

**Study Guide**  
**For**  
**Translation**  
**Of**  
**Key Verses**  
**In The New Testament**

**By Edward Kurath**

# Study Guide For Translation Of Key Verses In The New Testament

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## List of Key Verses

### Key Verses included with commentary:

Matthew 6:13, 16:19, 22:37, 22:38, 22:39, 22:40, 24:34

John 20:23

Romans 3:23, 8:13, 12:2

1 Corinthians 3:11, 11:31, 11:32

2 Corinthians 1:22, 5:5, 5:17, 5:18, 7:11

Galatians 1:4, 1:6, 2:20, 3:13

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1 Thessalonians 4:8

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Hebrews 1:3, 2:17, 3:11, 6:12, 6:18, 9:11, 10:9, 10:16, 10:29, 10:34,  
12:14, 13:7

James 1:8

1 Peter 2:24, 4:17

2 Peter 1:4

1 John 2:12, 3:6, 3:8, 5:20

### Key Verses mistranslated, referred to in a Verse above, but scripture not included here.

Matthew 18:18

Mark 12:30, 12:31, 13:30

Luke 11:4, 10:27, 21:32

Romans 7:7, 13:9

1 Corinthians 5:13, 9:9

Galatians 5:14

1 Timothy 5:18

Hebrews 4:3, 4:5, 13:17

James 2:8, 2:11, 4:8

1 John has 44 more verses mistranslated as are 3:6 and 3:8.

## Introduction

In Romans 7:15, the Apostle Paul wrote:

“For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do” (NKJV).

If this is you, then this booklet is for you. It certainly applied to me for many years.

Then in verses 7:16-23 he explains that he knows the good he should be doing, and agrees with it. But sin in him is stronger than his will power, and makes him do the bad that he hates. Then in verses 7:24 and 25 he says:

“O wretched man that I am! Who will deliver me from this body of death? I thank God - through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin” (NKJV).

In other words, though he is a Christian, sin still causes problems for him; but through Jesus Christ, he can be delivered from the sin.

Since he has not yet been delivered from the sin, there must be some way that it can come to pass. The question is: **how?**

As reported in the Gospel of Matthew, Jesus gave the answer. He said:

“For **if you *all may* forgive men their trespasses**, your heavenly Father **will *in fact*** also forgive you. But **if you *all may not* forgive** men their trespasses, your Father **will *in fact not*** forgive your trespasses (Matthew 6:14-15 TNT<sup>1</sup>).

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<sup>1</sup> “TNT” stands for “Transformation New Testament,” which is my literal translation of the Greek of the New Testament.

In other words, Paul would need to forgive, whenever necessary, for a sin to be forgiven. If he does not act by forgiving, his sin remains, and he is stuck in Romans 7:15.

The reason why I lived in Romans 7:15 for many years is because I did not understand that I first needed to forgive. I did not know that, because I had not been taught this; and in the churches I attended, it was not practiced. This situation went on for me for decades. Now I have the cure for every time I judge, so I can be set free of each bitter root.

Only in the last decade or so I found out why this was the case for me. My favorite English translation of the Greek New Testament had been mistranslated to remove the ongoing need for me to forgive whenever I was in judgment. Thus, because of Matthew 6:15, my sin remained. Then these “bitter roots” caused problems, as revealed in Hebrews 12:15:

“*Continuously* looking carefully, not any *continuously falling* short *from* the grace of God; *not* any root of bitterness (#4088) *continuously* springing up may continuously be troubling, and *through this* many *may* be defiled (*passive*)” (TNT).

### **A Really Big Surprise:**

For most Christians, the idea that our English translations of the New Testament have flaws is foreign, perhaps shocking, and hard to believe. We have been told that these translations are the true Word of God, and we have relied on that being true. For decades, I surely believed this.

About 15 years ago, the Lord placed in me a curiosity about what it would be like to translate the Greek New Testament documents. I took a class on translating the Greek, and began to putter around with translating, as a hobby. I had no agenda in doing this, and no expectation of what I might find.

Then, about 10 years ago, the Lord pointed out to me a strange thing in Hebrews 12:14. Typically, it is translated as follows:

“Pursue peace with all men, and the sanctification without which no one will see the Lord” (NASB).

The Lord brought to my attention that the Greek word for “men” was not present in the Greek letter. My immediate thought was that, since I was pretty new in translating at the time, that the highly educated translator must have had a good reason for adding “men.” There is a Greek word for human beings, Strong’s #444, *anthropos*, but it was not present in the Greek document. I spent hours trying to understand the basis in Greek grammar which would explain their reason. It turns out that there was no grammatical reason for it. The translator had simply decided to add “men” to their English translation.

Without “men” being added, the question is “all what?” All pine trees, all Chevrolets, all electric stoves? Of course, in the case where there is no noun present, what “all” is referring to depends on the context. The next verse, 12:15, explains that “all” is referring to “roots of bitterness.”

“*Continuously* looking carefully, not any *continuously falling* short *from* the grace of God; *not* any root of bitterness (#4088) *continuously* springing up may continuously be troubling, and *through this* many *may* be defiled (*passive*)” (TNT).

The next question I had was, does this addition of “men” to the verse matter. Once I saw that “all” in Verse 12:14 was referring to roots of bitterness, I realized that adding “men” to the Greek interrupted the flow of all of Chapter 12. This chapter was all about our ongoing sanctification process by the blood of Jesus. All of the book of Hebrews is about having our sins forgiven, which then is the only way to remove “roots of bitterness.”

Thus, the addition of “men” to Verse 12:14 **is extremely important**. I was totally shocked, and found this inaccuracy hard to believe. After all, it was clear to me that if my favorite English translation is flawed here, where else is it flawed? I checked this verse in many other English translations, and found the same error to be present.

Because I had previously had total trust in my favorite English translation, this discovery was terribly troubling to me. I would imagine that this discovery is very troubling to you. I will need to prove that to you.

Over the next 10 years, I translated the rest of the New Testament. The good news is that I found that over 99% of the verses are adequately accurately translated. There are 7,957 verses in the New Testament, and there are indeed over 70 important verses that were significantly mistranslated. In these verses, what I refer to here as “Key Verses,” I found that the translators clearly violated the rules of Greek grammar to produce their English translation. In this booklet I explain how they violated a rule of Greek grammar in each case. Why they did this mistranslating is another question, which is beyond the purpose of this booklet.

Some more **really good news** is that after these years of study, I am fully convinced that the Greek documents written by the First Century Apostles that we have in our New Testament are truly anointed by God. The life they transmit radiated from them as I translated the Greek. Therefore, we DO have Greek documents which are the true Word of God, and upon which we can anchor our faith.

The proof of these mistranslations follows, in comparison to my literal translation. My translation is “Transformation New Testament,” with the abbreviation “TNT.” By putting the mistranslations immediately next to what the Greek actually says, you can clearly see the difference.

I have spent many hours in translating these verses. I wanted to make sure that I clearly understood the Greek grammar in each instance. After all, who am I to challenge the many scholars who have done these translations over the centuries? I needed to be absolutely sure of the facts. For the Key Verses in this booklet, I am absolutely sure of the real meaning present in the Greek. Let the facts here speak for themselves.



I would also encourage you to seek the Lord as to whether He would like you to do your own translating. It does indeed require dedication and determination, but it is not nearly as complex as we have been led to believe. I have written a booklet, “You Can Read The Greek The Easy Way,” which explains this easier way.

I pray that you will be richly blessed by seeing in this booklet what the Apostles who wrote the books of the Greek New Testament really said. They were truly anointed, and I think you will sense that. It is an exciting journey to see their messages.

## Key Verses

### Matthew 6:13

#### The mistranslation:

“And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen” (NKJV).

#### The TRUE word of God:

*“And You may not possibly lead us into temptation, but You rescue us and draw us to you from the evil, seeing that yours is the Kingdom, the power, and the glory forever, **This is very important** (#281 amen)” (TNT):*

#### Commentary:

God does not lead us into temptation. James 1:13-14 makes this very clear: “Let no man say when he is tempted, ‘I am tempted by God,’ for God can't be tempted by evil, and *He Himself* tempts no one. But each one is tempted, when he is drawn away by his own lust, and enticed” (TNT). Yet, we all erroneously pray according to the mistranslation, like the NKJV.

Also note, that when we pray what we call “The Lord’s Prayer,” we never pray Verses 6:14 and 6:15, which are actually the heart of the prayer, and of Christianity. We have been led to believe that “amen” is like a period, ending the prayer. However, #281, *amen* is actually an affirmation, and it may in fact belong with the beginning of 6:14 instead of the end of 6:13, or both. Greek does not have punctuation, so the period after “amen” has been added by English translators. Both 6:13 and 6:14 are important; because in order to forgive our sin (6:14), He has to have the power to do so (6:13).

**Luke 11:4** has the same translation error as does Matthew 6:13.

## Matthew 16:19

### The mistranslation:

“I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (NIV).

### The TRUE word of God:

“And I will give to you the keys of the Kingdom of *the heavens*, and whatever you *may perhaps* bind on earth **will in fact be already having been bound in the past (passive) in the heavens**; and whatever you *may perhaps* release on earth **will in fact be already having been released (passive) in the past in the heavens**” (TNT).

### Commentary:

We do not initiate the binding and releasing. The NIV translation seems to imply that we ourselves can decide what to bind and loose. The truth is that first God binds and releases in the heavens, and then He tells us. Then we are to listen, hear, and respond to what He tells us is already true in the heavens.

It is clear from the Greek verb form (perfect passive participle) that the event first is made to occur in the heavens by God. The Greek “perfect tense” “expresses the continuance of a completed action” (Davis, page 152). In other words, the action took place in the past, but has effects that continue in the present. In this case with Peter, the Father in Heaven reveals the truth to Peter (in the case of Verses 16:16-17, that Jesus is the Christ), and Peter then binds or releases it on earth. Peter is not initiating or controlling it, God is. We are not given permission to decide on our own what to bind or release.

An example of trying to bind without first having a download from heaven is in Acts 19:13-16.

**See Matthew 18:18**, which has the same message and typically has the same translation error.

## Matthew 22:37-40

### The mistranslation:

22:37 “And He said to him, ‘You SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND’

22:38 This is the first and foremost commandment.

22:39 The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF

22:40 On these two commandments depend the whole Law and the Prophets” (NASB).

### The TRUE word of God:

22:37 Jesus said to him, “*It is a fact that in the future, you will* love the Lord your God with all your heart, with all your soul, and with all your mind.’

22:38 This is the first and great *precept* (#1785).

22:39 A second likewise is this, ‘*It is a fact that in the future, you will* love your neighbor as yourself.’

22:40 The whole law and the prophets depend on these two *precepts* (#1785)" (TNT).

### Commentary:

Verses 22:37-40 are NOT COMMANDS to do something. This is perhaps surprising; but in the Greek, these are clearly in the Greek “future indicative,” which is a “statement of fact in the future.” If this had been a command, it would have been in the Greek “imperative” mood, not the “indicative” mood. The “indicative” mood is a statement of fact. How can God know that in the future it is a fact that a Christian will love God? For Christians, this becomes a fact in the future as we are sanctified. When Jesus transforms a “bad root” into a “good root,” His presence there will ALWAYS cause this love to be manifest.

The Greek word #1785, *entole*, has a range of meanings. In some contexts, it could mean a command. However, here the Greek is clear that Jesus’ statement of His “*precept*” results in a statement of fact in the future (“will”), NOT a command (“shall”). Jesus would NEVER point Christians back to the Old Covenant way of trying to keep rules with willpower; because that would nullify His mission on earth to sanctify believers, and He would

never “command” people to do something they could not do. With willpower, Christians could not consistently obey, and would be stuck in the failure and frustration of Romans 7:15.

**Matthew 4:4, 4:7, 4:10, 5:21, 5:27, 5:33, 5:43, 19:5, 22:39; Mark 12:30-31; Luke 4:8, 4:12, 10:27; Romans 7:7, 13:9; 1 Corinthians 9:9; Galatians 5:14; 1 Timothy 5:18; James 2:8, and 2:11** typically have exactly the same mistranslation issue.

## Matthew 24:34

### The mistranslation:

“Assuredly, I say to you, this generation will by no means pass away till all these things take place” (NKJV).

### The TRUE word of God:

“Most certainly I tell you, this generation *may* not pass away, until all these things *may be beginning to be (#1096)*” (TNT).

### Commentary:

These “bad things” did not cease with that generation. The mistranslation of one Greek word, #1096 *ginomai*, changed the meaning of the whole message of Christian experience for almost 2,000 years. The typical **mistranslation** in this verse says that all the bad things listed in Verses 24:4-51 would be completed before the generation to which Jesus spoke had died.

It seems clear that what triggered the “beginning to be” of the oppression of Christians was the moment that Jesus died. Right then, Satan had to realize he had made a big mistake in having Jesus killed. He had to do something to suppress Christianity. He knew that if Christians were in fact continuously being forgiven of their sins, then he would lose control of them. Then his kingdom of evil would be threatened by the presence of good. Thus, he then instituted the oppression Jesus described in these verses.

Thus, the typical mistranslation says that Christians

should not expect these “bad things” to happen to them, because they have ceased with the generation at the time of Jesus.

However, *ginomai* is mistranslated there as “take place,” when it actually means “begin to be.” So, Jesus is actually saying that these “bad things” will begin to be happening before that generation died. Thus, all future Christians need to expect these “bad things” to happen to them until Jesus returns at the end of the age. And, of course, those “bad things” are exactly what has been happening to Christians for almost 2,000 years.

**Mark 13:30 & Luke 21:32** typically have this same content.

## John 20:23

### The mistranslation:

“If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven” (NIV).

### The TRUE word of God:

“*If of any sins you all may forgive, they are continuously being forgiven (passive) to them. If any you all may continuously retain, they are retained (passive)*” (TNT).

### Commentary:

This verse is about us forgiving and thus being forgiven of OUR OWN sins (Matt 6:14). Here, “they are *continuously being forgiven (passive) to them*” is referring to our own sins, not other people. But if we do not forgive, we are not forgiven (Matt 6:15). This verse is usually TRAGICALLY MISTRANSLATED to make it say that we have the power to have other peoples’ sins forgiven to them, as with the NIV. This is NOT what the literal Greek says, and misleads Christians to try to have other peoples’ sins forgiven. When a person is trying to do this, they are trying to take God’s place, which is a terrible sin. It is a sin, because only God has the power to forgive sins (**Matt 6:13, Mark 2:10**).

## Romans 3:23

### The mistranslation:

“for all have sinned and fall short of the glory of God” (NIV).

### The TRUE word of God:

“for all have sinned, and *are continuously having been made to fall short (passive)* of the glory of God” (TNT).

### Commentary:

Because of our sins, we have been made to fall short (passive) of the glory of God. The NIV mistranslation implies that it was active on our part, not passive. We do not need to consciously decide to sin. Most commonly, our God-Wannabe spontaneously judges, and this is beyond the power of our conscious self. Thus, we are passive in this process, but it is still our sin. The “bad root” thus planted is ungodly by its nature.

The damage that the mistranslation does is to give Christians the impression that they **decide** to sin, and can then decide not to sin. This is legalism. We will fail at this conscious attempt, because ONLY the blood of Jesus can cleanse us from sin. We cannot keep this process of sin from happening, but we can have Jesus undo the damage: when we forgive, He will forgive us. Thus, the “bad root” in the spiritual realm is removed, and replaced by the “good root” of Jesus in that place inside us.

## Romans 8:13

### The mistranslation:

“For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live” (NKJV).

### The TRUE word of God:

“For if you *are continuously living in accord with* flesh, you *are continuously being about to be dying*. But if to Spirit **you are continuously putting to death** the *works* of the body, *it is a fact that* you will live” (TNT).

### Commentary:

“*Continuously putting to death the practices of the body*” refers to continuously having Jesus redeem our “bad roots.” This is not a one-time event, as the NKJV erroneously makes it seem. It is a serious mistake to think that when we became a Christian, this sanctification was all completed. Rather, this “*continuously putting to death*” is a lifelong, continuous process, also called “sanctification.” The way that we know that we have a “bad root” inside us is to see the sinful behavior it is producing. The cure is NOT to try to stop the bad behavior with willpower, but to apply the blood of Jesus to the “bad root” that has been causing the sinful behavior. We Christians can do this by finding the “bad root,” realizing the judgment that planted it, then forgive so we will be forgiven.



## Romans 12:2

### The mistranslation:

“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (NKJV).

### The TRUE word of God:

*“And don't continuously be conformed (passive) to this world, but be continuously being transformed (passive) **TO** the renewing of your mind, to continuously approve you. What will of God? The good and well-pleasing and completely morally mature” (TNT).*

### Commentary:

This verse is usually TRAGICALLY AND PROFOUNDLY mistranslated. By mistranslating ONE WORD (by inserting “by” instead of “to”) the whole meaning of the verse is reversed. **The NKJV** seems to mean that by study, you can be transformed. However, the Greek says “be transformed **TO** the renewing of your mind.” **There is only ONE WAY that we can be transformed, and that is by forgiving, and thus miraculously being forgiven of our sin.** Then we are transformed into the image of Jesus in that area of our being: the “bad root” has been transformed into a “good root.” Then, in that area, we have become the “completely morally mature.” Then Jesus’ presence in that “root” will transform our mind. We will then see the person or situation in a new, Godly way.

The tragedy when we believe that we can be transformed by study, is that we think study is the route to being transformed. However, **ONLY** forgiving and receiving God’s forgiveness can transform us. Thinking we can be transformed by intellectual study, we can be steered away from continuously forgiving whenever we judge. Because of not forgiving, then we suffer, as Jesus said in Matt 6:15. Bible study is good, but only if it helps us to know **HOW** to continuously apply the blood of Jesus to our sins.

## 1 Corinthians 3:11

### The mistranslation:

“For no one can lay any foundation other than the one already laid, which is Jesus Christ” (NIV).

### The TRUE word of God:

“For no one *is being able to* lay any other foundation than *the continuously being laid*, which is Jesus Christ” (TNT).

#### Commentary:

The foundation is *continuously being laid*, not just past tense. The NIV erroneously says “than the one already laid,” which makes it to have been an act completed in the past. The Greek is very clear that this is an ongoing process. We need our foundation to continuously be being laid, which is the process of our ongoing sanctification.

## 1 Corinthians 11:31-32

### The mistranslation:

11:31 “For if we would judge ourselves, we would not be judged.

11:32 “But when we are judged, we are chastened by the Lord, that we may not be condemned with the world” (NKJV).

### The TRUE word of God:

11:31 “For if we discerned (#1252) ourselves, we wouldn't *ever* be judged (#2919) (*passive*)” (TNT).

#### Commentary:

We are to “discern” ourselves, NOT “judge” ourselves. Paul used two different Greek words, both translated as “judge” in the NKJV, because he meant two different things. “Discern” means **we are to continuously be aware of when we sin, and then forgive so we will be forgiven by God**. When we continuously do this, we won't ever be judged by God, because our sin has been forgiven;

and it is the ONLY way to never be judged. The NKJV wrongly translates #1252 as “judge.” This mistranslation leads Christians to believe that self-condemnation keeps them out of trouble with God. It is very damaging to judge ourselves. Paul did not judge himself. **See 1 Cor 4:3-4.** The Lord is the only one who has the right to judge (#2919) me. So, when we judge ourselves, this is very destructive. **This self-condemnation plants bitter roots towards our true self inside us, and these bitter roots produce terrible consequences.**

11:32 “But when we are *continuously being judged* (#2919) (*passive*), we are *being instructed* (#3811) (*passive*) by the Lord, that we may not be condemned (#2632) (*passive*) together with the world” (TNT).

### Commentary:

We are being instructed by the Lord, **not** condemned (#2632 *katakrino*, “To pronounce sentence against, condemn, adjudge guilty.” Zodhiates). Rather, we are instructed, #3811 *paideuo*. This word originally meant “to train a child” (Thayer). Thus, this word has a range of meaning; because training a child is usually simply instruction, but sometimes involves discipline (negative feedback). Consequently, the meaning of this word varies with the context. Since in this verse it is used to **rescue us from condemnation by bringing us to sanctification**, here it most appropriately means to instruct, not to discipline; and is done out of love for us, for our benefit.

## 2 Corinthians 1:22

### The mistranslation:

“who also has sealed us and given us the Spirit in our hearts as a guarantee” (NKJV).

### The TRUE word of God:

“*the One* also *sealing* us, and *giving* us the down payment of the Spirit in our hearts” (TNT).

**Commentary:**

In the Greek, “sealing” and “giving” us are not events just having occurred in the past. Rather, these are ongoing events. It is important that we know that God is now actively at work in us.

**2 Corinthians 5:5****The mistranslation:**

“Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit” (KJV).

**The TRUE word of God:**

“*But God, the One making us into* this very thing is God, also *giving* to us the down payment of the Spirit” (TNT).

**Commentary:**

“Making us” and “giving us the Spirit” are NOT events just happening in the past. The KJV wrongly makes these into past events. However, these are Greek participles, which are verbs describing God. They mean that “making us” and “giving us the Spirit” are ONGOING parts of His character, of what He is CURRENTLY DOING. It is important for us to know that this is a living, ongoing reality of our Christian life. He has not “hath wrought us” and “hath given us,” so that it is now up to us to live like this. Rather, He is actively doing this in us NOW. This is the ongoing aspect of “salvation.”

**2 Corinthians 5:17****The mistranslation:**

“Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new” (NKJV).

**The TRUE word of God:**

“*So that if any new creature in Christ*, the old passed away. *Lo and behold, the all new has begun to be*” (TNT).

**Commentary:**

**Christians are not totally new.** This verse is usually tragically mistranslated. The NKJV erroneously says that if you are a Christian, you are already a completely new creature. That is NOT what is in the Greek, and not true in life. Translations like the NKJV translation here COMPLETELY NULLIFY the necessary lifelong process of being transformed into the image of Jesus, which is THE MAJOR THEME of all the Epistles. This verse is actually saying that if any “bad root” has been transformed into a “good root” (become a new creature in Christ), Jesus has done a complete job THERE. All the sin has been removed from THAT root.

The NKJV translation implies that since the work has already all been done, there is no ongoing need to forgive and be forgiven. What Paul actually wrote is that in whatever “bad root” has been transformed into the image of Jesus, we are indeed a completely new creature. Our very nature there has been changed, but ONLY in that area of our being.

In most other English translations, the translators inserted the English word “is” in two places. There is a Greek word that would be translated as “is” (#1510, *eimi*), but it does not exist in this verse in the Greek text. So, the English translators inserted “is” in two places to make the verse say what they believed it should say, not what the Greek says.

## 2 Corinthians 5:18

**The mistranslation:**

“Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation” (NKJV).

**The TRUE word of God:**

“But all *out* of God, the *One reconciling* us to *Himself* through Jesus Christ, and *giving* to us the ministry of reconciliation” (TNT).

**Commentary:**

Reconciling us” AND “giving to us” are both ongoing processes. The NKJV wrongly makes these to be events done in the past:

“God, who has reconciled us to Himself,” and “has given to us the ministry.” However, these are both participles, which have no time element. See “**Participle**” in “**Greek Grammar**” section. These are both ongoing events. “*Reconciling* us to Himself” is an ongoing process, the lifelong, ongoing process of sanctification. Also, “*giving* to us the ministry of reconciliation” is an ongoing, moment by moment impartation by God. Our ministry must be instituted, and initiated, and empowered by God in each moment, or it is powerless and ineffective. God is constantly in charge. It is not a one-time impartation, as in the NKJV. This is dynamic impartation as in Matthew 16:19 and 18:18: He continuously initiates, and we respond.

## 2 Corinthians 7:11

### The mistranslation:

“For behold what earnestness this very thing, the godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter” (NASB).

### The TRUE word of God:

“For *lo and* behold, this same thing, you all to be *grieved* (*passive*) according to God. *How much it produced diligence to you. But not* defense, *but not* indignation, *but not* fear, *but not* intense craving, *but not* anger, *but not* vengeance. In everything you *all showed* yourselves to *continuously* be pure in the matter” (TNT).

### Commentary:

Verses 7:8-11 are a beautiful example of sanctification.

“**But not**” items are all “bad fruit” from “bad roots.” “**But not**” are all translations of #235 *alla*. It is an adversative particle, and means “but on the contrary . . . asserts the contrary of what precedes” (Zodhiates, page 123), and Paul did indeed insert this word before each of the emotions listed.

It is therefore very clear that Paul wanted to emphasize these were **NOT** Godly states of mind, but **most English**

**translations leave out the negation**, which makes defense, indignation, fear, intense craving, anger, and vengeance to be good things. This is exactly the opposite of what Paul wrote. Leaving out “but not,” makes the list of items to seem to be desirable, when in fact **they are strong negative emotions that are “bad fruit,”** demonstrating that the Christian has sinned by judging. The mistranslation gives the Christian the message that vindication, indignation, fear, longing, zeal, avenging of wrong, are good things, and thus OK to demonstrate. **Thus, Christians will be misled to harbor these emotions, not realizing they are in fact BAD things, evidence of the presence of “bad roots.”** Then they remain in their sin, and reap harm from it.

Verses 7:8-7:11 are a wonderful demonstration of what happens when we experience offense by someone, and do in fact forgive them. When they offend us, we do spontaneously and subconsciously judge them, which plants a “bad root” in us. If this “bad root” remains, it produces “bad fruit.” Of the 7 emotions listed here, 5 can be either good or bad. However, two are ALWAYS BAD: #24 *aganaktēsis* which means “indignation” (Strong), and #1557 *ekdikēsis* which means “vengeance” (Thayer). Since all 7 Greek words are in the same list, and 2 are always bad, the other 5 must be meant in their bad meaning. Thus, in addition to *alla* being adversative, it is clear that Paul meant all 7 or these emotions to be “bad fruit,” not “good fruit.” God allows us to experience these negative emotions. In that way He tells us that we have judged, and need the “bad root” to be sanctified.

In these verses Paul was addressing a real-life example of this dynamic. What Paul had written in 1 Corinthians had pointed out some wrong behaviors of that church, and that first letter made the Corinthians grieve (#3076). This is an emotion that indicates that they had judged. Then they could have gone one of two ways:

- They could harbor the sinful bitterness (“bad root”) their God-Wannabe had planted in them in response to Paul’s correction. The evidence that the “bad root” was present would continue to be present as “bad fruit.”
- They could repent and forgive, and have the “bad roots” removed (Verse 7:9). *“Continuously looking carefully, not any (bitter root) continuously falling short from the grace of God; not any root of bitterness continuously springing up may continuously be troubling, and through this many may be defiled (passive)”* (TNT Heb 12:15).

Paul sees that they had indeed repented and were sanctified. So, then Paul congratulates them for **NOT** harboring these states of mind: “*showed* yourselves to *continuously* be pure in the matter” (Verse 7:11). The absence of these 7 negative emotions is the EVIDENCE that they are now pure in the matter. The **ONLY** way they can continuously be pure is to continuously recognize the emotions are telling them they are in sin, so then they can forgive, so they will be forgiven. Then they are transformed into the image of Jesus in that place, and then they will not feel these strong negative emotions. The diligence “*the grief according to God*” (Verse 7:10) produced in them was to continuously recognize the presence of a “bad root,” and have it sanctified.

## Galatians 1:4

### The mistranslation:

“who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father” (NKJV).

### The TRUE word of God:

“*the One giving Himself* for our sins, that *He* might deliver us out of this present evil age, according to the will of our God and Father—” (TNT).

### Commentary:

**THIS IS THE VERY CENTER OF CHRISTIANITY.** The NKJV wrongly makes “gave” to be a past event. **However, Jesus is NOW continuously available to forgive our sins**, whenever we forgive. “Giving” is a Greek participle, which is a verb being used as an adjective. Here it describes Jesus. This is **NOT** a verb having occurred in the past, but rather it is Jesus’ ongoing character. He is always present to pay the price for our ongoing sins. Each time we forgive, because of His shed blood we will be forgiven. What a miraculous, ongoing gift that has been made available to Christians. The NKJV robs us of being aware of our continuous need for sanctification, saying: “who gave Himself for our sins.”



## Galatians 1:6

### The mistranslation:

“I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel” (NIV).

### The TRUE word of God:

“I marvel that you are so quickly deserting *the One calling* you in the grace of Christ *into* a different "good news" (TNT).

#### Commentary:

“Calling” is not an event only in the past. The NIV erroneously makes this to be an event in the past. “Calling” is a participle, and so it has no time element in it. It is a verb being used to describe Christ, and thus it is still what He is doing.

## Galatians 2:20

### The mistranslation:

“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (NKJV).

### The TRUE word of God:

“I have been crucified *together* with (*passive*) Christ, *but* it is no longer I that *is continuously living*, but Christ *is continuously living* in me. That life which I *am* now *continuously living* in the flesh, I *am continuously living in* faith to the Son of God, *loving* me, and *giving* Himself up for me” (TNT).

#### Commentary:

Jesus’ “loving” and “giving” are ongoing, NOW. They are Greek participles. A Greek participle is a verb being used as an adjective. Here they are describing the character of Christ, which is presently the same as it always was. The NKJV erroneously

says these are actions that occurred in the past. THIS IS A VERY SERIOUS ERROR. It is harmful to readers, because it takes away the current presence of Christ's provision for being transformed into His image. Thus, "Christ *is continuously living* in me" can be a current reality. Elsewhere in the New Testament it is clear this transformation is possible, but only if we will continuously forgive. Then Jesus continuously lives in that new "good root."

A SECOND IMPORTANT ISSUE: "I have been crucified" IS NOT SPEAKING OF MY TOTAL BEING. It is referring to those "bad roots" that have been sanctified by the blood of Jesus, and thus become "good roots."

## Galatians 3:13

### The mistranslation:

"Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree')" (NKJV).

### The TRUE word of God:

"Christ redeemed us *out of* the curse of the (*Old Covenant*) Law, *becoming* a curse for us. For it is written, "*Every accursed, continuously hanging* on a tree" (TNT).

### Commentary:

"Becoming a curse for us" is not a past event. "Becoming" is a Greek participle, which is a verb being used as an adjective. Here it is describing Christ's character, which is still the same now. The NKJV erroneously makes this an event that happened in the past. THE NKJV TRANSLATION ROBS US of His ongoing, present provision for His sacrifice to be able to continuously wash away our sin, and thus redeem us out of trying to be good in our own strength. We need to know that RIGHT NOW, if we will forgive, we will be forgiven of our sin. In this way, He rescues us from the "curse of the (*OC*) Law." This "curse of the (*Old Covenant*) Law" is that when we sin, we will reap bad consequences from the spiritual realm, and we ourselves cannot fix this problem with our willpower.

## Ephesians 2:10

### The mistranslation:

“For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (NKJV).

### The True word of God:

“For we *continuously* are His workmanship, *being* created (*passive*) in Christ Jesus *towards* good works, which God prepared before that we *may* walk in them” (TNT).

### Commentary:

The good works are the RESULT, NOT THE GOAL. “*Being* created” is a continuous process of God making us new when we are sanctified by our continuously forgiving and thus being forgiven of our sins. The NKJV erroneously implies that this is already accomplished. The truth is that after we have thus been forgiven, His presence in that place in us will continuously produce good works. SANCTIFICATION IS THE GOAL, and good works are only the OBSERVABLE RESULT of our sanctification having occurred. After being sanctified, we “*may* walk in them.” This is not a command (erroneously “should” in NKJV), but rather the result of sanctification. “*May*” is a Greek subjunctive, which makes a statement about which there is some doubt or uncertainty.

## Ephesians 2:13

### The mistranslation:

“But now in Christ Jesus you who once were far off have been brought near by the blood of Christ” (NKJV).

### The TRUE word of God:

“But now in Christ Jesus **you who once were far off began to become (#1096)** near in the blood of Christ” (TNT).

**Commentary:**

“*Began to become near*,” is #1096 *ginomai*, “begin to be” (Thayer). **Began to become near is the beginning of an ongoing process.** The NKJV wrongly says this is already fully accomplished. TRAGICALLY, that translation leads readers to think this was a completed event, which occurred when they became a Christian. If we think this, we will NOT continue to forgive and be forgiven so the blood of Christ will continuously cleanse our sin. Neglecting to continue to forgive leaves us to continue to suffer for our sins (Matthew 6:15).

**Ephesians 4:24****The mistranslation:**

“and put on the new self, which in the likeness of God has been created in righteousness and holiness of truth” (NASB).

**The TRUE word of God:**

“and *to* put on the new man, ***being created (passive)*** according to God in righteousness and holiness of truth” (TNT).

**Commentary:**

“*Being created*” is not a past event, but an ongoing process, a present reality. The NASB wrongly translates this as “has been created,” as if it is a completed event in the past. THIS IS A GRAVE ERROR. “*Being created*” is a Greek participle, properly translated as a present reality. The reason this is such a grave error is that it can lead Christian readers to think that this “new man” has already happened. If we think this, we will not see a need to continuously forgive and be forgiven to continuously become the “new man.”

## Ephesians 6:17

### The mistranslation:

“Take the helmet of salvation and the sword of the Spirit, which is the word of God” (NIV).

### The TRUE word of God:

“And *accept* (#1209) the helmet of salvation, and the sword of the Spirit, which is the word of God” (TNT);

### Commentary:

We are to **ACCEPT** the salvation and the sword of the Spirit **offered to us**, not take it. #1209 *dechomai* means “To receive, accept” (Zodhiates, page 410). The NIV erroneously says: “Take the helmet of salvation.” This implies that we need to go after it. However, *dechomai* means to accept something brought by another. Here, through the sacrifice of Jesus, God has provided a way for us to be saved; but we need to accept it. There are two aspects of salvation. First, there is the one-time event when we made Jesus our Lord and Savior. The second is the ongoing process of forgiving and being forgiven of sins, also called sanctification. Since this letter is written to Christians, here Paul must be referring to accepting the ongoing sanctification that is offered to us as Christians.

## Colossians 1:6

### The mistranslation:

“that has come to you. In the same way, the gospel is bearing fruit and growing throughout the whole world—just as it has been doing among you since the day you heard it and truly understood God’s grace” (NIV).

### The TRUE word of God:

“*of continuously coming into you all*; even as it is in all the world and is *continuously* bearing fruit, as it does in you also, since the day you *all* heard and knew the grace of God in truth” (TNT).

**Commentary:**

The “Good News” is that Christ can **continuously** come into Christians. The NIV wrongly says: “the gospel that has come to you,” which makes the gospel into a one-time, cognitive event in the past. Whereas, the Greek, and the essence of the gospel (the “Good News”), is that the gospel is an ongoing, spiritual reality. We Christians continuously have forgiveness of our sins available to us. Whenever we forgive, we are then forgiven of our sins. Then the living Jesus comes into us. Then His presence inside us continuously produces Godly fruit (good behavior). The Colossian Christians knew about this process, because they “heard” it from anointed teachers.

**Colossians 1:14****The mistranslation:**

“in whom we have redemption, the forgiveness of sins” (NASB).

**The TRUE word of God:**

“in *Whom* we ***are continuously having our redemption, through His blood,*** the forgiveness of our sins” (TNT).

**Commentary:**

In the Greek here, it is clear “our redemption” is an ongoing process, not a one-time event completed in the past. The NASB wrongly has “in whom we have our redemption.” This makes it sound like it is all completed. The prior verse relates to this one-time event, but this verse is referring to an ongoing event, the second aspect of salvation. It is TRAGIC to be led to believe that the one-time event is all we need. If we do not pursue the second aspect of salvation by continuously forgiving and thus be forgiven for our frequent sins, our sins remain, and we suffer. See **Matthew 6:14-15.**

## Colossians 2:7

### The mistranslation:

“rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving” (NKJV).

### The TRUE word of God:

“*having been rooted (passive) and continuously being built up (passive) in Him, and continuously being established (passive) in the faith, even as you were taught, continuously abounding in it in thanksgiving*” (TNT).

### Commentary:

In the Greek of this verse, “*continuously being built up in Him*” is ongoing, not a past event. The NKJV makes this verse seem like something that has been completed: “rooted and built up in Him and established.” That translation robs the reader of the realization that this is a continuous process, which means it is the ongoing process of sanctification, of continuously forgiving and being forgiven of sins. This is the second aspect of “salvation.” Verse 2:6, “you received Christ Jesus,” refers to the first aspect, of salvation, of becoming a Christian. The second aspect is only available if you have already done the first.

The Colossians HAD already been taught in person about HOW to be sanctified. It is very important to know this. That is the very center of the “Good News,” and most Christians NOW have not been taught this or mentored in doing it.

## Colossians 2:13

### The mistranslation:

“And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions” (NASB).

### The TRUE word of God:

“You were *continuously being* dead in your trespasses and to the uncircumcision of your flesh. He made you alive together with *Him, forgiving you all kinds of* trespasses” (TNT).

### Commentary:

Christians' sins have NOT ALL already been forgiven. The Greek is “forgiving,” not “having forgiven.” The wording, “having forgiven us all our transgressions” (NASB), as in most English translations, is a GROSS MISTRANSLATION. This says that forgiving our transgressions was all done in the past, when we made Jesus our Lord and Savior. That can lead us as Christians to neglect the lifelong necessity to continuously forgive, and thus be forgiven of our ongoing sins. When we neglect to do this, our sins remain, and we suffer. See Matt 6:14-15.

Those translations of this verse are contrary to 184 verses in the Epistles which speak of an ongoing process. Here, “forgiving” is a participle; and as with all participles, there is not a time element involved. Here, the correct translation of this participle is “forgiving,” as are the participles correctly translated in Col 2:14-15. By shedding His blood, Jesus DID provide A WAY for Christians to have our sins forgiven, but having our sins forgiven is a lifelong, ongoing process. We will only be forgiven if we first forgive. Matthew 6:14-15 make this very clear.



## Colossians 2:15

### The mistranslation:

“When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him” (NKJV).

### The TRUE word of God:

“*stripping off* the principalities and the powers, *He* made a show of them openly, triumphing over them in it” (TNT).

### Commentary:

“Stripping off the principalities and powers” is not just a past event, but ongoing. The NKJV wrongly translates this as “Having disarmed principalities and powers,” making this work of Jesus as only a past event. The truth is that He now continues to do that, and the Greek is clear on this. We need Him to do that for us as an ongoing reality. We continue to sin, and so we continuously need Him to take away our sins.

## Colossians 3:9-3:10

### The mistranslation:

“Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him” (NKJV).

### The TRUE word of God:

“Don’t *be lying into* one another, *stripping off* the old man with his doings, and *putting on* the new, *continuously being renewed into a knowledge* (#1922) *according to the image of the One creating him*” (TNT).

**Commentary:**

Stripping off the old man is a lifelong, ongoing process. The typical English translation wrongly says “since you have put off the old man with his deeds” (NKJV). That translation implies that putting off the old man is all already completely done. Likewise, Verse 3:10 is translated as a past, completed event: “and have put on the new man who is renewed” (NKJV). The typical translations of these verses are TRAGIC, because that will lead Christians to think that they do not need to daily continue with their sanctification process. The idea that it is all done would be contrary to the 184 verses in the Epistles that describe transformation into the image of Jesus as an ongoing process. In concert with these 184 verses, the Greek here is actually translated as, “Stripping off,” in this verse, and “Putting on” and “*continuously being renewed*” in Verse 3:10, all of which indicate the ongoing event of sanctification. These are all Greek participles, and they do not carry any time element.

**1 Thessalonians 4:8****The mistranslation:**

“Therefore he who rejects this does not reject man, but God, who has also given us His Holy Spirit” (NKJV).

**The TRUE word of God:**

“Therefore *the rejecting* doesn't reject man, but God, *also giving His Holy Spirit into you*” (TNT).

**Commentary:**

“The rejecting” is not speaking of a person, as the NKJV says. Rather, it is a verb, speaking of **a behavior**: a “bad fruit” from a “bad root.” The “bad root” was planted by a person’s “God-Wannabe,” which of course rejects God.

“*Giving His Holy Spirit*” is NOT just a past event. The NKJV erroneously says: “who has also given us His Holy Spirit.” “Giving” is a participle, which has no time element. Rather, it is an adjective describing a characteristic of God.

It is true that we were given His Holy Spirit when we became a Christian, but then there is the ongoing, lifelong process of sanctification through which we are further filled with the Spirit

of God. In this verse, it is clear that the result of our ongoing sanctification (the transformation of the “bad root”) is what Paul is referring to, and His Spirit is given INTO us, in that place in us, in that process.

## 2 Thessalonians 2:16

### **The mistranslation:**

“Now may our Lord Jesus Christ Himself and God our Father who has loved us and given us eternal comfort and good hope by grace” (NASB).

### **The TRUE word of God:**

“Now our Lord Jesus Christ *Himself*, and God our Father, *the One loving us* and *giving us* eternal comfort and good hope *in grace*” (TNT).

### **Commentary:**

“Loving” and “giving” are NOT past events. The NASB erroneously says: “who has loved us and given us,” thus making “loving” and “giving” to be past events. It is very important that we know that He is loving and giving to us NOW. These words are Greek participles, which are verbs being used as adjectives. Here they are describing ongoing attributes of God. This is who He presently is for us.

## 2 Timothy 1:9

### **The mistranslation:**

“who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity” (NASB).

### **The TRUE word of God:**

“*the One saving us* and *calling us* with a holy calling, not according to our works, but according to *His* own purpose and grace, *being given (passive)* to us in Christ Jesus before times eternal” (TNT).

**Commentary:**

“Saving” and “calling” are NOT just events of the past. The NASB wrongly translates this as: “who has saved us and called us.” These two words are Greek participles. A participle is a verb being used as an adjective, and has no time element. Here it is describing an attribute of God, and God has not changed. The wrong translation is TRAGIC, because it implies that God has already done His part in saving us, whereas the second aspect of being saved is a necessary, lifelong, ongoing process. If a Christian thinks their salvation is already completed, they will not continuously forgive and thus be forgiven of their sins. Not continuously doing this, they will be stuck in their sins, and will suffer the consequences of the sins. **See Matthew 6:15.**

**2 Timothy 1:10****The mistranslation:**

“But now has been revealed by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel” (NASB).

**The TRUE word of God:**

“but has now been revealed by the appearing of our Savior, Christ Jesus, *abolishing* death, and *bringing* life and immortality to light through the Good News” (TNT).

**Commentary:**

“Abolishing” and “bringing” are not past events. This is the same issue as in 2 Timothy 1:9.

## 2 Timothy 3:15-17

### The mistranslation:

**3:15** “and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Jesus Christ” (NIV).

### The TRUE word of God:

**3:15** “From infancy, you have known **the holy (#2413) Scriptures (#1121)** which are able to make you wise *into* salvation through faith, which is in Christ Jesus” (TNT).

### Commentary:

This verse is NOT pointing Timothy back to the Old Testament as a way to righteousness. The Old Testament referred to in this verse (Holy #2413 *hiera* + *Scriptures* #1121 *grammata*) was able to help Timothy to realize that Christ Jesus was the appointed Messiah predicted there. Then the next verse points him to the new writings of the various Apostles. In Verse 3:16 Paul uses completely different Greek words for these new writings (God-inspired #2315 *theopneustos* + writing #1124 *graphe*) than he had in the prior verse referring to the Old Testament. Clearly, he was referring to different writings in the two verses. See Verse 3:16 (the next verse and Footnote there). **Paul means something very different in Verses 3:15 than in 3:16.**

### The mistranslation:

**3:16** “All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness” (NIV).

### The TRUE word of God:

**3:16** “*Every God-breathed (#2315) writing (#1124), also profitable toward doctrine (#1319), toward proof (1650), toward improvement (#1882), and toward training (#3809) in righteousness (#1343)*” (TNT).

### Commentary:

**KEY VERSE:** IT IS VERY IMPORTANT TO KNOW that this verse is NOT saying the Old Testament is profitable toward

training in righteousness. TRAGICALLY, this verse is usually mistranslated. For example, **the NIV says “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.”** This is an IMPORANT MISTRANSLATION of the Greek, because the Old Testament is NOT profitable toward “training in righteousness.” **If it was, Jesus died for nothing.**

**Hebrews 10:9** makes it clear that when Jesus suffered and died, rose again, and sent His Spirit into believers, he did away with the Old Covenant to establish the New Covenant. The Gospel truth is that ONLY the shed blood of Jesus has the ability to take away our sins and thus make us righteous. His sacrifice brings on a WHOLE NEW way of living.

### **The mistranslation:**

**3:17** “so that the servant of God may be thoroughly equipped for every good work” (NIV).

### **The TRUE word of God:**

**3:17** “that the man of God may *continuously* be complete, thoroughly equipped for every good work” (TNT).

### **Commentary:**

The phrase “continuously be complete” is very important. Our being “equipped for every good work” is not speaking of trying hard with will power. It is speaking of “good fruit” spontaneously produced by the “good root” of Jesus in a place in us.

## Hebrews 1:3

### The mistranslation:

“The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of Majesty in heaven” (NIV).

### The TRUE word of God:

“His Son is the radiance of *His* glory, the very image of *His* substance, and *continuously* upholding all things by the word of *His* power, *through Himself making purification* of our sins, **is seated in** the right hand of the Majesty on high” (TNT).

### Commentary:

“Making purification” is not past tense. It is a participle, which is a verb being used as an adjective. It has no time element. Here it is describing Christ’s ongoing character. The NIV erroneously makes this purification an event in the past: “After he had provided purification for sins.” The need for our sins to be purged is a continuous, lifelong need. Leading a Christian to believe that their sins have already been purged robs them of an awareness that they need to continuously forgive so they can be forgiven, as in Matthew 6:14. If they do not forgive, then their sins remain unforgiven. **Matthew 6:15.**

## Hebrews 2:17

### The mistranslation:

“Therefore, He had to be made like His brethren in all things that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people” (NASB).

### The TRUE word of God:

“Therefore *He* was obligated in all things to be made like *His* brothers, that *He* might become a merciful and faithful high priest in things pertaining to God, to *continuously be the propitiate (passive)* for the sins of the people” (TNT).

**Commentary:**

Jesus' forgiveness of our sins is an ongoing necessity. The NASB wrongly says, "to make propitiation for the sins of the people." This makes His provision seem like a one-time event in the past. The truth is that all of our sins were NOT forgiven when we made Jesus our Lord and Savior. This ongoing need for forgiveness of our frequent sins is the second aspect of salvation. This provision for our sins is now tragically neglected in the Christian church.

**Hebrews 3:11****The mistranslation:**

"As I swore in My wrath, 'They shall not enter My rest'" (NASB).

**The TRUE word of God:**

"as I swore in *My desire*, 'If they **will** enter into my rest' (TNT).

**Commentary:**

We WILL be able to enter into His rest. THIS IS A PROMISE, NOT A THREAT. All three verses (3:11, 4:3, & 4:5) are typically mistranslated as in the NASB: "They shall not enter my rest." This makes them a threat. However, the Greek here DOES NOT CONTAIN the Greek negation mistranslated there as "not," so here Paul is speaking of a promise of rest that we may indeed enter. Jesus promised this rest to Christians, as recorded in Matthew 11:28: "Come to *Me*, all *the ones continuously toiling and having been* heavily burdened (*passive*), and I will give you rest" (TNT). The quote here in Verse 3:11 is alluding to the Old Testament, and the Old Covenant believers DID NOT have a way to enter God's rest. However, the verbiage, and thus the meaning, was changed from the Old Testament message to the New Covenant truth when Jesus died and provided the way our sins can be forgiven. This is a radical change, and so here Paul wrote the new meaning to these Hebrew Christians. This illustrates the wonderful change from the Old Covenant to the New Covenant.

**Hebrews 4:3 and 4:5** typically have exactly the same issue.



## Hebrews 6:12

### The mistranslation:

“that you may not be sluggish, but imitators of those who through faith and patience inherit the promises” (NASB).

### The TRUE word of God:

“that you won’t be sluggish, but *one who follows after as an example* (#3402) those *continuously inheriting the promises* through faith and patience” (TNT).

#### Commentary

Being “imitators” is NOT speaking of trying with willpower to behave like the others. Rather, he is speaking of those who “follow as an example” (#3402 *mimetes*) those others who are continuously forgiving and thus “*continuously inheriting the promises.*” We know this; because of the whole context of Hebrews, as well as the fact that continuously forgiving and thus being forgiven is the ONLY WAY to inherit the promises. The NASB mistakenly makes the inheriting look like a one-time event, the first aspect of salvation.

## Hebrews 6:18

### The mistranslation:

“that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us” (NKJV).

### The TRUE word of God:

“that by two immutable things, in which it is impossible for God to lie, we may *be having* strong encouragement, *fleeing* for refuge to take hold of the hope *continuously lying* before us” (TNT).

#### Commentary:

“Fleeing” is NOT ONLY a past event for us Christians. The NKJV mistranslates this as “who have fled,” implying that we

have already done this when we became a Christian. However, this is a Greek participle, and indicates that we can now be fleeing for refuge. The rest of the verse says this refuge is “*continuously lying* before” us. We need that to be our reality every moment of every day. Thus, this is referring to the second aspect of salvation, which is an ongoing need. A TRAGEDY is that if, based on the NKJV type translation, a Christian thinks their fleeing is a part of the first aspect of salvation; then they will not do the ongoing hard work of the second aspect. Then their sins remain, and they suffer. See **Matthew 6:15**.

## Hebrews 9:11

### The mistranslation:

“But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation” (NASB).

### The TRUE word of God:

“But Christ *coming* as a high priest of the *continuously* coming good things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation” (TNT).

### Commentary:

Christ’s coming was not just a past event, and He is present now. The NASB wrongly translates this as: “But when Christ appeared,” making it just a historical event. “*Coming*,” as correctly in “Christ *coming* as a high priest,” is a participle, which has no time element. He is still coming at present as our high priest; and we need to know this, so we can be a participant in the “*continuously* coming good things.”

## Hebrews 10:9

### The mistranslation:

“Then he said, ‘Here I am, I have come to do your will.’ He sets aside the first to establish the second” (NASB).

### The TRUE word of God:

“Then *He* has said, “Behold, I *am continuously present* to do *Your* will.” He *is continuously taking away* (#337) the first (*the Old Covenant*), so that *He* may establish (#2476) the second (*the New Covenant*) (TNT). “then *He* has said, “Behold, I *am continuously present* to do *Your* will.” He *is continuously taking away* the first (*the Old Covenant*), so that *He* may establish the second (*the New Covenant*)” (TNT).

### Commentary:

Jesus’ provision for sin continuously REPLACES the Old Covenant way. His arriving to take away (#337, *to take away*) the OC is not an event in the past. Here the NIV erroneously says, “I have come,” but the Greek clearly says: “I *am continuously present*.” We need to know that He is now present to offer sacrifice for our ongoing sins. Also please note that He first needed to **take away** the Old Covenant way (it is **no longer present** for New Testament believers) so that He might be able to establish (#2476, *to set or place*) the New Covenant way for our sins to be forgiven. **The two covenants are not compatible.** The Hebrew Christians to whom this letter was written needed to **abandon** the Old Covenant way, or Christ would be of no use to them (Galatians 5:1-4). The same is true of all of us. See 2 Timothy 3:15-16 and my commentary there.

## Hebrews 10:16

### The mistranslation:

““This is the covenant I will make with them after that time,’ says the Lord. ‘I will put my laws in their hearts, and I will write them on their minds’” (NIV).

### The TRUE word of God:

““This is the covenant that I will make *toward* them: After those days,’ the Lord *is saying*, ‘***continuously imparting My laws*** on their heart, I will also write them on their mind’” (TNT).

### Commentary:

Imparting His laws on our heart is not a one-time event. The NIV says: “I will put My laws in their heart, and I will write them.” This wrongly makes what God does into a one-time event. The truth is that it is a continuous process (if we will continuously forgive when we sin), as the Greek of the verse clearly indicates. As we are incrementally transformed into the image of Jesus, this is to be a continuous process; and His presence in that part of us means Godly character exists there. Then that transformation changes how we see things and how we behave. See Romans 12:2 and my commentary there.

## Hebrews 10:29

### The mistranslation:

“How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?” (NASB).

### The TRUE word of God:

“*To how much of worse punishment are you supposing will be counted worthy the trampling underfoot the Son of God, and deeming **common** (#2839) the blood of the covenant in which sanctified (passive), and treating with despite the Spirit of grace?*” (TNT).

### Commentary:

The message here is perhaps SHOCKING. Not continuously forgiving is trampling Jesus underfoot. Forgiving, and thus being forgiven of our frequent sins, is the VERY ESSENCE of Christianity. As a Christian, if we are not continuously applying the shed blood of Jesus to our sins, in this way, we are trampling Jesus underfoot. We are quite possibly not aware of it, but we are treating His sacrifice as not being an important thing. Thus, this is an offense to Jesus, and His sacrifice to provide a way that our sins can be forgiven. #2839 *koinos* means “*common* i.e. ordinary, belonging to the generality” (Thayer). In the NASB, this word is translated wrongly as “unclean,” which then seems to say that only those who reject the blood of Jesus will be subject to punishment. Few Christians would then see themselves as suffering in this way, because they do not see His sacrifice as “unclean.” However, neglecting to apply the blood of Jesus to our ongoing sins is trampling on Him.

In parallel with Verse 10:28, when we are treating as unimportant the blood of Jesus, we are making void His sacrifice. We are then treating it as being of no efficacy, and continuously applying it as not being necessary. Then we will receive judgment for our sins (Verses 10:30-31), and suffer. Since the Christian church does not teach or practice ongoing sanctification, this is the tragic circumstance of almost all Christians. **See Matthew 6:15.**

## Hebrews 10:34

### The mistranslation:

“for you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven” (NKJV).

### The TRUE word of God:

“For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have *in* yourselves a better possession and an enduring one in the heavens” (TNT).

#### Commentary:

We have **IN ourselves a better POSSESSION**. The NKJV wrongly translates this as “an enduring possession for yourselves.” The Greek is clear that it is “in,” not “for.” This is important, because the possession we have is **INSIDE** us – To the degree that we have been sanctified, Jesus has taken up residence inside us.

## Hebrews 12:14

### The mistranslation:

“Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord” (NIV).

### The TRUE word of God:

“*Continuously eagerly pursue peace in the midst of all, and the sanctification, apart from which no one will experience the Lord*” (TNT).

#### Commentary:

Profoundly, this verse is NOT about peace with all men. “MEN” IS NOT PRESENT IN THE GREEK. It has been inserted by the English translators.

This is a terrible mistranslation, and is very important. Inserting “men,” which is clearly not in the Greek, DESTROYS

the message of Verses 12:1-15, and in fact the central message of Christianity. Let me explain this profound truth.

The reason that God sent Jesus to earth to suffer and to die was to provide a way that peoples' sins could in fact be forgiven.

Ever since "the fall" in the Garden of Eden, sin has been destructive to humans. We all sin frequently, and need a cure for sin. The Old Covenant shedding of the blood of bulls and goats did not work, so the sacrifice of the pure blood of Jesus was necessary to provide a way that would work. This is the message of the first 10 chapters of Hebrews.

We all judge frequently, and this is sin. Only God has the right to judge. These sins plant "roots of bitterness" (Verse 12:15) in us. These "roots of bitterness" give Satan access to us. Through these access points, Satan can cause us to sin further. However, because of the provision of Jesus, when we forgive, we are in fact forgiven (Matthew 6:14). Then, in that place (the bitter root" that is now in the image of Jesus inside us) Satan's influence there ceases.

Therefore, from the moment Jesus rose from the dead, Satan had to keep this sanctification process from happening, or his kingdom would be in jeopardy. Ever since then, he has been working diligently to deceive believers, so they would not continuously forgive and miraculously be set free from sin.

Satan is cunning, and was already at work in the first century church. The Epistles were written, because believers were already drifting away from ongoing forgiveness of their sins. Hebrews 2:1 and 6:6 specifically address this, as does Galatians 3:1.

Inserting "men" into Verse 12:14 is a part of Satan's cunning, consistent strategy to keep Christians from being set free from his influence. It is probable that most of the English translators were not purposely deceiving their readers. The inappropriate insertion of "men" was already present even in Latin Vulgate of 405 AD, and they were probably just going along with the tradition.

Since the whole of Hebrews, and specifically Verses 12:1-15, are all speaking of the process of being sanctified, inserting "men," DERAILS the truth these verses are meant to present.

There is a Greek word for "men" (#444 *anthropos*). If the Apostle who wrote Hebrews had intended Verse 12:14 to be about "peace with all men," he would have included that Greek word.

## Key Verses

However, he did not include *anthropos*, because that was not his message.

Then, what did he mean by “all” (Greek #3956, *pas*)? Did he mean “all pine trees,” or “all chipmunks,” or “all airplanes”? Since there is present no noun or pronoun in the Greek of Verse 12:14, the only way to know to what “all” is referring is by the context. Here, the content of Verses 12:1-15 is concerning ongoing transformation of “**bitter roots**” (Verse 12:15), into “good roots” (the sanctification process).

Thus, if one were to insert an appropriate noun or pronoun into the verse, Verses 12:14-15 would become:

“Continuously eagerly pursue peace in the midst of all *bitter roots*, and the sanctification, apart from which no one will experience the Lord. *Continuously* looking carefully, not any *continuously falling* short from the grace of God; *not* any root of bitterness (#4088) *continuously* springing up *may continuously be troubling*, and *through this many may be defiled (passive)*” (TNT).

Again, consider the NIV translation:

“Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.”

This NIV translation implies that through our effort, we can live at peace with all men, and that is the essence of being holy. **This is legalism**, and is directly contrary to being made holy by the blood of Jesus. Satan wants Christians to be trying hard with willpower to be good, because they will fail; and that leaves them in his grip.

A final point: Did Jesus pursue peace with all men? When He told the Pharisees they were of their father the Devil (John 8:44), were those conciliatory words? Therefore, God would never tell us to do something that Jesus would not do. Paul did say that “as much as it is up to you, *continuously* be at peace with all men” (Romans 12:18 TNT). We are only responsible for our own part of a relationship. There are some “men” with whom it is not wise or appropriate to seek peace.



## Hebrews 13:7

### The mistranslation:

“Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith” (NIV).

### The TRUE word of God:

*“Be remembering of your **leadings** (#2233) Who spoke to you all the word of God. Of which, contemplating the result of the way of life, continuously follow the belief in the truth” (TNT).*

### Commentary:

**This is one of the most grossly mistranslated verses in the New Testament**, both in violation of Greek grammar, but also in the profound change in meaning the mistranslation brings. The key word in the verse is #2233 *hegeomai* (**A VERB**), meaning “*leading as respects of influence*” (Thayer). “*lead, guide*” (Bauer).

The NIV is a typical mistranslation. In fact, all popular English translations make this change. The translators had changed the verb #2233 (Zodhiates) “**leadings,**” into the noun “**leaders.**”

Whereas, the Greek writer (probably Paul) is actually encouraging the Christians to remember the “**leadings**” of the Holy Spirit, not of human beings. Note that here, “the word of God,” could not have meant the New Testament, because it did not yet exist.

THE DIFFERENCE IN MEANING BETWEEN “LEADINGS” AND “LEADERS” COULD NOT BE ANY MORE PROFOUND, OR MORE IMPORTANT. These Hebrew Christians had obviously previously had a living relationship with God; and in the past, He had spoken to them “the word of God.” It appears that they were drifting away from that (likely back into Judaism), and needed a reminder of their past encounters with the Holy Spirit. The mistranslation gives them the OPPOSITE message, encouraging them to remember their human “leaders” (as they would have done in Judaism).

**Hebrews 13:17** typically has a similar mistranslation.

## James 1:8

### The mistranslation:

“Such a person is double-minded and unstable in all they do” (NIV).

### The TRUE word of God:

“a *two-souled* (#1374) man, unstable in all his ways” (TNT).

### Commentary:

Mistranslating this verse as “double-minded” is a subtle trap. That would imply this is something over which we have conscious control. It is a trap, because it will mislead Christians into thinking this instability (Verse 1:6) is something over which they should have conscious control. After all, our Western Culture teaches us this. They will try hard to be “single-minded” with willpower, and they will fail. They will then judge themselves as failures. However, the Greek has “**two-souled**” (#1374 *dipsuchos*), not “double-minded,” which has a completely different meaning. “Soul” is something that is below our level of consciousness, and over which we have no conscious control. “Two-souled” is referring to “good roots” and “bad roots.” This indicates this is something that can only be changed by the sanctification process. We do have two presences in our “soul,” both “good” and “bad.” These two presences affect our thoughts and behaviors (as described in Verse 1:6 as being tossed by the sea).

**James Verse 4:8** typically has this same mistranslation issue.

## 1 Peter 2:24

### **The Mistranslation:**

“and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed” (NASB).

### **The TRUE word of God:**

“who *His* own self bore our sins in *His* body on the tree, that *departing to the* sins, we might live to righteousness. *Of His* stripes you were healed (*passive*) (#2390)” (TNT).

### **Commentary**

This verse is NOT referring to physical healing. This verse is usually interpreted to be referring to physical healing, but it is not. Although “healed” (#2390) frequently does refer to physical healing, and indeed physical healing is possible through Jesus, this verse refers to the ongoing process of being “healed” of our sins. We can know this is the case, because physical healing does not cause us to depart from sins (“that *departing the* sins”) and produce righteousness; but forgiveness of our sins through the sanctification process does.

## 1 Peter 4:17

### **The mistranslation:**

“For it is time for judgment to begin with God’s household; and if it begins with us, what will the outcome be for those who do not obey the gospel of God?” (NIV).

### **The TRUE word of God:**

“*Seeing that* the time of the **judgment to begin separation away from the household of God**; *but* if first from us, what will *be the end of the continuously being stubborn to* the Good News of God?” (TNT).

**Commentary:**

JUDGMENT **DOES NOT** START WITH THE HOUSE OF GOD. THIS VERSE IS TYPICALLY TERRIBLY MISTRANSLATED in most English translations. They say that judgment **begins** with the house of God. For instance, the NKJV translates this as “For the time has come for judgment to begin at the house of God.” The NASB has “For it is time for judgment to begin with the house of God.” These mistranslations are saying that the Christians will be the first to be judged. **Both the Greek and the truth are contrary to these.** The truth is that through the ongoing process of sanctification, Christians’ sins are in the process of being forgiven NOW. This means they will be spared judgment. Then the verse goes on to say that for those who do NOT have their sins currently being forgiven, judgment will come on them.

**2 Peter 1:4****The mistranslation:**

“For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust” (NASB).

**The TRUE word of God:**

“by *which He* has granted to *us His* precious and exceedingly great promises; that through these you may *be beginning to become* partakers of the divine nature, *escaping* the corruption that is in the world, *in strong desire of corruption*” (TNT).

**Commentary:**

“*Beginning to become,*” and “*escaping*” are not one-time events. The NASB erroneously translates these as “you might become,” implying a one-time event, and “having escaped the corruption,” as a one-time event completed in the past. It is important that we Christians know that the spiritual war is still raging, and we continuously need the blood of Jesus to set us free.

## 1 John 2:12

### The mistranslation:

“I am writing to you, little children, because your sins are forgiven you for His name’s sake” (NASB).

### The TRUE word of God:

“I write to you, little children, *on account of the sins having been forgiven to you, because of His name*” (TNT).

### Commentary:

Here, John is NOT saying that all of a Christian’s sins have already been forgiven. The NASB GETS THIS VERY WRONG. It says, “Because your sins are forgiven,” implying that a Christian’s sins have already been forgiven when they made Jesus their Lord and Savior. That would be contrary to MANY scriptures (over 140 verses in the Epistles), and the central message of Christianity. John is here referring to “*on account of the sins having been forgiven to you.*” He is speaking ONLY of those sins that have been forgiven, NOT ALL your sins. The literal Greek says this. For a Christian, to be forgiven of their sins is a continuous, lifelong process. The twisting of this verse in most English translations is subtle, but profound; and this frequently leads Christians to neglect continuously forgiving, because they think all their sins have already been forgiven. As a result, their sins remain, and then they suffer. See **Matthew 6:15, 2 Corinthians 5:17, Colossians 2:13.**

## 1 John 3:4-3:10

These verses all have this same mistranslation issue present. In fact, this same Greek grammar, and the typical mistranslation of it, occurs 46 times in the book of 1 John alone, and makes the book of 1 John to seem very confusing. Once you understand the Greek grammar, the book of 1 John is very anointed and important. Here I am only showing Verses 3:6 and 3:8 as important examples. To see all 46 instances, look in “Transformation New Testament.”

To gain an understanding of this Greek grammar issue, read my introduction to 1 John in my translation, “Transformation New Testament.”

## 1 John 3:6

### The mistranslation:

“No one who abides in Him sins; no one who sins has seen Him or knows Him” (NASB).

### The TRUE word of God:

*“Every continuously remaining in Him is not now sinning. Every continuously sinning hasn't seen Him, neither has known Him”* (TNT).

### Commentary:

This verse is usually badly mistranslated as meaning the whole person is either ALL good or ALL bad. The NASB mistranslates this as “**No one who abides** in Him sins; **no one who sins** has seen Him or knows Him” (bold is mine), making it apply to the whole person. However, in each case John is actually referring to the **behavior** of a part of the person, either a “good root” (*every continuously remaining in Him*), or a “bad root” (*every continuously sinning*).

Combining this mistranslation with 1 John 1:8 is DEADLY.

NASB “If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.”

It is DEADLY, because the message of Verse 1:8 combined with the mistranslation of Verse 3:6 seem to say that none of us abide in Him. Thus, we are ALL going to hell. Obviously, this cannot be what John wrote. The answer is a complex Greek grammar issue. In brief, “continuously sinning” is speaking of **behavior**, not a person. It is “bad fruit” from a “bad root.” It is true that we all do sin, because we all judge and have “bad roots” that produce “bad fruit” (sinful behavior).

## 1 John 3:8

### **The mistranslation:**

The one who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work" (NIV).

### **The TRUE word of God:**

*"Continuously producing sin is continuously being out of the devil, for the devil is continuously sinning from the beginning. Into this end the Son of God was made to appear (passive), that He might destroy the works of the devil"* (TNT).

### **Commentary:**

*"Continuously producing sin"* is speaking of **BEHAVIOR**, not of a person. It is obvious that sinning is produced by the devil's influence in us. The NIV "The one who does what is sinful is of the devil," combined with 1 John 1:8, "If we claim to be without sin, we deceive ourselves, and the truth is not in us" (NIV), would mean that all Christians are "of the devil," and thus are going to hell. This obviously could not be what the Apostle John wrote. However, the fact that sinning is of the devil is clearly true.

## 1 John 5:20

### **The mistranslation:**

"We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true by being in his Son Jesus Christ. He is the true God and eternal life" (NIV).

### **The TRUE word of God:**

TNT *"But we know that the Son of God is continuously being here, and has given us an understanding, that we know Him who is true, and we continuously are in Him who is true, in His Son Jesus Christ. This is being the true God, and eternal life."*

**Commentary:**

Jesus is here, NOW, ongoing, not just in history. The NIV wrongly says: “the Son of God has come.” That is making this event to be a single event in history, and is very different than the Greek, which says “*is continuously being here.*” It is very important that we know that His living presence is here, NOW, not just in past history and later at His second coming at the end of the age. We need Him now, including to lead us in our process of sanctification. Knowing how to pray is too complicated for us, and we need Jesus to guide us in our journey of sanctification.



## Important Elements of Greek Grammar

### Dative Case

The Greek Dative case occurs sometimes as the indirect object of the sentence, and sometimes as the object of a preposition.

The meaning of the sentence can change dramatically depending upon which preposition is present. For instance:

John walked to the fire.

John walked by the fire.

John walked into the fire.

John walked upon the fire.

In translating the Greek, if there is a preposition with the Dative noun (“at, to, by, into, upon”), the meaning is clear. However, unlike English, there frequently is no preposition present. When there is no preposition with the Dative noun, then the meaning is properly translated using the English preposition “to.”

It is unfortunate that in many cases an English translator inserts a preposition of their choice, which is not present in the Greek grammar. This constitutes a mistranslation, and sometimes this alternative preposition significantly changes the meaning of the verse.

For instance, in Romans 12:2, the Greek word translated as “renewing” is in the Dative case, and there is no preposition with it. Therefore, the correct English translation would be “to the renewing of your mind.” However, many translators insert “by” instead of “to,” thus completely changing the meaning of the verse.

NIV 12:2 “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.”

TNT: 12:2 “*And don't continuously be conformed (passive) to this world, but be continuously being transformed (passive) TO the renewing of your mind, “*

The NIV mistranslation implies that you can be transformed by renewing your mind (study). However, the ONLY way you can be transformed is by applying the blood of Jesus to a sin. Then, Jesus in that place will renew your mind. Then you will think like Him in that place. The flow is from “transformed” to “renewing of your mind,” not from your mind to your transformation.

In my translation, my objective is to be as true to the Greek as possible. Therefore, you will see many verses where “to” with a Greek Dative seems to produce awkward English. But when there is no preposition with the Dative in the Greek, to be true to the Greek, I ALWAYS include the preposition “to” in the English translation. I am not free to insert another English preposition of my choice, because that would be adding to the Greek. And, as in Rom 12:2 above, that could change the meaning of the verse.

## Future Indicative

The Greek Future Indicative verb form has special meaning, so it needs special attention.

With the Indicative Mood, “one affirms positively, definitely, absolutely, undoubtingly” (Robertson, page 129).

Thus, the Future Indicative verb form is a **“statement of fact in the future.”**

Tragically, and inappropriately, this verb form is sometimes translated into English as a **“command in the future.”**

For instance, Matt 22:37 is typically mistranslated as a command in the future:

“Jesus said to him, ‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’” (NKJV). <sup>2</sup>

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<sup>2</sup> The NKJV is NOT the only English New Testament that translates this verse in this way. You might check your favorite translation to see how it renders it. If this verse had been a command to do something, it would have been in the Imperative Mood. The Imperative Mood “is the mood of command” (Mounce, page 311). However, in this verse the Greek is clearly the Indicative Mood, NOT the Imperative Mood.

However, in the Greek manuscript of Matthew, here mistranslated as “**you shall love,**” it is actually in the Greek Future Indicative verb form.

This means that to bring out the full meaning of this verse it should instead be literally translated into English as:

“Jesus said to him, ‘**It is a fact that in the future, you will** love the Lord your God with all your heart, with all your soul, and with all your mind.’”

The NKJV is a mistranslation of the Greek Future Indicative; and in the Greek New Testament, this error in translating this verb form **ONLY** occurs when the Greek writer is paralleling with an Old Testament verse. Otherwise, the Future Indicative is always a statement of fact in the future. <sup>3</sup>

Did these Apostles ALL wrongly use the Greek to write the truth, or did they correctly use the Greek?

Jesus, Matthew, Mark, Luke, Paul, and James all spoke both Hebrew and Greek. If they were mistaken, they ALL made the same mistake, which is highly unlikely. These Apostles were all called by God, and anointed by the Holy Spirit to write the truth in these letters. Therefore, it is safe to say that they all correctly used the Greek to write the truth.

In English, both “shall” and “will” can sometimes mean a statement about the future. However, “shall” can also sometimes

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<sup>3</sup> For example, in the book of Matthew, there are 342 occurrences of the Future Indicative. Because of the context, it is clear that 312 of these occurrences are statements of fact in the future. For example, Matt 22:28: “In the resurrection therefore, whose wife **will she be** of the seven? For they all had her” (TNT, bold added). The remaining 30 occurrences are all related to the Old Testament. Thus, it is a sure thing that these 30 Old Testament references are meant to be statements of fact in the future, as are the other 312 occurrences.

In Galatians, there are 17 occurrences of the Future Indicative. Sixteen are clearly statements of fact in the future. The remaining one is related to the Old Testament. In James, there are 29 occurrences of the Future Indicative. Twenty seven are clearly statements of fact in the future, and remaining two are related to the Old Testament.

**The Greek was not flawed: the Future Indicative is ALWAYS a statement of fact in the future. Thus, the few occurrences related to the Old Testament were accurately written in the Greek as statements of fact in the future.**

mean a command. For most English speakers, in the context of these particular scriptures, they will usually understand “shall” as being a command. This is a wrong understanding of what the Apostle wrote, and is tragically misleading.

This misunderstanding will then inevitably compel readers to try to love with their will power, which is impossible, and will inevitably lead to frustration and defeat. <sup>4</sup>

**Even more damaging, this misunderstanding will also remove the awareness of the need for sanctification**, which is the only way Matt 22:37 can come to pass.

The good news is that **in Greek**, this potential confusion about the verb form is not possible, because the Greek Indicative is distinctly different from the Greek Imperative. To translate an Indicative (a statement of fact) as an Imperative (a command) is a clear and serious violation of Greek grammar.

This, of course, brings up an important question: **how can God know that in the future it is a fact that we will love God?** The answer is important and profound, and is why correctly translating these verses is crucial. In those places in our being where we have been sanctified, Jesus is resident in that “root.” His presence in that “good root” will always cause us to love God, just like He does.

An additional, VERY IMPORTANT reality, is that Jesus and the Apostles would NEVER command us to do something that they knew we could not do. In Matthew 22:37, if we could decide to love with our own willpower, then Jesus would not have had to come to earth, suffer and die.

**In addition to Matt 22:37, this same translation error occurs in Matt 4:4, 4:7, 4:10, 5:21, 5:27, 5:33, 5:43, 19:5, 19:18-19, 22:39; Mark 12:30-31; Luke 4:8, 4:12, 10:27; Acts 23:5; Rom 7:7, 13:9; 1 Cor 5:13, 9:9; Gal 5:14; 1 Tim 5:18; and Jas 2:8, 2:11.**

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<sup>4</sup> It is impossible for us to love others by deciding to do so with our willpower. Also be aware that trying to be good with our willpower when there is a “bad root” producing “bad fruit” is not just futile, **IT IS SIN**.

## Imperative

Greek does have a verb form which is used when a verb is a command to do something. It is the “Imperative Mood.”

“It is the mood of command” (Mounce, page 311).

Therefore, when a Greek writer is making a statement that is a command, he will use the “Imperative Mood.”

Tragically, there are many places where English translations translate other Greek “Moods” as commands. The most frequently mistranslated “Moods” are the “Indicative Mood,” and the “Subjunctive Mood.” see “Subjunctive” further below for a discussion of this). This mistranslation of other Greek “Moods” as Imperatives indeed has tragic consequences, because the reader is then given the message that they need to try to obey, with their willpower, the verbs that ARE NOT COMMANDS. When they try to do this, they will fail, and be frustrated.

## Participle

The reason for writing in detail about this Greek word form is because it is extremely common in the Greek New Testament, is very versatile, and is often a very important word in conveying the meaning of a verse. It is also frequently mistranslated into English; and when this happens, it can significantly change the meaning of the verse.

Greek participles are verbs that are being used as either adjectives or adverbs. This is very similar to English participles.

A useful example of a Greek participle being used as an adjective is:

“*their* thoughts either **accusing** or **excusing** *them*” (Romans 2:15 NKJV, bold is mine).

Here, “accusing” and “excusing” are participles (verbs) describing the noun “thoughts.”

Participles are very common in the Greek New Testament, there being 6,662 occurrences (Decker, page 388).

## The Key Features Of A Greek Participle

1. The participle is a verb. It can be functioning as an adjective, or an adverb.
2. “The participle itself is timeless; it does not have inherent time value . . . It takes on temporal value in relation to the main verb of a given context” (Hewett, page 146). “Any time reference for the participle must come from the context” (Decker, page 397). In other words, to attach any time element to a participle, there must be other Greek words present that clearly define a time element.
3. It is never the main verb of a sentence. “One thing to remember in this regard is that a participle will never be the main verb in a sentence – even though they may show up in standard English translations looking and sounding like finite verbs” (Decker, page 400).
4. The Greek participle is very common and is highly versatile, so the context will always determine the correct meaning. See “Context” in the Glossary of “Transformation New Testament.”
5. If the participle is functioning as an adjective, and there is no noun or pronoun present for it to modify, it then functions in the sentence as would a noun. See the “Introduction To 1 John” in “Transformation New Testament” for a more thorough discussion of this element of Greek grammar.

## Present Tense

In English, the “tense” of a verb refers to the time when it occurs. In Greek, the “tense” of a verb has nothing to do with time. Rather, it has to do with what is referred to as the “aspect” of the verb. The “aspect” refers to the type of action. In the Greek “present tense,” the action is continuous, not occurring at a single point of time.

In English, our verbs do not indicate whether an action is occurring at a single point in time, or whether they are continuous and ongoing.

There are circumstances where it is EXTREMELY important to know the difference. For instance, in **Romans:**

NKJV 8:13 “For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.”

TNT 8:13 “For if you *are continuously living in accord with* flesh, you *are continuously being about to be dying*. But if *to* Spirit **you are continuously putting to death** the *works* of the body, *it is a fact that* you will live.”

It is clear that the Greek is saying that “*continuously putting to death*” is ongoing, whereas the NKJV implies that is an event in a single point of time.

In **Colossians:**

NKJV 1:14 “in whom we have our redemption, the forgiveness of sins;”

TNT 1:14 “in *whom we are continuously having our redemption, through His blood,* the forgiveness of our sins;”

Again, it is of supreme importance that we know that our redemption from sin is a continuous process (our sanctification, the second aspect of salvation), not a one-time event (the one-time event when we made Jesus our Lord).

Again, in Colossians:

NKJV 2:7 “rooted and built up in him, and established in the faith, as you were taught, abounding in it with thanksgiving”.

TNT 2:7 “*having been* rooted (*passive*) and **continuously being built up** (*passive*) in *Him*, and **continuously being established** (*passive*) in the faith, even as you were taught, *continuously* abounding in it in thanksgiving.”

It is important that we know that our being built up and established in the faith are referring to a continuous process (our ongoing process of sanctification), not an event completed in the past.

In my translation I have inserted “continuous” whenever it is important for the reader to know that the action is continuous rather than a one-time event. In the New Testament, the Greek present tense is extremely common; therefore, in my translation, you will see “continuously” inserted many times.

## Subjunctive Mood

It is important to discuss this Greek verb form, because it is very frequently translated as “should,” which seems to imply an obligation to do something.

“The Subjunctive mode is a mode of doubtful statement, of hesitating affirmation, of contingency” (Davis, page 74). “The subjunctive does not describe what is, but what may (or might) be” (Mounce, page 289). Thus, it would most properly be translated into English as “may,” or “might.”

For example, in Phil 2:11, as wrongly translated by the New American Standard English Bible:

“2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Whereas, the Greek is properly translated as:

“2:11 and that every tongue *may* confess that Jesus Christ is Lord, *into* the glory of God the Father” (TNT).

Perhaps everybody “should confess,” but that is not what the Greek says here. It says that there is some doubt or uncertainty about whether someone will confess that Jesus Christ is Lord, which is a very different statement.

The Subjunctive Mood is very common in the Greek New Testament, and there can be unfortunate consequences as a result of an English mistranslation rendering Subjunctives as “should.” “Should” seems to imply an obligation to do something, and diligent Christians want to please God. If they do not understand



sanctification, they will try with willpower to obey the “should.” If there is a spiritual “bad root” preventing them from the good behavior, **they will fail to perform the “should.”** Paul well understood this when he wrote:

“For *what I am continuously doing I am not understanding. For what I am continuously willing to do I am not practicing; but that which I am hating, that is what I am continuously doing*” (Rom 7:15 TNT).

When Christians think they **should** be able to obey a mistranslated Subjunctive, and thus try with their willpower and fail, they can feel wretched. Paul also addressed this a few verses later:

“What a wretched man I am! Who will deliver me out of the body of this death? *I am thanking God through Jesus Christ, our Lord! Then therefore, I myself, to the conscious mind, am indeed continuously obeying to God’s law; but to the flesh, (continuously obeying) to the law of sin*” (Rom 7:24-25 TNT).

What he meant by “through Jesus Christ our Lord” is that when there is a spiritual “bad root” producing “bad fruit,” the ONLY way to change the “bad fruit” to “good fruit” (behavior that will cause the spirit realm to bring good to the person) is to apply the blood of Jesus to the “bad root” by forgiving, and thus being forgiven of their sin (cleanse the “bad root”). Then, they are transformed into the image of Jesus in that root, and He always produces “good fruit.”

Translating a Greek Subjunctive as “should” is a gross and misleading translation. To accurately transmit the meaning of the Greek subjunctives, I have translated them into English as “may,” or “might.”

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