE ENGLISH

to whom belong the fathers, and from whom is the Christ according to flesh, who is over all, God, blessed for the ages. Amen.

FLUENT ENGLISH

The patriarchs are theirs, and from their people came the Messiah in his human ancestry, who is God over all, forever praised. Amen.

KJV / SHORT COMPARISON EXCERPT

who is over all, God blessed for ever.

COMPARISON

The two English layers connect the concluding description with Christ, as KJV’s continuous wording also does. The fluent English makes this explicit as who is God over all. Alternative punctuation can separate a blessing addressed to God; the NET note discusses that possibility. The issue is sentence interpretation and punctuation, not the addition of the Greek word θεός in one version.

KJV source: https://www.biblegateway.com/passage/?search=Romans%209%3A5&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Romans%209%3A5&version=NET

XVI-CMP-0264 / Romans 10:17

The word of Christ

Adopted SBLGNT Greek and ordered glosses.

ἄρα	ἡ	πίστις	ἐξ	ἀκοῆς,	ἡ	δὲ	ἀκοὴ	διὰ	ῥήματος	Χριστοῦ.
so	the	faith	from	hearing	the	and	hearing	through	a word	of Christ

CLOSE ENGLISH

So faith comes from hearing, and hearing through the word of Christ.

FLUENT ENGLISH

So faith comes through hearing the message, and that hearing comes through the message about Christ.

KJV / SHORT COMPARISON EXCERPT

hearing by the word of God.

COMPARISON

The adopted Greek reads Χριστοῦ, of Christ, where KJV says of God. The close English retains word of Christ. The fluent English interprets the expression as the message about Christ, making the relationship explicit. That interpretive about should be distinguished from the underlying textual difference between Christ and God.

KJV source: https://www.biblegateway.com/passage/?search=Romans%2010%3A17&version=KJV

XVI-CMP-0285 / Romans 12:1

Rational and fitting worship

Adopted SBLGNT Greek and ordered glosses.

Παρακαλῶ	οὖν	ὑμᾶς,	ἀδελφοί,	διὰ	τῶν	οἰκτιρμῶν	τοῦ	θεοῦ
I appeal	therefore	to you	brothers and sisters	through	the	mercies	of	God

παραστῆσαι	τὰ	σώματα	ὑμῶν	θυσίαν	ζῶσαν	ἁγίαν	εὐάρεστον	τῷ	θεῷ,
to present	the	bodies	of you	a sacrifice	living	holy	pleasing	to	God

τὴν	λογικὴν	λατρείαν	ὑμῶν·
the	rational	worship	of you

CLOSE ENGLISH

I appeal to you therefore, brothers and sisters, through God’s mercies, to present your bodies as a living sacrifice, holy and pleasing to God, your rational worship.

FLUENT ENGLISH

So, brothers and sisters, in view of God’s mercy, I urge you to offer your bodies as a living sacrifice, holy and pleasing to God. This is your fitting worship.

KJV / SHORT COMPARISON EXCERPT

your reasonable service.

COMPARISON

The close English uses rational worship for λογικὴ λατρεία, while the fluent English gives fitting worship. KJV says reasonable service. The difference concerns the force of the adjective and the English choice for religious service. The fluent fitting expresses appropriateness; it should not be presented as if an additional Greek word explicitly described that judgment.

KJV source: https://www.biblegateway.com/passage/?search=Romans%2012%3A1&version=KJV

XVI-CMP-0265 / Romans 14:10

God’s judgment seat

Adopted SBLGNT Greek and ordered glosses.

Σὺ	δὲ	τί	κρίνεις	τὸν	ἀδελφόν	σου;	ἢ	καὶ	σὺ	τί	ἐξουθενεῖς
you	but	why	judge	the	brother or sister	of you	or	also	you	why	despise

τὸν	ἀδελφόν	σου;	πάντες	γὰρ	παραστησόμεθα	τῷ	βήματι	τοῦ
the	brother or sister	of you	all	for	we will stand before	the	judgment seat	of

θεοῦ,
God

CLOSE ENGLISH

But you, why do you judge your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before God’s judgment seat,

FLUENT ENGLISH

Why, then, do you condemn your brother or sister? Why do you look down on them? We will all stand before God’s judgment seat.

KJV / SHORT COMPARISON EXCERPT

the judgment seat of Christ.

COMPARISON

The displayed Greek has the judgment seat of God, whereas KJV gives the judgment seat of Christ. Both English layers retain God. The reference to a brother or sister expresses the fellow believer in inclusive contemporary English. That translation choice is distinct from the textual difference in the title attached to the judgment seat.

KJV source: https://www.biblegateway.com/passage/?search=Romans%2014%3A10&version=KJV

XVI-CMP-0266 / Romans 16:25

The concluding doxology

Textual-status notice; absent from SBLGNT main text.

Absent from the adopted SBLGNT main text. This numbered position is retained as a textual-status notice; no Greek or English translation is supplied.

KJV / SHORT COMPARISON EXCERPT

according to my gospel, and the preaching of Jesus Christ,

COMPARISON

KJV includes the concluding doxology at Romans 16:25–27; this excerpt is from its opening verse. The adopted SBLGNT main text ends at 16:24, while the printed edition records the doxology in its apparatus. This passage retains the absence notice rather than importing another edition’s ending. It is placed with the textual comparisons before the final vocabulary passages; its reference follows English chapter numbering.

KJV source: https://www.biblegateway.com/passage/?search=Romans%2016%3A25&version=KJV

SBLGNT main text: https://biblia.com/bible/sblgnt/romans/16

Official SBLGNT printed edition, p. 337: https://sblgnt.com/download/SBLGNTpdf.zip

XVI-CMP-0286 / Romans 16:1

Phoebe’s service in the church

Adopted SBLGNT Greek and ordered glosses.

Συνίστημι	δὲ	ὑμῖν	Φοίβην	τὴν	ἀδελφὴν	ἡμῶν,	οὖσαν	καὶ	διάκονον
I commend	and	to you	Phoebe	the	sister	of us	being	also	a servant

τῆς	ἐκκλησίας	τῆς	ἐν	Κεγχρεαῖς,
of the	church	the one	in	Cenchreae

CLOSE ENGLISH

I commend to you Phoebe our sister, who is also a servant of the church in Cenchreae,

FLUENT ENGLISH

I commend our sister Phoebe to you. She ministers in the church at Cenchreae.

KJV / SHORT COMPARISON EXCERPT

a servant of the church which is at Cenchrea:

COMPARISON

The close English uses servant for διάκονος, agreeing with KJV; the fluent English expresses the role verbally as ministers in the church. Neither continuous layer uses the title deacon here. The Greek noun remains visible for the reader, and the chosen rendering should not be taken by itself as settling every historical question about the organization of the church.

KJV source: https://www.biblegateway.com/passage/?search=Romans%2016%3A1&version=KJV

XVI-CMP-0287 / Romans 16:7

Prominent among the apostles

Adopted SBLGNT Greek and ordered glosses.

ἀσπάσασθε	Ἀνδρόνικον	καὶ	Ἰουνίαν	τοὺς	συγγενεῖς	μου	καὶ
greet	Andronicus	and	Junia	the	relatives	of me	and

συναιχμαλώτους	μου,	οἵτινές	εἰσιν	ἐπίσημοι	ἐν	τοῖς	ἀποστόλοις,	οἳ
fellow prisoners	of me	who	are	prominent	among	the	apostles	who

καὶ	πρὸ	ἐμοῦ	γέγοναν	ἐν	Χριστῷ.
also	before	me	have become	in	Christ

CLOSE ENGLISH

Greet Andronicus and Junia, my relatives and fellow prisoners, who are prominent among the apostles and were in Christ before me.

FLUENT ENGLISH

Greet Andronicus and Junia, my fellow Jews and fellow prisoners. They are distinguished among the apostles and came to Christ before I did.

KJV / SHORT COMPARISON EXCERPT

who are of note among the apostles

COMPARISON

Both English layers take ἐπίσημοι ἐν τοῖς ἀποστόλοις as prominence among the apostles, agreeing with KJV’s among wording. Another interpretation understands recognition by the apostles, represented by NET’s well-known-to rendering. The adopted English keeps the former interpretation. Both layers and KJV name Junia; the fluent fellow Jews also interprets the kinship expression more broadly than the close relatives.

KJV source: https://www.biblegateway.com/passage/?search=Romans%2016%3A7&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Romans%2016%3A7&version=NET

XVI-CMP-0288 / 1 Corinthians 1:18

The message of the cross

Adopted SBLGNT Greek and ordered glosses.

Ὁ	λόγος	γὰρ	ὁ	τοῦ	σταυροῦ	τοῖς	μὲν	ἀπολλυμένοις	μωρία
the	message	for	the one	of the	cross	to those	indeed	perishing	foolishness

ἐστίν,	τοῖς	δὲ	σῳζομένοις	ἡμῖν	δύναμις	θεοῦ	ἐστιν.
is	to those	but	being saved	us	the power	of God	it is

CLOSE ENGLISH

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is God’s power.

FLUENT ENGLISH

The message of the cross seems foolish to those who are perishing. But for us who are being saved, it is the power of God.

KJV / SHORT COMPARISON EXCERPT

the preaching of the cross

COMPARISON

Both English layers use message for λόγος, where KJV has preaching. The phrase concerns the proclamation of the cross, not merely one isolated saying. The two participles are expressed as those who are perishing and those who are being saved; KJV uses perish and are saved. These English aspect choices do not require different Greek subjects.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%201%3A18&version=KJV

XVI-CMP-0267 / 1 Corinthians 5:7

Christ, our Passover

Adopted SBLGNT Greek and ordered glosses.

ἐκκαθάρατε	τὴν	παλαιὰν	ζύμην,	ἵνα	ἦτε	νέον	φύραμα,	καθώς
clean out	the	old	leaven	so that	you may be	a new	batch of dough	just as

ἐστε	ἄζυμοι.	καὶ	γὰρ	τὸ	πάσχα	ἡμῶν	ἐτύθη	Χριστός·
you are	unleavened	also	for	the	Passover	of us	was sacrificed	Christ

CLOSE ENGLISH

Clean out the old leaven so that you may be a new batch, just as you are unleavened. For our Passover, Christ, was sacrificed.

FLUENT ENGLISH

Clear out the old leaven and become a fresh batch of dough, as you really are, free from leaven. For Christ, our Passover lamb, has been sacrificed.

KJV / SHORT COMPARISON EXCERPT

Christ our passover is sacrificed for us:

COMPARISON

The adopted Greek ends its sacrifice clause with Christ, without an additional for us. Both English layers retain this shorter wording. KJV includes for us. The fluent English supplies lamb to explain the Passover image, while the close English retains Passover alone. That explanatory noun is distinct from the textual question about the added prepositional phrase.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%205%3A7&version=KJV

XVI-CMP-0289 / 1 Corinthians 6:9

Two distinct terms

Adopted SBLGNT Greek and ordered glosses.

Ἢ	οὐκ	οἴδατε	ὅτι	ἄδικοι	θεοῦ	βασιλείαν	οὐ	κληρονομήσουσιν;	μὴ
or	not	do you know	that	the unjust	of God	[the] kingdom	not	will inherit	not

πλανᾶσθε·	οὔτε	πόρνοι	οὔτε	εἰδωλολάτραι	οὔτε	μοιχοὶ	οὔτε
be misled	neither	the sexually immoral	nor	idolaters	nor	adulterers	nor

μαλακοὶ	οὔτε	ἀρσενοκοῖται
soft men	nor	men who bed males

CLOSE ENGLISH

Or do you not know that the unjust will not inherit God’s kingdom? Do not be misled: neither the sexually immoral, nor idolaters, nor adulterers, nor soft men, nor men who bed males,

FLUENT ENGLISH

Don’t you know that those who do wrong will not inherit God’s kingdom? Do not deceive yourselves. Those who practice sexual immorality, worship idols, commit adultery, take the passive role in sex with men, or have sex with males,

KJV / SHORT COMPARISON EXCERPT

nor effeminate, nor abusers of themselves with mankind,

COMPARISON

The close English keeps μαλακοί and ἀρσενοκοῖται distinct as soft men and men who bed males. The fluent layer interprets the first as a passive sexual role, an interpretation also represented in the NET note. KJV likewise has two entries. Their historical scope is debated; these renderings should not be treated as exact equivalents of a modern sexual-identity label.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%206%3A9&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Corinthians%206%3A9&version=NET

XVI-CMP-0268 / 1 Corinthians 6:20

Glorify God in your body

Adopted SBLGNT Greek and ordered glosses.

ἠγοράσθητε	γὰρ	τιμῆς·	δοξάσατε	δὴ	τὸν	θεὸν	ἐν	τῷ	σώματι
you were bought	for	at a price	glorify	therefore	the	God	in	the	body

ὑμῶν.
of you

CLOSE ENGLISH

for you were bought at a price. Therefore glorify God in your body.

FLUENT ENGLISH

because you were bought at a price. Use your body, then, to bring glory to God.

KJV / SHORT COMPARISON EXCERPT

and in your spirit, which are God's.

COMPARISON

The adopted Greek ends with in your body. KJV continues with a reference to the spirit and a statement of belonging to God. Both English layers follow the shorter adopted ending. The fluent phrase use your body to bring glory expresses the imperative naturally; it does not restore the longer ending through paraphrase.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%206%3A20&version=KJV

XVI-CMP-0269 / 1 Corinthians 7:5

Time devoted to prayer

Adopted SBLGNT Greek and ordered glosses.

μὴ	ἀποστερεῖτε	ἀλλήλους,	εἰ	μήτι	ἂν	ἐκ	συμφώνου	πρὸς
not	deprive	one another	if	perhaps not	[conditional particle]	by	agreement	for

καιρὸν	ἵνα	σχολάσητε	τῇ	προσευχῇ	καὶ	πάλιν	ἐπὶ	τὸ
a time	so that	you may devote yourselves	to the	prayer	and	again	at	the

αὐτὸ	ἦτε,	ἵνα	μὴ	πειράζῃ	ὑμᾶς	ὁ	Σατανᾶς	διὰ	τὴν
same place	you may be	so that	not	may tempt	you	the	Satan	because of	the

ἀκρασίαν	ὑμῶν.
lack of self-control	of you

CLOSE ENGLISH

Do not deprive one another, except perhaps by agreement for a time, so that you may devote yourselves to prayer and be together again, so that Satan may not tempt you because of your lack of self-control.

FLUENT ENGLISH

Do not withhold sexual relations from one another, except by mutual agreement for a limited time devoted to prayer. Then come together again, so that your lack of self-control does not expose you to Satan’s temptation.

KJV / SHORT COMPARISON EXCERPT

that ye may give yourselves to fasting and prayer;

COMPARISON

The displayed Greek specifies prayer, while KJV includes fasting and prayer. Both English layers retain prayer alone. The fluent wording makes the sexual context of do not deprive one another explicit. The temporary abstinence remains dependent on mutual agreement, and the instruction to come together again remains part of the same verse.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%207%3A5&version=KJV

XVI-CMP-0290 / 1 Corinthians 7:36

His virgin and his betrothed

Adopted SBLGNT Greek and ordered glosses.

Εἰ	δέ	τις	ἀσχημονεῖν	ἐπὶ	τὴν	παρθένον	αὐτοῦ	νομίζει	ἐὰν	ᾖ
if	but	anyone	to act improperly	toward	the	virgin	of him	thinks	if	he is
ὑπέρακμος,	καὶ	οὕτως	ὀφείλει	γίνεσθαι,	ὃ	θέλει	ποιείτω·	οὐχ		
of strong passion	and	thus	it ought	to happen	what	he wishes	let him do	not		
ἁμαρτάνει·	γαμείτωσαν.									
he sins	let them marry									

CLOSE ENGLISH

But if anyone thinks he is acting improperly toward his virgin, if his passion is strong and it ought to happen this way, let him do what he wishes. He does not sin; let them marry.

FLUENT ENGLISH

If a man thinks he is treating his betrothed improperly, and his desire is strong enough that marriage is called for, he may do as he wishes. He is committing no sin; they may marry.

KJV / SHORT COMPARISON EXCERPT

toward his virgin, if she pass the flower of her age,

COMPARISON

The close English retains his virgin, while the fluent English identifies a betrothed woman. Both layers construe ὑπέρακμος in relation to the man’s strong desire; KJV instead describes her age. NET notes recognize alternatives involving a fiancée, daughter, or ward and different construals of the adjective. The adopted English therefore makes an interpretive choice rather than reproducing an unambiguous relationship label.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%207%3A36&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Corinthians%207%3A36&version=NET

XVI-CMP-0270 / 1 Corinthians 10:9

Do not test Christ

Adopted SBLGNT Greek and ordered glosses.

μηδὲ	ἐκπειράζωμεν	τὸν	Χριστόν,	καθώς	τινες	αὐτῶν	ἐπείρασαν,	καὶ
nor	let us put to the test	the	Christ	as	some	of them	tested	and

ὑπὸ	τῶν	ὄφεων	ἀπώλλυντο.
by	the	serpents	were being destroyed

CLOSE ENGLISH

Nor let us put Christ to the test, as some of them tested him and were destroyed by the serpents.

FLUENT ENGLISH

We must not test Christ as some of them did, and were killed by snakes.

KJV / SHORT COMPARISON EXCERPT

Neither let us tempt Christ,

COMPARISON

The adopted Greek names Christ, and KJV also names Christ. Both English layers preserve that agreement. Put to the test or test expresses the verb in contemporary English, where KJV uses tempt. This comparison must not turn a difference found in another translation tradition into a disagreement between the two English texts shown here.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%2010%3A9&version=KJV

XVI-CMP-0291 / 1 Corinthians 11:10

Authority on or over the head

Adopted SBLGNT Greek and ordered glosses.

διὰ	τοῦτο	ὀφείλει	ἡ	γυνὴ	ἐξουσίαν	ἔχειν	ἐπὶ	τῆς	κεφαλῆς	διὰ
for	this	ought	the	woman	authority	to have	on	the	head	because of

τοὺς	ἀγγέλους.
the	angels

CLOSE ENGLISH

For this reason the woman ought to have authority on her head, because of the angels.

FLUENT ENGLISH

That is why a woman ought to have authority over her head, because of the angels.

KJV / SHORT COMPARISON EXCERPT

to have power on her head because of the angels.

COMPARISON

The close English has authority on her head; the fluent English has authority over her head. KJV uses power on her head. No separate Greek noun here says symbol or covering. NET supplies symbol of authority as an interpretation. The adopted layers keep authority explicit without claiming that the verse by itself resolves the larger discussion of head covering or the unexplained reference to angels.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%2011%3A10&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Corinthians%2011%3A10&version=NET

XVI-CMP-0271 / 1 Corinthians 11:24

The body that is for you

Adopted SBLGNT Greek and ordered glosses.

καὶ	εὐχαριστήσας	ἔκλασεν	καὶ	εἶπεν·	Τοῦτό	μού	ἐστιν	τὸ	σῶμα
and	having given thanks	he broke	and	said	this	of me	is	the	body

τὸ	ὑπὲρ	ὑμῶν·	τοῦτο	ποιεῖτε	εἰς	τὴν	ἐμὴν	ἀνάμνησιν.
the one	for	you	this	do	for	the	my	remembrance

CLOSE ENGLISH

and after giving thanks, he broke it and said, “This is my body, which is for you. Do this in remembrance of me.”

FLUENT ENGLISH

After giving thanks, he broke the bread and said, “This is my body for you. Do this as a remembrance of me.”

KJV / SHORT COMPARISON EXCERPT

Take, eat: this is my body, which is broken for you:

COMPARISON

The adopted quotation says that the body is for you, without KJV’s broken or its preceding take, eat. The narrator still says that Jesus broke the bread; that action should not be confused with an adjective inside the quotation. Burgundy begins with the words Jesus speaks and leaves the introductory thanksgiving and breaking uncolored.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%2011%3A24&version=KJV

XVI-CMP-0292 / 1 Corinthians 13:1

Love and charity

Adopted SBLGNT Greek and ordered glosses.

Ἐὰν	ταῖς	γλώσσαις	τῶν	ἀνθρώπων	λαλῶ	καὶ	τῶν	ἀγγέλων,	ἀγάπην
if	in the	tongues	of the	human beings	I speak	and	of the	angels	love

δὲ	μὴ	ἔχω,	γέγονα	χαλκὸς	ἠχῶν	ἢ	κύμβαλον	ἀλαλάζον.
but	not	I have	I have become	bronze	resounding	or	a cymbal	clashing

CLOSE ENGLISH

If I speak in the tongues of human beings and of angels, but do not have love, I have become resounding bronze or a clashing cymbal.

FLUENT ENGLISH

Even if I speak in human tongues and angelic tongues, without love I am only a ringing gong or a crashing cymbal.

KJV / SHORT COMPARISON EXCERPT

and have not charity,

COMPARISON

Both English layers translate ἀγάπη as love, where KJV uses charity. In this context charity should not be reduced to giving money: the following comparisons address impressive speech and self-giving without love. The fluent gong and crashing cymbal make the sound imagery natural, while the close English retains bronze and a clashing cymbal.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%2013%3A1&version=KJV

XVI-CMP-0272 / 1 Corinthians 13:3

Giving the body to be burned

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐὰν	ψωμίσω	πάντα	τὰ	ὑπάρχοντά	μου,	καὶ	ἐὰν	παραδῶ	τὸ
and	if	I distribute as food	all	the	possessions	of me	and	if	I hand over	the

σῶμά	μου,	ἵνα	καυθήσομαι,	ἀγάπην	δὲ	μὴ	ἔχω,	οὐδὲν	ὠφελοῦμαι.
body	of me	so that	I will be burned	love	but	not	I have	nothing	I gain

CLOSE ENGLISH

And if I distribute all my possessions to feed others, and if I hand over my body so that I will be burned, but do not have love, I gain nothing.

FLUENT ENGLISH

Even if I give away everything I own to feed others and surrender my body to be burned, without love it does me no good.

KJV / SHORT COMPARISON EXCERPT

though I give my body to be burned,

COMPARISON

The adopted SBLGNT reads καυθήσομαι, and both English layers express burning. KJV also has to be burned. This passage records the reading actually printed in the adopted edition; it does not substitute a boasting reading from another textual choice. The contrast with love remains unchanged, while KJV uses charity for the same Greek noun.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%2013%3A3&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/1-corinthians/13

XVI-CMP-0293 / 1 Corinthians 15:20

The firstfruits of those who have died

Adopted SBLGNT Greek and ordered glosses.

Νυνὶ	δὲ	Χριστὸς	ἐγήγερται	ἐκ	νεκρῶν,	ἀπαρχὴ	τῶν
as it is	but	Christ	has been raised	from	[the] dead	[the] firstfruits	of those

κεκοιμημένων.
having fallen asleep

CLOSE ENGLISH

But as it is, Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

FLUENT ENGLISH

But Christ has indeed been raised from the dead, the firstfruits of those who have died.

KJV / SHORT COMPARISON EXCERPT

the firstfruits of them that slept.

COMPARISON

Both English layers and KJV retain firstfruits. The close layer also keeps those who have fallen asleep, while the fluent English explains the metaphor as those who have died. The phrase identifies Christ’s resurrection in relation to others, not merely as an isolated event. The explanatory died is a translation of the metaphor rather than an additional Greek noun.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%2015%3A20&version=KJV

XVI-CMP-0273 / 1 Corinthians 15:47

The second human being from heaven

Adopted SBLGNT Greek and ordered glosses.

ὁ	πρῶτος	ἄνθρωπος	ἐκ	γῆς	χοϊκός,	ὁ	δεύτερος	ἄνθρωπος	ἐξ
the	first	human being	from	earth	[is] of dust	the	second	human being	from

οὐρανοῦ.
heaven

CLOSE ENGLISH

The first human being is from the earth, made of dust; the second human being is from heaven.

FLUENT ENGLISH

The first man was made from the earth’s dust; the second man comes from heaven.

KJV / SHORT COMPARISON EXCERPT

the second man is the Lord from heaven.

COMPARISON

The adopted Greek says the second human being is from heaven, without the title Lord found in KJV. Both English layers preserve that shorter wording. The close layer uses human being and the fluent layer man; both retain the contrast with the first, earthly figure. The missing title is a textual difference, distinct from those English vocabulary choices.

KJV source: https://www.biblegateway.com/passage/?search=1%20Corinthians%2015%3A47&version=KJV

XVI-CMP-0294 / 2 Corinthians 2:14

Led in a triumphal procession

Adopted SBLGNT Greek and ordered glosses.

Τῷ	δὲ	θεῷ	χάρις	τῷ	πάντοτε	θριαμβεύοντι	ἡμᾶς	ἐν	τῷ	Χριστῷ
to	now	God	thanks	the one	always	leading in triumph	us	in	[article]	Christ

καὶ	τὴν	ὀσμὴν	τῆς	γνώσεως	αὐτοῦ	φανεροῦντι	δι’	ἡμῶν	ἐν	παντὶ
and	the	fragrance	of the	knowledge	of him	making known	through	us	in	every

τόπῳ·
place

CLOSE ENGLISH

But thanks be to God, who always leads us in triumph in Christ and makes known through us in every place the fragrance of the knowledge of him.

FLUENT ENGLISH

Thanks be to God, who always leads us in his triumphal procession in Christ. Through us he spreads everywhere the fragrance of knowing Christ.

KJV / SHORT COMPARISON EXCERPT

which always causeth us to triumph in Christ,

COMPARISON

The adopted English says that God leads us in triumph, with the fluent layer explicitly naming a triumphal procession. KJV says that God causes us to triumph. These expressions give different prominence to the participants’ role in the image. The comparison records that distinction without claiming that the verb alone settles every feature of the implied procession.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%202%3A14&version=KJV

XVI-CMP-0295 / 2 Corinthians 3:6

The letter and the Spirit

Adopted SBLGNT Greek and ordered glosses.

ὃς	καὶ	ἱκάνωσεν	ἡμᾶς	διακόνους	καινῆς	διαθήκης,	οὐ	γράμματος
who	also	made sufficient	us	servants	of a new	covenant	not	of the letter

ἀλλὰ	πνεύματος,	τὸ	γὰρ	γράμμα	ἀποκτέννει,	τὸ	δὲ	πνεῦμα	ζῳοποιεῖ.
but	of the Spirit	the	for	letter	kills	the	but	Spirit	gives life

CLOSE ENGLISH

who also made us sufficient as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

FLUENT ENGLISH

He has equipped us to serve a new covenant, a covenant of the Spirit rather than the written code. The written code brings death, but the Spirit gives life.

KJV / SHORT COMPARISON EXCERPT

the letter killeth, but the spirit giveth life.

COMPARISON

The close English retains letter and Spirit, while the fluent English renders the first as written code. KJV likewise contrasts letter and spirit. The context is service of a new covenant, not a detached claim that written language or careful reading is harmful. Capitalizing Spirit is an English interpretive convention, not an extra Greek word.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%203%3A6&version=KJV

XVI-CMP-0296 / 2 Corinthians 3:18

Beholding as in a mirror

Adopted SBLGNT Greek and ordered glosses.

ἡμεῖς	δὲ	πάντες	ἀνακεκαλυμμένῳ	προσώπῳ	τὴν	δόξαν	κυρίου
we	now	all	unveiled	with face	the	glory	of the Lord

κατοπτριζόμενοι	τὴν	αὐτὴν	εἰκόνα	μεταμορφούμεθα	ἀπὸ	δόξης	εἰς
beholding as in a mirror	the	same	image	are being transformed into	from	glory	to

δόξαν,	καθάπερ	ἀπὸ	κυρίου	πνεύματος.
glory	just as	from	the Lord	the Spirit

CLOSE ENGLISH

Now we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord, the Spirit.

FLUENT ENGLISH

With unveiled faces, we all gaze as in a mirror at the Lord’s glory and are being changed into his likeness, from one degree of glory to another. This comes from the Lord, who is the Spirit.

KJV / SHORT COMPARISON EXCERPT

beholding as in a glass the glory of the Lord,

COMPARISON

Both English layers construe κατοπτριζόμενοι as beholding or gazing as in a mirror, close to KJV’s beholding as in a glass. NET instead chooses reflecting and notes the beholding alternative. These are competing interpretations of the same form. The fluent ending also makes the appositional interpretation the Lord, who is the Spirit explicit.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%203%3A18&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=2%20Corinthians%203%3A18&version=NET

XVI-CMP-0274 / 2 Corinthians 4:6

In the face of Christ

Adopted SBLGNT Greek and ordered glosses.

ὅτι	ὁ	θεὸς	ὁ	εἰπών·	Ἐκ	σκότους	φῶς	λάμψει,	ὃς
because	[article]	God	the one	having said	out of	darkness	light	will shine	who

ἔλαμψεν	ἐν	ταῖς	καρδίαις	ἡμῶν	πρὸς	φωτισμὸν	τῆς	γνώσεως	τῆς
shone	in	the	hearts	of us	for	illumination	of the	knowledge	of the

δόξης	τοῦ	θεοῦ	ἐν	προσώπῳ	Χριστοῦ.
glory	of	God	in	the face	of Christ

CLOSE ENGLISH

For God, who said, ‘Light will shine out of darkness,’ is the one who shone in our hearts for the illumination of the knowledge of the glory of God in the face of Christ.

FLUENT ENGLISH

God said, ‘Light will shine out of darkness.’ He has shone in our hearts, giving us the light of knowing God’s glory in the face of Christ.

KJV / SHORT COMPARISON EXCERPT

in the face of Jesus Christ.

COMPARISON

The adopted Greek ends with the face of Christ, while KJV has Jesus Christ. Both English layers retain Christ alone. The opening words about light are God’s speech within Paul’s argument; they are not presented here as direct words of Jesus and receive no burgundy coloring. The fluent English divides the long sentence without changing its subject.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%204%3A6&version=KJV

XVI-CMP-0297 / 2 Corinthians 4:7

Treasure in clay jars

Adopted SBLGNT Greek and ordered glosses.

Ἔχομεν	δὲ	τὸν	θησαυρὸν	τοῦτον	ἐν	ὀστρακίνοις	σκεύεσιν,	ἵνα	ἡ
we have	now	the	treasure	this	in	earthen	vessels	so that	the

ὑπερβολὴ	τῆς	δυνάμεως	ᾖ	τοῦ	θεοῦ	καὶ	μὴ	ἐξ	ἡμῶν·
surpassing greatness	of the	power	may be	of	God	and	not	from	us

CLOSE ENGLISH

Now we have this treasure in earthen vessels, so that the surpassing greatness of the power may be God’s and not from us.

FLUENT ENGLISH

We carry this treasure in clay jars, so that its extraordinary power is seen to come from God, rather than from us.

KJV / SHORT COMPARISON EXCERPT

this treasure in earthen vessels,

COMPARISON

The close English retains earthen vessels, agreeing with KJV’s wording; the fluent English uses clay jars. The physical image makes the contrast between the container and its treasure visible. Both layers retain the purpose clause identifying the extraordinary power as God’s rather than something originating in us. The everyday jar image does not require a different Greek reading.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%204%3A7&version=KJV

XVI-CMP-0298 / 2 Corinthians 5:7

Walking by faith

Adopted SBLGNT Greek and ordered glosses.

διὰ	πίστεως	γὰρ	περιπατοῦμεν,	οὐ	διὰ	εἴδους—
by	faith	for	we walk	not	by	sight

CLOSE ENGLISH

for we walk by faith, not by sight—

FLUENT ENGLISH

For our life is guided by faith, not by what we see.

KJV / SHORT COMPARISON EXCERPT

For we walk by faith, not by sight:

COMPARISON

The close English follows the familiar walk by faith, not by sight, also used in KJV. The fluent English explains the metaphor as a life guided by faith rather than by what is seen. The close layer keeps a dash, while KJV encloses the sentence in parentheses. These punctuation and phrasing choices present the verse within the continuing argument.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%205%3A7&version=KJV

XVI-CMP-0275 / 2 Corinthians 5:17

A new creation

Adopted SBLGNT Greek and ordered glosses.

ὥστε	εἴ	τις	ἐν	Χριστῷ,	καινὴ	κτίσις·	τὰ	ἀρχαῖα	παρῆλθεν,	ἰδοὺ
so then	if	anyone	in	Christ	new	creation	the	old things	passed away	look

γέγονεν	καινά·
have come to be	new things

CLOSE ENGLISH

So then, if anyone is in Christ, there is a new creation. The old things passed away; look, new things have come to be.

FLUENT ENGLISH

For anyone in Christ, there is a new creation. The old has passed away. Look—the new has come!

KJV / SHORT COMPARISON EXCERPT

behold, all things are become new.

COMPARISON

The adopted Greek ends with new things have come to be, without an explicit all in that final clause. KJV includes all things. Both English layers also use new creation, where KJV has new creature and supplies he is. The compact Greek phrase permits interpretive expansion; the adopted there is wording makes that choice visible without inserting a new Greek subject.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%205%3A17&version=KJV

XVI-CMP-0299 / 2 Corinthians 5:21

Made to be sin

Adopted SBLGNT Greek and ordered glosses.

τὸν	μὴ	γνόντα	ἁμαρτίαν	ὑπὲρ	ἡμῶν	ἁμαρτίαν	ἐποίησεν,	ἵνα
the one	not	having known	sin	for	us	sin	he made	so that

ἡμεῖς	γενώμεθα	δικαιοσύνη	θεοῦ	ἐν	αὐτῷ.
we	might become	righteousness	of God	in	him

CLOSE ENGLISH

He made the one who knew no sin to be sin for us, so that in him we might become the righteousness of God.

FLUENT ENGLISH

For our sake God made Christ, who knew no sin, to be sin, so that in him we might become God’s righteousness.

KJV / SHORT COMPARISON EXCERPT

made him to be sin for us, who knew no sin;

COMPARISON

Both English layers retain made to be sin, agreeing with the forceful expression in KJV. The fluent English identifies God and Christ explicitly where the Greek uses implicit subjects and descriptive wording. Those names clarify the participants in English; they should not be mistaken for extra names printed in this Greek verse. The following purpose clause remains part of the statement.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%205%3A21&version=KJV

XVI-CMP-0300 / 2 Corinthians 10:5

Taking every thought captive

Adopted SBLGNT Greek and ordered glosses.

καὶ	πᾶν	ὕψωμα	ἐπαιρόμενον	κατὰ	τῆς	γνώσεως	τοῦ	θεοῦ,	καὶ
and	every	high thing	being raised	against	the	knowledge	of	God	and

αἰχμαλωτίζοντες	πᾶν	νόημα	εἰς	τὴν	ὑπακοὴν	τοῦ	Χριστοῦ,
taking captive	every	thought	into	the	obedience	of	Christ

CLOSE ENGLISH

and every high thing raised against the knowledge of God, and take every thought captive to the obedience of Christ,

FLUENT ENGLISH

and every lofty claim raised against knowing God. We take every thought prisoner to bring it into obedience to Christ,

KJV / SHORT COMPARISON EXCERPT

bringing into captivity every thought to the obedience of Christ;

COMPARISON

The close English takes every thought captive, while the fluent English uses prisoner. KJV likewise retains the captivity image. The fluent wording to bring it into obedience makes the goal explicit. This is a rendering of the same construction, not a separate Greek action. The verse continues an argument about claims raised against the knowledge of God.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%2010%3A5&version=KJV

XVI-CMP-0276 / 2 Corinthians 11:32

The guarded city and the escape

Adopted SBLGNT Greek and ordered glosses.

ἐν	Δαμασκῷ	ὁ	ἐθνάρχης	Ἀρέτα	τοῦ	βασιλέως	ἐφρούρει	τὴν	πόλιν
in	Damascus	the	ethnarch	of Aretas	the	king	was guarding	the	city

Δαμασκηνῶν	πιάσαι	με,
of Damascenes	to seize	me

CLOSE ENGLISH

In Damascus the ethnarch of King Aretas was guarding the city of the Damascenes to seize me,

FLUENT ENGLISH

In Damascus, the official under King Aretas had the city guarded in order to arrest me.

KJV / SHORT COMPARISON EXCERPT

the governor under Aretas the king

COMPARISON

The adopted numbering and KJV both place the guarding of Damascus in verse 32 and the escape in verse 33. Ethnarch in the close English preserves the Greek title; the fluent English uses official under King Aretas. KJV gives governor. The two consecutive pages retain the narrative sequence without inventing an English verse-numbering disagreement.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%2011%3A32-33&version=KJV

XVI-CMP-0276 / 2 Corinthians 11:33 / continued

The guarded city and the escape

Adopted SBLGNT Greek and ordered glosses.

καὶ	διὰ	θυρίδος	ἐν	σαργάνῃ	ἐχαλάσθην	διὰ	τοῦ	τείχους	καὶ
and	through	a window	in	a basket	I was lowered	through	the	wall	and

ἐξέφυγον	τὰς	χεῖρας	αὐτοῦ.
I escaped	the	hands	of him

CLOSE ENGLISH

and I was lowered in a basket through a window in the wall, and escaped his hands.

FLUENT ENGLISH

But I was lowered in a basket through a window in the city wall and escaped his grasp.

KJV / SHORT COMPARISON EXCERPT

through a window in a basket

COMPARISON

The escape through a window in a basket belongs to verse 33 in both the adopted English numbering and KJV. Both English layers preserve the lowering and escape. This continuation belongs with the preceding guarded-city account, but it remains a distinct verse component within the same comparison passage.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%2011%3A32-33&version=KJV

XVI-CMP-0277 / 2 Corinthians 12:1

The necessity and limits of boasting

Adopted SBLGNT Greek and ordered glosses.

Καυχᾶσθαι	δεῖ·	οὐ	συμφέρον	μέν,	ἐλεύσομαι	δὲ	εἰς	ὀπτασίας
to boast	it is necessary	not	profitable	indeed	I will come	but	to	visions

καὶ	ἀποκαλύψεις	κυρίου.
and	revelations	of the Lord

CLOSE ENGLISH

It is necessary to boast. Though it is not profitable, I will come to visions and revelations of the Lord.

FLUENT ENGLISH

I must go on boasting, though nothing is gained by it. I will turn to visions and revelations from the Lord.

KJV / SHORT COMPARISON EXCERPT

It is not expedient for me doubtless to glory.

COMPARISON

The adopted Greek opens with it is necessary to boast, followed by a qualification that it is not profitable. KJV begins with the lack of expediency and does not express that necessity in the same way. Both English layers retain the two-part movement before Paul turns to visions and revelations of the Lord. Boast and glory are English alternatives here.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%2012%3A1&version=KJV

XVI-CMP-0301 / 2 Corinthians 12:7

A thorn in the flesh

Adopted SBLGNT Greek and ordered glosses.

καὶ	τῇ	ὑπερβολῇ	τῶν	ἀποκαλύψεων.	διὸ	ἵνα	μὴ
and	by the	extraordinary greatness	of the	revelations	therefore	so that	not

ὑπεραίρωμαι,	ἐδόθη	μοι	σκόλοψ	τῇ	σαρκί,	ἄγγελος	Σατανᾶ,	ἵνα
I may be exalted	was given	to me	a thorn	in the	flesh	a messenger	of Satan	so that

με	κολαφίζῃ,	ἵνα	μὴ	ὑπεραίρωμαι.
me	he may buffet	so that	not	I may be exalted

CLOSE ENGLISH

and because of the extraordinary greatness of the revelations. Therefore, so that I might not be exalted, a thorn in the flesh was given to me, a messenger of Satan to buffet me, so that I might not be exalted.

FLUENT ENGLISH

or because of these extraordinary revelations. So, to keep me from becoming conceited, I was given a thorn in the flesh, a messenger of Satan to keep tormenting me and prevent me from becoming conceited.

KJV / SHORT COMPARISON EXCERPT

a thorn in the flesh, the messenger of Satan

COMPARISON

Both English layers and KJV retain a thorn in the flesh and identify it with a messenger of Satan. The fluent English expresses the repeated purpose as preventing conceit, where the close English retains being exalted. The verse does not name a specific disease. Its opening also continues the preceding discussion of extraordinary revelations rather than beginning an unrelated episode.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%2012%3A7&version=KJV

XVI-CMP-0302 / 2 Corinthians 12:9

Power reaches its fullness

Adopted SBLGNT Greek and ordered glosses.

καὶ	εἴρηκέν	μοι·	Ἀρκεῖ	σοι	ἡ	χάρις	μου·	ἡ	γὰρ	δύναμις	ἐν
and	he has said	to me	is sufficient	for you	the	grace	of me	the	for	power	in
ἀσθενείᾳ	τελεῖται.		ἥδιστα	οὖν	μᾶλλον	καυχήσομαι	ἐν	ταῖς			
weakness	is brought to completion		most gladly	therefore	rather	I will boast	in	the			
ἀσθενείαις	μου,	ἵνα	ἐπισκηνώσῃ	ἐπ’	ἐμὲ	ἡ	δύναμις	τοῦ	Χριστοῦ.		
weaknesses	of me	so that	may dwell	upon	me	the	power	of	Christ		

CLOSE ENGLISH

And he has said to me, ‘My grace is sufficient for you, for power is brought to completion in weakness.’ Therefore I will most gladly boast rather in my weaknesses, so that the power of Christ may dwell upon me.

FLUENT ENGLISH

But he answered me, ‘My grace is enough for you, because power reaches its fullness in weakness.’ So I will all the more gladly boast of my weaknesses, so that Christ’s power may rest on me.

KJV / SHORT COMPARISON EXCERPT

for my strength is made perfect in weakness.

COMPARISON

The close English renders τελεῖται as is brought to completion, and the fluent layer as reaches its fullness. KJV uses is made perfect and adds my before strength; the adopted Greek has no possessive there. Only the answer about grace and power is colored as Christ’s speech. Paul’s subsequent decision to boast in weakness remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=2%20Corinthians%2012%3A9&version=KJV

XVI-CMP-0334 / Galatians 2:16

Faith of Christ and faith in Christ

Adopted SBLGNT Greek and ordered glosses.

εἰδότες	δὲ	ὅτι	οὐ	δικαιοῦται	ἄνθρωπος	ἐξ	ἔργων	νόμου	ἐὰν	μὴ
knowing	but	that	not	is justified	a person	by	works	of law	if	not

διὰ	πίστεως	Ἰησοῦ	Χριστοῦ,	καὶ	ἡμεῖς	εἰς	Χριστὸν	Ἰησοῦν	
through	faith	of Jesus	Christ	even	we	in	Christ	Jesus	

ἐπιστεύσαμεν,	ἵνα	δικαιωθῶμεν	ἐκ	πίστεως	Χριστοῦ	καὶ	οὐκ	ἐξ	
believed	so that	we might be justified	by	faith	of Christ	and	not	by	

ἔργων	νόμου,	ὅτι	ἐξ	ἔργων	νόμου	οὐ	δικαιωθήσεται	πᾶσα	σάρξ.
works	of law	because	by	works	of law	not	will be justified	all	flesh

CLOSE ENGLISH

yet knowing that a person is not justified by works of law but through faith of Jesus Christ, even we believed in Christ Jesus, so that we might be justified by faith of Christ and not by works of law, because by works of law no flesh will be justified.

FLUENT ENGLISH

Yet we know that a person is declared righteous through faith in Jesus Christ, not by doing what the law requires. Even we have put our faith in Christ Jesus, to be declared righteous by faith in Christ and not by works of the law. No human being will be declared righteous by such works.

KJV / SHORT COMPARISON EXCERPT

by the faith of Jesus Christ,

COMPARISON

The close English retains faith of Jesus Christ, as KJV does, while the fluent layer chooses faith in Jesus Christ. NET instead renders the genitive as Christ’s faithfulness and discusses the alternative. The verse also explicitly says that we believed in Christ. The comparison distinguishes that direct statement from the debated genitive construction without treating the two as different Greek texts.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%202%3A16&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Galatians%202%3A16&version=NET

XVI-CMP-0335 / Galatians 2:20

Life by faith in the Son

Adopted SBLGNT Greek and ordered glosses.

ζῶ	δὲ	οὐκέτι	ἐγώ,	ζῇ	δὲ	ἐν	ἐμοὶ	Χριστός·	ὃ	δὲ	νῦν	ζῶ	ἐν
I live	but	no longer	I	lives	but	in	me	Christ	what	and	now	I live	in

σαρκί,	ἐν	πίστει	ζῶ	τῇ	τοῦ	υἱοῦ	τοῦ	θεοῦ	τοῦ	ἀγαπήσαντός	με
flesh	in	faith	I live	that	of the	Son	of	God	the one	having loved	me

καὶ	παραδόντος	ἑαυτὸν	ὑπὲρ	ἐμοῦ.
and	having handed over	himself	for	me

CLOSE ENGLISH

And it is no longer I who live, but Christ lives in me. The life I now live in flesh I live in faith of the Son of God, who loved me and gave himself up for me.

FLUENT ENGLISH

I no longer live as the one I was; Christ lives in me. My present bodily life is lived by faith in the Son of God, who loved me and gave himself for me.

KJV / SHORT COMPARISON EXCERPT

I live by the faith of the Son of God,

COMPARISON

The close English has faith of the Son of God, agreeing with KJV’s of wording; the fluent layer chooses faith in the Son of God. This reflects the same interpretive question found at 2:16. The fluent opening as the one I was explains Paul’s contrast between his former self and Christ living in him; it does not represent an additional Greek clause.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%202%3A20&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Galatians%202%3A16&version=NET

XVI-CMP-0303 / Galatians 3:1

Christ publicly portrayed as crucified

Adopted SBLGNT Greek and ordered glosses.

Ὦ	ἀνόητοι	Γαλάται,	τίς	ὑμᾶς	ἐβάσκανεν,	οἷς	κατ’	ὀφθαλμοὺς
O	foolish	Galatians	who	you	bewitched	to whom	before	eyes

Ἰησοῦς	Χριστὸς	προεγράφη	ἐσταυρωμένος;
Jesus	Christ	was publicly portrayed	crucified

CLOSE ENGLISH

O foolish Galatians, who bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?

FLUENT ENGLISH

Foolish Galatians! Who has cast a spell over you? Jesus Christ was vividly set before your eyes as crucified.

KJV / SHORT COMPARISON EXCERPT

that ye should not obey the truth,

COMPARISON

The adopted Greek lacks KJV’s clause about not obeying the truth and ends with Christ portrayed as crucified, without KJV’s final among you. Both English layers retain the shorter wording. The fluent cast a spell and vividly set before your eyes explain the imagery of bewitched and publicly portrayed; they do not add a second historical crucifixion scene.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%203%3A1&version=KJV

XVI-CMP-0304 / Galatians 3:17

A covenant previously ratified by God

Adopted SBLGNT Greek and ordered glosses.

τοῦτο	δὲ	λέγω·	διαθήκην	προκεκυρωμένην	ὑπὸ	τοῦ	θεοῦ	ὁ	μετὰ
this	and	I say	a covenant	previously ratified	by	[article]	God	the	after

τετρακόσια	καὶ	τριάκοντα	ἔτη	γεγονὼς	νόμος	οὐκ	ἀκυροῖ,	εἰς	τὸ
four hundred	and	thirty	years	having come	law	not	invalidates	so as	[article]

καταργῆσαι	τὴν	ἐπαγγελίαν.
to nullify	the	promise

CLOSE ENGLISH

And I say this: the law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

FLUENT ENGLISH

My point is this: the law came four hundred and thirty years later. It cannot cancel a covenant already confirmed by God and so make the promise ineffective.

KJV / SHORT COMPARISON EXCERPT

confirmed before of God in Christ,

COMPARISON

The adopted wording identifies God as the one who previously ratified the covenant, without the further in Christ found in KJV. Both English layers preserve this shorter clause. The four hundred and thirty years and the contrast between law and promise remain intact. The fluent English divides the long construction into sentences while keeping the same argument.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%203%3A17&version=KJV

XVI-CMP-0336 / Galatians 3:24

The law as custodian

Adopted SBLGNT Greek and ordered glosses.

ὥστε	ὁ	νόμος	παιδαγωγὸς	ἡμῶν	γέγονεν	εἰς	Χριστόν,	ἵνα	ἐκ
so that	the	law	a custodian	of us	has become	until	Christ	so that	by

πίστεως	δικαιωθῶμεν·
faith	we might be justified

CLOSE ENGLISH

So the law became our custodian until Christ, so that we might be justified by faith.

FLUENT ENGLISH

The law therefore served as our guardian until Christ came, so that we could be declared righteous by faith.

KJV / SHORT COMPARISON EXCERPT

our schoolmaster to bring us unto Christ,

COMPARISON

The close English uses custodian and the fluent layer guardian for παιδαγωγός; KJV uses schoolmaster. The NET note explains the historical supervisory role rather than identifying a classroom teacher. Both adopted layers understand the relation to Christ temporally, until Christ, while KJV expresses movement toward Christ. The different wording reflects interpretation of the same compact construction.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%203%3A24&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Galatians%203%3A24&version=NET

XVI-CMP-0337 / Galatians 3:28

Male and female

Adopted SBLGNT Greek and ordered glosses.

οὐκ	ἔνι	Ἰουδαῖος	οὐδὲ	Ἕλλην,	οὐκ	ἔνι	δοῦλος	οὐδὲ	ἐλεύθερος,
not	there is	a Jew	nor	a Greek	not	there is	a slave	nor	a free person
οὐκ	ἔνι	ἄρσεν	καὶ	θῆλυ·	πάντες	γὰρ	ὑμεῖς	εἷς	ἐστε	ἐν	Χριστῷ
not	there is	male	and	female	all	for	you	one	are	in	Christ
Ἰησοῦ.											
Jesus											

CLOSE ENGLISH

There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

FLUENT ENGLISH

Jew or Greek, slave or free, male and female: these distinctions do not divide you, for all of you are one in Christ Jesus.

KJV / SHORT COMPARISON EXCERPT

there is neither male nor female:

COMPARISON

The first two Greek pairs use neither/nor wording, but the third has male and female. The close English retains that change; KJV smooths it into a third neither/nor pair. The fluent layer expresses the unity of the groups with these distinctions do not divide you. That explanation develops the final all one statement rather than adding a new Greek verb.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%203%3A28&version=KJV

XVI-CMP-0338 / Galatians 4:6

Abba, Father

Adopted SBLGNT Greek and ordered glosses.

ὅτι	δέ	ἐστε	υἱοί,	ἐξαπέστειλεν	ὁ	θεὸς	τὸ	πνεῦμα	τοῦ	υἱοῦ
because	and	you are	sons	sent out	[article]	God	the	Spirit	of the	Son

αὐτοῦ	εἰς	τὰς	καρδίας	ἡμῶν,	κρᾶζον·	Αββα	ὁ	πατήρ.
of him	into	the	hearts	of us	crying	Abba	[article]	Father

CLOSE ENGLISH

And because you are sons, God sent out the Spirit of his Son into our hearts, crying, “Abba, Father.”

FLUENT ENGLISH

Because you are his children, God has sent the Spirit of his Son into our hearts, crying out, “Abba, Father!”

KJV / SHORT COMPARISON EXCERPT

into your hearts, crying, Abba, Father.

COMPARISON

Both English layers and KJV retain Abba, Father. The adopted Greek has our hearts, whereas KJV says your hearts. The fluent children renders the inclusive family relationship expressed by sons in the close layer. The crying is attributed here to the Spirit of the Son, not introduced as a direct historical saying of Jesus; it remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%204%3A6&version=KJV

XVI-CMP-0305 / Galatians 4:7

An heir through God

Adopted SBLGNT Greek and ordered glosses.

ὥστε	οὐκέτι	εἶ	δοῦλος	ἀλλὰ	υἱός·	εἰ	δὲ	υἱός,	καὶ	κληρονόμος
so that	no longer	you are	a slave	but	a son	if	and	a son	also	an heir

διὰ	θεοῦ.
through	God

CLOSE ENGLISH

So you are no longer a slave but a son, and if a son, also an heir through God.

FLUENT ENGLISH

You are therefore no longer a slave, but a child; and as a child, you are also an heir through God.

KJV / SHORT COMPARISON EXCERPT

an heir of God through Christ.

COMPARISON

The adopted Greek says heir through God. KJV gives heir of God through Christ. Both English layers retain the adopted agent without adding Christ to this clause. Slave in the close layer contrasts with KJV’s servant, while the fluent child expresses the family relationship in contemporary inclusive language. These English choices are separate from the textual difference at the ending.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%204%3A7&version=KJV

XVI-CMP-0306 / Galatians 5:19

The opening of the list

Adopted SBLGNT Greek and ordered glosses.

φανερὰ	δέ	ἐστιν	τὰ	ἔργα	τῆς	σαρκός,	ἅτινά	ἐστιν	πορνεία,
evident	now	are	the	works	of the	flesh	which	are	sexual immorality

ἀκαθαρσία,	ἀσέλγεια,
impurity	debauchery

CLOSE ENGLISH

Now the works of the flesh are evident: sexual immorality, impurity, debauchery,

FLUENT ENGLISH

The deeds of the flesh are plain to see: sexual immorality, impurity, shameless excess,

KJV / SHORT COMPARISON EXCERPT

Adultery, fornication, uncleanness, lasciviousness,

COMPARISON

The adopted Greek begins the list with πορνεία and has no separate preceding adultery entry. KJV includes adultery before fornication. Both English layers preserve the shorter list, using sexual immorality, impurity, and either debauchery or shameless excess. The comma at the end reflects a list that continues in the next verse.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%205%3A19&version=KJV

XVI-CMP-0339 / Galatians 5:22

The fruit of the Spirit

Adopted SBLGNT Greek and ordered glosses.

Ὁ	δὲ	καρπὸς	τοῦ	πνεύματός	ἐστιν	ἀγάπη,	χαρά,	εἰρήνη,	μακροθυμία,
the	but	fruit	of the	Spirit	is	love	joy	peace	patience

χρηστότης,	ἀγαθωσύνη,	πίστις,
kindness	goodness	faithfulness

CLOSE ENGLISH

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

FLUENT ENGLISH

The Spirit’s fruit, however, is love, joy, peace, patience, kindness, goodness, faithfulness,

KJV / SHORT COMPARISON EXCERPT

the fruit of the Spirit is love,

COMPARISON

Both English layers and KJV retain the singular fruit, followed by a list of qualities. The adopted layers use patience and kindness where KJV has longsuffering and gentleness. They also interpret πίστις here as faithfulness, while KJV uses faith. These lexical choices should not be confused with a different number of Greek fruits or with the completion of the list in this verse alone.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%205%3A22&version=KJV

XVI-CMP-0307 / Galatians 6:15

What counts is a new creation

Adopted SBLGNT Greek and ordered glosses.

οὔτε	γὰρ	περιτομή	τί	ἐστιν	οὔτε	ἀκροβυστία,	ἀλλὰ	καινὴ	κτίσις.
neither	for	circumcision	anything	is	nor	uncircumcision	but	new	creation

CLOSE ENGLISH

For neither circumcision nor uncircumcision is anything, but a new creation.

FLUENT ENGLISH

Neither circumcision nor uncircumcision counts for anything; what matters is a new creation.

KJV / SHORT COMPARISON EXCERPT

For in Christ Jesus neither circumcision availeth any thing,

COMPARISON

The adopted Greek begins its contrast without KJV's in Christ Jesus. Both English layers retain the shorter wording and translate καινὴ κτίσις as new creation, where KJV uses new creature. The fluent what matters makes the contrast explicit in natural English. It is an explanatory way of presenting the final noun phrase, not an added Greek verb.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%206%3A15&version=KJV

XVI-CMP-0308 / Galatians 6:17

The marks of Jesus

Adopted SBLGNT Greek and ordered glosses.

Τοῦ	λοιποῦ	κόπους	μοι	μηδεὶς	παρεχέτω,	ἐγὼ	γὰρ	τὰ	στίγματα	τοῦ
from	now on	troubles	to me	no one	let cause	I	for	the	marks	of

Ἰησοῦ	ἐν	τῷ	σώματί	μου	βαστάζω.
Jesus	in	the	body	of me	bear

CLOSE ENGLISH

From now on let no one cause me trouble, for I bear the marks of Jesus in my body.

FLUENT ENGLISH

Let no one trouble me further: my body bears the marks of Jesus.

KJV / SHORT COMPARISON EXCERPT

the marks of the Lord Jesus.

COMPARISON

The adopted Greek has the marks of Jesus, while KJV includes Lord Jesus. Both English layers retain Jesus alone. This comparison concerns the wording of the title; the next passage considers the bodily image itself.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%206%3A17&version=KJV

XVI-CMP-0340 / Galatians 6:17

Marks borne in the body

Adopted SBLGNT Greek and ordered glosses.

Τοῦ	λοιποῦ	κόπους	μοι	μηδεὶς	παρεχέτω,	ἐγὼ	γὰρ	τὰ	στίγματα	τοῦ
from	now on	troubles	to me	no one	let cause	I	for	the	marks	of

Ἰησοῦ	ἐν	τῷ	σώματί	μου	βαστάζω.
Jesus	in	the	body	of me	bear

CLOSE ENGLISH

From now on let no one cause me trouble, for I bear the marks of Jesus in my body.

FLUENT ENGLISH

Let no one trouble me further: my body bears the marks of Jesus.

KJV / SHORT COMPARISON EXCERPT

I bear in my body the marks

COMPARISON

The close English retains I bear the marks in my body, and the fluent layer makes my body the grammatical subject. KJV also uses marks and body. The rendering preserves the bodily image without turning it into a generic description of inward devotion. The verse itself does not supply a detailed catalogue of the particular marks being described.

KJV source: https://www.biblegateway.com/passage/?search=Galatians%206%3A17&version=KJV

XVI-CMP-0309 / Ephesians 1:1

The bracketed location

Adopted SBLGNT Greek and ordered glosses.

Παῦλος	ἀπόστολος	Χριστοῦ	Ἰησοῦ	διὰ	θελήματος	θεοῦ	τοῖς	ἁγίοις
Paul	an apostle	of Christ	Jesus	through	the will	of God	to the	holy ones

τοῖς	οὖσιν	[ἐν	Ἐφέσῳ]	καὶ	πιστοῖς	ἐν	Χριστῷ	Ἰησοῦ·
the ones	being	[in	Ephesus]	and	faithful	in	Christ	Jesus

CLOSE ENGLISH

Paul, an apostle of Christ Jesus through the will of God, to the holy ones who are [in Ephesus] and faithful in Christ Jesus:

FLUENT ENGLISH

From Paul, an apostle of Christ Jesus by God’s will, to God’s holy people [in Ephesus], who are faithful in Christ Jesus.

KJV / SHORT COMPARISON EXCERPT

to the saints which are at Ephesus,

COMPARISON

The adopted Greek places single square brackets around in Ephesus, and both English layers preserve that scope. KJV includes the location without this qualification. The brackets record the adopted edition’s textual status; they are not quotation marks or a claim that the entire greeting is doubtful. The remaining references to holy people and faithfulness stand outside the brackets.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%201%3A1&version=KJV

XVI-CMP-0341 / Ephesians 1:10

All things brought together in Christ

Adopted SBLGNT Greek and ordered glosses.

εἰς	οἰκονομίαν	τοῦ	πληρώματος	τῶν	καιρῶν,	ἀνακεφαλαιώσασθαι	τὰ	πάντα	ἐν	τῷ	Χριστῷ,	τὰ
for	an administration	of the	fullness	of the	times	to sum up	the	all things	in	the	Christ	the things

ἐπὶ	τοῖς	οὐρανοῖς	καὶ	τὰ	ἐπὶ	τῆς	γῆς·	ἐν	αὐτῷ,			
in	the	heavens	and	the things	on	the	earth	in	him			

CLOSE ENGLISH

for an administration of the fullness of the times: to sum up all things in Christ, the things in the heavens and the things on the earth—in him,

FLUENT ENGLISH

His purpose is to bring all things together in Christ when the times reach their fullness: everything in heaven and on earth, in him.

KJV / SHORT COMPARISON EXCERPT

gather together in one all things in Christ,

COMPARISON

The close English renders the central verb as sum up, while the fluent layer says bring all things together. KJV uses gather together in one. All three keep Christ central to the action and retain heaven and earth. The fluent his purpose explains the function of the opening administration phrase within a sentence that extends beyond this selected verse.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%201%3A10&version=KJV

XVI-CMP-0342 / Ephesians 2:8

This is God’s gift

Adopted SBLGNT Greek and ordered glosses.

τῇ	γὰρ	χάριτί	ἐστε	σεσῳσμένοι	διὰ	πίστεως·	καὶ	τοῦτο	οὐκ
by the	for	grace	you are	having been saved	through	faith	and	this	not

ἐξ	ὑμῶν,	θεοῦ	τὸ	δῶρον·
from	you	of God	the	gift

CLOSE ENGLISH

For by grace you have been saved through faith; and this is not from you, it is the gift of God,

FLUENT ENGLISH

For you have been saved by grace, through faith. This does not originate with you; it is God’s gift.

KJV / SHORT COMPARISON EXCERPT

and that not of yourselves: it is the gift of God:

COMPARISON

Both English layers retain this for τοῦτο, while KJV has that. The demonstrative points back into the preceding statement about salvation by grace through faith; the verse does not add a noun such as faith alone after it. The comparison leaves that reference visible and avoids presenting a theological interpretation as though it were an extra Greek word.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%202%3A8&version=KJV

XVI-CMP-0343 / Ephesians 2:14

The dividing barrier

Adopted SBLGNT Greek and ordered glosses.

αὐτὸς	γάρ	ἐστιν	ἡ	εἰρήνη	ἡμῶν,	ὁ	ποιήσας	τὰ	ἀμφότερα	ἓν
he	for	is	the	peace	of us	the one	having made	the	both	one

καὶ	τὸ	μεσότοιχον	τοῦ	φραγμοῦ	λύσας,	τὴν	ἔχθραν	ἐν	τῇ
and	the	dividing wall	of the	barrier	having broken down	the	hostility	in	the

σαρκὶ	αὐτοῦ,
flesh	of him

CLOSE ENGLISH

For he himself is our peace, who made both one and broke down the dividing wall of the barrier, the hostility, in his flesh,

FLUENT ENGLISH

Christ himself is our peace. He made the two groups one and, in his own flesh, tore down the barrier between them: their hostility.

KJV / SHORT COMPARISON EXCERPT

the middle wall of partition between us;

COMPARISON

The close English preserves the dividing wall of the barrier and then the hostility. The fluent layer connects the image with hostility between the two groups. KJV uses middle wall of partition. The fluent name Christ clarifies the referent of he himself, and two groups explains both. These clarifications are interpretive English expressions rather than additional nouns in the opening Greek clause.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%202%3A14&version=KJV

XVI-CMP-0310 / Ephesians 3:9

The administration of the mystery

Adopted SBLGNT Greek and ordered glosses.

καὶ	φωτίσαι	πάντας	τίς	ἡ	οἰκονομία	τοῦ	μυστηρίου	τοῦ	
and	to illuminate	all	what	the	administration	of the	mystery	the	
ἀποκεκρυμμένου	ἀπὸ	τῶν	αἰώνων	ἐν	τῷ	θεῷ	τῷ	τὰ	πάντα
having been hidden	from	the	ages	in	the	God	the one	the	all things
κτίσαντι,									
having created									

CLOSE ENGLISH

and to illuminate for all what is the administration of the mystery hidden for ages in God, who created all things,

FLUENT ENGLISH

and to make clear to everyone how God’s mystery is being carried out. It was hidden through the ages in God, the creator of everything.

KJV / SHORT COMPARISON EXCERPT

the fellowship of the mystery,

COMPARISON

The adopted Greek does include πάντας, all, which both English layers express; KJV also addresses all. It reads οἰκονομία, administration, where KJV has fellowship. At the end KJV adds by Jesus Christ after the creation of all things, absent from the adopted clause. These are separate observations: the presence of all must not be incorrectly listed as an omission.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%203%3A9&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/ephesians/3

XVI-CMP-0311 / Ephesians 3:14

Before the Father

Adopted SBLGNT Greek and ordered glosses.

Τούτου	χάριν	κάμπτω	τὰ	γόνατά	μου	πρὸς	τὸν	πατέρα,
of this	for the sake	I bend	the	knees	of me	before	the	Father

CLOSE ENGLISH

For this reason I bend my knees before the Father,

FLUENT ENGLISH

For this reason I kneel before the Father,

KJV / SHORT COMPARISON EXCERPT

the Father of our Lord Jesus Christ,

COMPARISON

The adopted Greek ends this verse with the Father, without KJV's of our Lord Jesus Christ. Both English layers preserve the shorter expression. The close bend my knees and fluent kneel describe the same action. The comma marks the prayer's continuation; the shorter selected verse should not be mistaken for the end of the whole prayer.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%203%3A14&version=KJV

XVI-CMP-0344 / Ephesians 4:11

Shepherds and teachers

Adopted SBLGNT Greek and ordered glosses.

καὶ	αὐτὸς	ἔδωκεν	τοὺς	μὲν	ἀποστόλους,	τοὺς	δὲ	προφήτας,
and	he himself	gave	the ones	on the one hand	apostles	the ones	and	prophets

τοὺς	δὲ	εὐαγγελιστάς,	τοὺς	δὲ	ποιμένας	καὶ	διδασκάλους,
the ones	and	evangelists	the ones	and	shepherds	and	teachers

CLOSE ENGLISH

And he himself gave some as apostles, some as prophets, some as evangelists, and some as shepherds and teachers,

FLUENT ENGLISH

He gave people to serve as apostles, prophets, announcers of the good news, and shepherds and teachers,

KJV / SHORT COMPARISON EXCERPT

and some, pastors and teachers;

COMPARISON

Both English layers retain shepherds and teachers together at the end of the list, where KJV has pastors and teachers. The Greek joins these terms after one article; the English keeps that connection visible without settling every question about church offices. Announcers of the good news in the fluent layer explains evangelists rather than naming an additional category.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%204%3A11&version=KJV

XVI-CMP-0345 / Ephesians 4:13

A mature humanity

Adopted SBLGNT Greek and ordered glosses.

μέχρι	καταντήσωμεν	οἱ	πάντες	εἰς	τὴν	ἑνότητα	τῆς	πίστεως	καὶ
until	we arrive	the	all	at	the	unity	of the	faith	and

τῆς	ἐπιγνώσεως	τοῦ	υἱοῦ	τοῦ	θεοῦ,	εἰς	ἄνδρα	τέλειον,	εἰς	μέτρον
of the	knowledge	of the	Son	of	God	at	a man	mature	at	a measure

ἡλικίας	τοῦ	πληρώματος	τοῦ	Χριστοῦ,
of stature	of the	fullness	of	Christ

CLOSE ENGLISH

until we all reach the unity of the faith and of the knowledge of the Son of God, a mature man, the measure of the stature of Christ’s fullness,

FLUENT ENGLISH

This continues until we all reach unity in faith and in knowing the Son of God, becoming a mature humanity that measures up to the fullness of Christ.

KJV / SHORT COMPARISON EXCERPT

unto a perfect man,

COMPARISON

The close English has a mature man for ἄνδρα τέλειον, while KJV uses a perfect man. The fluent English interprets the image collectively as a mature humanity, in keeping with the opening we all. That rendering emphasizes shared maturity; it is not a replacement of the Greek singular by a newly printed plural noun.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%204%3A13&version=KJV

XVI-CMP-0312 / Ephesians 5:9

The fruit of the light

Adopted SBLGNT Greek and ordered glosses.

ὁ	γὰρ	καρπὸς	τοῦ	φωτὸς	ἐν	πάσῃ	ἀγαθωσύνῃ	καὶ	δικαιοσύνῃ	καὶ
the	for	fruit	of the	light	in	all	goodness	and	righteousness	and

ἀληθείᾳ,
truth

CLOSE ENGLISH

for the fruit of the light is in all goodness and righteousness and truth,

FLUENT ENGLISH

for light bears fruit in every kind of goodness, righteousness, and truth.

KJV / SHORT COMPARISON EXCERPT

the fruit of the Spirit

COMPARISON

The adopted Greek reads light, whereas KJV has Spirit. Both English layers preserve light. The fluent light bears fruit turns the Greek noun phrase into a natural English clause while retaining goodness, righteousness, and truth. This change of expression is separate from the textual difference between the two nouns.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%205%3A9&version=KJV

XVI-CMP-0346 / Ephesians 5:21

Submitting to one another

Adopted SBLGNT Greek and ordered glosses.

ὑποτασσόμενοι	ἀλλήλοις	ἐν	φόβῳ	Χριστοῦ.
submitting	to one another	in	fear	of Christ

CLOSE ENGLISH

submitting to one another in reverence for Christ.

FLUENT ENGLISH

Submit to one another out of reverence for Christ.

KJV / SHORT COMPARISON EXCERPT

in the fear of God.

COMPARISON

The adopted Greek has Christ where KJV says God. The close English preserves the participial submitting, and the fluent layer expresses it as an instruction. Both use reverence for the noun KJV renders fear. This participle also supplies the action understood in the following verse; its relation to that verse matters when reading the next comparison.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%205%3A21&version=KJV

XVI-CMP-0313 / Ephesians 5:22

A clause without its own verb

Adopted SBLGNT Greek and ordered glosses.

Αἱ	γυναῖκες	τοῖς	ἰδίοις	ἀνδράσιν	ὡς	τῷ	κυρίῳ,
the	wives	to the	own	husbands	as	to the	Lord

CLOSE ENGLISH

Wives, to your own husbands as to the Lord,

FLUENT ENGLISH

Wives, submit to your own husbands as to the Lord.

KJV / SHORT COMPARISON EXCERPT

Wives, submit yourselves unto your own husbands,

COMPARISON

The adopted Greek has no separate verb in this verse. The close English preserves its elliptical wording, while the fluent layer supplies submit from the preceding participle. KJV states submit yourselves explicitly. The fluent wording is therefore contextual completion in English, not evidence that the adopted Greek here contains a second imperative.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%205%3A22&version=KJV

XVI-CMP-0347 / Ephesians 5:22

Your own husbands

Adopted SBLGNT Greek and ordered glosses.

Αἱ	γυναῖκες	τοῖς	ἰδίοις	ἀνδράσιν	ὡς	τῷ	κυρίῳ,
the	wives	to the	own	husbands	as	to the	Lord

CLOSE ENGLISH

Wives, to your own husbands as to the Lord,

FLUENT ENGLISH

Wives, submit to your own husbands as to the Lord.

KJV / SHORT COMPARISON EXCERPT

as unto the Lord.

COMPARISON

Both English layers and KJV retain own husbands and the comparison with the Lord. The possessive makes the marital relationship explicit; the wording does not address women in relation to every man. This passage examines that scope, while the preceding passage addresses the missing verb. Both readings depend on the connected context rather than an isolated slogan.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%205%3A22&version=KJV

XVI-CMP-0314 / Ephesians 5:30

Members of his body

Adopted SBLGNT Greek and ordered glosses.

ὅτι	μέλη	ἐσμὲν	τοῦ	σώματος	αὐτοῦ.
because	members	we are	of the	body	of him

CLOSE ENGLISH

because we are members of his body.

FLUENT ENGLISH

because we are members of his body.

KJV / SHORT COMPARISON EXCERPT

of his flesh, and of his bones.

COMPARISON

The adopted Greek ends with members of his body. KJV continues with of his flesh and of his bones. Both English layers preserve the shorter ending and use the same continuous wording as each other. The body image remains present; the textual difference concerns its additional elaboration in KJV.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%205%3A30&version=KJV

XVI-CMP-0348 / Ephesians 6:12

Spiritual forces of evil

Adopted SBLGNT Greek and ordered glosses.

ὅτι	οὐκ	ἔστιν	ἡμῖν	ἡ	πάλη	πρὸς	αἷμα	καὶ	σάρκα,	ἀλλὰ	πρὸς
because	not	is	for us	the	struggle	against	blood	and	flesh	but	against

τὰς	ἀρχάς,	πρὸς	τὰς	ἐξουσίας,	πρὸς	τοὺς	κοσμοκράτορας	τοῦ
the	rulers	against	the	authorities	against	the	world-rulers	of the

σκότους	τούτου,	πρὸς	τὰ	πνευματικὰ	τῆς	πονηρίας	ἐν	τοῖς
darkness	this	against	the	spiritual forces	of	evil	in	the

ἐπουρανίοις.
heavenly realms

CLOSE ENGLISH

because our struggle is not against blood and flesh, but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenly realms.

FLUENT ENGLISH

Our struggle is not against human beings. It is against rulers and authorities, against the powers that govern this darkness, against spiritual forces of evil in the heavenly realms.

KJV / SHORT COMPARISON EXCERPT

against spiritual wickedness in high places.

COMPARISON

The close English retains blood and flesh, while the fluent layer explains this as human beings. Both render the final expression as spiritual forces of evil in the heavenly realms, where KJV has spiritual wickedness in high places. The adopted phrase this darkness also lacks an added of this world. These observations distinguish vocabulary, interpretation, and the wording of the Greek clause.

KJV source: https://www.biblegateway.com/passage/?search=Ephesians%206%3A12&version=KJV

XVI-CMP-0315 / Philippians 1:14

Speaking the word

Adopted SBLGNT Greek and ordered glosses.

καὶ	τοὺς	πλείονας	τῶν	ἀδελφῶν	ἐν	κυρίῳ	πεποιθότας	τοῖς
and	the	greater number	of the	brothers	in	the Lord	having become confident	by the

δεσμοῖς	μου	περισσοτέρως	τολμᾶν	ἀφόβως	τὸν	λόγον	λαλεῖν.
bonds	of me	more abundantly	to dare	fearlessly	the	word	to speak

CLOSE ENGLISH

and most of the brothers and sisters, becoming confident in the Lord through my bonds, dare more abundantly to speak the word without fear.

FLUENT ENGLISH

My imprisonment has given most of the brothers and sisters greater confidence in the Lord, and they are much bolder in speaking the message without fear.

KJV / SHORT COMPARISON EXCERPT

to speak the word without fear.

COMPARISON

The adopted Greek has the word, without an added of God, and KJV agrees with that shorter wording. The close English preserves word; the fluent layer uses message. The comparison therefore records agreement in the selected English witness rather than assuming a disagreement from another translation tradition. Both layers retain the connection between Paul’s imprisonment and the others’ increased confidence.

KJV source: https://www.biblegateway.com/passage/?search=Philippians%201%3A14&version=KJV

XVI-CMP-0349 / Philippians 1:21

Living means Christ

Adopted SBLGNT Greek and ordered glosses.

ἐμοὶ	γὰρ	τὸ	ζῆν	Χριστὸς	καὶ	τὸ	ἀποθανεῖν	κέρδος.
for me	for	the	to live	Christ	and	the	to die	gain

CLOSE ENGLISH

For to me, to live is Christ and to die is gain.

FLUENT ENGLISH

For me, living means Christ, and dying means gain.

KJV / SHORT COMPARISON EXCERPT

to live is Christ, and to die is gain.

COMPARISON

The close English and KJV retain the compact to live is Christ and to die is gain. The fluent layer expresses the two infinitives as living and dying and uses means to make the relation natural in English. The parallel remains balanced. No extra purpose clause or account of the circumstances of death is added to the Greek statement.

KJV source: https://www.biblegateway.com/passage/?search=Philippians%201%3A21&version=KJV

XVI-CMP-0350 / Philippians 2:6

Equality with God and advantage

Adopted SBLGNT Greek and ordered glosses.

ὃς	ἐν	μορφῇ	θεοῦ	ὑπάρχων	οὐχ	ἁρπαγμὸν	ἡγήσατο	τὸ	εἶναι	ἴσα
who	in	the form	of God	existing	not	something to exploit	considered	the	to be	equal

θεῷ,
to God

CLOSE ENGLISH

who, existing in the form of God, did not consider being equal with God something to exploit,

FLUENT ENGLISH

Though he existed in God’s form, he did not treat equality with God as an advantage to exploit.

KJV / SHORT COMPARISON EXCERPT

thought it not robbery to be equal with God:

COMPARISON

Both adopted English layers understand ἁρπαγμός in terms of exploiting an advantage, whereas KJV uses robbery. NET gives something to be grasped. These different expressions interpret the same difficult noun; they do not establish a different Greek reading. The close and fluent layers both preserve the opening reference to the form of God and the following statement about equality with God.

KJV source: https://www.biblegateway.com/passage/?search=Philippians%202%3A6&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Philippians%202%3A6&version=NET

XVI-CMP-0351 / Philippians 2:7

Emptying himself

Adopted SBLGNT Greek and ordered glosses.

ἀλλὰ	ἑαυτὸν	ἐκένωσεν	μορφὴν	δούλου	λαβών,	ἐν	ὁμοιώματι	ἀνθρώπων
but	himself	he emptied	the form	of a slave	having taken	in	the likeness	of humans

γενόμενος·	καὶ	σχήματι	εὑρεθεὶς	ὡς	ἄνθρωπος
having become	and	in outward bearing	having been found	as	a human

CLOSE ENGLISH

but emptied himself, taking the form of a slave, becoming in human likeness; and being found in outward bearing as a human,

FLUENT ENGLISH

Instead, he emptied himself by taking a slave’s form and becoming like human beings. Found in human form,

KJV / SHORT COMPARISON EXCERPT

But made himself of no reputation,

COMPARISON

The adopted English keeps emptied himself, where KJV has made himself of no reputation. Taking a slave’s form and becoming in human likeness describe the action in the continuing sentence. The adopted verse also includes the outward-appearance phrase placed at the start of verse 8 in KJV. That numbering boundary should be distinguished from the interpretation of emptied.

KJV source: https://www.biblegateway.com/passage/?search=Philippians%202%3A7&version=KJV

XVI-CMP-0352 / Philippians 2:12

Work out your salvation

Adopted SBLGNT Greek and ordered glosses.

Ὥστε,	ἀγαπητοί	μου,	καθὼς	πάντοτε	ὑπηκούσατε,	μὴ	ὡς	ἐν	τῇ
so then	beloved ones	of me	just as	always	you obeyed	not	as	in	the

παρουσίᾳ	μου	μόνον	ἀλλὰ	νῦν	πολλῷ	μᾶλλον	ἐν	τῇ	ἀπουσίᾳ	μου,
presence	of me	only	but	now	by much	more	in	the	absence	of me

μετὰ	φόβου	καὶ	τρόμου	τὴν	ἑαυτῶν	σωτηρίαν	κατεργάζεσθε,
with	fear	and	trembling	the	of yourselves	salvation	work out

CLOSE ENGLISH

So then, my beloved, just as you have always obeyed, not only as in my presence but now much more in my absence, work out your own salvation with fear and trembling,

FLUENT ENGLISH

So, my dear friends, as you have always obeyed, continue to work out your salvation with fear and trembling. Do this not only when I am present, but even more now that I am away.

KJV / SHORT COMPARISON EXCERPT

work out your own salvation with fear and trembling.

COMPARISON

Both English layers and KJV retain work out your own salvation with fear and trembling. The surrounding address and Greek forms are plural, although English your does not mark number. The instruction follows the comparison between Paul’s presence and absence. Its wording alone should not be expanded into a complete account of the relation between human action and divine grace.

KJV source: https://www.biblegateway.com/passage/?search=Philippians%202%3A12&version=KJV

XVI-CMP-0353 / Philippians 3:8

Refuse and rubbish

Adopted SBLGNT Greek and ordered glosses.

ἀλλὰ	μενοῦνγε	καὶ	ἡγοῦμαι	πάντα	ζημίαν	εἶναι	διὰ	τὸ
but	indeed certainly	also	I consider	all things	loss	to be	because of	the

ὑπερέχον	τῆς	γνώσεως	Χριστοῦ	Ἰησοῦ	τοῦ	κυρίου	μου	δι’
surpassing worth	of the	knowledge	of Christ	Jesus	the	Lord	of me	because of

ὃν	τὰ	πάντα	ἐζημιώθην,	καὶ	ἡγοῦμαι	σκύβαλα	ἵνα	Χριστὸν
whom	the	all things	I suffered loss of	and	I consider	refuse	so that	Christ

κερδήσω
I may gain

CLOSE ENGLISH

Indeed, I also consider everything to be loss because of the surpassing worth of knowing Christ Jesus my Lord, for whom I suffered the loss of everything, and I consider it refuse so that I may gain Christ

FLUENT ENGLISH

More than that, I count everything as loss beside the surpassing worth of knowing Christ Jesus my Lord. For him I have lost everything, and I regard it as rubbish, so that I may gain Christ

KJV / SHORT COMPARISON EXCERPT

and do count them but dung,

COMPARISON

The close English uses refuse and the fluent layer rubbish for σκύβαλα, where KJV uses dung. All these expressions preserve a strong valuation, not merely a slight preference. The sentence links that assessment with the surpassing value of knowing Christ and the aim of gaining Christ. The vocabulary choice does not require a different Greek noun.

KJV source: https://www.biblegateway.com/passage/?search=Philippians%203%3A8&version=KJV

XVI-CMP-0316 / Philippians 3:16

Keep in step with what has been reached

Adopted SBLGNT Greek and ordered glosses.

πλὴν	εἰς	ὃ	ἐφθάσαμεν,	τῷ	αὐτῷ	στοιχεῖν.
only	to	what	we attained	by the	same	to keep in step

CLOSE ENGLISH

Only, let us keep in step with what we have attained.

FLUENT ENGLISH

What matters is that we continue to live in line with what we have already reached.

KJV / SHORT COMPARISON EXCERPT

let us mind the same thing.

COMPARISON

The adopted Greek ends with keeping in step with the same, without KJV’s further clause about minding the same thing. Both English layers connect the instruction with what has already been attained. The fluent live in line with explains the walking image. Its explanatory wording should be distinguished from the additional clause printed in KJV.

KJV source: https://www.biblegateway.com/passage/?search=Philippians%203%3A16&version=KJV

XVI-CMP-0354 / Philippians 3:20

Citizenship in heaven

Adopted SBLGNT Greek and ordered glosses.

ἡμῶν	γὰρ	τὸ	πολίτευμα	ἐν	οὐρανοῖς	ὑπάρχει,	ἐξ	οὗ	καὶ	σωτῆρα
of us	for	the	citizenship	in	the heavens	exists	from	where	also	a Savior

ἀπεκδεχόμεθα	κύριον	Ἰησοῦν	Χριστόν,
we eagerly await	the Lord	Jesus	Christ

CLOSE ENGLISH

For our citizenship is in the heavens, from where we also eagerly await a Savior, the Lord Jesus Christ,

FLUENT ENGLISH

Our citizenship, however, is in heaven, and from there we eagerly await the Savior, the Lord Jesus Christ.

KJV / SHORT COMPARISON EXCERPT

our conversation is in heaven;

COMPARISON

Both adopted layers use citizenship for πολίτευμα, where KJV has conversation. In this older wording conversation does not mean a casual exchange of speech. The adopted rendering preserves the image of civic belonging and continues with the expectation of a savior from heaven. Both layers retain the full title Lord Jesus Christ in that continuation.

KJV source: https://www.biblegateway.com/passage/?search=Philippians%203%3A20&version=KJV

XVI-CMP-0317 / Philippians 4:13

The one who strengthens me

Adopted SBLGNT Greek and ordered glosses.

πάντα	ἰσχύω	ἐν	τῷ	ἐνδυναμοῦντί	με.
all things	I have strength for	in	the one	strengthening	me

CLOSE ENGLISH

I have strength for all things in the one who strengthens me.

FLUENT ENGLISH

I have strength to face all these circumstances through the one who empowers me.

KJV / SHORT COMPARISON EXCERPT

through Christ which strengtheneth me.

COMPARISON

The adopted Greek refers to the one who strengthens me, without the name Christ found in KJV. Both English layers preserve that wording. The fluent all these circumstances makes a contextual interpretation of all things explicit in English. It does not represent an extra Greek noun, and it should be distinguished from the textual question about the name.

KJV source: https://www.biblegateway.com/passage/?search=Philippians%204%3A13&version=KJV

XVI-CMP-0318 / Philippians 4:23

Grace with your spirit

Adopted SBLGNT Greek and ordered glosses.

ἡ	χάρις	τοῦ	κυρίου	Ἰησοῦ	Χριστοῦ	μετὰ	τοῦ	πνεύματος	ὑμῶν.
the	grace	of the	Lord	Jesus	Christ	with	the	spirit	of you

CLOSE ENGLISH

The grace of the Lord Jesus Christ be with your spirit.

FLUENT ENGLISH

May the grace of the Lord Jesus Christ be with your spirit.

KJV / SHORT COMPARISON EXCERPT

be with you all. Amen.

COMPARISON

The adopted blessing says with your spirit, whereas KJV says with you all. It also lacks KJV’s our before Lord and the concluding Amen. Both English layers follow the adopted wording. Spirit is singular and your is plural in Greek, a distinction hidden by the English possessive. The blessing remains directed to the community.

KJV source: https://www.biblegateway.com/passage/?search=Philippians%204%3A23&version=KJV

XVI-CMP-0319 / Colossians 1:2

Grace and peace from God our Father

Adopted SBLGNT Greek and ordered glosses.

τοῖς	ἐν	Κολοσσαῖς	ἁγίοις	καὶ	πιστοῖς	ἀδελφοῖς	ἐν	Χριστῷ·	χάρις
to the	in	Colossae	holy ones	and	faithful	brothers	in	Christ	grace

ὑμῖν	καὶ	εἰρήνη	ἀπὸ	θεοῦ	πατρὸς	ἡμῶν.
to you	and	peace	from	God	Father	of us

CLOSE ENGLISH

To the holy and faithful brothers and sisters in Christ at Colossae: grace to you and peace from God our Father.

FLUENT ENGLISH

To God’s holy people at Colossae, faithful brothers and sisters in Christ: grace and peace to you from God our Father.

KJV / SHORT COMPARISON EXCERPT

and the Lord Jesus Christ.

COMPARISON

The adopted Greek ends the greeting with God our Father, without the additional and the Lord Jesus Christ found in KJV. Both English layers preserve that ending. The opening reference to faithful brothers and sisters in Christ remains present. The textual difference in the blessing must therefore be kept distinct from the references to Christ elsewhere in the verse.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%201%3A2&version=KJV

XVI-CMP-0320 / Colossians 1:14

Redemption and forgiveness

Adopted SBLGNT Greek and ordered glosses.

ἐν	ᾧ	ἔχομεν	τὴν	ἀπολύτρωσιν,	τὴν	ἄφεσιν	τῶν	ἁμαρτιῶν·
in	whom	we have	the	redemption	the	forgiveness	of	sins

CLOSE ENGLISH

in whom we have redemption, the forgiveness of sins.

FLUENT ENGLISH

In him we have redemption, the forgiveness of sins.

KJV / SHORT COMPARISON EXCERPT

through his blood, even the forgiveness of sins:

COMPARISON

The adopted Greek has redemption, the forgiveness of sins, without the phrase through his blood found in KJV. Both English layers retain the shorter wording. Both retain redemption and its explanation as the forgiveness of sins. This comparison describes the wording of the selected verse, without drawing a larger doctrinal conclusion from the absence of the additional phrase.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%201%3A14&version=KJV

XVI-CMP-0355 / Colossians 1:15

Firstborn of all creation

Adopted SBLGNT Greek and ordered glosses.

ὅς	ἐστιν	εἰκὼν	τοῦ	θεοῦ	τοῦ	ἀοράτου,	πρωτότοκος	πάσης	κτίσεως,
who	is	the image	of the	God	the	invisible	firstborn	of all	creation

CLOSE ENGLISH

He is the image of the invisible God, firstborn of all creation,

FLUENT ENGLISH

He is the image of the invisible God, the firstborn over all creation.

KJV / SHORT COMPARISON EXCERPT

the firstborn of every creature:

COMPARISON

The close English preserves firstborn of all creation, while the fluent layer has firstborn over all creation. KJV gives firstborn of every creature. NET also uses over and explains its interpretation of the genitive as expressing subordination. The adopted fluent preposition makes a reading of the relationship explicit; it is not a separately printed Greek word meaning over.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%201%3A15&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Colossians%201%3A15&version=NET

XVI-CMP-0356 / Colossians 1:19

The fullness dwelling in him

Adopted SBLGNT Greek and ordered glosses.

ὅτι	ἐν	αὐτῷ	εὐδόκησεν	πᾶν	τὸ	πλήρωμα	κατοικῆσαι
because	in	him	he was pleased	all	the	fullness	to dwell

CLOSE ENGLISH

because God was pleased for all the fullness to dwell in him

FLUENT ENGLISH

For God was pleased to have all fullness dwell in him

KJV / SHORT COMPARISON EXCERPT

For it pleased the Father

COMPARISON

Both adopted English layers supply God as the subject of was pleased. KJV supplies the Father. Neither name is explicitly printed in the Greek clause, which speaks of all the fullness dwelling in him. These supplied subjects make an interpretation of the construction readable in English; their difference should not be presented as a variant between two Greek divine names.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%201%3A19&version=KJV

XVI-CMP-0321 / Colossians 1:28

Mature in Christ

Adopted SBLGNT Greek and ordered glosses.

ὃν	ἡμεῖς	καταγγέλλομεν	νουθετοῦντες	πάντα	ἄνθρωπον	καὶ	διδάσκοντες
whom	we	proclaim	admonishing	every	human	and	teaching

πάντα	ἄνθρωπον	ἐν	πάσῃ	σοφίᾳ,	ἵνα	παραστήσωμεν	πάντα	ἄνθρωπον
every	human	in	all	wisdom	so that	we might present	every	human

τέλειον	ἐν	Χριστῷ·
mature	in	Christ

CLOSE ENGLISH

Him we proclaim, admonishing everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.

FLUENT ENGLISH

We proclaim him, warning and teaching each person with all wisdom, so that we may present everyone fully mature in Christ.

KJV / SHORT COMPARISON EXCERPT

perfect in Christ Jesus:

COMPARISON

The adopted Greek ends with mature in Christ, without the additional Jesus found in KJV. Both English layers preserve Christ alone. Mature renders τέλειον where KJV has perfect, and everyone expresses the repeated inclusive reference to every person. These vocabulary choices are separate from the difference in the name at the end of the verse.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%201%3A28&version=KJV

XVI-CMP-0322 / Colossians 2:2

God’s mystery, Christ

Adopted SBLGNT Greek and ordered glosses.

ἵνα	παρακληθῶσιν	αἱ	καρδίαι	αὐτῶν,	συμβιβασθέντες	ἐν	ἀγάπῃ
so that	may be encouraged	the	hearts	of them	having been joined together	in	love

καὶ	εἰς	πᾶν	πλοῦτος	τῆς	πληροφορίας	τῆς	συνέσεως,	εἰς	ἐπίγνωσιν
and	unto	all	riches	of the	full assurance	of	understanding	unto	knowledge

τοῦ	μυστηρίου	τοῦ	θεοῦ,	Χριστοῦ,
of the	mystery	of	God	Christ

CLOSE ENGLISH

so that their hearts may be encouraged, joined together in love and into all the riches of the full assurance of understanding, into knowledge of God’s mystery, Christ,

FLUENT ENGLISH

My aim is that their hearts be encouraged as they are united in love, gaining all the riches of assured understanding and coming to know God’s mystery: Christ.

KJV / SHORT COMPARISON EXCERPT

of God, and of the Father, and of Christ;

COMPARISON

The adopted Greek has the compact expression God’s mystery, Christ. KJV gives the longer sequence of God, and of the Father, and of Christ. The close English retains the apposition, and the fluent layer makes it explicit with a colon. That punctuation explains the relationship in English; it is distinct from the additional words in KJV.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%202%3A2&version=KJV

XVI-CMP-0357 / Colossians 2:9

The fullness of deity bodily

Adopted SBLGNT Greek and ordered glosses.

ὅτι	ἐν	αὐτῷ	κατοικεῖ	πᾶν	τὸ	πλήρωμα	τῆς	θεότητος	σωματικῶς,
because	in	him	dwells	all	the	fullness	of the	deity	bodily

CLOSE ENGLISH

because in him all the fullness of deity dwells bodily,

FLUENT ENGLISH

For the entire fullness of deity dwells bodily in him,

KJV / SHORT COMPARISON EXCERPT

all the fulness of the Godhead bodily.

COMPARISON

Both adopted English layers use deity where KJV has Godhead, and both retain bodily. The statement concerns all the fullness dwelling in him. The English change modernizes a noun without reducing the fullness to a partial share or treating bodily as an optional embellishment. The close and fluent wording preserve the compact force of the Greek clause.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%202%3A9&version=KJV

XVI-CMP-0358 / Colossians 2:15

The triumph over rulers and authorities

Adopted SBLGNT Greek and ordered glosses.

ἀπεκδυσάμενος	τὰς	ἀρχὰς	καὶ	τὰς	ἐξουσίας	ἐδειγμάτισεν	ἐν	παρρησίᾳ,
having stripped	the	rulers	and	the	authorities	he exposed	in	public
θριαμβεύσας	αὐτοὺς	ἐν	αὐτῷ.					
having led in triumph	them	in	it					

CLOSE ENGLISH

Stripping the rulers and authorities, he exposed them publicly, leading them in triumph in it.

FLUENT ENGLISH

He disarmed the rulers and authorities and made a public spectacle of them, leading them as captives in triumph through the cross.

KJV / SHORT COMPARISON EXCERPT

triumphing over them in it.

COMPARISON

The close English retains in it, while the fluent layer makes through the cross explicit. KJV also has in it. NET chooses the cross and notes that the pronoun may instead be related to Christ. The fluent wording therefore identifies an antecedent by interpretation. Disarmed and captives similarly unfold the victory image rather than introducing a separate historical scene.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%202%3A15&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Colossians%202%3A15&version=NET

XVI-CMP-0323 / Colossians 2:18

What they have seen

Adopted SBLGNT Greek and ordered glosses.

μηδεὶς	ὑμᾶς	καταβραβευέτω	θέλων	ἐν	ταπεινοφροσύνῃ	καὶ	θρησκείᾳ
no one	you	let disqualify	delighting	in	humility	and	worship

τῶν	ἀγγέλων,	ἃ	ἑόρακεν	ἐμβατεύων,	εἰκῇ	φυσιούμενος	ὑπὸ
of the	angels	what things	he has seen	dwelling on	without cause	being puffed up	by

τοῦ	νοὸς	τῆς	σαρκὸς	αὐτοῦ,
the	mind	of the	flesh	of him

CLOSE ENGLISH

Let no one disqualify you, delighting in humility and worship of angels, dwelling on what they have seen, puffed up without cause by their fleshly mind,

FLUENT ENGLISH

Let no one disqualify you by delighting in self-abasement and worship of angels. Such a person dwells on visions they have seen and is inflated without cause by a fleshly way of thinking,

KJV / SHORT COMPARISON EXCERPT

those things which he hath not seen,

COMPARISON

The adopted Greek speaks of what a person has seen, while KJV has what he has not seen. Both English layers follow the adopted positive wording. The fluent layer interprets the experience as visions, although no separate noun meaning visions stands in that clause. This interpretive clarification is distinct from the textual difference concerning the negative.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%202%3A18&version=KJV

XVI-CMP-0324 / Colossians 3:15

The peace of Christ

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἡ	εἰρήνη	τοῦ	Χριστοῦ	βραβευέτω	ἐν	ταῖς	καρδίαις	ὑμῶν,	εἰς
and	the	peace	of	Christ	let rule	in	the	hearts	of you	to
ἣν	καὶ	ἐκλήθητε	ἐν	ἑνὶ	σώματι·	καὶ	εὐχάριστοι	γίνεσθε.		
which	also	you were called	in	one	body	and	thankful	become		

CLOSE ENGLISH

And let the peace of Christ rule in your hearts, to which you were called in one body; and be thankful.

FLUENT ENGLISH

Let Christ’s peace govern your hearts, for you were called to this peace as one body. Be thankful.

KJV / SHORT COMPARISON EXCERPT

the peace of God

COMPARISON

The adopted Greek has the peace of Christ, while KJV has the peace of God. Both English layers preserve Christ. The remaining instruction connects the peace with hearts, calling in one body, and gratitude. The change in the named possessor should be distinguished from the English choices used to express the governing action of peace.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%203%3A15&version=KJV

XVI-CMP-0325 / Colossians 3:16

Singing to God

Adopted SBLGNT Greek and ordered glosses.

ὁ	λόγος	τοῦ	Χριστοῦ	ἐνοικείτω	ἐν	ὑμῖν	πλουσίως	ἐν	πάσῃ	σοφίᾳ·
the	word	of	Christ	let dwell	in	you	richly	in	all	wisdom

διδάσκοντες	καὶ	νουθετοῦντες	ἑαυτοὺς	ψαλμοῖς,	ὕμνοις,	ᾠδαῖς
teaching	and	admonishing	one another	with psalms	hymns	songs

πνευματικαῖς	ἐν	χάριτι,	ᾄδοντες	ἐν	ταῖς	καρδίαις	ὑμῶν	τῷ	θεῷ·
spiritual	with	gratitude	singing	in	the	hearts	of you	to	God

CLOSE ENGLISH

Let the word of Christ dwell richly in you in all wisdom, teaching and admonishing one another with psalms, hymns, and spiritual songs with gratitude, singing in your hearts to God.

FLUENT ENGLISH

Let the message of Christ make its home richly among you with all wisdom. Teach and admonish one another through psalms, hymns, and spiritual songs, with gratitude, singing to God from your hearts.

KJV / SHORT COMPARISON EXCERPT

to the Lord.

COMPARISON

The adopted text and KJV both begin with the word of Christ. At the end the adopted Greek directs singing to God, whereas KJV says to the Lord. Both English layers preserve God. Their gratitude or thankfulness interprets the phrase KJV renders with grace. These are separate textual and lexical questions within one verse.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%203%3A16&version=KJV

XVI-CMP-0326 / Colossians 4:8

So that you may know about us

Adopted SBLGNT Greek and ordered glosses.

ὃν	ἔπεμψα	πρὸς	ὑμᾶς	εἰς	αὐτὸ	τοῦτο	ἵνα	γνῶτε	τὰ	περὶ
whom	I sent	to	you	for	very	this	so that	you may know	the things	about

ἡμῶν	καὶ	παρακαλέσῃ	τὰς	καρδίας	ὑμῶν,
us	and	he may encourage	the	hearts	of you

CLOSE ENGLISH

I sent him to you for this very purpose, that you may know about us and that he may encourage your hearts,

FLUENT ENGLISH

I am sending him to you for this very purpose: to tell you how we are and encourage your hearts.

KJV / SHORT COMPARISON EXCERPT

that he might know your estate,

COMPARISON

The adopted Greek says that you may know the things concerning us. KJV instead says that he might know your estate. Both English layers preserve the adopted direction of communication. The fluent I am sending expresses the letter writer’s action from the recipients’ perspective, while the close layer keeps I sent. That tense choice is separate from the pronoun difference.

KJV source: https://www.biblegateway.com/passage/?search=Colossians%204%3A8&version=KJV

XVI-CMP-0327 / 1 Thessalonians 1:1

The short blessing

Adopted SBLGNT Greek and ordered glosses.

Παῦλος	καὶ	Σιλουανὸς	καὶ	Τιμόθεος	τῇ	ἐκκλησίᾳ	Θεσσαλονικέων	ἐν
Paul	and	Silvanus	and	Timothy	to the	church	of Thessalonians	in

θεῷ	πατρὶ	καὶ	κυρίῳ	Ἰησοῦ	Χριστῷ·	χάρις	ὑμῖν	καὶ	εἰρήνη.
God	Father	and	the Lord	Jesus	Christ	grace	to you	and	peace

CLOSE ENGLISH

Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace.

FLUENT ENGLISH

From Paul, Silvanus, and Timothy, to the Thessalonian church in God the Father and the Lord Jesus Christ: grace and peace to you.

KJV / SHORT COMPARISON EXCERPT

from God our Father, and the Lord Jesus Christ.

COMPARISON

The adopted closing greeting has grace to you and peace, without the further source phrase found in KJV. God the Father and the Lord Jesus Christ are already named in the opening address, and both English layers retain those names there. The comparison concerns the extension of the blessing, not the disappearance of the names from the whole verse.

KJV source: https://www.biblegateway.com/passage/?search=1%20Thessalonians%201%3A1&version=KJV

XVI-CMP-0328 / 1 Thessalonians 2:7

Gentle among you

Adopted SBLGNT Greek and ordered glosses.

δυνάμενοι	ἐν	βάρει	εἶναι	ὡς	Χριστοῦ	ἀπόστολοι·	ἀλλὰ	ἐγενήθημεν
being able	with	weight	to be	as	of Christ	apostles	but	we became

ἤπιοι	ἐν	μέσῳ	ὑμῶν,	ὡς	ἐὰν	τροφὸς	θάλπῃ	τὰ	ἑαυτῆς	τέκνα·
gentle	in	the midst	of you	as	if	a nurse	cherishes	the	of herself	children

CLOSE ENGLISH

though able to carry weight as apostles of Christ. But we were gentle among you, as a nursing mother cherishes her own children.

FLUENT ENGLISH

though as Christ’s apostles we could have made demands. Instead, we were gentle among you, like a mother tenderly nursing her children.

KJV / SHORT COMPARISON EXCERPT

we were gentle among you,

COMPARISON

The adopted Greek reads ἤπιοι, gentle, and both English layers follow it. KJV also has gentle. The comparison records the text actually adopted here rather than substituting an infants reading from another edition. The nurse image that follows is retained, with the fluent layer making the care for her own children natural in English.

KJV source: https://www.biblegateway.com/passage/?search=1%20Thessalonians%202%3A7&version=KJV

XVI-CMP-0329 / 1 Thessalonians 3:2

God’s coworker

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐπέμψαμεν	Τιμόθεον,	τὸν	ἀδελφὸν	ἡμῶν	καὶ	συνεργὸν	τοῦ	θεοῦ
and	we sent	Timothy	the	brother	of us	and	coworker	of	God

ἐν	τῷ	εὐαγγελίῳ	τοῦ	Χριστοῦ,	εἰς	τὸ	στηρίξαι	ὑμᾶς	καὶ
in	the	good news	of	Christ	for	the	to strengthen	you	and

παρακαλέσαι	ὑπὲρ	τῆς	πίστεως	ὑμῶν
to encourage	concerning	the	faith	of you

CLOSE ENGLISH

and we sent Timothy, our brother and God’s coworker in the good news of Christ, to strengthen you and encourage you concerning your faith,

FLUENT ENGLISH

and sent Timothy, our brother and God’s coworker in the good news of Christ, to strengthen and encourage you in your faith.

KJV / SHORT COMPARISON EXCERPT

minister of God, and our fellowlabourer

COMPARISON

The adopted Greek describes Timothy as our brother and God’s coworker. KJV has minister of God and our fellowlabourer. Both English layers preserve the adopted description. The purpose of the sending remains to strengthen and encourage the recipients in their faith. The shorter title should not be expanded by importing the longer wording into the English layers.

KJV source: https://www.biblegateway.com/passage/?search=1%20Thessalonians%203%3A2&version=KJV

XVI-CMP-0359 / 1 Thessalonians 4:15

By a word of the Lord

Adopted SBLGNT Greek and ordered glosses.

τοῦτο	γὰρ	ὑμῖν	λέγομεν	ἐν	λόγῳ	κυρίου,	ὅτι	ἡμεῖς	οἱ	ζῶντες
this	for	to you	we say	by	a word	of the Lord	that	we	the ones	living

οἱ	περιλειπόμενοι	εἰς	τὴν	παρουσίαν	τοῦ	κυρίου	οὐ	μὴ	φθάσωμεν	
the ones	remaining	until	the	coming	of the	Lord	not	at all	may precede	

τοὺς	κοιμηθέντας·
the ones	having fallen asleep

CLOSE ENGLISH

For this we say to you by a word of the Lord: we who are alive, who remain until the Lord’s coming, will certainly not precede those who have fallen asleep.

FLUENT ENGLISH

We tell you this on the Lord’s authority: those of us who are alive and remain until the Lord comes will certainly not go ahead of those who have died.

KJV / SHORT COMPARISON EXCERPT

shall not prevent them which are asleep.

COMPARISON

The close English retains by a word of the Lord; the fluent layer expresses this as the Lord’s authority. Will not precede explains KJV’s older prevent, while the sleep image is explained as death in the fluent wording. Paul introduces teaching attributed to the Lord but does not delimit direct speech here. The passage is therefore left uncolored.

KJV source: https://www.biblegateway.com/passage/?search=1%20Thessalonians%204%3A15&version=KJV

XVI-CMP-0360 / 1 Thessalonians 4:17

Caught up together

Adopted SBLGNT Greek and ordered glosses.

ἔπειτα	ἡμεῖς	οἱ	ζῶντες	οἱ	περιλειπόμενοι	ἅμα	σὺν	αὐτοῖς
then	we	the ones	living	the ones	remaining	together	with	them

ἁρπαγησόμεθα	ἐν	νεφέλαις	εἰς	ἀπάντησιν	τοῦ	κυρίου	εἰς	ἀέρα·	καὶ
will be caught up	in	clouds	for	a meeting	with the	Lord	into	the air	and

οὕτως	πάντοτε	σὺν	κυρίῳ	ἐσόμεθα.
thus	always	with	the Lord	we will be

CLOSE ENGLISH

Then we who are alive, who remain, will be caught up together with them in clouds to meet the Lord in the air. And so we will always be with the Lord.

FLUENT ENGLISH

Then those of us who are still alive will be caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord.

KJV / SHORT COMPARISON EXCERPT

shall be caught up together with them in the clouds,

COMPARISON

Both English layers and KJV retain being caught up together with them and the meeting with the Lord in the air. The shared wording should remain visible before any larger reconstruction of the passage. This selected verse gives no calendar date and does not by itself establish a complete sequence of end-time events. Its ending stresses being with the Lord.

KJV source: https://www.biblegateway.com/passage/?search=1%20Thessalonians%204%3A17&version=KJV

XVI-CMP-0361 / 1 Thessalonians 5:22

Every form of evil

Adopted SBLGNT Greek and ordered glosses.

ἀπὸ	παντὸς	εἴδους	πονηροῦ	ἀπέχεσθε.
from	every	form	of evil	abstain

CLOSE ENGLISH

Abstain from every form of evil.

FLUENT ENGLISH

Keep away from every kind of evil.

KJV / SHORT COMPARISON EXCERPT

Abstain from all appearance of evil.

COMPARISON

The close English uses every form of evil, while the fluent layer says every kind of evil. KJV has all appearance of evil. The adopted wording directs attention to evil in its various forms; it should not be reduced to managing how conduct looks to observers. The two English choices render the same compact Greek instruction.

KJV source: https://www.biblegateway.com/passage/?search=1%20Thessalonians%205%3A22&version=KJV

XVI-CMP-0330 / 1 Thessalonians 5:27

Read to all the brothers and sisters

Adopted SBLGNT Greek and ordered glosses.

ἐνορκίζω	ὑμᾶς	τὸν	κύριον	ἀναγνωσθῆναι	τὴν	ἐπιστολὴν	πᾶσιν	τοῖς
I solemnly charge	you	by the	Lord	to be read	the	letter	to all	the

ἀδελφοῖς.
brothers

CLOSE ENGLISH

I solemnly charge you by the Lord to have this letter read to all the brothers and sisters.

FLUENT ENGLISH

I charge you solemnly by the Lord: have this letter read to all the brothers and sisters.

KJV / SHORT COMPARISON EXCERPT

all the holy brethren.

COMPARISON

The adopted Greek calls for the letter to be read to all the brothers and sisters, without KJV's holy. Both English layers retain the shorter address. The fluent family wording makes the audience inclusive in current English. The solemn appeal by the Lord remains present, but the clause is Paul's instruction rather than a directly quoted saying of Jesus.

KJV source: https://www.biblegateway.com/passage/?search=1%20Thessalonians%205%3A27&version=KJV

XVI-CMP-0331 / 2 Thessalonians 2:2

The day of the Lord has arrived

Adopted SBLGNT Greek and ordered glosses.

εἰς	τὸ	μὴ	ταχέως	σαλευθῆναι	ὑμᾶς	ἀπὸ	τοῦ	νοὸς	μηδὲ	θροεῖσθαι
for	the	not	quickly	to be shaken	you	from	the	mind	nor	to be alarmed

μήτε	διὰ	πνεύματος	μήτε	διὰ	λόγου	μήτε	δι’	ἐπιστολῆς	ὡς
neither	through	a spirit	nor	through	a word	nor	through	a letter	as

δι’	ἡμῶν,	ὡς	ὅτι	ἐνέστηκεν	ἡ	ἡμέρα	τοῦ	κυρίου.
through	us	as	that	has arrived	the	day	of the	Lord

CLOSE ENGLISH

not to be quickly shaken from your composure or alarmed, whether through a spirit, a word, or a letter as though from us, claiming that the day of the Lord has arrived.

FLUENT ENGLISH

not to lose your balance quickly or become alarmed by a prophetic utterance, a spoken message, or a letter presented as coming from us, claiming that the day of the Lord has already arrived.

KJV / SHORT COMPARISON EXCERPT

the day of Christ is at hand.

COMPARISON

The adopted Greek names the day of the Lord, whereas KJV names the day of Christ. Both English layers also express the claim as has arrived, where KJV says is at hand. The passage warns against being unsettled by that claim. The difference in the title is textual; the presentation of the time relation requires a separate translation judgment.

KJV source: https://www.biblegateway.com/passage/?search=2%20Thessalonians%202%3A2&version=KJV

XVI-CMP-0332 / 2 Thessalonians 2:3

The man of lawlessness

Adopted SBLGNT Greek and ordered glosses.

μή	τις	ὑμᾶς	ἐξαπατήσῃ	κατὰ	μηδένα	τρόπον·	ὅτι	ἐὰν	μὴ	ἔλθῃ
not	anyone	you	let deceive	in	any	way	because	if	not	comes

ἡ	ἀποστασία	πρῶτον	καὶ	ἀποκαλυφθῇ	ὁ	ἄνθρωπος	τῆς	ἀνομίας,	ὁ
the	rebellion	first	and	is revealed	the	man	of	lawlessness	the

υἱὸς	τῆς	ἀπωλείας,
son	of	destruction

CLOSE ENGLISH

Let no one deceive you in any way. For that day will not come unless the rebellion comes first and the man of lawlessness is revealed, the son of destruction,

FLUENT ENGLISH

Do not let anyone deceive you in any way. That day will not come until the rebellion occurs first and the man of lawlessness is revealed, the one destined for destruction.

KJV / SHORT COMPARISON EXCERPT

that man of sin

COMPARISON

The adopted Greek has the man of lawlessness, whereas KJV has the man of sin. Both English layers preserve lawlessness. The opening also retains the warning against deception and the preceding rebellion. This passage concerns the noun in the title; the next considers how the title and its parallel description are expressed in English.

KJV source: https://www.biblegateway.com/passage/?search=2%20Thessalonians%202%3A3&version=KJV

XVI-CMP-0362 / 2 Thessalonians 2:3

A figure characterized by lawlessness

Adopted SBLGNT Greek and ordered glosses.

μή	τις	ὑμᾶς	ἐξαπατήσῃ	κατὰ	μηδένα	τρόπον·	ὅτι	ἐὰν	μὴ	ἔλθῃ
not	anyone	you	let deceive	in	any	way	because	if	not	comes

ἡ	ἀποστασία	πρῶτον	καὶ	ἀποκαλυφθῇ	ὁ	ἄνθρωπος	τῆς	ἀνομίας,	ὁ
the	rebellion	first	and	is revealed	the	man	of	lawlessness	the

υἱὸς	τῆς	ἀπωλείας,
son	of	destruction

CLOSE ENGLISH

Let no one deceive you in any way. For that day will not come unless the rebellion comes first and the man of lawlessness is revealed, the son of destruction,

FLUENT ENGLISH

Do not let anyone deceive you in any way. That day will not come until the rebellion occurs first and the man of lawlessness is revealed, the one destined for destruction.

KJV / SHORT COMPARISON EXCERPT

the son of perdition;

COMPARISON

The close English retains son of destruction, while the fluent layer explains the expression as a man destined for destruction. KJV uses son of perdition. The genitive language characterizes the figure and his outcome; it does not identify a named contemporary person. The two English layers expose the difference between preserving the idiom and explaining its sense.

KJV source: https://www.biblegateway.com/passage/?search=2%20Thessalonians%202%3A3&version=KJV

XVI-CMP-0363 / 2 Thessalonians 2:6

What restrains

Adopted SBLGNT Greek and ordered glosses.

καὶ	νῦν	τὸ	κατέχον	οἴδατε,	εἰς	τὸ	ἀποκαλυφθῆναι	αὐτὸν	ἐν	τῷ
and	now	the thing	restraining	you know	so that	the	to be revealed	he	in	the

ἑαυτοῦ	καιρῷ·
of himself	time

CLOSE ENGLISH

And now you know what restrains him, so that he may be revealed in his own time.

FLUENT ENGLISH

You know what is restraining him now, so that he will be revealed at his proper time.

KJV / SHORT COMPARISON EXCERPT

what withholdeth

COMPARISON

Both English layers use what restrains, where KJV has what withholdeth. The Greek expression is neuter here, and the wording is preserved without replacing it with a named restraining person or institution. The clause refers to knowledge shared with the recipients. This verse alone does not spell out that shared identification for later readers.

KJV source: https://www.biblegateway.com/passage/?search=2%20Thessalonians%202%3A6&version=KJV

XVI-CMP-0333 / 2 Thessalonians 2:13

Chosen as firstfruits

Adopted SBLGNT Greek and ordered glosses.

Ἡμεῖς	δὲ	ὀφείλομεν	εὐχαριστεῖν	τῷ	θεῷ	πάντοτε	περὶ	ὑμῶν,	ἀδελφοὶ
we	but	ought	to give thanks	to	God	always	for	you	brothers
ἠγαπημένοι	ὑπὸ	κυρίου,	ὅτι	εἵλατο	ὑμᾶς	ὁ	θεὸς	ἀπαρχὴν	εἰς
beloved	by	the Lord	because	chose	you	the	God	as firstfruits	for
σωτηρίαν	ἐν	ἁγιασμῷ	πνεύματος	καὶ	πίστει	ἀληθείας,			
salvation	in	sanctification	of the Spirit	and	faith	in truth			

CLOSE ENGLISH

But we ought always to thank God for you, brothers and sisters beloved by the Lord, because God chose you as firstfruits for salvation in sanctification by the Spirit and faith in the truth,

FLUENT ENGLISH

But we ought always to thank God for you, brothers and sisters whom the Lord loves. God chose you as the firstfruits of salvation, through the Spirit’s sanctifying work and your faith in the truth.

KJV / SHORT COMPARISON EXCERPT

from the beginning chosen you to salvation

COMPARISON

The adopted Greek has ἀπαρχήν, firstfruits, whereas KJV says from the beginning. Both English layers preserve the firstfruits image. The difference concerns the adopted textual expression, not merely a choice between two English synonyms. The surrounding references to salvation, the Spirit’s sanctifying work, and belief in the truth remain part of the sentence.

KJV source: https://www.biblegateway.com/passage/?search=2%20Thessalonians%202%3A13&version=KJV

XVI-CMP-0364 / 2 Thessalonians 2:13

Firstfruits for salvation

Adopted SBLGNT Greek and ordered glosses.

Ἡμεῖς	δὲ	ὀφείλομεν	εὐχαριστεῖν	τῷ	θεῷ	πάντοτε	περὶ	ὑμῶν,	ἀδελφοὶ
we	but	ought	to give thanks	to	God	always	for	you	brothers
ἠγαπημένοι	ὑπὸ	κυρίου,	ὅτι	εἵλατο	ὑμᾶς	ὁ	θεὸς	ἀπαρχὴν	εἰς
beloved	by	the Lord	because	chose	you	the	God	as firstfruits	for
σωτηρίαν	ἐν	ἁγιασμῷ	πνεύματος	καὶ	πίστει	ἀληθείας,			
salvation	in	sanctification	of the Spirit	and	faith	in truth			

CLOSE ENGLISH

But we ought always to thank God for you, brothers and sisters beloved by the Lord, because God chose you as firstfruits for salvation in sanctification by the Spirit and faith in the truth,

FLUENT ENGLISH

But we ought always to thank God for you, brothers and sisters whom the Lord loves. God chose you as the firstfruits of salvation, through the Spirit’s sanctifying work and your faith in the truth.

KJV / SHORT COMPARISON EXCERPT

through sanctification of the Spirit and belief of the truth:

COMPARISON

Both English layers retain the firstfruits metaphor and connect salvation with the Spirit’s sanctifying work and faith in the truth. KJV likewise names sanctification and belief in that continuation. This comparison considers the retained image and the following phrases, while the preceding passage records the textual contrast at firstfruits.

KJV source: https://www.biblegateway.com/passage/?search=2%20Thessalonians%202%3A13&version=KJV

XVI-CMP-0365 / 1 Timothy 1:1

Christ Jesus, our hope

Adopted SBLGNT Greek and ordered glosses.

Παῦλος	ἀπόστολος	Χριστοῦ	Ἰησοῦ	κατ’	ἐπιταγὴν	θεοῦ	σωτῆρος
Paul	an apostle	of Christ	Jesus	according to	the command	of God	Savior

ἡμῶν	καὶ	Χριστοῦ	Ἰησοῦ	τῆς	ἐλπίδος	ἡμῶν
of us	and	of Christ	Jesus	the	hope	of us

CLOSE ENGLISH

Paul, an apostle of Christ Jesus according to the command of God our Savior and Christ Jesus our hope,

FLUENT ENGLISH

From Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus, our hope,

KJV / SHORT COMPARISON EXCERPT

an apostle of Jesus Christ

COMPARISON

The adopted Greek has Christ Jesus in both occurrences, and both English layers retain that order. KJV has Jesus Christ and adds Lord in the second occurrence. God our Savior remains in both presentations. The comparison distinguishes the order of the names from the separate presence of the title Lord.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%201%3A1&version=KJV

XVI-CMP-0366 / 1 Timothy 1:4

God’s stewardship

Adopted SBLGNT Greek and ordered glosses.

μηδὲ	προσέχειν	μύθοις	καὶ	γενεαλογίαις	ἀπεράντοις,	αἵτινες
nor	to devote attention	to myths	and	genealogies	endless	which

ἐκζητήσεις	παρέχουσι	μᾶλλον	ἢ	οἰκονομίαν	θεοῦ	τὴν	ἐν	πίστει—
speculations	produce	rather	than	stewardship	of God	the	in	faith

CLOSE ENGLISH

or devote themselves to myths and endless genealogies, which produce speculations rather than God’s stewardship that is in faith.

FLUENT ENGLISH

and paying attention to myths and endless genealogies. These lead to speculation instead of furthering God’s plan, which is received in faith.

KJV / SHORT COMPARISON EXCERPT

rather than godly edifying which is in faith:

COMPARISON

The adopted Greek reads οἰκονομίαν, rendered God’s stewardship in the close English and God’s plan in the fluent layer. KJV has godly edifying. Both adopted layers retain the connection with faith. This passage identifies the central wording; the following passage examines how stewardship is interpreted in the fluent sentence.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%201%3A4&version=KJV

XVI-CMP-0388 / 1 Timothy 1:4

Stewardship and plan

Adopted SBLGNT Greek and ordered glosses.

μηδὲ	προσέχειν	μύθοις	καὶ	γενεαλογίαις	ἀπεράντοις,	αἵτινες
nor	to devote attention	to myths	and	genealogies	endless	which

ἐκζητήσεις	παρέχουσι	μᾶλλον	ἢ	οἰκονομίαν	θεοῦ	τὴν	ἐν	πίστει—
speculations	produce	rather	than	stewardship	of God	the	in	faith

CLOSE ENGLISH

or devote themselves to myths and endless genealogies, which produce speculations rather than God’s stewardship that is in faith.

FLUENT ENGLISH

and paying attention to myths and endless genealogies. These lead to speculation instead of furthering God’s plan, which is received in faith.

KJV / SHORT COMPARISON EXCERPT

which minister questions,

COMPARISON

The close layer retains the administration image in stewardship. The fluent layer interprets it as furthering God’s plan, which is received in faith. Furthering and received make that interpretation explicit rather than reproducing separate Greek verbs. Speculations renders the result of attention to myths and genealogies, where KJV uses questions.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%201%3A4&version=KJV

XVI-CMP-0389 / 1 Timothy 1:10

A term for male sexual conduct

Adopted SBLGNT Greek and ordered glosses.

πόρνοις,	ἀρσενοκοίταις,	ἀνδραποδισταῖς,	ψεύσταις,	ἐπιόρκοις,	καὶ	εἴ
the sexually immoral	men who bed males	slave traders	liars	false swearers	and	if

τι	ἕτερον	τῇ	ὑγιαινούσῃ	διδασκαλίᾳ	ἀντίκειται,
anything	else	the	healthy	teaching	opposes

CLOSE ENGLISH

the sexually immoral, men who bed males, slave traders, liars, false swearers, and anything else that opposes sound teaching,

FLUENT ENGLISH

those who practice sexual immorality, men who have sex with males, people who enslave others, liars and those who swear falsely, and anyone doing something else opposed to sound teaching.

KJV / SHORT COMPARISON EXCERPT

for them that defile themselves with mankind,

COMPARISON

The close English renders ἀρσενοκοίταις as men who bed males; the fluent layer uses men who have sex with males. KJV uses a longer expression about defiling themselves with mankind. The NET note likewise distinguishes behavior from sexual orientation. The historical scope of the term requires interpretation; a modern identity label should not silently replace the adopted wording.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%201%3A10&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Timothy%201%3A10&version=NET

XVI-CMP-0367 / 1 Timothy 1:17

The only God

Adopted SBLGNT Greek and ordered glosses.

τῷ	δὲ	βασιλεῖ	τῶν	αἰώνων,	ἀφθάρτῳ,	ἀοράτῳ,	μόνῳ	θεῷ,	τιμὴ	καὶ
to the	now	King	of the	ages	incorruptible	invisible	only	God	honor	and

δόξα	εἰς	τοὺς	αἰῶνας	τῶν	αἰώνων·	ἀμήν.
glory	into	the	ages	of the	ages	amen

CLOSE ENGLISH

Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory for the ages of the ages. Amen.

FLUENT ENGLISH

To the eternal King, who cannot perish and cannot be seen, the only God, be honor and glory forever and ever. Amen.

KJV / SHORT COMPARISON EXCERPT

the only wise God,

COMPARISON

The adopted Greek has the only God, without KJV’s wise. Both English layers preserve that shorter expression. The fluent wording unfolds incorruptible and invisible as cannot perish and cannot be seen. Those explanations are separate from the textual difference in the title. Amen is present in the adopted verse and remains in both English layers.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%201%3A17&version=KJV

XVI-CMP-0390 / 1 Timothy 2:4

All people

Adopted SBLGNT Greek and ordered glosses.

ὃς	πάντας	ἀνθρώπους	θέλει	σωθῆναι	καὶ	εἰς	ἐπίγνωσιν	ἀληθείας
who	all	people	desires	to be saved	and	into	knowledge	of truth

ἐλθεῖν.
to come

CLOSE ENGLISH

who desires all people to be saved and to come to knowledge of the truth.

FLUENT ENGLISH

who wants everyone to be saved and come to know the truth.

KJV / SHORT COMPARISON EXCERPT

all men to be saved,

COMPARISON

The close English has all people and the fluent layer everyone, where KJV uses all men. Both adopted layers express the desire for salvation and knowledge of the truth. The inclusive wording reflects ἀνθρώπους, not a new Greek restriction or expansion. The statement of desire should be kept distinct from a separate claim that the verse predicts every individual outcome.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%202%3A4&version=KJV

XVI-CMP-0368 / 1 Timothy 2:7

I speak the truth

Adopted SBLGNT Greek and ordered glosses.

εἰς	ὃ	ἐτέθην	ἐγὼ	κῆρυξ	καὶ	ἀπόστολος—	ἀλήθειαν	λέγω,	οὐ
for	which	I was appointed	I	a herald	and	an apostle	truth	I speak	not

ψεύδομαι—	διδάσκαλος	ἐθνῶν	ἐν	πίστει	καὶ	ἀληθείᾳ.
I lie	a teacher	of nations	in	faith	and	truth

CLOSE ENGLISH

for which I was appointed a herald and an apostle—I speak the truth, I do not lie—a teacher of the nations in faith and truth.

FLUENT ENGLISH

and I was appointed to announce it as a herald and an apostle. I am telling the truth, not lying: I teach the nations in faith and truth.

KJV / SHORT COMPARISON EXCERPT

I speak the truth in Christ,

COMPARISON

The adopted Greek says I speak the truth, I do not lie, without KJV’s in Christ. Both English layers retain the shorter assurance. The close layer keeps it between dashes, while the fluent layer makes it a separate sentence. These punctuation choices help reading but do not add another Greek statement.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%202%3A7&version=KJV

XVI-CMP-0391 / 1 Timothy 2:12

Exercise authority

Adopted SBLGNT Greek and ordered glosses.

διδάσκειν	δὲ	γυναικὶ	οὐκ	ἐπιτρέπω,	οὐδὲ	αὐθεντεῖν	ἀνδρός,	ἀλλ’
to teach	but	a woman	not	I permit	nor	to exercise authority	over a man	but

εἶναι	ἐν	ἡσυχίᾳ.
to be	in	quietness

CLOSE ENGLISH

I do not permit a woman to teach or to exercise authority over a man, but to be in quietness.

FLUENT ENGLISH

I do not allow a woman to teach or exercise authority over a man; she is to remain quiet.

KJV / SHORT COMPARISON EXCERPT

nor to usurp authority over the man,

COMPARISON

Both adopted layers render αὐθεντεῖν as exercise authority, also the choice in NET, while KJV has usurp authority. The different verbs carry different implications about the character of the authority. The NET note also recognizes more than one sense of quietness. The comparison identifies these interpretive choices without presenting a disputed lexical question as an agreed rule for every church setting.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%202%3A12&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Timothy%202%3A12&version=NET

XVI-CMP-0392 / 1 Timothy 2:15

Saved through childbearing

Adopted SBLGNT Greek and ordered glosses.

σωθήσεται	δὲ	διὰ	τῆς	τεκνογονίας,	ἐὰν	μείνωσιν	ἐν	πίστει	καὶ
she will be saved	but	through	the	childbearing	if	they continue	in	faith	and

ἀγάπῃ	καὶ	ἁγιασμῷ	μετὰ	σωφροσύνης.
love	and	holiness	with	self-control

CLOSE ENGLISH

But she will be saved through childbearing, if they continue in faith, love, and holiness with self-control.

FLUENT ENGLISH

Yet women will be saved through childbearing, if they continue in faith, love, and holiness, with self-control.

KJV / SHORT COMPARISON EXCERPT

she shall be saved in childbearing, if they continue

COMPARISON

The close English retains she followed by they, as KJV does. The fluent layer interprets the opening generically as women. Both adopted layers retain through childbearing and the condition that follows. NET discusses several interpretations of this difficult expression. The wording should not be converted into a medical promise of safe delivery or an uncomplicated requirement that every woman bear children.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%202%3A15&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Timothy%202%3A15&version=NET

XVI-CMP-0393 / 1 Timothy 3:1

Aspiring to oversight

Adopted SBLGNT Greek and ordered glosses.

Πιστὸς	ὁ	λόγος·	εἴ	τις	ἐπισκοπῆς	ὀρέγεται,	καλοῦ	ἔργου
trustworthy	the	saying	if	someone	oversight	aspires to	a good	work

ἐπιθυμεῖ.
desires

CLOSE ENGLISH

The saying is trustworthy: if someone aspires to oversight, that person desires a good work.

FLUENT ENGLISH

This saying is reliable: anyone who aspires to serve as an overseer desires a good task.

KJV / SHORT COMPARISON EXCERPT

the office of a bishop,

COMPARISON

The close English uses oversight, while the fluent layer says serve as an overseer. KJV has the office of a bishop. The adopted choices express the function named by ἐπισκοπή without assuming that all later uses of bishop have the same institutional form. Both layers retain the description of the desired responsibility as good work.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%203%3A1&version=KJV

XVI-CMP-0394 / 1 Timothy 3:11

Women likewise

Adopted SBLGNT Greek and ordered glosses.

γυναῖκας	ὡσαύτως	σεμνάς,	μὴ	διαβόλους,	νηφαλίους,	πιστὰς	ἐν	πᾶσιν.
women	likewise	dignified	not	slanderers	temperate	faithful	in	all things

CLOSE ENGLISH

Women likewise must be dignified, not slanderers, temperate, faithful in all things.

FLUENT ENGLISH

The women must likewise be respectable, avoid slander, be temperate, and be trustworthy in everything.

KJV / SHORT COMPARISON EXCERPT

their wives

COMPARISON

Both adopted English layers use women, whereas KJV has their wives. The Greek noun can mean women or wives, but no separate possessive their is printed here. NET chooses wives while discussing the alternative of women serving as deacons. The adopted wording keeps the lexical openness visible without claiming that this verse alone settles the institutional identification.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%203%3A11&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Timothy%203%3A11&version=NET

XVI-CMP-0369 / 1 Timothy 3:16

He who was revealed

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὁμολογουμένως	μέγα	ἐστὶν	τὸ	τῆς	εὐσεβείας	μυστήριον·	Ὃς
and	admittedly	great	is	the	of	godliness	mystery	who

ἐφανερώθη	ἐν	σαρκί,	ἐδικαιώθη	ἐν	πνεύματι,	ὤφθη	ἀγγέλοις,
was revealed	in	flesh	was vindicated	in	spirit	was seen	by angels

ἐκηρύχθη	ἐν	ἔθνεσιν,	ἐπιστεύθη	ἐν	κόσμῳ,	ἀνελήμφθη	ἐν	δόξῃ.
was proclaimed	among	nations	was believed in	in	the world	was taken up	in	glory

CLOSE ENGLISH

And admittedly great is the mystery of godliness: he who was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among nations, believed upon in the world, taken up in glory.

FLUENT ENGLISH

The mystery of our devotion to God is undeniably great: He appeared in human flesh; was vindicated by the Spirit; was seen by angels; was proclaimed among the nations; was trusted in the world; was taken up in glory.

KJV / SHORT COMPARISON EXCERPT

God was manifest in the flesh,

COMPARISON

The adopted Greek reads Ὃς, who, where KJV reads God. The close English has he who was revealed and the fluent layer He appeared. Both retain the adopted subject without inserting the noun God into that clause. This textual observation concerns the wording of the opening; it does not by itself decide every theological implication of the passage.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%203%3A16&version=KJV

XVI-CMP-0395 / 1 Timothy 3:16

The sequence of six clauses

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὁμολογουμένως	μέγα	ἐστὶν	τὸ	τῆς	εὐσεβείας	μυστήριον·	Ὃς
and	admittedly	great	is	the	of	godliness	mystery	who

ἐφανερώθη	ἐν	σαρκί,	ἐδικαιώθη	ἐν	πνεύματι,	ὤφθη	ἀγγέλοις,
was revealed	in	flesh	was vindicated	in	spirit	was seen	by angels

ἐκηρύχθη	ἐν	ἔθνεσιν,	ἐπιστεύθη	ἐν	κόσμῳ,	ἀνελήμφθη	ἐν	δόξῃ.
was proclaimed	among	nations	was believed in	in	the world	was taken up	in	glory

CLOSE ENGLISH

And admittedly great is the mystery of godliness: he who was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among nations, believed upon in the world, taken up in glory.

FLUENT ENGLISH

The mystery of our devotion to God is undeniably great: He appeared in human flesh; was vindicated by the Spirit; was seen by angels; was proclaimed among the nations; was trusted in the world; was taken up in glory.

KJV / SHORT COMPARISON EXCERPT

justified in the Spirit,

COMPARISON

The close English preserves six linked passive descriptions. The fluent layer separates them with semicolons and interprets in spirit as by the Spirit, where KJV has in the Spirit. The opening he who corresponds to a masculine relative pronoun, while mystery is neuter. That grammatical distinction should remain visible when explaining how the introductory statement relates to the following sequence.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%203%3A16&version=KJV

XVI-CMP-0370 / 1 Timothy 4:10

Labor and reproach

Adopted SBLGNT Greek and ordered glosses.

εἰς	τοῦτο	γὰρ	κοπιῶμεν	καὶ	ὀνειδιζόμεθα,	ὅτι	ἠλπίκαμεν	ἐπὶ	θεῷ
for	this	for	we labor	and	are reproached	because	we have hoped	in	God
ζῶντι,	ὅς	ἐστιν	σωτὴρ	πάντων	ἀνθρώπων,	μάλιστα	πιστῶν.		
living	who	is	Savior	of all	people	especially	of believers		

CLOSE ENGLISH

For to this end we labor and are reproached, because we have set our hope on the living God, who is Savior of all people, especially believers.

FLUENT ENGLISH

This is why we work hard and endure reproach: our hope rests on the living God, the Savior of everyone, especially those who believe.

KJV / SHORT COMPARISON EXCERPT

we both labour and suffer reproach,

COMPARISON

The adopted SBLGNT reads ὀνειδιζόμεθα, are reproached, and both English layers preserve that sense. KJV likewise has suffer reproach. A comparison claiming that this adopted text instead reads struggle would describe another textual choice. The English comparison therefore records the agreement actually supported by the printed Greek and the selected KJV wording.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%204%3A10&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/1-timothy/4

XVI-CMP-0396 / 1 Timothy 4:10

Savior of all, especially believers

Adopted SBLGNT Greek and ordered glosses.

εἰς	τοῦτο	γὰρ	κοπιῶμεν	καὶ	ὀνειδιζόμεθα,	ὅτι	ἠλπίκαμεν	ἐπὶ	θεῷ
for	this	for	we labor	and	are reproached	because	we have hoped	in	God

ζῶντι,	ὅς	ἐστιν	σωτὴρ	πάντων	ἀνθρώπων,	μάλιστα	πιστῶν.
living	who	is	Savior	of all	people	especially	of believers

CLOSE ENGLISH

For to this end we labor and are reproached, because we have set our hope on the living God, who is Savior of all people, especially believers.

FLUENT ENGLISH

This is why we work hard and endure reproach: our hope rests on the living God, the Savior of everyone, especially those who believe.

KJV / SHORT COMPARISON EXCERPT

the Saviour of all men, specially of those that believe.

COMPARISON

The close English has Savior of all people, especially believers, and the fluent layer gives Savior of everyone, especially those who believe. KJV preserves the same broad phrase and qualification. The comparison keeps both parts together without silently replacing especially with only. Their theological relationship requires an argument beyond changing the translation of one adverb.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%204%3A10&version=KJV

XVI-CMP-0371 / 1 Timothy 5:16

A believing woman

Adopted SBLGNT Greek and ordered glosses.

εἴ	τις	πιστὴ	ἔχει	χήρας,	ἐπαρκείτω	αὐταῖς,	καὶ	μὴ	βαρείσθω
if	any	believing woman	has	widows	let her help	them	and	not	let be burdened

ἡ	ἐκκλησία,	ἵνα	ταῖς	ὄντως	χήραις	ἐπαρκέσῃ.
the	assembly	so that	the	truly	widows	it may help

CLOSE ENGLISH

If any believing woman has widows, let her help them, and let the assembly not be burdened, so that it may help those who are truly widows.

FLUENT ENGLISH

If a believing woman has widows in her care, she should support them. The church should be free to help widows who are truly alone.

KJV / SHORT COMPARISON EXCERPT

If any man or woman that believeth have widows,

COMPARISON

The adopted Greek specifies a believing woman, while KJV says any man or woman that believeth. Both English layers retain the feminine singular wording. The fluent in her care explains the relationship expressed by has widows, and truly alone interprets truly widows. These contextual clarifications are distinct from the difference in the opening address.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%205%3A16&version=KJV

XVI-CMP-0397 / 1 Timothy 5:17

Double honor

Adopted SBLGNT Greek and ordered glosses.

Οἱ	καλῶς	προεστῶτες	πρεσβύτεροι	διπλῆς	τιμῆς	ἀξιούσθωσαν,
the	well	leading	elders	of double	honor	let be considered worthy

μάλιστα	οἱ	κοπιῶντες	ἐν	λόγῳ	καὶ	διδασκαλίᾳ·
especially	those	laboring	in	word	and	teaching

CLOSE ENGLISH

Let the elders who lead well be considered worthy of double honor, especially those who labor in word and teaching.

FLUENT ENGLISH

Elders who lead well deserve double honor, especially those who work hard at preaching and teaching.

KJV / SHORT COMPARISON EXCERPT

worthy of double honour,

COMPARISON

Both adopted layers and KJV retain double honor. The close English has labor in word and teaching; the fluent layer explains the work as preaching and teaching. The phrase recognizes elders who lead well, especially those engaged in that work. The selected wording does not state a salary amount or define what precise numerical comparison double entails.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%205%3A17&version=KJV

XVI-CMP-0372 / 1 Timothy 6:5

Godliness treated as gain

Adopted SBLGNT Greek and ordered glosses.

διαπαρατριβαὶ	διεφθαρμένων	ἀνθρώπων	τὸν	νοῦν	καὶ	ἀπεστερημένων	τῆς
constant friction	of corrupted	people	the	mind	and	deprived	of the

ἀληθείας,	νομιζόντων	πορισμὸν	εἶναι	τὴν	εὐσέβειαν.
truth	supposing	a means of gain	to be	the	godliness

CLOSE ENGLISH

and constant friction among people corrupted in mind and deprived of the truth, supposing godliness to be a means of gain.

FLUENT ENGLISH

and constant friction among people whose minds are corrupted and who have lost the truth. They treat devotion to God as a way to make money.

KJV / SHORT COMPARISON EXCERPT

from such withdraw thyself.

COMPARISON

The adopted Greek ends with treating godliness as a means of gain, without KJV’s final instruction to withdraw. Both English layers preserve that shorter ending. Their direction of the comparison also differs from KJV’s gain is godliness: devotion is being used for profit. The fluent make money explains the material sense of gain in this context.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%206%3A5&version=KJV

XVI-CMP-0373 / 1 Timothy 6:7

Nothing brought in or carried out

Adopted SBLGNT Greek and ordered glosses.

οὐδὲν	γὰρ	εἰσηνέγκαμεν	εἰς	τὸν	κόσμον,	ὅτι	οὐδὲ	ἐξενεγκεῖν	τι
nothing	for	we brought	into	the	world	because	nor	to carry out	anything

δυνάμεθα·
we are able

CLOSE ENGLISH

For we brought nothing into the world, and we cannot carry anything out either.

FLUENT ENGLISH

We brought nothing into the world, and we cannot take anything out of it.

KJV / SHORT COMPARISON EXCERPT

and it is certain we can carry nothing out.

COMPARISON

The adopted Greek has the compact connector ὅτι without a separate adjective meaning certain. Both English layers join the clauses with and, whereas KJV has and it is certain. The English layers thus make a connective interpretation rather than translating ὅτι mechanically as because. The parallel statements about entering and leaving the world remain intact.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%206%3A7&version=KJV

XVI-CMP-0398 / 1 Timothy 6:10

A root of evils

Adopted SBLGNT Greek and ordered glosses.

ῥίζα	γὰρ	πάντων	τῶν	κακῶν	ἐστιν	ἡ	φιλαργυρία,	ἧς	τινες
a root	for	of all	the	evils	is	the	love of money	which	some

ὀρεγόμενοι	ἀπεπλανήθησαν	ἀπὸ	τῆς	πίστεως	καὶ	ἑαυτοὺς	περιέπειραν
craving	wandered away	from	the	faith	and	themselves	pierced through

ὀδύναις	πολλαῖς.
with pains	many

CLOSE ENGLISH

For the love of money is a root of all evils; craving it, some have wandered away from the faith and pierced themselves through with many pains.

FLUENT ENGLISH

The love of money is a root of every kind of evil. In craving it, some have strayed from the faith and brought many piercing sorrows on themselves.

KJV / SHORT COMPARISON EXCERPT

the love of money is the root of all evil:

COMPARISON

The close English has a root of all evils; the fluent layer interprets the plural as every kind of evil. KJV gives the root of all evil. These article and scope choices interpret the Greek construction. All three identify love of money, not money itself, and continue with the damage caused by craving it.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%206%3A10&version=KJV

XVI-CMP-0399 / 1 Timothy 6:16

Unapproachable light

Adopted SBLGNT Greek and ordered glosses.

ὁ	μόνος	ἔχων	ἀθανασίαν,	φῶς	οἰκῶν	ἀπρόσιτον,	ὃν	εἶδεν
the one	alone	having	immortality	light	dwelling in	unapproachable	whom	has seen

οὐδεὶς	ἀνθρώπων	οὐδὲ	ἰδεῖν	δύναται·	ᾧ	τιμὴ	καὶ	κράτος	αἰώνιον·
no one	of humans	nor	to see	is able	to whom	honor	and	power	eternal

ἀμήν.
amen

CLOSE ENGLISH

who alone has immortality, dwelling in unapproachable light, whom no human has seen or can see. To him be honor and eternal power. Amen.

FLUENT ENGLISH

the only one who possesses immortality. He lives in light no one can approach, and no human has seen him or can see him. To him be honor and power forever. Amen.

KJV / SHORT COMPARISON EXCERPT

dwelling in the light which no man can approach unto;

COMPARISON

The close English preserves dwelling in unapproachable light. The fluent layer unfolds the adjective as light no one can approach, much as KJV does with a relative clause. Both English layers retain the following statement that no human has seen or can see him. The image is preserved without supplying a physical location absent from the verse.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%206%3A16&version=KJV

XVI-CMP-0374 / 1 Timothy 6:21

Grace with you all

Adopted SBLGNT Greek and ordered glosses.

ἥν	τινες	ἐπαγγελλόμενοι	περὶ	τὴν	πίστιν	ἠστόχησαν.	Ἡ	χάρις
which	some	professing	concerning	the	faith	missed the mark	the	grace

μεθ’	ὑμῶν.
with	you all

CLOSE ENGLISH

which some have professed and missed the mark concerning the faith. Grace be with you all.

FLUENT ENGLISH

Some have claimed this knowledge and gone astray in matters of faith. May grace be with you all.

KJV / SHORT COMPARISON EXCERPT

Grace be with thee. Amen.

COMPARISON

The adopted Greek ends with a plural you and no Amen. Both English layers make the plural explicit as you all. KJV uses singular thee and adds Amen. The fluent opening this knowledge supplies the antecedent from the preceding context so that the selected verse reads naturally. That contextual noun is separate from the textual differences in the blessing.

KJV source: https://www.biblegateway.com/passage/?search=1%20Timothy%206%3A21&version=KJV

XVI-CMP-0400 / 2 Timothy 1:7

Power, love, and self-discipline

Adopted SBLGNT Greek and ordered glosses.

οὐ	γὰρ	ἔδωκεν	ἡμῖν	ὁ	θεὸς	πνεῦμα	δειλίας,	ἀλλὰ	δυνάμεως	καὶ
not	for	gave	us	the	God	a spirit	of cowardice	but	of power	and

ἀγάπης	καὶ	σωφρονισμοῦ.
love	and	self-discipline

CLOSE ENGLISH

For God did not give us a spirit of cowardice, but of power and love and self-discipline.

FLUENT ENGLISH

God has not given us a spirit of cowardice, but one of power, love, and self-discipline.

KJV / SHORT COMPARISON EXCERPT

of power, and of love, and of a sound mind.

COMPARISON

Both adopted layers use self-discipline where KJV has a sound mind. They also render δειλία as cowardice rather than KJV’s fear. The three positive qualities remain coordinated. Both English layers print spirit in lowercase; capitalization is an English interpretive convention and does not itself represent a different Greek word or a separately named speaker.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%201%3A7&version=KJV

XVI-CMP-0375 / 2 Timothy 1:11

A herald, apostle, and teacher

Adopted SBLGNT Greek and ordered glosses.

εἰς	ὃ	ἐτέθην	ἐγὼ	κῆρυξ	καὶ	ἀπόστολος	καὶ	διδάσκαλος.
for	which	I was appointed	I	a herald	and	an apostle	and	a teacher

CLOSE ENGLISH

for which I was appointed a herald and an apostle and a teacher.

FLUENT ENGLISH

I was appointed to proclaim this good news as a herald, an apostle, and a teacher.

KJV / SHORT COMPARISON EXCERPT

a teacher of the Gentiles.

COMPARISON

The adopted Greek ends with teacher, without the additional of the Gentiles found in KJV. Both English layers retain the shorter list. The fluent layer identifies this good news as the subject of the proclamation by drawing on the preceding context. That clarification is distinct from adding an audience to the final title.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%201%3A11&version=KJV

XVI-CMP-0401 / 2 Timothy 1:12

My deposit

Adopted SBLGNT Greek and ordered glosses.

δι’	ἣν	αἰτίαν	καὶ	ταῦτα	πάσχω,	ἀλλ’	οὐκ	ἐπαισχύνομαι,	οἶδα	γὰρ
for	which	reason	also	these things	I suffer	but	not	I am ashamed	I know	for

ᾧ	πεπίστευκα,	καὶ	πέπεισμαι	ὅτι	δυνατός	ἐστιν	τὴν	παραθήκην	μου
whom	I have trusted	and	I am convinced	that	able	he is	the	deposit	of me

φυλάξαι	εἰς	ἐκείνην	τὴν	ἡμέραν.
to guard	until	that	the	day

CLOSE ENGLISH

For this reason I also suffer these things, but I am not ashamed, for I know whom I have trusted, and I am convinced that he is able to guard my deposit until that day.

FLUENT ENGLISH

That is why I suffer as I do, but I am not ashamed. I know the one I have trusted, and I am convinced that he can guard what I have entrusted to him until that day.

KJV / SHORT COMPARISON EXCERPT

that which I have committed unto him

COMPARISON

The close English preserves my deposit. The fluent layer explains it as what I have entrusted to him, agreeing in direction with KJV. NET instead chooses what has been entrusted to me and discusses both possibilities. The direction is therefore an interpretation of the compact possessive construction, not a difference between two explicit Greek personal objects.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%201%3A12&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=2%20Timothy%201%3A12&version=NET

XVI-CMP-0376 / 2 Timothy 2:3

Share in suffering

Adopted SBLGNT Greek and ordered glosses.

συγκακοπάθησον	ὡς	καλὸς	στρατιώτης	Χριστοῦ	Ἰησοῦ.
share suffering	as	a good	soldier	of Christ	Jesus

CLOSE ENGLISH

Share in suffering as a good soldier of Christ Jesus.

FLUENT ENGLISH

Take your share of suffering as a good soldier of Christ Jesus.

KJV / SHORT COMPARISON EXCERPT

Thou therefore endure hardness,

COMPARISON

The adopted Greek begins with an imperative meaning share in suffering, without KJV's separate thou therefore. Both English layers preserve the shared aspect of the action. They also retain Christ Jesus where KJV has Jesus Christ. The soldier comparison stays explicit; the fluent take your share makes the compound verb natural in contemporary English.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%202%3A3&version=KJV

XVI-CMP-0402 / 2 Timothy 2:15

Handling the message accurately

Adopted SBLGNT Greek and ordered glosses.

σπούδασον	σεαυτὸν	δόκιμον	παραστῆσαι	τῷ	θεῷ,	ἐργάτην	ἀνεπαίσχυντον,
be diligent	yourself	approved	to present	to	God	a worker	unashamed

ὀρθοτομοῦντα	τὸν	λόγον	τῆς	ἀληθείας.
cutting straight	the	word	of the	truth

CLOSE ENGLISH

Be diligent to present yourself approved to God, a worker unashamed, handling the word of truth correctly.

FLUENT ENGLISH

Make every effort to present yourself to God as an approved worker, with no reason for shame, who teaches the message of truth accurately.

KJV / SHORT COMPARISON EXCERPT

rightly dividing the word of truth.

COMPARISON

The close English renders ὀρθοτομοῦντα as handling correctly; the fluent layer interprets the action as teaching accurately. KJV has rightly dividing. The adopted English gives the sense of sound handling without turning the cutting image into an instruction to split the text into specified doctrinal divisions. Make every effort also explains KJV’s older study at the opening.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%202%3A15&version=KJV

XVI-CMP-0403 / 2 Timothy 2:17

Spreading like gangrene

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὁ	λόγος	αὐτῶν	ὡς	γάγγραινα	νομὴν	ἕξει·	ὧν	ἐστιν
and	the	word	of them	like	gangrene	spread	will have	among whom	is

Ὑμέναιος	καὶ	Φίλητος,
Hymenaeus	and	Philetus

CLOSE ENGLISH

and their word will spread like gangrene. Among them are Hymenaeus and Philetus,

FLUENT ENGLISH

and their teaching will spread like gangrene. Hymenaeus and Philetus belong among these people.

KJV / SHORT COMPARISON EXCERPT

their word will eat as doth a canker:

COMPARISON

The close English keeps their word, while the fluent layer identifies the content as their teaching. Both use gangrene, where KJV has canker. The image concerns the spread of the teaching and continues by naming Hymenaeus and Philetus. It is a metaphor in the argument, not a medical diagnosis of those individuals.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%202%3A17&version=KJV

XVI-CMP-0377 / 2 Timothy 2:19

Turning away from unrighteousness

Adopted SBLGNT Greek and ordered glosses.

ὁ	μέντοι	στερεὸς	θεμέλιος	τοῦ	θεοῦ	ἕστηκεν,	ἔχων	τὴν	σφραγῖδα
the	nevertheless	firm	foundation	of	God	stands	having	the	seal

ταύτην·	Ἔγνω	κύριος	τοὺς	ὄντας	αὐτοῦ,	καί·	Ἀποστήτω	ἀπὸ
this	knew	the Lord	those	being	of him	and	let depart	from

ἀδικίας	πᾶς	ὁ	ὀνομάζων	τὸ	ὄνομα	κυρίου.
unrighteousness	everyone	the one	naming	the	name	of the Lord

CLOSE ENGLISH

Nevertheless, the firm foundation of God stands, bearing this seal: “The Lord knows those who are his,” and, “Let everyone who names the name of the Lord depart from unrighteousness.”

FLUENT ENGLISH

Yet God’s firm foundation stands, marked with these words: “The Lord knows those who belong to him,” and, “Everyone who names the Lord’s name must turn away from wrongdoing.”

KJV / SHORT COMPARISON EXCERPT

the name of Christ depart from iniquity.

COMPARISON

The close English uses unrighteousness and the fluent layer wrongdoing, where KJV has iniquity. A separate textual difference appears in the final title: the adopted Greek has the name of the Lord, while KJV has the name of Christ. Both English layers preserve Lord. The two seal quotations are not introduced here as direct speech by Jesus and remain uncolored.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%202%3A19&version=KJV

XVI-CMP-0378 / 2 Timothy 3:16

Every scripture and all Scripture

Adopted SBLGNT Greek and ordered glosses.

πᾶσα	γραφὴ	θεόπνευστος	καὶ	ὠφέλιμος	πρὸς	διδασκαλίαν,	πρὸς	ἐλεγμόν,
every	scripture	God-breathed	and	useful	for	teaching	for	reproof

πρὸς	ἐπανόρθωσιν,	πρὸς	παιδείαν	τὴν	ἐν	δικαιοσύνῃ,
for	correction	for	training	the	in	righteousness

CLOSE ENGLISH

Every scripture is God-breathed and useful for teaching, for reproof, for correction, for training in righteousness,

FLUENT ENGLISH

All Scripture comes from God’s breath and is useful for teaching, exposing error, correcting what is wrong, and training people to live rightly,

KJV / SHORT COMPARISON EXCERPT

All scripture is given by inspiration of God,

COMPARISON

The close English has Every scripture; the fluent layer has All Scripture. Both understand God-breathed and useful as statements about Scripture, as KJV does. NET discusses the alternative construction every inspired scripture is also useful but adopts the predicate reading. The comparison distinguishes a syntactic interpretation from a claim that a different Greek sentence has been printed.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%203%3A16&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=2%20Timothy%203%3A16&version=NET

XVI-CMP-0404 / 2 Timothy 3:16

God-breathed and useful

Adopted SBLGNT Greek and ordered glosses.

πᾶσα	γραφὴ	θεόπνευστος	καὶ	ὠφέλιμος	πρὸς	διδασκαλίαν,	πρὸς	ἐλεγμόν,
every	scripture	God-breathed	and	useful	for	teaching	for	reproof

πρὸς	ἐπανόρθωσιν,	πρὸς	παιδείαν	τὴν	ἐν	δικαιοσύνῃ,
for	correction	for	training	the	in	righteousness

CLOSE ENGLISH

Every scripture is God-breathed and useful for teaching, for reproof, for correction, for training in righteousness,

FLUENT ENGLISH

All Scripture comes from God’s breath and is useful for teaching, exposing error, correcting what is wrong, and training people to live rightly,

KJV / SHORT COMPARISON EXCERPT

and is profitable for doctrine,

COMPARISON

The close English preserves God-breathed, while the fluent layer says comes from God’s breath. KJV uses given by inspiration of God. Both adopted layers retain the coordinated usefulness for teaching, correction, and formation in righteousness. The breath image identifies the source of Scripture without adding a description of the mechanics by which individual writings were composed.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%203%3A16&version=KJV

XVI-CMP-0379 / 2 Timothy 4:1

Before God and Christ Jesus

Adopted SBLGNT Greek and ordered glosses.

Διαμαρτύρομαι	ἐνώπιον	τοῦ	θεοῦ	καὶ	Χριστοῦ	Ἰησοῦ,	τοῦ	μέλλοντος
I solemnly charge	before	the	God	and	Christ	Jesus	the one	being about

κρίνειν	ζῶντας	καὶ	νεκρούς,	καὶ	τὴν	ἐπιφάνειαν	αὐτοῦ	καὶ	τὴν
to judge	the living	and	the dead	and	the	appearing	of him	and	the

βασιλείαν	αὐτοῦ·
kingdom	of him

CLOSE ENGLISH

I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom:

FLUENT ENGLISH

Before God and Christ Jesus, who will judge the living and the dead, I charge you solemnly, invoking his appearing and his kingdom:

KJV / SHORT COMPARISON EXCERPT

before God, and the Lord Jesus Christ,

COMPARISON

The adopted Greek names God and Christ Jesus, without KJV’s Lord and with the order Christ Jesus. Both English layers preserve those features. They construe the appearing and kingdom as part of the solemn appeal: by in the close layer and invoking in the fluent layer. KJV instead links at his appearing to the preceding judgment clause.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%204%3A1&version=KJV

XVI-CMP-0405 / 2 Timothy 4:6

Poured out as an offering

Adopted SBLGNT Greek and ordered glosses.

Ἐγὼ	γὰρ	ἤδη	σπένδομαι,	καὶ	ὁ	καιρὸς	τῆς	ἀναλύσεώς	μου
I	for	already	am being poured out	and	the	time	of the	departure	of me

ἐφέστηκεν.
has arrived

CLOSE ENGLISH

For I am already being poured out as a drink offering, and the time of my departure has arrived.

FLUENT ENGLISH

I am already being poured out as an offering, and the time for my departure has come.

KJV / SHORT COMPARISON EXCERPT

I am now ready to be offered,

COMPARISON

The close English says already being poured out as a drink offering, while the fluent layer retains poured out as an offering. KJV has ready to be offered. The adopted wording preserves both the ongoing presentation and the pouring image. The following departure expression remains in all three presentations without replacing it with a narrated account of death.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%204%3A6&version=KJV

XVI-CMP-0380 / 2 Timothy 4:22

Your spirit and you all

Adopted SBLGNT Greek and ordered glosses.

Ὁ	κύριος	μετὰ	τοῦ	πνεύματός	σου.	ἡ	χάρις	μεθ’	ὑμῶν.
the	Lord	with	the	spirit	of you [singular]	the	grace	with	you all

CLOSE ENGLISH

The Lord be with your spirit. Grace be with you all.

FLUENT ENGLISH

May the Lord be with your spirit, Timothy. May grace be with all of you.

KJV / SHORT COMPARISON EXCERPT

The Lord Jesus Christ be with thy spirit.

COMPARISON

The adopted Greek has Lord without Jesus Christ and has no concluding Amen. Both layers retain that shorter wording. The first your is singular and the final you is plural; KJV distinguishes thy and you. The fluent layer supplies Timothy to clarify the singular addressee, while you all or all of you makes the plural explicit.

KJV source: https://www.biblegateway.com/passage/?search=2%20Timothy%204%3A22&version=KJV

XVI-CMP-0381 / Titus 1:4

Grace and peace

Adopted SBLGNT Greek and ordered glosses.

Τίτῳ	γνησίῳ	τέκνῳ	κατὰ	κοινὴν	πίστιν·	χάρις	καὶ	εἰρήνη	ἀπὸ
to Titus	a genuine	child	according to	a shared	faith	grace	and	peace	from

θεοῦ	πατρὸς	καὶ	Χριστοῦ	Ἰησοῦ	τοῦ	σωτῆρος	ἡμῶν.
God	the Father	and	Christ	Jesus	the	Savior	of us

CLOSE ENGLISH

to Titus, a genuine child in a shared faith: grace and peace from God the Father and Christ Jesus our Savior.

FLUENT ENGLISH

To Titus, my true child in the faith we share: grace and peace from God the Father and Christ Jesus our Savior.

KJV / SHORT COMPARISON EXCERPT

Grace, mercy, and peace,

COMPARISON

The adopted Greek offers grace and peace, without KJV’s mercy. It also has Christ Jesus our Savior, where KJV has the Lord Jesus Christ our Saviour. Both English layers preserve the adopted name order and shorter title. The common or shared faith remains part of the address to Titus.

KJV source: https://www.biblegateway.com/passage/?search=Titus%201%3A4&version=KJV

XVI-CMP-0406 / Titus 1:12

A cited saying about Cretans

Adopted SBLGNT Greek and ordered glosses.

εἶπέν	τις	ἐξ	αὐτῶν,	ἴδιος	αὐτῶν	προφήτης,	Κρῆτες	ἀεὶ
said	someone	from	them	one’s own	of them	prophet	Cretans	always

ψεῦσται,	κακὰ	θηρία,	γαστέρες	ἀργαί·
liars	evil	beasts	bellies	idle

CLOSE ENGLISH

One of them, a prophet of their own, said, “Cretans are always liars, evil beasts, idle bellies.”

FLUENT ENGLISH

One of their own prophets said, “Cretans are always liars, vicious beasts, lazy gluttons.”

KJV / SHORT COMPARISON EXCERPT

the Cretians are alway liars, evil beasts, slow bellies.

COMPARISON

Both adopted layers mark the saying as quoted speech attributed to one of the Cretans’ own prophets. The close idle bellies and fluent lazy gluttons render KJV’s slow bellies in current English. The ethnic generalization belongs to this cited polemical saying; the comparison does not adopt it as an independent factual description of a people. It is not Jesus’ speech.

KJV source: https://www.biblegateway.com/passage/?search=Titus%201%3A12&version=KJV

XVI-CMP-0382 / Titus 2:7

Integrity and dignity in teaching

Adopted SBLGNT Greek and ordered glosses.

περὶ	πάντα	σεαυτὸν	παρεχόμενος	τύπον	καλῶν	ἔργων,	ἐν	τῇ
in	all things	yourself	presenting	an example	of good	works	in	the

διδασκαλίᾳ	ἀφθορίαν,	σεμνότητα,
teaching	integrity	dignity

CLOSE ENGLISH

In all things present yourself as an example of good works, showing integrity and dignity in teaching,

FLUENT ENGLISH

In every way, set an example through good works. Teach with integrity and dignity,

KJV / SHORT COMPARISON EXCERPT

uncorruptness, gravity, sincerity,

COMPARISON

The adopted Greek has ἀφθορίαν and σεμνότητα, rendered integrity and dignity in both English layers. KJV gives uncorruptness, gravity, sincerity. Both adopted layers retain the shorter list. The fluent English turns the continuing participial construction into direct instructions; that sentence division is an English presentation choice rather than another item in the Greek list.

KJV source: https://www.biblegateway.com/passage/?search=Titus%202%3A7&version=KJV

XVI-CMP-0383 / Titus 2:13

Our great God and Savior

Adopted SBLGNT Greek and ordered glosses.

προσδεχόμενοι	τὴν	μακαρίαν	ἐλπίδα	καὶ	ἐπιφάνειαν	τῆς	δόξης	τοῦ
awaiting	the	blessed	hope	and	appearing	of the	glory	of the

μεγάλου	θεοῦ	καὶ	σωτῆρος	ἡμῶν	Ἰησοῦ	Χριστοῦ,
great	God	and	Savior	of us	Jesus	Christ

CLOSE ENGLISH

awaiting the blessed hope and appearing of the glory of our great God and Savior Jesus Christ,

FLUENT ENGLISH

as we await our blessed hope: the appearing of the glory of our great God and Savior, Jesus Christ.

KJV / SHORT COMPARISON EXCERPT

the great God and our Saviour Jesus Christ;

COMPARISON

Both adopted layers render our great God and Savior Jesus Christ, treating the coordinated titles as referring to one person. The NET note explains the shared-article construction supporting that reading. KJV places our immediately before Saviour. The English placement and punctuation differ, but the comparison should not invent a second Greek article to justify a different interpretation.

KJV source: https://www.biblegateway.com/passage/?search=Titus%202%3A13&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Titus%202%3A13&version=NET

XVI-CMP-0407 / Titus 2:13

The hope and the appearing

Adopted SBLGNT Greek and ordered glosses.

προσδεχόμενοι	τὴν	μακαρίαν	ἐλπίδα	καὶ	ἐπιφάνειαν	τῆς	δόξης	τοῦ
awaiting	the	blessed	hope	and	appearing	of the	glory	of the

μεγάλου	θεοῦ	καὶ	σωτῆρος	ἡμῶν	Ἰησοῦ	Χριστοῦ,
great	God	and	Savior	of us	Jesus	Christ

CLOSE ENGLISH

awaiting the blessed hope and appearing of the glory of our great God and Savior Jesus Christ,

FLUENT ENGLISH

as we await our blessed hope: the appearing of the glory of our great God and Savior, Jesus Christ.

KJV / SHORT COMPARISON EXCERPT

that blessed hope, and the glorious appearing

COMPARISON

The close English preserves blessed hope and appearing of the glory. The fluent layer uses a colon to explain the hope as the appearing of the glory. KJV has blessed hope and glorious appearing. The genitive glory and the relation of the coordinated expressions are interpreted through English syntax; neither rendering requires a newly added event in the Greek sentence.

KJV source: https://www.biblegateway.com/passage/?search=Titus%202%3A13&version=KJV

XVI-CMP-0384 / Titus 3:5

According to his mercy

Adopted SBLGNT Greek and ordered glosses.

οὐκ	ἐξ	ἔργων	τῶν	ἐν	δικαιοσύνῃ	ἃ	ἐποιήσαμεν	ἡμεῖς	ἀλλὰ
not	from	works	the ones	in	righteousness	which	did	we	but

κατὰ	τὸ	αὐτοῦ	ἔλεος	ἔσωσεν	ἡμᾶς	διὰ	λουτροῦ	παλιγγενεσίας	
according to	the	of him	mercy	he saved	us	through	washing	of rebirth	

καὶ	ἀνακαινώσεως	πνεύματος	ἁγίου,	
and	renewal	of the Spirit	Holy	

CLOSE ENGLISH

he saved us, not because of works done by us in righteousness, but according to his mercy, through the washing of rebirth and renewal of the Holy Spirit,

FLUENT ENGLISH

He saved us because of his mercy, not because of righteous deeds we had done. He saved us through the washing of rebirth and renewal by the Holy Spirit,

KJV / SHORT COMPARISON EXCERPT

according to his mercy he saved us,

COMPARISON

Both adopted layers and KJV attribute salvation to his mercy while contrasting it with righteous deeds done by us. The close English retains according to, and the fluent layer expresses the relation as because of. This is a difference in English expression within a shared contrast, rather than evidence of a separate adopted Greek reading about mercy.

KJV source: https://www.biblegateway.com/passage/?search=Titus%203%3A5&version=KJV

XVI-CMP-0408 / Titus 3:5

The washing of rebirth

Adopted SBLGNT Greek and ordered glosses.

οὐκ	ἐξ	ἔργων	τῶν	ἐν	δικαιοσύνῃ	ἃ	ἐποιήσαμεν	ἡμεῖς	ἀλλὰ
not	from	works	the ones	in	righteousness	which	did	we	but

κατὰ	τὸ	αὐτοῦ	ἔλεος	ἔσωσεν	ἡμᾶς	διὰ	λουτροῦ	παλιγγενεσίας
according to	the	of him	mercy	he saved	us	through	washing	of rebirth

καὶ	ἀνακαινώσεως	πνεύματος	ἁγίου,	
and	renewal	of the Spirit	Holy	

CLOSE ENGLISH

he saved us, not because of works done by us in righteousness, but according to his mercy, through the washing of rebirth and renewal of the Holy Spirit,

FLUENT ENGLISH

He saved us because of his mercy, not because of righteous deeds we had done. He saved us through the washing of rebirth and renewal by the Holy Spirit,

KJV / SHORT COMPARISON EXCERPT

by the washing of regeneration,

COMPARISON

Both adopted English layers use washing of rebirth, where KJV has washing of regeneration. The close English keeps renewal of the Holy Spirit; the fluent layer interprets the relation as renewal by the Holy Spirit. The comparison preserves the washing image and identifies that grammatical interpretation without presenting a complete account of sacramental theology in one translated phrase.

KJV source: https://www.biblegateway.com/passage/?search=Titus%203%3A5&version=KJV

XVI-CMP-0385 / Philemon 1:6

Among us for Christ

Adopted SBLGNT Greek and ordered glosses.

ὅπως	ἡ	κοινωνία	τῆς	πίστεώς	σου	ἐνεργὴς	γένηται	ἐν	ἐπιγνώσει
so that	the	sharing	of the	faith	of you	effective	may become	in	knowledge

παντὸς	ἀγαθοῦ	τοῦ	ἐν	ἡμῖν	εἰς	Χριστόν·
of every	good thing	the one	in	us	toward	Christ

CLOSE ENGLISH

so that the sharing of your faith may become effective in the knowledge of every good thing among us for Christ.

FLUENT ENGLISH

I pray that your participation in our shared faith may become effective through a full understanding of every good thing among us for Christ.

KJV / SHORT COMPARISON EXCERPT

which is in you in Christ Jesus.

COMPARISON

The adopted Greek has among us and for Christ, while KJV gives in you in Christ Jesus. Both English layers preserve the first-person plural and omit the additional Jesus. For expresses the adopted εἰς in relation to Christ. These features should be separated from the interpretation of the opening phrase about participation in faith.

KJV source: https://www.biblegateway.com/passage/?search=Philemon%201%3A6&version=KJV

XVI-CMP-0409 / Philemon 1:6

Sharing and participation in faith

Adopted SBLGNT Greek and ordered glosses.

ὅπως	ἡ	κοινωνία	τῆς	πίστεώς	σου	ἐνεργὴς	γένηται	ἐν	ἐπιγνώσει
so that	the	sharing	of the	faith	of you	effective	may become	in	knowledge

παντὸς	ἀγαθοῦ	τοῦ	ἐν	ἡμῖν	εἰς	Χριστόν·
of every	good thing	the one	in	us	toward	Christ

CLOSE ENGLISH

so that the sharing of your faith may become effective in the knowledge of every good thing among us for Christ.

FLUENT ENGLISH

I pray that your participation in our shared faith may become effective through a full understanding of every good thing among us for Christ.

KJV / SHORT COMPARISON EXCERPT

the communication of thy faith

COMPARISON

The close English uses sharing of your faith, while the fluent layer says participation in our shared faith. KJV uses communication. The adopted fluent wording emphasizes participation in a shared relationship, rather than limiting the phrase to verbal communication. Our shared and the opening I pray make contextual interpretation explicit; they are not additional words in the displayed Greek clause.

KJV source: https://www.biblegateway.com/passage/?search=Philemon%201%3A6&version=KJV

XVI-CMP-0386 / Philemon 1:7

I have had much joy

Adopted SBLGNT Greek and ordered glosses.

χαρὰν	γὰρ	πολλὴν	ἔσχον	καὶ	παράκλησιν	ἐπὶ	τῇ	ἀγάπῃ	σου,
joy	for	much	I had	and	encouragement	because of	the	love	of you
ὅτι	τὰ	σπλάγχνα	τῶν	ἁγίων	ἀναπέπαυται	διὰ	σοῦ,	ἀδελφέ.	
because	the	inward affections	of the	holy ones	have been refreshed	through	you	brother	

CLOSE ENGLISH

For I have had much joy and encouragement because of your love, because the hearts of the holy ones have been refreshed through you, brother.

FLUENT ENGLISH

Your love has brought me much joy and encouragement, brother, because you have refreshed the hearts of God’s people.

KJV / SHORT COMPARISON EXCERPT

For we have great joy and consolation

COMPARISON

The adopted Greek says I have had much joy and encouragement, while KJV has we have great joy and consolation. Both English layers retain the singular experience. The fluent layer makes your love the subject and says it has brought me joy. Hearts renders the bodily expression KJV calls bowels, making the affective image natural in current English.

KJV source: https://www.biblegateway.com/passage/?search=Philemon%207&version=KJV

XVI-CMP-0410 / Philemon 1:16

A beloved brother

Adopted SBLGNT Greek and ordered glosses.

οὐκέτι	ὡς	δοῦλον	ἀλλὰ	ὑπὲρ	δοῦλον,	ἀδελφὸν	ἀγαπητόν,	μάλιστα
no longer	as	a slave	but	more than	a slave	a brother	beloved	especially

ἐμοί,	πόσῳ	δὲ	μᾶλλον	σοὶ	καὶ	ἐν	σαρκὶ	καὶ	ἐν	κυρίῳ.
to me	how much	but	more	to you	both	in	flesh	and	in	the Lord

CLOSE ENGLISH

no longer as a slave but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.

FLUENT ENGLISH

no longer as a slave, but as something more: a dear brother. He is especially dear to me, and how much more to you, both in everyday life and in the Lord.

KJV / SHORT COMPARISON EXCERPT

both in the flesh, and in the Lord?

COMPARISON

The close English retains both in the flesh and in the Lord, as KJV does. The fluent layer interprets the first phrase as in everyday life. Both adopted layers retain the contrast between slave and beloved brother, where KJV uses servant. The wording describes the transformed relationship without adding an explicit legal manumission formula absent from the verse.

KJV source: https://www.biblegateway.com/passage/?search=Philemon%2016&version=KJV

XVI-CMP-0387 / Philemon 1:25

Grace with your spirit

Adopted SBLGNT Greek and ordered glosses.

Ἡ	χάρις	τοῦ	κυρίου	Ἰησοῦ	Χριστοῦ	μετὰ	τοῦ	πνεύματος	ὑμῶν.
the	grace	of the	Lord	Jesus	Christ	with	the	spirit	of you all

CLOSE ENGLISH

The grace of the Lord Jesus Christ be with your spirit.

FLUENT ENGLISH

May the grace of the Lord Jesus Christ be with your spirit, all of you.

KJV / SHORT COMPARISON EXCERPT

The grace of our Lord Jesus Christ

COMPARISON

The adopted Greek has the Lord Jesus Christ, without KJV’s our, and ends without Amen. Both English layers preserve the shorter wording. Spirit is singular and your is plural in Greek. The fluent layer makes that plural audience explicit with all of you, while the close English leaves the number implicit in the possessive.

KJV source: https://www.biblegateway.com/passage/?search=Philemon%201%3A25&version=KJV

XVI-CMP-0425 / Hebrews 1:1

Many portions and many ways

Adopted SBLGNT Greek and ordered glosses.

Πολυμερῶς	καὶ	πολυτρόπως	πάλαι	ὁ	θεὸς	λαλήσας	τοῖς	πατράσιν
in many portions	and	in many ways	long ago	the	God	having spoken	to the	ancestors

ἐν	τοῖς	προφήταις
in	the	prophets

CLOSE ENGLISH

Long ago, God spoke to the ancestors in many portions and in many ways through the prophets,

FLUENT ENGLISH

Long ago God spoke to our ancestors through the prophets, in many different portions and ways.

KJV / SHORT COMPARISON EXCERPT

at sundry times and in divers manners

COMPARISON

The adopted layers render the opening adverbs as many portions and many ways. KJV has sundry times and divers manners. The difference in the first expression concerns how the distributed character of the earlier speech is understood. Both layers retain God as speaker, the ancestors as recipients, and the prophets as the means of that speech.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%201%3A1&version=KJV

XVI-CMP-0411 / Hebrews 1:3

Purification of sins

Adopted SBLGNT Greek and ordered glosses.

ὃς	ὢν	ἀπαύγασμα	τῆς	δόξης	καὶ	χαρακτὴρ	τῆς	ὑποστάσεως	αὐτοῦ,	
who	being	radiance	of the	glory	and	exact imprint	of the	being	of him	
φέρων	τε	τὰ	πάντα	τῷ	ῥήματι	τῆς	δυνάμεως,	δι’	αὐτοῦ	
carrying	and	the	all things	by the	word	of the	power	through	himself	
καθαρισμὸν	τῶν	ἁμαρτιῶν	ποιησάμενος	ἐκάθισεν	ἐν	δεξιᾷ	τῆς			
purification	of the	sins	having made	sat down	at	the right hand	of the			
μεγαλωσύνης	ἐν	ὑψηλοῖς,								
Majesty	in	the heights								

CLOSE ENGLISH

He is the radiance of the glory and the exact imprint of God’s being, and carries all things by the word of power. Having made purification of sins through himself, he sat down at the right hand of the Majesty on high,

FLUENT ENGLISH

The Son radiates God’s glory and exactly expresses his being. He sustains everything by his powerful word. After making purification for sins through himself, he sat down at the right hand of the Majesty on high.

KJV / SHORT COMPARISON EXCERPT

when he had by himself purged our sins,

COMPARISON

The adopted SBLGNT includes δι’ αὐτοῦ, through himself, which both English layers preserve. It does not include our before sins, whereas KJV does. These observations must be kept separate: the absence of our does not make through himself absent too. The fluent layer supplies the Son as the subject from the preceding context.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%201%3A3&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/hebrews/1

XVI-CMP-0426 / Hebrews 1:3

The exact imprint of God’s being

Adopted SBLGNT Greek and ordered glosses.

ὃς	ὢν	ἀπαύγασμα	τῆς	δόξης	καὶ	χαρακτὴρ	τῆς	ὑποστάσεως	αὐτοῦ,
who	being	radiance	of the	glory	and	exact imprint	of the	being	of him

φέρων	τε	τὰ	πάντα	τῷ	ῥήματι	τῆς	δυνάμεως,	δι’	αὐτοῦ
carrying	and	the	all things	by the	word	of the	power	through	himself

καθαρισμὸν	τῶν	ἁμαρτιῶν	ποιησάμενος	ἐκάθισεν	ἐν	δεξιᾷ	τῆς
purification	of the	sins	having made	sat down	at	the right hand	of the

μεγαλωσύνης	ἐν	ὑψηλοῖς,
Majesty	in	the heights

CLOSE ENGLISH

He is the radiance of the glory and the exact imprint of God’s being, and carries all things by the word of power. Having made purification of sins through himself, he sat down at the right hand of the Majesty on high,

FLUENT ENGLISH

The Son radiates God’s glory and exactly expresses his being. He sustains everything by his powerful word. After making purification for sins through himself, he sat down at the right hand of the Majesty on high.

KJV / SHORT COMPARISON EXCERPT

the express image of his person,

COMPARISON

The close English has the exact imprint of God’s being; the fluent layer says exactly expresses his being. KJV gives the express image of his person. The adopted expressions render χαρακτήρ and ὑπόστασις while making the referent explicit. They should be read within this sentence before later technical uses of person or substance are imposed on its vocabulary.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%201%3A3&version=KJV

XVI-CMP-0427 / Hebrews 1:7

Angels as winds

Adopted SBLGNT Greek and ordered glosses.

καὶ	πρὸς	μὲν	τοὺς	ἀγγέλους	λέγει·	Ὁ	ποιῶν	τοὺς	ἀγγέλους
and	with reference to	indeed	the	angels	he says	the one	making	the	angels

αὐτοῦ	πνεύματα,	καὶ	τοὺς	λειτουργοὺς	αὐτοῦ	πυρὸς	φλόγα·
of him	winds	and	the	servants	of him	of fire	a flame

CLOSE ENGLISH

And of the angels he says, “He makes his angels winds, and his servants a flame of fire,”

FLUENT ENGLISH

Of the angels he says, “He makes his angels winds and his servants a flame of fire.”

KJV / SHORT COMPARISON EXCERPT

Who maketh his angels spirits,

COMPARISON

Both adopted layers use winds, where KJV has spirits. NET likewise chooses winds and notes the alternative sense. The Greek noun can carry either meaning in context; the English difference does not require two different Greek nouns. The saying is introduced as God’s statement about angels, not as words spoken by Jesus, so it remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%201%3A7&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Hebrews%201%3A7&version=NET

XVI-CMP-0412 / Hebrews 2:7

Crowned with glory and honor

Adopted SBLGNT Greek and ordered glosses.

ἠλάττωσας	αὐτὸν	βραχύ	τι	παρ’	ἀγγέλους,	δόξῃ	καὶ	τιμῇ
you made lower	him	a short	while	than	angels	with glory	and	honor

ἐστεφάνωσας	αὐτόν,
you crowned	him

CLOSE ENGLISH

You made him lower than angels for a little while; you crowned him with glory and honor;

FLUENT ENGLISH

You made him lower than the angels for a little while, and crowned him with glory and honor.

KJV / SHORT COMPARISON EXCERPT

and didst set him over the works of thy hands:

COMPARISON

The adopted Greek ends after crowned him with glory and honor, without KJV’s additional clause about the works of your hands. Both English layers preserve that ending. The quotation continues into the next verse; this shorter verse boundary must not be confused with the end of the whole quoted passage.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%202%3A7&version=KJV

XVI-CMP-0428 / Hebrews 2:7

Lower for a little while

Adopted SBLGNT Greek and ordered glosses.

ἠλάττωσας	αὐτὸν	βραχύ	τι	παρ’	ἀγγέλους,	δόξῃ	καὶ	τιμῇ
you made lower	him	a short	while	than	angels	with glory	and	honor

ἐστεφάνωσας	αὐτόν,
you crowned	him

CLOSE ENGLISH

You made him lower than angels for a little while; you crowned him with glory and honor;

FLUENT ENGLISH

You made him lower than the angels for a little while, and crowned him with glory and honor.

KJV / SHORT COMPARISON EXCERPT

a little lower than the angels;

COMPARISON

The adopted English says lower than angels for a little while, interpreting βραχύ τι as a short duration. KJV’s a little lower emphasizes degree in its English wording. The comparison identifies this interpretive difference while retaining angels and the subsequent crowning. It does not add a separate Greek noun meaning time to the displayed line.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%202%3A7&version=KJV

XVI-CMP-0413 / Hebrews 2:9

Apart from God

Adopted SBLGNT Greek and ordered glosses.

τὸν	δὲ	βραχύ	τι	παρ’	ἀγγέλους	ἠλαττωμένον	βλέπομεν	Ἰησοῦν
the one	but	a short	while	than	angels	made lower	we see	Jesus

διὰ	τὸ	πάθημα	τοῦ	θανάτου	δόξῃ	καὶ	τιμῇ	ἐστεφανωμένον,
because of	the	suffering	of the	death	with glory	and	honor	crowned

ὅπως	χωρὶς	θεοῦ	ὑπὲρ	παντὸς	γεύσηται	θανάτου.
so that	apart from	God	on behalf of	everyone	he might taste	death

CLOSE ENGLISH

But we see Jesus, who was made lower than angels for a little while, crowned with glory and honor because of the suffering of death, so that apart from God he might taste death for everyone.

FLUENT ENGLISH

But we see Jesus, made lower than the angels for a little while. Because he suffered death, he is crowned with glory and honor. This was so that, apart from God, he might experience death for everyone.

KJV / SHORT COMPARISON EXCERPT

by the grace of God

COMPARISON

The adopted SBLGNT reads χωρὶς θεοῦ, apart from God, rather than the wording rendered by the grace of God in KJV. Both English layers preserve apart from God. The comparison follows the edition actually used here, even where its reading differs from another familiar Greek edition; it does not silently replace the adopted phrase with the more familiar one.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%202%3A9&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/hebrews/2

XVI-CMP-0429 / Hebrews 2:9

Tasting death for everyone

Adopted SBLGNT Greek and ordered glosses.

τὸν	δὲ	βραχύ	τι	παρ’	ἀγγέλους	ἠλαττωμένον	βλέπομεν	Ἰησοῦν
the one	but	a short	while	than	angels	made lower	we see	Jesus

διὰ	τὸ	πάθημα	τοῦ	θανάτου	δόξῃ	καὶ	τιμῇ	ἐστεφανωμένον,
because of	the	suffering	of the	death	with glory	and	honor	crowned

ὅπως	χωρὶς	θεοῦ	ὑπὲρ	παντὸς	γεύσηται	θανάτου.
so that	apart from	God	on behalf of	everyone	he might taste	death

CLOSE ENGLISH

But we see Jesus, who was made lower than angels for a little while, crowned with glory and honor because of the suffering of death, so that apart from God he might taste death for everyone.

FLUENT ENGLISH

But we see Jesus, made lower than the angels for a little while. Because he suffered death, he is crowned with glory and honor. This was so that, apart from God, he might experience death for everyone.

KJV / SHORT COMPARISON EXCERPT

should taste death for every man.

COMPARISON

The close English retains taste death, while the fluent layer uses experience death. KJV also retains taste. Both adopted layers use everyone for the final genitive expression and keep apart from God visible. This passage examines the metaphor and scope, while the preceding passage identifies the underlying textual difference. The brief phrase is not expanded into a full theory of divine abandonment.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%202%3A9&version=KJV

XVI-CMP-0430 / Hebrews 2:16

Taking hold and coming to help

Adopted SBLGNT Greek and ordered glosses.

οὐ	γὰρ	δήπου	ἀγγέλων	ἐπιλαμβάνεται,	ἀλλὰ	σπέρματος	Ἀβραὰμ
not	for	surely	angels	he takes hold of	but	the offspring	of Abraham

ἐπιλαμβάνεται.
he takes hold of

CLOSE ENGLISH

For surely it is not angels he takes hold of, but Abraham’s offspring he takes hold of.

FLUENT ENGLISH

Surely it is Abraham’s descendants he comes to help, rather than angels.

KJV / SHORT COMPARISON EXCERPT

he took not on him the nature of angels;

COMPARISON

The close English retains takes hold of twice. The fluent layer interprets the action as comes to help, while KJV expresses it as taking on a nature. No separate Greek noun meaning nature appears in this verse. Both adopted layers retain the contrast between angels and Abraham’s offspring; the fluent descendants makes the collective family expression clear.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%202%3A16&version=KJV

XVI-CMP-0414 / Hebrews 3:1

Consider Jesus

Adopted SBLGNT Greek and ordered glosses.

Ὅθεν,	ἀδελφοὶ	ἅγιοι,	κλήσεως	ἐπουρανίου	μέτοχοι,	κατανοήσατε	τὸν
therefore	brothers	holy	of a calling	heavenly	sharers	consider	the

ἀπόστολον	καὶ	ἀρχιερέα	τῆς	ὁμολογίας	ἡμῶν	Ἰησοῦν,
apostle	and	high priest	of the	confession	of us	Jesus

CLOSE ENGLISH

Therefore, holy brothers, sharers in a heavenly calling, consider Jesus, the apostle and high priest of our confession,

FLUENT ENGLISH

So, holy brothers and sisters who share a heavenly calling, give careful thought to Jesus, the one sent to us and the high priest whom we confess.

KJV / SHORT COMPARISON EXCERPT

Christ Jesus;

COMPARISON

The adopted Greek ends with Jesus, whereas KJV has Christ Jesus. Both English layers preserve Jesus alone. They retain the descriptions apostle and high priest, although the fluent layer explains the first title. The difference in the name should be kept distinct from how those accompanying titles are expressed in English.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%203%3A1&version=KJV

XVI-CMP-0431 / Hebrews 3:1

The one sent to us

Adopted SBLGNT Greek and ordered glosses.

Ὅθεν,	ἀδελφοὶ	ἅγιοι,	κλήσεως	ἐπουρανίου	μέτοχοι,	κατανοήσατε	τὸν
therefore	brothers	holy	of a calling	heavenly	sharers	consider	the

ἀπόστολον	καὶ	ἀρχιερέα	τῆς	ὁμολογίας	ἡμῶν	Ἰησοῦν,
apostle	and	high priest	of the	confession	of us	Jesus

CLOSE ENGLISH

Therefore, holy brothers, sharers in a heavenly calling, consider Jesus, the apostle and high priest of our confession,

FLUENT ENGLISH

So, holy brothers and sisters who share a heavenly calling, give careful thought to Jesus, the one sent to us and the high priest whom we confess.

KJV / SHORT COMPARISON EXCERPT

the Apostle and High Priest of our profession,

COMPARISON

The close English retains apostle, as KJV does. The fluent layer explains it as the one sent to us. To us makes the relationship explicit in English rather than reproducing a separate Greek prepositional phrase. Confession and profession render the same noun, while the fluent whom we confess changes the noun phrase into a clause.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%203%3A1&version=KJV

XVI-CMP-0415 / Hebrews 3:6

Holding the confidence and hope

Adopted SBLGNT Greek and ordered glosses.

Χριστὸς	δὲ	ὡς	υἱὸς	ἐπὶ	τὸν	οἶκον	αὐτοῦ·	ὃς	οἰκός	ἐσμεν	ἡμεῖς,
Christ	but	as	a Son	over	the	house	of him	which	house	are	we

ἐὰν	τὴν	παρρησίαν	καὶ	τὸ	καύχημα	τῆς	ἐλπίδος	κατάσχωμεν.
if	the	boldness	and	the	boast	of the	hope	we hold firmly

CLOSE ENGLISH

but Christ is faithful as a Son over his house—which house we are, if we hold firmly to our boldness and the boast of our hope.

FLUENT ENGLISH

Christ, however, is faithful as a Son over God’s household. We are that household if we hold firmly to our confidence and the hope in which we take pride.

KJV / SHORT COMPARISON EXCERPT

firm unto the end.

COMPARISON

The adopted Greek ends its condition with holding the boldness and boast of hope, without KJV’s firm unto the end. Both English layers preserve the shorter condition. They supply faithful from the preceding argument, and the fluent layer identifies the household as God’s. These contextual explanations are distinct from the additional ending printed in KJV.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%203%3A6&version=KJV

XVI-CMP-0416 / Hebrews 4:2

United in faith with those who heard

Adopted SBLGNT Greek and ordered glosses.

καὶ	γάρ	ἐσμεν	εὐηγγελισμένοι	καθάπερ	κἀκεῖνοι,	ἀλλ’	οὐκ	ὠφέλησεν
also	for	we are	having received good news	just as	also those	but	not	benefited

ὁ	λόγος	τῆς	ἀκοῆς	ἐκείνους,	μὴ	συγκεκερασμένους	τῇ	πίστει
the	word	of the	hearing	them	not	having been united	in the	faith

τοῖς	ἀκούσασιν.
with the ones	having heard

CLOSE ENGLISH

For we too have received good news, just as they did; but the word they heard did not benefit them, because they were not united in faith with those who heard.

FLUENT ENGLISH

We have received good news, just as they did. But the message they heard did them no good, because they did not join in faith with those who listened.

KJV / SHORT COMPARISON EXCERPT

not being mixed with faith in them that heard it.

COMPARISON

The adopted Greek has a plural participle referring to the people who were not united in faith with those who heard. Both English layers preserve that relationship. KJV’s wording describes the message as not being mixed with faith in its hearers. The difference in agreement matters: the adopted explanation should not change the plural participle into a singular description of the message.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%204%3A2&version=KJV

XVI-CMP-0432 / Hebrews 4:9

A Sabbath rest

Adopted SBLGNT Greek and ordered glosses.

ἄρα	ἀπολείπεται	σαββατισμὸς	τῷ	λαῷ	τοῦ	θεοῦ·
therefore	remains	a Sabbath rest	for the	people	of the	God

CLOSE ENGLISH

Therefore a Sabbath rest remains for the people of God.

FLUENT ENGLISH

So a Sabbath rest still awaits God’s people.

KJV / SHORT COMPARISON EXCERPT

a rest to the people of God.

COMPARISON

Both adopted layers use Sabbath rest for σαββατισμός, where KJV has rest. The close English says remains; the fluent layer says still awaits, giving the remaining rest a forward orientation. Sabbath is part of how the Greek noun is rendered, not an added historical event. The selected verse alone does not specify a complete calendar practice.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%204%3A9&version=KJV

XVI-CMP-0433 / Hebrews 4:12

Discerning the heart’s thoughts

Adopted SBLGNT Greek and ordered glosses.

Ζῶν	γὰρ	ὁ	λόγος	τοῦ	θεοῦ	καὶ	ἐνεργὴς	καὶ	τομώτερος	ὑπὲρ	πᾶσαν
living	for	the	word	of the	God	and	active	and	sharper	than	every

μάχαιραν	δίστομον	καὶ	διϊκνούμενος	ἄχρι	μερισμοῦ	ψυχῆς	καὶ
sword	two-edged	and	penetrating	as far as	division	of soul	and

πνεύματος,	ἁρμῶν	τε	καὶ	μυελῶν,	καὶ	κριτικὸς	ἐνθυμήσεων	καὶ
spirit	of joints	both	and	marrow	and	discerning	thoughts	and

ἐννοιῶν	καρδίας·
intentions	of the heart

CLOSE ENGLISH

For the word of God is living and active, sharper than every two-edged sword, penetrating as far as the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart.

FLUENT ENGLISH

God’s word is alive and effective. Sharper than any two-edged sword, it penetrates to the division of soul and spirit, of joints and marrow, and judges the heart’s thoughts and intentions.

KJV / SHORT COMPARISON EXCERPT

a discerner of the thoughts and intents of the heart.

COMPARISON

The close English uses discerning, while the fluent layer says judges the heart’s thoughts and intentions. KJV has a discerner. The adopted layers also modernize quick as living or alive. The sword, soul and spirit, joints and marrow remain part of the image; the final judgment of thoughts is not reduced to physical cutting.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%204%3A12&version=KJV

XVI-CMP-0434 / Hebrews 5:7

Heard because of reverence

Adopted SBLGNT Greek and ordered glosses.

ὃς	ἐν	ταῖς	ἡμέραις	τῆς	σαρκὸς	αὐτοῦ	δεήσεις	τε	καὶ	ἱκετηρίας
who	in	the	days	of the	flesh	of him	prayers	both	and	pleas

πρὸς	τὸν	δυνάμενον	σῴζειν	αὐτὸν	ἐκ	θανάτου	μετὰ	κραυγῆς
to	the one	able	to save	him	out of	death	with	a cry

ἰσχυρᾶς	καὶ	δακρύων	προσενέγκας	καὶ	εἰσακουσθεὶς	ἀπὸ	τῆς	εὐλαβείας,
strong	and	tears	having offered	and	having been heard	because of	the	reverence

CLOSE ENGLISH

In the days of his flesh, he offered prayers and pleas with a loud cry and tears to the one able to save him from death, and was heard because of his reverence.

FLUENT ENGLISH

During his earthly life, Jesus brought prayers and pleas, with loud cries and tears, to the one who could save him from death. He was heard because of his reverent devotion.

KJV / SHORT COMPARISON EXCERPT

and was heard in that he feared;

COMPARISON

The close layer says heard because of his reverence, and the fluent layer uses reverent devotion. KJV has in that he feared. Both adopted layers retain the prayers, cries, and tears addressed to the one able to save him from death. The fluent name Jesus clarifies the subject; the verse narrates his prayer without quoting its spoken words.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%205%3A7&version=KJV

XVI-CMP-0435 / Hebrews 5:9

The source of salvation

Adopted SBLGNT Greek and ordered glosses.

καὶ	τελειωθεὶς	ἐγένετο	πᾶσιν	τοῖς	ὑπακούουσιν	αὐτῷ	αἴτιος
and	having been perfected	he became	to all	the ones	obeying	him	the source

σωτηρίας	αἰωνίου,
of salvation	eternal

CLOSE ENGLISH

and, having been perfected, he became the source of eternal salvation to all who obey him,

FLUENT ENGLISH

Brought to completion, he became the source of lasting salvation for everyone who obeys him.

KJV / SHORT COMPARISON EXCERPT

the author of eternal salvation

COMPARISON

Both adopted layers use source where KJV has author. The close English retains having been perfected, and the fluent layer says brought to completion. These choices explain the movement toward an accomplished role without adding a claim that the subject previously committed a moral fault. The reference to those who obey him remains explicit.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%205%3A9&version=KJV

XVI-CMP-0436 / Hebrews 6:1

Carried forward to maturity

Adopted SBLGNT Greek and ordered glosses.

Διὸ	ἀφέντες	τὸν	τῆς	ἀρχῆς	τοῦ	Χριστοῦ	λόγον	ἐπὶ	τὴν
therefore	having left	the	of the	beginning	of the	Christ	word	toward	the

τελειότητα	φερώμεθα,	μὴ	πάλιν	θεμέλιον	καταβαλλόμενοι	μετανοίας	ἀπὸ
maturity	let us be carried	not	again	a foundation	laying down	of repentance	from

νεκρῶν	ἔργων,	καὶ	πίστεως	ἐπὶ	θεόν,
dead	works	and	of faith	toward	God

CLOSE ENGLISH

Therefore, leaving the elementary word concerning Christ, let us be carried on toward maturity, not laying again a foundation of repentance from dead works and faith toward God,

FLUENT ENGLISH

So let us move beyond the elementary teaching about Christ and be carried forward to maturity. We should not keep laying the foundation of turning from dead works and trusting in God,

KJV / SHORT COMPARISON EXCERPT

let us go on unto perfection;

COMPARISON

The close English has let us be carried on toward maturity; the fluent layer likewise retains be carried forward. KJV says let us go on unto perfection. Both adopted layers distinguish moving beyond elementary teaching from repeatedly laying its foundation. The passive expression does not name its agent here, so the English should not silently add one.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%206%3A1&version=KJV

XVI-CMP-0437 / Hebrews 6:6

Crucifying the Son again

Adopted SBLGNT Greek and ordered glosses.

καὶ	παραπεσόντας,	πάλιν	ἀνακαινίζειν	εἰς	μετάνοιαν,	ἀνασταυροῦντας
and	having fallen away	again	to renew	to	repentance	crucifying again

ἑαυτοῖς	τὸν	υἱὸν	τοῦ	θεοῦ	καὶ	παραδειγματίζοντας.
for themselves	the	Son	of the	God	and	exposing to shame

CLOSE ENGLISH

and fell away, to renew them again to repentance, since they crucify the Son of God again for themselves and expose him to shame.

FLUENT ENGLISH

and then fell away. They are crucifying God’s Son again for themselves and holding him up to public disgrace.

KJV / SHORT COMPARISON EXCERPT

they crucify to themselves the Son of God afresh,

COMPARISON

Both English layers and KJV retain renewed crucifixion and public shame as the explanation. The close layer keeps the renewal-to-repentance clause here; the fluent sequence placed it at 6:4, where the long sentence begins. Its absence from this isolated fluent verse is therefore a sentence-distribution choice, not a shorter Greek reading. The complete argument requires 6:4–6.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%206%3A6&version=KJV

XVI-CMP-0438 / Hebrews 7:3

Without genealogy

Adopted SBLGNT Greek and ordered glosses.

ἀπάτωρ,	ἀμήτωρ,	ἀγενεαλόγητος,	μήτε	ἀρχὴν	ἡμερῶν	μήτε	ζωῆς
without father	without mother	without genealogy	neither	beginning	of days	nor	of life

τέλος	ἔχων,	ἀφωμοιωμένος	δὲ	τῷ	υἱῷ	τοῦ	θεοῦ,	μένει	ἱερεὺς	εἰς
an end	having	having been made like	but	the	Son	of the	God	he remains	a priest	for

τὸ	διηνεκές.
the	continuity

CLOSE ENGLISH

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest continually.

FLUENT ENGLISH

He is presented without father, mother, or genealogy, with neither a beginning of days nor an end of life. Resembling the Son of God, he remains a priest without interruption.

KJV / SHORT COMPARISON EXCERPT

Without father, without mother, without descent,

COMPARISON

The close English preserves the sequence without father, without mother, without genealogy. The fluent layer adds is presented to make its interpretive frame explicit. KJV has without descent for the final term. The added frame concerns how Melchizedek is portrayed; it is not a separate Greek verb or proof supplied by this verse about biological parentage.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%207%3A3&version=KJV

XVI-CMP-0417 / Hebrews 7:21

A priest forever

Adopted SBLGNT Greek and ordered glosses.

ὁ	δὲ	μετὰ	ὁρκωμοσίας	διὰ	τοῦ	λέγοντος	πρὸς	αὐτόν·	Ὤμοσεν
the one	but	with	an oath	through	the one	saying	to	him	swore

κύριος,	καὶ	οὐ	μεταμεληθήσεται,	Σὺ	ἱερεὺς	εἰς	τὸν	αἰῶνα),
the Lord	and	not	will change his mind	you	a priest	for	the	age

CLOSE ENGLISH

but he with an oath through the one who says to him, “The Lord has sworn and will not change his mind: You are a priest forever”—

FLUENT ENGLISH

but he became a priest with the oath of the one who said to him, “The Lord has sworn and will not change his mind: You are a priest forever.”

KJV / SHORT COMPARISON EXCERPT

after the order of Melchisedec:

COMPARISON

The adopted quotation ends with You are a priest forever, without KJV’s after the order of Melchisedec. Both English layers preserve the shorter oath. The statement is addressed to the priest by the one who swears; it is not introduced as speech spoken by Jesus. The quotation therefore remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%207%3A21&version=KJV

XVI-CMP-0439 / Hebrews 7:25

Able to save completely

Adopted SBLGNT Greek and ordered glosses.

ὅθεν	καὶ	σῴζειν	εἰς	τὸ	παντελὲς	δύναται	τοὺς	προσερχομένους
therefore	also	to save	to	the	uttermost	he is able	the ones	approaching

δι’	αὐτοῦ	τῷ	θεῷ,	πάντοτε	ζῶν	εἰς	τὸ	ἐντυγχάνειν	ὑπὲρ
through	him	the	God	always	living	for	the	interceding	on behalf of

αὐτῶν.
them

CLOSE ENGLISH

Therefore he is also able to save completely those who approach God through him, always living to intercede on their behalf.

FLUENT ENGLISH

He can therefore save completely those who come to God through him, because he always lives to speak on their behalf.

KJV / SHORT COMPARISON EXCERPT

to save them to the uttermost

COMPARISON

Both adopted layers use save completely, where KJV has save to the uttermost. NET likewise uses completely. The following clause links this ability with continuing life and intercession. The fluent speak on their behalf explains intercede in everyday English while preserving its beneficiaries. The comparison does not detach completeness from the stated relation to approaching God through him.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%207%3A25&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Hebrews%207%3A25&version=NET

XVI-CMP-0440 / Hebrews 8:6

A covenant established on better promises

Adopted SBLGNT Greek and ordered glosses.

νυνὶ	δὲ	διαφορωτέρας	τέτυχεν	λειτουργίας,	ὅσῳ	καὶ	κρείττονός
now	but	more excellent	he has obtained	a ministry	by as much as	also	of a better

ἐστιν	διαθήκης	μεσίτης,	ἥτις	ἐπὶ	κρείττοσιν	ἐπαγγελίαις	νενομοθέτηται.
he is	covenant	a mediator	which	on	better	promises	has been established

CLOSE ENGLISH

But now he has obtained a more excellent ministry, just as he is also mediator of a better covenant, established on better promises.

FLUENT ENGLISH

As it is, he has received a greater ministry, for he mediates a better covenant founded on better promises.

KJV / SHORT COMPARISON EXCERPT

established upon better promises.

COMPARISON

The close English has a better covenant established on better promises, closely matching KJV. The fluent layer uses founded on and turns mediator into the verb mediates. Both retain the comparison between the ministries and covenants. Those grammatical changes make the sentence readable without adding a second covenant-maker or a different set of promises.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%208%3A6&version=KJV

XVI-CMP-0418 / Hebrews 8:12

Remembering sins no more

Adopted SBLGNT Greek and ordered glosses.

ὅτι	ἵλεως	ἔσομαι	ταῖς	ἀδικίαις	αὐτῶν,	καὶ	τῶν	ἁμαρτιῶν
because	merciful	I will be	to the	unrighteous deeds	of them	and	the	sins

αὐτῶν	οὐ	μὴ	μνησθῶ	ἔτι.
of them	not	at all	will I remember	any longer

CLOSE ENGLISH

For I will be merciful toward their unrighteous deeds, and I will certainly remember their sins no more.”

FLUENT ENGLISH

I will show mercy toward their wrongdoing and will no longer remember their sins.”

KJV / SHORT COMPARISON EXCERPT

their sins and their iniquities

COMPARISON

The adopted second clause refers to their sins, without KJV’s additional and their iniquities. The opening still refers to unrighteous deeds or wrongdoing, so the comparison concerns a particular repeated expression rather than the disappearance of wrongdoing from the verse. Both layers preserve the emphatic assurance. This is God’s covenant speech, not a quotation presented as Jesus’ words.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%208%3A12&version=KJV

XVI-CMP-0441 / Hebrews 9:4

A golden incense altar

Adopted SBLGNT Greek and ordered glosses.

χρυσοῦν	ἔχουσα	θυμιατήριον	καὶ	τὴν	κιβωτὸν	τῆς	διαθήκης	
golden	having	an incense altar	and	the	ark	of the	covenant	
περικεκαλυμμένην	πάντοθεν	χρυσίῳ,	ἐν	ᾗ	στάμνος	χρυσῆ	ἔχουσα	τὸ
overlaid	on all sides	with gold	in	which	a jar	golden	having	the
μάννα	καὶ	ἡ	ῥάβδος	Ἀαρὼν	ἡ	βλαστήσασα	καὶ	αἱ	πλάκες	τῆς
manna	and	the	staff	of Aaron	the one	having budded	and	the	tablets	of the
διαθήκης,										
covenant										

CLOSE ENGLISH

having a golden incense altar and the ark of the covenant overlaid on all sides with gold. In it were a golden jar holding the manna, Aaron’s staff that had budded, and the tablets of the covenant.

FLUENT ENGLISH

It had a golden incense altar and the covenant chest, covered on every side with gold. The chest held a golden jar of manna, Aaron’s staff that had budded, and the tablets of the covenant.

KJV / SHORT COMPARISON EXCERPT

the golden censer,

COMPARISON

Both adopted layers render θυμιατήριον as incense altar, whereas KJV has censer. NET also chooses altar. The fluent layer then names the chest as the container of the listed objects, clarifying the Greek relative pronoun. The lexical choice about incense equipment is distinct from that identification; the selected wording should not be silently redrawn into a different room arrangement.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%209%3A4&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Hebrews%209%3A4&version=NET

XVI-CMP-0442 / Hebrews 9:15

Mediator of a new covenant

Adopted SBLGNT Greek and ordered glosses.

Καὶ	διὰ	τοῦτο	διαθήκης	καινῆς	μεσίτης	ἐστίν,	ὅπως	θανάτου
and	because of	this	of a covenant	new	a mediator	he is	so that	a death

γενομένου	εἰς	ἀπολύτρωσιν	τῶν	ἐπὶ	τῇ	πρώτῃ	διαθήκῃ	παραβάσεων
having occurred	for	redemption	of the	under	the	first	covenant	transgressions

τὴν	ἐπαγγελίαν	λάβωσιν	οἱ	κεκλημένοι	τῆς	αἰωνίου	κληρονομίας.
the	promise	may receive	the ones	having been called	of the	eternal	inheritance

CLOSE ENGLISH

For this reason he is mediator of a new covenant, so that, a death having occurred for redemption from the transgressions under the first covenant, those called may receive the promise of the eternal inheritance.

FLUENT ENGLISH

This is why he mediates a new covenant: his death has brought redemption from the transgressions committed under the first covenant, so that those who are called may receive the promised eternal inheritance.

KJV / SHORT COMPARISON EXCERPT

the mediator of the new testament,

COMPARISON

Both adopted layers use new covenant, where KJV has new testament. The close layer retains mediator and the fluent layer uses mediates. The death, redemption, and promised inheritance remain linked in both. The next verse uses the same Greek noun in an argument about a will; the English change there should be noticed rather than assumed to involve a new Greek term.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%209%3A15&version=KJV

XVI-CMP-0443 / Hebrews 9:16

Where there is a will

Adopted SBLGNT Greek and ordered glosses.

ὅπου	γὰρ	διαθήκη,	θάνατον	ἀνάγκη	φέρεσθαι	τοῦ	διαθεμένου·
where	for	a will	death	necessary	to be established	of the one	having made it

CLOSE ENGLISH

For where there is a will, the death of the one who made it must be established.

FLUENT ENGLISH

When there is a will, the death of its maker must be established.

KJV / SHORT COMPARISON EXCERPT

the death of the testator.

COMPARISON

Both adopted layers render διαθήκη here as will, following covenant in the preceding verse. KJV retains testament and calls its maker the testator. The adopted English interprets the argument in terms of a will and the need to establish its maker’s death. The shift in English vocabulary is an interpretive choice for the same Greek noun.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%209%3A16&version=KJV

XVI-CMP-0419 / Hebrews 9:19

The blood of calves

Adopted SBLGNT Greek and ordered glosses.

λαληθείσης	γὰρ	πάσης	ἐντολῆς	κατὰ	τὸν	νόμον	ὑπὸ	Μωϋσέως	
having been spoken	for	every	commandment	according to	the	law	by	Moses	
παντὶ	τῷ	λαῷ,	λαβὼν	τὸ	αἷμα	τῶν	μόσχων	μετὰ	ὕδατος	καὶ
to all	the	people	having taken	the	blood	of the	calves	with	water	and
ἐρίου	κοκκίνου	καὶ	ὑσσώπου	αὐτό	τε	τὸ	βιβλίον	καὶ	πάντα	τὸν
wool	scarlet	and	hyssop	itself	both	the	book	and	all	the
λαὸν	ἐράντισεν,									
people	he sprinkled									

CLOSE ENGLISH

For after Moses had spoken every commandment according to the law to all the people, he took the blood of calves with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

FLUENT ENGLISH

After Moses had declared every commandment of the law to all the people, he took calves’ blood, water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people.

KJV / SHORT COMPARISON EXCERPT

the blood of calves and of goats,

COMPARISON

The adopted Greek names the blood of calves, without KJV’s and of goats. Both English layers preserve that shorter list. Water, scarlet wool, and hyssop remain present, as do the book and all the people receiving the sprinkling. The difference should be described at this specific point without deleting goats from other passages where they are actually named.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%209%3A19&version=KJV

XVI-CMP-0444 / Hebrews 9:28

Appearing apart from sin

Adopted SBLGNT Greek and ordered glosses.

οὕτως	καὶ	ὁ	Χριστός,	ἅπαξ	προσενεχθεὶς	εἰς	τὸ	πολλῶν	ἀνενεγκεῖν
so	also	the	Christ	once	having been offered	for	the	of many	bearing
ἁμαρτίας,	ἐκ	δευτέρου	χωρὶς	ἁμαρτίας	ὀφθήσεται	τοῖς	αὐτὸν		
sins	for	a second time	apart from	sin	he will appear	to the ones	him		
ἀπεκδεχομένοις	εἰς	σωτηρίαν.							
eagerly awaiting	for	salvation							

CLOSE ENGLISH

so also Christ, having been offered once to bear the sins of many, will appear a second time, apart from sin, for salvation to those eagerly awaiting him.

FLUENT ENGLISH

In the same way, Christ was offered once to bear the sins of many. He will appear a second time, no longer to deal with sin but to bring salvation to those eagerly waiting for him.

KJV / SHORT COMPARISON EXCERPT

the second time without sin unto salvation.

COMPARISON

The close English preserves apart from sin, where KJV has without sin. The fluent layer explains this as no longer to deal with sin, connecting the second appearance with the preceding offering to bear sins. That explanation identifies a contextual relationship; it does not add a Greek verb meaning deal with or imply that the first appearance involved personal wrongdoing.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%209%3A28&version=KJV

XVI-CMP-0445 / Hebrews 10:20

A new and living way

Adopted SBLGNT Greek and ordered glosses.

ἣν	ἐνεκαίνισεν	ἡμῖν	ὁδὸν	πρόσφατον	καὶ	ζῶσαν	διὰ	τοῦ
which	he inaugurated	for us	a way	new	and	living	through	the

καταπετάσματος,	τοῦτ’	ἔστιν	τῆς	σαρκὸς	αὐτοῦ,
curtain	this	is	the	flesh	of him

CLOSE ENGLISH

by the new and living way that he inaugurated for us through the curtain, that is, his flesh,

FLUENT ENGLISH

He opened for us a new and living way through the curtain—that is, through his flesh.

KJV / SHORT COMPARISON EXCERPT

through the veil, that is to say, his flesh;

COMPARISON

Both adopted layers retain new and living way, as KJV does. They use curtain for veil and preserve the explanatory identification with his flesh. The close inaugurated and fluent opened express the action KJV calls consecrated. The fluent layer makes a complete sentence from the continuing Greek clause without supplying a new route or object.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2010%3A20&version=KJV

XVI-CMP-0446 / Hebrews 10:25

Gathering and encouraging one another

Adopted SBLGNT Greek and ordered glosses.

μὴ	ἐγκαταλείποντες	τὴν	ἐπισυναγωγὴν	ἑαυτῶν,	καθὼς	ἔθος	τισίν,
not	abandoning	the	gathering	of ourselves	as	a habit	for some

ἀλλὰ	παρακαλοῦντες,	καὶ	τοσούτῳ	μᾶλλον	ὅσῳ	βλέπετε	ἐγγίζουσαν
but	encouraging	and	by so much	more	as much as	you see	drawing near

τὴν	ἡμέραν.
the	day

CLOSE ENGLISH

not abandoning our gathering together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

FLUENT ENGLISH

Let us keep gathering together, rather than give it up as some habitually do, and encourage one another all the more as you see the Day drawing near.

KJV / SHORT COMPARISON EXCERPT

Not forsaking the assembling of ourselves together,

COMPARISON

The close English retains not abandoning our gathering together, while the fluent layer says let us keep gathering together. KJV likewise speaks of assembling. Both adopted layers preserve encouragement and the approaching Day. The wording describes a shared practice; it does not specify a building, an attendance schedule, or a named later institution.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2010%3A25&version=KJV

XVI-CMP-0420 / Hebrews 10:30

Vengeance and judgment

Adopted SBLGNT Greek and ordered glosses.

οἴδαμεν	γὰρ	τὸν	εἰπόντα·	Ἐμοὶ	ἐκδίκησις,	ἐγὼ	ἀνταποδώσω·	καὶ
we know	for	the one	having said	to me	vengeance	I	will repay	and

πάλιν·	Κρινεῖ	κύριος	τὸν	λαὸν	αὐτοῦ.
again	will judge	the Lord	the	people	of him

CLOSE ENGLISH

For we know the one who said, “Vengeance belongs to me; I will repay,” and again, “The Lord will judge his people.”

FLUENT ENGLISH

We know the one who said, “Vengeance is mine; I will repay,” and also, “The Lord will judge his people.”

KJV / SHORT COMPARISON EXCERPT

I will recompense, saith the Lord.

COMPARISON

The adopted first quotation ends with I will repay, without KJV’s saith the Lord. The second quotation still names the Lord as judge. Both English layers preserve that distinction. These scriptural statements are attributed to the one who spoke them, without being presented here as direct words of Jesus; their typography remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2010%3A30&version=KJV

XVI-CMP-0421 / Hebrews 10:34

Compassion for prisoners

Adopted SBLGNT Greek and ordered glosses.

καὶ	γὰρ	τοῖς	δεσμίοις	συνεπαθήσατε,	καὶ	τὴν	ἁρπαγὴν	τῶν
also	for	with the	prisoners	you sympathized	and	the	seizure	of the

ὑπαρχόντων	ὑμῶν	μετὰ	χαρᾶς	προσεδέξασθε,	γινώσκοντες	ἔχειν	ἑαυτοὺς
possessions	of you	with	joy	you accepted	knowing	to have	yourselves

κρείττονα	ὕπαρξιν	καὶ	μένουσαν.
a better	possession	and	lasting

CLOSE ENGLISH

For you sympathized with the prisoners and accepted the seizure of your possessions with joy, knowing that you yourselves have a better and lasting possession.

FLUENT ENGLISH

You shared the suffering of prisoners and joyfully accepted the confiscation of your property, knowing that you had a better possession, one that would last.

KJV / SHORT COMPARISON EXCERPT

compassion of me in my bonds,

COMPARISON

The adopted Greek refers to the prisoners, where KJV says me in my bonds. It also describes a better and lasting possession without KJV's in heaven. Both English layers preserve those features. The fluent confiscation of property explains the seizure expression naturally while retaining the recipients' joyful acceptance and their reason for it.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2010%3A34&version=KJV

XVI-CMP-0447 / Hebrews 11:1

Assurance and conviction

Adopted SBLGNT Greek and ordered glosses.

Ἔστιν	δὲ	πίστις	ἐλπιζομένων	ὑπόστασις,	πραγμάτων	ἔλεγχος	οὐ
is	now	faith	of things hoped for	assurance	of realities	conviction	not

βλεπομένων·
seen

CLOSE ENGLISH

Now faith is assurance of things hoped for, conviction about realities not seen.

FLUENT ENGLISH

Faith gives assurance about what we hope for and conviction about what we cannot see.

KJV / SHORT COMPARISON EXCERPT

the substance of things hoped for,

COMPARISON

The close English uses assurance and conviction, where KJV has substance and evidence. The fluent layer makes faith the subject of gives assurance and conviction. NET likewise expresses being sure and convinced. These renderings interpret the two Greek nouns; the comparison does not reduce faith to a newly supplied physical substance or claim that only one English gloss is possible.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2011%3A1&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Hebrews%2011%3A1&version=NET

XVI-CMP-0448 / Hebrews 11:11

Abraham with Sarah herself

Adopted SBLGNT Greek and ordered glosses.

πίστει	καὶ	αὐτῇ	Σάρρᾳ	δύναμιν	εἰς	καταβολὴν	σπέρματος	ἔλαβεν
by faith	also	with herself	Sarah	power	for	laying down	seed	he received

καὶ	παρὰ	καιρὸν	ἡλικίας,	ἐπεὶ	πιστὸν	ἡγήσατο	τὸν	ἐπαγγειλάμενον·
even	beyond	the time	of age	since	faithful	he considered	the one	having promised

CLOSE ENGLISH

By faith he also received power, with Sarah herself, to beget offspring even beyond the proper age, since he considered the one who promised faithful.

FLUENT ENGLISH

By faith Abraham, together with Sarah herself, received power to have offspring even past the usual age, because he trusted the one who had made the promise.

KJV / SHORT COMPARISON EXCERPT

also Sara herself received strength to conceive seed,

COMPARISON

The adopted SBLGNT has αὐτῇ Σάρρᾳ in the dative. The close English therefore retains he with Sarah herself, and the fluent layer names Abraham from the context. KJV makes Sarah the subject. NET also chooses a male subject but discusses the Sarah interpretation. The English passage must follow the displayed dative wording rather than silently treating Sarah as a nominative subject.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2011%3A11&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/hebrews/11

NET translation note: https://www.biblegateway.com/passage/?search=Hebrews%2011%3A11&version=NET

XVI-CMP-0422 / Hebrews 11:13

Seeing and greeting the promises

Adopted SBLGNT Greek and ordered glosses.

Κατὰ	πίστιν	ἀπέθανον	οὗτοι	πάντες,	μὴ	λαβόντες	τὰς	ἐπαγγελίας,
according to	faith	died	these	all	not	having received	the	promises

ἀλλὰ	πόρρωθεν	αὐτὰς	ἰδόντες	καὶ	ἀσπασάμενοι,	καὶ	ὁμολογήσαντες	ὅτι
but	from afar	them	having seen	and	greeted	and	confessed	that

ξένοι	καὶ	παρεπίδημοί	εἰσιν	ἐπὶ	τῆς	γῆς.
strangers	and	temporary residents	they are	on	the	earth

CLOSE ENGLISH

All these died in faith without receiving the promises, but having seen and greeted them from afar, and having confessed that they were strangers and temporary residents on the earth.

FLUENT ENGLISH

All these people died in faith. They had not received what was promised, but they saw it from a distance and welcomed it, acknowledging that they were strangers and temporary residents on earth.

KJV / SHORT COMPARISON EXCERPT

and were persuaded of them,

COMPARISON

The adopted Greek says that they saw the promises from afar and greeted them, without KJV’s separate were persuaded of them. Both English layers preserve the shorter sequence. The fluent layer explains promises as what was promised and greeting as welcoming. Those natural English changes are distinct from restoring the missing additional clause.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2011%3A13&version=KJV

XVI-CMP-0449 / Hebrews 11:26

The reproach of Christ

Adopted SBLGNT Greek and ordered glosses.

μείζονα	πλοῦτον	ἡγησάμενος	τῶν	Αἰγύπτου	θησαυρῶν	τὸν	ὀνειδισμὸν
greater	wealth	having considered	than the	of Egypt	treasures	the	reproach

τοῦ	Χριστοῦ,	ἀπέβλεπεν	γὰρ	εἰς	τὴν	μισθαποδοσίαν.
of the	Christ	he was looking	for	to	the	reward

CLOSE ENGLISH

considering the reproach of Christ greater wealth than the treasures of Egypt, for he looked toward the reward.

FLUENT ENGLISH

He regarded the disgrace associated with Christ as greater wealth than Egypt’s treasures, because he was looking ahead to the reward.

KJV / SHORT COMPARISON EXCERPT

the reproach of Christ

COMPARISON

The close English preserves reproach of Christ, also found in KJV. The fluent layer explains it as disgrace associated with Christ. Both retain the comparison with Egypt’s treasures and the attention to the reward. The association wording makes a relation explicit without inserting the name Moses into the displayed Greek verse or resolving the entire typological argument in a single phrase.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2011%3A26&version=KJV

XVI-CMP-0450 / Hebrews 11:35

Torture and a better resurrection

Adopted SBLGNT Greek and ordered glosses.

ἔλαβον	γυναῖκες	ἐξ	ἀναστάσεως	τοὺς	νεκροὺς	αὐτῶν·	ἄλλοι	δὲ
received	women	from	resurrection	the	dead	of them	others	but

ἐτυμπανίσθησαν,	οὐ	προσδεξάμενοι	τὴν	ἀπολύτρωσιν,	ἵνα	κρείττονος
were tortured	not	having accepted	the	release	so that	a better

ἀναστάσεως	τύχωσιν·
resurrection	they might obtain

CLOSE ENGLISH

Women received their dead through resurrection. Others were tortured, not accepting release, so that they might obtain a better resurrection.

FLUENT ENGLISH

Women received their dead back alive. Others endured torture and refused release, seeking a better resurrection.

KJV / SHORT COMPARISON EXCERPT

others were tortured, not accepting deliverance;

COMPARISON

The close English retains receiving the dead through resurrection, and the fluent layer explains the return as back alive. Both then describe others enduring torture and refusing release in hope of a better resurrection, as KJV does. The comparison preserves the change between these groups rather than merging their experiences into a single episode.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2011%3A35&version=KJV

XVI-CMP-0423 / Hebrews 11:37

The shorter sequence of sufferings

Adopted SBLGNT Greek and ordered glosses.

ἐλιθάσθησαν,	ἐπρίσθησαν,	ἐν	φόνῳ	μαχαίρης	ἀπέθανον,	περιῆλθον	ἐν
they were stoned	they were sawn apart	by	slaughter	of a sword	they died	they wandered	in

μηλωταῖς,	ἐν	αἰγείοις	δέρμασιν,	ὑστερούμενοι,	θλιβόμενοι,	κακουχούμενοι,
sheepskins	in	goat	skins	being destitute	being afflicted	being mistreated

CLOSE ENGLISH

They were stoned, sawn apart, and killed by the sword. They wandered in sheepskins and goatskins, destitute, afflicted, and mistreated,

FLUENT ENGLISH

They were stoned, sawn apart, and put to death by the sword. They went about in sheepskins and goatskins, suffering poverty, affliction, and mistreatment.

KJV / SHORT COMPARISON EXCERPT

were tempted,

COMPARISON

The adopted Greek moves from being sawn apart to being killed by the sword, without KJV’s intervening were tempted. Both English layers preserve that shorter sequence. The later clothing and hardship descriptions remain present. Sawn apart modernizes KJV’s sawn asunder; that vocabulary change is distinct from the absent item in the list.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2011%3A37&version=KJV

XVI-CMP-0451 / Hebrews 12:2

For the joy set before him

Adopted SBLGNT Greek and ordered glosses.

ἀφορῶντες	εἰς	τὸν	τῆς	πίστεως	ἀρχηγὸν	καὶ	τελειωτὴν	Ἰησοῦν,	ὃς
looking away	to	the	of the	faith	pioneer	and	perfecter	Jesus	who

ἀντὶ	τῆς	προκειμένης	αὐτῷ	χαρᾶς	ὑπέμεινεν	σταυρὸν	αἰσχύνης	
for	the	lying before	him	joy	endured	a cross	shame	

καταφρονήσας,	ἐν	δεξιᾷ	τε	τοῦ	θρόνου	τοῦ	θεοῦ	κεκάθικεν.
having despised	at	the right hand	also	of the	throne	of	God	has sat down

CLOSE ENGLISH

looking to Jesus, the pioneer and perfecter of faith, who for the joy set before him endured a cross, despising shame, and has sat down at the right hand of the throne of God.

FLUENT ENGLISH

keeping our eyes on Jesus, who leads the way in faith and brings it to completion. For the joy ahead of him, he endured the cross, disregarded its shame, and took his seat at the right hand of God’s throne.

KJV / SHORT COMPARISON EXCERPT

for the joy that was set before him

COMPARISON

Both adopted layers retain for the joy set before or ahead of him, agreeing with KJV’s basic relation. Pioneer and perfecter in the close English become leads the way and brings to completion in the fluent layer. The adopted Greek has no explicit our before faith, although KJV supplies it. Endurance, shame, and the throne remain linked.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2012%3A2&version=KJV

XVI-CMP-0452 / Hebrews 12:17

Repentance and reversing a decision

Adopted SBLGNT Greek and ordered glosses.

ἴστε	γὰρ	ὅτι	καὶ	μετέπειτα	θέλων	κληρονομῆσαι	τὴν	εὐλογίαν
you know	for	that	even	afterward	wanting	to inherit	the	blessing

ἀπεδοκιμάσθη,	μετανοίας	γὰρ	τόπον	οὐχ	εὗρεν,	καίπερ	μετὰ	δακρύων
he was rejected	of repentance	for	a place	not	he found	although	with	tears

ἐκζητήσας	αὐτήν.
having sought	it

CLOSE ENGLISH

For you know that even afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, although he sought it with tears.

FLUENT ENGLISH

You know that later, when he wanted to inherit the blessing, he was rejected. He found no opportunity to reverse the decision, although he sought it with tears.

KJV / SHORT COMPARISON EXCERPT

he found no place of repentance,

COMPARISON

The close English retains no place for repentance, close to KJV. The fluent layer interprets the expression as no opportunity to reverse the decision. Both leave the final it as a pronoun. NET instead identifies the thing sought as the blessing and explains that choice. These are related interpretive questions, not additional Greek nouns for decision or blessing in the final clause.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2012%3A17&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Hebrews%2012%3A17&version=NET

XVI-CMP-0424 / Hebrews 12:20

The command concerning the mountain

Adopted SBLGNT Greek and ordered glosses.

οὐκ	ἔφερον	γὰρ	τὸ	διαστελλόμενον·	Κἂν	θηρίον	θίγῃ	τοῦ
not	they could bear	for	the thing	being commanded	even if	a beast	touches	the

ὄρους,	λιθοβοληθήσεται·
mountain	it will be stoned

CLOSE ENGLISH

For they could not bear the command, “Even if an animal touches the mountain, it shall be stoned.”

FLUENT ENGLISH

They could not bear the command: “Even an animal that touches the mountain must be stoned.”

KJV / SHORT COMPARISON EXCERPT

or thrust through with a dart:

COMPARISON

The adopted Greek ends its quotation with it shall be stoned, without KJV’s further reference to a dart. Both English layers retain the shorter command. The verse describes what the people could not bear; the quoted command is not presented here as Jesus speaking. Its presence within a quotation does not by itself call for burgundy lettering.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2012%3A20&version=KJV

XVI-CMP-0453 / Hebrews 12:28

Let us be thankful

Adopted SBLGNT Greek and ordered glosses.

διὸ	βασιλείαν	ἀσάλευτον	παραλαμβάνοντες	ἔχωμεν	χάριν,	δι’	ἧς
therefore	a kingdom	unshakable	receiving	let us have	gratitude	through	which

λατρεύωμεν	εὐαρέστως	τῷ	θεῷ	μετὰ	εὐλαβείας	καὶ	δέους,
let us worship	acceptably	the	God	with	reverence	and	awe

CLOSE ENGLISH

Therefore, receiving an unshakable kingdom, let us have gratitude, through which we may worship God acceptably with reverence and awe,

FLUENT ENGLISH

Since we are receiving a kingdom that cannot be shaken, let us be thankful and worship God acceptably, with reverence and awe.

KJV / SHORT COMPARISON EXCERPT

let us have grace,

COMPARISON

The close English says let us have gratitude, and the fluent layer says let us be thankful. KJV has let us have grace. The adopted layers interpret χάρις in the expression as gratitude, while retaining acceptable worship with reverence and awe. The translation choice does not require a different Greek noun for grace and thanks in this clause.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2012%3A28&version=KJV

XVI-CMP-0454 / Hebrews 13:9

Grace and foods

Adopted SBLGNT Greek and ordered glosses.

διδαχαῖς	ποικίλαις	καὶ	ξέναις	μὴ	παραφέρεσθε·	καλὸν	γὰρ	χάριτι
by teachings	varied	and	strange	not	be carried away	good	for	by grace

βεβαιοῦσθαι	τὴν	καρδίαν,	οὐ	βρώμασιν,	ἐν	οἷς	οὐκ	ὠφελήθησαν
to be strengthened	the	heart	not	by foods	in	which	not	were benefited

οἱ	περιπατοῦντες.
the ones	walking

CLOSE ENGLISH

Do not be carried away by varied and strange teachings. For it is good for the heart to be strengthened by grace, not by foods, which have not benefited those occupied with them.

FLUENT ENGLISH

Do not be swept away by all kinds of unfamiliar teachings. The heart is strengthened by grace, not by food rules that have brought no benefit to those who follow them.

KJV / SHORT COMPARISON EXCERPT

not with meats,

COMPARISON

The close English retains foods, where KJV has meats. The fluent layer says food rules, making a contextual interpretation explicit even though no separate Greek noun for rules appears. Both English layers retain the contrast with a heart strengthened by grace and the lack of benefit to those occupied with the foods. The comparison concerns the wording rather than a modern dietary recommendation.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2013%3A9&version=KJV

XVI-CMP-0455 / Hebrews 13:20

The blood of an eternal covenant

Adopted SBLGNT Greek and ordered glosses.

Ὁ	δὲ	θεὸς	τῆς	εἰρήνης,	ὁ	ἀναγαγὼν	ἐκ	νεκρῶν	τὸν	ποιμένα
the	and	God	of the	peace	the one	having brought up	from	the dead	the	shepherd

τῶν	προβάτων	τὸν	μέγαν	ἐν	αἵματι	διαθήκης	αἰωνίου,	τὸν	κύριον
of the	sheep	the	great	by	blood	of a covenant	eternal	the	Lord

ἡμῶν	Ἰησοῦν,
of us	Jesus

CLOSE ENGLISH

Now may the God of peace, who brought up from the dead the great shepherd of the sheep by the blood of an eternal covenant, our Lord Jesus,

FLUENT ENGLISH

May the God of peace, who brought our Lord Jesus back from the dead—the great shepherd of the sheep through the blood of an eternal covenant—

KJV / SHORT COMPARISON EXCERPT

through the blood of the everlasting covenant,

COMPARISON

The close English uses by the blood of an eternal covenant; the fluent layer uses through and places the phrase within a dash-marked description of the great shepherd. KJV also has through. Both adopted layers preserve our Lord Jesus and the bringing back from the dead. The selected verse opens a blessing that continues, so its punctuation does not close the whole prayer.

KJV source: https://www.biblegateway.com/passage/?search=Hebrews%2013%3A20&version=KJV

XVI-CMP-0485 / James 1:2

Trials of many kinds

Adopted SBLGNT Greek and ordered glosses.

Πᾶσαν	χαρὰν	ἡγήσασθε,	ἀδελφοί	μου,	ὅταν	πειρασμοῖς
all	joy	consider it	brothers and sisters	of me	whenever	trials

περιπέσητε	ποικίλοις,
you encounter	various

CLOSE ENGLISH

Consider it all joy, my brothers and sisters, whenever you encounter various trials,

FLUENT ENGLISH

My brothers and sisters, regard it as pure joy when you face trials of many kinds,

KJV / SHORT COMPARISON EXCERPT

when ye fall into divers temptations;

COMPARISON

Both adopted layers use trials, where KJV has temptations. The close English preserves various and encounter; the fluent layer uses many kinds and face. The choice concerns how the experience of testing is described, not a separate Greek word for an invitation to wrongdoing. Brothers and sisters expresses the community addressed by the plural family term.

KJV source: https://www.biblegateway.com/passage/?search=James%201%3A2&version=KJV

XVI-CMP-0486 / James 1:5

Giving generously

Adopted SBLGNT Greek and ordered glosses.

Εἰ	δέ	τις	ὑμῶν	λείπεται	σοφίας,	αἰτείτω	παρὰ	τοῦ	διδόντος	θεοῦ
if	and	any	of you	lacks	wisdom	let ask	from	the	giving	God

πᾶσιν	ἁπλῶς	καὶ	μὴ	ὀνειδίζοντος,	καὶ	δοθήσεται	αὐτῷ·
to all	generously	and	not	reproaching	and	it will be given	to him

CLOSE ENGLISH

And if any of you lacks wisdom, let that person ask God, who gives to all generously and without reproach, and it will be given.

FLUENT ENGLISH

If any of you needs wisdom, ask God, who gives generously to everyone without reproaching them, and it will be given to you.

KJV / SHORT COMPARISON EXCERPT

that giveth to all men liberally, and upbraideth not;

COMPARISON

Both adopted layers describe God as giving generously and without reproach, agreeing with KJV’s liberally and upbraideth not. The fluent layer addresses the reader directly in ask and to you, while the close English retains let that person ask. These are English expression choices; the promise remains connected to asking for wisdom.

KJV source: https://www.biblegateway.com/passage/?search=James%201%3A5&version=KJV

XVI-CMP-0487 / James 1:17

No shifting shadow

Adopted SBLGNT Greek and ordered glosses.

Πᾶσα	δόσις	ἀγαθὴ	καὶ	πᾶν	δώρημα	τέλειον	ἄνωθέν	ἐστιν,	καταβαῖνον
every	giving	good	and	every	gift	perfect	from above	is	coming down

ἀπὸ	τοῦ	πατρὸς	τῶν	φώτων,	παρ’	ᾧ	οὐκ	ἔνι	παραλλαγὴ	ἢ
from	the	Father	of the	lights	with	whom	not	there is	variation	or

τροπῆς	ἀποσκίασμα.
of turning	a shadow

CLOSE ENGLISH

Every good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow of turning.

FLUENT ENGLISH

Every good act of giving and every perfect gift comes from above, from the Father of the heavenly lights. With him there is no variation or shifting shadow.

KJV / SHORT COMPARISON EXCERPT

neither shadow of turning.

COMPARISON

The close English preserves shadow of turning, close to KJV. The fluent layer has shifting shadow and explains lights as heavenly lights. Heavenly is a contextual explanation rather than a separate Greek adjective. Both layers retain the contrast between good gifts from above and the absence of variation in the giver.

KJV source: https://www.biblegateway.com/passage/?search=James%201%3A17&version=KJV

XVI-CMP-0456 / James 1:19

Know this

Adopted SBLGNT Greek and ordered glosses.

Ἴστε,	ἀδελφοί	μου	ἀγαπητοί.	ἔστω	δὲ	πᾶς	ἄνθρωπος	ταχὺς	εἰς
know	brothers and sisters	of me	beloved	let be	and	every	person	quick	for

τὸ	ἀκοῦσαι,	βραδὺς	εἰς	τὸ	λαλῆσαι,	βραδὺς	εἰς	ὀργήν,
the	hearing	slow	for	the	speaking	slow	for	anger

CLOSE ENGLISH

Know this, my beloved brothers and sisters. Let every person be quick to hear, slow to speak, slow to anger,

FLUENT ENGLISH

Take this to heart, my dear brothers and sisters: everyone should be quick to listen, slow to speak, and slow to become angry,

KJV / SHORT COMPARISON EXCERPT

Wherefore, my beloved brethren,

COMPARISON

The adopted Greek opens with Ἴστε, rendered Know this in the close English and Take this to heart in the fluent layer. KJV begins Wherefore. Both adopted layers retain the following call to listen readily and speak and become angry slowly. The change in the opening should be identified separately from the modern English used for the shared exhortation.

KJV source: https://www.biblegateway.com/passage/?search=James%201%3A19&version=KJV

XVI-CMP-0488 / James 1:20

The righteousness God desires

Adopted SBLGNT Greek and ordered glosses.

ὀργὴ	γὰρ	ἀνδρὸς	δικαιοσύνην	θεοῦ	οὐκ	ἐργάζεται.
anger	for	of a person	righteousness	of God	not	produces

CLOSE ENGLISH

for human anger does not produce the righteousness of God.

FLUENT ENGLISH

because human anger does not bring about the righteousness God desires.

KJV / SHORT COMPARISON EXCERPT

the righteousness of God.

COMPARISON

The close English preserves righteousness of God, as KJV does. The fluent layer explains this as righteousness God desires. Desires is an interpretive expansion of the genitive relationship, not an additional Greek verb. Both layers keep human anger as the subject that fails to produce this righteousness.

KJV source: https://www.biblegateway.com/passage/?search=James%201%3A20&version=KJV

XVI-CMP-0489 / James 1:25

The law of freedom

Adopted SBLGNT Greek and ordered glosses.

ὁ	δὲ	παρακύψας	εἰς	νόμον	τέλειον	τὸν	τῆς	ἐλευθερίας	καὶ
the one	but	having looked intently	into	a law	perfect	the one	of the	freedom	and

παραμείνας,	οὐκ	ἀκροατὴς	ἐπιλησμονῆς	γενόμενος	ἀλλὰ	ποιητὴς	ἔργου,
having remained	not	a hearer	of forgetfulness	having become	but	a doer	of work

οὗτος	μακάριος	ἐν	τῇ	ποιήσει	αὐτοῦ	ἔσται.
this one	blessed	in	the	doing	of him	will be

CLOSE ENGLISH

But the one who looks intently into the perfect law, the law of freedom, and remains with it, becoming not a forgetful hearer but a doer of work, will be blessed in their doing.

FLUENT ENGLISH

But whoever looks closely into the perfect law that brings freedom and stays with it, acting on it instead of listening and forgetting, will be blessed in what they do.

KJV / SHORT COMPARISON EXCERPT

the perfect law of liberty,

COMPARISON

The close English retains the perfect law, the law of freedom. The fluent layer says the perfect law that brings freedom, interpreting the genitive relationship as an effect. KJV has law of liberty. All three connect looking into this law with continuing and acting; the comparison should not turn freedom into an alternative to the law being described.

KJV source: https://www.biblegateway.com/passage/?search=James%201%3A25&version=KJV

XVI-CMP-0490 / James 2:1

Faith and favoritism

Adopted SBLGNT Greek and ordered glosses.

Ἀδελφοί	μου,	μὴ	ἐν	προσωπολημψίαις	ἔχετε	τὴν	πίστιν	τοῦ
brothers and sisters	of me	not	with	acts of favoritism	do you hold	the	faith	of the

κυρίου	ἡμῶν	Ἰησοῦ	Χριστοῦ	τῆς	δόξης;
Lord	of us	Jesus	Christ	of the	glory

CLOSE ENGLISH

My brothers and sisters, do you hold faith in our Lord Jesus Christ of glory with acts of favoritism?

FLUENT ENGLISH

My brothers and sisters, can you combine faith in our glorious Lord Jesus Christ with favoritism?

KJV / SHORT COMPARISON EXCERPT

the Lord of glory, with respect of persons.

COMPARISON

The adopted Greek ends with a question mark, and both English layers ask whether faith in Jesus Christ can be combined with favoritism. KJV presents a prohibition. The close English retains of glory, while the fluent layer uses glorious. These are choices of punctuation and expression; the Greek words do not contain an extra adjective meaning glorious.

KJV source: https://www.biblegateway.com/passage/?search=James%202%3A1&version=KJV

XVI-CMP-0491 / James 2:14

Can that faith save?

Adopted SBLGNT Greek and ordered glosses.

Τί	ὄφελος,	ἀδελφοί	μου,	ἐὰν	πίστιν	λέγῃ	τις	ἔχειν	ἔργα
what	benefit	brothers and sisters	of me	if	faith	says	someone	to have	works

δὲ	μὴ	ἔχῃ;	μὴ	δύναται	ἡ	πίστις	σῶσαι	αὐτόν;
but	not	has	surely not	can	the	faith	save	him

CLOSE ENGLISH

What benefit is there, my brothers and sisters, if someone says they have faith but does not have works? Can that faith save them?

FLUENT ENGLISH

My brothers and sisters, what good is it to claim faith while doing nothing? Can that kind of faith save anyone?

KJV / SHORT COMPARISON EXCERPT

can faith save him?

COMPARISON

The close English asks Can that faith save them? The fluent layer says that kind of faith, making the backward reference explicit. NET likewise treats the article as referring to the claimed faith without works just mentioned. KJV leaves faith unqualified in its final question. The comparison concerns this local reference rather than substituting a complete later doctrinal formula.

KJV source: https://www.biblegateway.com/passage/?search=James%202%3A14&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=James%202%3A14&version=NET

XVI-CMP-0492 / James 2:18

Showing faith through deeds

Adopted SBLGNT Greek and ordered glosses.

Ἀλλ’	ἐρεῖ	τις·	Σὺ	πίστιν	ἔχεις	κἀγὼ	ἔργα	ἔχω.	δεῖξόν	μοι	τὴν
but	will say	someone	you	faith	have	and I	works	have	show	me	the

πίστιν	σου	χωρὶς	τῶν	ἔργων,	κἀγώ	σοι	δείξω	ἐκ	τῶν	ἔργων
faith	of you	apart from	the	works	and I	to you	will show	from	the	works

μου	τὴν	πίστιν.
of me	the	faith

CLOSE ENGLISH

But someone will say, “You have faith, and I have works.” Show me your faith apart from works, and I will show you faith from my works.

FLUENT ENGLISH

Someone may say, “You have faith; I have deeds.” Show me your faith without deeds, and I will show you my faith through what I do.

KJV / SHORT COMPARISON EXCERPT

shew me thy faith without thy works,

COMPARISON

The adopted English places quotation marks around You have faith, and I have works, then continues with the challenge to show faith. That punctuation identifies an interpretive boundary in the imagined exchange. Deeds and what I do in the fluent layer render works naturally. None of this exchange is attributed to Jesus, so the words remain uncolored.

KJV source: https://www.biblegateway.com/passage/?search=James%202%3A18&version=KJV

XVI-CMP-0457 / James 2:20

Idle rather than dead

Adopted SBLGNT Greek and ordered glosses.

θέλεις	δὲ	γνῶναι,	ὦ	ἄνθρωπε	κενέ,	ὅτι	ἡ	πίστις	χωρὶς	τῶν
do you want	but	to know	O	person	empty	that	the	faith	apart from	the

ἔργων	ἀργή	ἐστιν;
works	idle	is

CLOSE ENGLISH

But do you want to know, you empty person, that faith apart from works is idle?

FLUENT ENGLISH

Do you need to be shown, you foolish person, that faith without action accomplishes nothing?

KJV / SHORT COMPARISON EXCERPT

faith without works is dead?

COMPARISON

The adopted Greek reads ἀργή, which the close English renders idle and the fluent layer explains as accomplishes nothing. KJV has dead. The difference here is a Greek reading, not merely a modern synonym for dead. The selected verse must retain its own adjective even though related arguments elsewhere use the death image.

KJV source: https://www.biblegateway.com/passage/?search=James%202%3A20&version=KJV

XVI-CMP-0493 / James 2:20

Faith that accomplishes nothing

Adopted SBLGNT Greek and ordered glosses.

θέλεις	δὲ	γνῶναι,	ὦ	ἄνθρωπε	κενέ,	ὅτι	ἡ	πίστις	χωρὶς	τῶν
do you want	but	to know	O	person	empty	that	the	faith	apart from	the

ἔργων	ἀργή	ἐστιν;
works	idle	is

CLOSE ENGLISH

But do you want to know, you empty person, that faith apart from works is idle?

FLUENT ENGLISH

Do you need to be shown, you foolish person, that faith without action accomplishes nothing?

KJV / SHORT COMPARISON EXCERPT

O vain man,

COMPARISON

The close English preserves empty person and idle, while the fluent layer uses foolish person and accomplishes nothing. KJV’s address is vain man. The fluent wording explains both the rebuke and the lack of effect; it does not supply a new event or a different addressee. This passage examines expression, while the preceding comparison identifies the textual reading.

KJV source: https://www.biblegateway.com/passage/?search=James%202%3A20&version=KJV

XVI-CMP-0494 / James 2:24

Justified through actions

Adopted SBLGNT Greek and ordered glosses.

ὁρᾶτε	ὅτι	ἐξ	ἔργων	δικαιοῦται	ἄνθρωπος	καὶ	οὐκ	ἐκ	πίστεως
you see	that	from	works	is justified	a person	and	not	from	faith

μόνον.
only

CLOSE ENGLISH

You see that a person is justified by works and not by faith alone.

FLUENT ENGLISH

You see that a person is declared righteous through actions and not through faith alone.

KJV / SHORT COMPARISON EXCERPT

by works a man is justified, and not by faith only.

COMPARISON

The close English retains justified by works; the fluent layer says declared righteous through actions. Both preserve not by faith alone, matching KJV’s not by faith only. The fluent phrase interprets the verb in English without inserting another Greek noun or cancelling either side of the statement. The surrounding argument supplies its fuller context.

KJV source: https://www.biblegateway.com/passage/?search=James%202%3A24&version=KJV

XVI-CMP-0458 / James 3:3

If we put bits in horses’ mouths

Adopted SBLGNT Greek and ordered glosses.

εἰ	δὲ	τῶν	ἵππων	τοὺς	χαλινοὺς	εἰς	τὰ	στόματα	βάλλομεν	εἰς	τὸ
if	and	of the	horses	the	bits	into	the	mouths	we put	for	the

πείθεσθαι	αὐτοὺς	ἡμῖν,	καὶ	ὅλον	τὸ	σῶμα	αὐτῶν	μετάγομεν.
obeying	them	us	also	whole	the	body	of them	we guide

CLOSE ENGLISH

Now if we put bits into horses’ mouths so that they obey us, we also guide their whole body.

FLUENT ENGLISH

When we put bits into horses’ mouths to make them obey us, we can direct their whole bodies.

KJV / SHORT COMPARISON EXCERPT

Behold, we put bits

COMPARISON

The adopted Greek begins with εἰ, if, whereas KJV opens Behold. The close English keeps Now if; the fluent layer uses When to present the familiar action naturally. Both adopted layers retain the relation between control of the mouth and direction of the whole body. The opening difference does not change the objects in the example.

KJV source: https://www.biblegateway.com/passage/?search=James%203%3A3&version=KJV

XVI-CMP-0495 / James 3:6

The wheel of life

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἡ	γλῶσσα	πῦρ,	ὁ	κόσμος	τῆς	ἀδικίας	ἡ	γλῶσσα
and	the	tongue	a fire	the	world	of the	unrighteousness	the	tongue

καθίσταται	ἐν	τοῖς	μέλεσιν	ἡμῶν,	ἡ	σπιλοῦσα	ὅλον	τὸ	σῶμα
is set	among	the	members	of us	the one	staining	whole	the	body

καὶ	φλογίζουσα	τὸν	τροχὸν	τῆς	γενέσεως	καὶ	φλογιζομένη	ὑπὸ	τῆς
and	setting on fire	the	wheel	of the	life	and	being set on fire	by	the

γεέννης.
Gehenna

CLOSE ENGLISH

And the tongue is a fire. The tongue is set among our members as the world of unrighteousness, staining the whole body and setting the wheel of life on fire, and itself being set on fire by Gehenna.

FLUENT ENGLISH

The tongue is a fire. Among our body’s parts it stands as a world of evil, defiling the whole body. It sets the entire course of life ablaze and is itself set alight by Gehenna.

KJV / SHORT COMPARISON EXCERPT

the course of nature;

COMPARISON

The close English preserves wheel of life, while the fluent layer has entire course of life. KJV gives course of nature. Both adopted layers retain the tongue, the body, and the spreading fire. Gehenna remains a named source of the fire, where KJV uses hell. The wheel image is not expanded into a separate theory of repeated lives.

KJV source: https://www.biblegateway.com/passage/?search=James%203%3A6&version=KJV

XVI-CMP-0496 / James 3:17

Wisdom willing to listen

Adopted SBLGNT Greek and ordered glosses.

ἡ	δὲ	ἄνωθεν	σοφία	πρῶτον	μὲν	ἁγνή	ἐστιν,	ἔπειτα	εἰρηνική,
the	but	from above	wisdom	first	indeed	pure	is	then	peaceable

ἐπιεικής,	εὐπειθής,	μεστὴ	ἐλέους	καὶ	καρπῶν	ἀγαθῶν,	ἀδιάκριτος,
gentle	open to persuasion	full	of mercy	and	fruits	good	impartial

ἀνυπόκριτος·
sincere

CLOSE ENGLISH

But the wisdom from above is first pure, then peaceable, gentle, open to persuasion, full of mercy and good fruits, impartial, sincere.

FLUENT ENGLISH

Wisdom from above is pure first of all, and also peaceable, considerate, willing to listen, full of mercy and good fruit, impartial and sincere.

KJV / SHORT COMPARISON EXCERPT

easy to be intreated,

COMPARISON

The close English uses open to persuasion, and the fluent layer says willing to listen. KJV has easy to be intreated. These expressions describe the receptive quality within the list of wisdom’s characteristics. Both layers preserve purity, peace, mercy, good fruit, impartiality, and sincerity, so willingness to listen is not detached from the surrounding qualities.

KJV source: https://www.biblegateway.com/passage/?search=James%203%3A17&version=KJV

XVI-CMP-0459 / James 4:4

The address of unfaithfulness

Adopted SBLGNT Greek and ordered glosses.

μοιχαλίδες,	οὐκ	οἴδατε	ὅτι	ἡ	φιλία	τοῦ	κόσμου	ἔχθρα	τοῦ	θεοῦ
adulteresses	not	do you know	that	the	friendship	of the	world	hostility	of the	God

ἐστιν;	ὃς	ἐὰν	οὖν	βουληθῇ	φίλος	εἶναι	τοῦ	κόσμου,	ἐχθρὸς
is	whoever	ever	therefore	wishes	a friend	to be	of the	world	an enemy

τοῦ	θεοῦ	καθίσταται.
of the	God	becomes

CLOSE ENGLISH

Adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world becomes an enemy of God.

FLUENT ENGLISH

You unfaithful people, do you not know that friendship with the world means hostility toward God? Anyone who chooses to be the world’s friend becomes God’s enemy.

KJV / SHORT COMPARISON EXCERPT

Ye adulterers and adulteresses,

COMPARISON

The adopted Greek addresses adulteresses, without KJV’s additional adulterers. The close English preserves the feminine plural; the fluent layer interprets the rebuke as unfaithful people. That broader expression is an interpretive rendering of the metaphor, not evidence that the omitted masculine noun is present. Both layers retain the contrast between friendship with the world and hostility toward God.

KJV source: https://www.biblegateway.com/passage/?search=James%204%3A4&version=KJV

XVI-CMP-0497 / James 4:5

Yearning for the spirit

Adopted SBLGNT Greek and ordered glosses.

ἢ	δοκεῖτε	ὅτι	κενῶς	ἡ	γραφὴ	λέγει·	Πρὸς	φθόνον	ἐπιποθεῖ
or	do you think	that	in vain	the	scripture	says	to the point of	jealousy	he yearns for

τὸ	πνεῦμα	ὃ	κατῴκισεν	ἐν	ἡμῖν;
the	spirit	which	he caused to dwell	in	us

CLOSE ENGLISH

Or do you think that scripture says in vain, “He yearns jealously for the spirit that he caused to dwell in us”?

FLUENT ENGLISH

Or do you think scripture speaks without purpose when it says, “God yearns jealously for the spirit he has placed within us”?

KJV / SHORT COMPARISON EXCERPT

The spirit that dwelleth in us lusteth to envy?

COMPARISON

The close English takes he as the subject who yearns for the spirit, and the fluent layer names God. KJV instead makes the spirit the subject of yearning. The adopted causative κατῴκισεν also means caused to dwell, not simply dwells. NET discusses competing interpretations and adopts a different subject for yearning. This comparison marks the adopted interpretation without presenting the difficult syntax as undisputed.

KJV source: https://www.biblegateway.com/passage/?search=James%204%3A5&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=James%204%3A5&version=NET

XVI-CMP-0498 / James 5:11

The outcome the Lord brought about

Adopted SBLGNT Greek and ordered glosses.

ἰδοὺ	μακαρίζομεν	τοὺς	ὑπομείναντας·	τὴν	ὑπομονὴν	Ἰὼβ	ἠκούσατε,	καὶ
look	we call blessed	the ones	having endured	the	endurance	of Job	you heard	and

τὸ	τέλος	κυρίου	εἴδετε,	ὅτι	πολύσπλαγχνός	ἐστιν	ὁ	κύριος	καὶ
the	outcome	of the Lord	you saw	that	very compassionate	is	the	Lord	and

οἰκτίρμων.
merciful

CLOSE ENGLISH

Look, we call blessed those who endured. You have heard of Job’s endurance and have seen the Lord’s outcome, that the Lord is very compassionate and merciful.

FLUENT ENGLISH

We call those who persevered blessed. You have heard how Job endured and have seen the outcome the Lord brought about: the Lord is deeply compassionate and merciful.

KJV / SHORT COMPARISON EXCERPT

the end of the Lord;

COMPARISON

The close English has the Lord’s outcome; the fluent layer explains it as the outcome the Lord brought about. KJV has the end of the Lord. In the adopted English, the phrase is read with Job’s endurance and the Lord’s compassion, rather than as a statement that the Lord came to an end. Brought about supplies the relation in natural English.

KJV source: https://www.biblegateway.com/passage/?search=James%205%3A11&version=KJV

XVI-CMP-0499 / James 5:14

The elders of the assembly

Adopted SBLGNT Greek and ordered glosses.

ἀσθενεῖ	τις	ἐν	ὑμῖν;	προσκαλεσάσθω	τοὺς	πρεσβυτέρους	τῆς
is sick	anyone	among	you	let summon	the	elders	of the

ἐκκλησίας,	καὶ	προσευξάσθωσαν	ἐπ’	αὐτὸν	ἀλείψαντες	αὐτὸν	ἐλαίῳ	ἐν
assembly	and	let them pray	over	him	having anointed	him	with oil	in

τῷ	ὀνόματι	τοῦ	κυρίου·
the	name	of the	Lord

CLOSE ENGLISH

Is anyone among you sick? Let that person summon the elders of the assembly, and let them pray over them, anointing them with oil in the name of the Lord.

FLUENT ENGLISH

Is anyone among you sick? Call the elders of the church to pray over the sick person and anoint them with oil in the Lord’s name.

KJV / SHORT COMPARISON EXCERPT

the elders of the church;

COMPARISON

The close English uses elders of the assembly; the fluent layer uses elders of the church, agreeing with KJV’s noun choice. Both preserve prayer over the sick person, anointing with oil, and the Lord’s name. The wording identifies the participants and their actions without specifying a later institutional title beyond elders.

KJV source: https://www.biblegateway.com/passage/?search=James%205%3A14&version=KJV

XVI-CMP-0460 / James 5:16

Confess your sins to one another

Adopted SBLGNT Greek and ordered glosses.

ἐξομολογεῖσθε	οὖν	ἀλλήλοις	τὰς	ἁμαρτίας	καὶ	εὔχεσθε	ὑπὲρ
confess	therefore	to one another	the	sins	and	pray	for

ἀλλήλων,	ὅπως	ἰαθῆτε.	πολὺ	ἰσχύει	δέησις	δικαίου
one another	so that	you may be healed	much	has strength	a petition	of a righteous person

ἐνεργουμένη.
at work

CLOSE ENGLISH

Therefore confess your sins to one another and pray for one another, so that you may be healed. A righteous person’s petition has great strength as it works.

FLUENT ENGLISH

So confess your sins to one another and pray for one another, so that you may be healed. A righteous person’s prayer has great power in its working.

KJV / SHORT COMPARISON EXCERPT

Confess your faults one to another,

COMPARISON

The adopted Greek has ἁμαρτίας, rendered sins in both English layers, where KJV has faults. The instruction is reciprocal: confess to one another and pray for one another. Both adopted layers preserve that reciprocity and the stated purpose of healing. The difference in the noun should not erase the repeated mutual relationship.

KJV source: https://www.biblegateway.com/passage/?search=James%205%3A16&version=KJV

XVI-CMP-0500 / James 5:16

Prayer with great power

Adopted SBLGNT Greek and ordered glosses.

ἐξομολογεῖσθε	οὖν	ἀλλήλοις	τὰς	ἁμαρτίας	καὶ	εὔχεσθε	ὑπὲρ
confess	therefore	to one another	the	sins	and	pray	for

ἀλλήλων,	ὅπως	ἰαθῆτε.	πολὺ	ἰσχύει	δέησις	δικαίου
one another	so that	you may be healed	much	has strength	a petition	of a righteous person

ἐνεργουμένη.
at work

CLOSE ENGLISH

Therefore confess your sins to one another and pray for one another, so that you may be healed. A righteous person’s petition has great strength as it works.

FLUENT ENGLISH

So confess your sins to one another and pray for one another, so that you may be healed. A righteous person’s prayer has great power in its working.

KJV / SHORT COMPARISON EXCERPT

The effectual fervent prayer of a righteous man availeth much.

COMPARISON

The close English speaks of a petition with great strength as it works; the fluent layer has prayer with great power in its working. KJV uses effectual fervent. The adopted wording preserves the participial relation to the prayer’s activity without introducing a separate noun for emotional intensity. A righteous person keeps the reference open to the person praying.

KJV source: https://www.biblegateway.com/passage/?search=James%205%3A16&version=KJV

XVI-CMP-0501 / 1 Peter 1:2

Made holy by the Spirit

Adopted SBLGNT Greek and ordered glosses.

κατὰ	πρόγνωσιν	θεοῦ	πατρός,	ἐν	ἁγιασμῷ	πνεύματος,	εἰς	ὑπακοὴν
according to	foreknowledge	of God	the Father	in	sanctification	of the Spirit	for	obedience

καὶ	ῥαντισμὸν	αἵματος	Ἰησοῦ	Χριστοῦ·	χάρις	ὑμῖν	καὶ	εἰρήνη
and	sprinkling	of blood	of Jesus	Christ	grace	to you	and	peace

πληθυνθείη.
may be multiplied

CLOSE ENGLISH

according to the foreknowledge of God the Father, in sanctification by the Spirit, for obedience and sprinkling with the blood of Jesus Christ: may grace and peace be multiplied to you.

FLUENT ENGLISH

chosen according to God the Father’s foreknowledge, made holy by the Spirit, to obey Jesus Christ and be sprinkled with his blood. May grace and peace be yours in abundance.

KJV / SHORT COMPARISON EXCERPT

through sanctification of the Spirit, unto obedience

COMPARISON

The close English retains sanctification by the Spirit and for obedience. The fluent layer says made holy by the Spirit and to obey Jesus Christ, making the relationship to the following name explicit. KJV uses sanctification and unto obedience. The fluent opening chosen continues the address begun in the preceding verse rather than adding a new Greek verb here.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%201%3A2&version=KJV

XVI-CMP-0502 / 1 Peter 1:11

The Spirit of Christ in them

Adopted SBLGNT Greek and ordered glosses.

ἐραυνῶντες	εἰς	τίνα	ἢ	ποῖον	καιρὸν	ἐδήλου	τὸ	ἐν	αὐτοῖς
searching	into	which	or	what kind of	time	was indicating	the	in	them

πνεῦμα	Χριστοῦ	προμαρτυρόμενον	τὰ	εἰς	Χριστὸν	παθήματα	καὶ	τὰς
Spirit	of Christ	testifying beforehand	the	for	Christ	sufferings	and	the

μετὰ	ταῦτα	δόξας·
after	these	glories

CLOSE ENGLISH

searching into which or what kind of time the Spirit of Christ in them was indicating when testifying beforehand to the sufferings destined for Christ and the glories after them.

FLUENT ENGLISH

They sought to discover the time and circumstances to which Christ’s Spirit within them was pointing, as he testified beforehand to Christ’s sufferings and the glories that would follow.

KJV / SHORT COMPARISON EXCERPT

the Spirit of Christ which was in them

COMPARISON

Both adopted layers preserve the Spirit of Christ in the prophets, agreeing with KJV’s identification. The fluent layer expands the search into time and circumstances. It retains glories in the plural, where KJV has glory. The verse narrates the Spirit’s prior testimony without quoting its spoken words; it therefore remains uncolored.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%201%3A11&version=KJV

XVI-CMP-0503 / 1 Peter 1:13

Prepare your minds for action

Adopted SBLGNT Greek and ordered glosses.

Διὸ	ἀναζωσάμενοι	τὰς	ὀσφύας	τῆς	διανοίας	ὑμῶν,	νήφοντες	τελείως,
therefore	having girded up	the	loins	of the	mind	of you	being sober	fully

ἐλπίσατε	ἐπὶ	τὴν	φερομένην	ὑμῖν	χάριν	ἐν	ἀποκαλύψει	Ἰησοῦ	Χριστοῦ.
set hope	on	the	being brought	to you	grace	at	revelation	of Jesus	Christ

CLOSE ENGLISH

Therefore, girding up the loins of your mind and being fully sober, set your hope on the grace being brought to you at the revelation of Jesus Christ.

FLUENT ENGLISH

So prepare your minds for action and remain fully clearheaded. Set your hope on the grace that will come to you when Jesus Christ is revealed.

KJV / SHORT COMPARISON EXCERPT

gird up the loins of your mind,

COMPARISON

The close English preserves girding up the loins of your mind, also found in KJV. The fluent layer explains the image as preparing minds for action. NET’s note connects the figure with gathering clothing for work. Both adopted layers retain sober attentiveness, hope, grace, and the revelation of Jesus Christ rather than treating the image as an instruction about literal clothing.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%201%3A13&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Peter%201%3A13&version=NET

XVI-CMP-0461 / 1 Peter 1:22

Love from the heart

Adopted SBLGNT Greek and ordered glosses.

Τὰς	ψυχὰς	ὑμῶν	ἡγνικότες	ἐν	τῇ	ὑπακοῇ	τῆς	ἀληθείας	εἰς
the	lives	of you	having purified	in	the	obedience	of the	truth	for

φιλαδελφίαν	ἀνυπόκριτον	ἐκ	καρδίας	ἀλλήλους	ἀγαπήσατε	ἐκτενῶς,
family love	sincere	from	heart	one another	love	earnestly

CLOSE ENGLISH

Having purified your lives in obedience to the truth for sincere brotherly and sisterly love, love one another earnestly from the heart,

FLUENT ENGLISH

Now that obedience to the truth has purified your lives for sincere love within the family of believers, love one another deeply, from the heart.

KJV / SHORT COMPARISON EXCERPT

through the Spirit

COMPARISON

The adopted Greek links purification with obedience to the truth without KJV’s through the Spirit. It also says from the heart without the added adjective pure. Both English layers preserve these shorter expressions. The fluent family of believers explains the mutual family-love term; it is distinct from either additional phrase in KJV.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%201%3A22&version=KJV

XVI-CMP-0462 / 1 Peter 2:2

Growing into salvation

Adopted SBLGNT Greek and ordered glosses.

ὡς	ἀρτιγέννητα	βρέφη	τὸ	λογικὸν	ἄδολον	γάλα	ἐπιποθήσατε,	ἵνα
as	newborn	infants	the	spiritual	unadulterated	milk	long for	so that

ἐν	αὐτῷ	αὐξηθῆτε	εἰς	σωτηρίαν,
by	it	you may grow	into	salvation

CLOSE ENGLISH

like newborn infants, long for the unadulterated spiritual milk, so that by it you may grow into salvation,

FLUENT ENGLISH

Like newborn infants, crave pure spiritual milk, so that through it you may grow into salvation,

KJV / SHORT COMPARISON EXCERPT

that ye may grow thereby:

COMPARISON

The adopted Greek ends with εἰς σωτηρίαν, into salvation, which both English layers retain. KJV ends this verse with grow thereby. The difference concerns an explicit goal in the adopted text, not merely a stronger English verb for growth. The comparison should preserve that goal alongside the newborn-infant and milk imagery.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%202%3A2&version=KJV

XVI-CMP-0504 / 1 Peter 2:2

Pure spiritual milk

Adopted SBLGNT Greek and ordered glosses.

ὡς	ἀρτιγέννητα	βρέφη	τὸ	λογικὸν	ἄδολον	γάλα	ἐπιποθήσατε,	ἵνα
as	newborn	infants	the	spiritual	unadulterated	milk	long for	so that

ἐν	αὐτῷ	αὐξηθῆτε	εἰς	σωτηρίαν,
by	it	you may grow	into	salvation

CLOSE ENGLISH

like newborn infants, long for the unadulterated spiritual milk, so that by it you may grow into salvation,

FLUENT ENGLISH

Like newborn infants, crave pure spiritual milk, so that through it you may grow into salvation,

KJV / SHORT COMPARISON EXCERPT

the sincere milk of the word,

COMPARISON

Both adopted layers use spiritual milk, where KJV has milk of the word. The close English says unadulterated, while the fluent layer has pure. These choices explain the adjective and the milk’s quality; spiritual is not an additional noun beside word. The following growth into salvation remains part of the adopted verse.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%202%3A2&version=KJV

XVI-CMP-0505 / 1 Peter 2:5

Built into a spiritual house

Adopted SBLGNT Greek and ordered glosses.

καὶ	αὐτοὶ	ὡς	λίθοι	ζῶντες	οἰκοδομεῖσθε	οἶκος	πνευματικὸς	εἰς
also	yourselves	as	stones	living	are being built	a house	spiritual	for

ἱεράτευμα	ἅγιον,	ἀνενέγκαι	πνευματικὰς	θυσίας	εὐπροσδέκτους	θεῷ
a priesthood	holy	to offer up	spiritual	sacrifices	acceptable	to God

διὰ	Ἰησοῦ	Χριστοῦ·
through	Jesus	Christ

CLOSE ENGLISH

you yourselves also, as living stones, are being built into a spiritual house for a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

FLUENT ENGLISH

You too, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices that God accepts through Jesus Christ.

KJV / SHORT COMPARISON EXCERPT

a spiritual house, an holy priesthood,

COMPARISON

The close English retains are being built into a spiritual house for a holy priesthood. The fluent layer uses to be a holy priesthood to clarify the relationship. KJV likewise retains house and priesthood. The plural addressees are pictured together as living stones, while the sacrifices remain spiritual and acceptable to God through Jesus Christ.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%202%3A5&version=KJV

XVI-CMP-0506 / 1 Peter 2:9

Proclaiming the great deeds

Adopted SBLGNT Greek and ordered glosses.

Ὑμεῖς	δὲ	γένος	ἐκλεκτόν,	βασίλειον	ἱεράτευμα,	ἔθνος	ἅγιον,	λαὸς	εἰς
you	but	a race	chosen	a royal	priesthood	a nation	holy	a people	for

περιποίησιν,	ὅπως	τὰς	ἀρετὰς	ἐξαγγείλητε	τοῦ	ἐκ	σκότους	ὑμᾶς
possession	so that	the	excellences	you may proclaim	of the one	out of	darkness	you

καλέσαντος	εἰς	τὸ	θαυμαστὸν	αὐτοῦ	φῶς·
having called	into	the	wonderful	his	light

CLOSE ENGLISH

But you are a chosen race, a royal priesthood, a holy nation, a people for possession, so that you may proclaim the excellences of the one who called you out of darkness into his wonderful light.

FLUENT ENGLISH

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, called to proclaim the great deeds of the one who brought you out of darkness into his wonderful light.

KJV / SHORT COMPARISON EXCERPT

shew forth the praises of him

COMPARISON

The close English uses proclaim the excellences; the fluent layer says proclaim the great deeds. KJV has shew forth the praises. The fluent layer also explains a people for possession as a people belonging to God. These are contextual English choices, while the calling from darkness into wonderful light remains explicit in both layers.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%202%3A9&version=KJV

XVI-CMP-0507 / 1 Peter 2:19

Awareness of God

Adopted SBLGNT Greek and ordered glosses.

τοῦτο	γὰρ	χάρις	εἰ	διὰ	συνείδησιν	θεοῦ	ὑποφέρει	τις	λύπας
this	for	favor	if	because of	awareness	of God	bears up under	someone	griefs

πάσχων	ἀδίκως·
suffering	unjustly

CLOSE ENGLISH

For this finds favor: if someone, out of awareness of God, bears grief while suffering unjustly.

FLUENT ENGLISH

For it finds favor with God when a person endures the pain of unjust suffering out of awareness of him.

KJV / SHORT COMPARISON EXCERPT

for conscience toward God endure grief,

COMPARISON

The close English says out of awareness of God, and the fluent layer uses out of awareness of him. KJV has conscience toward God. Both adopted layers retain suffering unjustly; the fluent layer explains this finds favor as finds favor with God. The statement concerns the sufferer’s relation to God and does not rename the unjust treatment as just.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%202%3A19&version=KJV

XVI-CMP-0508 / 1 Peter 2:24

Upon the wood

Adopted SBLGNT Greek and ordered glosses.

ὃς	τὰς	ἁμαρτίας	ἡμῶν	αὐτὸς	ἀνήνεγκεν	ἐν	τῷ	σώματι	αὐτοῦ	ἐπὶ
who	the	sins	of us	himself	bore up	in	the	body	of him	upon

τὸ	ξύλον,	ἵνα	ταῖς	ἁμαρτίαις	ἀπογενόμενοι	τῇ	δικαιοσύνῃ	ζήσωμεν·
the	wood	so that	to the	sins	having died	to the	righteousness	we might live

οὗ	τῷ	μώλωπι	ἰάθητε.
by whose	the	wound	you were healed

CLOSE ENGLISH

He himself bore our sins in his body upon the wood, so that, having died to sins, we might live for righteousness. By his wound you were healed.

FLUENT ENGLISH

He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness. By his wound you were healed.

KJV / SHORT COMPARISON EXCERPT

in his own body on the tree,

COMPARISON

The close English retains wood for ξύλον, while the fluent layer identifies it as the cross. KJV has tree. Both adopted layers preserve the bearing of sins, dying to sins, and living for righteousness. Their singular wound follows the Greek μώλωπι, where KJV uses stripes; the final you addresses the recipients directly.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%202%3A24&version=KJV

XVI-CMP-0509 / 1 Peter 3:7

Honor and shared inheritance

Adopted SBLGNT Greek and ordered glosses.

Οἱ	ἄνδρες	ὁμοίως	συνοικοῦντες	κατὰ	γνῶσιν,	ὡς	ἀσθενεστέρῳ
the	husbands	likewise	living together	according to	knowledge	as	a weaker

σκεύει	τῷ	γυναικείῳ	ἀπονέμοντες	τιμήν,	ὡς	καὶ	συγκληρονόμοις	χάριτος
vessel	the	female	assigning	honor	as	also	to fellow heirs	of grace

ζωῆς,	εἰς	τὸ	μὴ	ἐγκόπτεσθαι	τὰς	προσευχὰς	ὑμῶν.
of life	so that	the	not	to be hindered	the	prayers	of you

CLOSE ENGLISH

Husbands, likewise, live together according to knowledge, assigning honor to the woman as to a weaker vessel and also as to fellow heirs of the grace of life, so that your prayers may not be hindered.

FLUENT ENGLISH

Husbands, likewise, live with your wives considerately. Honor them as the more vulnerable partner and as fellow heirs of the gift of life, so that your prayers may not be hindered.

KJV / SHORT COMPARISON EXCERPT

as unto the weaker vessel,

COMPARISON

The close English retains weaker vessel; the fluent layer interprets it as more vulnerable partner. NET likewise explains the image with partner. Both adopted layers keep the command to show honor and the women’s status as fellow heirs of the grace or gift of life. The explanatory wording does not add a Greek claim of lesser worth or remove the shared inheritance.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%203%3A7&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Peter%203%3A7&version=NET

XVI-CMP-0463 / 1 Peter 3:15

Christ as Lord

Adopted SBLGNT Greek and ordered glosses.

κύριον	δὲ	τὸν	Χριστὸν	ἁγιάσατε	ἐν	ταῖς	καρδίαις	ὑμῶν,	ἕτοιμοι
as Lord	but	the	Christ	set apart as holy	in	the	hearts	of you	ready

ἀεὶ	πρὸς	ἀπολογίαν	παντὶ	τῷ	αἰτοῦντι	ὑμᾶς	λόγον	περὶ
always	for	a defense	to everyone	the one	asking	you	an account	concerning

τῆς	ἐν	ὑμῖν	ἐλπίδος,
the	in	you	hope

CLOSE ENGLISH

but set apart Christ as Lord in your hearts, always ready for a defense to everyone who asks you for an account concerning the hope in you,

FLUENT ENGLISH

Honor Christ as Lord in your hearts. Always be ready to explain your hope to anyone who asks,

KJV / SHORT COMPARISON EXCERPT

sanctify the Lord God in your hearts:

COMPARISON

The adopted Greek names Christ as the one to be set apart as Lord in the heart, where KJV has the Lord God. Both English layers preserve Christ. The close English says set apart; the fluent layer says honor. This change of English verb should be distinguished from the different name in the underlying text.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%203%3A15&version=KJV

XVI-CMP-0510 / 1 Peter 3:15

Ready to explain your hope

Adopted SBLGNT Greek and ordered glosses.

κύριον	δὲ	τὸν	Χριστὸν	ἁγιάσατε	ἐν	ταῖς	καρδίαις	ὑμῶν,	ἕτοιμοι
as Lord	but	the	Christ	set apart as holy	in	the	hearts	of you	ready

ἀεὶ	πρὸς	ἀπολογίαν	παντὶ	τῷ	αἰτοῦντι	ὑμᾶς	λόγον	περὶ
always	for	a defense	to everyone	the one	asking	you	an account	concerning

τῆς	ἐν	ὑμῖν	ἐλπίδος,
the	in	you	hope

CLOSE ENGLISH

but set apart Christ as Lord in your hearts, always ready for a defense to everyone who asks you for an account concerning the hope in you,

FLUENT ENGLISH

Honor Christ as Lord in your hearts. Always be ready to explain your hope to anyone who asks,

KJV / SHORT COMPARISON EXCERPT

to give an answer

COMPARISON

The close English retains ready for a defense and an account concerning hope. The fluent layer says ready to explain your hope. KJV uses give an answer. The adopted verse continues into 3:16, where gentleness and fear are placed; their absence from this displayed verse is a boundary difference rather than their disappearance from the passage.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%203%3A15&version=KJV

XVI-CMP-0511 / 1 Peter 3:18

Made alive in spirit

Adopted SBLGNT Greek and ordered glosses.

ὅτι	καὶ	Χριστὸς	ἅπαξ	περὶ	ἁμαρτιῶν	ἔπαθεν,	δίκαιος	ὑπὲρ
because	also	Christ	once	concerning	sins	suffered	righteous	for

ἀδίκων,	ἵνα	ὑμᾶς	προσαγάγῃ	τῷ	θεῷ,	θανατωθεὶς	μὲν
unrighteous ones	so that	you	he might bring	to the	God	having been put to death	indeed

σαρκὶ	ζῳοποιηθεὶς	δὲ	πνεύματι·
in flesh	having been made alive	but	in spirit

CLOSE ENGLISH

For Christ also suffered once concerning sins, righteous for unrighteous, so that he might bring you to God, put to death in flesh but made alive in spirit.

FLUENT ENGLISH

Christ too suffered once for sins, the righteous one for the unrighteous, to bring you to God. He was put to death in the flesh but made alive in the spirit.

KJV / SHORT COMPARISON EXCERPT

put to death in the flesh, but quickened by the Spirit:

COMPARISON

Both adopted layers use made alive in spirit, where KJV has quickened by the Spirit. The lowercase English leaves the phrase without an explicit identification as the Holy Spirit. They also retain you as the people brought to God, where KJV has us. Neither English capitalization nor the choice of in should be mistaken for an additional Greek noun.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%203%3A18&version=KJV

XVI-CMP-0512 / 1 Peter 3:19

Proclamation to spirits in prison

Adopted SBLGNT Greek and ordered glosses.

ἐν	ᾧ	καὶ	τοῖς	ἐν	φυλακῇ	πνεύμασιν	πορευθεὶς	ἐκήρυξεν,
in	which	also	to the	in	prison	spirits	having gone	he proclaimed

CLOSE ENGLISH

In this he also went and made proclamation to the spirits in prison,

FLUENT ENGLISH

In this state he also went and made a proclamation to the spirits in prison,

KJV / SHORT COMPARISON EXCERPT

preached unto the spirits in prison;

COMPARISON

The close English says In this, while the fluent layer expands it to In this state. Both preserve going and making proclamation to spirits in prison. KJV uses preached. The verse narrates the act without supplying its spoken content, so it has no highlighted Jesus quotation. The added state explains a relationship without naming the spirits or resolving the event’s full chronology.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%203%3A19&version=KJV

XVI-CMP-0513 / 1 Peter 3:21

An appeal for a good conscience

Adopted SBLGNT Greek and ordered glosses.

ὃ	καὶ	ὑμᾶς	ἀντίτυπον	νῦν	σῴζει	βάπτισμα,	οὐ	σαρκὸς	ἀπόθεσις
which	also	you	as a counterpart	now	saves	baptism	not	of flesh	a removal

ῥύπου	ἀλλὰ	συνειδήσεως	ἀγαθῆς	ἐπερώτημα	εἰς	θεόν,	δι’	ἀναστάσεως
of dirt	but	of a conscience	good	an appeal	to	God	through	resurrection

Ἰησοῦ	Χριστοῦ,
of Jesus	Christ

CLOSE ENGLISH

Baptism, as the counterpart of this, now saves you also—not a removal of dirt from flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,

FLUENT ENGLISH

Baptism, which corresponds to this, now saves you through Jesus Christ’s resurrection. It is an appeal to God for a good conscience, rather than washing dirt off the body.

KJV / SHORT COMPARISON EXCERPT

the answer of a good conscience toward God,

COMPARISON

Both adopted layers interpret ἐπερώτημα as an appeal to God for a good conscience. KJV has answer, while NET chooses pledge and records response and answer as alternatives. The fluent layer separates the sentence for readability but retains baptism, the contrast with washing bodily dirt, and salvation through Jesus Christ’s resurrection. The English choice identifies an interpretation rather than a new Greek noun.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%203%3A21&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Peter%203%3A21&version=NET

XVI-CMP-0514 / 1 Peter 4:6

Good news proclaimed to the dead

Adopted SBLGNT Greek and ordered glosses.

εἰς	τοῦτο	γὰρ	καὶ	νεκροῖς	εὐηγγελίσθη	ἵνα	κριθῶσι
for	this	for	also	to the dead	good news was proclaimed	so that	they might be judged

μὲν	κατὰ	ἀνθρώπους	σαρκὶ	ζῶσι	δὲ	κατὰ	θεὸν	πνεύματι.
indeed	according to	humans	in flesh	they might live	but	according to	God	in spirit

CLOSE ENGLISH

For to this end good news was proclaimed also to the dead, so that they might be judged according to human beings in flesh, but live according to God in spirit.

FLUENT ENGLISH

This is why the good news was proclaimed even to the dead: so that, though judged in the flesh as humans are, they might live in the spirit as God intends.

KJV / SHORT COMPARISON EXCERPT

the gospel preached also to them that are dead,

COMPARISON

Both adopted layers retain good news proclaimed to the dead, without adding now. KJV similarly leaves the relation to the time of proclamation unstated in its wording. NET supplies now dead and explains its interpretation as people who heard while living. That temporal clarification is not adopted here. Both layers preserve the contrast between judgment in flesh and life in spirit.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%204%3A6&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Peter%204%3A6&version=NET

XVI-CMP-0464 / 1 Peter 4:14

The Spirit rests upon you

Adopted SBLGNT Greek and ordered glosses.

εἰ	ὀνειδίζεσθε	ἐν	ὀνόματι	Χριστοῦ,	μακάριοι,	ὅτι	τὸ	τῆς	δόξης
if	you are insulted	in	the name	of Christ	blessed	because	the	of the	glory

καὶ	τὸ	τοῦ	θεοῦ	πνεῦμα	ἐφ’	ὑμᾶς	ἀναπαύεται.
and	the	of	God	Spirit	upon	you	rests

CLOSE ENGLISH

If you are insulted for Christ’s name, you are blessed, because the Spirit of glory and of God rests upon you.

FLUENT ENGLISH

If you are insulted for bearing Christ’s name, you are blessed: the Spirit of glory, God’s Spirit, rests on you.

KJV / SHORT COMPARISON EXCERPT

on their part he is evil spoken of, but on your part he is glorified.

COMPARISON

The adopted Greek ends with the Spirit of glory and of God resting upon the recipients. KJV continues with a contrast between others speaking evil and the recipients glorifying him. Both English layers retain the shorter ending. The fluent God’s Spirit explains the repeated genitive relationship without reintroducing the additional final clause.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%204%3A14&version=KJV

XVI-CMP-0515 / 1 Peter 4:15

A meddler in others’ affairs

Adopted SBLGNT Greek and ordered glosses.

μὴ	γάρ	τις	ὑμῶν	πασχέτω	ὡς	φονεὺς	ἢ	κλέπτης	ἢ	κακοποιὸς	ἢ
not	for	anyone	of you	let suffer	as	a murderer	or	a thief	or	an evildoer	or

ὡς	ἀλλοτριεπίσκοπος·
as	a meddler

CLOSE ENGLISH

For let none of you suffer as a murderer or a thief or an evildoer or as a meddler,

FLUENT ENGLISH

Let none of you suffer for being a murderer, a thief, a wrongdoer, or a meddler in other people’s affairs.

KJV / SHORT COMPARISON EXCERPT

a busybody in other men’s matters.

COMPARISON

The close English has meddler, while the fluent layer says meddler in other people’s affairs. KJV has busybody in other men’s matters. The expanded English explains the compound noun’s reference to involvement in what belongs to others. Both layers retain the list’s distinction between this conduct, murder, theft, and other wrongdoing.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%204%3A15&version=KJV

XVI-CMP-0516 / 1 Peter 4:16

Bearing the name Christian

Adopted SBLGNT Greek and ordered glosses.

εἰ	δὲ	ὡς	Χριστιανός,	μὴ	αἰσχυνέσθω,	δοξαζέτω	δὲ	τὸν	θεὸν	ἐν	τῷ
if	but	as	a Christian	not	let be ashamed	let glorify	but	the	God	in	the

ὀνόματι	τούτῳ.
name	this

CLOSE ENGLISH

but if as a Christian, let them not be ashamed, but glorify God in this name.

FLUENT ENGLISH

But anyone who suffers as a Christian should feel no shame; they should glorify God in bearing that name.

KJV / SHORT COMPARISON EXCERPT

glorify God on this behalf.

COMPARISON

The adopted Greek ends with in this name, which the close English preserves and the fluent layer explains as in bearing that name. KJV has on this behalf. Both adopted layers connect the name with Christian in the opening and retain the refusal of shame. The fluent wording supplies suffering from the preceding context rather than adding a new Greek verb here.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%204%3A16&version=KJV

XVI-CMP-0517 / 1 Peter 5:13

The chosen one in Babylon

Adopted SBLGNT Greek and ordered glosses.

ἀσπάζεται	ὑμᾶς	ἡ	ἐν	Βαβυλῶνι	συνεκλεκτὴ	καὶ	Μᾶρκος	ὁ
greets	you	the one [feminine]	in	Babylon	chosen together	and	Mark	the

υἱός	μου.
son	of me

CLOSE ENGLISH

She who is in Babylon, chosen together with you, greets you, and so does Mark, my son.

FLUENT ENGLISH

The congregation in Babylon, chosen along with you, sends greetings, as does Mark, my son.

KJV / SHORT COMPARISON EXCERPT

The church that is at Babylon,

COMPARISON

The close English retains She who is in Babylon. The fluent layer interprets the feminine subject as the congregation, while KJV supplies church. NET likewise adopts church but records the possible individual-woman reading. No explicit Greek noun for church appears here. Both adopted layers keep Babylon and Mark, without silently replacing the place name with an inferred city.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%205%3A13&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20Peter%205%3A13&version=NET

XVI-CMP-0465 / 1 Peter 5:14

Peace to all who are in Christ

Adopted SBLGNT Greek and ordered glosses.

ἀσπάσασθε	ἀλλήλους	ἐν	φιλήματι	ἀγάπης.	εἰρήνη	ὑμῖν	πᾶσιν	τοῖς
greet	one another	with	a kiss	of love	peace	to you	all	the ones

ἐν	Χριστῷ.
in	Christ

CLOSE ENGLISH

Greet one another with a kiss of love. Peace to all of you who are in Christ.

FLUENT ENGLISH

Greet one another with a loving kiss. Peace to all of you who are in Christ.

KJV / SHORT COMPARISON EXCERPT

in Christ Jesus. Amen.

COMPARISON

The adopted Greek ends with in Christ, without KJV’s added Jesus and Amen. Both English layers preserve the shorter ending. They render the preceding kiss of love as a kiss of love or a loving kiss, where KJV has kiss of charity. The modern expression for the greeting is distinct from the textual difference at the close.

KJV source: https://www.biblegateway.com/passage/?search=1%20Peter%205%3A14&version=KJV

XVI-CMP-0466 / 2 Peter 1:1

Our God and Savior

Adopted SBLGNT Greek and ordered glosses.

Συμεὼν	Πέτρος	δοῦλος	καὶ	ἀπόστολος	Ἰησοῦ	Χριστοῦ	τοῖς
Simeon	Peter	a slave	and	apostle	of Jesus	Christ	to the ones

ἰσότιμον	ἡμῖν	λαχοῦσιν	πίστιν	ἐν	δικαιοσύνῃ	τοῦ	θεοῦ	ἡμῶν	καὶ
equally honored	with us	having received	faith	in	righteousness	of the	God	of us	and

σωτῆρος	Ἰησοῦ	Χριστοῦ·
Savior	Jesus	Christ

CLOSE ENGLISH

Simeon Peter, a slave and apostle of Jesus Christ, to those who have received a faith of equal honor with ours in the righteousness of our God and Savior Jesus Christ:

FLUENT ENGLISH

From Simeon Peter, a servant and apostle of Jesus Christ, to those who have received a faith as precious as ours through the righteousness of our God and Savior Jesus Christ:

KJV / SHORT COMPARISON EXCERPT

God and our Saviour Jesus Christ:

COMPARISON

Both adopted layers say our God and Savior Jesus Christ, placing our before the paired titles. KJV has God and our Saviour Jesus Christ. NET explains the single Greek article as linking both titles to Jesus Christ. The English comparison clarifies this grammatical relationship rather than treating the different placement of our as an extra Greek title.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%201%3A1&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=2%20Peter%201%3A1&version=NET

XVI-CMP-0518 / 2 Peter 1:1

Faith of equal honor

Adopted SBLGNT Greek and ordered glosses.

Συμεὼν	Πέτρος	δοῦλος	καὶ	ἀπόστολος	Ἰησοῦ	Χριστοῦ	τοῖς
Simeon	Peter	a slave	and	apostle	of Jesus	Christ	to the ones

ἰσότιμον	ἡμῖν	λαχοῦσιν	πίστιν	ἐν	δικαιοσύνῃ	τοῦ	θεοῦ	ἡμῶν	καὶ
equally honored	with us	having received	faith	in	righteousness	of the	God	of us	and

σωτῆρος	Ἰησοῦ	Χριστοῦ·
Savior	Jesus	Christ

CLOSE ENGLISH

Simeon Peter, a slave and apostle of Jesus Christ, to those who have received a faith of equal honor with ours in the righteousness of our God and Savior Jesus Christ:

FLUENT ENGLISH

From Simeon Peter, a servant and apostle of Jesus Christ, to those who have received a faith as precious as ours through the righteousness of our God and Savior Jesus Christ:

KJV / SHORT COMPARISON EXCERPT

like precious faith with us

COMPARISON

The close English has faith of equal honor with ours; the fluent layer says a faith as precious as ours. KJV likewise uses precious. Both adopted layers preserve the equality expressed by ἰσότιμον. Their opening Simeon follows the adopted name, while slave and servant are alternative English renderings of the same role term.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%201%3A1&version=KJV

XVI-CMP-0519 / 2 Peter 1:4

Sharing in divine nature

Adopted SBLGNT Greek and ordered glosses.

δι’	ὧν	τὰ	τίμια	καὶ	μέγιστα	ἡμῖν	ἐπαγγέλματα	δεδώρηται,	ἵνα
through	which	the	precious	and	greatest	to us	promises	he has given	so that

διὰ	τούτων	γένησθε	θείας	κοινωνοὶ	φύσεως,	ἀποφυγόντες	τῆς	ἐν
through	these	you may become	of divine	sharers	nature	having escaped	the	in

τῷ	κόσμῳ	ἐν	ἐπιθυμίᾳ	φθορᾶς.
the	world	through	desire	corruption

CLOSE ENGLISH

through these he has given us the precious and greatest promises, so that through them you may become sharers in divine nature, having escaped the corruption in the world through desire.

FLUENT ENGLISH

Through these he has given us precious and magnificent promises, so that through them you may share in the divine nature, having escaped the corruption that desire brings into the world.

KJV / SHORT COMPARISON EXCERPT

partakers of the divine nature,

COMPARISON

The close English says sharers in divine nature; the fluent layer uses share in the divine nature. KJV has partakers. Both adopted layers connect this participation with the promises and escape from corruption. The fluent layer explains desire as bringing corruption into the world; neither layer replaces participation with a statement that the recipients become identical with God.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%201%3A4&version=KJV

XVI-CMP-0520 / 2 Peter 1:19

The prophetic word confirmed

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἔχομεν	βεβαιότερον	τὸν	προφητικὸν	λόγον,	ᾧ	καλῶς	ποιεῖτε
and	we have	more firm	the	prophetic	word	to which	well	you do

προσέχοντες	ὡς	λύχνῳ	φαίνοντι	ἐν	αὐχμηρῷ	τόπῳ,	ἕως	οὗ	ἡμέρα
paying attention	as	to a lamp	shining	in	a murky	place	until	which	day

διαυγάσῃ	καὶ	φωσφόρος	ἀνατείλῃ	ἐν	ταῖς	καρδίαις	ὑμῶν·
dawns	and	morning star	rises	in	the	hearts	of you

CLOSE ENGLISH

And we have the prophetic word more firmly established, to which you do well to pay attention as to a lamp shining in a murky place, until day dawns and the morning star rises in your hearts,

FLUENT ENGLISH

We also have the prophetic message confirmed more firmly. Attend to it as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts.

KJV / SHORT COMPARISON EXCERPT

a more sure word of prophecy;

COMPARISON

The close English describes the prophetic word as more firmly established, and the fluent layer says confirmed more firmly. KJV has a more sure word of prophecy. Both retain the lamp, the dark place, the dawning day, and the morning star in the heart. The English confirmation wording explains the comparative without adding a new prophetic message.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%201%3A19&version=KJV

XVI-CMP-0521 / 2 Peter 1:20

How prophecy comes about

Adopted SBLGNT Greek and ordered glosses.

τοῦτο	πρῶτον	γινώσκοντες	ὅτι	πᾶσα	προφητεία	γραφῆς	ἰδίας
this	first	knowing	that	every	prophecy	of scripture	of one’s own

ἐπιλύσεως	οὐ	γίνεται,
interpretation	not	comes about

CLOSE ENGLISH

knowing this first: no prophecy of scripture comes about from one’s own interpretation,

FLUENT ENGLISH

Above all, understand this: no prophecy in scripture arises from someone’s own interpretation.

KJV / SHORT COMPARISON EXCERPT

is of any private interpretation.

COMPARISON

The close English says comes about from one’s own interpretation; the fluent layer says arises from someone’s own interpretation. KJV uses is of. NET likewise understands the clause in relation to prophecy’s origin, though it chooses imagination. The adopted wording should be read with the following verse about how people spoke from God, rather than turned into an isolated rule about every reader.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%201%3A20&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=2%20Peter%201%3A20&version=NET

XVI-CMP-0467 / 2 Peter 1:21

People spoke from God

Adopted SBLGNT Greek and ordered glosses.

οὐ	γὰρ	θελήματι	ἀνθρώπου	ἠνέχθη	προφητεία	ποτέ,	ἀλλὰ	ὑπὸ
not	for	by the will	of a human	was brought	prophecy	ever	but	by

πνεύματος	ἁγίου	φερόμενοι	ἐλάλησαν	ἀπὸ	θεοῦ	ἄνθρωποι.
the Spirit	Holy	being carried	spoke	from	God	humans

CLOSE ENGLISH

for prophecy was never brought by human will, but human beings spoke from God as they were carried along by the Holy Spirit.

FLUENT ENGLISH

Prophecy never came by human will. People spoke from God as the Holy Spirit carried them along.

KJV / SHORT COMPARISON EXCERPT

holy men of God spake

COMPARISON

The adopted Greek says human beings spoke from God, without KJV’s holy before men. Both English layers preserve that shorter description. Holy remains in Holy Spirit, the one carrying the speakers along. The absence of the first adjective must not be confused with an absence of the Spirit’s holiness or with quoted words of Jesus.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%201%3A21&version=KJV

XVI-CMP-0468 / 2 Peter 2:4

Chains of gloom

Adopted SBLGNT Greek and ordered glosses.

Εἰ	γὰρ	ὁ	θεὸς	ἀγγέλων	ἁμαρτησάντων	οὐκ	ἐφείσατο,	ἀλλὰ	σειραῖς
if	for	the	God	angels	having sinned	not	spared	but	with chains

ζόφου	ταρταρώσας	παρέδωκεν	εἰς	κρίσιν	τηρουμένους,
of gloom	having cast into Tartarus	handed over	for	judgment	being kept

CLOSE ENGLISH

For if God did not spare angels when they sinned, but cast them into Tartarus and handed them over in chains of gloom, kept for judgment,

FLUENT ENGLISH

For God did not spare angels who sinned. He cast them into Tartarus and committed them to chains of darkness, to be held for judgment.

KJV / SHORT COMPARISON EXCERPT

chains of darkness,

COMPARISON

The adopted SBLGNT reads σειραῖς, chains, which both English layers preserve. KJV likewise has chains. The close English uses gloom and the fluent layer darkness. A pits reading found in other textual discussions is not substituted for the Greek actually printed here. The angels remain held for judgment in both adopted layers.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%202%3A4&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/2-peter/2/4

XVI-CMP-0522 / 2 Peter 2:4

Cast into Tartarus

Adopted SBLGNT Greek and ordered glosses.

Εἰ	γὰρ	ὁ	θεὸς	ἀγγέλων	ἁμαρτησάντων	οὐκ	ἐφείσατο,	ἀλλὰ	σειραῖς
if	for	the	God	angels	having sinned	not	spared	but	with chains

ζόφου	ταρταρώσας	παρέδωκεν	εἰς	κρίσιν	τηρουμένους,
of gloom	having cast into Tartarus	handed over	for	judgment	being kept

CLOSE ENGLISH

For if God did not spare angels when they sinned, but cast them into Tartarus and handed them over in chains of gloom, kept for judgment,

FLUENT ENGLISH

For God did not spare angels who sinned. He cast them into Tartarus and committed them to chains of darkness, to be held for judgment.

KJV / SHORT COMPARISON EXCERPT

cast them down to hell,

COMPARISON

Both adopted layers render ταρταρώσας as cast into Tartarus, where KJV has cast down to hell. Tartarus is expressed within the Greek verb rather than by a separate noun in the line. The comparison preserves this particular image and the confinement awaiting judgment without merging every Greek term for punishment into one English label.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%202%3A4&version=KJV

XVI-CMP-0523 / 2 Peter 2:10

Slandering glorious beings

Adopted SBLGNT Greek and ordered glosses.

μάλιστα	δὲ	τοὺς	ὀπίσω	σαρκὸς	ἐν	ἐπιθυμίᾳ	μιασμοῦ	πορευομένους
especially	and	the ones	after	flesh	in	desire	of defilement	walking

καὶ	κυριότητος	καταφρονοῦντας.	Τολμηταί,	αὐθάδεις,	δόξας	οὐ
and	lordship	despising	daring ones	self-willed	glorious ones	not

τρέμουσιν,	βλασφημοῦντες,
they tremble	slandering

CLOSE ENGLISH

especially those who follow the flesh in defiling desire and despise lordship. Daring and self-willed, they do not tremble when slandering glorious ones,

FLUENT ENGLISH

especially those who follow defiling bodily desires and despise authority. Brazen and self-willed, they have no fear of slandering glorious beings,

KJV / SHORT COMPARISON EXCERPT

speak evil of dignities.

COMPARISON

The close English uses glorious ones, while the fluent layer says glorious beings. KJV has dignities. The adopted layers make a personal referent explicit for the plural δόξας without adding names for those beings. Both also retain the rebuke of defiling desire, contempt for authority, and reckless self-will.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%202%3A10&version=KJV

XVI-CMP-0469 / 2 Peter 2:18

Only just escaping

Adopted SBLGNT Greek and ordered glosses.

ὑπέρογκα	γὰρ	ματαιότητος	φθεγγόμενοι	δελεάζουσιν	ἐν	ἐπιθυμίαις
inflated words	for	of emptiness	speaking	they entice	with	desires

σαρκὸς	ἀσελγείαις	τοὺς	ὀλίγως	ἀποφεύγοντας	τοὺς	ἐν	πλάνῃ
of flesh	debaucheries	the ones	barely	escaping	the ones	in	error

ἀναστρεφομένους,
living

CLOSE ENGLISH

For, speaking inflated words of emptiness, they entice with fleshly desires and debaucheries those barely escaping from people who live in error,

FLUENT ENGLISH

With grand but empty words they use bodily desires and debauchery to lure people who are only just escaping from those who live in error.

KJV / SHORT COMPARISON EXCERPT

those that were clean escaped

COMPARISON

The adopted Greek has ὀλίγως with a present participle, rendered barely escaping in the close English and only just escaping in the fluent layer. KJV says were clean escaped. Both adopted layers preserve the vulnerable state of those being lured away. Their grand but empty speech is the enticement, not an indication that the escape was already complete.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%202%3A18&version=KJV

XVI-CMP-0524 / 2 Peter 3:9

Patience and repentance

Adopted SBLGNT Greek and ordered glosses.

οὐ	βραδύνει	κύριος	τῆς	ἐπαγγελίας,	ὥς	τινες	βραδύτητα	
not	is slow	the Lord	concerning the	promise	as	some	slowness	
ἡγοῦνται,	ἀλλὰ	μακροθυμεῖ	εἰς	ὑμᾶς,	μὴ	βουλόμενός	τινας	ἀπολέσθαι
consider	but	is patient	toward	you	not	wanting	any	to perish
ἀλλὰ	πάντας	εἰς	μετάνοιαν	χωρῆσαι.				
but	all	to	repentance	to come				

CLOSE ENGLISH

The Lord is not slow concerning the promise, as some consider slowness, but is patient toward you, not wanting any to perish but all to come to repentance.

FLUENT ENGLISH

The Lord is not delaying his promise in the way some call delay. He is patient with you, wanting everyone to come to repentance and no one to perish.

KJV / SHORT COMPARISON EXCERPT

but that all should come to repentance.

COMPARISON

Both adopted layers retain the desire that all come to repentance, agreeing with KJV at that point. They say patient toward you, where KJV has longsuffering to us-ward. The fluent layer turns the paired negatives and positives into wanting everyone to come and no one to perish. The comparison preserves the address without defining the scope beyond the sentence’s own wording.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%203%3A9&version=KJV

XVI-CMP-0470 / 2 Peter 3:10

The earth and its works will be found

Adopted SBLGNT Greek and ordered glosses.

ἥξει	δὲ	ἡμέρα	κυρίου	ὡς	κλέπτης,	ἐν	ᾗ	οἱ	οὐρανοὶ	ῥοιζηδὸν
will come	but	a day	of the Lord	as	a thief	in	which	the	heavens	with a roar

παρελεύσονται,	στοιχεῖα	δὲ	καυσούμενα	λυθήσεται,	καὶ	γῆ	καὶ	τὰ	ἐν
will pass away	elements	and	burning	will be dissolved	and	earth	and	the	in

αὐτῇ	ἔργα	εὑρεθήσεται.
it	works	will be found

CLOSE ENGLISH

But the day of the Lord will come like a thief, in which the heavens will pass away with a roar, the elements will be dissolved in burning, and the earth and the works in it will be found.

FLUENT ENGLISH

Yet the Lord’s day will come as unexpectedly as a thief. The heavens will pass away with a roar, the elements will dissolve in the heat, and the earth and its works will be exposed.

KJV / SHORT COMPARISON EXCERPT

the earth also and the works that are therein shall be burned up.

COMPARISON

The adopted SBLGNT reads εὑρεθήσεται, will be found, rather than KJV’s burned up. The close English preserves found; the fluent layer interprets it as exposed. The official apparatus also records a not-found reading in another edition, but that negative is not in the adopted line. The earlier burning and dissolution remain present.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%203%3A10&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/2-peter/3/10

XVI-CMP-0525 / 2 Peter 3:10

Like a thief

Adopted SBLGNT Greek and ordered glosses.

ἥξει	δὲ	ἡμέρα	κυρίου	ὡς	κλέπτης,	ἐν	ᾗ	οἱ	οὐρανοὶ	ῥοιζηδὸν
will come	but	a day	of the Lord	as	a thief	in	which	the	heavens	with a roar

παρελεύσονται,	στοιχεῖα	δὲ	καυσούμενα	λυθήσεται,	καὶ	γῆ	καὶ	τὰ	ἐν
will pass away	elements	and	burning	will be dissolved	and	earth	and	the	in

αὐτῇ	ἔργα	εὑρεθήσεται.
it	works	will be found

CLOSE ENGLISH

But the day of the Lord will come like a thief, in which the heavens will pass away with a roar, the elements will be dissolved in burning, and the earth and the works in it will be found.

FLUENT ENGLISH

Yet the Lord’s day will come as unexpectedly as a thief. The heavens will pass away with a roar, the elements will dissolve in the heat, and the earth and its works will be exposed.

KJV / SHORT COMPARISON EXCERPT

as a thief in the night;

COMPARISON

The adopted Greek says like a thief, without KJV’s in the night. The fluent layer adds unexpectedly to explain the image, while the close English keeps the compact comparison. That adverb is an interpretive explanation, distinct from restoring the absent night phrase. Both layers retain the noise, heat, and exposure described later in the verse.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%203%3A10&version=KJV

XVI-CMP-0526 / 2 Peter 3:16

The other scriptures

Adopted SBLGNT Greek and ordered glosses.

ὡς	καὶ	ἐν	πάσαις	ταῖς	ἐπιστολαῖς	λαλῶν	ἐν	αὐταῖς	περὶ	τούτων,
as	also	in	all	the	letters	speaking	in	them	concerning	these things

ἐν	αἷς	ἐστιν	δυσνόητά	τινα,	ἃ	οἱ	ἀμαθεῖς	καὶ	ἀστήρικτοι
in	which	are	hard to understand	some things	which	the	unlearned	and	unstable

στρεβλοῦσιν	ὡς	καὶ	τὰς	λοιπὰς	γραφὰς	πρὸς	τὴν	ἰδίαν	αὐτῶν
distort	as	also	the	other	scriptures	toward	the	own	their

ἀπώλειαν.
destruction

CLOSE ENGLISH

as also in all his letters, speaking in them about these things, in which are some things hard to understand, which the unlearned and unstable distort, as also the other scriptures, to their own destruction.

FLUENT ENGLISH

He speaks of these matters in all his letters. Some things in them are hard to understand, and unlearned and unstable people twist them, as they do the other scriptures, bringing destruction on themselves.

KJV / SHORT COMPARISON EXCERPT

as they do also the other scriptures,

COMPARISON

Both adopted layers retain other scriptures, agreeing with KJV. The fluent layer names letters again at the start and uses twist for distort or KJV’s wrest. These choices clarify the sentence without supplying a list of writings. The selected wording refers to difficult matters in the letters and their misuse, rather than cataloguing the contents of a later canon.

KJV source: https://www.biblegateway.com/passage/?search=2%20Peter%203%3A16&version=KJV

XVI-CMP-0527 / 1 John 1:1

Concerning the word of life

Adopted SBLGNT Greek and ordered glosses.

Ὃ	ἦν	ἀπ’	ἀρχῆς,	ὃ	ἀκηκόαμεν,	ὃ	ἑωράκαμεν	τοῖς	ὀφθαλμοῖς
what	was	from	the beginning	what	we have heard	what	we have seen	with the	eyes

ἡμῶν,	ὃ	ἐθεασάμεθα	καὶ	αἱ	χεῖρες	ἡμῶν	ἐψηλάφησαν,	περὶ	τοῦ
of us	what	we looked upon	and	the	hands	of us	touched	concerning	the

λόγου	τῆς	ζωῆς—
word	of	life

CLOSE ENGLISH

What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and our hands touched, concerning the word of life—

FLUENT ENGLISH

Concerning the word of life, we speak of what was there from the beginning: what we have heard, seen with our own eyes, looked upon, and touched with our hands.

KJV / SHORT COMPARISON EXCERPT

of the Word of life;

COMPARISON

The close English preserves the sequence of repeated what clauses and ends concerning the word of life with a dash. The fluent layer brings that phrase forward and supplies we speak to make the opening readable. KJV places Word of life at the end. The fluent verb is a contextual completion of the extended sentence, not a separate verb in this Greek verse.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%201%3A1&version=KJV

XVI-CMP-0471 / 1 John 1:4

Our joy made complete

Adopted SBLGNT Greek and ordered glosses.

καὶ	ταῦτα	γράφομεν	ἡμεῖς	ἵνα	ἡ	χαρὰ	ἡμῶν	ᾖ	πεπληρωμένη.
and	these things	write	we	so that	the	joy	of us	may be	made complete

CLOSE ENGLISH

And we write these things so that our joy may be made complete.

FLUENT ENGLISH

We write this so that our joy may be complete.

KJV / SHORT COMPARISON EXCERPT

that your joy may be full.

COMPARISON

The adopted Greek says our joy, where KJV has your joy. Both English layers preserve our and render completion as complete. The close English keeps may be made complete; the fluent layer simplifies it to may be complete. The change of pronoun is distinct from the modern expression for fullness.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%201%3A4&version=KJV

XVI-CMP-0528 / 1 John 2:2

Atonement for sins

Adopted SBLGNT Greek and ordered glosses.

καὶ	αὐτὸς	ἱλασμός	ἐστιν	περὶ	τῶν	ἁμαρτιῶν	ἡμῶν,	οὐ	περὶ	τῶν
and	he	atonement	is	for	the	sins	of us	not	for	the

ἡμετέρων	δὲ	μόνον	ἀλλὰ	καὶ	περὶ	ὅλου	τοῦ	κόσμου.
ours	but	only	but	also	for	whole	the	world

CLOSE ENGLISH

and he is the atonement for our sins, and not for ours only but also for the whole world.

FLUENT ENGLISH

He himself is the atoning sacrifice for our sins, and for the sins of the whole world as well as ours.

KJV / SHORT COMPARISON EXCERPT

the propitiation for our sins:

COMPARISON

The close English uses atonement, while the fluent layer has atoning sacrifice. KJV uses propitiation. Sacrifice explains the noun’s force in context rather than translating a separate Greek noun for an offering here. Both adopted layers preserve the extension beyond our sins to the whole world without replacing it with a narrower group.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%202%3A2&version=KJV

XVI-CMP-0529 / 1 John 2:20

All of you know

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὑμεῖς	χρῖσμα	ἔχετε	ἀπὸ	τοῦ	ἁγίου	καὶ	οἴδατε	πάντες·
and	you	an anointing	have	from	the	Holy One	and	you know	all

CLOSE ENGLISH

And you have an anointing from the Holy One, and you all know.

FLUENT ENGLISH

You, however, have received an anointing from the Holy One, and all of you know the truth.

KJV / SHORT COMPARISON EXCERPT

ye know all things.

COMPARISON

The adopted Greek has πάντες, all of you, rather than an object meaning all things as in KJV. The close English therefore says you all know. The fluent layer supplies the truth as the object from context. That explanatory object must not be mistaken for the all things reading, and the anointing from the Holy One remains explicit.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%202%3A20&version=KJV

XVI-CMP-0472 / 1 John 2:23

Acknowledging the Son

Adopted SBLGNT Greek and ordered glosses.

πᾶς	ὁ	ἀρνούμενος	τὸν	υἱὸν	οὐδὲ	τὸν	πατέρα	ἔχει·	ὁ
everyone	the one	denying	the	Son	neither	the	Father	has	the one

ὁμολογῶν	τὸν	υἱὸν	καὶ	τὸν	πατέρα	ἔχει.
acknowledging	the	Son	also	the	Father	has

CLOSE ENGLISH

Everyone who denies the Son does not have the Father either; the one who acknowledges the Son has the Father also.

FLUENT ENGLISH

Anyone who denies the Son also lacks the Father. Anyone who acknowledges the Son has the Father as well.

KJV / SHORT COMPARISON EXCERPT

he that acknowledgeth the Son hath the Father also.

COMPARISON

The adopted Greek includes both denying the Son and acknowledging the Son. The cited KJV text also prints both statements. Both English layers preserve this complete contrast, using acknowledges for confessing or acknowledging the Son. The comparison must identify this agreement instead of claiming that KJV lacks the second half.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%202%3A23&version=KJV

XVI-CMP-0530 / 1 John 2:27

Remain in him

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὑμεῖς	τὸ	χρῖσμα	ὃ	ἐλάβετε	ἀπ’	αὐτοῦ	μένει	ἐν	ὑμῖν,	καὶ
and	you	the	anointing	which	you received	from	him	remains	in	you	and
οὐ	χρείαν	ἔχετε	ἵνα	τις	διδάσκῃ	ὑμᾶς·	ἀλλ’	ὡς	τὸ	αὐτοῦ	
not	need	you have	that	anyone	should teach	you	but	as	the	of him	
χρῖσμα	διδάσκει	ὑμᾶς	περὶ	πάντων,	καὶ	ἀληθές	ἐστιν	καὶ	οὐκ		
anointing	teaches	you	concerning	all things	and	true	it is	and	not		
ἔστιν	ψεῦδος,	καὶ	καθὼς	ἐδίδαξεν	ὑμᾶς,	μένετε	ἐν	αὐτῷ.			
is	a lie	and	just as	it taught	you	remain	in	him			

CLOSE ENGLISH

And as for you, the anointing you received from him remains in you, and you have no need for anyone to teach you. But as his anointing teaches you about all things, and is true and is not a lie, and just as it taught you, remain in him.

FLUENT ENGLISH

The anointing you received from him remains in you, so you do not need anyone to teach you. His anointing teaches you about everything; it is true, without falsehood. Remain in him, just as it taught you.

KJV / SHORT COMPARISON EXCERPT

ye shall abide in him.

COMPARISON

Both adopted layers end with Remain in him, treating μένετε as an exhortation. KJV has ye shall abide in him. The close English preserves more of the repeated conjunctions; the fluent layer divides the sentence. Both retain the anointing as the subject that remains and teaches, without replacing it with an explicitly named teacher absent from the verse.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%202%3A27&version=KJV

XVI-CMP-0473 / 1 John 3:1

And that is what we are

Adopted SBLGNT Greek and ordered glosses.

ἴδετε	ποταπὴν	ἀγάπην	δέδωκεν	ἡμῖν	ὁ	πατὴρ	ἵνα	τέκνα	θεοῦ
see	what kind of	love	has given	to us	the	Father	so that	children	of God

κληθῶμεν,	καὶ	ἐσμέν.	διὰ	τοῦτο	ὁ	κόσμος	οὐ	γινώσκει	ἡμᾶς
we might be called	and	we are	because of	this	the	world	not	knows	us

ὅτι	οὐκ	ἔγνω	αὐτόν.
because	not	it knew	him

CLOSE ENGLISH

See what kind of love the Father has given us, that we should be called children of God—and we are. For this reason the world does not know us: because it did not know him.

FLUENT ENGLISH

Look at the love the Father has given us: we are called God’s children, and that is what we are. The world does not recognize us because it did not recognize him.

KJV / SHORT COMPARISON EXCERPT

that we should be called the sons of God:

COMPARISON

The adopted Greek adds καὶ ἐσμέν after being called children of God: and we are. Both English layers retain that affirmation, while KJV proceeds directly to the world’s lack of recognition. Children renders τέκνα, where KJV has sons. The affirmation and the choice of the family term are distinct observations.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%203%3A1&version=KJV

XVI-CMP-0474 / 1 John 3:5

To take away sins

Adopted SBLGNT Greek and ordered glosses.

καὶ	οἴδατε	ὅτι	ἐκεῖνος	ἐφανερώθη	ἵνα	τὰς	ἁμαρτίας	ἄρῃ,
and	you know	that	that one	was revealed	so that	the	sins	he might take away

καὶ	ἁμαρτία	ἐν	αὐτῷ	οὐκ	ἔστιν.
and	sin	in	him	not	is

CLOSE ENGLISH

And you know that he was revealed to take away sins, and there is no sin in him.

FLUENT ENGLISH

You know that he appeared to take away sins. There is no sin in him.

KJV / SHORT COMPARISON EXCERPT

to take away our sins;

COMPARISON

The adopted Greek says take away sins, without KJV’s our. Both English layers preserve the shorter object. They retain the final statement that there is no sin in him. Appeared in the fluent layer renders was revealed naturally, without naming a new subject or reintroducing the absent possessive.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%203%3A5&version=KJV

XVI-CMP-0531 / 1 John 3:6

Remaining in him and sin

Adopted SBLGNT Greek and ordered glosses.

πᾶς	ὁ	ἐν	αὐτῷ	μένων	οὐχ	ἁμαρτάνει·	πᾶς	ὁ	ἁμαρτάνων
everyone	the one	in	him	remaining	not	sins	everyone	the one	sinning

οὐχ	ἑώρακεν	αὐτὸν	οὐδὲ	ἔγνωκεν	αὐτόν.
not	has seen	him	nor	has known	him

CLOSE ENGLISH

Everyone who remains in him does not sin; everyone who sins has neither seen him nor known him.

FLUENT ENGLISH

No one who remains in him sins. Whoever sins has neither seen him nor come to know him.

KJV / SHORT COMPARISON EXCERPT

Whosoever abideth in him sinneth not:

COMPARISON

Both English translations retain does not sin or no one sins, without inserting a separate habitual or continuing qualifier. KJV likewise has sinneth not. NET discusses the difficulty of this statement alongside the letter’s recognition of believers’ sin. The comparison records the actual wording rather than silently replacing it with an interpretive paraphrase about a lifestyle.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%203%3A6&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20John%203%3A6&version=NET

XVI-CMP-0532 / 1 John 3:9

Born of God

Adopted SBLGNT Greek and ordered glosses.

πᾶς	ὁ	γεγεννημένος	ἐκ	τοῦ	θεοῦ	ἁμαρτίαν	οὐ	ποιεῖ,	ὅτι
everyone	the one	having been born	from	the	God	sin	not	does	because

σπέρμα	αὐτοῦ	ἐν	αὐτῷ	μένει,	καὶ	οὐ	δύναται	ἁμαρτάνειν,	ὅτι	ἐκ
seed	of him	in	him	remains	and	not	he is able	to sin	because	from

τοῦ	θεοῦ	γεγέννηται.
the	God	he has been born

CLOSE ENGLISH

Everyone born of God does not do sin, because his seed remains in that person; and that person cannot sin, because they have been born of God.

FLUENT ENGLISH

No one born of God practices sin, because God’s seed remains in them. They cannot sin, because they have been born of God.

KJV / SHORT COMPARISON EXCERPT

doth not commit sin;

COMPARISON

The close English preserves does not do sin; the fluent layer uses practices sin. Both retain the stronger later expression cannot sin. KJV also has cannot sin. The fluent opening is an interpretive English choice for doing sin, not an additional Greek adverb meaning habitually. The seed image remains visible without being replaced by a named entity.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%203%3A9&version=KJV

XVI-CMP-0533 / 1 John 3:20

God is greater than our heart

Adopted SBLGNT Greek and ordered glosses.

ὅτι	ἐὰν	καταγινώσκῃ	ἡμῶν	ἡ	καρδία,	ὅτι	μείζων	ἐστὶν	ὁ	θεὸς
that	if	condemns	us	the	heart	that	greater	is	the	God

τῆς	καρδίας	ἡμῶν	καὶ	γινώσκει	πάντα.
than the	heart	of us	and	knows	all things

CLOSE ENGLISH

that if our heart condemns us, God is greater than our heart and knows all things.

FLUENT ENGLISH

even if our hearts condemn us: God is greater than our hearts and knows everything.

KJV / SHORT COMPARISON EXCERPT

God is greater than our heart,

COMPARISON

The close English says if our heart condemns us; the fluent layer says even if our hearts condemn us. The added even makes a concessive relationship explicit. Both retain God’s greater scope and knowledge of everything, as KJV does. The plural hearts in fluent English presents the shared human experience without changing the Greek noun into a new textual reading.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%203%3A20&version=KJV

XVI-CMP-0534 / 1 John 4:2

Having come in flesh

Adopted SBLGNT Greek and ordered glosses.

ἐν	τούτῳ	γινώσκετε	τὸ	πνεῦμα	τοῦ	θεοῦ·	πᾶν	πνεῦμα	ὃ	ὁμολογεῖ
by	this	you know	the	Spirit	of	God	every	spirit	which	acknowledges

Ἰησοῦν	Χριστὸν	ἐν	σαρκὶ	ἐληλυθότα	ἐκ	τοῦ	θεοῦ	ἐστιν,
Jesus	Christ	in	flesh	having come	from	the	God	is

CLOSE ENGLISH

By this you know the Spirit of God: every spirit that acknowledges Jesus Christ having come in flesh is from God,

FLUENT ENGLISH

This is how you recognize God’s Spirit: every spirit that acknowledges Jesus Christ as having come in the flesh comes from God.

KJV / SHORT COMPARISON EXCERPT

Jesus Christ is come in the flesh

COMPARISON

The close English retains having come in flesh, and the fluent layer says as having come in the flesh. KJV uses is come. Both adopted layers preserve the content of the acknowledgment rather than merely naming Jesus Christ. The verse tests a spirit’s acknowledgment; it is not itself introduced as a spoken quotation from Jesus.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%204%3A2&version=KJV

XVI-CMP-0475 / 1 John 4:3

The shorter acknowledgment clause

Adopted SBLGNT Greek and ordered glosses.

καὶ	πᾶν	πνεῦμα	ὃ	μὴ	ὁμολογεῖ	τὸν	Ἰησοῦν	ἐκ	τοῦ	θεοῦ	οὐκ
and	every	spirit	which	not	acknowledges	the	Jesus	from	the	God	not

ἔστιν·	καὶ	τοῦτό	ἐστιν	τὸ	τοῦ	ἀντιχρίστου,	ὃ	ἀκηκόατε	ὅτι
is	and	this	is	the thing	of the	antichrist	which	you have heard	that

ἔρχεται,	καὶ	νῦν	ἐν	τῷ	κόσμῳ	ἐστὶν	ἤδη.
comes	and	now	in	the	world	is	already

CLOSE ENGLISH

and every spirit that does not acknowledge Jesus is not from God. And this is the spirit of the antichrist, which you have heard is coming and is already in the world now.

FLUENT ENGLISH

Every spirit that does not acknowledge Jesus does not come from God. This is the spirit of the antichrist. You heard that it was coming, and it is already in the world.

KJV / SHORT COMPARISON EXCERPT

Jesus Christ is come in the flesh

COMPARISON

The adopted Greek here says does not acknowledge Jesus, without KJV’s repeated Christ is come in the flesh. Both English layers preserve the shorter clause. The fuller expression remains in the preceding verse, so the shorter wording here must not be described as its absence from the whole passage. The reference to the antichrist’s spirit remains explicit.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%204%3A3&version=KJV

XVI-CMP-0476 / 1 John 4:19

We love

Adopted SBLGNT Greek and ordered glosses.

ἡμεῖς	ἀγαπῶμεν,	ὅτι	αὐτὸς	πρῶτος	ἠγάπησεν	ἡμᾶς.
we	love	because	he	first	loved	us

CLOSE ENGLISH

We love because he first loved us.

FLUENT ENGLISH

We love because he loved us first.

KJV / SHORT COMPARISON EXCERPT

We love him,

COMPARISON

The adopted Greek says We love, without KJV’s him. Both English layers preserve the objectless expression and the reason that he first loved us. The fluent layer moves first to the end of the sentence for natural rhythm. The lack of an expressed object should not be silently corrected by supplying him in the displayed translation.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%204%3A19&version=KJV

XVI-CMP-0535 / 1 John 5:6

Water and blood

Adopted SBLGNT Greek and ordered glosses.

Οὗτός	ἐστιν	ὁ	ἐλθὼν	δι’	ὕδατος	καὶ	αἵματος,	Ἰησοῦς
this one	is	the one	having come	through	water	and	blood	Jesus

Χριστός·	οὐκ	ἐν	τῷ	ὕδατι	μόνον	ἀλλ’	ἐν	τῷ	ὕδατι	καὶ	ἐν	τῷ
Christ	not	with	the	water	only	but	with	the	water	and	with	the

αἵματι·	καὶ	τὸ	πνεῦμά	ἐστιν	τὸ	μαρτυροῦν,	ὅτι	τὸ	πνεῦμά	ἐστιν
blood	and	the	Spirit	is	the one	testifying	because	the	Spirit	is

ἡ	ἀλήθεια.
the	truth

CLOSE ENGLISH

This is the one who came through water and blood, Jesus Christ—not with water only but with water and with blood. And the Spirit is the one who testifies, because the Spirit is the truth.

FLUENT ENGLISH

Jesus Christ is the one who came through water and blood. His coming involved both water and blood. The Spirit bears witness, because the Spirit is the truth.

KJV / SHORT COMPARISON EXCERPT

not by water only, but by water and blood.

COMPARISON

Both adopted layers retain water and blood together, agreeing with KJV’s contrast against water alone. The fluent layer says his coming involved both, explaining the prepositional relation. Neither layer replaces the two images with the names of events or rites. The Spirit remains the witness and is identified with truth in the final clause.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%205%3A6&version=KJV

XVI-CMP-0477 / 1 John 5:7

Three who testify

Adopted SBLGNT Greek and ordered glosses.

ὅτι	τρεῖς	εἰσιν	οἱ	μαρτυροῦντες,
because	three	are	those	testifying

CLOSE ENGLISH

For there are three who testify:

FLUENT ENGLISH

Three bear witness:

KJV / SHORT COMPARISON EXCERPT

in heaven, the Father, the Word, and the Holy Ghost:

COMPARISON

The adopted Greek contains only the statement that three testify. KJV adds the heavenly location and the named heavenly witnesses. Both English layers preserve the shorter line. Its witnesses are identified in the following adopted verse as the Spirit, water, and blood. The absent expansion is distinguished from the short verse that is genuinely present.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%205%3A7&version=KJV

XVI-CMP-0536 / 1 John 5:7

A statement continued in the next verse

Adopted SBLGNT Greek and ordered glosses.

ὅτι	τρεῖς	εἰσιν	οἱ	μαρτυροῦντες,
because	three	are	those	testifying

CLOSE ENGLISH

For there are three who testify:

FLUENT ENGLISH

Three bear witness:

KJV / SHORT COMPARISON EXCERPT

For there are three that bear record

COMPARISON

The close English says For there are three who testify, and the fluent layer has Three bear witness. Both end with a colon because the list follows in 5:8. KJV’s bear record corresponds to testify or bear witness. This passage explains the sentence connection rather than supplying a new list inside the short displayed verse.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%205%3A7&version=KJV

XVI-CMP-0478 / 1 John 5:13

Knowing that you have eternal life

Adopted SBLGNT Greek and ordered glosses.

Ταῦτα	ἔγραψα	ὑμῖν	ἵνα	εἰδῆτε	ὅτι	ζωὴν	ἔχετε	αἰώνιον,	τοῖς
these things	I wrote	to you	so that	you may know	that	life	you have	eternal	to those

πιστεύουσιν	εἰς	τὸ	ὄνομα	τοῦ	υἱοῦ	τοῦ	θεοῦ.
believing	in	the	name	of the	Son	of	God

CLOSE ENGLISH

I wrote these things to you so that you may know that you have eternal life—to you who believe in the name of the Son of God.

FLUENT ENGLISH

I have written to you who believe in the name of God’s Son so that you may know you have eternal life.

KJV / SHORT COMPARISON EXCERPT

and that ye may believe on the name of the Son of God.

COMPARISON

The adopted Greek addresses those who believe and states the purpose that they know they have eternal life. It does not repeat KJV’s final and that ye may believe clause. Both layers preserve the address, though the fluent layer moves it before the purpose for readability. The change in English order is distinct from the absent repeated clause.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%205%3A13&version=KJV

XVI-CMP-0537 / 1 John 5:16

Sin leading to death

Adopted SBLGNT Greek and ordered glosses.

ἐάν	τις	ἴδῃ	τὸν	ἀδελφὸν	αὐτοῦ	ἁμαρτάνοντα	ἁμαρτίαν	μὴ	πρὸς
if	anyone	sees	the	brother	of him	sinning	a sin	not	toward
θάνατον,	αἰτήσει,	καὶ	δώσει	αὐτῷ	ζωήν,	τοῖς	ἁμαρτάνουσιν	μὴ	
death	he will ask	and	he will give	him	life	to those	sinning	not	
πρὸς	θάνατον.	ἔστιν	ἁμαρτία	πρὸς	θάνατον·	οὐ	περὶ	ἐκείνης	λέγω
toward	death	there is	sin	toward	death	not	concerning	that	I say
ἵνα	ἐρωτήσῃ.								
that	he should ask								

CLOSE ENGLISH

If anyone sees their brother sinning a sin not leading to death, they will ask, and he will give that person life—to those sinning not toward death. There is sin leading to death; I do not say that one should ask concerning that.

FLUENT ENGLISH

If you see a fellow believer committing a sin that does not lead to death, pray, and God will give that person life. This applies to those whose sin does not lead to death. There is sin that leads to death; I am not saying you should pray about that.

KJV / SHORT COMPARISON EXCERPT

There is a sin unto death:

COMPARISON

The adopted English uses leading to death, where KJV has unto death. Both layers preserve the contrast with sin not leading to death and the different statements about prayer. The fluent layer names God as the giver of life, interpreting the close layer’s pronoun he. The verse does not name a particular act as the sin leading to death.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%205%3A16&version=KJV

XVI-CMP-0479 / 1 John 5:18

Keeping that person

Adopted SBLGNT Greek and ordered glosses.

Οἴδαμεν	ὅτι	πᾶς	ὁ	γεγεννημένος	ἐκ	τοῦ	θεοῦ	οὐχ	ἁμαρτάνει,
we know	that	everyone	the one	having been born	from	the	God	not	sins

ἀλλ’	ὁ	γεννηθεὶς	ἐκ	τοῦ	θεοῦ	τηρεῖ	αὐτόν,	καὶ	ὁ	πονηρὸς
but	the one	having been born	from	the	God	keeps	him	and	the	evil one

οὐχ	ἅπτεται	αὐτοῦ.
not	touches	him

CLOSE ENGLISH

We know that everyone born of God does not sin, but the one born of God keeps that person, and the evil one does not touch them.

FLUENT ENGLISH

We know that no one born of God sins. The one born of God protects them, and the evil one does not take hold of them.

KJV / SHORT COMPARISON EXCERPT

keepeth himself,

COMPARISON

The adopted Greek reads αὐτόν, him, rather than the reflexive himself represented in KJV. The close English says keeps that person; the fluent layer has protects them. Both preserve the difference between the keeper and the person kept. This object difference should be identified before attempting to resolve the difficult identity of the subject.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%205%3A18&version=KJV

XVI-CMP-0538 / 1 John 5:18

The one born of God

Adopted SBLGNT Greek and ordered glosses.

Οἴδαμεν	ὅτι	πᾶς	ὁ	γεγεννημένος	ἐκ	τοῦ	θεοῦ	οὐχ	ἁμαρτάνει,
we know	that	everyone	the one	having been born	from	the	God	not	sins

ἀλλ’	ὁ	γεννηθεὶς	ἐκ	τοῦ	θεοῦ	τηρεῖ	αὐτόν,	καὶ	ὁ	πονηρὸς
but	the one	having been born	from	the	God	keeps	him	and	the	evil one

οὐχ	ἅπτεται	αὐτοῦ.
not	touches	him

CLOSE ENGLISH

We know that everyone born of God does not sin, but the one born of God keeps that person, and the evil one does not touch them.

FLUENT ENGLISH

We know that no one born of God sins. The one born of God protects them, and the evil one does not take hold of them.

KJV / SHORT COMPARISON EXCERPT

he that is begotten of God

COMPARISON

Both adopted layers retain the one born of God without adding Jesus as an explicit name. NET discusses several possible constructions and instead presents God as the protector. The adopted sentence should not be silently rewritten into that alternative. The description, the object kept, and the evil one’s failure to take hold remain distinct parts of the line.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%205%3A18&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20John%205%3A18&version=NET

XVI-CMP-0539 / 1 John 5:20

This is the true God

Adopted SBLGNT Greek and ordered glosses.

οἴδαμεν	δὲ	ὅτι	ὁ	υἱὸς	τοῦ	θεοῦ	ἥκει,	καὶ	δέδωκεν	ἡμῖν
we know	but	that	the	Son	of	God	has come	and	has given	to us
διάνοιαν	ἵνα	γινώσκωμεν	τὸν	ἀληθινόν·	καὶ	ἐσμὲν	ἐν	τῷ	ἀληθινῷ,	
understanding	so that	we may know	the	true one	and	we are	in	the	true one	
ἐν	τῷ	υἱῷ	αὐτοῦ	Ἰησοῦ	Χριστῷ.	οὗτός	ἐστιν	ὁ	ἀληθινὸς	θεὸς	καὶ
in	the	Son	of him	Jesus	Christ	this one	is	the	true	God	and
ζωὴ	αἰώνιος.									
life	eternal									

CLOSE ENGLISH

And we know that the Son of God has come and has given us understanding so that we may know the true one; and we are in the true one, in his Son Jesus Christ. This one is the true God and eternal life.

FLUENT ENGLISH

We know that God’s Son has come and given us understanding to know the one who is true. We are in the one who is true, in his Son Jesus Christ. This is the true God and eternal life.

KJV / SHORT COMPARISON EXCERPT

This is the true God, and eternal life.

COMPARISON

The close English says This one; the fluent layer says This. KJV likewise has This. The adopted layers do not replace the demonstrative with an explicit proper name. NET notes debate over its referent. Both layers preserve the preceding references to the true one and his Son Jesus Christ, allowing the grammatical question to remain visible.

KJV source: https://www.biblegateway.com/passage/?search=1%20John%205%3A20&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=1%20John%205%3A20&version=NET

XVI-CMP-0540 / 2 John 1:1

The chosen lady

Adopted SBLGNT Greek and ordered glosses.

Ὁ	πρεσβύτερος	ἐκλεκτῇ	κυρίᾳ	καὶ	τοῖς	τέκνοις	αὐτῆς,	οὓς	ἐγὼ
the	elder	to the chosen	lady	and	to the	children	of her	whom	I

ἀγαπῶ	ἐν	ἀληθείᾳ,	καὶ	οὐκ	ἐγὼ	μόνος	ἀλλὰ	καὶ	πάντες	οἱ
love	in	truth	and	not	I	alone	but	also	all	those

ἐγνωκότες	τὴν	ἀλήθειαν,
having known	the	truth

CLOSE ENGLISH

The elder to the chosen lady and her children, whom I love in truth—and not I alone, but also all who have known the truth—

FLUENT ENGLISH

From the elder, to the chosen lady and her children. I love you in truth, as do all who have come to know the truth,

KJV / SHORT COMPARISON EXCERPT

the elect lady and her children,

COMPARISON

Both adopted layers retain the chosen lady and her children, where KJV has elect lady. NET discusses an individual woman and a collective reference to a church. The adopted wording does not replace lady with church or turn chosen into a personal name. The fluent From supplies the conventional English introduction to the sender.

KJV source: https://www.biblegateway.com/passage/?search=2%20John%201%3A1&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=2%20John%201&version=NET

XVI-CMP-0480 / 2 John 1:3

Grace will be with us

Adopted SBLGNT Greek and ordered glosses.

ἔσται	μεθ’	ἡμῶν	χάρις	ἔλεος	εἰρήνη	παρὰ	θεοῦ	πατρός,	καὶ	παρὰ
will be	with	us	grace	mercy	peace	from	God	the Father	and	from

Ἰησοῦ	Χριστοῦ	τοῦ	υἱοῦ	τοῦ	πατρός,	ἐν	ἀληθείᾳ	καὶ	ἀγάπῃ.
Jesus	Christ	the	Son	of the	Father	in	truth	and	love

CLOSE ENGLISH

Grace, mercy, and peace will be with us from God the Father and from Jesus Christ, the Father’s Son, in truth and love.

FLUENT ENGLISH

Grace, mercy, and peace will be with us, from God the Father and from Jesus Christ, his Son, in truth and love.

KJV / SHORT COMPARISON EXCERPT

Grace be with you, mercy, and peace,

COMPARISON

Both adopted layers render the future verb as will be and preserve with us. KJV has Grace be with you. The adopted Greek also names Jesus Christ without KJV’s preceding Lord. The English assurance, the pronoun difference, and the additional title are separate features; both layers retain the Father, his Son, truth, and love.

KJV source: https://www.biblegateway.com/passage/?search=2%20John%203&version=KJV

XVI-CMP-0541 / 2 John 1:7

Jesus Christ coming in flesh

Adopted SBLGNT Greek and ordered glosses.

ὅτι	πολλοὶ	πλάνοι	ἐξῆλθον	εἰς	τὸν	κόσμον,	οἱ	μὴ	ὁμολογοῦντες
because	many	deceivers	went out	into	the	world	those	not	acknowledging

Ἰησοῦν	Χριστὸν	ἐρχόμενον	ἐν	σαρκί·	οὗτός	ἐστιν	ὁ	πλάνος	καὶ	ὁ
Jesus	Christ	coming	in	flesh	this one	is	the	deceiver	and	the

ἀντίχριστος.
antichrist

CLOSE ENGLISH

For many deceivers went out into the world, those who do not acknowledge Jesus Christ coming in flesh. Such a person is the deceiver and the antichrist.

FLUENT ENGLISH

Many deceivers have gone out into the world. They do not acknowledge Jesus Christ as coming in the flesh. Anyone like this is the deceiver and the antichrist.

KJV / SHORT COMPARISON EXCERPT

Jesus Christ is come in the flesh.

COMPARISON

Both adopted layers retain coming in flesh, where KJV has is come. The present participle differs from the perfect expression in 1 John 4:2; NET notes this grammatical difference. The comparison preserves it without turning the verse into a complete timetable of Christ’s coming. The opening went out likewise follows the adopted text rather than KJV’s are entered.

KJV source: https://www.biblegateway.com/passage/?search=2%20John%201%3A7&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=2%20John%201&version=NET

XVI-CMP-0542 / 2 John 1:9

Going beyond the teaching

Adopted SBLGNT Greek and ordered glosses.

πᾶς	ὁ	προάγων	καὶ	μὴ	μένων	ἐν	τῇ	διδαχῇ	τοῦ	Χριστοῦ
everyone	the one	going ahead	and	not	remaining	in	the	teaching	of	Christ

θεὸν	οὐκ	ἔχει·	ὁ	μένων	ἐν	τῇ	διδαχῇ,	οὗτος	καὶ	τὸν	πατέρα
God	not	has	the one	remaining	in	the	teaching	this one	both	the	Father

καὶ	τὸν	υἱὸν	ἔχει.
and	the	Son	has

CLOSE ENGLISH

Everyone who goes ahead and does not remain in the teaching of Christ does not have God. The one who remains in the teaching has both the Father and the Son.

FLUENT ENGLISH

Anyone who goes beyond the teaching of Christ and fails to remain in it does not have God. Whoever remains in the teaching has both the Father and the Son.

KJV / SHORT COMPARISON EXCERPT

Whosoever transgresseth,

COMPARISON

The close English says goes ahead; the fluent layer explains goes beyond the teaching. KJV has transgresseth. In the second half the adopted Greek says the teaching without repeating of Christ, which KJV repeats. Both layers preserve the relation to the Father and the Son while keeping the opening verb and the shorter repeated phrase distinct.

KJV source: https://www.biblegateway.com/passage/?search=2%20John%201%3A9&version=KJV

XVI-CMP-0481 / 2 John 1:13

The sister’s children send greetings

Adopted SBLGNT Greek and ordered glosses.

Ἀσπάζεταί	σε	τὰ	τέκνα	τῆς	ἀδελφῆς	σου	τῆς	ἐκλεκτῆς.
greet	you	the	children	of the	sister	of you	the	chosen

CLOSE ENGLISH

The children of your chosen sister greet you.

FLUENT ENGLISH

The children of your chosen sister send you their greetings.

KJV / SHORT COMPARISON EXCERPT

greet thee. Amen.

COMPARISON

The adopted Greek ends with the greeting from the children of the chosen sister, without KJV’s Amen. Both English layers preserve that ending. The fluent layer unfolds greet as send you their greetings. This natural English expansion does not add a new final blessing or identify the sister more specifically than the Greek does.

KJV source: https://www.biblegateway.com/passage/?search=2%20John%201%3A13&version=KJV

XVI-CMP-0543 / 3 John 1:7

For the sake of the Name

Adopted SBLGNT Greek and ordered glosses.

ὑπὲρ	γὰρ	τοῦ	ὀνόματος	ἐξῆλθον	μηδὲν	λαμβάνοντες	ἀπὸ	τῶν
for the sake of	for	the	name	they went out	nothing	receiving	from	the

ἐθνικῶν.
Gentiles

CLOSE ENGLISH

for they went out for the sake of the name, receiving nothing from the Gentiles.

FLUENT ENGLISH

They set out for the sake of the Name and accept no support from those outside the faith.

KJV / SHORT COMPARISON EXCERPT

taking nothing of the Gentiles.

COMPARISON

The close English retains the name and Gentiles. The fluent layer capitalizes Name and explains the latter group as those outside the faith, interpreting the reference religiously. KJV has his name’s sake and Gentiles. The adopted Greek has no separate possessive his here; support in the fluent layer clarifies what is received without adding a Greek noun.

KJV source: https://www.biblegateway.com/passage/?search=3%20John%207&version=KJV

XVI-CMP-0482 / Jude 1:5

Jesus and the rescue from Egypt

Adopted SBLGNT Greek and ordered glosses.

Ὑπομνῆσαι	δὲ	ὑμᾶς	βούλομαι,	εἰδότας	ὑμᾶς	ἅπαξ	πάντα,	ὅτι	Ἰησοῦς
to remind	but	you	I wish	knowing	you	once for all	all things	that	Jesus

λαὸν	ἐκ	γῆς	Αἰγύπτου	σώσας	τὸ	δεύτερον	τοὺς	μὴ
a people	from	the land	of Egypt	having saved	the	second time	those	not

πιστεύσαντας	ἀπώλεσεν,
having believed	destroyed

CLOSE ENGLISH

But I wish to remind you, though you know all this once for all, that Jesus, having saved a people from the land of Egypt, afterward destroyed those who did not believe,

FLUENT ENGLISH

You already know all this, yet I want to remind you: Jesus rescued a people from Egypt, but later destroyed those who refused to believe.

KJV / SHORT COMPARISON EXCERPT

the Lord, having saved the people

COMPARISON

The adopted SBLGNT names Jesus as the subject, whereas KJV has the Lord. Both English layers preserve Jesus. The sentence narrates rescue and subsequent destruction; it contains no spoken quotation by Jesus. The proper name therefore does not make the narrative eligible for burgundy speech lettering.

KJV source: https://www.biblegateway.com/passage/?search=Jude%201%3A5&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/jude/5

XVI-CMP-0544 / Jude 1:5

Reminder and subsequent judgment

Adopted SBLGNT Greek and ordered glosses.

Ὑπομνῆσαι	δὲ	ὑμᾶς	βούλομαι,	εἰδότας	ὑμᾶς	ἅπαξ	πάντα,	ὅτι	Ἰησοῦς
to remind	but	you	I wish	knowing	you	once for all	all things	that	Jesus

λαὸν	ἐκ	γῆς	Αἰγύπτου	σώσας	τὸ	δεύτερον	τοὺς	μὴ
a people	from	the land	of Egypt	having saved	the	second time	those	not

πιστεύσαντας	ἀπώλεσεν,
having believed	destroyed

CLOSE ENGLISH

But I wish to remind you, though you know all this once for all, that Jesus, having saved a people from the land of Egypt, afterward destroyed those who did not believe,

FLUENT ENGLISH

You already know all this, yet I want to remind you: Jesus rescued a people from Egypt, but later destroyed those who refused to believe.

KJV / SHORT COMPARISON EXCERPT

though ye once knew this,

COMPARISON

The close English says the readers know all this once for all; the fluent layer explains You already know all this. Both then distinguish rescue from the later judgment. The adopted placement of once concerns knowing, and the English does not move it into a separate claim about how many times the rescue occurred. KJV likewise places once with knew.

KJV source: https://www.biblegateway.com/passage/?search=Jude%201%3A5&version=KJV

XVI-CMP-0545 / Jude 1:6

Their own domain and dwelling

Adopted SBLGNT Greek and ordered glosses.

ἀγγέλους	τε	τοὺς	μὴ	τηρήσαντας	τὴν	ἑαυτῶν	ἀρχὴν	ἀλλὰ	ἀπολιπόντας
angels	and	those	not	having kept	the	their own	domain	but	having left

τὸ	ἴδιον	οἰκητήριον	εἰς	κρίσιν	μεγάλης	ἡμέρας	δεσμοῖς	ἀϊδίοις	ὑπὸ
the	own	dwelling	for	judgment	of a great	day	in bonds	everlasting	under

ζόφον	τετήρηκεν·
gloom	he has kept

CLOSE ENGLISH

and the angels who did not keep their own domain but left their proper dwelling he has kept in everlasting bonds under gloom for the judgment of the great day.

FLUENT ENGLISH

He has also kept in everlasting bonds and deep darkness, awaiting judgment on the great day, the angels who abandoned their own place and left their proper dwelling.

KJV / SHORT COMPARISON EXCERPT

kept not their first estate,

COMPARISON

The close English distinguishes their own domain from their proper dwelling. The fluent layer uses their own place and proper dwelling. KJV has first estate and habitation. Both adopted layers preserve the contrast between the angels’ failure to keep their place and their being kept in bonds for judgment; the English does not add names for those angels.

KJV source: https://www.biblegateway.com/passage/?search=Jude%201%3A6&version=KJV

XVI-CMP-0546 / Jude 1:7

Flesh of another kind

Adopted SBLGNT Greek and ordered glosses.

ὡς	Σόδομα	καὶ	Γόμορρα	καὶ	αἱ	περὶ	αὐτὰς	πόλεις,	τὸν	ὅμοιον
as	Sodom	and	Gomorrah	and	the	around	them	cities	the	similar

τρόπον	τούτοις	ἐκπορνεύσασαι	καὶ	ἀπελθοῦσαι	ὀπίσω	σαρκὸς
manner	to these	having indulged in sexual immorality	and	having gone	after	flesh

ἑτέρας,	πρόκεινται	δεῖγμα	πυρὸς	αἰωνίου	δίκην	ὑπέχουσαι.
different	are set forth	an example	of fire	eternal	a penalty	undergoing

CLOSE ENGLISH

Just as Sodom and Gomorrah and the cities around them, having indulged in sexual immorality in a manner like these and gone after different flesh, are set forth as an example, undergoing the penalty of eternal fire.

FLUENT ENGLISH

Sodom, Gomorrah, and the surrounding cities likewise gave themselves to sexual immorality and pursued flesh of another kind. They stand as a warning through the punishment of eternal fire.

KJV / SHORT COMPARISON EXCERPT

going after strange flesh,

COMPARISON

The close English has different flesh; the fluent layer says flesh of another kind. KJV uses strange flesh. NET discusses competing explanations and identifies the preceding angels in its translation, while the adopted layers do not add that noun here. The comparison preserves the ancient expression without equating it automatically with a modern identity category.

KJV source: https://www.biblegateway.com/passage/?search=Jude%201%3A7&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Jude%207&version=NET

XVI-CMP-0547 / Jude 1:9

Michael’s rebuke

Adopted SBLGNT Greek and ordered glosses.

ὁ	δὲ	Μιχαὴλ	ὁ	ἀρχάγγελος,	ὅτε	τῷ	διαβόλῳ	διακρινόμενος
the	but	Michael	the	archangel	when	with the	devil	disputing

διελέγετο	περὶ	τοῦ	Μωϋσέως	σώματος,	οὐκ	ἐτόλμησεν	κρίσιν
he was arguing	about	the	of Moses	body	not	dared	a judgment

ἐπενεγκεῖν	βλασφημίας,	ἀλλὰ	εἶπεν·	Ἐπιτιμήσαι	σοι	κύριος.
to bring	of slander	but	said	may rebuke	you	the Lord

CLOSE ENGLISH

But Michael the archangel, when disputing with the devil and arguing about the body of Moses, did not dare bring a slanderous judgment, but said, “May the Lord rebuke you.”

FLUENT ENGLISH

Even Michael the archangel, when he disputed with the devil over Moses’s body, did not presume to pronounce an insulting judgment. He said, “May the Lord rebuke you.”

KJV / SHORT COMPARISON EXCERPT

The Lord rebuke thee.

COMPARISON

Both adopted layers quote May the Lord rebuke you, expressing the wish in the Greek verb. KJV has The Lord rebuke thee. The narrative explicitly attributes the words to Michael, not Jesus, so they remain uncolored. Both layers retain the dispute about Moses’s body without supplying the source or fuller story of that dispute.

KJV source: https://www.biblegateway.com/passage/?search=Jude%201%3A9&version=KJV

XVI-CMP-0548 / Jude 1:12

Reefs at the love feasts

Adopted SBLGNT Greek and ordered glosses.

οὗτοί	εἰσιν	οἱ	ἐν	ταῖς	ἀγάπαις	ὑμῶν	σπιλάδες	συνευωχούμενοι,
these people	are	the ones	in	the	love feasts	of you	reefs	feasting together

ἀφόβως	ἑαυτοὺς	ποιμαίνοντες,	νεφέλαι	ἄνυδροι	ὑπὸ	ἀνέμων
without fear	themselves	shepherding	clouds	waterless	by	winds

παραφερόμεναι,	δένδρα	φθινοπωρινὰ	ἄκαρπα	δὶς	ἀποθανόντα
being carried along	trees	of late autumn	fruitless	twice	having died

ἐκριζωθέντα,
having been uprooted

CLOSE ENGLISH

These are reefs at your love feasts, feasting together, shepherding themselves without fear; waterless clouds carried along by winds; late-autumn trees without fruit, twice dead, uprooted;

FLUENT ENGLISH

At your fellowship meals they are dangerous reefs, eating with you and caring only for themselves without fear. They are clouds that bring no rain, blown along by winds; autumn trees with no fruit, twice dead and uprooted;

KJV / SHORT COMPARISON EXCERPT

spots in your feasts of charity,

COMPARISON

The close English has reefs at your love feasts; the fluent layer says dangerous reefs at fellowship meals. KJV has spots in feasts of charity. Dangerous explains the force of the reef image, while fellowship meals explains the gathering. Both layers preserve the additional cloud and fruitless-tree images rather than merging them into one description.

KJV source: https://www.biblegateway.com/passage/?search=Jude%201%3A12&version=KJV

XVI-CMP-0549 / Jude 1:14

Enoch’s prophecy

Adopted SBLGNT Greek and ordered glosses.

Προεφήτευσεν	δὲ	καὶ	τούτοις	ἕβδομος	ἀπὸ	Ἀδὰμ	Ἐνὼχ	λέγων·	Ἰδοὺ
prophesied	and	also	about these	seventh	from	Adam	Enoch	saying	look

ἦλθεν	κύριος	ἐν	ἁγίαις	μυριάσιν	αὐτοῦ,
came	the Lord	with	holy	myriads	of him

CLOSE ENGLISH

Enoch, seventh from Adam, also prophesied about these people, saying, “Look, the Lord came with his holy myriads,

FLUENT ENGLISH

Enoch, the seventh generation from Adam, prophesied about them too: “Look! The Lord comes with his countless holy ones

KJV / SHORT COMPARISON EXCERPT

the Lord cometh with ten thousands of his saints,

COMPARISON

The close English keeps came for the Greek aorist, while the fluent layer has comes, as KJV does. The fluent seventh generation from Adam explains the compact ordinal. Both retain the host of holy ones. The quotation is introduced as Enoch’s prophecy and continues into the next verse; it is not a direct quotation of Jesus speaking.

KJV source: https://www.biblegateway.com/passage/?search=Jude%201%3A14&version=KJV

XVI-CMP-0483 / Jude 1:22

Mercy toward those who doubt

Adopted SBLGNT Greek and ordered glosses.

καὶ	οὓς	μὲν	ἐλεᾶτε	διακρινομένους,
and	some	indeed	have mercy on	doubting

CLOSE ENGLISH

And have mercy on some who doubt;

FLUENT ENGLISH

Show mercy to those who waver.

KJV / SHORT COMPARISON EXCERPT

have compassion, making a difference:

COMPARISON

The adopted Greek describes those who doubt as the recipients of mercy, whereas KJV has making a difference. Both English layers preserve doubt or wavering as their condition. The following adopted verse distinguishes others to be rescued and still others to receive mercy with fear. This short selected line is the first part of that larger sequence.

KJV source: https://www.biblegateway.com/passage/?search=Jude%201%3A22&version=KJV

XVI-CMP-0550 / Jude 1:22

Those who waver

Adopted SBLGNT Greek and ordered glosses.

καὶ	οὓς	μὲν	ἐλεᾶτε	διακρινομένους,
and	some	indeed	have mercy on	doubting

CLOSE ENGLISH

And have mercy on some who doubt;

FLUENT ENGLISH

Show mercy to those who waver.

KJV / SHORT COMPARISON EXCERPT

And of some have compassion,

COMPARISON

The close English says have mercy on some who doubt; the fluent layer says Show mercy to those who waver. NET likewise uses waver. These expressions describe the same recipients in the adopted line. The modern rendering makes their uncertainty clear without replacing the instruction of mercy with condemnation or adding a new group inside this verse.

KJV source: https://www.biblegateway.com/passage/?search=Jude%201%3A22&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Jude%2022&version=NET

XVI-CMP-0484 / Jude 1:25

Through Jesus Christ our Lord

Adopted SBLGNT Greek and ordered glosses.

μόνῳ	θεῷ	σωτῆρι	ἡμῶν	διὰ	Ἰησοῦ	Χριστοῦ	τοῦ	κυρίου	ἡμῶν	δόξα
to the only	God	Savior	of us	through	Jesus	Christ	the	Lord	of us	glory

μεγαλωσύνη	κράτος	καὶ	ἐξουσία	πρὸ	παντὸς	τοῦ	αἰῶνος	καὶ	νῦν	καὶ
majesty	dominion	and	authority	before	all	the	age	and	now	and

εἰς	πάντας	τοὺς	αἰῶνας·	ἀμήν.
to	all	the	ages	amen

CLOSE ENGLISH

to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority before all time, and now, and for all ages. Amen.

FLUENT ENGLISH

to the only God our Savior, through Jesus Christ our Lord, belong glory, majesty, dominion, and authority, before all time, now, and forever. Amen.

KJV / SHORT COMPARISON EXCERPT

To the only wise God our Saviour,

COMPARISON

The adopted Greek includes through Jesus Christ our Lord and before all time, both absent from KJV here. It does not include KJV’s wise before God. Both English layers preserve these distinctions, together with glory, majesty, dominion, authority, and Amen. The doxology addresses praise to God; it is not presented as words spoken by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Jude%201%3A25&version=KJV

XVI-CMP-0588 / Revelation 1:1

Making the revelation known

Adopted SBLGNT Greek and ordered glosses.

Ἀποκάλυψις	Ἰησοῦ	Χριστοῦ,	ἣν	ἔδωκεν	αὐτῷ	ὁ	θεὸς	δεῖξαι	τοῖς
a revelation	of Jesus	Christ	which	gave	to him	the	God	to show	to the
δούλοις	αὐτοῦ,	ἃ	δεῖ	γενέσθαι	ἐν	τάχει,	καὶ	ἐσήμανεν	
slaves	of him	what things	must	happen	in	a short time	and	he made known	
ἀποστείλας	διὰ	τοῦ	ἀγγέλου	αὐτοῦ	τῷ	δούλῳ	αὐτοῦ	Ἰωάννῃ,	
having sent	through	the	angel	of him	to the	slave	of him	John	

CLOSE ENGLISH

A revelation of Jesus Christ, which God gave him to show his slaves what must happen soon; he made it known by sending through his angel to his slave John,

FLUENT ENGLISH

This is a revelation of Jesus Christ. God gave it to him to show his servants what must happen soon, and he made it known by sending his angel to his servant John.

KJV / SHORT COMPARISON EXCERPT

he sent and signified it by his angel

COMPARISON

Both adopted English layers render ἐσήμανεν as made it known, where KJV has signified it. They retain the sending through an angel to John. The verb belongs to the presentation of the revelation, but the displayed translations do not insert the phrase by signs. This is an English rendering choice, not evidence for an additional Greek phrase or a rule that every detail must be read symbolically.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A1&version=KJV

XVI-CMP-0589 / Revelation 1:4

The one who is, was, and is coming

Adopted SBLGNT Greek and ordered glosses.

Ἰωάννης	ταῖς	ἑπτὰ	ἐκκλησίαις	ταῖς	ἐν	τῇ	Ἀσίᾳ·	χάρις	ὑμῖν	καὶ
John	to the	seven	churches	the ones	in	the	Asia	grace	to you	and
εἰρήνη	ἀπὸ	ὁ	ὢν	καὶ	ὁ	ἦν	καὶ	ὁ	ἐρχόμενος,	καὶ	ἀπὸ
peace	from	the one	being	and	the one	was	and	the one	coming	and	from
τῶν	ἑπτὰ	πνευμάτων	ἃ	ἐνώπιον	τοῦ	θρόνου	αὐτοῦ,				
the	seven	spirits	which	before	the	throne	of him				

CLOSE ENGLISH

John, to the seven churches in Asia: grace to you and peace from the one who is and who was and who is coming, and from the seven spirits before his throne,

FLUENT ENGLISH

From John to the seven churches in Asia: grace and peace to you from the one who is, who was, and who is coming, and from the seven spirits before his throne,

KJV / SHORT COMPARISON EXCERPT

which is, and which was, and which is to come;

COMPARISON

Both English layers preserve the three parts of the designation, agreeing with KJV. They use who is coming rather than which is to come. The unusual Greek construction after from retains the designation in its own form; the natural English wording does not reproduce that grammatical irregularity. The seven spirits before the throne remain a separate phrase.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A4&version=KJV

XVI-CMP-0590 / Revelation 1:5

Freed from sins

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἀπὸ	Ἰησοῦ	Χριστοῦ,	ὁ	μάρτυς	ὁ	πιστός,	ὁ	πρωτότοκος	τῶν
and	from	Jesus	Christ	the	witness	the	faithful	the	firstborn	of the
νεκρῶν	καὶ	ὁ	ἄρχων	τῶν	βασιλέων	τῆς	γῆς.	Τῷ	ἀγαπῶντι	ἡμᾶς
dead	and	the	ruler	of the	kings	of the	earth	to the one	loving	us
καὶ	λύσαντι	ἡμᾶς	ἐκ	τῶν	ἁμαρτιῶν	ἡμῶν	ἐν	τῷ	αἵματι	αὐτοῦ—
and	having freed	us	from	the	sins	of us	by	the	blood	of him

CLOSE ENGLISH

and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To the one who loves us and freed us from our sins by his blood—

FLUENT ENGLISH

and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler of earth’s kings. He loves us and has freed us from our sins by his blood.

KJV / SHORT COMPARISON EXCERPT

washed us from our sins in his own blood,

COMPARISON

The adopted Greek reads λύσαντι, freed, rather than the washing represented by KJV. Both English layers preserve liberation from sins by his blood. They also use the present loves where KJV has loved. The fluent layer makes the closing address into a sentence about him; that change in sentence form does not restore the different washing reading.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A5&version=KJV

XVI-CMP-0591 / Revelation 1:6

A kingdom and priests

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐποίησεν	ἡμᾶς	βασιλείαν,	ἱερεῖς	τῷ	θεῷ	καὶ	πατρὶ	αὐτοῦ—	αὐτῷ
and	he made	us	a kingdom	priests	to the	God	and	Father	of him	to him

ἡ	δόξα	καὶ	τὸ	κράτος	εἰς	τοὺς	αἰῶνας	τῶν	αἰώνων·	ἀμήν.
the	glory	and	the	dominion	to	the	ages	of the	ages	amen

CLOSE ENGLISH

and made us a kingdom, priests to his God and Father—to him be the glory and the dominion forever and ever. Amen.

FLUENT ENGLISH

He has made us a kingdom, priests serving his God and Father. To him belong glory and dominion forever and ever. Amen.

KJV / SHORT COMPARISON EXCERPT

made us kings and priests

COMPARISON

Both adopted layers say that he made us a kingdom and priests, where KJV has kings and priests. Kingdom describes the collective result rather than making the first noun a plural title for individual kings. The fluent layer adds serving to express the relation of the priests to his God and Father. Both retain glory, dominion, and the final Amen.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A6&version=KJV

XVI-CMP-0551 / Revelation 1:8

Alpha and Omega

Adopted SBLGNT Greek and ordered glosses.

Ἐγώ	εἰμι	τὸ	Ἄλφα	καὶ	τὸ	Ὦ,	λέγει	κύριος,	ὁ	θεός,	ὁ	ὢν
I	am	the	Alpha	and	the	Omega	says	the Lord	the	God	the one	being

καὶ	ὁ	ἦν	καὶ	ὁ	ἐρχόμενος,	ὁ	παντοκράτωρ.
and	the one	was	and	the one	coming	the	Almighty

CLOSE ENGLISH

“I am the Alpha and the Omega,” says the Lord God, the one who is and who was and who is coming, the Almighty.

FLUENT ENGLISH

“I am the Alpha and the Omega,” says the Lord God, the one who is, who was, and who is coming—the Almighty.

KJV / SHORT COMPARISON EXCERPT

I am Alpha and Omega, the beginning and the ending,

COMPARISON

The adopted Greek names Alpha and Omega but does not include KJV’s following beginning and ending. Both English layers preserve the shorter designation and explicitly identify the speaker as the Lord God. They retain the one who is, was, and is coming and the title Almighty. The quotation is not automatically treated as Jesus’ speech simply because its opening resembles sayings elsewhere.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A8&version=KJV

XVI-CMP-0592 / Revelation 1:9

Sharing in suffering and endurance

Adopted SBLGNT Greek and ordered glosses.

Ἐγὼ	Ἰωάννης,	ὁ	ἀδελφὸς	ὑμῶν	καὶ	συγκοινωνὸς	ἐν	τῇ	θλίψει	καὶ
I	John	the	brother	of you	and	fellow participant	in	the	tribulation	and

βασιλείᾳ	καὶ	ὑπομονῇ	ἐν	Ἰησοῦ,	ἐγενόμην	ἐν	τῇ	νήσῳ	τῇ
kingdom	and	endurance	in	Jesus	came to be	on	the	island	the one

καλουμένῃ	Πάτμῳ	διὰ	τὸν	λόγον	τοῦ	θεοῦ	καὶ	τὴν	μαρτυρίαν
called	Patmos	because of	the	word	of the	God	and	the	testimony

Ἰησοῦ.
of Jesus

CLOSE ENGLISH

I, John, your brother and fellow participant in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

FLUENT ENGLISH

I am John, your brother, sharing with you in the suffering, kingdom, and endurance that are ours in Jesus. I was on the island of Patmos because of God’s word and the testimony of Jesus.

KJV / SHORT COMPARISON EXCERPT

in the kingdom and patience of Jesus Christ,

COMPARISON

The close English links tribulation, kingdom, and endurance with in Jesus; the fluent layer explains these as realities shared by John and his readers. KJV uses patience of Jesus Christ. The adopted Greek has Jesus without Christ both here and in the testimony phrase later in the verse. The shared participation and the island of Patmos remain explicit.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A9&version=KJV

XVI-CMP-0593 / Revelation 1:10

On the Lord’s day

Adopted SBLGNT Greek and ordered glosses.

ἐγενόμην	ἐν	πνεύματι	ἐν	τῇ	κυριακῇ	ἡμέρᾳ,	καὶ	ἤκουσα	ὀπίσω	μου
I came to be	in	the Spirit	on	the	Lord’s	day	and	I heard	behind	me

φωνὴν	μεγάλην	ὡς	σάλπιγγος
a voice	loud	like	a trumpet

CLOSE ENGLISH

I was in the Spirit on the Lord’s day, and I heard behind me a loud voice like a trumpet,

FLUENT ENGLISH

On the Lord’s day I was in the Spirit, and behind me I heard a voice as loud as a trumpet.

KJV / SHORT COMPARISON EXCERPT

on the Lord's day,

COMPARISON

Both adopted English layers retain the Lord’s day, agreeing with KJV. They do not substitute Sunday within the translation. The expression identifies the day as belonging to the Lord; any more precise historical explanation belongs in interpretation. The trumpet remains a comparison for the voice, and the narrator’s statement is kept distinct from the speech that follows.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A10&version=KJV

XVI-CMP-0552 / Revelation 1:11

Write what you see

Adopted SBLGNT Greek and ordered glosses.

λεγούσης·	Ὃ	βλέπεις	γράψον	εἰς	βιβλίον	καὶ	πέμψον	ταῖς	ἑπτὰ
saying	what	you see	write	in	a scroll	and	send	to the	seven

ἐκκλησίαις,	εἰς	Ἔφεσον	καὶ	εἰς	Σμύρναν	καὶ	εἰς	Πέργαμον	καὶ	εἰς
churches	to	Ephesus	and	to	Smyrna	and	to	Pergamum	and	to

Θυάτειρα	καὶ	εἰς	Σάρδεις	καὶ	εἰς	Φιλαδέλφειαν	καὶ	εἰς	Λαοδίκειαν.
Thyatira	and	to	Sardis	and	to	Philadelphia	and	to	Laodicea

CLOSE ENGLISH

saying, “Write what you see in a scroll and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.”

FLUENT ENGLISH

It said, “Write what you see on a scroll and send it to the seven churches—in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.”

KJV / SHORT COMPARISON EXCERPT

I am Alpha and Omega, the first and the last:

COMPARISON

KJV begins the voice’s speech with Alpha and Omega and first and last. That introduction is absent from the adopted Greek, whose command begins Write what you see. Both English layers preserve the seven named churches and render the writing object as a scroll. Only the quoted command receives speech coloring; saying or It said remains narration.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A11&version=KJV

XVI-CMP-0594 / Revelation 1:13

One like a son of man

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐν	μέσῳ	τῶν	λυχνιῶν	ὅμοιον	υἱὸν	ἀνθρώπου,	ἐνδεδυμένον
and	in	the midst	of the	lampstands	one like	a son	of a human	having been clothed in

ποδήρη	καὶ	περιεζωσμένον	πρὸς	τοῖς	μαστοῖς	ζώνην	χρυσᾶν·
an ankle-length robe	and	having been girded	around	the	chest	a sash	golden

CLOSE ENGLISH

and among the lampstands one like a son of man, clothed in an ankle-length robe and girded around the chest with a golden sash.

FLUENT ENGLISH

Among the lampstands stood someone like a son of man, wearing a robe that reached his feet and a golden sash around his chest.

KJV / SHORT COMPARISON EXCERPT

one like unto the Son of man,

COMPARISON

Both adopted layers say one or someone like a son of man, where KJV uses the Son of man. They preserve the comparison instead of replacing it with a bare proper title. The following clothing is described as a robe reaching the feet and a golden sash around the chest. This is a narrated vision of the figure, not words spoken by him.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A13&version=KJV

XVI-CMP-0595 / Revelation 1:15

Feet like fine bronze

Adopted SBLGNT Greek and ordered glosses.

καὶ	οἱ	πόδες	αὐτοῦ	ὅμοιοι	χαλκολιβάνῳ,	ὡς	ἐν	καμίνῳ	πεπυρωμένης,
and	the	feet	of him	like	fine bronze	as	in	a furnace	having been refined

καὶ	ἡ	φωνὴ	αὐτοῦ	ὡς	φωνὴ	ὑδάτων	πολλῶν,
and	the	voice	of him	like	a sound	of waters	many

CLOSE ENGLISH

and his feet like fine bronze, as if refined in a furnace, and his voice like the sound of many waters.

FLUENT ENGLISH

His feet shone like fine bronze refined in a furnace, and his voice sounded like a great rush of water.

KJV / SHORT COMPARISON EXCERPT

like unto fine brass,

COMPARISON

Both adopted English layers use fine bronze for χαλκολίβανον, where KJV has fine brass. They do not merely transliterate the Greek name. NET notes uncertainty about the exact metal and emphasizes its shining quality. The fluent layer adds shone to express the visual comparison and renders many waters as a great rush of water. Neither choice identifies a precise alloy.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A15&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Revelation%201%3A15&version=NET

XVI-CMP-0596 / Revelation 1:16

A sharp, double-edged sword

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἔχων	ἐν	τῇ	δεξιᾷ	χειρὶ	αὐτοῦ	ἀστέρας	ἑπτά,	καὶ	ἐκ	τοῦ
and	having	in	the	right	hand	of him	stars	seven	and	from	the

στόματος	αὐτοῦ	ῥομφαία	δίστομος	ὀξεῖα	ἐκπορευομένη,	καὶ	ἡ	ὄψις
mouth	of him	a sword	double-edged	sharp	coming out	and	the	face

αὐτοῦ	ὡς	ὁ	ἥλιος	φαίνει	ἐν	τῇ	δυνάμει	αὐτοῦ.
of him	like	the	sun	shines	in	the	strength	of it

CLOSE ENGLISH

He had seven stars in his right hand, and from his mouth came a sharp, double-edged sword; his face was like the sun shining in its strength.

FLUENT ENGLISH

He held seven stars in his right hand. A sharp sword with two edges came from his mouth, and his face shone like the sun at full strength.

KJV / SHORT COMPARISON EXCERPT

a sharp twoedged sword:

COMPARISON

The close English uses a sharp, double-edged sword; the fluent layer says a sharp sword with two edges. KJV preserves the same central image. Both adopted layers keep its emergence from the mouth, the seven stars in the right hand, and the face shining like the sun. They do not replace the sword with an explanatory phrase such as a word of judgment.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A16&version=KJV

XVI-CMP-0597 / Revelation 1:18

The keys of death and Hades

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὁ	ζῶν—	καὶ	ἐγενόμην	νεκρὸς	καὶ	ἰδοὺ	ζῶν	εἰμι	εἰς	τοὺς
and	the	living one	and	I became	dead	and	look	living	I am	to	the
αἰῶνας	τῶν	αἰώνων—	καὶ	ἔχω	τὰς	κλεῖς	τοῦ	θανάτου	καὶ	τοῦ	
ages	of the	ages	and	I have	the	keys	of the	death	and	of the	
ᾅδου.											
Hades											

CLOSE ENGLISH

and the living one. I became dead, and look, I am alive forever and ever, and I have the keys of death and Hades.

FLUENT ENGLISH

the living one. I was dead, but look—I am alive forever and ever! I hold the keys of death and Hades.

KJV / SHORT COMPARISON EXCERPT

the keys of hell and of death.

COMPARISON

Both adopted English layers preserve death and Hades in that order, where KJV places hell before death. Hades is retained as a distinct name rather than merged with every other term for punishment or the dead. Both also preserve the contrast between having been dead and being alive forever. The adopted line has no Amen at the point where KJV inserts it.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%201%3A18&version=KJV

XVI-CMP-0598 / Revelation 2:2

Refusing to tolerate evil

Adopted SBLGNT Greek and ordered glosses.

Οἶδα	τὰ	ἔργα	σου,	καὶ	τὸν	κόπον	καὶ	τὴν	ὑπομονήν	σου,	καὶ	ὅτι
I know	the	works	of you	and	the	toil	and	the	endurance	of you	and	that

οὐ	δύνῃ	βαστάσαι	κακούς,	καὶ	ἐπείρασας	τοὺς	λέγοντας	ἑαυτοὺς
not	you can	bear	evil people	and	you tested	those	saying	themselves

ἀποστόλους,	καὶ	οὐκ	εἰσίν,	καὶ	εὗρες	αὐτοὺς	ψευδεῖς·
apostles	and	not	they are	and	you found	them	false

CLOSE ENGLISH

I know your works and toil and your endurance, and that you cannot bear evil people. You tested those who call themselves apostles and are not, and found them false.

FLUENT ENGLISH

I know what you do, how hard you work, and how you endure. You refuse to tolerate evil people. You tested those who claimed to be apostles but were not, and found them to be liars.

KJV / SHORT COMPARISON EXCERPT

thou canst not bear them which are evil:

COMPARISON

The close English says cannot bear evil people, while the fluent layer has refuse to tolerate evil people. KJV also uses evil. Neither adopted layer narrows the description to one particular misconduct. The sentence proceeds to testing claimed apostles and finding them false; the fluent layer uses liars, making the description personal while keeping the same test.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A2&version=KJV

XVI-CMP-0599 / Revelation 2:5

Moving the lampstand

Adopted SBLGNT Greek and ordered glosses.

μνημόνευε	οὖν	πόθεν	πέπτωκας,	καὶ	μετανόησον	καὶ	τὰ	πρῶτα
remember	therefore	from where	you have fallen	and	repent	and	the	first
ἔργα	ποίησον·	εἰ	δὲ	μή,	ἔρχομαί	σοι,	καὶ	κινήσω	τὴν	λυχνίαν
works	do	if	but	not	I am coming	to you	and	I will move	the	lampstand
σου	ἐκ	τοῦ	τόπου	αὐτῆς,	ἐὰν	μὴ	μετανοήσῃς.			
of you	from	the	place	of it	if	not	you repent			

CLOSE ENGLISH

Remember, therefore, from where you have fallen; repent and do the first works. Otherwise I am coming to you and will move your lampstand from its place, unless you repent.

FLUENT ENGLISH

Remember how far you have fallen. Repent and do what you did at first. If you do not repent, I will come and remove your lampstand from its place.

KJV / SHORT COMPARISON EXCERPT

will remove thy candlestick out of his place,

COMPARISON

The close English says move your lampstand from its place; the fluent layer uses remove, agreeing with KJV’s main action. Lampstand modernizes candlestick. The adopted Greek does not include KJV’s quickly in the coming clause. The fluent layer brings the condition about repentance forward, while both retain the warning rather than replacing its image with an explicit statement of destruction.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A5&version=KJV

XVI-CMP-0600 / Revelation 2:7

The tree of life

Adopted SBLGNT Greek and ordered glosses.

ὁ	ἔχων	οὖς	ἀκουσάτω	τί	τὸ	πνεῦμα	λέγει	ταῖς	ἐκκλησίαις.
the one	having	an ear	let hear	what	the	Spirit	says	to the	churches

τῷ	νικῶντι	δώσω	αὐτῷ	φαγεῖν	ἐκ	τοῦ	ξύλου	τῆς	ζωῆς,
to the one	conquering	I will give	to that one	to eat	from	the	tree	of the	life

ὅ	ἐστιν	ἐν	τῷ	παραδείσῳ	τοῦ	θεοῦ.
which	is	in	the	paradise	of the	God

CLOSE ENGLISH

Let the one who has an ear hear what the Spirit says to the churches. To the one who conquers I will give the right to eat from the tree of life in the paradise of God.

FLUENT ENGLISH

Anyone with ears should listen to what the Spirit says to the churches. Whoever conquers will receive from me the right to eat from the tree of life in God’s paradise.

KJV / SHORT COMPARISON EXCERPT

the tree of life,

COMPARISON

Both adopted layers retain the tree of life and the promise of eating from it, agreeing with KJV’s image. They say in the paradise of God without KJV’s in the midst of. The English phrase the right to eat explains the promise to give eating; there is no separate Greek noun for right in this verse. The call to hear the Spirit remains part of the address.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A7&version=KJV

XVI-CMP-0601 / Revelation 2:10

Ten days and faithfulness

Adopted SBLGNT Greek and ordered glosses.

μηδὲν	φοβοῦ	ἃ	μέλλεις	πάσχειν.	ἰδοὺ	μέλλει	βάλλειν	ὁ
nothing	fear	what things	you are about	to suffer	look	is about	to throw	the

διάβολος	ἐξ	ὑμῶν	εἰς	φυλακὴν	ἵνα	πειρασθῆτε,	καὶ	ἔξετε
devil	some of	you	into	prison	so that	you may be tested	and	you will have

θλῖψιν	ἡμερῶν	δέκα.	γίνου	πιστὸς	ἄχρι	θανάτου,	καὶ	δώσω	σοι
tribulation	of days	ten	become	faithful	until	death	and	I will give	to you

τὸν	στέφανον	τῆς	ζωῆς.
the	crown	of the	life

CLOSE ENGLISH

Fear none of what you are about to suffer. Look, the devil is about to throw some of you into prison so that you may be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.

FLUENT ENGLISH

Do not fear the suffering ahead. The devil is about to put some of you in prison, where you will be tested, and you will suffer for ten days. Remain faithful even to death, and I will give you life as your crown.

KJV / SHORT COMPARISON EXCERPT

ye shall have tribulation ten days:

COMPARISON

Both adopted layers preserve ten days, as KJV does. They do not convert the number into another duration inside the translation. The close English has faithful until death and crown of life; the fluent layer says faithful even to death and life as your crown. The latter wording interprets the relation between crown and life while preserving the promise and the cost of faithfulness.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A10&version=KJV

XVI-CMP-0602 / Revelation 2:13

Faith in me

Adopted SBLGNT Greek and ordered glosses.

Οἶδα	ποῦ	κατοικεῖς,	ὅπου	ὁ	θρόνος	τοῦ	Σατανᾶ,	καὶ	κρατεῖς	τὸ	
I know	where	you live	where	the	throne	of the	Satan	and	you hold fast	the	
ὄνομά	μου,	καὶ	οὐκ	ἠρνήσω	τὴν	πίστιν	μου	καὶ	ἐν	ταῖς	ἡμέραις
name	of me	and	not	you denied	the	faith	of me	even	in	the	days
Ἀντιπᾶς,	ὁ	μάρτυς	μου,	ὁ	πιστός	μου,	ὃς	ἀπεκτάνθη	παρ’	ὑμῖν,	
Antipas	the	witness	of me	the	faithful	of me	who	was killed	among	you	
ὅπου	ὁ	Σατανᾶς	κατοικεῖ.								
where	the	Satan	lives								

CLOSE ENGLISH

I know where you live, where Satan’s throne is. You hold fast to my name and did not deny faith in me even in the days of Antipas, my witness, my faithful one, who was killed among you, where Satan lives.

FLUENT ENGLISH

I know where you live—where Satan has his throne. You remain loyal to my name. You did not renounce your faith in me even when Antipas, my faithful witness, was killed among you, where Satan lives.

KJV / SHORT COMPARISON EXCERPT

hast not denied my faith,

COMPARISON

KJV keeps my faith; both adopted English layers express faith in me, with your added in the fluent layer. This explains the Greek possessive relationship rather than adding another object of faith. Antipas is described as a faithful witness, where KJV uses martyr. The adopted opening has I know where you live without the extra I know thy works printed in KJV.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A13&version=KJV

XVI-CMP-0603 / Revelation 2:17

A white stone with a new name

Adopted SBLGNT Greek and ordered glosses.

ὁ	ἔχων	οὖς	ἀκουσάτω	τί	τὸ	πνεῦμα	λέγει	ταῖς	ἐκκλησίαις.
the one	having	an ear	let hear	what	the	Spirit	says	to the	churches

τῷ	νικῶντι	δώσω	αὐτῷ	τοῦ	μάννα	τοῦ	κεκρυμμένου,	καὶ
to the one	conquering	I will give	to that one	some of the	manna	the	hidden	and

δώσω	αὐτῷ	ψῆφον	λευκήν,	καὶ	ἐπὶ	τὴν	ψῆφον	ὄνομα	καινὸν
I will give	to that one	a stone	white	and	on	the	stone	a name	new

γεγραμμένον	ὃ	οὐδεὶς	οἶδεν	εἰ	μὴ	ὁ	λαμβάνων.
having been written	which	no one	knows	if	not	the one	receiving

CLOSE ENGLISH

Let the one who has an ear hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give a white stone, and on the stone a new name written, which no one knows except the one receiving it.

FLUENT ENGLISH

Anyone with ears should listen to what the Spirit says to the churches. Whoever conquers will receive from me some of the hidden manna and a white stone inscribed with a new name, known only to the one who receives it.

KJV / SHORT COMPARISON EXCERPT

a white stone,

COMPARISON

Both adopted layers retain a white stone and a new name written on it, agreeing with KJV. The fluent layer condenses written on into inscribed. The translation does not turn the stone into an admission ticket, an acquittal token, or another proposed explanation of the image. The hidden manna and the restriction that only the recipient knows the name remain present.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A17&version=KJV

XVI-CMP-0553 / Revelation 2:20

The woman Jezebel

Adopted SBLGNT Greek and ordered glosses.

ἀλλὰ	ἔχω	κατὰ	σοῦ	ὅτι	ἀφεῖς	τὴν	γυναῖκα	Ἰεζάβελ,	ἡ
but	I have	against	you	that	you tolerate	the	woman	Jezebel	the one

λέγουσα	ἑαυτὴν	προφῆτιν,	καὶ	διδάσκει	καὶ	πλανᾷ	τοὺς	ἐμοὺς
calling	herself	a prophetess	and	she teaches	and	leads astray	the	my

δούλους	πορνεῦσαι	καὶ	φαγεῖν	εἰδωλόθυτα.
slaves	to commit sexual immorality	and	to eat	food sacrificed to idols

CLOSE ENGLISH

But I have this against you: you tolerate the woman Jezebel, who calls herself a prophetess; she teaches and leads my slaves astray to commit sexual immorality and eat food sacrificed to idols.

FLUENT ENGLISH

Yet I have this against you: you tolerate that woman Jezebel, who calls herself a prophet. Through her teaching she leads my servants into sexual immorality and eating food offered to idols.

KJV / SHORT COMPARISON EXCERPT

that woman Jezebel,

COMPARISON

The adopted SBLGNT reads the woman Jezebel without a possessive your. The close English therefore has the woman and the fluent layer that woman, agreeing with KJV at this point. It would misrepresent this edition to print your wife as its reading. Both layers retain her claim to prophetic status and the charge that her teaching leads the servants astray.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A20&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/revelation/2/20

XVI-CMP-0604 / Revelation 2:23

Searching kidneys and hearts

Adopted SBLGNT Greek and ordered glosses.

καὶ	τὰ	τέκνα	αὐτῆς	ἀποκτενῶ	ἐν	θανάτῳ·	καὶ	γνώσονται	πᾶσαι	αἱ
and	the	children	of her	I will kill	with	death	and	will know	all	the

ἐκκλησίαι	ὅτι	ἐγώ	εἰμι	ὁ	ἐραυνῶν	νεφροὺς	καὶ	καρδίας,	καὶ
churches	that	I	am	the one	searching	kidneys	and	hearts	and

δώσω	ὑμῖν	ἑκάστῳ	κατὰ	τὰ	ἔργα	ὑμῶν.
I will give	to you	to each	according to	the	works	of you

CLOSE ENGLISH

And I will kill her children with death. All the churches will know that I am the one who searches kidneys and hearts, and I will give to each of you according to your works.

FLUENT ENGLISH

I will strike her children dead. All the churches will know that I search people’s deepest thoughts and desires, and I will repay each of you according to what you have done.

KJV / SHORT COMPARISON EXCERPT

searcheth the reins and hearts:

COMPARISON

The close English keeps kidneys and hearts, while the fluent layer renders the inner life as deepest thoughts and desires. KJV’s reins is an older English term for kidneys. The fluent wording is an interpretation of the bodily image, not a different set of Greek nouns. Both layers retain the statement about repaying each person according to their works.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A23&version=KJV

XVI-CMP-0605 / Revelation 2:26

Keeping my works

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὁ	νικῶν	καὶ	ὁ	τηρῶν	ἄχρι	τέλους	τὰ	ἔργα	μου,
and	the one	conquering	and	the one	keeping	until	the end	the	works	of me

δώσω	αὐτῷ	ἐξουσίαν	ἐπὶ	τῶν	ἐθνῶν,
I will give	to that one	authority	over	the	nations

CLOSE ENGLISH

And to the one who conquers and keeps my works until the end, I will give authority over the nations,

FLUENT ENGLISH

To the one who conquers and continues to do my works to the end, I will give authority over the nations.

KJV / SHORT COMPARISON EXCERPT

keepeth my works unto the end,

COMPARISON

The close English preserves keeps my works until the end, closely corresponding to KJV. The fluent layer explains keeping as continuing to do those works. Both retain the singular recipient and the promise of authority over the nations. Authority modernizes KJV’s power; the next verse develops the promise through the image of an iron rod.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A26&version=KJV

XVI-CMP-0554 / Revelation 2:27

Shepherding with an iron rod

Adopted SBLGNT Greek and ordered glosses.

καὶ	ποιμανεῖ	αὐτοὺς	ἐν	ῥάβδῳ	σιδηρᾷ	ὡς	τὰ	σκεύη	τὰ	κεραμικὰ
and	will shepherd	them	with	a rod	iron	as	the	vessels	the	pottery

συντρίβεται,
are shattered

CLOSE ENGLISH

and that one will shepherd them with an iron rod, as pottery vessels are shattered,

FLUENT ENGLISH

They will rule the nations with an iron rod, shattering them like clay pots,

KJV / SHORT COMPARISON EXCERPT

even as I received of my Father.

COMPARISON

The close English renders ποιμανεῖ as shepherd, while the fluent layer and KJV use rule. Both adopted layers retain the iron rod and shattered pottery. KJV includes the clause about receiving from the Father at the end of this numbered verse; in the adopted sequence it begins 2:28. The words are present in the passage, so the boundary must not be described as an omission.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A27&version=KJV

XVI-CMP-0555 / Revelation 2:28

Receiving from the Father

Adopted SBLGNT Greek and ordered glosses.

ὡς	κἀγὼ	εἴληφα	παρὰ	τοῦ	πατρός	μου,	καὶ	δώσω	αὐτῷ	τὸν
just as	I too	have received	from	the	Father	of me	and	I will give	to that one	the

ἀστέρα	τὸν	πρωϊνόν.
star	the	morning

CLOSE ENGLISH

just as I also have received from my Father; and I will give that one the morning star.

FLUENT ENGLISH

just as I have received authority from my Father. I will also give that person the morning star.

KJV / SHORT COMPARISON EXCERPT

And I will give him the morning star.

COMPARISON

The adopted verse begins just as I have received from my Father, a clause KJV places at the end of 2:27. Both adopted layers retain it here. The fluent layer supplies authority as what was received, drawing on the preceding promise; it is not a separate Greek noun in this verse. Both then give the promise of the morning star.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A28&version=KJV

XVI-CMP-0606 / Revelation 2:28

The morning star

Adopted SBLGNT Greek and ordered glosses.

ὡς	κἀγὼ	εἴληφα	παρὰ	τοῦ	πατρός	μου,	καὶ	δώσω	αὐτῷ	τὸν
just as	I too	have received	from	the	Father	of me	and	I will give	to that one	the

ἀστέρα	τὸν	πρωϊνόν.
star	the	morning

CLOSE ENGLISH

just as I also have received from my Father; and I will give that one the morning star.

FLUENT ENGLISH

just as I have received authority from my Father. I will also give that person the morning star.

KJV / SHORT COMPARISON EXCERPT

the morning star.

COMPARISON

Both adopted English layers retain the morning star, agreeing with KJV. The close English uses that one and the fluent layer that person for its recipient. They preserve an image rather than replace it with a full explanation of the gift. The opening clause about receiving from the Father remains visible, even though KJV numbers that clause with the preceding verse.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%202%3A28&version=KJV

XVI-CMP-0607 / Revelation 3:1

A reputation for life

Adopted SBLGNT Greek and ordered glosses.

Καὶ	τῷ	ἀγγέλῳ	τῆς	ἐν	Σάρδεσιν	ἐκκλησίας	γράψον·	Τάδε	λέγει
and	to the	angel	of the	in	Sardis	church	write	these things	says
ὁ	ἔχων	τὰ	ἑπτὰ	πνεύματα	τοῦ	θεοῦ	καὶ	τοὺς	ἑπτὰ	ἀστέρας·
the one	having	the	seven	spirits	of the	God	and	the	seven	stars
Οἶδά	σου	τὰ	ἔργα,	ὅτι	ὄνομα	ἔχεις	ὅτι	ζῇς,	καὶ	νεκρὸς	εἶ.
I know	of you	the	works	that	a name	you have	that	you live	and	dead	you are

CLOSE ENGLISH

And to the angel of the church in Sardis write: These things says the one who has the seven spirits of God and the seven stars: I know your works, that you have a name for being alive, and you are dead.

FLUENT ENGLISH

Write to the angel of the church in Sardis: This is the message of the one who has God’s seven spirits and the seven stars. I know your deeds. You have a reputation for being alive, but you are dead.

KJV / SHORT COMPARISON EXCERPT

thou hast a name that thou livest, and art dead.

COMPARISON

The close English says you have a name for being alive; the fluent layer explains name as reputation. KJV keeps the more literal name wording. Both adopted layers preserve the sharp contrast with being dead. The description concerns what the church is known for, not a separate personal name. The seven spirits and seven stars remain in the speaker’s introduction.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%203%3A1&version=KJV

XVI-CMP-0608 / Revelation 3:7

The key of David

Adopted SBLGNT Greek and ordered glosses.

Καὶ	τῷ	ἀγγέλῳ	τῆς	ἐν	Φιλαδελφείᾳ	ἐκκλησίας	γράψον·	Τάδε
and	to the	angel	of the	in	Philadelphia	church	write	these things

λέγει	ὁ	ἅγιος,	ὁ	ἀληθινός,	ὁ	ἔχων	τὴν	κλεῖν	Δαυίδ,	ὁ
says	the	holy one	the	true one	the one	having	the	key	of David	the one

ἀνοίγων	καὶ	οὐδεὶς	κλείσει,	καὶ	κλείων	καὶ	οὐδεὶς	ἀνοίγει·
opening	and	no one	will shut	and	shutting	and	no one	opens

CLOSE ENGLISH

And to the angel of the church in Philadelphia write: These things says the holy one, the true one, who has the key of David, who opens and no one will shut, and shuts and no one opens:

FLUENT ENGLISH

Write to the angel of the church in Philadelphia: This is the message of the holy and true one, who holds the key of David. What he opens, no one can shut; what he shuts, no one can open.

KJV / SHORT COMPARISON EXCERPT

he that hath the key of David,

COMPARISON

Both adopted layers preserve the key of David, agreeing with KJV. The fluent layer renders having as holding and turns the following participles into statements about what he opens and shuts. Neither layer replaces the key with a named office or a complete theory of authority. The repeated claim that no one can reverse the action remains clear.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%203%3A7&version=KJV

XVI-CMP-0609 / Revelation 3:10

A word to endure

Adopted SBLGNT Greek and ordered glosses.

ὅτι	ἐτήρησας	τὸν	λόγον	τῆς	ὑπομονῆς	μου,	κἀγώ	σε	τηρήσω	ἐκ
because	you kept	the	word	of the	endurance	of me	I too	you	will keep	from

τῆς	ὥρας	τοῦ	πειρασμοῦ	τῆς	μελλούσης	ἔρχεσθαι	ἐπὶ	τῆς
the	hour	of the	testing	the one	about	to come	upon	the

οἰκουμένης	ὅλης,	πειράσαι	τοὺς	κατοικοῦντας	ἐπὶ	τῆς	γῆς.
inhabited world	whole	to test	those	living	on	the	earth

CLOSE ENGLISH

Because you kept my word of endurance, I also will keep you from the hour of testing that is about to come upon the whole inhabited world, to test those who live on the earth.

FLUENT ENGLISH

Because you have obeyed my word to endure, I will keep you from the time of testing that is coming upon the whole world to test those who live on earth.

KJV / SHORT COMPARISON EXCERPT

the word of my patience,

COMPARISON

The close English has my word of endurance, while the fluent layer uses my word to endure. KJV has the word of my patience. The fluent wording explains the content of the word rather than adding a separate command in Greek. Both layers preserve the promise to keep you from the coming hour or time of testing without spelling out a timetable or mechanism of protection.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%203%3A10&version=KJV

XVI-CMP-0610 / Revelation 3:14

The beginning of God’s creation

Adopted SBLGNT Greek and ordered glosses.

Καὶ	τῷ	ἀγγέλῳ	τῆς	ἐν	Λαοδικείᾳ	ἐκκλησίας	γράψον·	Τάδε	λέγει
and	to the	angel	of the	in	Laodicea	church	write	these things	says

ὁ	Ἀμήν,	ὁ	μάρτυς	ὁ	πιστὸς	καὶ	ἀληθινός,	ἡ	ἀρχὴ	τῆς
the	Amen	the	witness	the	faithful	and	true	the	beginning	of the

κτίσεως	τοῦ	θεοῦ·
creation	of the	God

CLOSE ENGLISH

And to the angel of the church in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of God’s creation:

FLUENT ENGLISH

Write to the angel of the church in Laodicea: This is the message of the Amen, the faithful and true witness, the origin of God’s creation.

KJV / SHORT COMPARISON EXCERPT

the beginning of the creation of God;

COMPARISON

The close English retains beginning, as KJV does, while the fluent layer renders ἀρχή as origin. NET discusses several possible senses and chooses an originating sense in context. The difference between the adopted English layers is interpretive, not a variant Greek text. The comparison should leave that choice visible rather than treat one English noun as a complete resolution of the larger theological question.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%203%3A14&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Revelation%203%3A14&version=NET

XVI-CMP-0611 / Revelation 3:16

About to vomit you out

Adopted SBLGNT Greek and ordered glosses.

οὕτως,	ὅτι	χλιαρὸς	εἶ	καὶ	οὔτε	ζεστὸς	οὔτε	ψυχρός,	μέλλω
so	because	lukewarm	you are	and	neither	hot	nor	cold	I am about

σε	ἐμέσαι	ἐκ	τοῦ	στόματός	μου.
you	to vomit	from	the	mouth	of me

CLOSE ENGLISH

So, because you are lukewarm and neither hot nor cold, I am about to vomit you out of my mouth.

FLUENT ENGLISH

Because you are lukewarm, neither hot nor cold, I am about to vomit you out.

KJV / SHORT COMPARISON EXCERPT

I will spue thee out of my mouth.

COMPARISON

Both adopted layers render μέλλω with about to and preserve the forceful verb vomit. KJV uses will spue. The close English retains out of my mouth explicitly; the fluent layer shortens this to vomit you out. Both keep the contrast between lukewarm and hot or cold rather than replacing the imagery with a general statement of disapproval.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%203%3A16&version=KJV

XVI-CMP-0612 / Revelation 3:18

Ointment for the eyes

Adopted SBLGNT Greek and ordered glosses.

συμβουλεύω	σοι	ἀγοράσαι	παρ’	ἐμοῦ	χρυσίον	πεπυρωμένον	ἐκ	πυρὸς
I advise	you	to buy	from	me	gold	having been refined	by	fire

ἵνα	πλουτήσῃς,	καὶ	ἱμάτια	λευκὰ	ἵνα	περιβάλῃ	καὶ	μὴ
so that	you may become rich	and	garments	white	so that	you may clothe yourself	and	not

φανερωθῇ	ἡ	αἰσχύνη	τῆς	γυμνότητός	σου,	καὶ	κολλούριον	ἐγχρῖσαι
may be exposed	the	shame	of the	nakedness	of you	and	eye salve	to anoint

τοὺς	ὀφθαλμούς	σου	ἵνα	βλέπῃς.
the	eyes	of you	so that	you may see

CLOSE ENGLISH

I advise you to buy from me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be exposed, and eye salve to anoint your eyes so that you may see.

FLUENT ENGLISH

I advise you to buy from me gold purified in fire, so that you can be rich; white clothes to wear, so that your shameful nakedness is covered; and ointment for your eyes, so that you can see.

KJV / SHORT COMPARISON EXCERPT

anoint thine eyes with eyesalve,

COMPARISON

The close English uses eye salve to anoint your eyes; the fluent layer says ointment for your eyes. KJV likewise retains eyesalve. The image belongs with gold refined in fire and white clothing in the same counsel. Neither adopted layer replaces the ointment with spiritual insight inside the translation, although the purpose of seeing is explicit.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%203%3A18&version=KJV

XVI-CMP-0613 / Revelation 3:20

Sharing a meal

Adopted SBLGNT Greek and ordered glosses.

ἰδοὺ	ἕστηκα	ἐπὶ	τὴν	θύραν	καὶ	κρούω·	ἐάν	τις	ἀκούσῃ	τῆς	φωνῆς
look	I stand	at	the	door	and	knock	if	anyone	hears	the	voice

μου	καὶ	ἀνοίξῃ	τὴν	θύραν,	καὶ	εἰσελεύσομαι	πρὸς	αὐτὸν	καὶ
of me	and	opens	the	door	then	I will enter	to	that person	and

δειπνήσω	μετ’	αὐτοῦ	καὶ	αὐτὸς	μετ’	ἐμοῦ.
I will dine	with	that person	and	that person	with	me

CLOSE ENGLISH

Look, I stand at the door and knock. If anyone hears my voice and opens the door, I will enter to be with that person and dine with them, and they with me.

FLUENT ENGLISH

Look! I am standing at the door, knocking. If anyone hears my voice and opens the door, I will come in, and we will share a meal.

KJV / SHORT COMPARISON EXCERPT

will sup with him, and he with me.

COMPARISON

The close English preserves dine with them, and they with me; the fluent layer condenses the reciprocity into we will share a meal. KJV uses sup, an older word for eating the evening meal. Both adopted layers retain standing at the door, knocking, hearing, and opening. The meal remains an image in the address, without an added identification of a particular rite.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%203%3A20&version=KJV

XVI-CMP-0614 / Revelation 4:6

Something like a sea of glass

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐνώπιον	τοῦ	θρόνου	ὡς	θάλασσα	ὑαλίνη	ὁμοία	κρυστάλλῳ.
and	before	the	throne	something like	a sea	glassy	like	crystal

Καὶ	ἐν	μέσῳ	τοῦ	θρόνου	καὶ	κύκλῳ	τοῦ	θρόνου	τέσσαρα
and	in	the midst	of the	throne	and	around	the	throne	four

ζῷα	γέμοντα	ὀφθαλμῶν	ἔμπροσθεν	καὶ	ὄπισθεν·
living creatures	full	of eyes	in front	and	behind

CLOSE ENGLISH

Before the throne was something like a glassy sea, like crystal. In the midst of the throne and around the throne were four living creatures full of eyes in front and behind.

FLUENT ENGLISH

Before the throne was something like a sea of glass, clear as crystal. At the throne’s center and around it were four living creatures, covered with eyes in front and behind.

KJV / SHORT COMPARISON EXCERPT

a sea of glass like unto crystal:

COMPARISON

The close English has something like a glassy sea, like crystal; the fluent layer says something like a sea of glass, clear as crystal. KJV gives a sea of glass. The first adopted like marks the description as a visual comparison rather than a claim about the material of an ordinary sea. Living creatures also distinguishes the beings here from KJV’s broader word beasts.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%204%3A6&version=KJV

XVI-CMP-0615 / Revelation 4:8

Holy, holy, holy

Adopted SBLGNT Greek and ordered glosses.

καὶ	τὰ	τέσσαρα	ζῷα,	ἓν	καθ’	ἓν	αὐτῶν	ἔχων	ἀνὰ	πτέρυγας
and	the	four	living creatures	one	by	one	of them	having	apiece	wings
ἕξ,	κυκλόθεν	καὶ	ἔσωθεν	γέμουσιν	ὀφθαλμῶν·	καὶ	ἀνάπαυσιν	οὐκ		
six	around	and	within	they are full	of eyes	and	rest	not		
ἔχουσιν	ἡμέρας	καὶ	νυκτὸς	λέγοντες·	Ἅγιος	ἅγιος	ἅγιος	κύριος,	ὁ	
they have	by day	and	by night	saying	holy	holy	holy	the Lord	the	
θεός,	ὁ	παντοκράτωρ,	ὁ	ἦν	καὶ	ὁ	ὢν	καὶ	ὁ	ἐρχόμενος.
God	the	Almighty	the one	was	and	the one	being	and	the one	coming

CLOSE ENGLISH

The four living creatures, each of them having six wings, are full of eyes around and within. They have no rest day or night, saying, “Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is coming.”

FLUENT ENGLISH

Each of the four creatures had six wings and was covered with eyes, all around and within. Day and night they never stopped saying, “Holy, holy, holy is the Lord God Almighty, who was, who is, and who is coming.”

KJV / SHORT COMPARISON EXCERPT

Holy, holy, holy, Lord God Almighty,

COMPARISON

Both adopted layers preserve the threefold Holy, agreeing with KJV. They keep the divine designation in the order was, is, and is coming used here. The narration attributes the acclamation to the four living creatures, so it is not colored as Jesus’ direct speech. Their continuous praise and six wings remain in the description.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%204%3A8&version=KJV

XVI-CMP-0616 / Revelation 4:11

By your will they existed

Adopted SBLGNT Greek and ordered glosses.

Ἄξιος	εἶ,	ὁ	κύριος	καὶ	ὁ	θεὸς	ἡμῶν,	λαβεῖν	τὴν	δόξαν	καὶ
worthy	you are	the	Lord	and	the	God	of us	to receive	the	glory	and
τὴν	τιμὴν	καὶ	τὴν	δύναμιν,	ὅτι	σὺ	ἔκτισας	τὰ	πάντα,	καὶ	
the	honor	and	the	power	because	you	created	the	all things	and	
διὰ	τὸ	θέλημά	σου	ἦσαν	καὶ	ἐκτίσθησαν.					
because of	the	will	of you	they existed	and	were created					

CLOSE ENGLISH

“You are worthy, our Lord and God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created.”

FLUENT ENGLISH

“You are worthy, our Lord and God, to receive glory, honor, and power. You created everything; by your will all things existed and were created.”

KJV / SHORT COMPARISON EXCERPT

for thy pleasure they are and were created.

COMPARISON

The adopted Greek has they existed and were created; both English layers retain that past-tense sequence, where KJV has they are and were created. They render θέλημα as will rather than pleasure and include our Lord and God in the address. The wording is retained without constructing a chronology of pre-creation existence from this one compressed line of praise.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%204%3A11&version=KJV

XVI-CMP-0617 / Revelation 5:1

The sealed scroll

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶδον	ἐπὶ	τὴν	δεξιὰν	τοῦ	καθημένου	ἐπὶ	τοῦ	θρόνου	βιβλίον
and	I saw	on	the	right hand	of the one	sitting	on	the	throne	a scroll

γεγραμμένον	ἔσωθεν	καὶ	ὄπισθεν,	κατεσφραγισμένον	σφραγῖσιν	ἑπτά.
having been written	within	and	on the back	having been sealed	with seals	seven

CLOSE ENGLISH

And I saw on the right hand of the one sitting on the throne a scroll written within and on the back, sealed with seven seals.

FLUENT ENGLISH

I saw a scroll in the right hand of the one seated on the throne. It had writing inside and on the back and was sealed with seven seals.

KJV / SHORT COMPARISON EXCERPT

a book written within and on the backside,

COMPARISON

The adopted English calls the object a scroll, where KJV uses book. Both layers preserve writing on the inside and back and the seven seals. The close English says on the right hand, while the fluent layer uses in the right hand. These are choices in representing the scene, not additional objects or a change in the number of seals.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%205%3A1&version=KJV

XVI-CMP-0618 / Revelation 5:6

A Lamb standing after slaughter

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶδον	ἐν	μέσῳ	τοῦ	θρόνου	καὶ	τῶν	τεσσάρων	ζῴων	καὶ
and	I saw	in	the midst	of the	throne	and	of the	four	living creatures	and
ἐν	μέσῳ	τῶν	πρεσβυτέρων	ἀρνίον	ἑστηκὸς	ὡς	ἐσφαγμένον,			ἔχων
in	the midst	of the	elders	a lamb	standing	as	having been slaughtered			having
κέρατα	ἑπτὰ	καὶ	ὀφθαλμοὺς	ἑπτά,	οἵ	εἰσιν	τὰ	ἑπτὰ	πνεύματα	τοῦ
horns	seven	and	eyes	seven	which	are	the	seven	spirits	of the
θεοῦ,	ἀπεσταλμένοι	εἰς	πᾶσαν	τὴν	γῆν.					
God	having been sent	into	all	the	earth					

CLOSE ENGLISH

And I saw in the midst of the throne and the four living creatures, and among the elders, a Lamb standing as though slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent into all the earth.

FLUENT ENGLISH

Then I saw a Lamb standing at the center, amid the throne and the four living creatures and among the elders. It bore the marks of slaughter. It had seven horns and seven eyes; the eyes are God’s seven spirits sent throughout the earth.

KJV / SHORT COMPARISON EXCERPT

stood a Lamb as it had been slain,

COMPARISON

The close English keeps a Lamb standing as though slaughtered. The fluent layer separates the description and says it bore the marks of slaughter. KJV uses as it had been slain. The fluent explanation makes the visual evidence explicit without making the Lamb lie dead. Both layers preserve seven horns and seven eyes and the identification of the eyes with God’s seven spirits.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%205%3A6&version=KJV

XVI-CMP-0556 / Revelation 5:9

Purchased for God

Adopted SBLGNT Greek and ordered glosses.

καὶ	ᾄδουσιν	ᾠδὴν	καινὴν	λέγοντες·	Ἄξιος	εἶ	λαβεῖν	τὸ	βιβλίον	καὶ
and	they sing	a song	new	saying	worthy	you are	to take	the	scroll	and

ἀνοῖξαι	τὰς	σφραγῖδας	αὐτοῦ,	ὅτι	ἐσφάγης	καὶ	ἠγόρασας	
to open	the	seals	of it	because	you were slaughtered	and	you purchased	

τῷ	θεῷ	ἐν	τῷ	αἵματί	σου	ἐκ	πάσης	φυλῆς	καὶ	γλώσσης	καὶ
for the	God	by	the	blood	of you	from	every	tribe	and	language	and

λαοῦ	καὶ	ἔθνους,	
people	and	nation	

CLOSE ENGLISH

They sing a new song, saying, “You are worthy to take the scroll and open its seals, because you were slaughtered and by your blood purchased for God people from every tribe and language and people and nation,

FLUENT ENGLISH

They sang a new song: “You are worthy to take the scroll and open its seals. You were slaughtered, and with your blood you bought for God people from every tribe, language, people, and nation.

KJV / SHORT COMPARISON EXCERPT

hast redeemed us to God by thy blood

COMPARISON

KJV has redeemed us, but the adopted Greek has no us after purchased. Both English layers supply people as the object from the following groups. That word makes the sentence readable without identifying the singers themselves as the purchased people. The fourfold description of tribe, language, people, and nation remains, as does the address to the Lamb rather than speech by him.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%205%3A9&version=KJV

XVI-CMP-0557 / Revelation 5:10

They reign on the earth

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐποίησας	αὐτοὺς	τῷ	θεῷ	ἡμῶν	βασιλείαν	καὶ	ἱερεῖς,	καὶ
and	you made	them	for the	God	of us	a kingdom	and	priests	and

βασιλεύουσιν	ἐπὶ	τῆς	γῆς.
they reign	on	the	earth

CLOSE ENGLISH

and you made them a kingdom and priests to our God, and they reign on the earth.”

FLUENT ENGLISH

You have made them a kingdom and priests serving our God, and they reign on earth.”

KJV / SHORT COMPARISON EXCERPT

we shall reign on the earth.

COMPARISON

The adopted Greek reads them and they reign, where KJV has us and we shall reign. Both English layers preserve the third-person perspective and the present tense. The future form found in other translations must not be substituted for the adopted βασιλεύουσιν. Our God remains first person inside the song, so it should not be confused with the people referred to as them.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%205%3A10&version=KJV

XVI-CMP-0619 / Revelation 5:10

A kingdom and priests to our God

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐποίησας	αὐτοὺς	τῷ	θεῷ	ἡμῶν	βασιλείαν	καὶ	ἱερεῖς,	καὶ
and	you made	them	for the	God	of us	a kingdom	and	priests	and

βασιλεύουσιν	ἐπὶ	τῆς	γῆς.	
they reign	on	the	earth	

CLOSE ENGLISH

and you made them a kingdom and priests to our God, and they reign on the earth.”

FLUENT ENGLISH

You have made them a kingdom and priests serving our God, and they reign on earth.”

KJV / SHORT COMPARISON EXCERPT

kings and priests:

COMPARISON

Both adopted English layers have a kingdom and priests, where KJV has kings and priests. The singular kingdom and plural priests are distinct forms in the adopted line. The fluent layer explains the priests’ relation to God with serving. Both also retain they reign on earth; this passage focuses on the kingdom wording without treating it as a separate promise detached from the song.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%205%3A10&version=KJV

XVI-CMP-0558 / Revelation 5:14

The elders bow in worship

Adopted SBLGNT Greek and ordered glosses.

καὶ	τὰ	τέσσαρα	ζῷα	ἔλεγον·	Ἀμήν.	καὶ	οἱ	πρεσβύτεροι	ἔπεσαν
and	the	four	living creatures	were saying	amen	and	the	elders	fell

καὶ	προσεκύνησαν.
and	worshiped

CLOSE ENGLISH

The four living creatures were saying, “Amen,” and the elders fell and worshiped.

FLUENT ENGLISH

The four living creatures said, “Amen,” and the elders bowed down in worship.

KJV / SHORT COMPARISON EXCERPT

worshipped him that liveth for ever and ever.

COMPARISON

Both adopted layers end with the elders falling or bowing in worship. The phrase about the one living forever, printed in KJV, is absent from the adopted verse. The Greek also has the elders without KJV’s explicit four and twenty here. Their identity comes from the surrounding vision; the shorter line does not imply that there are different elders.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%205%3A14&version=KJV

XVI-CMP-0559 / Revelation 6:1

The first call: Come

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶδον	ὅτε	ἤνοιξεν	τὸ	ἀρνίον	μίαν	ἐκ	τῶν	ἑπτὰ	σφραγίδων,	καὶ
and	I saw	when	opened	the	Lamb	one	of	the	seven	seals	and

ἤκουσα	ἑνὸς	ἐκ	τῶν	τεσσάρων	ζῴων	λέγοντος	ὡς	φωνῇ
I heard	one	of	the	four	living creatures	saying	as	with a voice

βροντῆς·	Ἔρχου.
of thunder	come

CLOSE ENGLISH

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, “Come!”

FLUENT ENGLISH

I watched as the Lamb opened the first of the seven seals. One of the four living creatures called out with a voice like thunder, “Come!”

KJV / SHORT COMPARISON EXCERPT

Come and see.

COMPARISON

The adopted Greek has only Come, without KJV’s and see. Both English layers preserve that short command. The voice belongs to one of the four living creatures and is compared with thunder; it is not Jesus speaking. The fluent layer makes the opening seal the first of the seven, while the close English keeps one of the seven seals.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%206%3A1&version=KJV

XVI-CMP-0620 / Revelation 6:2

Conquering and to conquer

Adopted SBLGNT Greek and ordered glosses.

καὶ	εἶδον,	καὶ	ἰδοὺ	ἵππος	λευκός,	καὶ	ὁ	καθήμενος	ἐπ’	αὐτὸν
and	I saw	and	look	a horse	white	and	the one	sitting	on	it

ἔχων	τόξον,	καὶ	ἐδόθη	αὐτῷ	στέφανος,	καὶ	ἐξῆλθεν	νικῶν	καὶ	
having	a bow	and	was given	to him	a crown	and	he went out	conquering	and	

ἵνα	νικήσῃ.
so that	he might conquer

CLOSE ENGLISH

And I saw, and look, a white horse, and the one sitting on it had a bow. A crown was given to him, and he went out conquering and to conquer.

FLUENT ENGLISH

Then I saw a white horse. Its rider held a bow, and he was given a crown. He rode out victorious, intent on further conquest.

KJV / SHORT COMPARISON EXCERPT

conquering, and to conquer.

COMPARISON

The close English retains conquering and to conquer, agreeing with KJV’s two-part expression. The fluent layer says victorious, intent on further conquest. That wording explains the purpose clause rather than adding a new campaign to the Greek. Both layers preserve the white horse, bow, and crown without inserting a name for the rider.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%206%3A2&version=KJV

XVI-CMP-0560 / Revelation 6:3

The second call: Come

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ὅτε	ἤνοιξεν	τὴν	σφραγῖδα	τὴν	δευτέραν,	ἤκουσα	τοῦ	δευτέρου
and	when	he opened	the	seal	the	second	I heard	the	second

ζῴου	λέγοντος·	Ἔρχου.
living creature	saying	come

CLOSE ENGLISH

When he opened the second seal, I heard the second living creature saying, “Come!”

FLUENT ENGLISH

When the Lamb opened the second seal, I heard the second living creature call, “Come!”

KJV / SHORT COMPARISON EXCERPT

Come and see.

COMPARISON

Both adopted English layers preserve only Come, where KJV again adds and see. The second living creature is the speaker. The fluent layer identifies the one opening the seal as the Lamb, drawing the name from the narrative context; the close English keeps he. The different explicitness of the subject is separate from the shorter Greek command.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%206%3A3&version=KJV

XVI-CMP-0561 / Revelation 6:5

The third call and the scales

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ὅτε	ἤνοιξε	τὴν	σφραγῖδα	τὴν	τρίτην,	ἤκουσα	τοῦ	τρίτου
and	when	he opened	the	seal	the	third	I heard	the	third

ζῴου	λέγοντος·	Ἔρχου.	καὶ	εἶδον,	καὶ	ἰδοὺ	ἵππος	μέλας,	καὶ
living creature	saying	come	and	I saw	and	look	a horse	black	and

ὁ	καθήμενος	ἐπ’	αὐτὸν	ἔχων	ζυγὸν	ἐν	τῇ	χειρὶ	αὐτοῦ.
the one	sitting	on	it	having	a balance	in	the	hand	of him

CLOSE ENGLISH

When he opened the third seal, I heard the third living creature saying, “Come!” And I saw, and look, a black horse, and the one sitting on it had a balance in his hand.

FLUENT ENGLISH

When the Lamb opened the third seal, I heard the third living creature call, “Come!” Then I saw a black horse. Its rider held a pair of scales.

KJV / SHORT COMPARISON EXCERPT

Come and see.

COMPARISON

The adopted command is Come without and see. John then reports that he saw, so the narrative still includes an act of seeing even though it is not part of the command. The close English calls the rider’s object a balance; the fluent layer uses a pair of scales, corresponding to KJV’s pair of balances. The creature’s speech is not attributed to Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%206%3A5&version=KJV

XVI-CMP-0621 / Revelation 6:6

Grain for a denarius

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἤκουσα	ὡς	φωνὴν	ἐν	μέσῳ	τῶν	τεσσάρων	ζῴων	λέγουσαν·
and	I heard	as	a voice	in	the midst	of the	four	living creatures	saying

Χοῖνιξ	σίτου	δηναρίου,	καὶ	τρεῖς	χοίνικες	κριθῶν	δηναρίου·	καὶ	τὸ
a choenix	of wheat	for a denarius	and	three	choenices	of barley	for a denarius	and	the

ἔλαιον	καὶ	τὸν	οἶνον	μὴ	ἀδικήσῃς.
oil	and	the	wine	not	harm

CLOSE ENGLISH

And I heard what was like a voice among the four living creatures saying, “A choenix of wheat for a denarius, and three choenices of barley for a denarius; and do not harm the oil and the wine.”

FLUENT ENGLISH

I heard what sounded like a voice among the four living creatures: “A quart of wheat for a denarius, and three quarts of barley for a denarius! But do not harm the oil and wine.”

KJV / SHORT COMPARISON EXCERPT

A measure of wheat for a penny,

COMPARISON

The close English retains choenix and denarius. The fluent layer uses quart as a familiar approximation for the measure while keeping denarius as the coin. KJV has measure and penny. The comparison does not equate an ancient denarius with a modern penny or treat quart as an exact conversion. Both layers retain the three-to-one difference between barley and wheat and the protection of oil and wine.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%206%3A6&version=KJV

XVI-CMP-0562 / Revelation 6:7

The fourth call: Come

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ὅτε	ἤνοιξεν	τὴν	σφραγῖδα	τὴν	τετάρτην,	ἤκουσα	φωνὴν	τοῦ
and	when	he opened	the	seal	the	fourth	I heard	a voice	of the

τετάρτου	ζῴου	λέγοντος·	Ἔρχου.
fourth	living creature	saying	come

CLOSE ENGLISH

When he opened the fourth seal, I heard the voice of the fourth living creature saying, “Come!”

FLUENT ENGLISH

When the Lamb opened the fourth seal, I heard the fourth living creature call, “Come!”

KJV / SHORT COMPARISON EXCERPT

Come and see.

COMPARISON

The adopted Greek again has Come alone, where KJV prints Come and see. Both English layers keep the short imperative and attribute it to the fourth living creature. The fluent layer names the Lamb as the opener of the seal, while the close English retains he. The repeated command is preserved without adding a new speaker or treating it as a direct saying of Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%206%3A7&version=KJV

XVI-CMP-0622 / Revelation 6:8

A pale-green horse

Adopted SBLGNT Greek and ordered glosses.

καὶ	εἶδον,	καὶ	ἰδοὺ	ἵππος	χλωρός,	καὶ	ὁ	καθήμενος	ἐπάνω	αὐτοῦ
and	I saw	and	look	a horse	pale green	and	the one	sitting	upon	it

ὄνομα	αὐτῷ	ὁ	Θάνατος,	καὶ	ὁ	ᾅδης	ἠκολούθει	μετ’	αὐτοῦ,	καὶ
a name	to him	[the]	Death	and	[the]	Hades	was following	with	him	and

ἐδόθη	αὐτοῖς	ἐξουσία	ἐπὶ	τὸ	τέταρτον	τῆς	γῆς,	ἀποκτεῖναι	ἐν
was given	to them	authority	over	the	fourth	of the	earth	to kill	with

ῥομφαίᾳ	καὶ	ἐν	λιμῷ	καὶ	ἐν	θανάτῳ	καὶ	ὑπὸ	τῶν	θηρίων
a sword	and	with	famine	and	with	pestilence [death]	and	by	the	wild beasts

τῆς	γῆς.
of the	earth

CLOSE ENGLISH

And I saw, and look, a pale-green horse. The name of its rider was Death, and Hades was following with him. Authority was given to them over a fourth of the earth, to kill with sword and famine and pestilence and by the wild beasts of the earth.

FLUENT ENGLISH

Then I saw a pale-green horse. Its rider was named Death, and Hades followed him. They were given authority over a quarter of the earth, to kill by the sword, famine, disease, and the earth’s wild beasts.

KJV / SHORT COMPARISON EXCERPT

a pale horse:

COMPARISON

Both adopted English layers use pale-green for χλωρός, where KJV has pale. They retain Death as the rider’s name and Hades as his follower. In the list of means of killing, the close English uses pestilence and the fluent layer disease for a further occurrence of death; this interprets the term in that list without renaming the rider. The extent remains one fourth of the earth.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%206%3A8&version=KJV

XVI-CMP-0623 / Revelation 6:11

Until the number is complete

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐδόθη	αὐτοῖς	ἑκάστῳ	στολὴ	λευκή,	καὶ	ἐρρέθη	αὐτοῖς	ἵνα
and	was given	to them	to each	a robe	white	and	it was said	to them	that

ἀναπαύσονται	ἔτι	χρόνον	μικρόν,	ἕως	πληρωθῶσιν		καὶ	οἱ	
they should rest	still	a time	short	until	they should be completed		also	the	

σύνδουλοι	αὐτῶν	καὶ	οἱ	ἀδελφοὶ	αὐτῶν	οἱ	μέλλοντες
fellow servants	of them	and	the	brothers	of them	the ones	about

ἀποκτέννεσθαι	ὡς	καὶ	αὐτοί.
to be killed	as	also	they

CLOSE ENGLISH

A white robe was given to each of them, and they were told to rest a little longer, until their fellow servants and their brothers, who were to be killed as they themselves had been, should also be complete in number.

FLUENT ENGLISH

Each of them received a white robe. They were told to rest a little longer, until the full number of their fellow servants, their brothers and sisters who would be killed as they had been, was reached.

KJV / SHORT COMPARISON EXCERPT

should be fulfilled.

COMPARISON

The close English says complete in number, and the fluent layer the full number was reached, where KJV has fulfilled. Number explains the completion of the fellow servants; it is not an additional Greek noun in the line. Both layers retain waiting a little longer and the prospect that others will be killed. The fluent brothers and sisters expands the collective reference of brothers.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%206%3A11&version=KJV

XVI-CMP-0624 / Revelation 6:17

The day of their wrath

Adopted SBLGNT Greek and ordered glosses.

ὅτι	ἦλθεν	ἡ	ἡμέρα	ἡ	μεγάλη	τῆς	ὀργῆς	αὐτῶν,	καὶ	τίς	δύναται
because	came	the	day	the	great	of the	wrath	of them	and	who	is able

σταθῆναι;
to stand

CLOSE ENGLISH

because the great day of their wrath has come, and who is able to stand?”

FLUENT ENGLISH

The great day of their wrath has come. Who can withstand it?”

KJV / SHORT COMPARISON EXCERPT

the great day of his wrath

COMPARISON

Both adopted English layers retain their wrath, where KJV has his wrath. The plural αὐτῶν should not be silently reduced to a singular. The close English keeps who is able to stand, while the fluent layer asks who can withstand it. The question concludes the preceding speakers’ cry; it is not presented as a statement spoken by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%206%3A17&version=KJV

XVI-CMP-0625 / Revelation 7:9

A crowd from every people

Adopted SBLGNT Greek and ordered glosses.

Μετὰ	ταῦτα	εἶδον,	καὶ	ἰδοὺ	ὄχλος	πολύς,	ὃν	ἀριθμῆσαι	αὐτὸν
after	these things	I saw	and	look	a crowd	great	which	to number	it
οὐδεὶς	ἐδύνατο,	ἐκ	παντὸς	ἔθνους	καὶ	φυλῶν	καὶ	λαῶν	καὶ
no one	was able	from	every	nation	and	tribes	and	peoples	and
γλωσσῶν,	ἑστῶτες	ἐνώπιον	τοῦ	θρόνου	καὶ	ἐνώπιον	τοῦ	ἀρνίου,	
languages	standing	before	the	throne	and	before	the	Lamb	
περιβεβλημένους	στολὰς	λευκάς,	καὶ	φοίνικες	ἐν	ταῖς	χερσὶν	αὐτῶν·	
having been clothed in	robes	white	and	palm branches	in	the	hands	of them	

CLOSE ENGLISH

After these things I saw, and look, a great crowd that no one could number, from every nation and tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands.

FLUENT ENGLISH

After this I saw a vast crowd that no one could count, from every nation, tribe, people, and language. They stood before the throne and the Lamb, wearing white robes and holding palm branches.

KJV / SHORT COMPARISON EXCERPT

of all nations, and kindreds, and people, and tongues,

COMPARISON

Both adopted layers retain nation, tribe, people, and language, corresponding to KJV’s nations, kindreds, people, and tongues. The fluent layer gives all four nouns the same singular form after every, smoothing the Greek shift from singular to plural. This is grammatical adjustment rather than a reduction in the crowd’s range. White robes and palm branches remain part of the scene.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%207%3A9&version=KJV

XVI-CMP-0626 / Revelation 7:15

Sheltered by his tent

Adopted SBLGNT Greek and ordered glosses.

διὰ	τοῦτό	εἰσιν	ἐνώπιον	τοῦ	θρόνου	τοῦ	θεοῦ,	καὶ	λατρεύουσιν
because of	this	they are	before	the	throne	of the	God	and	they serve

αὐτῷ	ἡμέρας	καὶ	νυκτὸς	ἐν	τῷ	ναῷ	αὐτοῦ,	καὶ	ὁ	καθήμενος
him	day	and	night	in	the	temple	of him	and	the one	sitting

ἐπὶ	τοῦ	θρόνου	σκηνώσει	ἐπ’	αὐτούς.
on	the	throne	will spread his tent	over	them

CLOSE ENGLISH

For this reason they are before the throne of God and serve him day and night in his temple, and the one sitting on the throne will spread his tent over them.

FLUENT ENGLISH

That is why they stand before God’s throne and serve him day and night in his temple. The one seated on the throne will shelter them with his tent.

KJV / SHORT COMPARISON EXCERPT

shall dwell among them.

COMPARISON

The close English renders the final verb as spread his tent over them, and the fluent layer says shelter them with his tent. KJV uses dwell among them. Both adopted versions bring out the tent imagery and its protective relation to the people. The English noun tent explains the verb; the verse does not introduce a separate inventory item or replace service in the temple.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%207%3A15&version=KJV

XVI-CMP-0627 / Revelation 7:17

The Lamb as shepherd

Adopted SBLGNT Greek and ordered glosses.

ὅτι	τὸ	ἀρνίον	τὸ	ἀνὰ	μέσον	τοῦ	θρόνου	ποιμανεῖ	αὐτούς,	καὶ
because	the	Lamb	the one	in	the midst	of the	throne	will shepherd	them	and
ὁδηγήσει	αὐτοὺς	ἐπὶ	ζωῆς	πηγὰς	ὑδάτων·	καὶ	ἐξαλείψει	ὁ	θεὸς	πᾶν
will guide	them	to	of life	springs	of waters	and	will wipe away	the	God	every
δάκρυον	ἐκ	τῶν	ὀφθαλμῶν	αὐτῶν.						
tear	from	the	eyes	of them						

CLOSE ENGLISH

because the Lamb in the midst of the throne will shepherd them and guide them to springs of the water of life, and God will wipe away every tear from their eyes.”

FLUENT ENGLISH

because the Lamb at the center of the throne will shepherd them and lead them to springs of life-giving water. And God will wipe every tear from their eyes.”

KJV / SHORT COMPARISON EXCERPT

shall feed them,

COMPARISON

Both adopted English layers render the Lamb’s action as shepherd, where KJV uses feed. The close layer has springs of the water of life; the fluent layer says life-giving water. That phrase interprets the relation to life rather than adding another kind of water. Both retain the striking combination of Lamb and shepherd and the promise that God will wipe away every tear.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%207%3A17&version=KJV

XVI-CMP-0628 / Revelation 8:3

Incense with the prayers

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ἄλλος	ἄγγελος	ἦλθεν	καὶ	ἐστάθη	ἐπὶ	τοῦ	θυσιαστηρίου	ἔχων
and	another	angel	came	and	stood	at	the	altar	having

λιβανωτὸν	χρυσοῦν,	καὶ	ἐδόθη	αὐτῷ	θυμιάματα	πολλὰ	ἵνα	δώσει
a censer	golden	and	was given	to him	incense	much	so that	he would offer

ταῖς	προσευχαῖς	τῶν	ἁγίων	πάντων	ἐπὶ	τὸ	θυσιαστήριον	τὸ	χρυσοῦν
with the	prayers	of the	holy ones	all	on	the	altar	the	golden

τὸ	ἐνώπιον	τοῦ	θρόνου.
the one	before	the	throne

CLOSE ENGLISH

And another angel came and stood at the altar, having a golden censer. Much incense was given to him to offer with the prayers of all the holy ones on the golden altar before the throne.

FLUENT ENGLISH

Another angel came and stood at the altar with a golden censer. He was given much incense to offer with the prayers of all God’s holy people on the golden altar before the throne.

KJV / SHORT COMPARISON EXCERPT

with the prayers of all saints

COMPARISON

Both English layers describe offering incense with the prayers, agreeing with KJV’s chosen relationship. The Greek dative is made natural in English by with. The close layer uses holy ones; the fluent layer explains them as God’s holy people. Neither turns the prayers themselves into a separate physical substance, and the golden altar before the throne remains explicit.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%208%3A3&version=KJV

XVI-CMP-0563 / Revelation 8:13

An eagle in midheaven

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶδον,	καὶ	ἤκουσα	ἑνὸς	ἀετοῦ	πετομένου	ἐν	μεσουρανήματι	
and	I saw	and	I heard	one	eagle	flying	in	midheaven	
λέγοντος	φωνῇ	μεγάλῃ·	Οὐαὶ	οὐαὶ	οὐαὶ	τοὺς	κατοικοῦντας	ἐπὶ	τῆς
saying	with a voice	loud	woe	woe	woe	to those	dwelling	on	the
γῆς	ἐκ	τῶν	λοιπῶν	φωνῶν	τῆς	σάλπιγγος	τῶν	τριῶν	ἀγγέλων
earth	because of	the	remaining	sounds	of the	trumpet	of the	three	angels
τῶν	μελλόντων	σαλπίζειν.							
the ones	about	to sound trumpets							

CLOSE ENGLISH

And I saw and heard one eagle flying in midheaven, saying with a loud voice, “Woe, woe, woe to those who dwell on the earth because of the remaining trumpet sounds of the three angels who are about to sound their trumpets!”

FLUENT ENGLISH

Then I saw an eagle flying high overhead and heard it cry out, “Woe! Woe! Woe to the earth’s inhabitants when the remaining three angels blow their trumpets!”

KJV / SHORT COMPARISON EXCERPT

an angel flying through the midst of heaven,

COMPARISON

The adopted Greek reads eagle, not the angel printed in KJV. Both English layers preserve that distinction. The close English retains midheaven, while the fluent layer says high overhead. The threefold woe belongs to the eagle’s cry, and the three angels mentioned afterward are the ones still to sound their trumpets. Those angels must not be confused with the changed noun at the beginning.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%208%3A13&version=KJV

XVI-CMP-0629 / Revelation 9:1

A star that had fallen

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ὁ	πέμπτος	ἄγγελος	ἐσάλπισεν·	καὶ	εἶδον	ἀστέρα	ἐκ	τοῦ
and	the	fifth	angel	sounded a trumpet	and	I saw	a star	from	the

οὐρανοῦ	πεπτωκότα	εἰς	τὴν	γῆν,	καὶ	ἐδόθη	αὐτῷ	ἡ	κλεὶς	τοῦ
heaven	having fallen	to	the	earth	and	was given	to him	the	key	of the

φρέατος	τῆς	ἀβύσσου·
shaft	of the	abyss

CLOSE ENGLISH

And the fifth angel sounded his trumpet. I saw a star fallen from heaven to the earth, and the key to the shaft of the abyss was given to him.

FLUENT ENGLISH

The fifth angel blew his trumpet. I saw a star that had fallen from heaven to earth. He was given the key to the shaft of the abyss.

KJV / SHORT COMPARISON EXCERPT

I saw a star fall from heaven unto the earth:

COMPARISON

The close English says a star fallen, and the fluent layer makes the sequence explicit with had fallen. KJV has saw a star fall. Both adopted layers preserve the subsequent giving of a key and use a personal masculine pronoun for its recipient. They describe the shaft of the abyss rather than replacing the image with KJV’s bottomless pit or supplying a name for the star.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%209%3A1&version=KJV

XVI-CMP-0630 / Revelation 9:5

Torment for five months

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐδόθη	αὐτοῖς	ἵνα	μὴ	ἀποκτείνωσιν	αὐτούς,	ἀλλ’	ἵνα
and	it was given	to them	that	not	they should kill	them	but	that

βασανισθήσονται	μῆνας	πέντε·	καὶ	ὁ	βασανισμὸς	αὐτῶν	ὡς
they would be tormented	months	five	and	the	torment	of them	like

βασανισμὸς	σκορπίου,	ὅταν	παίσῃ	ἄνθρωπον.
the torment	of a scorpion	when	it strikes	a person

CLOSE ENGLISH

They were allowed to torment them for five months, but not to kill them. Their torment was like the torment of a scorpion when it strikes a person.

FLUENT ENGLISH

The locusts were allowed to torment them for five months, but not to kill them. The pain was like a scorpion’s sting.

KJV / SHORT COMPARISON EXCERPT

tormented five months:

COMPARISON

Both adopted layers retain five months, agreeing with KJV’s duration. They state the permission to torment and the prohibition on killing in separate phrases. The fluent layer names the locusts from the surrounding narrative and condenses the scorpion comparison into a sting. That named subject is contextual clarification, not another Greek noun in the selected verse.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%209%3A5&version=KJV

XVI-CMP-0631 / Revelation 9:11

Abaddon and Apollyon

Adopted SBLGNT Greek and ordered glosses.

ἔχουσιν	ἐπ’	αὐτῶν	βασιλέα	τὸν	ἄγγελον	τῆς	ἀβύσσου·	ὄνομα	αὐτῷ
they have	over	them	a king	the	angel	of the	abyss	a name	to him

Ἑβραϊστὶ	Ἀβαδδών,	καὶ	ἐν	τῇ	Ἑλληνικῇ	ὄνομα	ἔχει	Ἀπολλύων.
in Hebrew	Abaddon	and	in	the	Greek	a name	he has	Apollyon

CLOSE ENGLISH

They have as king over them the angel of the abyss. His name in Hebrew is Abaddon, and in Greek he has the name Apollyon.

FLUENT ENGLISH

Their king was the angel of the abyss, named Abaddon in Hebrew and Apollyon in Greek.

KJV / SHORT COMPARISON EXCERPT

Abaddon, but in the Greek tongue hath his name Apollyon.

COMPARISON

Both adopted layers retain Abaddon and Apollyon and identify them respectively with Hebrew and Greek, as KJV does. They do not replace the names with a modern individual or group. The close English preserves the present have; the fluent layer uses was to fit its narrative style. The king remains identified as the angel of the abyss.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%209%3A11&version=KJV

XVI-CMP-0632 / Revelation 10:6

No further delay

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὤμοσεν	τῷ	ζῶντι	εἰς	τοὺς	αἰῶνας	τῶν	αἰώνων,	ὃς	ἔκτισεν
and	swore	by the one	living	to	the	ages	of the	ages	who	created
τὸν	οὐρανὸν	καὶ	τὰ	ἐν	αὐτῷ	καὶ	τὴν	γῆν	καὶ	τὰ	ἐν	αὐτῇ
the	heaven	and	the things	in	it	and	the	earth	and	the things	in	it
καὶ	τὴν	θάλασσαν	καὶ	τὰ	ἐν	αὐτῇ,	ὅτι	χρόνος	οὐκέτι	ἔσται·
and	the	sea	and	the things	in	it	that	time [delay]	no longer	will be

CLOSE ENGLISH

and swore by the one who lives for the ages of the ages, who created heaven and what is in it, and the earth and what is in it, and the sea and what is in it, that there will be no further delay,

FLUENT ENGLISH

and swore by the one who lives forever and ever, who created heaven, earth, and sea and everything in them: “There will be no more delay.

KJV / SHORT COMPARISON EXCERPT

there should be time no longer:

COMPARISON

Both adopted English layers use no further or no more delay, where KJV has time no longer. NET likewise takes the phrase in the sense of delay. The choice is interpretive: it does not turn the verse into a claim that time itself ceases to exist. The oath appeals to the creator of heaven, earth, and sea, and the speaker is kept distinct from Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2010%3A6&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Revelation%2010%3A6&version=NET

XVI-CMP-0633 / Revelation 10:10

Sweet in the mouth, bitter in the stomach

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἔλαβον	τὸ	βιβλαρίδιον	ἐκ	τῆς	χειρὸς	τοῦ	ἀγγέλου	καὶ	
and	I took	the	little scroll	from	the	hand	of the	angel	and	
κατέφαγον	αὐτό,	καὶ	ἦν	ἐν	τῷ	στόματί	μου	ὡς	μέλι	γλυκύ· καὶ
ate up	it	and	it was	in	the	mouth	of me	like	honey	sweet and
ὅτε	ἔφαγον	αὐτό,	ἐπικράνθη	ἡ	κοιλία	μου.				
when	I ate	it	was made bitter	the	stomach	of me				

CLOSE ENGLISH

I took the little scroll from the angel’s hand and ate it up. In my mouth it was sweet as honey, and when I had eaten it, my stomach was made bitter.

FLUENT ENGLISH

I took the little scroll from the angel’s hand and ate it. It was sweet as honey in my mouth, but when I had eaten it, my stomach turned bitter.

KJV / SHORT COMPARISON EXCERPT

sweet as honey:

COMPARISON

Both adopted layers preserve the little scroll’s sweetness in the mouth and the bitterness that follows in the stomach, agreeing with KJV’s contrast. Scroll and stomach modernize little book and belly. The fluent layer makes the opposition explicit with but, while the close layer retains and. Neither version replaces the two sensations with a full interpretation of the prophetic task.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2010%3A10&version=KJV

XVI-CMP-0634 / Revelation 11:3

A thousand two hundred and sixty days

Adopted SBLGNT Greek and ordered glosses.

καὶ	δώσω	τοῖς	δυσὶν	μάρτυσίν	μου,	καὶ	προφητεύσουσιν	ἡμέρας
and	I will give	to the	two	witnesses	of me	and	they will prophesy	days

χιλίας	διακοσίας	ἑξήκοντα,	περιβεβλημένοι	σάκκους.
a thousand	two hundred	sixty	having been clothed in	sackcloth

CLOSE ENGLISH

And I will grant authority to my two witnesses, and they will prophesy for a thousand two hundred and sixty days, clothed in sackcloth.”

FLUENT ENGLISH

I will give my two witnesses authority to prophesy for 1,260 days, dressed in sackcloth.”

KJV / SHORT COMPARISON EXCERPT

a thousand two hundred and threescore days,

COMPARISON

The close English writes out the duration; the fluent layer uses 1,260. KJV’s threescore represents sixty. Both adopted layers supply authority as what is given to the witnesses, where KJV supplies power; neither noun is separately expressed after give in the Greek. The two witnesses and their sackcloth remain explicit, and the duration is not converted into a later calendar scheme.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2011%3A3&version=KJV

XVI-CMP-0635 / Revelation 11:4

Before the Lord of the earth

Adopted SBLGNT Greek and ordered glosses.

Οὗτοί	εἰσιν	αἱ	δύο	ἐλαῖαι	καὶ	αἱ	δύο	λυχνίαι	αἱ	ἐνώπιον	τοῦ
these	are	the	two	olive trees	and	the	two	lampstands	the ones	before	the

κυρίου	τῆς	γῆς	ἑστῶτες.
Lord	of the	earth	standing

CLOSE ENGLISH

These are the two olive trees and the two lampstands standing before the Lord of the earth.

FLUENT ENGLISH

These witnesses are the two olive trees and the two lampstands that stand before the Lord of the earth.

KJV / SHORT COMPARISON EXCERPT

before the God of the earth.

COMPARISON

Both adopted layers say Lord of the earth, where KJV has God of the earth. The adopted Greek title is κυρίου. The fluent layer supplies witnesses for These, making the preceding reference explicit. Both retain two olive trees and two lampstands. They do not replace those images with names of individuals or institutions.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2011%3A4&version=KJV

XVI-CMP-0636 / Revelation 11:8

Their bodies and their Lord

Adopted SBLGNT Greek and ordered glosses.

καὶ	τὸ	πτῶμα	αὐτῶν	ἐπὶ	τῆς	πλατείας	τῆς	πόλεως	τῆς	μεγάλης,
and	the	dead body	of them	on	the	broad street	of the	city	the	great

ἥτις	καλεῖται	πνευματικῶς	Σόδομα	καὶ	Αἴγυπτος,	ὅπου	καὶ	ὁ	κύριος
which	is called	spiritually	Sodom	and	Egypt	where	also	the	Lord

αὐτῶν	ἐσταυρώθη.
of them	was crucified

CLOSE ENGLISH

And their dead bodies will lie on the broad street of the great city, which is spiritually called Sodom and Egypt, where their Lord also was crucified.

FLUENT ENGLISH

Their bodies will lie in the main street of the great city, symbolically called Sodom and Egypt, where their Lord was also crucified.

KJV / SHORT COMPARISON EXCERPT

where also our Lord was crucified.

COMPARISON

The adopted Greek uses a singular body with a plural possessor; both English layers express their bodies in natural English. They also preserve their Lord, where KJV has our Lord. The close English uses spiritually called and the fluent layer symbolically called for the names Sodom and Egypt. These choices keep the description’s figurative naming visible without replacing the city’s identification with a new proper name.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2011%3A8&version=KJV

XVI-CMP-0637 / Revelation 11:15

The kingdom of the world

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ὁ	ἕβδομος	ἄγγελος	ἐσάλπισεν·	καὶ	ἐγένοντο	φωναὶ	μεγάλαι	ἐν
and	the	seventh	angel	sounded a trumpet	and	there were	voices	loud	in

τῷ	οὐρανῷ	λέγοντες·	Ἐγένετο	ἡ	βασιλεία	τοῦ	κόσμου	τοῦ	κυρίου
the	heaven	saying	became	the	kingdom	of the	world	of the	Lord

ἡμῶν	καὶ	τοῦ	χριστοῦ	αὐτοῦ,	καὶ	βασιλεύσει	εἰς	τοὺς	αἰῶνας	τῶν
of us	and	of the	Christ	of him	and	he will reign	to	the	ages	of the

αἰώνων.
ages

CLOSE ENGLISH

And the seventh angel sounded his trumpet. There were loud voices in heaven saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for the ages of the ages.”

FLUENT ENGLISH

The seventh angel blew his trumpet. Loud voices in heaven proclaimed, “The world’s kingdom now belongs to our Lord and his Messiah, and he will reign forever and ever!”

KJV / SHORT COMPARISON EXCERPT

The kingdoms of this world

COMPARISON

Both adopted layers use kingdom in the singular, where KJV has kingdoms. The close English keeps has become the kingdom of; the fluent layer expresses the result as now belongs to. Christ and Messiah are alternative English representations of the same title. The proclamation belongs to the loud voices in heaven, not to Jesus speaking about himself.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2011%3A15&version=KJV

XVI-CMP-0564 / Revelation 11:17

Who is and who was

Adopted SBLGNT Greek and ordered glosses.

λέγοντες·	Εὐχαριστοῦμέν	σοι,	κύριε,	ὁ	θεός,	ὁ	παντοκράτωρ,	ὁ
saying	we give thanks	to you	Lord	the	God	the	Almighty	the one

ὢν	καὶ	ὁ	ἦν,	ὅτι	εἴληφας	τὴν	δύναμίν	σου	τὴν	μεγάλην
being	and	the one	was	because	you have taken	the	power	of you	the	great

καὶ	ἐβασίλευσας.
and	you reigned

CLOSE ENGLISH

saying, “We give thanks to you, Lord God Almighty, the one who is and who was, because you have taken your great power and begun to reign.

FLUENT ENGLISH

saying, “We thank you, Lord God Almighty, who is and who was, because you have taken up your great power and begun to reign.

KJV / SHORT COMPARISON EXCERPT

which art, and wast, and art to come;

COMPARISON

Both adopted English layers retain who is and who was, without KJV’s and art to come. They render the final verb as begun to reign rather than simply reigned. The shorter designation and the interpretation of the verb are separate observations. The verse gives thanks for divine power and reign; the missing third clause should not by itself be expanded into a complete chronology of the vision.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2011%3A17&version=KJV

XVI-CMP-0638 / Revelation 12:1

A woman clothed with the sun

Adopted SBLGNT Greek and ordered glosses.

Καὶ	σημεῖον	μέγα	ὤφθη	ἐν	τῷ	οὐρανῷ,	γυνὴ	περιβεβλημένη	τὸν
and	a sign	great	was seen	in	the	heaven	a woman	having been clothed in	the

ἥλιον,	καὶ	ἡ	σελήνη	ὑποκάτω	τῶν	ποδῶν	αὐτῆς,	καὶ	ἐπὶ	τῆς
sun	and	the	moon	beneath	the	feet	of her	and	on	the

κεφαλῆς	αὐτῆς	στέφανος	ἀστέρων	δώδεκα,
head	of her	a crown	of stars	twelve

CLOSE ENGLISH

And a great sign was seen in heaven: a woman clothed with the sun, with the moon beneath her feet and a crown of twelve stars upon her head,

FLUENT ENGLISH

A great sign appeared in heaven: a woman clothed with the sun, with the moon beneath her feet and a crown of twelve stars on her head.

KJV / SHORT COMPARISON EXCERPT

a woman clothed with the sun,

COMPARISON

Both adopted layers retain the woman clothed with the sun, the moon beneath her feet, and twelve stars in her crown. They introduce the appearance as a great sign, where KJV uses wonder. The description remains visual and does not insert a proper name for the woman. The translation therefore keeps the image available for interpretation rather than identifying it within the verse.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2012%3A1&version=KJV

XVI-CMP-0639 / Revelation 12:7

War in heaven

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ἐγένετο	πόλεμος	ἐν	τῷ	οὐρανῷ,	ὁ	Μιχαὴλ	καὶ	οἱ	ἄγγελοι
and	there was	war	in	the	heaven	the	Michael	and	the	angels

αὐτοῦ	τοῦ	πολεμῆσαι	μετὰ	τοῦ	δράκοντος.	καὶ	ὁ	δράκων	ἐπολέμησεν
of him	[for]	to make war	with	the	dragon	and	the	dragon	made war

καὶ	οἱ	ἄγγελοι	αὐτοῦ,
and	the	angels	of him

CLOSE ENGLISH

And there was war in heaven: Michael and his angels fought against the dragon. The dragon and his angels fought,

FLUENT ENGLISH

War broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

KJV / SHORT COMPARISON EXCERPT

there was war in heaven:

COMPARISON

The close English retains there was war in heaven; the fluent layer says war broke out. Both name Michael, his angels, the dragon, and the dragon’s angels, as KJV does. The fluent fought back explains the second side’s participation. Neither layer turns the narrated conflict into words spoken by Jesus or inserts an explanation of when the conflict occurred.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2012%3A7&version=KJV

XVI-CMP-0640 / Revelation 12:11

Not clinging to life

Adopted SBLGNT Greek and ordered glosses.

καὶ	αὐτοὶ	ἐνίκησαν	αὐτὸν	διὰ	τὸ	αἷμα	τοῦ	ἀρνίου	καὶ	διὰ
and	they	conquered	him	because of	the	blood	of the	Lamb	and	because of

τὸν	λόγον	τῆς	μαρτυρίας	αὐτῶν,	καὶ	οὐκ	ἠγάπησαν	τὴν	ψυχὴν	αὐτῶν
the	word	of the	testimony	of them	and	not	they loved	the	life	of them

ἄχρι	θανάτου·
as far as	death

CLOSE ENGLISH

They conquered him because of the blood of the Lamb and because of the word of their testimony, and they did not love their lives even to the point of death.

FLUENT ENGLISH

They overcame him through the Lamb’s blood and the message to which they bore witness. They did not cling to life, even when faced with death.

KJV / SHORT COMPARISON EXCERPT

they loved not their lives unto the death.

COMPARISON

The close English says they did not love their lives even to the point of death, close to KJV’s phrasing. The fluent layer explains the sense as not clinging to life when faced with death. Both retain victory through the Lamb’s blood and the testimony. The statement concerns fidelity despite the threat of death; it is not translated as an instruction to seek death.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2012%3A11&version=KJV

XVI-CMP-0641 / Revelation 12:14

A time, times, and half a time

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐδόθησαν	τῇ	γυναικὶ	αἱ	δύο	πτέρυγες	τοῦ	ἀετοῦ	τοῦ	μεγάλου,
and	were given	to the	woman	the	two	wings	of the	eagle	the	great

ἵνα	πέτηται	εἰς	τὴν	ἔρημον	εἰς	τὸν	τόπον	αὐτῆς,	ὅπου
so that	she might fly	into	the	wilderness	to	the	place	of her	where

τρέφεται	ἐκεῖ	καιρὸν	καὶ	καιροὺς	καὶ	ἥμισυ	καιροῦ	ἀπὸ
she is nourished	there	a time	and	times	and	half	a time	away from

προσώπου	τοῦ	ὄφεως.
the face	of the	serpent

CLOSE ENGLISH

The two wings of the great eagle were given to the woman so that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, away from the face of the serpent.

FLUENT ENGLISH

The woman was given the two wings of a great eagle to fly to her place in the wilderness. There she would be nourished for a time, times, and half a time, out of the serpent’s reach.

KJV / SHORT COMPARISON EXCERPT

a time, and times, and half a time,

COMPARISON

Both adopted layers preserve the sequence a time, times, and half a time, agreeing with KJV. They do not replace it with a calculated calendar period inside the translation. The close English retains away from the face of the serpent; the fluent layer interprets that as out of the serpent’s reach. The great eagle’s wings and the nourishment in the wilderness remain part of the image.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2012%3A14&version=KJV

XVI-CMP-0565 / Revelation 12:17

The testimony of Jesus

Adopted SBLGNT Greek and ordered glosses.

καὶ	ὠργίσθη	ὁ	δράκων	ἐπὶ	τῇ	γυναικί,	καὶ	ἀπῆλθεν	ποιῆσαι
and	became angry	the	dragon	with	the	woman	and	went away	to make

πόλεμον	μετὰ	τῶν	λοιπῶν	τοῦ	σπέρματος	αὐτῆς,	τῶν	τηρούντων	τὰς
war	with	the	rest	of the	offspring	of her	those	keeping	the

ἐντολὰς	τοῦ	θεοῦ	καὶ	ἐχόντων	τὴν	μαρτυρίαν	Ἰησοῦ·
commandments	of the	God	and	having	the	testimony	of Jesus

CLOSE ENGLISH

The dragon became angry with the woman and went away to make war against the rest of her offspring, those who keep the commandments of God and hold the testimony of Jesus.

FLUENT ENGLISH

Furious with the woman, the dragon went off to wage war against the rest of her offspring—those who keep God’s commands and hold to the testimony of Jesus.

KJV / SHORT COMPARISON EXCERPT

the testimony of Jesus Christ.

COMPARISON

Both adopted English layers preserve the testimony of Jesus without KJV’s added Christ. The dragon’s war against the woman’s remaining offspring is the action in this verse. The following seashore statement belongs to adopted 12:18, whereas KJV places its differently worded counterpart at the opening of 13:1. That boundary question is separate from the shorter title here.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2012%3A17&version=KJV

XVI-CMP-0566 / Revelation 12:18

The dragon and the beast from the sea

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐστάθη	ἐπὶ	τὴν	ἄμμον	τῆς	θαλάσσης.
and	he stood	on	the	sand	of the	sea

CLOSE ENGLISH

And he stood on the sand of the sea.

FLUENT ENGLISH

Then the dragon stood on the seashore.

KJV / SHORT COMPARISON EXCERPT

I stood upon the sand of the sea,

COMPARISON

The adopted Greek has he stood, while KJV’s opening of 13:1 says I stood. The close English retains he; the fluent layer identifies that referent as the dragon. The clause has its own number, 12:18, in the adopted edition. Keeping the two verses separate distinguishes a change of grammatical person from a change in numbering.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2013%3A1&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/revelation/12/18

XVI-CMP-0566 / Revelation 13:1 / continued

The dragon and the beast from the sea

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶδον	ἐκ	τῆς	θαλάσσης	θηρίον	ἀναβαῖνον,	ἔχον	κέρατα	δέκα	καὶ
and	I saw	from	the	sea	a beast	ascending	having	horns	ten	and

κεφαλὰς	ἑπτά,	καὶ	ἐπὶ	τῶν	κεράτων	αὐτοῦ	δέκα	διαδήματα,	καὶ	ἐπὶ
heads	seven	and	on	the	horns	of it	ten	diadems	and	on

τὰς	κεφαλὰς	αὐτοῦ	ὀνόματα	βλασφημίας.
the	heads	of it	names	of blasphemy

CLOSE ENGLISH

And I saw a beast ascending from the sea, having ten horns and seven heads, and on its horns ten diadems, and on its heads blasphemous names.

FLUENT ENGLISH

I saw a beast rising from the sea. It had ten horns and seven heads, with ten royal crowns on its horns and blasphemous names on its heads.

KJV / SHORT COMPARISON EXCERPT

the name of blasphemy.

COMPARISON

The adopted vision describes a beast rising from the sea with ten horns, seven heads, royal crowns, and blasphemous names in the plural. KJV has the name of blasphemy in the singular. Its opening seashore clause belongs to the separately displayed adopted 12:18. The close English uses diadems and the fluent layer royal crowns for the same adornment.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2013%3A1&version=KJV

XVI-CMP-0642 / Revelation 13:8

Written from the world’s foundation

Adopted SBLGNT Greek and ordered glosses.

καὶ	προσκυνήσουσιν	αὐτὸν	πάντες	οἱ	κατοικοῦντες	ἐπὶ	τῆς	γῆς,	οὗ
and	they will worship	it	all	those	dwelling	on	the	earth	whose

οὐ	γέγραπται	τὸ	ὄνομα	αὐτοῦ	ἐν	τῷ	βιβλίῳ	τῆς	ζωῆς	τοῦ	ἀρνίου
not	has been written	the	name	of him	in	the	book	of the	life	of the	Lamb

τοῦ	ἐσφαγμένου	ἀπὸ	καταβολῆς	κόσμου.
the one	having been slaughtered	from	the foundation	of the world

CLOSE ENGLISH

All who dwell on the earth will worship it, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who was slaughtered.

FLUENT ENGLISH

All the earth’s inhabitants whose names have not been recorded since the world’s foundation in the book of life belonging to the slaughtered Lamb will worship the beast.

KJV / SHORT COMPARISON EXCERPT

the Lamb slain from the foundation of the world.

COMPARISON

KJV places from the foundation of the world immediately after the slain Lamb. Both adopted English layers attach that time phrase to the writing of the name in the book of life. NET makes the same interpretive connection and discusses the alternative. The Greek sequence permits a question of attachment; the difference here is not an added or missing time phrase.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2013%3A8&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Revelation%2013%3A8&version=NET

XVI-CMP-0567 / Revelation 13:10

Captivity and the sword

Adopted SBLGNT Greek and ordered glosses.

εἴ	τις	εἰς	αἰχμαλωσίαν,	εἰς	αἰχμαλωσίαν	ὑπάγει·	εἴ	τις	ἐν
if	anyone	for	captivity	into	captivity	he goes	if	anyone	by

μαχαίρῃ	ἀποκτανθῆναι	αὐτὸν	ἐν	μαχαίρῃ	ἀποκτανθῆναι.	ὧδέ	ἐστιν	ἡ
a sword	to be killed	him	by	a sword	to be killed	here	is	the

ὑπομονὴ	καὶ	ἡ	πίστις	τῶν	ἁγίων.
endurance	and	the	faith	of the	holy ones

CLOSE ENGLISH

If anyone is for captivity, into captivity he goes. If anyone is to be killed by the sword, by the sword he must be killed. Here is the endurance and the faith of the holy ones.

FLUENT ENGLISH

Whoever is destined for captivity will go into captivity. Whoever is to be killed by the sword must be killed by the sword. This calls for endurance and faith from God’s holy people.

KJV / SHORT COMPARISON EXCERPT

He that leadeth into captivity shall go into captivity:

COMPARISON

The adopted first clause does not say leads into captivity; it has the compressed wording if anyone is for captivity. The sword clause likewise describes someone being killed, unlike KJV’s person who kills. Both English layers preserve that direction. NET distinguishes the passive reading from variants expressing retribution. These differences must not be erased by importing the wording of another familiar saying.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2013%3A10&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Revelation%2013%3A10&version=NET

XVI-CMP-0643 / Revelation 13:10

Endurance in captivity

Adopted SBLGNT Greek and ordered glosses.

εἴ	τις	εἰς	αἰχμαλωσίαν,	εἰς	αἰχμαλωσίαν	ὑπάγει·	εἴ	τις	ἐν
if	anyone	for	captivity	into	captivity	he goes	if	anyone	by

μαχαίρῃ	ἀποκτανθῆναι	αὐτὸν	ἐν	μαχαίρῃ	ἀποκτανθῆναι.	ὧδέ	ἐστιν	ἡ
a sword	to be killed	him	by	a sword	to be killed	here	is	the

ὑπομονὴ	καὶ	ἡ	πίστις	τῶν	ἁγίων.
endurance	and	the	faith	of the	holy ones

CLOSE ENGLISH

If anyone is for captivity, into captivity he goes. If anyone is to be killed by the sword, by the sword he must be killed. Here is the endurance and the faith of the holy ones.

FLUENT ENGLISH

Whoever is destined for captivity will go into captivity. Whoever is to be killed by the sword must be killed by the sword. This calls for endurance and faith from God’s holy people.

KJV / SHORT COMPARISON EXCERPT

Here is the patience and the faith

COMPARISON

The close English keeps if anyone is for captivity; the fluent layer makes the elliptical expression natural with destined for captivity. Destined is an explanatory English choice, not a separate Greek verb. Both layers end with endurance and faith, where KJV uses patience and faith. The fluent this calls for also makes the practical force of Here is explicit.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2013%3A10&version=KJV

XVI-CMP-0644 / Revelation 13:11

Lamb-like horns and a dragon’s voice

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶδον	ἄλλο	θηρίον	ἀναβαῖνον	ἐκ	τῆς	γῆς,	καὶ	εἶχεν	κέρατα
and	I saw	another	beast	ascending	from	the	earth	and	it had	horns

δύο	ὅμοια	ἀρνίῳ,	καὶ	ἐλάλει	ὡς	δράκων.
two	like	a lamb	and	it was speaking	like	a dragon

CLOSE ENGLISH

And I saw another beast ascending from the earth. It had two horns like a lamb and spoke like a dragon.

FLUENT ENGLISH

Then I saw another beast rising from the earth. It had two horns like a lamb, but it spoke like a dragon.

KJV / SHORT COMPARISON EXCERPT

two horns like a lamb, and he spake as a dragon.

COMPARISON

Both adopted layers preserve two horns like a lamb and speaking like a dragon, as KJV does. The close English joins them with and; the fluent layer uses but to make the contrast explicit. The resemblance does not rename the beast as the Lamb. Another beast rising from the earth remains distinct from the beast previously seen rising from the sea.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2013%3A11&version=KJV

XVI-CMP-0568 / Revelation 13:18

The adopted number: 666

Adopted SBLGNT Greek and ordered glosses.

ὧδε	ἡ	σοφία	ἐστίν·	ὁ	ἔχων	νοῦν	ψηφισάτω	τὸν	ἀριθμὸν
here	the	wisdom	is	the one	having	understanding	let him calculate	the	number

τοῦ	θηρίου,	ἀριθμὸς	γὰρ	ἀνθρώπου	ἐστίν·	καὶ	ὁ	ἀριθμὸς	αὐτοῦ
of the	beast	a number	for	of a human	it is	and	the	number	of it

ἑξακόσιοι	ἑξήκοντα	ἕξ.
six hundred	sixty	six

CLOSE ENGLISH

Here is wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a human being. Its number is six hundred and sixty-six.

FLUENT ENGLISH

Wisdom is needed here. Whoever has understanding should calculate the beast’s number, for it is a person’s number. That number is 666.

KJV / SHORT COMPARISON EXCERPT

Six hundred threescore and six.

COMPARISON

The adopted Greek gives 666, agreeing with KJV. The close English writes out the number and the fluent layer uses digits. NET documents the ancient variant 616, but that reading is not substituted into these layers. Reporting a variant is different from changing the adopted number, and the verse itself does not supply a modern individual’s name.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2013%3A18&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Revelation%2013%3A18&version=NET

XVI-CMP-0645 / Revelation 13:18

The number of a human being

Adopted SBLGNT Greek and ordered glosses.

ὧδε	ἡ	σοφία	ἐστίν·	ὁ	ἔχων	νοῦν	ψηφισάτω	τὸν	ἀριθμὸν
here	the	wisdom	is	the one	having	understanding	let him calculate	the	number

τοῦ	θηρίου,	ἀριθμὸς	γὰρ	ἀνθρώπου	ἐστίν·	καὶ	ὁ	ἀριθμὸς	αὐτοῦ
of the	beast	a number	for	of a human	it is	and	the	number	of it

ἑξακόσιοι	ἑξήκοντα	ἕξ.
six hundred	sixty	six

CLOSE ENGLISH

Here is wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a human being. Its number is six hundred and sixty-six.

FLUENT ENGLISH

Wisdom is needed here. Whoever has understanding should calculate the beast’s number, for it is a person’s number. That number is 666.

KJV / SHORT COMPARISON EXCERPT

the number of a man;

COMPARISON

The close English uses the number of a human being and the fluent layer a person’s number, where KJV has a man. NET discusses whether the Greek expression is personal or generic. The adopted English makes its own choice visible without turning that choice into identification of a particular person. The call to calculate and the number 666 remain unchanged.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2013%3A18&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Revelation%2013%3A18&version=NET

XVI-CMP-0569 / Revelation 14:1

Two names on their foreheads

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶδον,	καὶ	ἰδοὺ	τὸ	ἀρνίον	ἑστὸς	ἐπὶ	τὸ	ὄρος	Σιών,	καὶ	μετ’
and	I saw	and	look	the	Lamb	standing	on	the	mountain	Zion	and	with

αὐτοῦ	ἑκατὸν	τεσσεράκοντα	τέσσαρες	χιλιάδες	ἔχουσαι	τὸ	ὄνομα	αὐτοῦ
him	a hundred	forty	four	thousands	having	the	name	of him

καὶ	τὸ	ὄνομα	τοῦ	πατρὸς	αὐτοῦ	γεγραμμένον	ἐπὶ	τῶν	μετώπων
and	the	name	of the	Father	of him	written	on	the	foreheads

αὐτῶν.
of them

CLOSE ENGLISH

And I saw, and look: the Lamb standing on Mount Zion, and with him a hundred and forty-four thousand, having his name and his Father’s name written on their foreheads.

FLUENT ENGLISH

Then I looked and saw the Lamb standing on Mount Zion. With him were 144,000 people who had his name and his Father’s name written on their foreheads.

KJV / SHORT COMPARISON EXCERPT

having his Father's name written in their foreheads.

COMPARISON

Both adopted English layers retain his name and his Father’s name, where KJV mentions only the Father’s name. The pronoun his refers back to the Lamb in the scene. The number 144,000 and the location on Mount Zion remain unchanged. This is a difference in the adopted Greek wording, not merely an expansion of Father in translation.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2014%3A1&version=KJV

XVI-CMP-0646 / Revelation 14:4

Those who follow the Lamb

Adopted SBLGNT Greek and ordered glosses.

οὗτοί	εἰσιν	οἳ	μετὰ	γυναικῶν	οὐκ	ἐμολύνθησαν,	παρθένοι	γάρ	εἰσιν·
these	are	who	with	women	not	were defiled	virgins	for	they are

οὗτοι	οἱ	ἀκολουθοῦντες	τῷ	ἀρνίῳ	ὅπου	ἂν	ὑπάγῃ·	⌜οὗτοι
these	the ones	following	the	Lamb	wherever	[conditional]	he goes	these

ἠγοράσθησαν	ἀπὸ	τῶν	ἀνθρώπων	ἀπαρχὴ	τῷ	θεῷ	καὶ	τῷ	ἀρνίῳ,
were purchased	from	the	people	firstfruits	for	God	and	for the	Lamb

CLOSE ENGLISH

These are those who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever he goes. These were purchased from humankind as firstfruits for God and the Lamb,

FLUENT ENGLISH

These are the ones who have not defiled themselves with women; they are virgins. They follow the Lamb wherever he goes. They have been redeemed from humanity as the firstfruits offered to God and the Lamb.

KJV / SHORT COMPARISON EXCERPT

These are they which follow the Lamb

COMPARISON

Both adopted layers preserve the descriptions of virginity, following the Lamb, and firstfruits for God and the Lamb. KJV likewise retains these images. The close English says purchased from human beings, while the fluent layer uses redeemed from humanity. The wording is reported as the vision’s description; it should not be turned into a general claim that women themselves cause defilement or into an explanation that replaces the images.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2014%3A4&version=KJV

XVI-CMP-0570 / Revelation 14:5

No lie, and blameless

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐν	τῷ	στόματι	αὐτῶν	οὐχ	εὑρέθη	ψεῦδος·	ἄμωμοί	εἰσιν.
and	in	the	mouth	of them	not	was found	a lie	blameless	they are

CLOSE ENGLISH

and no lie was found in their mouth; they are blameless.

FLUENT ENGLISH

No lie was found on their lips. They are blameless.

KJV / SHORT COMPARISON EXCERPT

without fault before the throne of God.

COMPARISON

Both adopted English layers use lie for ψεῦδος, where KJV has guile. The close English retains mouth, while the fluent layer uses lips. Both end with blameless, without KJV’s before the throne of God. The shorter ending and the choice of lie are separate observations: neither should be obscured by treating every difference as a matter of modern English style.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2014%3A5&version=KJV

XVI-CMP-0647 / Revelation 14:12

Faith of Jesus and faithfulness to Jesus

Adopted SBLGNT Greek and ordered glosses.

Ὧδε	ἡ	ὑπομονὴ	τῶν	ἁγίων	ἐστίν,	οἱ	τηροῦντες	τὰς	ἐντολὰς
here	the	endurance	of the	holy ones	is	those	keeping	the	commandments

τοῦ	θεοῦ	καὶ	τὴν	πίστιν	Ἰησοῦ.
of	God	and	the	faith	of Jesus

CLOSE ENGLISH

Here is the endurance of the holy ones, those keeping God’s commandments and the faith of Jesus.

FLUENT ENGLISH

This calls for endurance from God’s holy people, who obey his commandments and remain faithful to Jesus.

KJV / SHORT COMPARISON EXCERPT

the faith of Jesus.

COMPARISON

The close English retains faith of Jesus, as KJV does, while the fluent layer says remain faithful to Jesus. NET discusses faith in Jesus and faithfulness to him as ways of understanding the expression. The adopted fluent wording therefore makes an interpretation visible rather than reproducing a different Greek reading. Both layers keep obedience to God’s commandments alongside endurance.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2014%3A12&version=KJV

NET translation note: https://www.biblegateway.com/passage/?search=Revelation%2014%3A12&version=NET

XVI-CMP-0648 / Revelation 14:14

One like a son of man

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶδον,	καὶ	ἰδοὺ	νεφέλη	λευκή,	καὶ	ἐπὶ	τὴν	νεφέλην	καθήμενον
and	I saw	and	look	a cloud	white	and	on	the	cloud	one sitting

ὅμοιον	υἱὸν	ἀνθρώπου,	ἔχων	ἐπὶ	τῆς	κεφαλῆς	αὐτοῦ	στέφανον	χρυσοῦν
like	a son	of a human	having	on	the	head	of him	a crown	golden

καὶ	ἐν	τῇ	χειρὶ	αὐτοῦ	δρέπανον	ὀξύ.
and	in	the	hand	of him	a sickle	sharp

CLOSE ENGLISH

And I saw, and look: a white cloud, and seated on the cloud one like a son of man, having a golden crown on his head and a sharp sickle in his hand.

FLUENT ENGLISH

Then I looked and saw a white cloud. Seated on it was someone like a son of man, with a gold crown on his head and a sharp sickle in his hand.

KJV / SHORT COMPARISON EXCERPT

one sat like unto the Son of man,

COMPARISON

Both adopted English layers use one like a son of man, where KJV prints the Son of man. The comparison remains part of John’s description of the figure on the cloud. The golden crown and sharp sickle are retained. This narrative identification is distinct from direct speech, so the description itself is not treated as words spoken by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2014%3A14&version=KJV

XVI-CMP-0649 / Revelation 14:20

Sixteen hundred stadia

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐπατήθη	ἡ	ληνὸς	ἔξωθεν	τῆς	πόλεως,	καὶ	ἐξῆλθεν	αἷμα	ἐκ
and	was trodden	the	winepress	outside	the	city	and	came out	blood	from

τῆς	ληνοῦ	ἄχρι	τῶν	χαλινῶν	τῶν	ἵππων	ἀπὸ	σταδίων	χιλίων
the	winepress	up to	the	bridles	of the	horses	for a distance of	stadia	a thousand

ἑξακοσίων.
six hundred

CLOSE ENGLISH

The winepress was trodden outside the city, and blood came out of the winepress up to the horses’ bridles, for a distance of a thousand and six hundred stadia.

FLUENT ENGLISH

The winepress was trodden outside the city. Blood flowed from it as high as the horses’ bridles for a distance of 1,600 stadia.

KJV / SHORT COMPARISON EXCERPT

a thousand and six hundred furlongs.

COMPARISON

The close English writes sixteen hundred stadia in words, and the fluent layer gives 1,600 stadia in digits. KJV uses furlongs for the distance. Both adopted layers retain the height of the horses’ bridles and the winepress outside the city. The comparison preserves the ancient unit without claiming an exact modern route or turning the number into a geographic identification.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2014%3A20&version=KJV

XVI-CMP-0571 / Revelation 15:2

The beast, its image, and its number

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶδον	ὡς	θάλασσαν	ὑαλίνην	μεμιγμένην	πυρί,	καὶ	τοὺς
and	I saw	like	a sea	glassy	having been mixed	with fire	and	those

νικῶντας	ἐκ	τοῦ	θηρίου	καὶ	ἐκ	τῆς	εἰκόνος	αὐτοῦ	καὶ	ἐκ	τοῦ
conquering	from	the	beast	and	from	the	image	of it	and	from	the

ἀριθμοῦ	τοῦ	ὀνόματος	αὐτοῦ	ἑστῶτας	ἐπὶ	τὴν	θάλασσαν	τὴν	ὑαλίνην,
number	of the	name	of it	standing	at	the	sea	the	glassy

ἔχοντας	κιθάρας	τοῦ	θεοῦ.
having	harps	of	God

CLOSE ENGLISH

And I saw what was like a glassy sea mixed with fire, and those victorious over the beast and its image and the number of its name, standing beside the glassy sea, having harps of God.

FLUENT ENGLISH

I saw what looked like a sea of glass mixed with fire. Beside it stood those who had overcome the beast, its image, and the number of its name. They held harps given to them by God.

KJV / SHORT COMPARISON EXCERPT

and over his mark,

COMPARISON

KJV includes victory over the mark, but the adopted Greek list names the beast, its image, and the number of its name. Both English layers preserve that shorter list. They place the victorious people beside the glassy sea, where KJV says on it. The question of position is a translation choice distinct from the absence of mark in the adopted list.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2015%3A2&version=KJV

XVI-CMP-0650 / Revelation 15:2

Victorious, with harps of God

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶδον	ὡς	θάλασσαν	ὑαλίνην	μεμιγμένην	πυρί,	καὶ	τοὺς
and	I saw	like	a sea	glassy	having been mixed	with fire	and	those

νικῶντας	ἐκ	τοῦ	θηρίου	καὶ	ἐκ	τῆς	εἰκόνος	αὐτοῦ	καὶ	ἐκ	τοῦ
conquering	from	the	beast	and	from	the	image	of it	and	from	the

ἀριθμοῦ	τοῦ	ὀνόματος	αὐτοῦ	ἑστῶτας	ἐπὶ	τὴν	θάλασσαν	τὴν	ὑαλίνην,
number	of the	name	of it	standing	at	the	sea	the	glassy

ἔχοντας	κιθάρας	τοῦ	θεοῦ.
having	harps	of	God

CLOSE ENGLISH

And I saw what was like a glassy sea mixed with fire, and those victorious over the beast and its image and the number of its name, standing beside the glassy sea, having harps of God.

FLUENT ENGLISH

I saw what looked like a sea of glass mixed with fire. Beside it stood those who had overcome the beast, its image, and the number of its name. They held harps given to them by God.

KJV / SHORT COMPARISON EXCERPT

having the harps of God.

COMPARISON

The close English keeps harps of God, agreeing with KJV’s wording. The fluent layer says harps given them by God, making a relation of origin explicit. Given is an interpretive addition in English rather than a separate verb in the adopted Greek. Both layers describe those who have overcome the beast and retain the glassy sea mixed with fire.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2015%3A2&version=KJV

XVI-CMP-0572 / Revelation 15:3

King of the ages

Adopted SBLGNT Greek and ordered glosses.

καὶ	ᾄδουσιν	τὴν	ᾠδὴν	Μωϋσέως	τοῦ	δούλου	τοῦ	θεοῦ	καὶ	τὴν	ᾠδὴν
and	they sing	the	song	of Moses	the	servant	of	God	and	the	song
τοῦ	ἀρνίου	λέγοντες·	Μεγάλα	καὶ	θαυμαστὰ	τὰ	ἔργα	σου,	κύριε,	ὁ	
of the	Lamb	saying	great	and	marvelous	the	works	of you	Lord	the	
θεός,	ὁ	παντοκράτωρ·	δίκαιαι	καὶ	ἀληθιναὶ	αἱ	ὁδοί	σου,	ὁ		
God	the	Almighty	just	and	true	the	ways	of you	the		
βασιλεὺς	τῶν	αἰώνων·									
King	of the	ages									

CLOSE ENGLISH

They sing the song of Moses, the servant of God, and the song of the Lamb, saying, “Great and marvelous are your works, Lord God, the Almighty. Just and true are your ways, King of the ages.

FLUENT ENGLISH

They sang the song of God’s servant Moses and the song of the Lamb: “Your works are great and marvelous, Lord God Almighty. Your ways are just and true, King of the ages.

KJV / SHORT COMPARISON EXCERPT

thou King of saints.

COMPARISON

Both adopted English layers say King of the ages, corresponding to αἰώνων in the displayed Greek. KJV instead has King of saints. Nations must not be substituted for ages when describing this adopted line. The song remains identified with Moses and the Lamb, and the praise of God’s works and ways is preserved without attributing the singers’ words to Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2015%3A3&version=KJV

XVI-CMP-0573 / Revelation 16:5

The Holy One who is and was

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἤκουσα	τοῦ	ἀγγέλου	τῶν	ὑδάτων	λέγοντος·	Δίκαιος	εἶ,	ὁ
and	I heard	the	angel	of the	waters	saying	just	you are	the one

ὢν	καὶ	ὁ	ἦν,	ὁ	ὅσιος,	ὅτι	ταῦτα	ἔκρινας,
being	and	the one	who was	the	Holy One	because	these things	you judged

CLOSE ENGLISH

I heard the angel of the waters saying, “You are just, the one who is and who was, the Holy One, because you have judged these things,

FLUENT ENGLISH

I heard the angel of the waters say, “You are just, you who are and who were, the Holy One, for bringing these judgments.

KJV / SHORT COMPARISON EXCERPT

which art, and wast, and shalt be,

COMPARISON

Both adopted English layers retain who is and who was and the title Holy One. KJV has a future clause, and shalt be, and also includes O Lord. Those expressions are absent from the displayed adopted Greek. The voice belongs to the angel of the waters. The comment reports the wording of the acclamation without deriving a complete account of divine time from the shorter form.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2016%3A5&version=KJV

XVI-CMP-0651 / Revelation 16:14

Demonic spirits performing signs

Adopted SBLGNT Greek and ordered glosses.

εἰσὶν	γὰρ	πνεύματα	δαιμονίων	ποιοῦντα	σημεῖα,	ἃ	ἐκπορεύεται	ἐπὶ
they are	for	spirits	of demons	performing	signs	which	go out	to

τοὺς	βασιλεῖς	τῆς	οἰκουμένης	ὅλης,	συναγαγεῖν	αὐτοὺς	εἰς	τὸν
the	kings	of the	inhabited world	whole	to gather	them	for	the

πόλεμον	τῆς	ἡμέρας	τῆς	μεγάλης	τοῦ	θεοῦ	τοῦ	παντοκράτορος—
war	of the	day	the	great	of	God	the	Almighty

CLOSE ENGLISH

For they are spirits of demons performing signs, which go out to the kings of the whole inhabited world to gather them for the war of the great day of God, the Almighty.

FLUENT ENGLISH

They are demonic spirits performing signs. They go out to the kings of the whole world to gather them for battle on the great day of God Almighty.

KJV / SHORT COMPARISON EXCERPT

the spirits of devils, working miracles,

COMPARISON

Both adopted layers describe spirits of demons performing signs, where KJV uses devils and miracles. The term signs reports their activity without treating it as proof of a divine source. The adopted line speaks of the kings of the whole world without KJV’s additional of the earth. The gathering for the great day remains part of the narrator’s account.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2016%3A14&version=KJV

XVI-CMP-0652 / Revelation 16:15

Coming like a thief

Adopted SBLGNT Greek and ordered glosses.

Ἰδοὺ	ἔρχομαι	ὡς	κλέπτης.	μακάριος	ὁ	γρηγορῶν	καὶ	τηρῶν	τὰ
look	I am coming	like	a thief	blessed	the one	keeping watch	and	keeping	the
ἱμάτια	αὐτοῦ,	ἵνα	μὴ	γυμνὸς	περιπατῇ	καὶ	βλέπωσιν	τὴν	
garments	of him	so that	not	naked	he may walk	and	they may see	the	
ἀσχημοσύνην	αὐτοῦ—								
shame	of him								

CLOSE ENGLISH

“Look, I am coming like a thief. Blessed is the one who keeps watch and keeps his garments, so that he does not walk naked with his shame exposed.”

FLUENT ENGLISH

“Look! I am coming like a thief. Blessed is the one who stays awake and keeps their clothes ready, so that they do not walk about naked and exposed to shame.”

KJV / SHORT COMPARISON EXCERPT

Behold, I come as a thief.

COMPARISON

Both adopted layers preserve the thief comparison and the blessing on the person who stays watchful. The close English retains keeps his garments, while the fluent layer says keeps his clothes ready. Ready explains the practical force of keeping them; it is not another Greek adjective. The warning about nakedness remains within the direct saying, attributed here to Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2016%3A15&version=KJV

XVI-CMP-0574 / Revelation 17:8

The beast will be present

Adopted SBLGNT Greek and ordered glosses.

τὸ	θηρίον	ὃ	εἶδες	ἦν	καὶ	οὐκ	ἔστιν,	καὶ	μέλλει	ἀναβαίνειν	ἐκ
the	beast	which	you saw	was	and	not	is	and	is about	to ascend	from
τῆς	ἀβύσσου,	καὶ	εἰς	ἀπώλειαν	ὑπάγει·	καὶ	θαυμασθήσονται	οἱ			
the	abyss	and	to	destruction	it goes	and	will marvel	those			
κατοικοῦντες	ἐπὶ	τῆς	γῆς,	ὧν	οὐ	γέγραπται	τὸ	ὄνομα	ἐπὶ	τὸ	
inhabiting	on	the	earth	whose	not	has been written	the	name	in	the	
βιβλίον	τῆς	ζωῆς	ἀπὸ	καταβολῆς	κόσμου,	βλεπόντων	τὸ	θηρίον	ὅτι		
book	of the	life	from	the foundation	of the world	seeing	the	beast	that		
ἦν	καὶ	οὐκ	ἔστιν	καὶ	παρέσται.						
it was	and	not	is	and	will be present						

CLOSE ENGLISH

The beast that you saw was and is not, and is about to ascend from the abyss and go to destruction. The inhabitants of the earth whose name has not been written in the book of life from the foundation of the world will marvel when they see the beast, that it was and is not and will be present.

FLUENT ENGLISH

The beast you saw once was, now is not, and is about to rise from the abyss and go to its destruction. The earth’s inhabitants whose names have not been written in the book of life since the world’s foundation will be astonished when they see the beast: it once was, now is not, and will appear again.

KJV / SHORT COMPARISON EXCERPT

and yet is.

COMPARISON

The close English says will be present, and the fluent layer says will appear again, where KJV ends and yet is. The adopted παρέσται has future force. Again makes the preceding sequence explicit in the fluent layer rather than translating a separate adverb here. The beast’s movement toward destruction is retained, so the future appearance should not be isolated from the rest of the description.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2017%3A8&version=KJV

XVI-CMP-0653 / Revelation 17:8

Was, is not, and will appear

Adopted SBLGNT Greek and ordered glosses.

τὸ	θηρίον	ὃ	εἶδες	ἦν	καὶ	οὐκ	ἔστιν,	καὶ	μέλλει	ἀναβαίνειν	ἐκ
the	beast	which	you saw	was	and	not	is	and	is about	to ascend	from
τῆς	ἀβύσσου,	καὶ	εἰς	ἀπώλειαν	ὑπάγει·	καὶ	θαυμασθήσονται	οἱ			
the	abyss	and	to	destruction	it goes	and	will marvel	those			
κατοικοῦντες	ἐπὶ	τῆς	γῆς,	ὧν	οὐ	γέγραπται	τὸ	ὄνομα	ἐπὶ	τὸ	
inhabiting	on	the	earth	whose	not	has been written	the	name	in	the	
βιβλίον	τῆς	ζωῆς	ἀπὸ	καταβολῆς	κόσμου,	βλεπόντων	τὸ	θηρίον	ὅτι		
book	of the	life	from	the foundation	of the world	seeing	the	beast	that		
ἦν	καὶ	οὐκ	ἔστιν	καὶ	παρέσται.						
it was	and	not	is	and	will be present						

CLOSE ENGLISH

The beast that you saw was and is not, and is about to ascend from the abyss and go to destruction. The inhabitants of the earth whose name has not been written in the book of life from the foundation of the world will marvel when they see the beast, that it was and is not and will be present.

FLUENT ENGLISH

The beast you saw once was, now is not, and is about to rise from the abyss and go to its destruction. The earth’s inhabitants whose names have not been written in the book of life since the world’s foundation will be astonished when they see the beast: it once was, now is not, and will appear again.

KJV / SHORT COMPARISON EXCERPT

was, and is not,

COMPARISON

The close English keeps the repeated was and is not. The fluent layer uses once and now to make the sequence more natural, then describes the future appearance. KJV shares the earlier sequence but differs in the final clause. Both adopted layers retain the book of life and the reference to the foundation of the world without supplying a modern identification for the beast.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2017%3A8&version=KJV

XVI-CMP-0575 / Revelation 17:9

Seven heads and seven mountains

Adopted SBLGNT Greek and ordered glosses.

Ὧδε	ὁ	νοῦς	ὁ	ἔχων	σοφίαν.	αἱ	ἑπτὰ	κεφαλαὶ	ἑπτὰ	ὄρη
here	the	mind	the one	having	wisdom	the	seven	heads	seven	mountains

εἰσίν,	ὅπου	ἡ	γυνὴ	κάθηται	ἐπ’	αὐτῶν.
are	where	the	woman	sits	upon	them

CLOSE ENGLISH

Here is the mind that has wisdom. The seven heads are seven mountains on which the woman sits.

FLUENT ENGLISH

This calls for a mind with wisdom. The seven heads are seven hills on which the woman sits.

KJV / SHORT COMPARISON EXCERPT

The seven heads are seven mountains,

COMPARISON

The displayed verse ends with the woman seated on the seven mountains. The clause about seven kings appears in the following displayed 17:10, as it does in KJV. The published SBLGNT numbering instead places that clause at the end of 17:9. The passage’s wording is retained across the pair; the difference here concerns verse division, not the loss of the kings clause.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2017%3A9&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/revelation/17/9

XVI-CMP-0576 / Revelation 17:10

Seven kings and a short stay

Adopted SBLGNT Greek and ordered glosses.

καὶ	βασιλεῖς	ἑπτά	εἰσιν·	οἱ	πέντε	ἔπεσαν,	ὁ	εἷς	ἔστιν,	ὁ	ἄλλος
and	kings	seven	they are	the	five	fell	the	one	is	the	other

οὔπω	ἦλθεν,	καὶ	ὅταν	ἔλθῃ	ὀλίγον	αὐτὸν	δεῖ	μεῖναι,
not yet	came	and	when	he comes	a little while	him	it is necessary	to remain

CLOSE ENGLISH

They are also seven kings. Five have fallen, one is, and the other has not yet come. When he comes, he must remain a little while.

FLUENT ENGLISH

They are also seven kings: five have fallen, one now rules, and the other has not yet come. When he comes, he must remain for a short time.

KJV / SHORT COMPARISON EXCERPT

one is,

COMPARISON

The displayed 17:10 begins with seven kings. Published SBLGNT places that clause in 17:9 and begins 17:10 with the five who fell. This division agrees with KJV’s placement. The close English retains one is, while the fluent layer explains it as one now rules. Both preserve the other’s short stay without naming rulers or imposing a later chronological scheme.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2017%3A10&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/revelation/17/10

XVI-CMP-0654 / Revelation 17:14

Called, chosen, and faithful

Adopted SBLGNT Greek and ordered glosses.

οὗτοι	μετὰ	τοῦ	ἀρνίου	πολεμήσουσιν,	καὶ	τὸ	ἀρνίον	νικήσει	αὐτούς,	
these	with	the	Lamb	will make war	and	the	Lamb	will conquer	them	
ὅτι	κύριος	κυρίων	ἐστὶν	καὶ	βασιλεὺς	βασιλέων,	καὶ	οἱ	μετ’	
because	Lord	of lords	he is	and	King	of kings	and	those	with	
αὐτοῦ	κλητοὶ	καὶ	ἐκλεκτοὶ	καὶ	πιστοί.					
him	called	and	chosen	and	faithful					

CLOSE ENGLISH

These will make war against the Lamb, and the Lamb will conquer them, because he is Lord of lords and King of kings, and those with him are called and chosen and faithful.”

FLUENT ENGLISH

They will wage war against the Lamb, but the Lamb will defeat them, for he is Lord of lords and King of kings. Those with him are called, chosen, and faithful.”

KJV / SHORT COMPARISON EXCERPT

called, and chosen, and faithful.

COMPARISON

Both adopted English layers retain called, chosen, and faithful for those with the Lamb. They also keep Lord of lords and King of kings, agreeing with KJV’s titles. The fluent layer presents the companions’ three descriptions as a separate sentence. The verse describes the Lamb and his companions in the angel’s explanation; it is not direct speech by the Lamb.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2017%3A14&version=KJV

XVI-CMP-0577 / Revelation 18:3

Fallen through the wine

Adopted SBLGNT Greek and ordered glosses.

ὅτι	ἐκ	τοῦ	οἴνου	τοῦ	θυμοῦ	τῆς	πορνείας	αὐτῆς	πέπτωκαν
because	from	the	wine	of the	passion	of the	sexual immorality	of her	have fallen

πάντα	τὰ	ἔθνη,	καὶ	οἱ	βασιλεῖς	τῆς	γῆς	μετ’	αὐτῆς
all	the	nations	and	the	kings	of the	earth	with	her

ἐπόρνευσαν,	καὶ	οἱ	ἔμποροι	τῆς	γῆς	ἐκ	τῆς	δυνάμεως	τοῦ
committed sexual immorality	and	the	merchants	of the	earth	from	the	power	of the

στρήνους	αὐτῆς	ἐπλούτησαν.
luxury	of her	grew rich

CLOSE ENGLISH

because all the nations have fallen from the wine of the passion of her sexual immorality. The kings of the earth committed sexual immorality with her, and the merchants of the earth grew rich from the power of her luxury.”

FLUENT ENGLISH

For all the nations have been brought down by the wine of her unrestrained sexual immorality. The earth’s kings committed sexual immorality with her, and its merchants grew rich from her extravagant luxury.”

KJV / SHORT COMPARISON EXCERPT

all nations have drunk

COMPARISON

The adopted Greek has πέπτωκαν, reflected by have fallen in the close English and have been brought down in the fluent layer. KJV instead says have drunk. The published SBLGNT text confirms the adopted verb. The wine image remains, but the commentary must not describe the English as if it used a verb of drinking. The kings and merchants remain distinct participants in the verse.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2018%3A3&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/revelation/18/3

XVI-CMP-0655 / Revelation 18:13

Bodies and human lives

Adopted SBLGNT Greek and ordered glosses.

καὶ	κιννάμωμον	καὶ	ἄμωμον	καὶ	θυμιάματα	καὶ	μύρον	καὶ	λίβανον		
and	cinnamon	and	aromatic spice	and	incense	and	perfume	and	frankincense		
καὶ	οἶνον	καὶ	ἔλαιον	καὶ	σεμίδαλιν	καὶ	σῖτον	καὶ	κτήνη	καὶ	
and	wine	and	oil	and	fine flour	and	wheat	and	livestock	and	
πρόβατα,	καὶ	ἵππων	καὶ	ῥεδῶν	καὶ	σωμάτων,	καὶ	ψυχὰς	ἀνθρώπων.		
sheep	and	of horses	and	of carriages	and	of bodies	and	souls	of humans		

CLOSE ENGLISH

cinnamon and aromatic spice, incense and perfume and frankincense, wine and oil, fine flour and wheat, livestock and sheep, horses and carriages, bodies and human lives.

FLUENT ENGLISH

cinnamon, aromatic spice, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, livestock, sheep, horses, carriages, slaves, and human lives.

KJV / SHORT COMPARISON EXCERPT

slaves, and souls of men.

COMPARISON

The close English retains bodies and human lives. The fluent layer interprets bodies as slaves, while KJV has slaves and souls of men. The trading context explains the fluent choice. Human lives renders the final expression without turning the list into a philosophical division of persons into separately tradable bodies and souls. Both layers preserve the human cost at the end of the merchandise list.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2018%3A13&version=KJV

XVI-CMP-0578 / Revelation 19:1

Salvation, glory, and power

Adopted SBLGNT Greek and ordered glosses.

Μετὰ	ταῦτα	ἤκουσα	ὡς	φωνὴν	μεγάλην	ὄχλου	πολλοῦ	ἐν	τῷ
after	these things	I heard	like	a voice	great	of a crowd	large	in	the
οὐρανῷ	λεγόντων·	Ἀλληλουϊά·	ἡ	σωτηρία	καὶ	ἡ	δόξα	καὶ	ἡ
heaven	saying	Hallelujah	the	salvation	and	the	glory	and	the
δύναμις	τοῦ	θεοῦ	ἡμῶν,						
power	of the	God	of us						

CLOSE ENGLISH

After these things I heard what was like a loud voice of a great crowd in heaven, saying, “Hallelujah! Salvation and glory and power belong to our God,

FLUENT ENGLISH

After this I heard what sounded like a great crowd in heaven crying out, “Hallelujah! Salvation, glory, and power belong to our God.

KJV / SHORT COMPARISON EXCERPT

and honour,

COMPARISON

The adopted Greek names salvation, glory, and power, without the honour included in KJV. Both English layers keep that three-part list. They refer to our God without KJV’s additional Lord in the acclamation. The words come from the great crowd in heaven, and the praise is preserved as their speech rather than attributed to Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2019%3A1&version=KJV

XVI-CMP-0656 / Revelation 19:8

The righteous deeds of the holy ones

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐδόθη	αὐτῇ	ἵνα	περιβάληται	βύσσινον	λαμπρὸν	καθαρόν,
and	it was given	to her	that	she might clothe herself in	fine linen	bright	clean

τὸ	γὰρ	βύσσινον	τὰ	δικαιώματα	τῶν	ἁγίων	ἐστίν.
the	for	fine linen	the	righteous acts	of the	holy ones	is

CLOSE ENGLISH

and it was granted her to clothe herself in bright, clean fine linen.” For the fine linen is the righteous acts of the holy ones.

FLUENT ENGLISH

She was granted bright, clean fine linen to wear.” The fine linen represents the righteous deeds of God’s holy people.

KJV / SHORT COMPARISON EXCERPT

the righteousness of saints.

COMPARISON

Both adopted layers use righteous acts or deeds for the plural δικαιώματα, where KJV has righteousness. The fluent layer says the fine linen represents those deeds, making the explanatory relation explicit. That wording does not introduce another object into the vision. Brightness and cleanness remain qualities of the linen, while the interpretation is kept distinct from the clothing description.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2019%3A8&version=KJV

XVI-CMP-0657 / Revelation 19:10

The testimony of Jesus and prophecy

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἔπεσα	ἔμπροσθεν	τῶν	ποδῶν	αὐτοῦ	προσκυνῆσαι	αὐτῷ.	καὶ	λέγει		
and	I fell	before	the	feet	of him	to worship	him	and	he says		
μοι·	Ὅρα	μή·	σύνδουλός	σού	εἰμι	καὶ	τῶν	ἀδελφῶν	σου	τῶν	
to me	see	not	a fellow servant	of you	I am	and	of the	brothers	of you	those	
ἐχόντων	τὴν	μαρτυρίαν	Ἰησοῦ·	τῷ	θεῷ	προσκύνησον·	ἡ	γὰρ	μαρτυρία		
having	the	testimony	of Jesus	the	God	worship	the	for	testimony		
Ἰησοῦ	ἐστιν	τὸ	πνεῦμα	τῆς	προφητείας.						
of Jesus	is	the	spirit	of the	prophecy						

CLOSE ENGLISH

I fell before his feet to worship him, but he says to me, “Do not do that! I am a fellow servant of yours and of your brothers who hold the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.”

FLUENT ENGLISH

I fell at his feet to worship him, but he told me, “Do not do that! I serve alongside you and your fellow believers who hold to the testimony of Jesus. Worship God! The testimony of Jesus is the spirit that inspires prophecy.”

KJV / SHORT COMPARISON EXCERPT

the testimony of Jesus is the spirit of prophecy.

COMPARISON

The close English retains spirit of prophecy, while the fluent layer expands it to the spirit that inspires prophecy. This explains the relationship rather than reporting a different Greek noun. Testimony of Jesus remains in both layers without resolving every possible relation expressed by of. The command to worship God belongs to the angel addressing John, so it is not colored as Jesus’ direct speech.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2019%3A10&version=KJV

XVI-CMP-0658 / Revelation 19:13

A robe dipped in blood

Adopted SBLGNT Greek and ordered glosses.

καὶ	περιβεβλημένος	ἱμάτιον	βεβαμμένον	αἵματι,	καὶ	κέκληται	τὸ
and	clothed in	a garment	having been dipped	in blood	and	is called	the

ὄνομα	αὐτοῦ	ὁ	Λόγος	τοῦ	Θεοῦ.
name	of him	the	Word	of	God

CLOSE ENGLISH

and he is clothed in a garment dipped in blood. His name is called the Word of God.

FLUENT ENGLISH

He wears a robe dipped in blood, and his name is the Word of God.

KJV / SHORT COMPARISON EXCERPT

a vesture dipped in blood:

COMPARISON

The displayed Greek reads βεβαμμένον, and both adopted English layers say dipped in blood. KJV agrees in using dipped. The published SBLGNT text confirms this reading; sprinkled is not the wording adopted here. Robe and garment are English choices for the clothing noun. The title Word of God identifies the rider within narration and is not itself a direct saying.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2019%3A13&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/revelation/19/13

XVI-CMP-0659 / Revelation 19:15

Shepherding with an iron rod

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐκ	τοῦ	στόματος	αὐτοῦ	ἐκπορεύεται	ῥομφαία	ὀξεῖα,	ἵνα	ἐν
and	from	the	mouth	of him	comes out	a sword	sharp	so that	with

αὐτῇ	πατάξῃ	τὰ	ἔθνη,	καὶ	αὐτὸς	ποιμανεῖ	αὐτοὺς	ἐν	ῥάβδῳ
it	he might strike	the	nations	and	he himself	will shepherd	them	with	a rod

σιδηρᾶ·	καὶ	αὐτὸς	πατεῖ	τὴν	ληνὸν	τοῦ	οἴνου	τοῦ	θυμοῦ	τῆς
iron	and	he himself	treads	the	winepress	of the	wine	of the	fury	of the

ὀργῆς	τοῦ	θεοῦ	τοῦ	παντοκράτορος.
wrath	of	God	the	Almighty

CLOSE ENGLISH

From his mouth comes a sharp sword, so that with it he may strike the nations. He will shepherd them with an iron rod, and he treads the winepress of the wine of the fury of the wrath of God, the Almighty.

FLUENT ENGLISH

A sharp sword comes from his mouth to strike the nations. He will rule them with an iron rod. He treads the winepress of God Almighty’s furious wrath.

KJV / SHORT COMPARISON EXCERPT

he shall rule them with a rod of iron:

COMPARISON

The close English retains shepherd for ποιμανεῖ, while the fluent layer uses rule, as KJV does. The iron rod remains in both layers, preserving the image’s force. The fluent wording also compresses the sequence of wine, fury, and wrath into a more natural expression of God’s furious wrath. These are translation choices within the narrator’s description, not direct commands spoken by the rider.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2019%3A15&version=KJV

XVI-CMP-0660 / Revelation 20:4

They came to life and reigned

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶδον	θρόνους,	καὶ	ἐκάθισαν	ἐπ’	αὐτούς,	καὶ	κρίμα	ἐδόθη
and	I saw	thrones	and	they sat	on	them	and	judgment	was given

αὐτοῖς,	καὶ	τὰς	ψυχὰς	τῶν	πεπελεκισμένων	διὰ	τὴν	μαρτυρίαν
to them	and	the	souls	of those	having been beheaded	because of	the	testimony

Ἰησοῦ	καὶ	διὰ	τὸν	λόγον	τοῦ	θεοῦ,	καὶ	οἵτινες	οὐ	προσεκύνησαν
of Jesus	and	because of	the	word	of	God	and	those who	not	worshiped

τὸ	θηρίον	οὐδὲ	τὴν	εἰκόνα	αὐτοῦ	καὶ	οὐκ	ἔλαβον	τὸ	χάραγμα	ἐπὶ
the	beast	nor	the	image	of it	and	not	received	the	mark	upon

τὸ	μέτωπον	καὶ	ἐπὶ	τὴν	χεῖρα	αὐτῶν·	καὶ	ἔζησαν	καὶ	ἐβασίλευσαν
the	forehead	and	upon	the	hand	of them	and	they lived	and	reigned

μετὰ	τοῦ	χριστοῦ	χίλια	ἔτη.
with	the	Christ	a thousand	years

CLOSE ENGLISH

I saw thrones, and they sat on them, and judgment was entrusted to them. I also saw the souls of those beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or its image and had not received the mark on their forehead and hand. They came to life and reigned with the Christ for a thousand years.

FLUENT ENGLISH

Then I saw thrones with people seated on them who had been given authority to judge. I also saw the souls of those beheaded for the testimony of Jesus and for God’s word, and those who had refused to worship the beast or its image or receive its mark on their foreheads or hands. They came to life and reigned with the Messiah for a thousand years.

KJV / SHORT COMPARISON EXCERPT

they lived and reigned with Christ

COMPARISON

Both adopted English layers say came to life and reigned, where KJV has lived and reigned. They retain the thousand years. The statement that authority to judge was given explains the Greek expression about judgment being given. The wording is preserved without adding a theory of the order of resurrections or identifying the enthroned figures beyond the verse’s own descriptions.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2020%3A4&version=KJV

XVI-CMP-0661 / Revelation 20:5

The rest of the dead

Adopted SBLGNT Greek and ordered glosses.

οἱ	λοιποὶ	τῶν	νεκρῶν	οὐκ	ἔζησαν	ἄχρι	τελεσθῇ	τὰ	χίλια	ἔτη.
the	rest	of the	dead	not	lived	until	were completed	the	thousand	years

αὕτη	ἡ	ἀνάστασις	ἡ	πρώτη.
this	the	resurrection	the	first

CLOSE ENGLISH

The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection.

FLUENT ENGLISH

(The rest of the dead did not come to life until the thousand years were over.) This is the first resurrection.

KJV / SHORT COMPARISON EXCERPT

This is the first resurrection.

COMPARISON

Both adopted layers retain the rest of the dead, the completion of the thousand years, and the first resurrection. The fluent layer places the first sentence in parentheses to mark it as a parenthetical explanation. Those parentheses are an editorial reading aid; they do not mean that the enclosed Greek is absent. KJV presents the same two statements without that typographical distinction.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2020%3A5&version=KJV

XVI-CMP-0579 / Revelation 20:7

Released from his prison

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ὅταν	τελεσθῇ	τὰ	χίλια	ἔτη,	λυθήσεται	ὁ	Σατανᾶς	ἐκ	τῆς
and	when	are completed	the	thousand	years	will be released	the	Satan	from	the

φυλακῆς	αὐτοῦ,
prison	of him

CLOSE ENGLISH

When the thousand years are completed, Satan will be released from his prison,

FLUENT ENGLISH

When the thousand years are over, Satan will be released from his prison.

KJV / SHORT COMPARISON EXCERPT

Satan shall be loosed out of his prison,

COMPARISON

Both adopted English layers end this verse with Satan’s release from prison after the thousand years. KJV makes the same division. The journey to deceive the nations belongs to the following verse in this presentation, so it should not be described as missing from the passage. Finished and completed are alternative English choices for the completion of the period.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2020%3A7&version=KJV

XVI-CMP-0662 / Revelation 20:8

Gog and Magog

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐξελεύσεται	πλανῆσαι	τὰ	ἔθνη	τὰ	ἐν	ταῖς	τέσσαρσι	γωνίαις
and	he will go out	to deceive	the	nations	those	in	the	four	corners

τῆς	γῆς,	τὸν	Γὼγ	καὶ	Μαγώγ,	συναγαγεῖν	αὐτοὺς	εἰς	τὸν	πόλεμον,
of the	earth	the	Gog	and	Magog	to gather	them	for	the	war

ὧν	ὁ	ἀριθμὸς	αὐτῶν	ὡς	ἡ	ἄμμος	τῆς	θαλάσσης.
of whom	the	number	of them	like	the	sand	of the	sea

CLOSE ENGLISH

and will go out to deceive the nations at the four corners of the earth, Gog and Magog, to gather them for war. Their number is like the sand of the sea.

FLUENT ENGLISH

He will go out to deceive the nations at the earth’s four corners—Gog and Magog—and gather them for battle. They are as numerous as the sand by the sea.

KJV / SHORT COMPARISON EXCERPT

Gog, and Magog,

COMPARISON

Both adopted English layers preserve Gog and Magog, the four corners of the earth, and the comparison with sand by the sea. KJV retains the same named figures and broad geographic image. The close English uses the war, while the fluent layer gives battle. Neither layer supplies modern countries or converts the imagery into an identification not stated in the verse.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2020%3A8&version=KJV

XVI-CMP-0580 / Revelation 20:9

Fire from heaven

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἀνέβησαν	ἐπὶ	τὸ	πλάτος	τῆς	γῆς,	καὶ	ἐκύκλευσαν	τὴν
and	they went up	over	the	breadth	of the	earth	and	they surrounded	the
παρεμβολὴν	τῶν	ἁγίων	καὶ	τὴν	πόλιν	τὴν	ἠγαπημένην.	καὶ	κατέβη
camp	of the	holy ones	and	the	city	the	beloved	and	came down
πῦρ	ἐκ	τοῦ	οὐρανοῦ	καὶ	κατέφαγεν	αὐτούς·			
fire	from	the	heaven	and	consumed	them			

CLOSE ENGLISH

They went up over the breadth of the earth and surrounded the camp of the holy ones and the beloved city. Fire came down from heaven and consumed them.

FLUENT ENGLISH

They advanced across the earth and surrounded the camp of God’s holy people and the beloved city. But fire came down from heaven and devoured them.

KJV / SHORT COMPARISON EXCERPT

fire came down from God out of heaven,

COMPARISON

Both adopted layers say that fire came down from heaven and consumed the attackers, without KJV’s from God in that clause. The fluent layer does refer to God’s holy people earlier in the sentence, explaining the holy ones. That possessive belongs to the people, not to the source phrase for the fire. The beloved city remains in both layers.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2020%3A9&version=KJV

XVI-CMP-0581 / Revelation 21:3

God’s dwelling with the peoples

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἤκουσα	φωνῆς	μεγάλης	ἐκ	τοῦ	θρόνου	λεγούσης·	Ἰδοὺ	ἡ	σκηνὴ	
and	I heard	a voice	great	from	the	throne	saying	look	the	tent	
τοῦ	θεοῦ	μετὰ	τῶν	ἀνθρώπων,	καὶ	σκηνώσει	μετ’	αὐτῶν,	καὶ	αὐτοὶ	
of	God	with	the	people	and	he will dwell	with	them	and	they	
λαοὶ	αὐτοῦ	ἔσονται,	καὶ	αὐτὸς	ὁ	θεὸς	μετ’	αὐτῶν	ἔσται,		
peoples	of him	will be	and	himself	the	God	with	them	will be		

CLOSE ENGLISH

I heard a loud voice from the throne saying, “Look! The tent of God is with humanity, and he will dwell with them. They will be his peoples, and God himself will be with them,

FLUENT ENGLISH

I heard a loud voice from the throne: “Look! God’s home is now among human beings. He will live with them; they will be his peoples, and God himself will be with them.

KJV / SHORT COMPARISON EXCERPT

they shall be his people,

COMPARISON

Both adopted layers retain peoples in the plural, where KJV has people. The voice comes from the throne in the adopted text, rather than KJV’s heaven. The close English preserves the tent image, while the fluent layer uses home. The displayed ending does not add KJV’s and be their God. These observations concern distinct words and should not be collapsed into a single stylistic modernization.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2021%3A3&version=KJV

XVI-CMP-0663 / Revelation 21:16

Equal length, width, and height

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἡ	πόλις	τετράγωνος	κεῖται,	καὶ	τὸ	μῆκος	αὐτῆς	ὅσον	τὸ
and	the	city	foursquare	lies	and	the	length	of her	as much as	the
πλάτος.	καὶ	ἐμέτρησεν	τὴν	πόλιν	τῷ		καλάμῳ	ἐπὶ	σταδίους	δώδεκα
width	and	he measured	the	city	with the		reed	to	stadia	twelve
χιλιάδων·	τὸ	μῆκος	καὶ	τὸ	πλάτος	καὶ	τὸ	ὕψος	αὐτῆς	ἴσα	ἐστίν.
thousand	the	length	and	the	width	and	the	height	of her	equal	are

CLOSE ENGLISH

The city lies foursquare, its length as great as its width. He measured the city with the reed: twelve thousand stadia. Its length, width, and height are equal.

FLUENT ENGLISH

The city was laid out as a square, as long as it was wide. He measured it with the rod: twelve thousand stadia. Its length, width, and height were all equal.

KJV / SHORT COMPARISON EXCERPT

twelve thousand furlongs.

COMPARISON

Both adopted layers preserve equality of length, width, and height and the measurement of twelve thousand stadia. KJV uses furlongs. The close English keeps the description of the city lying square, while the fluent layer states that it was laid out as a square. The dimensions remain part of the vision without being converted into a modern map or a newly calculated building plan.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2021%3A16&version=KJV

XVI-CMP-0664 / Revelation 21:22

God and the Lamb as the temple

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ναὸν	οὐκ	εἶδον	ἐν	αὐτῇ,	ὁ	γὰρ	κύριος,	ὁ	θεός,	ὁ
and	a temple	not	I saw	in	her	the	for	Lord	the	God	the
παντοκράτωρ,	ναὸς	αὐτῆς	ἐστιν,	καὶ	τὸ	ἀρνίον.					
Almighty	temple	of her	is	and	the	Lamb					

CLOSE ENGLISH

I saw no temple in it, for the Lord God, the Almighty, is its temple, and the Lamb.

FLUENT ENGLISH

I saw no temple in the city. The Lord God Almighty and the Lamb are its temple.

KJV / SHORT COMPARISON EXCERPT

and the Lamb are the temple of it.

COMPARISON

The close English follows the Greek arrangement, naming the Lord God Almighty as the temple and adding the Lamb. The fluent layer combines God and the Lamb into a natural English subject, as KJV also does. Both preserve the absence of a temple seen in the city. The explanation does not remove the Lamb or turn the statement into a claim that worship has ended.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2021%3A22&version=KJV

XVI-CMP-0582 / Revelation 21:24

The nations in its light

Adopted SBLGNT Greek and ordered glosses.

καὶ	περιπατήσουσιν	τὰ	ἔθνη	διὰ	τοῦ	φωτὸς	αὐτῆς·	καὶ	οἱ	βασιλεῖς
and	will walk	the	nations	by	the	light	of her	and	the	kings

τῆς	γῆς	φέρουσιν	τὴν	δόξαν	αὐτῶν	εἰς	αὐτήν·
of the	earth	bring	the	glory	of them	into	her

CLOSE ENGLISH

The nations will walk by its light, and the kings of the earth bring their glory into it.

FLUENT ENGLISH

The nations will walk in its light, and the kings of the earth will bring their splendor into it.

KJV / SHORT COMPARISON EXCERPT

the nations of them which are saved

COMPARISON

The adopted Greek says the nations without KJV’s of them which are saved. Both English layers preserve the shorter expression. They also describe the kings bringing glory or splendor without KJV’s additional honour here. The absence of the qualification is a textual observation; by itself it does not supply a complete argument about the final destiny of every person.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2021%3A24&version=KJV

XVI-CMP-0583 / Revelation 22:1

The river of the water of life

Adopted SBLGNT Greek and ordered glosses.

Καὶ	ἔδειξέν	μοι	ποταμὸν	ὕδατος	ζωῆς	λαμπρὸν	ὡς	κρύσταλλον,
and	he showed	me	a river	of water	of life	bright	as	crystal

ἐκπορευόμενον	ἐκ	τοῦ	θρόνου	τοῦ	θεοῦ	καὶ	τοῦ	ἀρνίου
flowing out	from	the	throne	of	God	and	of the	Lamb

CLOSE ENGLISH

He showed me a river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb

FLUENT ENGLISH

Then the angel showed me a river of life-giving water, sparkling like crystal. It flowed from the throne of God and the Lamb

KJV / SHORT COMPARISON EXCERPT

a pure river of water of life,

COMPARISON

Both adopted layers retain the river’s crystal-like brightness without KJV’s additional pure. The close English keeps water of life, while the fluent layer says life-giving water. The fluent layer names the angel from context where the close layer uses he. The river’s course continues into the next displayed verse; the verse number does not require the image to end at this boundary.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2022%3A1&version=KJV

XVI-CMP-0665 / Revelation 22:2

Twelve yields, month by month

Adopted SBLGNT Greek and ordered glosses.

ἐν	μέσῳ	τῆς	πλατείας	αὐτῆς·	καὶ	τοῦ	ποταμοῦ	ἐντεῦθεν	καὶ
in	the middle	of the	street	of her	and	of the	river	on this side	and
ἐκεῖθεν	ξύλον	ζωῆς	ποιοῦν	καρποὺς	δώδεκα,	κατὰ	μῆνα	ἕκαστον	
on that side	a tree	of life	producing	fruits	twelve	according to	month	each	
ἀποδιδοῦν	τὸν	καρπὸν	αὐτοῦ,	καὶ	τὰ	φύλλα	τοῦ	ξύλου	εἰς	θεραπείαν
yielding	the	fruit	of it	and	the	leaves	of the	tree	for	healing
τῶν	ἐθνῶν.									
of the	nations									

CLOSE ENGLISH

through the middle of its street. On this side and that of the river was the tree of life, producing twelve fruits, yielding its fruit each month. The leaves of the tree are for the healing of the nations.

FLUENT ENGLISH

down the middle of the city’s main street. On both sides of the river stood the tree of life, bearing twelve crops of fruit, one each month. Its leaves were for healing the nations.

KJV / SHORT COMPARISON EXCERPT

twelve manner of fruits,

COMPARISON

The close English says twelve fruits, while the fluent layer gives twelve crops. KJV has twelve manner of fruits. The adopted Greek does not separately express twelve species; the following monthly yielding explains the recurring fruitfulness. Both layers retain the tree on either side of the river and the leaves for healing the nations, without replacing those images with a full symbolic interpretation.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2022%3A2&version=KJV

XVI-CMP-0584 / Revelation 22:6

The God of the spirits of the prophets

Adopted SBLGNT Greek and ordered glosses.

Καὶ	εἶπέν	μοι·	Οὗτοι	οἱ	λόγοι	πιστοὶ	καὶ	ἀληθινοί,	καὶ	ὁ	κύριος,
and	he said	to me	these	the	words	faithful	and	true	and	the	Lord
ὁ	θεὸς	τῶν	πνευμάτων	τῶν	προφητῶν,	ἀπέστειλεν	τὸν	ἄγγελον	αὐτοῦ		
the	God	of the	spirits	of the	prophets	sent	the	angel	of him		
δεῖξαι	τοῖς	δούλοις	αὐτοῦ	ἃ	δεῖ	γενέσθαι	ἐν	τάχει·			
to show	the	servants	of him	what	must	happen	in	haste			

CLOSE ENGLISH

He said to me, “These words are faithful and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants what must happen soon.”

FLUENT ENGLISH

The angel told me, “These words are trustworthy and true. The Lord, the God of the prophets’ spirits, sent his angel to show his servants what must soon take place.”

KJV / SHORT COMPARISON EXCERPT

the Lord God of the holy prophets

COMPARISON

Both adopted English layers retain God of the spirits of the prophets, where KJV has God of the holy prophets. Spirits is therefore part of the displayed Greek wording, not an added explanation of holy. The words are spoken to John by the angel. The description of what must happen soon remains in both layers without being converted into a dated prediction.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2022%3A6&version=KJV

XVI-CMP-0585 / Revelation 22:14

Those who wash their robes

Adopted SBLGNT Greek and ordered glosses.

Μακάριοι	οἱ	πλύνοντες	τὰς	στολὰς	αὐτῶν,	ἵνα	ἔσται	ἡ	ἐξουσία
blessed	those	washing	the	robes	of them	so that	will be	the	right

αὐτῶν	ἐπὶ	τὸ	ξύλον	τῆς	ζωῆς	καὶ	τοῖς	πυλῶσιν	εἰσέλθωσιν	εἰς	τὴν
of them	to	the	tree	of	life	and	by the	gates	they may enter	into	the

πόλιν.
city

CLOSE ENGLISH

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.

FLUENT ENGLISH

Blessed are those who wash their robes. They will have the right to eat from the tree of life and enter the city through its gates.

KJV / SHORT COMPARISON EXCERPT

they that do his commandments,

COMPARISON

Both adopted English layers bless those who wash their robes, where KJV has those who do his commandments. This reflects the adopted Greek reading rather than an English paraphrase of the KJV phrase. The fluent layer explains the right to the tree as the right to eat from it; eat is supplied in English. Entry through the city’s gates remains explicit.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2022%3A14&version=KJV

XVI-CMP-0666 / Revelation 22:17

Come, and receive without cost

Adopted SBLGNT Greek and ordered glosses.

καὶ	τὸ	πνεῦμα	καὶ	ἡ	νύμφη	λέγουσιν·	Ἔρχου·	καὶ	ὁ	ἀκούων
and	the	Spirit	and	the	bride	say	come	and	the one	hearing

εἰπάτω·	Ἔρχου·	καὶ	ὁ	διψῶν	ἐρχέσθω,	ὁ	θέλων	λαβέτω	ὕδωρ	
let him say	come	and	the one	thirsting	let him come	the one	willing	let him take	water	

ζωῆς	δωρεάν.
of life	freely

CLOSE ENGLISH

The Spirit and the bride say, “Come.” Let the one who hears say, “Come.” Let the one who thirsts come; let the one who wishes take the water of life freely.

FLUENT ENGLISH

The Spirit and the bride say, “Come!” Let everyone who hears say, “Come!” Let anyone who is thirsty come, and let anyone who wishes receive the water of life without cost.

KJV / SHORT COMPARISON EXCERPT

the water of life freely.

COMPARISON

Both adopted layers preserve the Spirit and the bride saying Come, the hearer repeating the invitation, and the thirsty person receiving water without cost. KJV uses freely for that final relation. The direct invitations belong to their stated speakers; they are not automatically treated as Jesus’ words. The fluent layer makes the sequence natural without adding a payment or a condition absent from the line.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2022%3A17&version=KJV

XVI-CMP-0586 / Revelation 22:19

A share in the tree of life

Adopted SBLGNT Greek and ordered glosses.

καὶ	ἐάν	τις	ἀφέλῃ	ἀπὸ	τῶν	λόγων	τοῦ	βιβλίου	τῆς	προφητείας	
and	if	anyone	takes away	from	the	words	of the	book	of the	prophecy	
ταύτης,	ἀφελεῖ	ὁ	θεὸς	τὸ	μέρος	αὐτοῦ	ἀπὸ	τοῦ	ξύλου	τῆς	ζωῆς
this	will take away	the	God	the	share	of him	from	the	tree	of	life
καὶ	ἐκ	τῆς	πόλεως	τῆς	ἁγίας,	τῶν	γεγραμμένων	ἐν	τῷ	βιβλίῳ	
and	from	the	city	the	holy	the things	written	in	the	book	
τούτῳ.											
this											

CLOSE ENGLISH

If anyone takes away from the words of the book of this prophecy, God will take away that person’s share in the tree of life and in the holy city, which are written of in this book.

FLUENT ENGLISH

If anyone removes words from this prophetic book, God will remove their share in the tree of life and the holy city described here.

KJV / SHORT COMPARISON EXCERPT

out of the book of life,

COMPARISON

Both adopted English layers retain tree of life where KJV has book of life. Other references to the book in the same verse remain: they concern the written prophecy and are not all changed to tree. The warning also retains the holy city. Distinguishing these separate occurrences prevents the textual comparison from being mistaken for a blanket replacement of one noun throughout the verse.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2022%3A19&version=KJV

XVI-CMP-0587 / Revelation 22:21

Grace with all

Adopted SBLGNT Greek and ordered glosses.

Ἡ	χάρις	τοῦ	κυρίου	Ἰησοῦ	μετὰ	πάντων.
the	grace	of the	Lord	Jesus	with	all

CLOSE ENGLISH

The grace of the Lord Jesus be with all.

FLUENT ENGLISH

May the grace of the Lord Jesus be with everyone.

KJV / SHORT COMPARISON EXCERPT

our Lord Jesus Christ be with you all. Amen.

COMPARISON

Both adopted English layers retain the grace of the Lord Jesus with all. Compared with KJV, the displayed Greek has no our, Christ, you, or concluding Amen. The published SBLGNT text confirms the shorter wording. KJV itself does not add saints here, so that word is not presented as a KJV difference. The closing blessing is not direct speech by Jesus.

KJV source: https://www.biblegateway.com/passage/?search=Revelation%2022%3A21&version=KJV

SBLGNT text: https://biblia.com/bible/sblgnt/revelation/22/21

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Inside and outside

DIPLOMATIC COPTIC

ⲡⲉϫ$\overline{\text{ⲓⲥ}}$ ϫⲉⲉⲩⲱⲁϫⲟⲟⲥ ⲛⲏⲧⲛ̄ ⲛ̄ⲥⲓⲛⲉⲧ̀ⲥⲱⲕ ϩⲏⲧ̀ⲧⲏⲩⲧⲛ̄ ϫⲉⲉⲓⲥϩⲏⲏⲧⲉ ⲉⲧ̀ⲙⲛⲧⲉⲣⲟ ϩⲛ̄ⲧⲡⲉ ⲉⲉⲓⲉ ⲛ̄ϩⲁⲗⲏⲧ̀ ⲛⲁ ⲣⲱⲟⲣⲡ̀ ⲉⲣⲱⲧⲛ̄ ⲛ̄ⲧⲉⲧⲡⲉ ⲉⲩⲱⲁⲛϫⲟⲟⲥ ⲛⲏⲧⲛ ϫⲉⲥϩⲛ̄ⲑⲁⲗⲁⲥⲥⲁ ⲉⲉⲓⲉ ⲛ̄ⲧⲃⲧ̀ ⲛⲁ ⲣ̄ⲱⲟⲣⲡ̀ ⲉⲣⲱⲧⲛ̄ ⲁⲗⲗⲁ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲥⲙ̄ⲡⲉⲧⲛ̄ϩⲟⲩⲛ̀ ⲁⲩⲱ ⲥⲙ̄ⲡⲉⲧⲛ̄ⲃⲁⲗ ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛ̄ⲱⲁⲛⲥⲟⲩⲱⲛⲧⲏⲩⲧⲛ̄ ⲧⲟⲧⲉ ⲥⲉⲛⲁⲥⲟⲩⲱ̄ⲧⲏⲛⲉ ⲁⲩⲱ ⲧⲉⲧⲛⲁⲉⲓⲙⲉ ϫⲉⲛ̄ⲧⲱⲧⲛ̄ ⲡⲉ ⲛ̄ⲱϩⲣⲉ ⲙ̄ⲡⲉⲓⲱⲧ ⲉⲧⲟⲛϩ ⲉⲱⲟⲡⲉ ⲇⲉ ⲧⲉⲧⲛⲁⲥⲟⲩⲱⲛⲧⲏⲩⲧⲛ̄ ⲁⲛ ⲉⲉⲓⲉ ⲧⲉⲧⲛ̄ⲱⲟⲟⲡ̀ ϩⲛ̄ⲟⲩⲙⲛ̄ⲧϩⲏⲕⲉ ⲁⲩⲱ ⲛ̄ⲧⲱⲧⲛ̄ ⲡⲉ ⲧⲙⲛ̄ⲧϩⲏⲕⲉ

NORMALIZED COPTIC

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ ϫⲉⲉⲩⲱⲁⲛϫⲟⲟⲥ ⲛⲏⲧⲛ ⲛⲥⲓⲛⲉⲧⲥⲱⲕ ϩⲏⲧⲧⲏⲩⲧⲛ ϫⲉⲉⲓⲥϩⲏⲏⲧⲉ ⲉⲧⲙⲛⲧⲣⲣⲟ ϩⲛⲧⲡⲉ ⲉⲓⲉ ⲛϩⲁⲗⲏⲧ ⲛⲁ ⲣⲱⲟⲣⲡ ⲉⲣⲱⲧⲛ ⲛⲧⲉⲧⲡⲉ ⲉⲩⲱⲁⲛϫⲟⲟⲥ ⲛⲏⲧⲛ ϫⲉⲥϩⲛⲧϩⲁⲗⲁⲥⲥⲁ ⲉⲓⲉ ⲛⲧⲃⲧ ⲛⲁ ⲣⲱⲟⲣⲡ ⲉⲣⲱⲧⲛ ⲁⲗⲗⲁ ⲧⲙⲛⲧⲣⲣⲟ ⲥⲙⲡⲉⲧⲛϩⲟⲩⲛ ⲁⲩⲱ ⲥⲙⲡⲉⲧⲛⲃⲟⲗ ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲱⲁⲛⲥⲟⲩⲱⲛⲧⲏⲩⲧⲛ ⲧⲟⲧⲉ ⲥⲉⲛⲁⲥⲟⲩⲱⲛⲧⲏⲛⲉ ⲁⲩⲱ ⲧⲉⲧⲛⲛⲁⲉⲓⲙⲉ ϫⲉⲛⲧⲱⲧⲛ ⲡⲉ ⲛⲱϩⲣⲉ ⲛⲡⲉⲓⲱⲧ ⲉⲧⲟⲛϩ ⲉⲱⲟⲡⲉ ⲇⲉ ⲧⲉⲧⲛⲛⲁⲥⲟⲩⲱⲛⲧⲏⲩⲧⲛ ⲁⲛ ⲉⲓⲉ ⲧⲉⲧⲛⲱⲟⲟⲡ ϩⲛⲟⲩⲙⲛⲧϩⲏⲕⲉ ⲁⲩⲱ ⲛⲧⲱⲧⲛ ⲡⲉ ⲧⲙⲛⲧϩⲏⲕⲉ

WORD-ORDER INTERLINEAR

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ	ϫⲉⲉⲩⲱⲁⲛϫⲟⲟⲥ	ⲛⲏⲧⲛ	ⲛⲥⲓⲛⲉⲧⲥⲱⲕ	ϩⲏⲧⲧⲏⲩⲧⲛ	ϫⲉⲉⲓⲥϩⲏⲏⲧⲉ	ⲉⲧⲙⲛⲧⲣⲣⲟ	
Jesus said	that if they say	to you	[subject] those who lead	you onward	saying look	[at] the kingdom	

ϩⲛⲧⲡⲉ	ⲉⲓⲉ	ⲛϩⲁⲗⲏⲧ	ⲛⲁ	ⲣⲱⲟⲣⲡ	ⲉⲣⲱⲧⲛ	ⲛⲧⲉⲧⲡⲉ	ⲉⲩⲱⲁⲛϫⲟⲟⲥ	ⲛⲏⲧⲛ	ϫⲉⲥϩⲛⲧϩⲁⲗⲁⲥⲥⲁ
in the sky	then	the birds	will	go ahead	of you	of the sky	if they say	to you	that it is in the sea

ⲉⲓⲉ	ⲛⲧⲃⲧ	ⲛⲁ	ⲣⲱⲟⲣⲡ	ⲉⲣⲱⲧⲛ	ⲁⲗⲗⲁ	ⲧⲙⲛⲧⲣⲣⲟ	ⲥⲙⲡⲉⲧⲛϩⲟⲩⲛ	ⲁⲩⲱ	ⲥⲙⲡⲉⲧⲛⲃⲟⲗ
then	the fish	will	go ahead	of you	but	the kingdom	it is within you	and	it is outside you

ϩⲟⲧⲁⲛ	ⲉⲧⲉⲧⲛⲱⲁⲛⲥⲟⲩⲱⲛⲧⲏⲩⲧⲛ	ⲧⲟⲧⲉ	ⲥⲉⲛⲁⲥⲟⲩⲱⲛⲧⲏⲛⲉ	ⲁⲩⲱ	ⲧⲉⲧⲛⲛⲁⲉⲓⲙⲉ	ϫⲉⲛⲧⲱⲧⲛ	ⲡⲉ
when	you know yourselves	then	they will know you	and	you will understand	that you	are

ⲛⲱϩⲣⲉ	ⲛⲡⲉⲓⲱⲧ	ⲉⲧⲟⲛϩ	ⲉⲱⲟⲡⲉ	ⲇⲉ	ⲧⲉⲧⲛⲛⲁⲥⲟⲩⲱⲛⲧⲏⲩⲧⲛ	ⲁⲛ	ⲉⲓⲉ	ⲧⲉⲧⲛⲱⲟⲟⲡ
the children	of the Father	who is living	if	however	you will know yourselves	not	then	you are

ϩⲛⲟⲩⲙⲛⲧϩⲏⲕⲉ	ⲁⲩⲱ	ⲛⲧⲱⲧⲛ	ⲡⲉ	ⲧⲙⲛⲧϩⲏⲕⲉ
in poverty	and	you	are	the poverty

Thomas 3 · English and comparison

CLOSE ENGLISH

Jesus said, “If those who lead you say to you, ‘Look, the kingdom is in the sky,’ then the birds of the sky will go ahead of you. If they say to you, ‘It is in the sea,’ then the fish will go ahead of you. But the kingdom is inside you and outside you. When you know yourselves, then you will be known, and you will understand that you are children of the living Father. But if you do not know yourselves, then you are in poverty, and you are the poverty.”

FLUENT ENGLISH

Jesus said, “If your leaders tell you, ‘Look, the kingdom is in the sky,’ the birds of the sky will get there ahead of you. If they tell you, ‘It is in the sea,’ the fish will get there ahead of you. But the kingdom is within you and outside you. When you come to know yourselves, you will be known, and you will understand that you are children of the living Father. If you do not know yourselves, you live in poverty, and you yourselves are that poverty.”

COMPARISON

Both adopted English layers preserve the paired inside/within you and outside you. The plural address remains throughout. The Coptic then connects knowing oneself, being known, and being children of the living Father. The passive being known does not name an agent. These features must not be reduced to the single expression within you.

Luke 17:20–21 also rejects locating the kingdom by here and there, but its final Greek expression can be interpreted as within you or among you. The established fluent Luke translation below uses among you. Thomas’s explicit inside/outside pair does not settle Luke’s meaning, and Luke’s wording must not replace Thomas’s self-knowledge conclusion. Similarity alone does not establish literary dependence.

P.Oxy. IV 654 is a distinct Greek witness. Its partly restored wording differs at the second location, where it has under the earth rather than the Coptic sea. The Greek is not used to fill or rewrite the complete Coptic line.

Thomas 3 · Canonical comparison

Parallel references identify related passages without merging their wording.

Luke 17:20

When the Pharisees asked when God’s kingdom was coming, he answered, “God’s kingdom does not come in a way that can be observed.”

Luke 17:21

“Nor will people say, ‘Look, here it is!’ or ‘There it is!’ For God’s kingdom is among you.”

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Making the two one

DIPLOMATIC COPTIC

ⲁ̅ⲓ̅ⲥ̅ ⲛⲁⲩ ⲁⲣⲛ̄ⲕⲟⲩⲉⲓ ⲉⲩϫⲓⲉⲣⲱⲧⲉ ⲡⲉϫⲁⲩ ⲛ̄ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ϫⲉⲛⲉⲉⲓⲕⲟⲩⲉⲓ ⲉⲧϫⲓⲉⲣⲱⲧⲉ ⲉⲩⲧⲛ̄ⲧⲱⲛ ⲁⲛⲉⲧⲃⲏⲕ ⲉⲣⲟⲩⲛ ⲁⲧⲙⲛ̄ⲧⲉⲣⲟ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉⲉⲓⲉⲛⲟ ⲛ̄ⲕⲟⲩⲉⲓ ⲧⲛ̄ⲛⲁⲃⲱⲕ ⲉⲣⲟⲩⲛ ⲉⲧⲙⲛ̄ⲧⲉⲣⲟ ⲡⲉϫⲉⲓⲏ̅ⲥ̅ ⲛⲁⲩ ϫⲉⲣⲟⲧⲁⲛ ⲉⲧⲉⲧⲛ̄ⲟⲩⲁⲣⲡⲥⲛⲁⲩ ⲟⲩⲁ ⲁⲩⲱ ⲉⲧⲉⲧⲛ̄ⲟⲩⲁⲣⲡⲥⲁ ⲛⲣⲟⲩⲛ ⲛ̄ⲑⲉ ⲙ̄ⲡⲥⲁ ⲛⲃⲟⲗ ⲁⲩⲱ ⲡⲥⲁ ⲛⲃⲟⲗ ⲛ̄ⲑⲉ ⲙ̄ⲡⲥⲁ ⲛⲣⲟⲩⲛ ⲁⲩⲱ ⲡⲥⲁ (ⲛ)ⲧⲡⲉ ⲛ̄ⲑⲉ ⲙ̄ⲡⲥⲁ ⲙⲡⲓⲧⲛ̄ ⲁⲩⲱ ⲟⲩⲛⲁ ⲉⲧⲉⲧⲛⲁⲉⲓⲣⲉ ⲙ̄ⲫⲟ·ⲟⲩⲧ ⲙⲛ̄ⲧⲥⲣⲓⲙⲉ ⲙ̄ⲡⲓⲟⲩⲁ ⲟⲩⲱⲧ · ϫⲉⲕⲁⲁⲥ ⲛⲉⲫⲟⲟⲩⲧ · ⲣ̄ⲣⲟⲟⲩⲧ · ⲛ̄ⲧⲉⲧⲥⲣⲓⲙⲉ ⲣ̄ⲥⲣⲓⲙⲉ ⲣⲟⲧⲁⲛ ⲉⲧⲉⲧⲛ̄ⲟⲩⲁⲉⲓⲣⲉ ⲛ̄ⲣⲛ̄ⲃⲁⲗ ⲉⲡⲙⲁ ⲛ̄ⲟⲩⲃⲁⲗ · ⲁⲩⲱ ⲟⲩⲥⲓϫ̅ ⲉⲡⲙⲁ ⲛ̄ⲛⲟⲩⲥⲓϫ̅ · ⲁⲩⲱ ⲟⲩ ⲉⲣⲏⲧⲉ ⲉⲡⲙⲁ ⲛ̄ⲟⲩⲉⲣⲏⲧⲉ ⲟⲩⲣⲓⲕⲱⲛ · ⲉⲡⲙⲁ ⲛ̄ⲟⲩⲣⲓⲕⲱⲛ ⲧⲟⲧⲉ ⲧⲉⲧⲛⲁⲃⲱⲕ̄ ⲉⲣⲟⲩⲛ [ⲉⲧ]ⲙⲛ̄[ⲧⲉⲣ]ⲟ̀

NORMALIZED COPTIC

ⲁⲓⲏⲥⲟⲩⲥ ⲛⲁⲩ ⲉⲣⲉⲛⲕⲟⲩⲓ ⲉⲩϫⲓⲉⲣⲱⲧⲉ ⲡⲉϫⲁⲩ ⲛⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ϫⲉⲛⲉⲓⲕⲟⲩⲓ ⲉⲧϫⲓⲉⲣⲱⲧⲉ ⲉⲩⲧⲛⲧⲱⲛ ⲉⲛⲉⲧⲃⲏⲕ ⲉⲣⲟⲩⲛ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉⲉⲓⲉⲉⲛⲟ ⲛⲕⲟⲩⲓ ⲧⲛⲛⲁⲃⲱⲕ ⲉⲣⲟⲩⲛ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ ⲛⲁⲩ ϫⲉⲣⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲱⲁⲛⲣⲡⲥⲛⲁⲩ ⲟⲩⲁ ⲁⲩⲱ ⲉⲧⲉⲧⲛⲱⲁⲛⲣⲡⲥⲁ ⲛⲣⲟⲩⲛ ⲛⲧⲣⲉ ⲙⲡⲥⲁ ⲛⲃⲟⲗ ⲁⲩⲱ ⲡⲥⲁ ⲛⲃⲟⲗ ⲛⲧⲣⲉ ⲙⲡⲥⲁ ⲛⲣⲟⲩⲛ ⲁⲩⲱ ⲡⲥⲁ ⲛⲧⲡⲉ ⲛⲧⲣⲉ ⲙⲡⲥⲁ ⲙⲡⲓⲧⲛ ⲁⲩⲱ ⲣⲓⲛⲁ ⲉⲧⲉⲧⲛⲛⲁⲉⲓⲣⲉ ⲙⲡⲣⲟⲟⲩⲧ ⲙⲛⲧⲥⲣⲓⲙⲉ ⲙⲡⲓⲟⲩⲁ ⲟⲩⲱⲧ · ϫⲉⲕⲁⲁⲥ ⲛⲛⲉⲡⲣⲟⲟⲩⲧ · ⲣⲣⲟⲟⲩⲧ · ⲛⲧⲉⲧⲥⲣⲓⲙⲉ ⲣⲥⲣⲓⲙⲉ ⲣⲟⲧⲁⲛ ⲉⲧⲉⲧⲛⲱⲁⲛⲉⲓⲣⲉ ⲛⲣⲉⲛⲃⲁⲗ ⲉⲡⲙⲁ ⲛⲟⲩⲃⲁⲗ · ⲁⲩⲱ ⲟⲩⲥⲓϫ̅ ⲉⲡⲙⲁ ⲛⲟⲩⲥⲓϫ̅ · ⲁⲩⲱ ⲟⲩ ⲟⲩⲉⲣⲏⲧⲉ ⲉⲡⲙⲁ ⲛⲟⲩⲟⲩⲉⲣⲏⲧⲉ ⲟⲩⲣⲓⲕⲱⲛ · ⲉⲡⲙⲁ ⲛⲟⲩⲣⲓⲕⲱⲛ ⲧⲟⲧⲉ ⲧⲉⲧⲛⲛⲁⲃⲱⲕ ⲉⲣⲟⲩⲛ ⲉⲧⲙⲛⲧⲣⲣⲟ

WORD-ORDER INTERLINEAR

ⲁⲓⲏⲥⲟⲩⲥ	ⲛⲁⲩ	ⲉϩⲉⲛⲕⲟⲩⲓ	ⲉⲩⲭⲓⲉⲣⲱⲧⲉ	ⲡⲉϫⲁϥ	ⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ	ϫⲉⲛⲉⲓⲕⲟⲩⲓ	ⲉⲧⲭⲓⲉⲣⲱⲧⲉ
Jesus	saw	little ones	nursing	he said	to his disciples	saying these little ones	who nurse

ⲉⲩⲧⲛⲧⲱⲛ	ⲉⲛⲉⲧⲃⲏⲕ	ⲉϩⲟⲩⲛ	ⲉⲧⲙⲛⲧⲣⲣⲟ	ⲡⲉϫⲁⲩ	ⲛⲁϥ	ϫⲉⲉⲓⲉⲉⲛⲟ	ⲛⲕⲟⲩⲓ
are like	those going	in	into the kingdom	they said	to him	saying then being	little ones

ⲧⲛⲛⲁⲃⲱⲕ	ⲉϩⲟⲩⲛ	ⲉⲧⲙⲛⲧⲣⲣⲟ	ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ	ⲛⲁⲩ	ϫⲉϩⲟⲧⲁⲛ	ⲉⲧⲉⲧⲛϣⲁⲛⲣⲡⲥⲛⲁⲩ	ⲟⲩⲁ
shall we go	in	into the kingdom	Jesus said	to them	saying when	you make the two	one

ⲁⲩⲱ	ⲉⲧⲉⲧⲛϣⲁⲛⲣⲡⲥⲁ	ⲛϩⲟⲩⲛ	ⲛⲧϩⲉ	ⲙⲡⲥⲁ	ⲛⲃⲟⲗ	ⲁⲩⲱ	ⲡⲥⲁ	ⲛⲃⲟⲗ	ⲛⲧϩⲉ	ⲙⲡⲥⲁ
and	you make the side	within	like	the side	outside	and	the side	outside	like	the side

ⲛϩⲟⲩⲛ	ⲁⲩⲱ	ⲡⲥⲁ	ⲛⲧⲡⲉ	ⲛⲧϩⲉ	ⲙⲡⲥⲁ	ⲙⲡⲓⲧⲛ	ⲁⲩⲱ	ϩⲓⲛⲁ	ⲉⲧⲉⲧⲛⲛⲁⲉⲓⲣⲉ	ⲙⲡϩⲟⲟⲩⲧ
within	and	the side	above	like	the side	below	and	so that	you will make	the male

ⲙⲛⲧϩⲓⲙⲉ	ⲙⲡⲓⲟⲩⲁ	ⲟⲩⲱⲧ	·	ϫⲉⲕⲁⲁⲥ	ⲛⲛⲉⲡϩⲟⲟⲩⲧ	·	ϸϩⲟⲟⲩⲧ
and the female	the one	single	[punctuation]	so that	the male may not	[punctuation]	be male

·	ⲛⲧⲉⲧϩⲓⲙⲉ	ϸϩⲓⲙⲉ	ϩⲟⲧⲁⲛ	ⲉⲧⲉⲧⲛϣⲁⲛⲉⲓⲣⲉ	ⲛϩⲉⲛⲃⲁⲗ	ⲉⲡⲙⲁ	ⲛⲟⲩⲃⲁⲗ
[punctuation]	and the female [not]	be female	when	you make	eyes	in the place	of an eye

·	ⲁⲩⲱ	ⲟⲩⲥⲓϫ	ⲉⲡⲙⲁ	ⲛⲟⲩⲥⲓϫ	·	ⲁⲩⲱ	ⲟⲩ	ⲟⲩⲉⲣⲏⲧⲉ	ⲉⲡⲙⲁ
[punctuation]	and	a hand	in the place	of a hand	[punctuation]	and	a	foot	in the place

ⲛⲟⲩⲟⲩⲉⲣⲏⲧⲉ	ⲟⲩϩⲓⲕⲱⲛ	·	ⲉⲡⲙⲁ	ⲛⲟⲩϩⲓⲕⲱⲛ	ⲧⲟⲧⲉ	ⲧⲉⲧⲛⲛⲁⲃⲱⲕ	ⲉϩⲟⲩⲛ
of a foot	an image	[punctuation]	in the place	of an image	then	you will go	in

ⲉⲧⲙⲛⲧⲣⲣⲟ
into [the kingdom]

Thomas 22 · English and comparison

CLOSE ENGLISH

Jesus saw little ones nursing. He said to his disciples, “These little ones who nurse are like those who enter the kingdom.” They said to him, “Then, being little ones, shall we enter the kingdom?” Jesus said to them, “When you make the two one, and make the inside like the outside and the outside like the inside, and the above like the below; and make the male and the female a single one, so that the male is not male and the female is not female; when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image—then you will enter [the kingdom].”

FLUENT ENGLISH

Jesus saw infants nursing and said to his disciples, “These nursing infants are like those who enter the kingdom.” They asked him, “Then shall we enter the kingdom as little children?” Jesus told them, “When you make the two one, the inside like the outside and the outside like the inside, and what is above like what is below; when you make male and female a single one, so that the male is no longer male and the female no longer female; when you put eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, and an image in place of an image—then you will enter [the kingdom].”

COMPARISON

The initial image concerns nursing infants. The disciples’ question remains their speech; the longer answer is attributed to Jesus within Thomas. Both English layers retain the two becoming one and the successive inside/outside, above/below, male/female, and bodily correspondences. They do not replace this sequence with the shorter canonical child saying. Parentheses in the Coptic text expand an abbreviation.

Matthew 18:3, Mark 10:15, and Luke 18:17 provide close comparisons for childlike entry into the kingdom. They do not contain Thomas’s full sequence of paired opposites. The parallel therefore concerns the opening frame rather than every clause. The preserved English brackets at the ending mark restoration of the affected kingdom phrase; the diplomatic and normalized layers retain their different editorial presentation.

Thomas 22 · Canonical comparison

Parallel references identify related passages without merging their wording.

Matt. 18:3

He said, “I tell you the truth: unless you change and become like children, you will never enter the kingdom of heaven.

Mark 10:15

I tell you the truth: anyone who does not receive God’s kingdom like a child will never enter it.’

Luke 18:17

“I tell you the truth: anyone who does not receive God’s kingdom like a child will never enter it.”

XVI-CMP-0671 / Thomas 24

Light within a person of light

DIPLOMATIC COPTIC

ⲡⲉϫⲉⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ϫⲉⲙⲁⲧⲥⲉⲃⲟⲛ̀ ⲉⲡⲧⲟⲡⲟⲥ ⲉⲧⲕⲙ̄ⲙⲁⲩ ⲉⲡⲉⲓⲧⲁⲛⲁⲅⲕⲏ ⲉⲣⲟⲛ ⲧⲉ ⲉⲧⲣⲛ̄ⲛⲟ̄ⲓⲛⲉ ⲛⲥⲱⲟⲩ̀ ⲡⲉϫⲁⲩ̄ ⲛⲁⲩ ϫⲉⲡⲉⲧⲉⲩⲛ̄ⲙⲁⲁϫⲉ ⲙ̄ⲙⲟⲩ ⲙⲁⲣⲉⲩ · ⲥⲱⲧⲙ̄ ⲟⲩⲛ̄ⲟⲩⲟⲉⲓⲛ̀ ⲛ̄ⲟⲟⲩⲛ · ⲙ̄ⲫⲟⲩⲛ ⲛ̄ⲛⲟⲩⲣ̄ⲙ̄ⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲭ̄ⲣⲟⲩⲟⲉⲓⲛ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲩ̀ ⲉⲩⲧⲙ̄ⲣ̄ⲣⲟⲩⲟⲉⲓⲛ̀ ⲟⲩⲕⲁⲕⲉ ⲡⲉ

NORMALIZED COPTIC

ⲡⲉϫⲉⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ϫⲉⲙⲁⲧⲥⲉⲃⲟⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲉⲧⲕⲙⲙⲁⲩ ⲉⲡⲉⲓⲧⲁⲛⲁⲅⲕⲏ ⲉⲣⲟⲛ ⲧⲉ ⲉⲧⲣⲉⲛⲟⲩⲓⲛⲉ ⲛⲥⲱⲩ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉⲡⲉⲧⲉⲩⲛⲙⲁⲁϫⲉ ⲙⲙⲟⲩ ⲙⲁⲣⲉⲩ · ⲥⲱⲧⲙ ⲟⲩⲛⲟⲩⲟⲉⲓⲛ ⲟⲩⲟⲟⲡ · ⲙⲡⲣⲟⲩⲛ ⲛⲟⲩⲣⲙⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲭⲣⲟⲩⲟⲉⲓⲛ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲩ ⲉⲩⲧⲙⲣⲟⲩⲟⲉⲓⲛ ⲟⲩⲕⲁⲕⲉ ⲡⲉ

WORD-ORDER INTERLINEAR

ⲡⲉϫⲉⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ	ϫⲉⲙⲁⲧⲥⲉⲃⲟⲛ	ⲉⲡⲧⲟⲡⲟⲥ	ⲉⲧⲕⲙⲙⲁⲩ	ⲉⲡⲉⲓⲧⲁⲛⲁⲅⲕⲏ	ⲉⲣⲟⲛ	ⲧⲉ	ⲉⲧⲣⲉⲛⲟⲩⲓⲛⲉ
his disciples said	saying show us	the place	where you are	for the necessity	upon us	it is	that we seek

ⲛⲥⲱⲩ	ⲡⲉϫⲁⲩ	ⲛⲁⲩ	ϫⲉⲡⲉⲧⲉⲩⲛⲙⲁⲁϫⲉ	ⲙⲙⲟⲩ	ⲙⲁⲣⲉⲩ	·	ⲥⲱⲧⲙ	ⲟⲩⲛⲟⲩⲟⲉⲓⲛ
after it	he said	to them	saying whoever has ears	in him	let him	[punctuation]	hear	there is light

ⲟⲩⲟⲟⲡ	·	ⲙⲡⲣⲟⲩⲛ	ⲛⲟⲩⲣⲙⲟⲩⲟⲉⲓⲛ	ⲁⲩⲱ	ⲭⲣⲟⲩⲟⲉⲓⲛ	ⲉⲡⲕⲟⲥⲙⲟⲥ	ⲧⲏⲣⲩ
existing	[punctuation]	within	a person of light	and	it gives light	to the world	all of it

ⲉⲩⲧⲙⲣⲟⲩⲟⲉⲓⲛ	ⲟⲩⲕⲁⲕⲉ	ⲡⲉ
if it does not give light	darkness	it is

Thomas 24 · English and comparison

CLOSE ENGLISH

His disciples said, “Show us the place where you are, for it is necessary for us to seek it.” He said to them, “Whoever has ears, let him hear. There is light within a person of light, and it illuminates the whole world. If it does not shine, it is darkness.”

FLUENT ENGLISH

His disciples said, “Show us where you are, because we need to seek that place.” He told them, “Anyone with ears should listen. There is light within a person of light, and it lights up the whole world. If it does not shine, there is darkness.”

COMPARISON

The disciples ask where Jesus is, not where he is going. Both adopted English layers preserve a person of light and light within that person, with an effect on the whole world. They use it for the following pronoun, taking the light as its referent; the wording does not prove that reference to the person is impossible.

Matthew 6:22–23 and Luke 11:34–36 discuss the eye, the body, and light. They offer related imagery, but their structure differs from Thomas’s person of light. John 13:36 asks about a destination and is a weaker comparison to the opening question. No secure Greek text of Thomas 24 is reconstructed here: its association with P.Oxy. IV 655 is tentative in the catalogue.

Thomas 24 · Canonical comparison

Parallel references identify related passages without merging their wording.

Matt. 6:22

The eye is the body’s lamp. If your eye is sound, your whole body will be filled with light.

Matt. 6:23

But if your eye is bad, your whole body will be dark. If even the light within you is darkness, how great that darkness is!

Luke 11:36

“So if your whole body is filled with light, with no dark part, it will be entirely bright, as when a lamp shines on you with its brightness.”

XVI-CMP-0672 / Thomas 38

Seeking and not finding

DIPLOMATIC COPTIC

ⲡⲉϫⲉⲓⲥ ϫⲉϩⲁϩ ⲛ̄ⲥⲟⲛ · ⲁⲧⲉⲧⲛ̄ⲣⲉⲡⲓⲑⲩⲙⲉⲓ ⲉⲥⲱⲧⲙ̄ ⲁⲛⲉⲉⲓⲱⲁϫⲉ ⲛⲁⲉⲓ̀ · ⲉϯⲭⲱ ⲙ̄ⲙⲟⲟⲩ ⲛⲏⲧⲛ̄ ⲁⲩⲱ ⲙⲛ̄ⲧⲏⲧⲛ̄ ⲕⲉⲟⲩⲁ ⲉⲥⲟⲧⲙⲟⲩ ⲛ̄ⲧⲟⲟⲧϥ̄ ⲟⲩⲛ̄ϩⲛ̄ϩⲟⲟⲩ ⲛⲁⲱⲱⲡⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲱⲓⲛⲉ ⲛ̄ⲥⲱⲉⲓ ⲧⲉⲧⲛⲁϩⲉ ⲁⲛ̀ ⲉⲣⲟⲓ̀

NORMALIZED COPTIC

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ ϫⲉϩⲁϩ ⲛⲥⲟⲛ · ⲁⲧⲉⲧⲛⲣⲉⲡⲓⲑⲩⲙⲉⲓ ⲉⲥⲱⲧⲙ ⲁⲛⲉⲓⲱⲁϫⲉ ⲛⲁⲓ · ⲉϯⲭⲱ ⲙⲙⲟⲟⲩ ⲛⲏⲧⲛ ⲁⲩⲱ ⲙⲛⲧⲏⲧⲛ ⲕⲉⲟⲩⲁ ⲉⲥⲟⲧⲙⲟⲩ ⲛⲧⲟⲟⲧϥ ⲟⲩⲛϩⲛϩⲟⲟⲩ ⲛⲁⲱⲱⲡⲉ ⲛⲧⲉⲧⲛⲱⲓⲛⲉ ⲛⲥⲱⲉⲓ ⲧⲉⲧⲛⲛⲁϩⲉ ⲁⲛ ⲉⲣⲟⲓ

WORD-ORDER INTERLINEAR

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ	ϫⲉϩⲁϩ	ⲛⲥⲟⲛ	·	ⲁⲧⲉⲧⲛⲣⲉⲡⲓⲑⲩⲙⲉⲓ	ⲉⲥⲱⲧⲙ	ⲁⲛⲉⲓⲱⲁϫⲉ	ⲛⲁⲓ	
Jesus said	saying many	times	[punctuation]	you desired	to hear	these sayings	these	
·	ⲉϯⲭⲱ	ⲙⲙⲟⲟⲩ	ⲛⲏⲧⲛ	ⲁⲩⲱ	ⲙⲛⲧⲏⲧⲛ	ⲕⲉⲟⲩⲁ	ⲉⲥⲟⲧⲙⲟⲩ	ⲛⲧⲟⲟⲧϥ
[punctuation]	which I speak	them	to you	and	you do not have	another one	to hear them	from him
ⲟⲩⲛϩⲛϩⲟⲟⲩ	ⲛⲁⲱⲱⲡⲉ	ⲛⲧⲉⲧⲛⲱⲓⲛⲉ	ⲛⲥⲱⲉⲓ	ⲧⲉⲧⲛⲛⲁϩⲉ	ⲁⲛ	ⲉⲣⲟⲓ		
there are days	that will come	and you will seek	after me	you will find	not	me		

Thomas 38 · English and comparison

CLOSE ENGLISH

Jesus said, “Many times you desired to hear these sayings that I speak to you, and you have no one else from whom to hear them. Days will come when you will seek me and will not find me.”

FLUENT ENGLISH

Jesus said, “You have often longed to hear these words I am speaking to you, and you have no one else to hear them from. Days will come when you look for me and cannot find me.”

COMPARISON

Both adopted layers preserve the desire to hear these sayings and the lack of another person from whom to hear them. The object refers to these words; it is not a general ban on hearing other people. The ending describes a future search that fails, with cannot find in the fluent layer expressing that result.

John 7:33–34 and 13:33 provide strong wording comparisons for seeking Jesus and not finding him. Luke 17:22 connects a future desire with not seeing a day of the Son of Man. Their settings and objects are not identical to Thomas’s opening statement. The corresponding Greek in P.Oxy. IV 655 is extensively restored, so it cannot independently verify every word of the complete Coptic saying.

Thomas 38 · Canonical comparison

Parallel references identify related passages without merging their wording.

Luke 17:22

He said to the disciples, “Days are coming when you will long to see even one of the days of the Son of Man, but you will not see it.”

John 7:33

Jesus said, “I will be with you a little longer, and then I am going to the one who sent me.

John 7:34

You will look for me and not find me, and you cannot come where I am.”

John 13:33

My children, I will be with you only a little longer. You will look for me, and I now tell you what I told the Jews: ‘You cannot come where I am going.’

XVI-CMP-0673 / Thomas 52

The living one before you

DIPLOMATIC COPTIC

ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛ̄ⲥⲓⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ϫⲉϫⲟⲩⲧⲁⲩⲧⲉ ⲙ̄ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱⲁϫⲉ ϩⲙ̄ⲡⲓⲥⲣⲁⲏⲗ̀ ⲁⲩⲱ ⲁⲩⲱⲁϫⲉ ⲧⲏⲣⲟⲩ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧⲕ̀ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉⲁⲧⲉⲧⲛ̄ⲕⲱ ⲙ̄ⲡⲉⲧⲟⲛϩ ⲙ̄ⲡⲉⲧⲛ̄ⲙ̄ⲧⲟ ⲉⲃⲟⲗ ⲁⲩⲱ ⲁⲧⲉⲧⲛ̄ⲱⲁϫⲉ ϩⲁⲛⲉⲧⲙⲟⲟⲩⲧ̀

NORMALIZED COPTIC

ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛⲥⲓⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ϫⲉϫⲟⲩⲧⲁⲩⲧⲉ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱⲁϫⲉ ϩⲙⲡⲓⲥⲣⲁⲏⲗ ⲁⲩⲱ ⲁⲩⲱⲁϫⲉ ⲧⲏⲣⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉⲁⲧⲉⲧⲛⲕⲱ ⲙⲡⲉⲧⲟⲛϩ ⲙⲡⲉⲧⲛⲙⲧⲟ ⲉⲃⲟⲗ ⲁⲩⲱ ⲁⲧⲉⲧⲛⲱⲁϫⲉ ϩⲁⲛⲉⲧⲙⲟⲟⲩⲧ

WORD-ORDER INTERLINEAR

ⲡⲉϫⲁⲩ	ⲛⲁⲩ	ⲛⲥⲓⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ	ϫⲉϫⲟⲩⲧⲁⲩⲧⲉ	ⲙⲡⲣⲟⲫⲏⲧⲏⲥ	ⲁⲩⲱⲁϫⲉ	ϩⲙⲡⲓⲥⲣⲁⲏⲗ	ⲁⲩⲱ
they said	to him	his disciples	saying twenty-four	prophets	spoke	in Israel	and

ⲁⲩⲱⲁϫⲉ	ⲧⲏⲣⲟⲩ	ϩⲣⲁⲓ	ⲛϩⲏⲧⲕ	ⲡⲉϫⲁⲩ	ⲛⲁⲩ	ϫⲉⲁⲧⲉⲧⲛⲕⲱ	ⲙⲡⲉⲧⲟⲛϩ
they spoke	all of them	with reference	to you	he said	to them	saying you have left	the one who is living

ⲙⲡⲉⲧⲛⲙⲧⲟ	ⲉⲃⲟⲗ	ⲁⲩⲱ	ⲁⲧⲉⲧⲛⲱⲁϫⲉ	ϩⲁⲛⲉⲧⲙⲟⲟⲩⲧ
before you	openly	and	you have spoken	about those who are dead

Thomas 52 · English and comparison

CLOSE ENGLISH

His disciples said to him, “Twenty-four prophets spoke in Israel, and they all spoke about you.” He said to them, “You have left the living one before you and have spoken about the dead.”

FLUENT ENGLISH

His disciples told him, “Twenty-four prophets spoke in Israel, and all of them spoke about you.” He replied, “You have neglected the living one in front of you and spoken about the dead.”

COMPARISON

The number twenty-four is retained without identifying the prophets with a particular list of books. The close English has left the living one; the fluent layer interprets the action as neglected. Both preserve the contrast between the living one present before the disciples and the dead about whom they speak.

John 5:39–40 likewise contrasts attention to writings with refusal to come to Jesus for life. Yet John explicitly treats the scriptures as testimony about him. Thomas’s reply has its own sharper living/dead contrast. The two passages are therefore presented as a thematic comparison, not interchangeable statements about the value of scripture.

Thomas 52 · Canonical comparison

Parallel references identify related passages without merging their wording.

John 5:39

You search the Scriptures because you think you have eternal life in them. Yet those very Scriptures testify about me,

John 5:40

and you refuse to come to me to have life.”

XVI-CMP-0674 / Thomas 61

Desolate and divided

DIPLOMATIC COPTIC

ⲡⲉϫⲉⲓⲥ ⲟⲩⲛ̄ⲥⲛⲁⲩ ⲛⲁⲙ̄ⲧⲟⲛ̀ ⲙ̄ⲙⲁⲩ ⲣⲓⲟⲩⲃⲗⲟⲃ ⲡⲟⲩⲁ ⲛⲁⲙⲟⲩ ⲡⲟⲩⲁ ⲛⲁⲱⲛⲉ ⲡⲉϫⲉⲥⲁⲗⲱⲙⲏ ⲛ̄ⲧⲁⲕ̀ⲛⲓⲙ̀ ⲡⲣⲱⲙⲉ ⲣⲱⲥ ⲉⲃⲟⲗ ⲣⲛ̄ⲟⲩⲁ ⲁⲕⲧⲉⲗⲟ ⲉϫⲙ̄ⲡⲁⲃⲗⲟⲃ ⲁⲩⲱ ⲁⲕ̀ⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲣⲛ̄ⲧⲁⲧⲣⲁⲡⲉⲍⲁ ⲡⲉϫⲉⲓⲥ ⲛⲁⲥ ϫⲉⲁⲛⲟⲕ̀ ⲡⲉ ⲡⲉⲧⲱⲟⲟⲡ̀ ⲉⲃⲟⲗ ⲣⲙ̄ⲡⲉⲧ̀ⲱϩⲏ ⲁⲩⲧ ⲛⲁⲓ ⲉⲃⲟⲗ ⲣⲛ̄ⲛⲁⲡⲁⲉⲓⲱⲧ̀ ⲁⲛⲟⲕ̀ⲧⲉⲕ̀ⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲃⲉⲡⲁⲓ ⲧϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲣⲟⲧⲁⲛ ⲉϥⲱⲁⲛⲱⲟⲩⲡⲉ ⲉϥⲱⲛϥ̀ ⲩⲛⲁⲙⲟⲩⲣⲟⲩⲟⲉⲓⲛ ⲣⲟⲧⲁⲛ ⲇⲉ ⲉϥⲱⲁⲛⲱⲟⲩⲡⲉ ⲉϥⲡⲏϣ ⲩⲛⲁⲙⲟⲩⲣ ⲛ̄ⲕⲁⲕⲉ

NORMALIZED COPTIC

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ ⲟⲩⲛⲥⲛⲁⲩ ⲛⲁⲙⲧⲟⲛ ⲙⲙⲟⲩ ⲣⲓⲟⲩⲃⲗⲟⲃ ⲡⲟⲩⲁ ⲛⲁⲙⲟⲩ ⲡⲟⲩⲁ ⲛⲁⲱⲛⲉ ⲡⲉϫⲉⲥⲁⲗⲱⲙⲏ ⲛⲧⲕⲛⲓⲙ ⲡⲣⲱⲙⲉ ⲣⲱⲥ ⲉⲃⲟⲗ ⲣⲛⲟⲩⲁ ⲁⲕⲧⲉⲗⲟ ⲉϫⲙⲡⲁⲃⲗⲟⲃ ⲁⲩⲱ ⲁⲕⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲣⲛⲧⲁⲧⲣⲁⲡⲉⲍⲁ ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ ⲛⲁⲥ ϫⲉⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲧⲱⲟⲟⲡ ⲉⲃⲟⲗ ⲣⲙⲡⲉⲧⲱϩⲏ ⲁⲩⲧ ⲛⲁⲓ ⲉⲃⲟⲗ ⲣⲛⲛⲁⲡⲁⲉⲓⲱⲧ ⲁⲛⲟⲕⲧⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲃⲉⲡⲁⲓ ⲧϫⲱ ⲙⲙⲟⲥ ϫⲉⲣⲟⲧⲁⲛ ⲉϥⲱⲁⲛⲱⲟⲩⲡⲉ ⲉϥⲡⲏϣ ⲩⲛⲁⲙⲟⲩⲣⲟⲩⲟⲉⲓⲛ ⲣⲟⲧⲁⲛ ⲇⲉ ⲉϥⲱⲁⲛⲱⲟⲩⲡⲉ ⲉϥⲡⲏϣ ⲩⲛⲁⲙⲟⲩⲣ ⲛⲕⲁⲕⲉ

WORD-ORDER INTERLINEAR

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ	ⲟⲩⲛⲥⲛⲁⲩ	ⲛⲁⲙⲧⲟⲛ	ⲙⲙⲟⲩ	ⲣⲓⲟⲩⲃⲗⲟⲃ	ⲡⲟⲩⲁ	ⲛⲁⲙⲟⲩ	ⲡⲟⲩⲁ	ⲛⲁⲱⲛⲉ
Jesus said	there are two	who will rest	themselves	on a couch	the one	will die	the one	will live

ⲡⲉϫⲉⲥⲁⲗⲱⲙⲏ	ⲛⲧⲕⲛⲓⲙ	ⲡⲣⲱⲙⲉ	ⲣⲱⲥ	ⲉⲃⲟⲗ	ⲣⲛⲟⲩⲁ	ⲁⲕⲧⲉⲗⲟ	ⲉϫⲙⲡⲁⲃⲗⲟⲃ	ⲁⲩⲱ
Salome said	you are who	man	as	out	from someone	you have gone up	onto my couch	and

ⲁⲕⲟⲩⲱⲙ	ⲉⲃⲟⲗ	ⲣⲛⲧⲁⲧⲣⲁⲡⲉⲍⲁ	ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ	ⲛⲁⲥ	ϫⲉⲁⲛⲟⲕ	ⲡⲉ	ⲡⲉⲧⲱⲟⲟⲡ	ⲉⲃⲟⲗ
you have eaten	out	from my table	Jesus said	to her	saying I	am	the one who exists	out

ⲣⲙⲡⲉⲧⲱϩⲏ	ⲁⲩⲧ	ⲛⲁⲓ	ⲉⲃⲟⲗ	ⲣⲛⲛⲁⲡⲁⲉⲓⲱⲧ	ⲁⲛⲟⲕⲧⲉⲕⲙⲁⲑⲏⲧⲏⲥ
from the one who is equal	they have given	to me	out	from what belongs to my Father	I am your disciple

ⲉⲧⲃⲉⲡⲁⲓ	ⲧϫⲱ	ⲙⲙⲟⲥ	ϫⲉⲣⲟⲧⲁⲛ	ⲉϥⲱⲁⲛⲱⲟⲩⲡⲉ	ⲉϥⲱⲛϥ̀	ⲩⲛⲁⲙⲟⲩⲣⲟⲩⲟⲉⲓⲛ	ⲣⲟⲧⲁⲛ
for this reason	I say	it	saying whenever	he comes to be	desolate	he will be filled with light	whenever

ⲇⲉ	ⲉϥⲱⲁⲛⲱⲟⲩⲡⲉ	ⲉϥⲡⲏϣ	ⲩⲛⲁⲙⲟⲩⲣ	ⲛⲕⲁⲕⲉ
but	he comes to be	divided	he will be filled	with darkness

Thomas 61 · English and comparison

CLOSE ENGLISH

Jesus said, “Two will rest on a couch: one will die, and one will live.” Salome said, “Who are you, man? As if from someone, you have gone up onto my couch and eaten from my table.” Jesus said to her, “I am the one who exists from the one who is equal. I have been given something from what belongs to my Father.” “I am your disciple.” “For this reason I say: whenever a person becomes desolate, he will be filled with light; but whenever he becomes divided, he will be filled with darkness.”

FLUENT ENGLISH

Jesus said, “Two people will rest on a couch; one will die and the other will live.” Salome asked, “Who are you, man? You have come onto my couch and eaten at my table as though you came from someone.” Jesus told her, “I come from the one who is equal. I have received something of what belongs to my Father.” “I am your disciple.” “That is why I say: when someone is desolate, they will be filled with light; when they are divided, they will be filled with darkness.”

COMPARISON

Both adopted English layers preserve desolate in the last conditional. The Coptic form there is shef, whereas the earlier description of the one who is equal uses shesh. Replacing the last word with equal, single, or undivided requires a conjectural correction. That proposed correction is not the reading printed in these translations, and no theory of spiritual emptying is added to explain away the difficulty.

Luke 17:34 resembles the opening scene of two people on one bed, but its contrast is being taken and left, rather than dying and living. It is a partial parallel to the opening, not to the complete Salome dialogue. The last disciple declaration and explanation lack explicit speaker introductions. Their displayed attribution to Salome and Jesus follows the dialogue; it does not add missing introductions to the text.

Thomas 61 · Canonical comparison

Parallel references identify related passages without merging their wording.

Luke 17:34

“I tell you, that night two people will be on one bed. One will be taken, and the other will be left.”

XVI-CMP-0675 / Thomas 70

Bringing forth what is within

DIPLOMATIC COPTIC

ⲡⲉϫ$\overline{\text{ⲓⲥ}}$ ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛ̄ϣⲁϫⲡⲉⲡⲓϩ ϩⲛ̄ⲧⲏⲩⲧⲛ̄ ⲡⲁ̈ⲓ ⲉⲧⲉⲩⲛ̄ⲧⲏⲧⲛ$\overline{\text{ⲛⲩ}}$ ⲩⲛⲁⲧⲟⲩϫⲉⲧⲏⲩⲧⲛ̄ ⲉϣϣⲡⲉ ⲙ̄ⲛ̄ⲧⲏⲧⲛ̄ ⲡⲏ ϩⲛ̄ⲧ[ⲏ]ⲩⲧⲛ ⲡⲁⲉⲓ ⲉⲧⲉⲙ̄ⲛ̄ⲧⲏⲧⲛ$\overline{\text{ⲛⲩ}}$ ϩⲛ̄ⲧⲏⲛⲉ ⲩ[ⲛⲁⲙ]ⲟⲩⲧ̀ⲧⲏⲛⲉ

NORMALIZED COPTIC

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛϣⲁⲛϫⲡⲉⲡⲓϩ ϩⲛⲧⲏⲩⲧⲛ ⲡⲁⲓ ⲉⲧⲉⲩⲛⲧⲏⲧⲛⲩ ⲩⲛⲁⲧⲟⲩϫⲉⲧⲏⲩⲧⲛ ⲉϣϣⲡⲉ ⲙⲛⲧⲏⲧⲛ ⲡⲏ ϩⲛⲧⲏⲩⲧⲛ ⲡⲁⲓ ⲉⲧⲉⲙⲛⲧⲏⲧⲛⲩ ϩⲛⲧⲏⲛⲉ ⲩⲛⲁⲙⲉⲩⲧⲧⲏⲛⲉ

WORD-ORDER INTERLINEAR

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ	ϩⲟⲧⲁⲛ	ⲉⲧⲉⲧⲛϣⲁⲛϫⲡⲉⲡⲓϩ	ϩⲛⲧⲏⲩⲧⲛ	ⲡⲁⲓ	ⲉⲧⲉⲩⲛⲧⲏⲧⲛⲩ	ⲩⲛⲁⲧⲟⲩϫⲉⲧⲏⲩⲧⲛ	ⲉϣϣⲡⲉ
Jesus said	when	you bring forth that	within you	this	which you have	will save you	if

ⲙⲛⲧⲏⲧⲛ	ⲡⲏ	ϩⲛⲧⲏⲩⲧⲛ	ⲡⲁⲓ	ⲉⲧⲉⲙⲛⲧⲏⲧⲛⲩ	ϩⲛⲧⲏⲛⲉ	ⲩⲛⲁⲙⲉⲩⲧⲧⲏⲛⲉ
you do not have	that	within you	this	which you do not have	within you	will kill you

Thomas 70 · English and comparison

CLOSE ENGLISH

Jesus said, “When you bring forth what is within you, what you have will save you. If you do not have it within [you], what you do not have within you [will kill] you.”

FLUENT ENGLISH

Jesus said, “When you bring forth what is within you, what you have will save you. If you do not have it within [you], what you lack within you [will kill] you.”

COMPARISON

Both adopted English layers retain bring forth, preserving the productive sense of the opening verb. They do not replace it with express your feelings or identify the inner content as a named spiritual entity. The negative condition is not having it within oneself, not merely refusing to express something one already possesses. Save and kill remain opposed verbs.

There is no direct canonical equivalent printed for this saying. Mark 7:20–23 describes defiling things coming from within and therefore supplies a contrast, not the same claim about saving inner content. The preserved brackets in the English mark partly restored words in the diplomatic text.

XVI-CMP-0676 / Thomas 77

The light, the All, wood and stone

DIPLOMATIC COPTIC

ⲡⲉϫ$\overline{\text{ⲓⲥ}}$ ϫⲉⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲡⲁⲉⲓ ⲉⲧⲣⲓϫⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲁⲛⲟⲕ̀ ⲡⲉ ⲡⲧⲏⲣϥ̀ ⲛ̄ⲧⲁⲡⲧⲏⲣϥ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ̀ ⲁⲩⲱ ⲛ̄ⲧⲁⲡⲧⲏⲣϥ̀ ⲡⲱϩ ⲱⲁⲣⲟⲉⲓ ⲡⲱϩ ⲛ̄ⲛⲟⲩⲱⲉ ⲁⲛⲟⲕ̀ ϯⲙ̄ⲙⲁⲩ ϥⲓ ⲙ̄ⲡⲱⲛⲉ ⲉϩⲣⲁⲓ̈ ⲁⲩⲱ ⲧⲉⲧⲛⲁϩⲉ ⲉⲣⲟⲉⲓ ⲙ̄ⲙⲁⲩ

NORMALIZED COPTIC

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ ϫⲉⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲡⲁⲓ ⲉⲧϩⲓϫⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲁⲛⲟⲕ ⲡⲉ ⲡⲧⲏⲣϥ ⲛⲧⲁⲡⲧⲏⲣϥ ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧ ⲁⲩⲱ ⲛⲧⲁⲡⲧⲏⲣϥ ⲡⲱϩ ⲱⲁⲣⲟⲓ ⲡⲱϩ ⲛⲟⲩⲱⲉ ⲁⲛⲟⲕ ϯⲙⲙⲁⲩ ϥⲓ ⲙⲡⲱⲛⲉ ⲉϩⲣⲁⲓ ⲁⲩⲱ ⲧⲉⲧⲛⲛⲁϩⲉ ⲉⲣⲟⲓ ⲙⲙⲁⲩ

WORD-ORDER INTERLINEAR

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ	ϫⲉⲁⲛⲟⲕ	ⲡⲉ	ⲡⲟⲩⲟⲉⲓⲛ	ⲡⲁⲓ	ⲉⲧϩⲓϫⲱⲟⲩ	ⲧⲏⲣⲟⲩ	ⲁⲛⲟⲕ	ⲡⲉ	ⲡⲧⲏⲣϥ	
Jesus said	saying I	am	the light	this	which is above them	all	I	am	the All	
ⲛⲧⲁⲡⲧⲏⲣϥ	ⲉⲓ	ⲉⲃⲟⲗ	ⲛϩⲏⲧ	ⲁⲩⲱ	ⲛⲧⲁⲡⲧⲏⲣϥ	ⲡⲱϩ	ⲱⲁⲣⲟⲓ	ⲡⲱϩ	ⲛⲟⲩⲱⲉ	ⲁⲛⲟⲕ
the All	came	out	from me	and	the All	reached	me	split	a piece of wood	I
ϯⲙⲙⲁⲩ	ϥⲓ	ⲙⲡⲱⲛⲉ	ⲉϩⲣⲁⲓ	ⲁⲩⲱ	ⲧⲉⲧⲛⲛⲁϩⲉ	ⲉⲣⲟⲓ	ⲙⲙⲁⲩ			
am there	lift	the stone	up	and	you will find	me	there			

Thomas 77 · English and comparison

CLOSE ENGLISH

Jesus said, “I am the light that is above them all. I am the All. The All came out of me, and the All reached me. Split a piece of wood: I am there. Lift the stone, and you will find me there.”

FLUENT ENGLISH

Jesus said, “I am the light above all. I am everything. Everything came from me, and everything has reached me. Split a piece of wood, and I am there. Lift the stone, and you will find me there.”

COMPARISON

The close English keeps the repeated the All; the fluent layer uses everything. Both preserve completed origin and arrival: everything came from the speaker and reached him. Will return would add both a future direction and a return not stated by the adopted verbs. Wood and stone remain ordinary named objects without an inserted cross or tomb.

P.Oxy. I 1 preserves the stone and wood sayings after wording associated with Thomas 30, in the opposite order to this Coptic sequence. It does not preserve the opening light and All clauses here. John 8:12 provides a strong comparison for the light claim, but not an equivalent for every clause of Thomas 77. The witnesses show different arrangement without by themselves proving which arrangement came first.

Thomas 77 · Canonical comparison

Parallel references identify related passages without merging their wording.

John 8:12

Jesus spoke to them again: “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”

XVI-CMP-0677 / Thomas 108

Drinking from my mouth

DIPLOMATIC COPTIC

ⲡⲉϫ$\overline{\text{ⲓⲥ}}$ ϫⲉⲡⲉⲧⲁϣⲱ ⲉⲃⲟⲗ ϩⲛ̄ⲧⲁⲧⲁⲡⲣⲟ ⲩⲛⲁϣⲱⲡⲉ ⲛ̄ⲧⲁϩⲉ ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁϣⲱⲡⲉ ⲉⲛⲧⲟⲩ ⲡⲉ ⲁⲩⲱ ⲛⲉⲑⲏⲡ · ⲛⲁⲟⲩⲱⲛϩ ⲉⲣⲟⲩ`

NORMALIZED COPTIC

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ ϫⲉⲡⲉⲧⲛⲁϣⲱ ⲉⲃⲟⲗ ϩⲛⲧⲁⲧⲁⲡⲣⲟ ⲩⲛⲁϣⲱⲡⲉ ⲛⲧⲁϩⲉ ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁϣⲱⲡⲉ ⲉⲛⲧⲟⲩ ⲡⲉ ⲁⲩⲱ ⲛⲉⲧϩⲏⲡ · ⲛⲁⲟⲩⲱⲛϩ ⲉⲣⲟⲩ

WORD-ORDER INTERLINEAR

ⲡⲉϫⲉⲓⲏⲥⲟⲩⲥ	ϫⲉⲡⲉⲧⲛⲁϣⲱ	ⲉⲃⲟⲗ	ϩⲛⲧⲁⲧⲁⲡⲣⲟ	ⲩⲛⲁϣⲱⲡⲉ	ⲛⲧⲁϩⲉ	ⲁⲛⲟⲕ	ϩⲱ
Jesus said	saying the one who will drink	out	of my mouth	will become	like me	I	in turn

ϯⲛⲁϣⲱⲡⲉ	ⲉⲛⲧⲟⲩ	ⲡⲉ	ⲁⲩⲱ	ⲛⲉⲧϩⲏⲡ	·	ⲛⲁⲟⲩⲱⲛϩ	ⲉⲣⲟⲩ
will become	that one	[identity predicate]	and	the hidden things	[punctuation]	will appear	to him

Thomas 108 · English and comparison

CLOSE ENGLISH

Jesus said, “Whoever drinks from my mouth will become like me. I, in turn, will become that person, and hidden things will be revealed to them.”

FLUENT ENGLISH

Jesus said, “Anyone who drinks from my mouth will become like me. I too will become that person, and what is hidden will be revealed to them.”

COMPARISON

Both adopted English layers preserve drinking from my mouth without supplying words, water, teaching, or a vessel as its explicit object. The first becoming says like me; the second says I will become that person without a second like. Keeping those two constructions distinct prevents the second statement from being silently weakened into a repeated comparison.

The hidden things remain plural in the close layer and become what is hidden in the fluent layer. The final them refers to the individual drinker. Drinking imagery in John 4 or John 6 can provide thematic associations, but it does not supply a direct equivalent for this reciprocal formula. No canonical quotation is presented as though it were the same saying.

XVI-CMP-0678 / Thomas 113

The kingdom spread over the earth

DIPLOMATIC COPTIC

ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛ̄ⲥⲓⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ϫⲉⲧⲙ̄ⲛ̄ⲧⲉⲣⲟ ⲉⲥⲛ̄ⲛⲏⲩ ⲛ̄ⲁⲱ ⲛ̄ϩⲟⲟⲩ ⲉⲥⲛ̄ⲛⲏⲩ ⲁⲛ ϩⲛ̄ⲟⲩⲥⲱⲱⲧ ⲉⲃⲟⲗ̀ ⲉⲩⲛⲁϫⲟⲟⲥ ⲁⲛ ϫⲉⲉⲓⲥϩⲏⲏⲧⲉ ⲙ̄ⲡⲓⲥⲁ ⲏ ⲉⲓⲥϩⲏⲏⲧⲉ ⲧⲏ ⲁⲗⲗⲁ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲙ̄ⲡⲉⲓⲱⲧ̄ ⲉⲥⲡⲟⲣⲫ̀ ⲉⲃⲟⲗ ϩⲓϫⲙ̄ⲡⲕⲁϩ ⲁⲩⲱ ⲣ̄ⲣⲱⲙⲉ ⲛⲁⲩ ⲁⲛ ⲉⲣⲟⲥ

NORMALIZED COPTIC

ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛⲥⲓⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ϫⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲥⲛⲏⲩ ⲛⲁⲱ ⲛϩⲟⲟⲩ ⲉⲥⲛⲏⲩ ⲁⲛ ϩⲛⲟⲩⲥⲱⲱⲧ ⲉⲃⲟⲗ ⲉⲩⲛⲁϫⲟⲟⲥ ⲁⲛ ϫⲉⲉⲓⲥϩⲏⲏⲧⲉ ⲙⲡⲓⲥⲁ ⲏ ⲉⲓⲥϩⲏⲏⲧⲉ ⲧⲏ ⲁⲗⲗⲁ ⲧⲙⲛⲧⲣⲣⲟ ⲙⲡⲉⲓⲱⲧ ⲉⲥⲡⲟⲣⲫ ⲉⲃⲟⲗ ϩⲓϫⲙⲡⲕⲁϩ ⲁⲩⲱ ⲛⲣⲱⲙⲉ ⲛⲁⲩ ⲁⲛ ⲉⲣⲟⲥ

WORD-ORDER INTERLINEAR

ⲡⲉϫⲁⲩ	ⲛⲁⲩ	ⲛⲥⲓⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ	ϫⲉⲧⲙⲛⲧⲣⲣⲟ	ⲉⲥⲛⲏⲩ	ⲛⲁⲱ	ⲛϩⲟⲟⲩ	ⲉⲥⲛⲏⲩ	ⲁⲛ
they said	to him	namely his disciples	saying the kingdom	is coming	on what	day	it is coming	not

ϩⲛⲟⲩⲥⲱⲱⲧ	ⲉⲃⲟⲗ	ⲉⲩⲛⲁϫⲟⲟⲥ	ⲁⲛ	ϫⲉⲉⲓⲥϩⲏⲏⲧⲉ	ⲙⲡⲓⲥⲁ	ⲏ	ⲉⲓⲥϩⲏⲏⲧⲉ	ⲧⲏ	ⲁⲗⲗⲁ
with watching	out	they will say	not	saying look	on this side	or	look	there	but

ⲧⲙⲛⲧⲣⲣⲟ	ⲙⲡⲉⲓⲱⲧ	ⲉⲥⲡⲟⲣⲫ	ⲉⲃⲟⲗ	ϩⲓϫⲙⲡⲕⲁϩ	ⲁⲩⲱ	ⲛⲣⲱⲙⲉ	ⲛⲁⲩ	ⲁⲛ	ⲉⲣⲟⲥ
the kingdom	of the Father	is spread	out	over the earth	and	people	see	not	it

Thomas 113 · English and comparison

CLOSE ENGLISH

His disciples said to him, “On what day is the kingdom coming?” “It does not come with watching for it. They will not say, ‘Look, on this side!’ or ‘Look, there!’ Rather, the kingdom of the Father is spread out over the earth, and people do not see it.”

FLUENT ENGLISH

His disciples asked him, “When will the kingdom come?” “It won’t come by watching for it. People won’t say, ‘Look, here!’ or ‘Look, there!’ The Father’s kingdom is spread across the earth, but people don’t see it.”

COMPARISON

The disciples ask when the kingdom comes. The response has no separate he said in the source; neither English layer inserts one. Watching for it interprets the expression about watching out, while spread over or across the earth preserves the stated condition of the Father’s kingdom. The people’s failure to see it remains explicit.

Luke 17:20–21 closely parallels rejection of an observable arrival and of here/there announcements. Its conclusion uses the different expression rendered among you in the established fluent English below. Thomas’s spread across the earth must not be replaced by within you or among you. The comparison establishes close verbal and thematic relations while leaving the direction of dependence unresolved.

Thomas 113 · Canonical comparison

Parallel references identify related passages without merging their wording.

Luke 17:20

When the Pharisees asked when God’s kingdom was coming, he answered, “God’s kingdom does not come in a way that can be observed.”

Luke 17:21

“Nor will people say, ‘Look, here it is!’ or ‘There it is!’ For God’s kingdom is among you.”

Sources and reading limits

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https://data.copticscriptorium.org/texts/thomasgospel/gospel-of-thomas/dipl/

P.Oxy. IV 654 · DCLP 62840

Fragmentary Greek witness relevant to Thomas 3; the complete Coptic is not reconstructed from it.

https://papyri.info/dclp/62840

P.Oxy. IV 655 · DCLP 62839

Fragmentary Greek relevant to Thomas 38; attribution of Thomas 24 is tentative.

https://papyri.info/dclp/62839

P.Oxy. I 1 · DCLP 62838

Stone and wood sequence associated with Thomas 30; not a complete Greek witness to Thomas 77.

https://papyri.info/dclp/62838

SBL Greek New Testament

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https://sblgnt.com/

The Gospel of Thomas is not part of the King James Version.