

# RJMI's Bible Text Revisions

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*For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men*

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## Introduction

The revisions are to the apostate Bishop Challoner's translation of the Clementine Vulgate. Most of the corrections to the text are obvious for one who attentively reads and knows the Bible well. I do not make the revisions based upon my own inclinations. All my revisions are based upon other Bible texts and Bible texts quoted by the Church Fathers and others. Some of the reference-Bibles I refer to are as follows:

- 1) Septuagint (*Codex Vaticanus* version)
- 2) The English translation of the Septuagint (*Codex Vaticanus*) by Lancelot and by Thompson
- 3) The Old Latin which is a translation of the Septuagint
- 4) The Peshito, which is Syriac translation of the Greek text of the Bible; such as, *The New Testament*, translated from the Syriac Peshito Version, by James Murdock.
- 5) *The King James Bible*
- 6) Modern so-called Catholic Bibles
- 7) *The Jerome Biblical Commentary*
- 8) The apostate Jewish Masoretic text in places where it is not suspect of corruption

## Old Testament Text Revisions

### Genesis

(Gen. Intro) “2369 years” to “from between 2000 to 3000 years”
(Gen. 1:2) “empty” to “vacant”
(Gen. 3:15) “she” to “he”; “her” to “his”
(Gen. 3:16) “To the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband’s power, and he shall have dominion over thee.” to “And to the woman he said, I will greatly multiply thy pains and thy groanings; in pain thou shalt bring forth children, and thy submission shall be to thy husband, and he shall rule over thee.”
(Gen. 4:23) “hearken to my speech, for I have slain a man to the wounding of myself and a stripling to my own bruising” to “consider my words, because I have slain a man to my sorrow and a youth to my grief”
(Gen. 6:4) “Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown.” to “There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men and they bare children to them, the same became the giants of old, the men of renown.”
(Gen. 6:6) “repented” to “grieved”
(Gen. 6:7) “repenteth” to “grieveth”
(Gen. 9:4) “Saving” to “But”
(Gen. 9:25) “He said: Cursed be Chanaan, a servant of servants shall he be unto his brethren” to “And he said, Cursed be the servant Chanaan, a slave shall he be to his brethren”
(Gen. 9:26) “servant” to “bond-servant”
(Gen. 9:27) “servant” to “slave”
(Gen. 12:19) “For what cause didst thou say, she was thy sister, that I might take her to my wife? Now, therefore, there is thy wife, take her, and go thy way.” to “Wherefore didst thou say, She is my sister? and I took her for a wife to myself; and now, behold, thy wife is before thee, take her and go quickly away.”
(Gen. 14:14, 16) “brother” to “nephew”
(Gen. 17:8) And I will give to thee and to thy seed the land of thy sojournment, all the land of Chanaan for a perpetual possession” to “And I will give to thee and to thy seed after thee the land wherein thou sojournest, even all the land of Chanaan for an everlasting possession”
(Gen. 17:12) “he that is born in the house, as well as the bought servant shall be circumcised, and whosoever is not of your stock:” to “the slave born in the house and he that is bought with money, of every

son of a stranger who is not of thy seed.”
(Gen. 17:27) “as well they that were born in his house, as the bought sefrvants and strangers were circumcised with him.” to “and all the men of his household, both his home-born slaves and those bought from foreign nations.”
(Gen. 18:10) “at this time, life accompanying” to “when the season cometh round”
(Gen. 18:14) “life accompanying” to “when the season cometh round”
(Gen. 18:12) “After I am grown old and my lord is an old man, shall I give myself to pleasure?” to “The thing has not as yet happened to me, even until now, and my lord is old.”
(Gen. 19:1) “and worshipped prostrate to the ground” to “and he bowed himself with his face toward the ground,”
(Gen. 21:9) “playing with” to “mocking”
(Gen. 22:1) “tempted” to “tried”
(Gen. 22:2) “only begotten son” to “beloved son”
(Gen. 22:12, 16) “only begotten” to “beloved”
(Gen. 27:29) “And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother’s children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings.” to “Let people serve thee, and princes bow down to thee: be lord over thy brethren, and let thy mother’s sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.”
Gen. 28:8) “experiencing also that his father was not well pleased with the daughters of Chanaan” to “And Esau also having seen that the daughters of Chanaan were evil before his father Isaac”
(Gen. 29:14) “And after the days of one month were expired” to “and he was with him a full month”
(Gen. 29:15) “he said to him: Because thou art my brother, shalt thou serve me without wages?” to “And Laban said to Jacob, Surely thou shalt not serve me for nothing, because thou art my brother”
(Gen. 30:20) “this turn also my husband will be with me” to “now will my husband dwell with me”
(Gen. 30:21) “After whom she bore a daughter named Dina” to “And after this she bore a daughter, and she called her name Dina”
(Gen. 31:8) “If at any time he said: The speckled shall be thy wages: all the sheep brought forth speckled: but when he said on the contrary: Thou shalt take all the white ones for thy wages: all the flocks brought forth white ones” to “If he should say thus, The speckled shall be thy reward, then all the cattle would bear speckled; and if he should say, The white shall be thy reward, then would all the cattle bear white”
(Gen. 32:30) “Phanuel” to “Phanuel [Face of God].

(Gen. 35:22) “which he was not ignorant of to “and Israel heard and the thing appeared grievous before him”
(Gen. 37:7) “I thought” to “For, behold,”
(Gen. 37:9) “He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me.” to “And he dreamed another dream, and related it to his father, and to his brethren, and said, Behold, I have dreamed another dream: as it were the sun, and the moon, and the eleven stars did me reverence.”
(Gen. 37:10) “And when he had told this to his father and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth?” to “And his father rebuked him, and said to him, What is this dream which thou hast dreamed? shall indeed both I and thy mother and thy brethren come and bow before thee to the earth?”
(Gen. 37:36) “eunuch” to “officer”
(Gen. 39:1) “eunuch” to “officer”
(Gen. 39:6) “Neither knew he any other thing, but the bread which he ate.” to “And he committed all that he had into the hands of Joseph; and he knew not of anything that belonged to him, save the bread which he himself ate.”
(Gen. 40:1) “After this, it came to pass that two eunuchs, the butler and the baker of the king of Egypt, offended their lord” to “And it came to pass after these things that the chief cupbearer of the king of Egypt and the chief baker offended their lord the king of Egypt”
(Gen. 39:16) For a proof therefore of her fidelity, she kept the garment” to “And she laid up his garment by her”
(Gen. 41:24) “conjecturers” to “interpreters”
(Gen. 41:45, 50; 46:34) “Putiphare” to “Petephres”
Gen. 42:4) “whilst Benjamin was kept at home by Jacob who said to his brethren: Lest perhaps he take any harm in the journey” to “But Jacob sent not Benjamin, the brother of Joseph, with his brethren, for he said: Lest peradventure harm befall him”
(Gen. 44:22) “one of them, said” to “answered them, saying”
(Gen. 43:11) “balm” to “rosin”
(Gen. 43:25) “against Joseph came at noon” to “till Joseph should come at noon”
(Gen. 43:34) “messes” to “portions” and “mess” to “portion”
(Gen. 44:7) “fact to “thing”
(Gen. 47:2) “Five men also the last of his brethren, he” to “And he took of his brethren five men, and”
(Gen 47:19) “Why therefore shall we die before thy eyes? We will be thine, both we and our lands; buy us to be the king’s servants and give us seed lest for want of tillers the land be turned into a wilderness” to

“In order, then, that we die not before thee and the land be made desolate buy us and our land for bread, and we and our land will be servants to Pharao; give seed that we may sow and live and not die so our land shall not be made desolate”
(Gen. 47:31) “And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed’s head.” to “And he said I will do as thou hast said. And he said, Swear to me. So he swore to him. And Israel bowed down on the head of his staff.”
(Gen. 48:7) “Rachel died from me in the land of Chanaan in the very journey” to “Rachel died in the land of Chanaan in the very journey”
(Gen. 49:15) “He saw rest that it was good: and the land that it was excellent: and he bowed his shoulder to carry, and became a servant under tribute” to “And having seen the resting place that it was good and the land that it was fertile, he subjected his shoulder to labour and became a husbandman”
(Gen. 50:18) “and worshipping prostrate on the ground” to “and falling down before his face”

## Exodus

(Ex. 1:11) “Therefore he set over them masters of the works, to afflict them with burdens, and they built for Pharao cities of tabernacles, Phithom and Ramesses.” to “And he set over them task-masters, who should afflict them in their works; and they built strong cities for Pharao, both Pitho, and Ramesses, and On, which is Heliopolis.”
(Ex. 2:25) “and he knew them.” to “and was made known to them.”
(Ex. 7:1) “I have appointed thee the God of Pharao” to “I have made thee a god to Pharao”
(Ex. 7:25) “And seven days were fully ended, after that the Lord struck the river” to “And seven days were fulfilled after the Lord has smitten the river”
(Ex. 10:7) “How long shall we endure this scandal?” to “How long shall this be a snare to us?”
(Ex. 11:8) “And all these thy servants shall come down to me and do me reverence, saying: Go forth thou, and all the people that is under thee; after that we will go out” to “And all these thy servants shall come down unto me and bow down unto me, saying: Get thee out and all the people that follow thee; and after that I will go out”
(Ex. 12:5) “according to which rite also you shall take a kid.” to “ye shall take it out from the sheep or from the goats.”
(Ex. 15:19) “For Pharao went in on horseback with his chariots and horsemen into the sea” to “For the horses of Pharao with his chariots and horsemen went into the sea.”
(Ex. 15:25) “him” to “them” x 2
(Ex. 17:1) “by their mansions” to “according to their encampments”
(Ex. 17:2) “And they chode with Moses” to “And the people reviled Moses” and “Why chide you with me?”

to “Why do ye revile me?”
(Ex. 17:7) “choding” to “reviling”
(Ex. 18:7) “and worshipped” to “and did him reverence”
(Ex. 18:11) “because they dealt proudly against them” to “because he delivered the people from under the hand of the Egyptians when they dealt arrogantly with them.”
(Ex. 20:4) “a graven image” to “an idol”
(Ex. 30:12) “and there shall be no scourge among them when they shall be reckoned” to “then there shall not be among them a destruction in the visiting of them”
(Ex. 20:13) “kill” to “murder”
(Ex. 21:Intro)
(Ex. 21:6) “his master shall bring him to the gods” to “his master shall bring him to the judgment seat of God”
(Ex. 21:10) “he shall provide her a marriage, and raiment, neither shall he refuse the price of her chastity.” to “he shall not deprive her of necessaries and her apparel and her companionship with him.”
(Ex. 21:12, 14) “kill” to “murder”
(Ex. 21:21) “it” to “he”
(Ex. 21:22) “If men quarrel, and one strike a woman with child, and she miscarry indeed, but live herself: he shall be answerable for so much damage as the woman’s husband shall require, and as arbiters shall award.” to “If two men fight and strike a woman with child and she miscarry of an embryo, atonement shall be made by a fine. According as the husband of the woman shall with a judicial decision lay upon him, he shall pay;”
(Ex. 21:23) “But if her death ensue thereupon, he shall render life for life.” to “but if the child be completely formed, he shall give, life for life.”
(Ex. 22:8, 9) “to the gods” to “before God”
(Ex. 22:15) “But if the owner be present, he shall not make restitution, especially if it were hired and came for the hire of his work.” to “But if the owner be with it, he shall not make restitution: but if it be a hired thing, there shall be restitution to him instead of his hire.”
(Ex. 22:20) “He that sacrificeth to gods, shall be put to death, save only to the Lord.” to “He that sacrificeth to gods but not to the Lord alone shall be put to death.”
(Ex. 22:28) “speak ill of the gods” to “revile the judges”; “prince” to “rulers”
(Ex. 22:31) “the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.” to “neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.”
(Ex. 23:7) “because I abhor the wicked” to “and thou shalt not justify the wicked for gifts.”
(Ex. 23:21) “contemned” to “despised”
(Ex. 24:5) “pacific victims” to “peace offerings”

(Ex. 24:11) “Neither did he lay his hand upon those of the children of Israel, that retired afar off, and they saw God, and they did eat and drink.” to “And of the chosen ones of Israel there was not even one missing, and they appeared in the place of God, and did eat and drink.”
(Ex. 25:37) “over against” to “over against it”
(Ex. 26:35) “And the table without the veil: and over against the table the candlestick in the south side of the tabernacle; for the table shall stand in the north side.” to “And thou shalt set the table outside the veil and the candlestick opposite the table on the south side of the tabernacle; and thou shalt put the table on the north side of the tabernacle.”
(Ex. 33:5) “Thou art a stiffnecked people; once I shall come up in the midst of thee and shall destroy thee. Now presently lay aside thy ornaments that I may know what to do to thee.” to “Ye are a stiff-necked people; take heed lest I bring on you another plague and destroy you. Now then put off your glorious apparel and your ornaments, and I will shew thee what I will do to thee.”
(Ex 33:19) “I will shew thee all good, and I will proclaim in the name of the Lord before thee: and I will have mercy on whom I will, and I will be merciful to whom it shall please me.” to “I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity.”
(Ex. 33:21) “with” to “by”
(Ex. 34:29) “his face was horned” to “the appearance of the skin of his face was glorified”
(Ex. 34:30) “the face of Moses horned” to “the appearance of the skin of his face was made glorious”
(Ex. 34:35) “horned” to “glorified”
(Ex. 37:8) “two cherubims at the two ends of the propitiatory” to “of one piece with the ark-cover made he the cherubim at the two ends thereof”
(Ex. 40:33) “the cloud had covered all” to “the cloud had overshadowed all”
(Ex. 40:36) “throughout all their mansions’ to “throughout all their journeys”

## Leviticus

(Lev. Intro)
(Lev. 2:1) “put frankincense” to “put frankincense on it”
(Lev. 4:20) “Doing so with this calf, as he did also with that before, and the priest praying for them, the Lord will be merciful unto them” to “And he shall do to the calf as he did to the calf of the sin-offering, so shall it be done; and the priest shall make atonement for them, and the trespass shall be forgiven them”
(Lev. 5:5) “Let him do penance” to “then shall he confess his sin in the things wherein he has sinned.”
(Lev. 9:3) “And to the children of Israel thou shalt



say: Take ye a he goat for sin, and a calf and a lamb, both of a year old, and without blemish for a holocaust” to “And speak to the elders of Israel, saying: Take one kid of the goats for a sin-offering, and a young calf and a lamb of a year old for a whole-burnt-offering, spotless”
(Lev. 13:11) “shall not shut him up” to “shall separate him”
(Lev. 13:31) “But if he perceive the place of the spot is equal with the flesh that is near it, and the hair black: he shall shut him up seven days,” to “And if the priest should see the plague of the scurf and behold the appearance of it be not beneath the skin and there is no yellowish hair in it, then the priest shall set apart him that has the plague of the scurf seven days.”
(Lev. 13:41) “bald before” to “forehead bald”
(Lev. 16:31) “For it is a sabbath of rest, and you shall afflict your souls by a perpetual religion” to “This shall be to you a most holy sabbath, a rest, and ye shall humble your souls; it is a perpetual ordinance”
(Lev. 18:intro) delete “unnatural”
(Lev. 18:17) “Thou shalt not uncover the nakedness of thy wife and her daughter. Thou shalt not take her son’s daughter or her daughter’s daughter, to discover her shame: because they are her flesh, and such copulation is incest.” to “Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son’s daughter, or her daughter’s daughter, to uncover her nakedness: they are her near kinswomen; it is lewdness.”
(Lev. 19:11) “You shall not steal. You shall not lie, neither shall any man deceive his neighbour.” to “Ye shall not steal, neither deal falsely, neither lie one to another.”
(Lev. 19:17) “Thou shalt not hate thy brother in thy heart, but reprove him openly lest thou incur sin through him” to “thou shalt surely rebuke thy neighbour and not bear sin because of him”
(Lev. 19:18) “Seek not revenge nor be mindful of the injury of thy citizens” to “Thou shalt not take vengeance, nor bear any grudge against the children of thy people”
(Lev. 19:23) “When you shall be come into the land, and shall have planted in it fruit trees, you shall take away the prepuces of them: the fruit that comes forth shall be unclean to you, neither shall you eat of them.” to “And whenever ye shall enter into the land which the Lord your God gives you and shall plant any fruit tree, then shall ye purge away its uncleanness; its fruit shall be three years uncleaned to you, it shall not be eaten.”
(Lev. 19:26) “You shall not divine nor observe dreams.” to “nor shall ye employ auguries, nor divine by inspection of birds.”
(Lev. 20:18) “both shall be destroyed out of the midst of their people” to “both of them shall be cut off from among their people”

(Lev. 20:27) “A man or woman in whom there is a pythonical or divining spirit” to “A man or woman who divineth by a ghost or is an enchanter”
(Lev. 21:10) “The high priest, that is to say, the priest, is the greatest among his brethren upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments, shall not uncover his head, he shall not rend his garments” to “And the priest that is chief among his brethren, the oil having been poured upon the head of the anointed one, and he having been consecrated to put on the garments, shall not take the mitre off his head, and shall not rend his garments”
(Lev. 21:11) “not even for his father, or his mother, shall he be defiled” to “neither shall he defile himself for his father or his mother”
(Lev. 23:42) “bowers” to “tabernacles” and “tabernacles” to “tents”
(Lev. 24:10) “And behold there went out the son of a woman of Israel whom she had of an Egyptian among the children of Israel and fell at words in the camp with a man of Israel” to “And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp”
(Lev. 24:11) And when he had blasphemed the name and had cursed it, he was brought to Moses: (now his mother was called Salumith, the daughter of Dabri, of the tribe of Dan:)” to “And the son of the Israelitish woman blasphemed the Name and cursed; and they brought him unto Moses. And his mother’s name was Shelomith, the daughter of Dibri, of the tribe of Dan”
(Lev. 24:17) “killeth” to “murder”
(Lev. 25:45) “these you shall have for servants” to “let them be to you for a possession”
(Lev. 26:15) “despise” to “disobey”; “contemn” to “despise”
(Lev. 26:1) “I am the Lord your God: you shall not make to yourselves any idol or graven thing, neither shall you erect pillars, nor set up a remarkable stone in your land, to adore it: for I am the Lord your God.” to “I am the Lord your God: ye shall not make to yourselves gods made with hands, or graven; neither shall ye rear up a pillar for yourselves neither shall ye set up a stone for an object in your land to worship it: I am the Lord your God.”
(Lev. 26:41) “mind” to “hearts”

## Numbers

(Num. 5:12) “contemning” to “despising”
(Num. 6:26) give to grant
(Num. 10:6) “And at the second sounding and like noise of the trumpet” to “At the second sounding of the trumpet”
(Num. 11:25) “taking away of the spirit” to “taking

of the spirit”
(Num. 13:Intro)
(Num. 14:11) “detract” to “provoke”
(Num. 14:13) “And Moses said to the Lord: That the Egyptians, from the midst of whom thou hast brought forth this people” to “And Moses said to the Lord: So Egypt shall hear, for thou hast brought up this people from them by thy might”
(Num. 14:14) and the inhabitants of this land (who have heard that thou, O Lord, art among this people and art seen face to face, and thy cloud protecteth them, and thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night)” to “Moreover all the dwellers upon this land have heard that thou art Lord in the midst of this people, who, O Lord, art seen by them face to face, and thy cloud rests upon them, and thou goest before them by day in a pillar of a cloud, and by night in a pillar of fire”
(Num. 14:15) “may hear that thou hast killed so great a multitude as it were one man and may say” to “And if thou shalt destroy this nation as one man, then all the nations that have heard thy name shall speak, saying,”
(Num 14:21) “As I live, and the whole earth shall be filled with the glory of the Lord” to “But as I live and my name is living, so the glory of the Lord shall fill all the earth”
(Num. 15:31) “contemned” to “despised”
(Num. 16:14) Thou hast brought us indeed into a land that floweth with rivers of milk and honey and hast given us possessions of fields and vineyards; wilt thou also pull out our eyes?” to “Thou art a prince, and hast thou brought us into a land flowing with milk and honey and hast thou given us an inheritance of land and vineyards? Wouldest thou have put out the eyes of those men?”
(Num. 16:37) “to take up the censers that lie in the burning and to scatter the fire of one side and the other because they are sanctified” to “to take up the brazen censers out of the midst of the men that have been burnt and scatter the strange fire yonder, for they have sanctified the censers”
(Num. 16:38) in the deaths of the sinners; and let him beat them into plates, and fasten them to the altar, because incense hath been offered in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign and a memorial” to “of these sinners against their own souls, and do thou make them beaten plates a covering to the altar because they were brought before the Lord and hallowed; and they became a sign to the children of Israel.”
(Num. 17:6) “besides the rod of Aaron” to “and the rod of Aaron was among their rods”
(Num. 20:Intro)
(Num. 20:20) “an infinite” to “a great”
(Num. 21:17) “Then Israel sung this song: Let the well spring up. They sung thereto” to “Then Israel

sang this song at the well: Begin to sing of the well”
(Num. 21:18) “the well, which the princes dug, and the chiefs of the people prepared by the direction of the lawgiver, and with their staves. And they marched from the wilderness to Mathana” to “the princes digged it, the kings of the nations in their kingdom, in their lordship sank it in the rock. And they went from the well to Mathana”
(Num. 22:31) “and he worshipped him falling flat on the ground.” to “and he bowed down his head and fell flat on his face.”
(Num. 24:2) “rushing” to “came”
(Num. 24:3) “he took up his parable and said: Balaam, the son of Beor, hath said: The man hath said, whose eye is stopped up” to “And he took up his parable and said: Balaam, son of Beor, says, the man who sees truly says”
(Num. 24:4) “the hearer of the words of God hath said, he that hath beheld the vision of the Almighty, he that falleth and so his eyes are opened” to “he says who hears the oracle of the Mighty One, who saw a vision of God in sleep; his eyes were opened”
(Num. 24:15) “whose eye is stopped” to “who sees truly”
(Num. 24:16) “The hearer of the words of God hath said, who knoweth the doctrine of the Highest and seeth the visions of the Almighty, who falling hath his eyes opened” to “hearing the oracles of God, receiving knowledge from the Most High and having seen a vision of God in sleep, his eyes were opened”
(Num. 32:1) “infinite” to “a great multitude”
(Num. 32:11) “If these men, that came up out of Egypt, from twenty years old and upward, shall see the land, which I promised with an oath to Abraham, Isaac, and Jacob: because they would not follow me,” to “Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me,”
(Num. 33:1) “mansions” to “journeys”
(Num. 35:26) “murderer” to “slayer”

## Deuteronomy

(Deut: 4:25) “if you shall beget sons and grandsons and abide in the land and being deceived make to yourselves any similitude, committing evil before the Lord your God to provoke him to wrath” to “And when thou shalt have begotten sons and shalt have sons’ sons, and ye shall have dwelt a long time on the land and shall have transgressed and made a graven image of any thing and shall have done wickedly before the Lord your God to provoke him;”
(Deut: 4:26) I call this day heaven and earth to witness, that you shall quickly perish out of the land which when you have passed over the Jordan you shall possess. You shall not dwell therein long, but the Lord will destroy you” to “I call heaven and earth

this day to witness against you, that ye shall surely perish from off the land into which ye go across Jordan to inherit it there; ye shall not prolong your days upon it, but shall be utterly cut off”

(Deut: 4:27) “and scatter you among all nations, and you shall remain a few among the nations to which the Lord shall lead you” to “And the Lord shall scatter you among all nations, and ye shall be left few in number among all the nations among which the Lord shall bring you”

(Deut. 4:30) “After all the things aforesaid shall find thee, in the latter time thou shalt return to the Lord thy God and shalt hear his voice” to “And all these things shall come upon thee in the last days, and thou shalt turn to the Lord thy God and shalt hearken to his voice”

(Deut. 4:34) “temptations” to “trials”

(Deut. 5:17) “kill” to “murder”

(Deut. 7:5) “their graven things” to “with fire the graven images of their gods.”

(Deut. 7:25) “Their graven things thou shalt burn with fire: thou shalt not covet the silver and gold of which they are made, neither shalt thou take to thee any thing thereof, lest thou offend, because it is an abomination to the Lord thy God.” to “Ye shall burn with fire the graven images of their gods: thou shalt not covet their silver, neither shalt thou take to thyself gold from them, lest thou shouldst offend thereby, because it is an abomination to the Lord thy God.”

(Deut 8:4) “Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn, lo this is the fortieth year.” to “Thy garments with which thou wast covered hath not decayed for age, thy shoes were not worn out, and thy feet were not painfully hardened, lo! these forty years.”

(Deut. 9:29) “who” to “and these”

(Deut. 12:32) Delete “to the Lord”

(Deut. 12:36) “lent” to “gave”

(Deut. 12:38) “, sheep” to “, and sheep”

(Deut. 19:6) “lest perhaps the next kinsman of him whose blood was shed, pushed on by his grief should pursue and apprehend him, if the way be too long, and take away the life of him who is not guilty of death, because he is proved to have had no hatred before against him that was slain” to “Lest the avenger of the blood pursue the slayer while his heart is hot and overtake him because the way is long, and slay him; whereas he was not worthy of death inasmuch as he hated him not in time past”

(Deut. 22:9) “Thou shalt not sow thy vineyard with divers seeds lest both the seed which thou hast sown and the fruit of the vineyard be sanctified together” to “Thou shalt not sow thy vineyard with two kinds of seed lest the fulness of the seed which thou hast sown be forfeited together with the increase of the vineyard”

(Deut. 23:1, 2, 3) “church” to “assembly”

(Deut. 23:20) “But to the stranger. To thy brother thou shalt lend that which he wanteth, without usury: that the Lord thy God may bless thee in all thy works in the land, which thou shalt go in to possess.” to “To a stranger thou mayst lend on interest; but to thy brother thou shalt not lend on interest; that the Lord thy God may bless thee in all thy works, in the land to which thou art going to take possession of it.”

(Deut. 24:Intro) “Divorce permitted to avoid greater evil” to “Divorce permitted”

(Deut. 24:7) “If any man be found soliciting his brother of the children of Israel, and selling him shall take a price, he shall be put to death, and thou shalt take away the evil from the midst of thee” to “And if a man should be caught stealing one of his brethren of the children of Israel and having overcome him he should sell him, that thief shall die so shalt thou remove that evil one from yourselves”

(Deut. 24:12) “thou shalt not sleep with his pledge” to “the pledge shall not lodge with thee that night”

(Deut. 24:13) “But thou shalt restore it to him presently before the going down of the sun: that he may sleep in his own raiment and bless thee, and thou mayest have justice before the Lord thy God” to “Thou shalt surely restore his pledge at sunset, and he shall sleep in his garment, and he shall bless thee; and it shall be mercy to thee before the Lord thy God”

(Deut. 26:5) “And thou shalt speak thus in the sight of the Lord thy God: The Syrian pursued my father who” to “My father abandoned Syria and”

Deut. 29:4 “And the Lord” to “Yet the Lord”

(Deut. 29:10) “doctors” to “officers”

(Deut. 29:29) “Secret things to the Lord our God, things that are manifest to us and to our children for ever, that we may do all the words of this law” to “The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children for ever, to do all the words of this law”

(Deut. 32:35) “slide” to “give way”

(Deut. 33:2) “And he said: The Lord came from Sinai, and from Seir he rose up to us: he hath appeared from mount Pharan, and with him thousands of saints. In his right hand a fiery law.” to “And he said, The Lord is come from Sina, and has appeared from Seir to us, and has hastened out of the mount of Pharan, with the ten thousands of Cades; on his right hand were his angels with him.”

(Deut. 33:5) “He shall be king with the most right, the princes of the people being assembled with the tribes of Israel” to “And he shall be prince with the beloved one, when the princes of the people are gathered together with the tribes of Israel”

(Deut. 33:16) “and upon the crown of the Nazarite among his brethren” to “and on the crown of him who was glorified above his brethren”

(Deut. 33:17) “earth These” to “earth. These”

(Deut. 33:26) “There is no other God like the God of

the rightest” to There is none like the God of the beloved”

### Josue

(Jos. 2:14) “Be our lives for you unto death” to “Our lives for yours”  
(Jos. 2:18) “if when” to “Behold, when”  
(Jos. 5:15) “Josue fell on his face to the ground. And worshipping, said: What saith my lord to his servant? to “And Joshua fell on his face upon the earth, and said to him, Lord, what commandest thou thy servant?”  
(Jos. 7:11) “And they” to “They”  
(Jos. 7:25) “And all Israel stoned him and all things that were his were consumed with fire” to “And all Israel stoned him with stones, both him and all that he had, and burned them with fire”  
(Jos. 10:8) “But the Lord said” to “And the Lord said”  
(Jos. 10:31) “And investing it with his army, besieged it” to “and he encamped about it, and besieged it”  
(Jos. 10:37) “Took it” to “And they took it”  
(Jos. 11:13) except the cities that were on hills and high places, the rest Israel burned; only Asor that was very strong, he consumed with fire” to “But all the walled cities Israel burnt not, but Israel burnt Asor only”  
(Jos. 9:16) “they heard that they dwelt nigh and they should be among them” to “they heard that they were near neighbours and that they dwelt among them”  
(Jos. 10:12) “in the sight of the children of Israel” to “into the power of the children of Israel.”  
(Jos. 12:8) “and the champaign countries. In Asedoth” to “and in Araba and in Asedoth”  
(Jos. 13:8) “With whom Ruben and Gad have possessed the land, which Moses the servant of the Lord delivered to them beyond the river Jordan, on the east side.” to “Thou shalt give it from the Jordan to the great sea, at the setting of the sun, that great sea shall be your boundary. To the two tribes of Reuben and Gad and to the half tribe of Manasses, Moses hath given on the eastern border of the Jordan.”  
(Jos. 21:25) “Gethremmon” to “Jebatha”

### Judges

(Jdg. 3:15) “the son of Jemini” to “a Benjamite”  
(Jdg. 5:22) “amain” to “in full force”  
(Jdg. 9:9) “And it answered: Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees?” to “But the olives said to them, Shall I leave my fatness, with which men shall glorify God, and go to be promoted over the trees?”  
(Jdg. 16:30) “Let me die” to “Let my soul die”  
(Jdg. 19:16) “children of Jemini” to “sons of Benjamin”

### Ruth

(Ruth 2:10) “and worshipping upon the ground, said to him:” to “and bowed herself to the ground and said unto him,”  
(Ruth 4:17) “called his name Obed” to “and they called his name Obed”

### 1 Kings

(1 Ki. Intro)  
(1 Ki. 1:1) “Ephraimite” to “in Nasib-Ephraim”  
(1 Ki. 1:9) “sitting” to “was sitting”  
(1 Ki. 1:16) “one of the daughters of Belial” to “a pestilent woman”  
(1 Ki. 2:3) “Let old matters depart from your mouth” to “Let not high-sounding words come out of your mouth”  
(1 Ki. 3:3) “Before the lamp of God went out, and Samuel slept in the temple of the Lord where the ark of God was” to “and the lamp of God was not yet gone out, and Samuel was laid down to sleep in the temple of the Lord, where the ark of God was”  
(1 Ki. 8:15) “to give to his eunuchs and servants” to “to give to his servants”  
(1 Ki. 9:1) “The son of a man of Jemini” to “the son of a Benjamite”  
(1 Ki. 9:4) “Jemini” to “the Benjamites”  
(1 Ki. 9:21) “Jemini” to “a Benjamite”  
(1 Ki. 12:6) “made” to “appointed”  
(1 Ki. 13:1) Delete “Saul was a child of one year when he began to reign, and he reigned two years over Israel.”  
(1 Ki. 14:15) “And there was a miracle in the camp through the fields; yea and all the people of their garrison who had gone out to plunder were amazed, and the earth trembled. And it happened as a miracle from God” to “And there was trembling in the camp and in the field. And all the people in Messab and the spoilers were amazed. And they would not act, and the land was terror-struck, and there was trembling from the Lord”  
(1 Ki. 14:35) “and he then first began to build an altar to the Lord” to “and this was the first altar that Saul built to the Lord”  
(1 Ki. 15:11) “repenteth” to “grieveth”  
(1 Ki. 17:34) “a lion or a bear” to “a lion and a bear”  
(1 Ki. 18:10) “And the day after, the evil spirit from God came upon Saul and he prophesied in the midst of his house. And David played with his hand as at other times. And Saul held a spear in his hand” to “And it came to pass on the morrow that an evil spirit from God came mightily upon Saul, and he raved in the midst of the house; and David played with his hand, as he did day by day; and Saul had his spear in his hand”  
(1 Ki. 20:15) Delete “may he take away Jonathan from his house and may the Lord require it at the

hands of David's enemies"
(1 Ki. 20:16) ""with the house of David, and the Lord" to with the house of David, saying, The Lord"
(1 Ki. 21:5) "And David answered the priest and said to him: Truly, as to what concerneth women, we have refrained ourselves from yesterday and the day before when we came out and the vessels of the young men were holy. Now this way is defiled, but it shall also be sanctified this day in the vessels." to "And David answered the priest, and said unto him: Of a truth women have been kept from us about these three days; when I came out, the vessels of the young men were holy though it was but a common journey; how much more then to-day when there shall be holy bread in their vessels?"
(1 Ki. 22:7) "sons of Jemini" to "Benjamites"
(1 Ki. 24:9) "and David bowing himself down to the ground, worshipped," to "and David bowed with his face to the ground and adored."
(1 Ki. 25:26) "and hath saved thy hand to thee" to "and from executing vengeance for thyself"
(1 Ki. 28:7) "hath a divining spirit" to "divineth by a ghost"
(1 Ki. 28:8) "thy divining spirit" to "a ghost"
(1 Ki. 28:15) "Why hast thou disturbed my rest" to "Why hast thou troubled me"
(1 Ki. 28:19) "shall be with me" to "with thee shall fall"

## 2 Kings

(2 Ki. 1:18) "Also he commanded that they should teach the children of Juda the use of the bow, as it is written in the book of the just" to "And he gave orders to teach it the sons of Juda; behold, it is written in the Book of Just"
(2 Ki. 5:6) "Thou shalt not come in hither unless thou take away the blind and the lame that say: David shall not come in hither" to "Thou shalt not come in hither, for the blind and the lame withstood him, saying, David shall not come in hither"
(2 Ki. 5:25) "until thou come to Gezer" to "as far as the land of Gazer"
(2 Ki. 7:16) "thy face" to "me"
(2 Ki. 9:6) "and he fell" to he fell" and "and worshipped." to "and adored him."
(2 Ki. 11:8) "mess" to "portion"
(2 Kings 13:3) "wise" to "cunning"
(2 Ki. 13:5) "a mess" to "cakes"
(2 Ki. 13:6) "two little messes" to "a couple of cakes"
(2 Ki. 13:7) "make him a mess" to "dress him food"
(2 Ki. 13:8) "And Thamar came to the house of Amnon her brother: but he was laid down: and she took meal and tempered it: and dissolving it in his sight she made little messes." to "And Themar went to the house of her brother Amnon, and he was lying down: and she took the dough and kneaded it, and

made cakes in his sight, and baked the cakes."
(2 Ki. 13:9) "And taking what she had boiled, she poured it out, and set it before him, but he would not eat: and Amnon said: Put out all persons from me. And when they had put all persons out," to "And she took the frying pan and poured them out before him, but he would not eat. And Amnon said, Send out every man from about me. And they removed every man from about him."
(2 Ki. 13:10) "mess" to "food" and "little messes" to "cakes"
(2 Ki. 13:11) "And when she had presented him the meat," to "And when she brought them to him to eat,"
(2 Ki. 14:4) "worshipped" to "adored"
(2 Ki. 14:17) "Then let thy handmaid say, that the word of the Lord, the king be made as a sacrifice. For even as an angel of God, so is my lord the king, that he is neither moved with blessing nor cursing: wherefore the Lord thy God is also with thee" to "And the woman said, If now the word of my lord the king be gracious, —well: for as an angel of God, so is my lord the king, to hear good and evil, and the Lord thy God shall be with thee."
(2 Ki. 15:7) "forty" to "four"
(2 Ki. 15:27) "O seer" to "Behold, thou shalt"
(2 Ki. 15:31) "Infatuate" to "Disconcert"
(2 Ki. 16:11) "Jemini" to "a Benjamite"
(2 Ki. 17:9) deleted "where he list"
(2 Ki. 19:16) "The son of Jemini" to "the Benjamite"
(2 Ki. 20:1) "a man of Jemini" to "the Benjamite"
(2 Ki. 21:15) "David growing faint" to "David waxed faint"
(2 Ki. 21:16) "Jesbibenob" to "And Jesbibenob"
(2 Ki. 22:15) "lightning" to "and he flashed lightning"
(2 Ki. 22:26-27) "With the holy one thou wilt be holy: and with the valiant perfect. With the elect thou wilt be elect: and with the perverse thou wilt be perverted" to "With the beneficent thou wilt shew thyself beneficent, with an upright man thou wilt deal uprightly. And with a warrior thou wilt be a warrior, and with the wily thou wilt practice wiles."
(2 Ki. 22:28) "the poor people" to "the dejected people"
(2 Ki. 22:42) "to the Lord" to "even unto the Lord"
(2 Ki. 23:1) "David, the son of Jesse, said: The man to whom it was appointed concerning the Christ of the God of Jacob, the excellent psalmist of Israel said" to "Faithful is David, the son of Jesse, and faithful the man whom the Lord raised up to be the anointed of the God of Jacob and beautiful are the psalms of Israel"
(2 Ki. 24:1) "and stirred up David among them" to "and Satan stirred up David against them"
(2 Ki. 32:3) "The God of Israel said to me, the strong one of Israel spoke, the ruler of men, the just ruler in

the fear of God” to “The God of Israel said, the Rock of Israel spoke to me, ruler over men shall be The righteous, even he that ruleth in the fear of God”
(2 Ki. 23:5) “Neither is my house so great with God that he should make with me an everlasting covenant, firm in all things and assured. For he is all my salvation, and all my will: neither is there ought thereof that springeth not up” to “For my house is not so with the Mighty One, for he has made an everlasting covenant with me, ready, guarded at every time, for all my salvation and all my desire is, that the wicked should not flourish”
(2 Ki. 23:9, 24) “Dodo” to “his uncle”
(2 Ki. 23:14) “garrison” to “station”
(2 Ki. 23:32) “Eliaba of Salaboni, the sons of Jassen, Jonathan” to ““Eliaba of Salaboni; of the sons of Jassen, Jonathan”
(2 Ki. 24:Intro) “stopt” to “stopped”
(2 Ki. 24:1) “and stirred up David among them” to “when one among them over persuaded David”
(2 Ki. 24:21) “worshipped the king, bowing with his face to the earth,” to “adored the king with his face to the earth,”
(2 Ki. 24:23) “All these things Areuna as a king gave to the king: and Areuna said to the king: The Lord thy God receive thy vow.” to “Areuna gave all to the king: and Areuna said to the king, The Lord thy God bless thee.”

### 3 Kings

(3 Ki. 1:16) “worshipped” to “adored”
(3 Ki. 1:23) “ worshipped, bowing down to the ground,” to “adored the king with his face to the ground,”
(3 Ki. 1:31) “worshipped,” to “adored”
(3 Ki. 1:53) “worshipped” to “adored”
(3 Ki. 2:6) “Do therefore according to thy wisdom, and let not his hoary head go down to hell in peace.” to “Therefore thou shalt deal with him according to thy wisdom, and thou shalt not bring down his grey hairs in peace to the underworld.”
(3 Ki. 2:8) “But because he” to “And he” and “The son of Jemini” to “a Benjamite”
(3 Ki. 2:9) “Do not” to “But thou shalt by no means” and “But thou art” to “for thou art”
(3 Ki. 2:19) “and bowed” to her” to “and kissed her”
(3 Ki. 2:22) “and hath” to “and hath for his companion”
(3 Ki. 4:10) “his was Socho” to “to him pertained Socho”
(3 Ki. 6:5) “And upon the wall of the temple, he built floors round about, in the walls of the house round about the temple and the oracle, and he made sides round about” to “And against the wall of the house, he set chambers round about the temple and the ark”
(3 Ki. 8:18) “And the Lord said to David my father” to “But the Lord said to David my father”

(3 Ki. 8:33) “doing penance” to “repent”
(3 Ki. 8:35) “do penance” to “repent”
(3 Ki. 8:47) “do penance” to “repent”
(3 Ki. 9:15) “This is the sum of the expenses which king Solomon offered to build” to “And this is the account of the levy which king Solomon raised; to build”
(3 Ki. 11:5) “a” to “A”
(3 Ki. 11:25) “in Syria” to “in the land of Edom”
(3 Ki. 11:32) “one tribe” to “two tribes”
(3 Ki. 11:36) “one tribe” to “the two remaining tribes”
(3 Ki. 12:20) “the tribe of Juda only” to “The tribe of Juda and Benjamin only.”
(3 Ki. 12:27) “at Jerusalem and the heart of this people” to at Jerusalem, then the heart of this “people”
(3 Ki. 19:20) “run” to “ran”
(3 Ki. 20:17) “And Benadad sent. And they told him” to “and they send and report to the king of Syria, saying”
(3 Ki. 22:22) “lying spirit” to “false spirit”
(3 Ki. 22:23) “lying spirit” to “false spirit”
(3 Ki. 22:47) “effeminate” to “sodomites”

### 4 Kings

(4 Ki. 2:15) “worshipped him, falling to the ground,; to “adored him by bowing to the ground.”
(4 Ki. 3:27) “indignation” to “commiseration”
(4 Ki. 4:7) “of the rest” to “off the rest”
(4 Ki. 4:16) “At this time and this same hour, if life accompany, thou shalt have a son in thy womb” to “At this season when the time cometh round, thou shalt embrace a son”
(4 Ki. 4:37) “worshipped” to “adored”
(4 Ki. 5:17) “And Naaman said: As thou wilt. But I beseech thee, grant to me thy servant to take from hence two mules’ burden of earth, for thy servant will not henceforth offer holocaust or victim to other gods but to the Lord” to “And Naaman said, Well then, if not, let there be given to thy servant, I pray thee, the load of a yoke of mules; and thou shalt give me of the red earth; for henceforth thy servant will not offer whole-burnt-offering or sacrifice to other gods but only to the Lord by reason of this thing”
(4 Ki. 6:10) “and prevented him and looked well to himself there not once nor twice” to “and warned him of and saved himself there, not once nor twice”
(4 Ki. 8:6) “eunuch” to “officer”
(4 Ki. 8:10) “but the Lord hath shewn me that he shall surely die” to “yet the Lord has shewed me that thou shalt surely die”
(4 Ki. 8:13) “great thing” to “thing”
(4 Ki. 8:16) “and of Josaphat, king of Juda, reigned Joram son of Josaphat, king of Juda” to “and while Josaphat was king of Juda, Joram, the son of

Josaphat, king of Juda began to reign”
(4 Ki. 9:26) “If I do not requite thee in this field, saith the Lord, for the blood of Naboth and for the blood of his children which I saw yesterday, saith the Lord. So now take him, and cast him into the field, according to the word of the Lord” to “Surely, I have seen yesterday the blood of Naboth and the blood of his sons, saith the Lord; and I will recompense him in this field, saith the Lord. Now then, I pray thee, take him up and cast him into the field, according to the word of the Lord”
(4 Ki. 12:15) “And they reckoned not with the men that received the money to distribute it to the workmen, but they bestowed it faithfully” to “Also they took no account of the men into whose hands they gave the money to give to the workmen, for they acted faithfully”
(4 Ki. 12:21) “servant” to “servants”
(4 Ki. 10:7) “they took the king’s sons and slew seventy persons” to “they took the king’s sons and slew them, even seventy men,”
(4 Ki. 14:21) “instead of” to “in room of”
(4 Ki. 14:27) “but he” to “so he”
(4 Ki. 16:6) “men of Juda” to “Jews”
(4 Ki. 16:18) “And the king’s entry from without, he turned into the temple of the Lord because of the king of the Assyrians” to “And he turned the king’s entrance without in the house of the Lord because of the king of the Assyrians”
(4 Ki. 17:18) “tribe” to “kingdom”
(4 Ki. 19:25) “Hast thou not heard what I have done from the beginning? From the days of old, I have formed it, and now I have brought it to effect, that fenced cities of fighting men should be turned to heaps of ruin” to “I have brought about the matter, I have brought it to a conclusion, and it is come to the destruction of the bands of warlike prisoners, even of strong cities”
(4 Ki. 23:7) “He destroyed also the pavilions of the effeminate, which were in the house of the Lord, for which the women wove as it were little dwellings for the grove.” to “And he pulled down the house of the sodomites that were by the house of the Lord where the women wove tents for the grove.”
(4 Ki. 26:19) “eunuch” to “officer”
(4 Ki. 26:23) “And when all the captains of the soldiers had heard this, they and the men that were with them; to wit, that the king of Babylon had made Godolias governor, they came to Godolias to Maspha: Ismael, the son of Nathanias, and Johanan, the son of Caree, and Saraia, the son of Thanehumeth the Netophathite, and Jezonias, the son of Maachathi, they and their men” to “And all the captains of the host, they and their men, heard that the king of Babylon had thus appointed Godolias, and they came to Godolias to Massephath, both Ismael, the son of Nathanias, and Johanan, the son of Caree, and Saraia, the son of Thanehumeth the Netophathite, and

Jezonias, the son of Maachathi, they and their men”
(4 Ki. 26:25) “and smote” to “came and smote”

## 1 Paralipomenon

(1 Par. 2:52) “And Sobal the father of Cariathiarim had sons; he that saw half of the places of rest” to “And Sobal, the father of Kiriath-jearim, had sons: Haroeh, and half of the Menuhoth”
(1 Par. 2:54) “and half of the place of rest” to “and half of the Manahathites”
(1 Par. 4:22) “And he that made the sun to stand, and the men of Lying, and Secure, and Burning, who were princes in Moab, and who returned into Lahem. Now these are things of old” to “And Joakim, and the men of Chozeba, and Joas, and Saraph, who dwelt in Moab, and he changed their names to Abederin and Athukiim”
(1 Par. 7 28, 29): “daughters” to “towns”
(1 Par. 8:7) “And Naaman, and Achia, and Gera he removed them, and begot Oza, and Ahiud” to “and Naaman and Achia and Gera, were they that carried them captive—and he begot Oza and Ahiud”
(1 Par. 8:12) “daughters” to “towns”
(1 Par. 9:22) “in their trust” to “upon their fidelity”
(1 Par. 9:24) “in four quarters” to “by the four winds”
(1 Par. 10:3) “reached” to “found”
(1 Par. 11:3) “which he spoke in the hand of” to “which he spoke by”
(1 Par. 11:25) “made him of his council” to “placed him at his ear”
(1 Par. 15:26) “helped” to “strengthened”
(1 Par. 16:30) “world” to “earth”
(1 Par. 18:6) “a garrison” to “soldiers”
(1 Par. 18:17) “chief about the king” to “at the king’s hand”
(1 Par. 18:21) “lying spirit” to “false spirit”
(1 Par. 18:22) “lying spirit” to “false spirit”
(1 Par. 26:26) “dedicated” to “sanctified”
(1 Par. 27:12) “the sons of Jemini” to “of the land of Benjamin”
(1 Par. 27:32) “And Jonathan David’s uncle, a counsellor, a wise and learned man: he and Jahiel the son of Hachamoni were with the king’s sons” to “And Jonathan, David’s uncle by the father’s side, was a counsellor, a wise man; and Jahiel, the son of Hachamoni, was with the king’s sons”
(1 Par. 28:1) “officers of the court” to “eunuchs”
(1 Par. 28:11) “treasures” to “cellars”
(1 Par. 29:20) “worshipped” to “adored”
(1 Par. 29:30) “and of” to “concerning”

## 2 Paralipomenon

(2 Par. 3:10) “image work” to “sculpture work”
(2 Par. 6:22) “If any man sin against his neighbour and come to swear against him and bind himself with

a curse before the altar in this house” to “If a man sin against his neighbour, and he bring an oath upon him so as to make him swear, and he come and swear before the altar in this house”
(2 Par. 6:24) “do penance” to “repent”
(2 Par. 6:37) “do penance” to “repent”
(2 Par. 7:6) “by their ministry” to “by their hands”
(2 Par. 7:14) “do penance” to “repent”
(2 Par. 9:16) “the armoury which was compassed with a wood” to “the house of the forest of Lebanon”
(2 Par. 9:29) “against” to “concerning”
(2 Par. 10:17) “But Roboam reigned over the children of Israel that dwelt in the cities of Juda.” to “But some of Israel and they who dwelt in the cities of Juda had made Roboam king over them.”
(2 Par. 11:17) “And they strengthened the kingdom of Juda and established Roboam, the son of Solomon, for three years, for they walked in the ways of David and of Solomon only three years” to “And they strengthened the kingdom of Juda; and Juda strengthened Roboam the son of Solomon for three years, for he walked three years in the ways of David and Solomon”
(2 Par. 13:19) “daughters” to “towns”
(2 Par. 14:6) “for he was quiet” to “for the land was quiet”
(2 Par. 15:15) “All that were in Juda with a curse” to “And all Juda rejoiced concerning the oath”
(2 Par. 16:10) “prison” to “bonds”
(2 Par. 18:8) “eunuchs” to “officers”
(2 Par. 20:36) “Asiongaber” to “Gasion Gaber”
(2 Par. 22:2) “forty and two” to “twenty and two”
(2 Par. 24:11) “from day to day” to “every day”
(2 Par. 24:17) “worshipped” to “adored”
(2 Par. 26:8) “a” to “A”
(2 Par. 26:11) “doctor” to “judge”
(2 Par. 28:19) “contemned” to “despised”
(2 Par. 28:22) “Moreover also, in the time of his distress, he increased contempt against the Lord. King Achaz himself by himself” to “but only troubled him in his affliction. And he departed yet more from the Lord”
(2 Par. 28:23) “sacrificed victims” to “And he sacrificed victims”
(2 Par. 30:6) “posts” to “curriers”
(2 Par. 30:8) “yield yourselves” to “give your hands”
(2 Par. 31:2) “praise” to “confess”
(2 Par. 31:3) “And the king’s part was that of his proper substance; the holocaust should be offered always morning and evening, and on the sabbaths, and the new moons and the other solemnities, as it is written in the law of Moses” to “He appointed also the king’s portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is

written in the law of the Lord”
(2 Par. 31:13) “high priest” to “pontiff”
(2 Par. 31:16) “besides the males” to “besides the increase of the males”
(2 Par. 31:17) “To the priests by their families, and to the Levites from the twentieth year and upward, by their classes and companies” to “This is the distribution of the priests according to the houses of their families; and the Levites in their daily courses from twenty years old and upward were in their order”
(2 Par. 31:18) “and to all the multitude, both to their wives and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified” to “to assign stations for all the increase of their sons and their daughters, for the whole number, for they faithfully sanctified the holy place”
(2 Par. 32:31) “tempted” to “tried”
(2 Par. 33:6) “And he made his sons to pass through the fire in the valley of Benennom: he observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanters: and he wrought many evils before the Lord, to provoke him to anger.” to “He also passed his children through the fire in the valley of Benennom; and he divined, and used auspices, and sorceries, and appointed those who had divining spirits, and enchanters, and wrought abundant wickedness before the Lord, to provoke him.”
(2 Par. 33:7) “He set also a graven, and a molten statue” to “And he set the graven image, the molten statue, the idol which he made”
(2 Par. 33:19) “did penance” to “repented”
(2 Par. 34:22) “Second” to “second”
(2 Par. 35:8) “small cattle” to “cattle of different sorts”
(2 Par. 35:19) “In the eighteenth year of the reign of Josias was this phase celebrated.” to “In the eighteenth year of the reign of Josias this Passover was kept, after all these things that Josias did in the house. And king Josias burnt those who had in them a divining spirit, and the wizards, and the images, and the idols, and the sodomites which were in the land of Juda and in Jerusalem, that he might confirm the words of the law that were written in the book which Chelcias the priest found in the house of the Lord. There was no king like him before him, who turned to the Lord with all his heart, and all his soul, and all his strength, according to all the law of Moses, and after him there rose up none like him. Nevertheless the Lord turned not from the anger of his fierce wrath, wherewith the Lord was greatly angry against Juda, for all the provocations wherewith Manasses provoked him: and the Lord said, I will even remove Juda also from my presence, as I have removed Israel, and I have rejected the city which I chose, even Jerusalem, and the house of which I said, My name shall be there.”



(2 Par. 36:3) “And the king of Egypt came to Jerusalem, and deposed him, and condemned the land in a hundred talents of silver, and a talent of gold.” to “And the king brought him over to Egypt; and imposed a tribute on the land, a hundred talents of silver and a talent of gold.”
(2 Par. 36:13) “He also revolted from king Nabuchodonosor, who had made him swear by God: and he hardened his neck and his heart, from returning to the Lord the God of Israel.” to “in that he rebelled against king Nabuchodonosor, which he adjured him by God not to do; but he stiffened his neck and hardened his heart so as not to return to the Lord God of Israel.”

## 1 Esdras

(1 Esd. 4:14) 14 But we remembering the salt that we have eaten in the palace and because we count it a crime to see the king wronged, have therefore sent and certified the king” to “And it is not lawful for us to see the dishonour of the king: therefore have we sent and made known the matter to the king:”
(1 Esd. 4:16) “We certify the king” to “We therefore declare to the king”
(1 Esd. 4:21) “further orders be given by me” to “perhaps it shall be commanded by me.”
(1 Esd. 5:5) “But the eye of their God” to “But the eyes of God”
(1 Esd. 7:10) “judgment” to “judgments”
(1 Esd. 8:3) “the son of Pharos” to and “of the sons of Pharos”
(1 Esd. 9:13) “And after all that is come upon us for our most wicked deeds and our great sin, seeing that thou our God hast saved us from our iniquity and hast given us a deliverance as at this day” to “And after all that is come upon us because of our evil deeds and our great trespass, it is clear that there is none such as our God, for thou has lightly visited our iniquities and given us deliverance”
(1 Esd. 9:14) “that we should not turn away nor break thy commandments nor join in marriage with the people of these abominations, art thou angry with us unto utter destruction, not to leave us a remnant to be saved?” to “Whereas we have repeatedly broken thy commandments and intermarried with the people of the lands, be not very angry with us to our utter destruction so that there should be no remnant or escaping one”

## 2 Esdras

(2 Esd. Intro) added title “Book of Nehemias”
(2 Esd. 1:9) “the world” to “heaven”
(2 Esd. 3:8) “and they left Jerusalem unto the wall of the broad street” to “and they finished Jerusalem to the broad wall”
(2 Esd. 3:17) “Rehum” to “even Rehum”
(2 Esd. 7:3) “sun be hot” to “heat of the sun”

(2 Esd. 8:15) “beautiful” to “most beautiful”
(2 Esd. 8:18) “assembly” to “collect”
(2 Esd. 10:29) “All that could understand promising for their brethren, with their chief men, and they came to promise, and swear that they would walk in the law of God, which he gave in the hand of Moses the servant of God, that they would do and keep all the commandments of the Lord our God, and his judgments and his ceremonies” to “everyone who had knowledge and understanding, were urgent with their brethren, and bound them under a curse and entered into a curse and into an oath, to walk in the law of God which was given by the hand of Moses, the servant of God, to keep and to do all the commandments of the Lord and his judgments and his ordinances”
(2 Esd. 13:1) “church” to “assembly”
(2 Esd. 13:3) “every strange from Israel” to “from Israel all the alien mixture”
(2 Esd. 13:6) “I asked the king” to “I made my request to the king”

## Tobias

(Tob. 2:22) “It is evident thy hope is come to nothing and thy alms now appear” to “Where are thy alms-deeds and thy just works? Behold, all things are known with thee”
(Tob. 3:17) “play” to “tease”; “lightness” to “levity”
(Tob. 4:13) “Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime” to “Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers and take not a strange woman to wife which is not of thy father’s tribe, for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob. Remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land”
(Tob. 4:14) “Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning” to “Now therefore, my son, love thy brethren and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them, for in pride is destruction and much trouble and in lewdness is decay and great want, for lewdness is the mother of famine”
(Tob. 6:8) And the angel answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them” to “And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed”
(Tob. 6:11) “And the angel answering, said: Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, but he hath no son nor any other daughter beside her” to “The

angel said to the young man, Brother, today we shall lodge with Raguel, who is thy cousin. He also hath one only daughter, named Sara. I will speak for her, that she may be given thee for a wife”
(Tob. 6:12) “All his substance is due to thee, and thou must take her to wife” to “For to thee doth the right of her appertain, seeing thou only art of her kindred”
(Tob. 6:13) “Ask her therefore of her father, and he will give her thee to wife” to “And the maid is fair and wise. Now therefore hear me, and I will speak to her father; and when we return from Rages, we will celebrate the marriage, for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other”
(Tob. 6:14) “Then Tobias answered, and said: I hear that she hath been given to seven husbands, and they all died: moreover I have heard, that a devil killed them” to “Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men who all died in the marriage chamber”
(Tob. 6:15) “Now I am afraid, lest the same thing should happen to me also: and whereas I am the only child of my parents, I should bring down their old age with sorrow to the underworld” to “And now I am the only son of my father, and I am afraid lest if I go in unto her, I die as the other before, for a wicked spirit loveth her which hurteth no body but those which come unto her; wherefore I also fear lest I die and bring my father’s and my mother’s life because of me to the grave with sorrow, for they have no other son to bury them”
(Tob. 6:16) “Then the angel Raphael said to him: Hear me, and I will shew thee who they are, over whom the devil can prevail” to “Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee that thou shouldest marry a wife of thine own kindred? Wherefore hear me, O my brother, for she shall be given thee to wife and make thou no reckoning of the evil spirit, for this same night shall she be given thee in marriage”
(Tob. 6:17) For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power” to “And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume and shalt lay upon them some of the heart and liver of the fish and shalt make a smoke with it”
(Tob. 6:18-22) “But thou when thou shalt take her, go into the chamber, and for three days keep thyself from her and give thyself to nothing else but to prayers with her. And on that night lay the liver of the fish on the fire, and the devil shall be driven away. But the second night thou shalt be admitted

into the society of the holy Patriarchs. And the third night thou shalt obtain a blessing that sound children may be born of you. And when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayest obtain a blessing in children” to (Tob. 6:18) “And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you and pray to God which is merciful who will have pity on you and save you; fear not, for she is appointed unto thee from the beginning and thou shalt preserve her, and she shall go with thee. Moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her”
(Tob. 8:2) “And Tobias, remembering the angel’s word, took out of his bag part of the liver, and laid it upon burning coals” to “And as he went, he remembered the words of Raphael and took the coals and put the heart and the liver of the fish thereupon and made a smoke therewith”
(Tob. 8:3) “Then the angel Raphael took the devil, and bound him in the desert of upper Egypt” to “The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him”
(Tob. 12:8) “Prayer is good with fasting and alms more than to lay up treasures of gold.” to “Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold.”
(Tob. 12:9) “For alms delivereth from death and the same is that which purgeth away sins and maketh to find mercy and life everlasting.” to “For alms doth deliver from death and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life.”
(Tob. 13:6) “worlds” to “ages”
(Tob. 13:13) “worship” to “adore”

### Judith

(Judi. 2:2) “secret” to “mystery”
(Judi. 2:10) “But gold and silver” to “And gold and silver”
Judi. 2:14) And he passed over the Euphrates and came into Mesopotamia, and he forced all the stately cities that were there” to “Then he went over Euphrates and went through Mesopotamia and destroyed all the high cities”
(Judi. 4:9) “carried off” to “divided”
(Judi. 4:16) “that he would visit his people Israel” to “that he would look upon all the house of Israel graciously”
(Judi. 8:1) (Judi. 8:1) “it came to pass when Judith” to “at that time Judith heard thereof” and “Ruben” to “Israel”

(Judi. 8:4) deleted “his relict”
(Judi. 8:21, 22) “tempted” to “tried”
(Judi. 13:11, 19) “wallet” to “satchel of meat” and “satchel”
(Judi. 16:8) “Titan” to “Sons of Dathan”
(Judi. 16:13) “Then the camp of the Assyrians howled when my lowly ones appeared, parched with thirst” to “Then my afflicted shouted for joy, and my weak ones cried aloud. But they were astonished, these lifted up their voices, but they were overthrown.”

## Esther

(Est. intro)
(Est. 1:10) “the seven eunuchs” to “the seven chamberlains”
(Est. 1:12) “eunuchs” to “chamberlains”
(Est. 1:15) “eunuchs” to “chamberlains”
(Est. 2:1) “and what she had suffered:” to “and what was decreed against her.”
(Est. 2:5) “of the race of Jemini” to “of the tribe of Benjamin”
(Est. 2:9) “And she pleased him and found favour in his sight. And he commanded the eunuch to hasten the women’s ornaments, and to deliver to her her part and seven of the most beautiful maidens of the king’s house and to adorn and deck out both her and her waiting maids” to “And the damsel pleased him, and she found favour in his sight. And he hastened to give her the things for purification and her portion, and the seven maidens appointed her out of the palace. And he treated her and her maidens well in the women’s apartment”
(Est. 2:17) “crown” to “diadem”
(Est. 2:21) “eunuchs” to “chamberlains”
(Est. 3:2) “And all the king’s servants, that were at the doors of the palace, bent their knees, and worshipped Aman: for so the emperor had commanded them, only Mardochai did not bend his knee, nor worship him.” to “And all the king’s servants, that were in the king’s gate, bowed, and adored Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor adore him.”
(Est. 3:5) “worship” to “adore”
(Est. 3:12) “lieutenants” to “satraps”
(Est. 3:13) “messengers” to “curriers”
(Est. 4:3) “edict” to “dogma”
Est. 6:2, 14) “eunuchs” to “chamberlains”
(Est. 6:9) Delete “and tyrants”
(Est. 7:8) “The word was not yet gone out of the king’s mouth and immediately they covered his face” to “And when Aman heard it, he changed countenance”
(Est. 7:9) “eunuchs” to “chamberlains”
(Est. 8:17) “And in all peoples, cities, and provinces, whithersoever the king’s commandments came, there

was wonderful rejoicing, feasts and banquets, and keeping holy day: insomuch that many of other nations and religion, joined themselves to their worship and ceremonies. For a great dread of the name of the Jews had fallen upon all” to “In every city and province wherever the ordinance was published, wherever the proclamation took place, the Jews had joy and gladness, feasting and mirth and many of the Gentiles were circumcised and became Jews for fear of the Jews”
(Est. 9:31) “and observe the days of lots, and celebrate them with joy in their proper time, as Mardochai and Esther had appointed, and they undertook them to be observed by themselves and by their seed, fasts, and cries, and the days of lots” to “to confirm these days of Purim in their appointed times, according as Mardochai the Jew and Esther the queen had enjoined upon them and upon their children, the decree of their fasting and their prayer”
(Est. 10:11) “And both lots came to the day appointed already from that time, before God to all nations” to “And these two lots came for an appointed season, and for a day of judgment, before God, and for all the nations”
(Est. 12:Intro) “eunuchs” to “chamberlains”
(Est. 12:1, 6) “eunuchs” to “chamberlains”
(Est. 13:2) “quietly” to “in silence”
(Est. 13:6) “fourteenth” to “thirteenth”
(Est. 13:12) “worship” to “adore”
(Est. 13:17) “inheritance” to “line”
(Est. 14:12) “gods” to “nations”
(Est. 15:4) “she wore” to “of her ornament”
(Est. 15:18) “almost in a swoon” to “almost dead”
(Est. 16:11) “worshipped” to “honored”

## Job

(Job:Intro)
(Job 1:5) “For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts.” to “for Job said, Lest peradventure my sons have thought evil in their minds against God.”
(Job 1:6) “sons” to “angels”
(Job 1:11) “and see if he blesseth thee not to thy face.” to “and he will curse thee to thy face.”
(Job 1:16) “The fire of God fell from heaven” to “Fire has fallen from heaven”
(Job 2:1) “sons” to “angels”
(Job 2:5) “bless” to “curse”
(Job 2:9) “And his wife said to him: Dost thou still continue in thy simplicity? Bless God and die.” to “And much time having elapsed, his wife said to him, How long wilt thou persist saying, Behold I will wait yet a little longer, in hope and expectation of my deliverance? For behold the memorial of thee-those sons and daughters, whom I brought forth with pangs and sorrow, and for whom I toiled in vain, are vanished from the earth; and thou thyself sittest

among the putrefaction of worms, all night long in the open air, while I am wandering about, or working for wages, from place to place and from house to house, wishing for the setting of the sun, that I may rest from the labours and sorrows I endure. Do but say some words for the Lord and die.”
(Job. 3:Intro)
(Job 3:18) “And they, sometime bound together without disquiet, have not heard the voice of the oppressor” to “And the men of old time have together ceased to hear the exactor’s voice”
(Job. 3:23) “To a man whose way is hidden, and God hath surrounded him with darkness?” to “Death is rest to such a man, for God has hedged him in”
(Job 3:26) “Have I not dissembled? have I not kept silence? Have I not been quiet? And indignation is come upon me” to “I was not at peace nor quiet nor had I rest, yet wrath came upon me”
(Job 5:13) delete “But thou shalt have a covenant with the stones of the lands”
(Job 7:11) “month” to “mouth”
(Job 7:20) I have sinned: What shall I do to thee, O keeper of men? why hast thou set me opposite to thee, and I am become burdensome to myself?” to “If I have sinned, what shall I be able to do, O thou that understandest the mind of men? Why hast thou made me as thine accuser, and why am I a burden to thee?”
(Job 8:9) “(For we are but of yesterday and are ignorant that our days upon earth are but a shadow)” to “(for we are of yesterday and know nothing, for our life upon the earth is a shadow)”
(Job 8:16) “He seemeth to have moisture before the sun cometh, and at his rising his blossom shall shoot forth” to “For it is moist under the sun, and his branch shall come forth out of his dung-heap”
(Job 8:17) “His roots shall be thick upon a heap of stones, and among the stones he shall abide” to “He lies down upon a gathering of stones and shall live in the mist of flints”
(Job 8:18) “If one swallow him up out of his place, he shall deny him, and shall say: I know thee not” to “If God should destroy him, his place shall deny him. Hast thou not seen such things”
(Job 8:19) “For this is the joy of his way, that others may spring again out of the earth” to “that such is the overthrow of the ungodly? And out of the earth another shall grow”
(Job 8:20) “God will not cast away the simple, nor reach out his hand to the evildoer” to “For the Lord will by no means reject the harmless man, but he will not receive any gift of the ungodly”
(Job 8:21) “Until thy mouth be filled with laughter, and thy lips with rejoicing” to “But he will fill with laughter the mouth of the sincere and their lips with thanksgiving”
(Job 8:22) “They that hate thee, shall be clothed with confusion: and the dwelling of the wicked shall not stand” to “But their adversaries shall clothe

themselves with shame, and the habitation of the ungodly shall perish”
(Job 9:9) “Who maketh Arcturus, and Orion, and Hyades, and the inner parts of the south.” to “Who maketh Pleiades, and Vespertinus, and Arcturus, and the chambers of the south.”
(Job. 10:6) “that thou shouldst inquire after my iniquity and search after my sin” to “that thou hast enquired into mine iniquity, and searched out my sins?”
(Job 10:7) “and shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand” to “For thou knowest that I have not committed iniquity. But who is he that can deliver out of thy hands?”
(Job 10:10) “Hast thou not milked me as milk, and curdled me like cheese?” to “Hast thou not poured me out like milk and curdled me like cheese?”
(Job 10:16) “And for pride thou wilt take me as a lioness, and returning thou tormentest me wonderfully” to “For I am hunted like a lion for slaughter; for again thou hast changed and art terribly destroying me”
(Job 10:17) “Thou renewest thy witnesses against me, and multipliest thy wrath upon me, and pains war against me” to “renewing against me my torture: and thou hast dealt with me in great anger; and thou hast brought trials upon me”
(Job 10:22) “a land of misery and darkness where the shadow of death and no order but everlasting horror dwelleth” to “to a land of perpetual darkness where there is no light, neither can any one see the life of mortals”
(Job 11:20) “and their hope the abomination of the soul” to “and their hope shall be the drooping of the soul.”
(Job 12:4) “He that is mocked by his friends, as I, shall call upon God, and he will hear him, for the simplicity of the just man is laughed to scorn” to “For a righteous and blameless man has become a subject for mockery”
(Job 12:5) “The lamp despised in the thoughts of the rich is ready for the time appointed” to ““For it had been ordained that he should fall under others at the appointed time and that his houses should be spoiled by transgressors.”
(Job 12:6) “The tabernacles of robbers abound, and they provoke God boldly; whereas it is he that hath given all into their hands” to “Nevertheless, let no wicked man indulge a confidence that he shall escape condemnation. Whoever provoke the Lord to anger, shall not they also undergo a trial?”
(Job 12:11) “the taste” to “taste”
(Job 13:10) “He shall reprove you because in secret you accept his person” to “He will surely reprove you if ye do secretly accept persons”
(Job 14:16) “but spare my sins” to “and not one of my sins shall escape thee”

(Job 14:20) “Thou hast strengthened him for a little while that he may pass away for ever. Thou shalt change his face, and shalt send him away” to “Thou drivest him to an end, and he is gone; thou settest thy face against him, and sendest him away”
(Job 15:34) “bribes” to “gifts”
(Job 15:35) “womb” to “belly”
(Job 16:4) “I also could speak like you, and would God your soul were for my soul” to “I also could speak as ye do”
(Job 16:5) “I would comfort you also with words and would wag my head over you” to “then would I insult you with words, and I would shake my head at you”
(Job 16:6) “I would strengthen you with my mouth, and would move my lips, as sparing you” to “And would there were strength in my mouth, and I would not spare the movement of my lips”
(Job 16:11) “they are filled with my pains” to “They gather themselves together against me”
(Job 17:3) “and let any man’s hand fight against me.” to “who is he that will strike hands with me?”
(Job 17:10) “Wherefore, be you all converted and come, and I shall not find among you any wise man” to “Howbeit do ye all strengthen yourselves and come now, for I do not find truth in you”
(Job 17:16) “All that I have shall go down into the most vast underworld. Thinkest thou that there at least I shall have rest?” to “Will they go down with me to the underworld, or shall we go down together to the tomb?”
(Job 18:10) “A gin” to “His snare”
(Job 19:20) Delete “The flesh being consumed”
(Job 20:23) “May his belly be filled that God may send forth the wrath of his indignation upon him and rain down his war upon him” to “When he is about to fill his belly, God shall cast the fury of his wrath upon him and shall rain it upon him while he is eating”
(Job 20:29) “doings” to “words”
(Job 21:7) Why then do the wicked live, are they advanced and strengthened with riches? to “Wherefore do the ungodly live and grow old even in wealth?”
(Job 21:10) “cattle” to “oxen”
(Job 21:16) “Yet because their good things are not in their hand, may the counsel of the wicked be far from me” to “For their good things were in their hands, but he regards not the works of the ungodly”
(Job 21:23) “hale” to “robust”
(Job 21:33) “He hath been acceptable to the gravel of Cocytus, and he shall draw every man after him, and there are innumerable before him.” to “The clods of the valley are sweet unto him, and all men draw after him, as there were innumerable before him.”
(Job 22:4) “Shall he reprove thee for fear and come with thee into judgment” to “Is it for thy fear of Him

that He reproveth thee, that he entereth with thee into judgment?”
(Job 22:5) “and not for thy manifold wickedness and thy infinite iniquities?” to “Is not thy wickedness abundant and thy sins innumerable?”
(Job 22:18) “Whereas, he had filled their houses with good things: whose way of thinking be far from me” to “Yet he filled their houses with good things; but the counsel for the wicked is far from him”
(Job 24:12) Delete “and God doth not suffer it to pass unrevenged”
(Job 24:18) “He is light upon the face of the water” to “He is swift on the face of the water”
(Job 24:22) “He hath pulled down the strong by his might; and when he standeth up, he shall not trust to his life” to “And in wrath he has overthrown the helpless; therefore, when he has arisen, a man will not feel secure of his own life”
(Job 25:1) “and I said” to “and said”
(Job 27:22) “he would willingly flee” to “he would fain flee out of his hand”
(Job 28:4) “The flood divideth from the people that are on their journey, those whom the food of the needy man hath forgotten and who cannot be come at” to “There is a cutting off the torrent by reason of dust so they that forget the right way are weakened; they are removed from among men”
(Job 29:25) “If I had a mind to go to them, I sat first; and when I sat as a king with his army standing about him, yet I was a comforter of them that mourned” to “I chose out their way, and sat chief and dwelt as a king in the midst of warriors as one comforting mourners”
(Job 30:17) “In the night my bone is pierced with sorrows, and they that feed upon me do not sleep” to “My bones are pierced in me in the night season, and my sinews take no rest”
(Job 30:18) “With the multitude of them my garment is consumed, and they have girded me about as with the collar of my coat” to “By the great force of my disease is my garment changed; it bindeth me about as the collar of my coat”
(Job 31: Intro)
(Job 31:20) “if his sides have not blessed me, and if he were not warmed with the fleece of my sheep” to “if the poor did not bless me and their shoulders were not warmed with the fleece of my lambs”
(Job 31:26) “If I beheld the sun when it shined and the moon going in brightness” to “(do we not see the shining sun eclipsed and the moon waning? for they have not power to continue)”
(Job 34:14) “Yea, when thou shalt say: He considereth not. Be judged before him and expect him” to “Yea, when thou shalt say: He beholds them that perform lawless deeds, and he will save me; and do thou plead before him, if thou canst praise him, as it is possible even now”
(Job 34:15) “For he doth not now bring on his fury,

neither doth he revenge wickedness” to “For he is not now regarding his wrath, nor has he noticed severely any trespass exceedingly”
(Job 34:26) “in open sight” to “in the place of them that see”
(Job 35:Intro)
(Job 36:9) “because they have been violent” to “because they have behaved themselves proudly”
(Job 36:13) “Dissemblers and crafty men prove the wrath of God, neither shall they cry when they are bound” to “And the hypocrites in heart will array wrath against themselves; they will not cry because he has bound them”
(Job 36:17) “Thy cause hath been judged as that of the wicked, cause and judgment thou shalt recover” to “And thou art full of the judgment of the wicked; Judgment and justice take hold on them”
(Job 36:19) “Lay down thy greatness without tribulation and all the mighty of strength” to “Let not thy mind willingly turn thee aside from the petition of the feeble that are in distress”
(Job 36:20) “Prolong not the night that people may come up for them” to “Desire not the night when peoples are cut off in their place”
(Job 36:30) “ends” to “hinges”
(Job 36:33) “He sheweth his friend concerning it, that it is his possession, and that he may come up to it” to “The Lord will declare concerning this to his friend, but there is a portion also for unrighteousness”
(Job 37:16) “knowledges” to “knowledge”
(Job 38:7) “the sons of God” to “the angels”
(Job 38:14) “The seal shall be restored as clay, and shall stand as a garment” to “Or didst thou take clay of the ground and form a living creature and set it with the power of speech upon the earth?”
(Job 38:31) “Pleiades” to “Cimah”; “Arcturus” to “Cesil”
(Job 39:6) “barren land” to “land of saltiness”
(Job 39:25) “Ha, ha” to “Vah, vah”
(Job 40:14) “He is the beginning of the ways of God, who made him, he will apply his sword” to “This is the chief of the creation of the Lord; made to be played with by his angels.”
(Job 40:19) “In his eyes, as with a hook, he shall take him and bore through his nostrils with stakes” to “Yet one shall take him in his sight; one shall catch him with a cord and pierce his nose”
(Job 40:20) “Canst thou draw out the leviathan with a hook or canst thou tie his tongue with a cord?” to “But wilt thou catch the leviathan with a hook and put a halter about his nose?”
(Job 40:21) “Canst thou put a ring in his nose or bore through his jaw with a buckle?” to “Or wilt thou fasten a ring in his nostril and bore his lip with a clasp?”
(Job 40:22) “Will he make many supplications to

thee or speak soft words to thee?” to “Will he address thee with a petition, softly, with the voice of a suppliant?”
(Job 40:23) “Will he make a covenant with thee? And wilt thou take him to be a servant for ever?” to “And will he make a covenant with thee? And wilt thou take him for a perpetual servant?”
(Job 40:24) “Shalt thou play with him as with a bird or tie him up for thy handmaids?” to “And wilt thou play with him as with a bird or bind him as a sparrow for a child?”
(Job 40:25) “Shall friends cut him in pieces? Shall merchants divide him?” to “And do the nations feed upon him and the nations of the Phoenicians share him?”
(Job 40:26) “Wilt thou fill nets with his skin and the cabins of fishes with his head?” to “And all the ships come together would not be able to bear the mere skin of his tail; neither shall they carry his head in fishing-vessels”
(Job 40:27) “Lay thy hand upon him; remember the battle and speak no more” to “But thou shalt lay thy hand upon him once, remembering the war that is waged by his mouth; and let it not be done any more”
(Job 40:28) Delete
(Job 41:1) “I will not stir him up like one that is cruel, for who can resist my countenance?” to “Hast thou not seen him? And hast thou not wondered at the things said of him? Dost thou not fear because preparation has been made by me? For who is there that resists me?”
(Job 41:2) “Who hath given me before that I should repay him? All things that are under heaven are mine.” to “Or who will resist me and abide, since the whole world under heaven is mine?”
(Job 41:3) “I will not spare him, nor his mighty words, and framed to make supplication.” to “I will not be silent because of him, though because of his power one shall pity his antagonist.”
(Job 41:13) “and want goeth before his face” to “before him destruction runs”
(Job 41:14) “He shall send lightning against him, and they shall not be carried to another place” to “If one pours violence upon him, he shall not be moved”
(Job 41:19) “to him like stubble” to “turned to stubble”
(Job 41:23) “A path shall shine after him. He shall esteem the deep as growing old” to “And the lowest part of the deep, he regards as a captive; he reckons the deep as his range”
(Job 41:24) “There is no power upon earth that can be compared with him who was made to fear no one” to “There is nothing upon the earth like to him, formed to be sported with by my angels”
(Job 41:25) “He beholdeth every high thing. He is king over all the children of pride” to “He beholds every high thing, and he is king of all that are in the waters”

(Job 42:3) “Who is this that hideth counsel without knowledge? Therefore, I have spoken unwisely, and things that above measure exceeded my knowledge.” to “For who is he that hides counsel from thee? Or who keeps back his words and thinks to hide them from thee? And who will tell me what I knew not, great and wonderful things which I understood not?”

(Job 42:4) “Hear, and I will speak: I will ask thee, and do thou tell me” to “But hear me, O Lord, that I also may speak. And I will ask thee, and do thou teach me”

(Job 42:8) “Take unto you therefore seven oxen, and seven rams, and go to my servant Job, and offer for yourselves a holocaust: and my servant Job shall pray for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.” to “Now then take seven bullocks, and seven rams, and go to my servant Job, and he shall offer a burnt-offering for you. And my servant Job shall pray for you, for I will only accept him: for but his sake, I would have destroyed you, for ye have not spoken the truth against my servant Job.”

(Job 42:11) “bemoaned him” to “wagged the head upon him”

(Job 42:16) Add: “and it is written that he will rise again with those whom the Lord raises up.”

(Job 42:17) Add: “This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam. And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job, and after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And his friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites, Baldad sovereign the Sauchaeans, Sophar king of the Minaeans.”

## Psalms

(Ps. Intro) “The psalms were composed by David or by others, such as Asaph, and dedicated to David.”

(Ps. 2: Intro)

(Ps. 4:5) “the things you say in your hearts, be sorry for them upon your beds” to “feel compunction upon your beds for what ye say in your hearts”

(Ps. 5:5) “see” to “look up”

(Ps. 5:13) “good will” to “favor”

(Ps. 7: intro) “the son of Jemini” to “the Benjamite”

(Ps. 7:15) “Behold he” to “Behold the wicked man”

(Ps. 9:24) “For the sinner is praised in the desires of his soul: and the unjust man is blessed.” to “Because the sinner praises himself for the desires of his heart, and the unjust one blesses himself.”

(Ps. 9:25) “The sinner hath provoked the Lord according to the multitude of his wrath he will not seek him.” to “The wicked through the pride of his countenance hath provoked the Lord. He will not seek after God.”

(Ps. 9:26) “he shall rule over all his enemies.” to “shall he rule over all his enemies”

(Ps. 9:35) “Thou seest it, for thou considerest labour and sorrow: that thou mayest deliver them into thy hands. To thee is the poor man left: thou wilt be a helper to the orphan.” to “Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.”

(Ps. 11:9) “The wicked walk round about: according to thy highness, thou hast multiplied the children of men.” to “The wicked walk on every side, when the vilest men are exalted.”

(Ps. 13: intro) delete “before our redemption by Christ”

(Ps. 14:4) “and deceiveth not” to “and disappoints him not”

(Ps. 16:4) “works of men” to “works of these men”

(Ps. 16:10) “They have shut up their fat” to “Their gross heart they have shut tight”

(Ps. 16:13-14) “thy sword from the enemies of thy hand” to “wrest the sword from thine enemies’ hand”

(Ps. 16:14) “O Lord, divide them from the few of the earth in their life: their belly is filled from thy hidden stores. They are full of children: and they have left to their little ones the rest of their substance.” to “Dismiss them, O Lord, from the land: disperse them in their lifetime. Though their belly was filled with thy stores, they glutted themselves with swine’s flesh and left the remains for their children.”

(Ps. 17:6, 19) “prevented me” to “confronted me”

(Ps. 17:26-27) “With the holy, thou wilt be holy; and with the innocent man thou wilt be innocent. And with the elect thou wilt be elect: and with the perverse thou wilt be perverted.” to “With the merciful thou will shew thyself merciful, and with a harmless man thou wilt be harmless. And with a warrior thou wilt be a warrior, and with the wily thou wilt practice wiles.”

(Ps. 17:46) “children that are strangers” to “strange children”

(Ps. 18:14) “and from those of others spare thy servant. If they shall have no dominion over me, then shall I be without spot; and I shall be cleansed from the greatest sin” to “Keep back thy servant also from presumptuous sins; let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression”

(Ps. 20:4) “prevented” to “preceded”
(Ps. 21:2) “O God my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins” to “My God, my God, why hast Thou forsaken me and art far from my help at the words of my cry?”
(Ps. 21:22) “unicorns” to “the wild oxen”
(Ps. 24:4) “Let all them be confounded that act unjust things without cause.” to “Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.”
(Ps. 25:7) “wondrous” to “miraculous”
(Ps. 25:10) “gifts” to “bribes”
(Ps. 26:9) “decline not in thy wrath from thy servant.” to “turn not thou away from thy servant in anger”
(Ps. 28:6) “unicorn” to “wild oxen”
(Ps. 34:16) “separated” to “scattered”
(Ps. 35:8) “But” to “So”
(Ps. 36:9, 11) “land” to “earth”
(Ps. 36:20) “Because the wicked shall perish” to “For the sinners shall perish”
(Ps. 37:Intro) “remission” to “forgiveness”
(Ps. 37:19) “I will think for my sin” to “be distressed for my sin”
(Ps. 38:3) “things” to “words”
(Ps. 39:18) “be not slack” to “delay not”
(Ps. 44:Intro)
(Ps. 44:6) “Thy arrows are sharp. Under thee shall people fall, into the hearts of the king’s enemies” to “Thine arrows are sharp in the heart of the king’s enemies, whereby the people fall under thee”
(Ps. 45:Intro)
(Ps. 45:6) “God is in the midst thereof, it shall not be moved: God will help it in the morning early.” to “God is in the midst thereof of her, she shall not be moved; God will help her in the morning early.”
(Ps. 46:10) “for the strong gods of the earth are exceedingly exalted.” to “for God’s mighty ones of the earth have been greatly exalted.”
(Ps. 47:Intro)
(Ps. 47:13) “tell ye in her towers” to “count the towers thereof”
(Ps. 48:7) “They” to “Of them”
(Ps. 48:10) “and shall still live unto the end.” to “that he should still live always, that he should not see the pit.”
(Ps. 48:11) “He shall not see destruction” to “Shall he not see destruction”
(Ps. 52:Intro) Deleted “before the coming of Christ.”
(Ps. 54:19) “He shall redeem my soul in peace from them that draw near to me: for among many they were with me.” to “He shall deliver my soul in peace from those who war against me, for they who oppose me number many.”
(Ps. 55:4) “From the height of the day I shall fear:

but I will trust in thee.” to “When I am afraid, I will put my trust in thee.”
(Ps. 56:5) “I slept troubled. The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword” to “I lay down to sleep, though troubled. As for the sons of men, their teeth are arms and missile weapons and their tongue a sharp sword.”
(Ps. 57:12) “If indeed there be fruit to the just,” to “Verily then there is a reward for the righteous”
(Ps. 58:4) “they have caught my soul” to “they lie in wait for my soul”
(Ps. 58:11) “his mercy shall prevent me” to “his mercy shall go before me”
(Ps. 59:Intro)
Ps. 61:5) “But they have thought to cast away my price” to “They only took counsel to set at nought mine honour”
(Ps. 62:4) “lives” to “life”
(Ps. 62:7) “If” to “Forasmuch as”
(Ps. 64:Intro)
(Ps. 65:3) “Say unto God, How terrible are thy works, O Lord! in the multitude of thy strength thy enemies shall lie to thee.” to “Say unto God, How terrible art thou in thy works, O Lord, through the greatness of thy power shall thine enemies submit themselves unto thee.”
(Ps. 66:Intro)
(Ps. 66:8) “and all the ends” to “and let all the ends”
(Ps. 67:Intro)
(Ps. 67:7) “God who maketh men of one manner to dwell in a house, who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchres” to “God maketh the solitary to dwell in a house; he bringeth out the prisoners into prosperity; the rebellious dwell but in a parched land”
(Ps. 67:17) “Why suspect, ye curdled mountains?” to “Why look ye askance, ye mountains of peaks?”
(Ps. 67:31) “Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people, who seek to exclude them who are tried with silver. Scatter thou the nations that delight in wars” to “Rebuke the wild beasts of the reed; let the crowd of bulls with the heifers of the nations be rebuked, so that they who have been proved with silver may not be shut out; scatter thou the nations that wish for wars”
(Ps. 67:34) “Behold he will give to his voice the voice of power” to “he will utter a mighty sound with his voice”
(Ps. 68:5) “then did I pay that which I took not away” to “then I restored that which I took not away”
(Ps. 69:1) delete “for ever”
(Ps. 70:15) “My mouth shall shew forth thy justice, thy salvation all the day long. Because I have not known trading” to “My mouth shall proclaim your



just deeds, day after days your acts of deliverance, though I cannot number them all”
(Ps. 71:Intro) “prefigured by the reign of Solomon.” to “prefigured by the reign of Solomon before he fell away from God.”
(Ps. 72:22) “And I am brought to nothing, and I knew not” to “So foolish was I and ignorant”
(Ps. 72:23) “I am become as a beast before thee: and I am always with thee” to “I was as a beast before thee. Yet I am continually with thee”
(Ps. 73:Intro)
(Ps. 73:4) “their ensigns” to “their standards”
(Ps. 74:2) “praise” to “confess”
(Ps. 74:7) Added [good comes] “For [good comes] neither from the east, nor from the west, nor from the desert hill”
(Ps. 75:Intro)
(Ps. 75:8) “Thou art terrible, and who shall resist thee? from that time thy wrath” to “Thou art terrible and who shall withstand thee, because of thine anger?”
(Ps. 75:13) “even to him who taketh away the spirit of princes, to the terrible with the kings of the earth” to “and that takes away the spirits of princes, to him that is terrible among the kings of the earth”
(Ps. 76:4) “I remembered God, and was delighted, and was exercised, and my spirit swooned away.” to “I remembered God, and rejoiced; I poured out my complaint, and my soul fainted.”
(Ps. 76:5) “My eyes prevented the watches: I was troubled, and I spoke not.” to “All mine enemies set a watch against me: I was troubled, and spoke not.”
(Ps. 77:36) “And” to “Yet; add “only”
(Ps. 77:37) “But their heart” to “For their heart”
(Ps. 77:69) “as of unicorns” to “on a high place”
(Ps. 78:Intro)
(Ps. 78:10) “And let him be made known among the nations before our eyes, by the revenging the blood of thy servants which hath been shed” to “And let the avenging of thy servant’s blood that has been shed be known among the heathen before our eyes”
(Ps. 79:Intro)
(Ps. 80:16) “The enemies of the Lord have lied to him: and their time shall be for ever.” to “The enemies of the Lord should have submitted themselves unto him and their time should have been for ever.”
(Ps. 80:17) “And he fed them with the fat of wheat, and filled them with honey out of the rock.” to “And he would have fed them with the finest of the wheat and satisfied them with honey out of the rock.”
(Ps. 82:Intro)
(Ps. 82:17) “and they shall seek” to “that they may seek”
(Ps. 83:Intro)
(Ps. 83:11) “I have chosen to be an object in the house of my God” to “I had rather be a doorkeeper in

the house of my God”
(Ps. 84:5) “off” to “away”
(Ps. 86:Intro)
(Ps. 87:14) “prevent” to “come before”
(Ps. 87:19) “acquaintance” to “acquaintances”
(Ps. 88:Intro)
(Ps. 88:36) “I will not lie unto David” to “I will not be false to David”
(Ps. 91:2) “It is good to give praise to the Lord: and to sing to thy name, O most High.” to “It is a good thing to give thanks to the Lord, and to sing praises to thy name, O thou Most High;”
(Ps. 91:11) “unicorn” to “wild ox”
(Ps. 92:Intro)
(Ps. 98:Intro)
(Ps. 98:8) “and taking vengeance on all their inventions” to “though thou tookest vengeance of their misdeeds”
(Ps. 102:7) “wills” to “will”
(Ps. 103:1) “thou hast put on praise and beauty” to “thou hast clothed thyself with praise and honour”
(Ps. 103:24) “riches” to “possessions”
(Ps. 103:34) “Let my speech be acceptable to him, but I will take delight in the Lord” to “Let my meditation be sweet to him: and I will rejoice in the Lord”
(Ps. 104:3) “Glory ye” to “Praise ye”
(Ps. 104:11) “lot” to “line”
(Ps. 104:28) “and grieved not his words” to “yet they rebelled against his words”
(Ps. 105:33) “Because they exasperated his spirit. And he distinguished with his lips.” to “for they provoked his spirit, and he spoke unadvisedly with his lips.”
(Ps. 105:45) “repented” to “relented”
(Ps. 108:4) “detracted” to “falsely accused”
(Ps. 108:24) “is changed for oil” to “faileth for fatness”
(Ps. 110:Intro)
(Ps. 110:2) “wills” to “will”
(Ps. 111:Intro)
(Ps. 115:10) “1” to “10”
(Ps. 118:96) “perfection” to “consummation”; “broad” to “large”
(Ps. 118:109) “my hands” to “thy hands”
(Ps. 118:134) “Redeem me from the calumnies” to “Deliver me from the oppression”
(Ps. 118:147) “prevented” to “arose before”
(Ps. 118:148) “prevented” to “arose before”
(Ps. 119:3) “added” to “done”
(Ps. 121:Intro)
(Ps. 123:2) “W” to “w”
(Ps. 126:4) “so the children of them that have been shaken” to “so are the children born in one’s youth”
(Ps. 126:5) “Blessed is the man that hath filled the

desire with them” to “Blessed are they whose quivers are full”
(Ps. 128:Intro)
(Ps. 130:2) “If I was not humbly minded, but exalted my soul: As a child that is weaned is towards his mother, so reward in my soul.” to “Surely I have stilled and quieted my soul like a weaned child with his mother; My soul is with me like a weaned child.”
(Ps. 131:11) “womb” to “loins”
(Ps. 137:6) “For the Lord is high and looketh on the low and the high he knoweth afar off” to “For the Lord is high and yet regards the lowly, and he knows high things from afar off”
(Ps. 137:8) “The Lord will repay for me” to “The Lord will accomplish that which concerneth me”
(Ps. 138:16) “Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them” to “Thine eyes did see mine unformed substance; and in thy book, they were all written, even the days that were fashioned when as yet there was none of them”
(Ps. 140:4) “Incline not my heart to evil words; to make excuses in sins. With men that work iniquity: and I will not communicate with the choicest of them.” to “Let not my heart turn aside to wicked deeds to make excuses for sins with men who work iniquity: nor let me associate with the choicest of them.”
(Ps. 144:1) “extol” to “exalt”
(Ps. 144:10, 21) “praise” to “confess”
(Ps. 146:10) “the legs of a man” to “the agility of the warrior”
(Ps. 147:Intro)
(Ps. 149:Intro)

### Proverbs

(Prv. 1:11) “let us hide snares for the innocent without cause” to “let us hide snares for the innocent”
(Prv. 1:13) “We shall find all precious substance, we shall fill our houses with spoils” to “let us seize on his valuable property, and let us fill our houses with spoils”
(Prv. 1:17) “But a net is spread in vain before the eyes of them that have wings” to “For nets are not without cause spread for birds”
(Prv. 1:32) “The turning away of little ones shall kill them” to “For because they wronged the simple, they shall be slain”
(Prv. 2:2) “that thy ear may hearken to wisdom: Incline thy heart to know prudence” to “thine ear shall hearken to wisdom. Thou shalt also apply thine heart to understanding, and shalt apply it to the instruction of thy son.”
(Prv. 2:21) “and the simple shall continue in it” to “and the holy shall be left behind in it”
(Prv. 3:12) “and as a father in the son he pleaseth

himself” to “and scourges every son whom he receives”
(Prv. 3:33) “Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed.” to “The curse of God is in the houses of the ungodly; but the habitations of the just are blessed.”
(Prv. 4:7) “The beginning of wisdom, get wisdom, and with all thy possession purchase prudence.” to “Wisdom is the principal thing; therefore get wisdom: and with all your substance get understanding.”
(Prv. 4:24) “froward” to “dishonest”
(Prv. 4:27) Delete “For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.”
(Prv. 5:Intro) deleted “unlawful”
(Prv. 5:16) “Let thy fountains be conveyed abroad and in the streets divide thy waters” to “Let not waters out of thy fountain be spilt by thee, but let thy waters go into thy streets”
(Prv. 6:1) “thou hast engaged fast thy hand to a stranger.” to “thou shalt deliver thine hand to an enemy.”
(Prv. 6:3) “Do therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend” to “My son, do what I command thee, and deliver thyself; for on thy friend’s account thou art come into the power of evil men: faint not, but stir up even thy friend for whom thou art become surety.”
(Prv. 5:18-20) “Let thy vein be blessed, and rejoice with the wife of thy youth: Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times; be thou delighted continually with her love. Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?” to “Let thy fountain of water be truly thine own; and rejoice with the wife of thy youth. Let thy loving hart and thy graceful colt company with thee, and let her be considered thine own, and be with thee at all times; for ravished with her love thou shalt be greatly increased. Be not intimate with a strange woman, neither fold thyself in the arms of a woman not thine own.”
(Prv. 6:30) “fault” to “sin”
(Prv. 8:6) “Hear, for I will speak of great things: and my lips shall be opened to preach right things.” to “Hearken to me; for I will speak solemn truths; and will produce right sayings from my lips.”
(Prv. 8:22) “The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.” to “The Lord created me, the beginning of his ways, for his works.”
(Prv. 8:23) “I was set up from eternity, and of old before the earth was made.” to “Before this age he established me, in the beginning before he made the

earth.”
(Prv. 8:24) “conceived” to “brought forth”
(Prv. 9:6) “Forsake childishness, and live, and walk by the ways of prudence.” to “Leave folly, that ye may reign for ever; and seek wisdom, and improve understanding by knowledge.”
(Prv. 9:11) “For by me shall thy days be multiplied and years of life shall be added to thee” to “For in this way thou shalt live long, and years of thy life shall be added to thee”
(Prv. 9:12) “If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the evil” to “Son, if thou be wise for thyself, thou shalt also be wise for thy neighbours; and if thou shouldst prove wicked, thou alone wilt bear the evil. He that stays himself upon falsehoods attempts to rule the winds, and the same will pursue birds in their fight; for he has forsaken the ways of his own vineyard, and he has caused the axles of his own husbandry to go astray; and he goes through a dry desert, and a land appointed to drought, and he gathers barrenness with his hands.”
(Prv. 9:18) “And he did not know that giants are there, and that her guests are in the depths of hell” to “But he knows that mighty men die by her, and he falls in with a snare of gehenna. But hasten away, delay not in the place, neither fix thine eye upon her; for thus shalt thou go through strange water; but do thou abstain from strange water and drink not of a strange fountain that thou mayest live long and years of life may be added to thee”
(Prv. 10:8) “a fool is beaten with lips.” to “but one whose lips are full of folly shall be caught.”
(Prv. 10:10) “He that winketh with the eye shall cause sorrow, and the foolish in lips shall be beaten” to “He who winks with his eyes deceitfully causes sorrow, but he who reproves openly makes peace.”
(Prv. 10:12) “and charity covereth all sins” to “but affection covers all that do not love strife”
(Prv. 10:15) The substance of a rich man is the city of his strength: the fear of the poor is their poverty” to “The wealth of rich men is a strong city, but poverty is the ruin of the ungodly.”
(Prv. 10:18) “Lying lips hide hatred: he that uttereth reproach is foolish.” to “The lips of the wicked are full of deceits, and he who utters a slander is a fool”
(Prv. 10:19) “In the multitude of words there shall not want sin: but he that refraineth his lips is most wise” to “By a multitude of words, thou shalt not escape sin; but if thou refrain thy lips, thou wilt be prudent.”
(Prv. 10:22) “The blessing of the Lord maketh men rich: neither shall affliction be joined to them” to “The blessing of the Lord is upon the head of the righteous; it enriches him and grief of heart shall not be added to it.”
(Prv. 10:29) “The strength of the upright is the way of the Lord: and fear to them that work evil” to “The

way of the Lord is strength to the upright, but destruction shall be to the workers of iniquity.”
(Prv. 11:7) “When the wicked man is dead, there shall be no hope any more and the expectation of the solicitous shall perish.” to “At the death of a just man his hope does not perish, but the boast of the ungodly perishes.”
(Prv. 11:8) “The just is delivered out of distress, but the wicked shall be given up for him” to “A righteous man escapes from a snare and the ungodly man is delivered up in his place.”
(Prv. 11:14) “Where there is no governor, the people shall fall” to “Where there is no guidance, the people shall fall like leaves”
(Prv. 11:16) “A gracious woman shall find glory: and the strong shall have riches.” to “A gracious wife brings glory to her husband, but a woman hating righteousness is a throne of disgrace. The slothful come to want, but the diligent support themselves with wealth.”
(Prv. 11:19) “Clemency prepareth life, but the pursuing of evil things, death.” to “Steadfast righteousness tendeth to life, but he that pursueth evil pursueth it to his own death.”
(Prv. 11:20) “A perverse heart is abominable to the Lord: and his will is in them that walk sincerely.” to “Perverse ways are an abomination to the Lord, but all they that are blameless in their ways are acceptable to him.”
(Prv. 11:21) “Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved.” to “He who wickedly joineth hand to hand shall not go unpunished: but he that sows righteousness shall receive a just reward.”
(Prv. 11:22) “A golden ring in a swine’s snout, a woman fair and foolish.” to “As an ornament in a swine’s snout so is beauty to an ill-minded women.”
(Prv. 11:25) “The soul which blesseth, shall be made fat: and he that inebriateth, shall be inebriated also himself.” to “The liberal soul shall be made fat, and he that watereth shall be watered also himself.”
(Prv. 11:31) “If the just man receive in the earth, how much more the wicked and the sinner.” to “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?”
(Prv. 12:7) “Turn the wicked, and they shall not be” to “The wicked are overthrown and are not”
(Prv. 12:18) “There is that promiseth, and is pricked as it were with a sword of conscience: but the tongue of the wise is health.” to “Some wound as they speak, like swords; but the tongues of the wise heal.”
(Prv. 12:26) “He that neglecteth a loss for the sake of a friend, is just: but the way of the wicked shall deceive them.” to “A righteous judge will be a friend to himself, but evils shall pursue sinners; and the way of the wicked with deceive them.”
(Prv. 13:8) “The ransom of a man’s life are his riches: but he that is poor beareth not reprehension.”

to “A man’s own wealth is the ransom of his life: but the poor endures not threatening.”

(Prv. 13:23) “Much food is in the tillage of fathers: but for others it is gathered without judgment” to “The righteous shall spend many years in wealth: but the unrighteous shall perish suddenly.”

(Prv. 14:7) “Go against a foolish man, and he knoweth not the lips of prudence.” to “All things are adverse to a foolish man; but wise lips are the weapons of discretion.”

(Prv. 14:10) “The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle.” to “A heart which has understanding knows its own bitterness, and when he rejoices he has no fellowship with pride.”

(Prv. 14:15) “innocent” to “gullible”

(Prv. 15:7) “the heart of fools shall be unlike” to “but the heart of the foolish doeth not so”

(Prv. 15:15) “All the days of the poor are evil: a secure mind is like a continual feast.” to “The eyes of the wicked are continually looking for evils, but the good are continually at rest.”

(Prv. 16:11) “And his work all the weights of the bag.” to “and his works are righteous measures”

(Prv. 17:19) “door” to “mouth”

(Prv. 19:25) “The wicked man being; scourged, the fool shall be wiser” to “When a pestilent character is scourged, a simple man is made wiser”

(Prv. 20:1) “Wine is a luxurious thing” to “an intemperate thing”

(Prv. 20:7) “The just that walketh in his simplicity shall leave behind him blessed children.” to “He that walks blameless in justice, shall leave his children blessed.”

(Prv. 20:8) “The king that sitteth on the throne of judgment scattereth away all evil with his look” to “Whenever a righteous king sits on the throne, no evil thing can stand before his presence.”

(Prv. 20:10) add “, and he that makes them.”

(Prv. 20:26) “scattereth” to “is a winnow of”

(Prv. 21:14) “A secret present quengeth anger and a gift in the bosom the greatest wrath.” to “A secret gift calms anger, but he that forbears to give stirs up strong wrath.”

(Prv. 21:17) “He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich.” to “He who lack wealth and yet loves wine and oil in abundance shall not be rich.”

(Prv. 21:18) “The wicked is delivered up for the just and the unjust for the righteous” to “A transgressor is the abomination of a righteous man”

(Prv. 21:16) “He longeth and desireth all the day: but he that is just, will give, and will not cease.” to “An ungodly man entertains evil desires all the day: but the righteous is unsparingly merciful and compassionate.”

(Prv. 21:28) “of victory” to “cautiously”

(Prv. 22:3) “The prudent man saw the evil and hid himself, the simple passed on and suffered loss.” to “A prudent man seeing a wicked man severely punished is himself instructed, but fools pass by and are punished.”

(Prv. 22:9) Delete “He that maketh presents shall purchase victory and honour, but he carrieth away the souls of the receivers.”

(Prv. 22:11) “He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend.” to “The Lord loves holy hearts, and all blameless persons are acceptable with him. A king rules with his lips.”

(Prv. 22:16) “Be not with them that fasten down their hands, and that offer themselves sureties for debts.” to “Do not out of respect for a person become surety.”

(Prv. 23:2) “And put a knife to thy throat if it be so that thou have thy soul in thy own power” to “and apply thy hand, knowing that thou must provide the like. But if thou hast an appetite not easily satisfied”

(Prv. 23:7) “Because like a soothsayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee.” to “For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.”

(Prv. 24:12) “If thou say: I have not strength enough: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works.” to “But if thou shouldest say, I know not this man, know that the Lord knows the hearts of all. And he that formed breath for all, he knows all things, who renders to every man according to his works.”

(Prv. 24:21) “My son, fear the Lord and the king and have nothing to do with detractors.” to “My son, fear God and the king and do not disobey either of them.”

(Prv. 24:22) “For their destruction shall rise suddenly, and who knoweth the ruin of both?” to “For they will suddenly punish the ungodly, and who can know the vengeance inflicted by both? A son that keeps the commandment shall escape destruction; for such an one has fully received it. Let no falsehood be spoken by the king from the tongue; yea, let no falsehood proceed from his tongue. The king’s tongue is a sword, and not one of flesh; and whosoever shall be given up to it shall be destroyed: for if his wrath should be provoked, he destroys men with cords, and devours men’s bones, and burns them up as a flame, so that they are not even fit to be eaten by the young eagles. My son, reverence my words, and receive them, and repent.”

(Prv. 24:29) “I will render to every one according to his work.” to “and punish him for the injuries he hath done me.”

(Prv. 26:2) “As a bird flying to other places, and a sparrow going here or there: so a curse uttered without cause shall come upon a man.” To “Like sparrows wandering and like birds flying in the air,

so the curse that is causeless shall be driven away.”
(Prv. 26:8) “As he that casteth a stone into the heap of Mercury” to “As he that bindeth a stone in a sling”
(Prv. 24:28) “Be not witness without cause against thy neighbour and deceive not any man with thy lips” to “Be not a false witness against thy fellow citizen, nor overstate with they lips”
(Prv. 29:13) “poor man” to “debtor”
(Prv. 29:19) “A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer.” to “A stubborn slave will not be corrected by words, for even if he understands, still he will not obey.”
(Prv. 30:2) “foolish” to “simple”
(Prv. 30:3) “I have not learned wisdom, and have not known the science of saints.” to “[Yet] God hath taught me wisdom: and I have gained a knowledge of holy things.”
Prv. 31:intro) “chastity” to “holiness”
(Prv. 31:2) “What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows?” to “What wilt thou keep, my son, what? the words of God. My firstborn son, I speak to thee: what? son of my womb? what? son of my vows?”
(Prv. 31:23) “senators” to “elders
(Prv. 31:31) “her works praise her.” To “her husband be praised”

### **Ecclesiastes**

(Ectes. 1:5) “his” to “its”
(Ectes. 2:12) “(What is man, said I, that he can follow the King his maker?)” to “for who is the man who will follow after counsel, in all things where in he employs it?”
(Ectes. 2:14) “and I learned that they were to die both alike.” to “and I myself perceived also that one event happeneth to them all.”
(Ectes. 2:15) “And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.” to “Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.”
(Ectes. 2:16) “For there shall be no remembrance of the wise no more than of the fool for ever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.” to “For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.”
(Ectes. 3:19) “Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all

things are subject to vanity.” to “For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.”
(Ectes. 5:11) “but the fulness of the rich will not suffer him to sleep” to “but to one who is satiated with wealth, there is none that suffers him to sleep”
(Ectes. 6:4) “wholly forgotten” to “covered in darkness”
(Ectes. 6:5) “He hath not seen the sun nor known the distance of good and evil” to “Moreover he has not seen the sun nor known rest; there is no more rest to this one than another”
(Ectes 6:8) “What hath the wise man more than the fool? and what the poor man, but to go thither, where there is life?” to “For what advantage has the wise man over the fool since even the poor knows how to walk in the direction of life?”
(Ectes. 7:14) “that no man can correct whom he hath despised” to “for who shall be able to straighten him whom God has made crooked?”
(Ectes. 8:2) “I observe the mouth of the king, and the commandments of the oath of God” to “Observe the commandment of the king, and that because of the word of the oath of God”
(Ectes. 8:13) But let it not be well with the wicked, neither let his days be prolonged” to “But it shall not be well with the ungodly, and he shall not prolong his days”
(Ectes. 8:16) “distraction” to “trouble”
(Ectes. 9:10) “Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening.” to “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the underworld whither thou goest.”
(Ectes. 9:18) “and he that shall offend in one, shall lose many good things.” to “but one sinner destroyeth much good.”
(Ectes. 10:4) “If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest sins to cease.” to “If a ruler’s anger rises against you, do not leave your post; calmness can lay great errors to rest.”
(Ectes. 10:3) “Yea, and the fool when he walketh in the way, whereas he himself is a fool, esteemeth all men fools” to “Yea, and whenever a fool walks by the way, his heart will fail him; and all that he thinks of is folly”
(Ectes. 10:16) “eat” to “feast”
(Ectes. 10:18) “and whose princes eat in due season for refreshment, and not for riotousness” to “and whose princes shall eat in due season, for strength, and not in drunkenness”
(Ectes. 11:9) “Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is good in

the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.” to “Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth and walk in the ways of thy heart blameless and in the sight of thine eyes: yet know that for all these things God will bring thee into judgment.”
(Ectes. 11:10) “Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.” to “Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and folly are vanity.”
(Ecltes. 12:5) “because man shall go into the house of his eternity” to “because man goeth to his long home”
(Ecltes. 12:6) “and the golden fillet shrink back” to “and the golden bowl be broken”
(Ectes 12:14) “And all things that are done, God will bring into judgment for every error, whether it be good or evil.” to “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

### Canticle of Canticles

(CC. 1:4) “black” to “brown”
(CC. 6:11) “I knew not; my soul troubled me for the chariots of Aminadab.” to “Before I was aware, my soul set me upon the chariots of my princely people.”
(CC. 7:Intro) “c” to “C”
(CC. 8:Intro) “c” to “C”
(Can. 8:5) “Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple tree I raised thee up: there thy mother was corrupted, there she was defloured that bore thee.” to “Who is this that comes up all white, leaning on her kinsman? I raised thee up under an appletree; there thy mother brought thee forth; there she that bore thee brought thee forth.”
(CC. 8:11) The peaceable had a vineyard in that which hath people; he let out the same to keepers, every man bringeth for the fruit thereof a thousand pieces of silver” to “Solomon had a vineyard in Beelamon; he let his vineyard to keepers; every one was to bring for its fruit a thousand pieces of silver”

### Wisdom

(Wis. 1:7) “and that which” to “and this who”
(Wis. 2:9) “luxury” to “voluptuousness”
(Wis. 4:intro) (Wis. 4) “chaste” to “holy”
(Wis. 4:1) “chaste” to “holy”
(Wis. 4:3) “slips” to “shoots”
(Wis. 5:13) “So we also being born, forthwith ceased to be: and have been able to shew no mark of virtue: but are consumed in our wickedness.” to “Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew;

but were consumed in our own wickedness.”
(Wis. 6:14) “She preventeth them that covet her” to “She goes before hand to them that desire her”
(Wis. 8:21) “continent” to “chaste”
(Wis. 10:4) “For whose cause when water destroyed the earth wisdom healed it again, directing the course of the just by contemptible wood” to “For whose cause the earth being drowned with the flood, wisdom again preserved it and directed the course of the righteous in a piece of wood of small value”
(Wis. 11:15) “For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired” to “For whom they scorned when he was long before thrown out at the casting forth of the infants, him in the end, they admired when they saw the event, their thirsting being unlike to that of the just.”
(Wis. 11:24) “and overlookest” to “being lenient to”
(Wis. 11:26) “if thou wouldst not” to “if it had not been thy will”
(Wis. 12:3) “For those ancient inhabitants of thy holy land whom thou didst abhor” to “For it was thy will to destroy by the hands of our fathers those old inhabitants of thy holy land whom thou didst abhor”
(Wis. 12:5) “consecration” to “sacrament”
(Wis. 12:10) “could” to “would”
(Wis. 13:1) “But all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman” to “Surely, vain are all men by nature who are ignorant of God and could not out of the good things that are seen know him that is; neither by considering the works did they acknowledge the workmaster”
(Wis. 13:5) “For by the greatness of the beauty, and of the creature,” to “For by the greatness of the beauty of the creature,”
(Wis. 13:11) delete “an artist”
(Wis. 13:18) “unprofitable” to “helpless”
(Wis. 14:2) “For this the desire of gain devised and the workman built it by his skill” to “For verily desire of gain devised that, and the workman built it by his skill”
(Wis. 14:5) “But that the works of thy wisdom might not be idle” to “Nevertheless thou wouldest not that the works of thy wisdom should be idle”
(Wis. 14:11) “Therefore there shall be no respect had even to the idols of the Gentiles” to “Therefore, even upon the idols of the Gentiles shall there be a visitation”
(Wis. 15:2) “For if we sin, we are thine, knowing thy greatness; and if we sin not, we know that we are counted with thee” to “For if we sin, we are thine, knowing thy power; but we will not sin, knowing that we are counted thine”

(Wis. 16:28) “prevent” to “precede”
<b>Ecclesiasticus</b>
(Eccus. 2:22) “penance” to “repent”
(Eccus. 3:11) “The father’s blessing establisheth the houses of the children: but the mother’s curse rooteth up the foundation.” to “For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.”
(Eccus. 3:16) “For good shall be repaid to thee for the sin of thy mother.” to “He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.”
(Eccus. 3:17) deleted “And in justice thou shalt be built up”
(Eccus. 4:27) “Reverence not thy neighbour in his fall” to “And let not the reverence of any man cause thee to fall”
(Eccus. 4:30) “be ashamed of the lie of thy ignorance” to “be ashamed of the error of thy ignorance”
(Eccus. 5:16) “Be not called a whisperer, and be not taken in thy tongue and confounded” to “Be not called a whisperer, and lie not in wait with thy tongue”
(Eccus. 5:17) “For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued” to “For a foul shame is upon the thief, and an evil condemnation upon the double tongue”
(Eccus. 6:17) “give thee a heart” to “establish thine heart”
(Eccus. 7:7) “neither cast thyself in upon the people,” to “and then thou shalt not cast thyself down among the people.”
(Eccus. 7:15) “and repeat not the word in thy prayer” to “and make not much babbling when thou prayest.”
(Eccus. 7:22, 23) “servant” to “slave”
(Eccus. 7:33) “Honour God with all thy soul, and give honour to the priests” to “Fear the Lord and honour the priest”
(Eccus. 7:34) “Give them their portion, as it is commanded thee, of the firstfruits and of purifications; and for thy negligences purify thyself with a few” to “and give him his portion, as it is commanded thee; the firstfruits”
(Eccus. 7:35) “Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things to “and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things”
(Eccus. 8:13) “rebuking” to “arguing with”
(Eccus. 8:17) “Judge not against a judge: for he judgeth according to that which is just” to “Go not to law with a judge, for they will judge for him according to his honor”
(Eccus. 9:11) “Many by admiring the beauty of

another man’s wife, have become reprobate, for her conversation burneth as fire.” to “Look not upon another’s beauty, for many have been deceived by the beauty of a woman for herewith lust is kindled as a fire.”
(Eccus. 10:9) “But nothing is more wicked than the covetous man. Why is earth and ashes proud?” to “Why is earth and ashes proud? There is nothing more wicked than the covetous man.”
(Eccus. 10:10) “There is not a more wicked thing than to love money” to “there is not a more wicked thing than a covetous man.”
(Eccus. 11:5) “tyrants” to “kings”
(Eccus. 11:9) “and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.” to “and walk in the ways of thy heart blameless, but not in the sight of thine eyes: yet know that for all these things God will bring thee into judgment.”
(Eccus. 11:10) “and if thou be rich, thou shalt not be free from sin: for if thou pursue after thou shalt not overtake: and if thou run before thou shalt not escape.” to “for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.”
(Eccus. 11:18) “living sparingly” to “his wariness and pinching,”
(Eccus. 12:10) for as a brass pot his wickedness rusteth” to “for like corrosion in copper, so is his wickedness ingrained.”
(Eccus. 16:28) “Nor shall any of them straiten his neighbour at any time” to “None of them hindereth another, and they shall never disobey his word”
(Eccus. 17:17) “Their covenants were not hid by their iniquity, and all their iniquities are in the sight of God” to “None of their unrighteous deeds are hid from him, but all their sins are before the Lord”
(Eccus. 17:29) Delete , “and they are delighted with the vanity of evil”
(Eccus. 18:intro) “our lusts” to “lusts of the flesh”
(Eccus. 18:1) “together” to “in general”
(Eccus. 18:21) “and in the time of sickness shew thy conversation.” to “and in the time of sins shew repentance.”
(Eccus. 18:22) “be not afraid to be justified even to death” to “defer not until death to be justified.”
(Eccus. 18:25) “Remember poverty in the time of abundance, and the necessities of poverty in the day of riches.” to “When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.”
(Eccus. 18:27) “A wise man will fear in every thing and in the days of sins will beware of sloth.” to “A wise man will be apprehensive in every thing and in the day of sinning he will beware of offence. but a fool will not observe time.”
(Eccus. 18:30) “turn away from thy own will” to “moderate thine appetites”

(Eccus. 19:1) “contemneth” to “despiseth”
(Eccus. 19:5) “censured” to “condemned”
(Eccus. 19:6) “He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.” to “He that can rule his tongue shall live without strife.”
(Eccus. 19:9) “he will hate thee and so will he be with thee always” to “and when time cometh he will hate thee”
(Eccus. 19:28) Delete: “There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise.”
(Eccus. 20:9) “There is success in evil things to a man without discipline, and there is a finding that turneth to loss.” to “There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.”
(Eccus. 21:7) “and he that feareth God will turn to his own heart” to “but he that feareth the Lord will repent from his heart”
(Eccus. 21:18) “he luxurious man hath heard it” to “but as soon as one of no understanding heareth it”
(Eccus. 22:23) “As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God.” to “But he that continueth always in the commandments of God will not fear.”
(Eccus. 23:2) “That they spare me not in their ignorances, and that their sins may not appear” to “that they spare me not for mine ignorances, and it pass not by my sins”
(Eccus. 23:10) “And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them.” to “For as a servant that is continually beaten shall not be without a blue mark, so he that sweareth and nameth God continually shall not be faultless”
(Eccus. 23:11) “ For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin.” And delete verses 12-14 to “A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.”
(Eccus. 23:12) “opposite to death” to “clothed with death” Offset verses
(Eccus. 23:13) “Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin.” to “for all such things shall be far from the godly, and they shall not wallow in their sins.” Offset verses
(Eccus. 23:14) “Let not thy mouth be accustomed to indiscreet speech” to “Use not thy mouth to intemperate swearing,”
(Eccus. 23:24) “And he understandeth not that his

eye seeth all things, for such a man’s fear driveth him from the fear of God and the eyes of men fearing him” to “Such a man only feareth the eyes of men”
(Eccus. 24:5) “the firstborn before all creatures” to “and covered the earth as a cloud”
(Eccus. 24:12) “The creator of all things commanded and said to me” to “So the Creator of all things gave me a commandment”; and “and he that made me rested in my tabernacle” to “and he that made me chose the spot for my tent”
(Eccus. 24:38) “Who first hath perfect knowledge of her, and a weaker shall not search her out.” to “The first man knew her not perfectly: no more shall the last find her out.”
(Eccus. 25:32) “Feeble hands, and disjointed knees, a woman that doth not make her husband happy” to “a woman that will not comfort her husband in distress maketh weak hands and feeble knees”
(Eccus. 25:36) “Cut her off from thy flesh, lest she always abuse thee.” to “Cut her off from thy flesh, and give her a bill of divorce, and let her go.”
(Eccus. 26:7) “calumny” to “accusation”
(Eccus. 26:13) “On a daughter that turneth not away herself” to “If thy daughter be shameless”
(Eccus. 26:20) “continent” to “holy”
(Eccus. 27:5) “As when one sifteth with a sieve the dust will remain, so will the perplexity of a man in his thoughts” to “As when one sifteth with a sieve the refuse remaineth, so the filth of man in his talk”
(Eccus. 27:19) “discover” to “betray”
(Eccus. 27:23) “Thou canst no more bind him up. And of a curse there is reconciliation” to “As for a wound, it may be bound up; and after reviling, there may be reconcilment”
(Eccus. 27:25) “and no man will cast him off” to “and he that knoweth him will depart from him”
(Eccus. 27:33) “Anger” to “Malice”
(Eccus. 28:7) “For corruption and death hang over in his commandments.” to “Remember corruption and death, and abide in the commandments.”
(Eccus. 28:8) “be not angry with thy neighbour.” to “bear no malice to thy neighbour
(Eccus. 28:11) “passionate” to “furious”
(Eccus. 28:13) 13 Delete: “and a tongue that beareth witness bringeth death”
(Eccus. 28:16) “Its continuance shall not be for a long time, but it shall possess the ways of the unjust; and the just shall not be burnt with its flame” to “It shall not have rule over them that fear God, neither shall they be burned with the flame thereof”
(Eccus. 29:1) “is stronger in” to “strengtheneth his”
(Eccus. 29:13) “and hide it not under a stone to be lost” to “and let it not corrode under a stone to be lost”
(Eccus. 29:18) “messes” to “portions”
(Eccus. 29:29) “Be contented with little instead of much, and thou shalt not hear the reproach of going



abroad.” to “Be it little or much, hold thee contented, that thou hear not the reproach of thy house.”
(Eccus. 29:33) “Give place to the honourable presence of my friends, for I want my house, my brother being to be lodged with me” to “Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house”
(Eccus. 30:7) “For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.” to “He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.”
(Eccus. 32:2) “and when thou hast acquitted thyself of all thy charge” to “and when thou hast done all thy office”
(Eccus. 32:3) “That thou mayest rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution” to “that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.”
(Eccus. 32:10) “Young man, scarcely speak in thy own cause.” to “Speak, young man, if there be need of thee,”
(Eccus 32:11) “If thou be asked twice, let thy answer be short” to “and yet scarcely when thou art twice asked. Let thy speech be short,”
(Eccus. 32:12) In many things be as if thou wert ignorant, and hear in silence and withal seeking” to “comprehending much in few words; be as one that knoweth and yet holdeth his tongue.”
(Eccus. 32:13) “In the company of great men take not upon thee: and when the ancients are present, speak not much” to “If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.”
(Eccus. 32:22) delete “a strange and proud man will not dread fear”
(Eccus. 32:23) “Even after he hath done with fear without counsel” to “but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.”
(Eccus. 33:1) “but in temptation God will keep him, and deliver him from evils” to “but in temptation even again he will deliver him from evils”
(Eccus. 33:16) “And I awaked last of all, and as one that gathereth after the grapegatherers” to “Though I was the last to wake up, yet I received their inheritance as from the beginning”
(Eccus. 34:11) “He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtlety.” to “He that hath no experience knoweth little: but he that hath travelled is full of prudence.”
(Eccus. 35:22) “And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back:” to “For the Lord will not delay, neither will the Mighty be patient toward

them, till he have smitten in sunder the loins of the unmerciful.”
(Eccus. 35:23) “And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the sceptres of the unjust,” to “and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous.”
(Eccus. 36:21) “The palate tasteth venison and the wise heart false speeches” to “As the palate tasteth venison, so doth the wise heart understand false speeches.”
(Eccus. 36:26) “possesseth” to “getteth”
(Eccus. 37:2) “But a companion and a friend shall be turned to an enemy.” to “Is it not a grief unto death, when a companion and friend is turned to an enemy?”
(Eccus. 37:5) “There is a companion who condoleth with his friend for his belly’s sake, and he will take up a shield against the enemy.” to “There is a companion, which helpeth his friend for the belly and taketh up the buckler against the enemy.”
(Eccus. 38:14) “for their conversation” to “to prolong life”
(Eccus. 38:20) “withdrawing aside” to “affliction also”
(Eccus. 38:37) And they shall not dwell nor walk about therein, and they shall not go up into the assembly” to “And they shall not dwell where they will nor go up and down. They shall not be sought for in public counsel, nor sit high in the congregation”
(Eccus. 39:17) “divine offspring” to “holy children”
(Eccus. 40:4) Delete “continual”
(Eccus. 40:23) “A friend and companion meeting together in season” to “A friend and companion never meet amiss”
(Eccus. 40:29) “My son, in thy lifetime be not indigent: for it is better to die than to want.” to “My son, lead not a beggar’s life, for better it is to die than to beg.”
(Eccus. 41:28) “Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not” to “Be ashamed of using harsh words with friends and of following up your gifts with insults”
(Eccus. 42:9) The father waketh for the daughter when no man knoweth, and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married, lest she should be hateful” to “A daughter is a wakeful care to a father, and the care for her taketh away sleep, when she is young, lest she pass away the flower of her age; and being married, lest she should be hated”
(Eccus. 42:12) “and tarry not among women.” to “and sit not in the midst of women.”
(Eccus. 42:14) “For better is the iniquity of a man, than a woman doing a good turn, and a woman

bringing shame and reproach.” to “Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach.”
(Eccus. 42:21) “I” to “i”
(Eccus. 43:24) “A present remedy of all is the speedy coming of a cloud and a dew that meeteth it by the heat that cometh, shall overpower it” to “A present remedy of all is a mist coming speedily, a dew coming after heat refresheth”
(Eccu. 44:21) “and in temptation” to “and when he was proved”
(Eccus. 45:31) “And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.” to “According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed. God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.”
(Eccus. 46:4) “Who before him hath so resisted? for the Lord himself brought the enemies” to “Who before him so stood to it? for the Lord himself brought his enemies unto him”
(Eccus. 48:5) “below” to “death”
(Eccus. 48:8) “to penance and madest prophets successors after thee.” to “to take revenge and prophets to succeed after him.”

### Isaias

(Isa. Intro)
(Isa. 1:11) “desire not” to “delight not in”
(Isa. 1:14) “My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them” to “Your fasting and rest from work, your new moons also and your feasts, my soul hates; ye have become loathsome to me; I will no more pardon your sins”
(Isa. 1:18) “And then come, and accuse me, saith the Lord:” to “And come, let us reason together, saith the Lord:”
(Isa. 1:29) “For they shall be confounded for the idols, to which they have sacrificed: and you shall be ashamed of the gardens which you have chosen.” to “For they shall be ashamed of their idols, which they delighted in, and they are made ashamed of the gardens which they coveted.”
(Isa. 2:Intro)
(Isa. 2:6) “For thou hast cast off thy people, the house of Jacob, because they are filled as in times past, and have had soothsayers as the Philistines, and have adhered to strange children.” to “For he has forsaken his people, the house of Israel, because their land is filled as at the beginning with divinations, as

the land of the Philistines and many strange children were born to them.”
(Isa. 2:22) Delete “Cease ye therefore from the man, whose breath is in his nostrils, for he is reputed high.”
(Isa. 3:2) “cunning man” to “diviner”
(Isa. 5:9) “These things are in my ears, saith the Lord of hosts: unless many great and fair houses shall become desolate, without an inhabitant.” to “For these things have come to the ears of the Lord of Hosts. For though there be many houses, they shall be for desolation, though great and fair, there shall be no inhabitants therein.”
(Isa. 5:17) “And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness.” to “And they who have been plundered shall be fed like bulls, and lambs shall graze on the waste places of them who have been removed.”
(Isa. 6:9) “And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not.” to “And he said, Go, and say to this people, Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive.”
(Isa. 6:10) “Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.” to “For the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.”
(Isa. 7:Intro)
(Isa. 7:16) “the land which thou abhorrest shall be forsaken of the face of her two kings” to “the land shall be forsaken which thou art afraid of because of the two kings”
(Isa. 7:9) “If you will not believe, you shall not continue.” to “but if ye believe not, neither will ye at all understand.”
(Isa. 8:Intro)
(Isa. 8:3) “went to” to “went into”
(Isa. 8:4) “the child know” to “the child knows”
(Isa. 8:9) “Gather yourselves together, O ye people, and be overcome, and give ear, all ye lands afar off: strengthen yourselves, and be overcome, gird yourselves, and be overcome.” to “Know, ye Gentiles, and be conquered; hearken ye, even to the extremity of the earth, be conquered after ye strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered.”
(Isa. 8:18) “in Israel” to “in the house of Israel”
(Isa. 8:19) “diviners” to “those who have a divining spirit in them”
(Isa. 9:3) “and hast not increased the joy,” to “whom

Thou hast brought back in Thy joy.”
(Isa. 10:22) Delete “the consumption abridged shall overflow with justice”
(Isa. 10:23) “or the Lord God of hosts shall make a consumption, and an abridgment in the midst of all the land” to “For the Lord God of hosts will finish the work, and cut it short in righteousness: because the Lord will make a short work upon the earth.”
(Isa. 10:27) “And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed from off your shoulders” to “And it shall come to pass in that day, that his yoke shall be taken away from thy shoulder, and his fear from thee, and the yoke shall be destroyed from off your shoulders”
(Isa. 11:Intro) delete “spiritual”
(Isa. 11:15) Delete “the tongue of”
(Isa. 14:Intro)
(Isa. 14:23) “And I will make it a possession for the ericius and pools of waters, and I will sweep it and wear it out with a besom, saith the Lord of hosts” to “And I will make the region of Babylon desert so that hedgehogs shall dwell there; and it shall come to nothing, and I will make it a pit of clay for destruction”
(Isa. 17:3) “And aid shall cease from Ephraim, and the kingdom from Damascus” to And she shall no longer be a strong place for Ephraim to flee to, and there shall no longer be a kingdom in Damascus”
(Isa. 19:Intro)
(Isa. 19:13) “the corner of the people thereof” to “and they shall cause Egypt to wander by tribes”
(Isa. 20:4) “with their buttocks uncovered to the shame of Egypt” to “having the shame of Egypt exposed”
(Isa. 22:5) “searching the wall, and magnificent upon the mountain” to “They wander in the valley of Sion; they wander from the least to the greatest on the mountains”
(Isa. 22:13) “And behold joy and gladness” to “And behold they engaged in joy and gladness”
(Isa. 23:12) “oppressed” to “calumniated”
(Isa. 23:17-18) “And it shall come to pass after seventy years, that the Lord will visit Tyre, and will bring her back again to her traffic: and she shall commit fornication again with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be sanctified to the Lord: they shall not be kept in store, nor laid up: for her merchandise shall be for them that shall dwell before the Lord, that they may eat unto fulness, and be clothed for a continuance.” to “And it shall come to pass after the seventy years, that God will visit Tyre, and she shall be again restored to her primitive state, and she shall be a mart for all the kingdoms of the world on the face of the earth. And her trade and her gain shall be holiness to the Lord: it shall not be

gathered for them, but for those that dwell before the Lord, even all her trade, to eat and drink and be filled, and for a covenant and a memorial before the Lord.”
(Isa. 25:1) “thy designs of old faithful” to “even an ancient and faithful counsel”
(Isa. 26:10) “Let us have pity on the wicked, but he will not learn justice: in the land of the saints he hath done wicked things, and he shall not see the glory of the Lord.” to “For the ungodly one is put down: no one who will not learn righteousness on the earth, shall be able to do the truth: let the ungodly be taken away, that he see not the glory of the Lord.”
(Isa. 26:11) “Lord, let thy hand be exalted, and let them not see: let the envious people see, and be confounded: and let fire devour thy enemies.” to “Lord, thine arm is exalted, yet they knew it not: but when they know they shall be ashamed: jealousy shall seize upon an untaught nation, and now fire shall devour the adversaries.”
(Isa. 26:14) “Let not the dead live, let not the giants rise again; therefore hast thou visited and destroyed them and hast destroyed all their memory” to “But the dead shall not see life, neither shall physicians by any means raise them up: therefore thou hast brought wrath upon them, and slain them, and hast taken away every male of them.”
(Isa. 26:15) “Thou hast been favourable to the nation, O Lord, thou hast been favourable to the nation: art thou glorified? thou hast removed all the ends of the earth far off” to “bring more evils on the glorious ones of the earth”
(Isa. 26:16) “Lord, they have sought after thee in distress, in the tribulation of murmuring thy instruction was with them” to “Lord, in affliction I remembered thee; thy chastening was to us with small affliction”
(Isa. 26:18) “We have conceived, and been as it were in labour, and have brought forth wind: we have not wrought salvation on the earth, therefore the inhabitants of the earth have not fallen.” to “We have conceived, O Lord, because of thy fear, and have been in pain, and have brought forth the breath of thy salvation, which we have wrought upon the earth: we shall not fall, but all that dwell upon the land shall fall.”
(Isa. 26:19) Thy dead men shall live, my slain shall rise again; awake, and give praise, ye that dwell in the dust, for thy dew is the dew of the light, and the land of the giants thou shalt pull down into ruin” to “The dead shall rise, and they that are in the tombs shall be raised; and they that are in the earth shall rejoice, for the dew from thee is healing to them, but the land of the ungodly shall perish”
(Isa. 27:Intro)
(Isa. 27:2) “In that day there shall be singing to the vineyard of pure wine” to “In that day there shall be a fair vineyard, and a desire to commence a song

concerning it”
(Isa. 28:21) “For the Lord shall stand up as in the mountain of divisions: he shall be angry as in the valley which is in Gabaon: that he may do his work, his strange work: that he may perform his work, his work is strange to him.” to (Isa. 28:21) “For the Lord shall stand up as in the mountain of divisions: he shall be angry as in the valley which is in Gabaon: that he may do his work, his strange work: that he may perform his work, his work is strange to him.” to “The Lord shall rise up as in a mountain pass, and shall be in the valley of Gabaon. He shall perform his works with wrath even a work of bitterness and his wrath shall deal strangely, and his destruction shall be strange.”
(Isa. 29:14) “Therefore behold I will proceed to cause an admiration in this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of their prudent men shall be hid.” to “Therefore behold I will proceed to remove this people, and I will remove them: and I will destroy the wisdom of the wise, and will hide the understanding of the prudent.”
(Isa. 30:Intro)
(Isa. 30:5) “box” to “a table”
(Isa. 30:12) “oppression” to “calumny”
(Isa. 30:22) “plates of thy graven things” to “plated idols”
(Isa. 31:2) “But he that is the wise one hath brought evil, and hath not removed his words; and he will rise up against the house of the wicked, and against the aid of them that work iniquity” to “Therefore he has wisely brought evils upon them and his word shall not be frustrated, and he shall rise up against the houses of wicked men and against their vain hope”
(Isa. 32:Intro)
(Isa. 32:4) “And the heart of fools shall understand knowledge, and the tongue of stammerers shall speak readily and plain” to “And the heart of the weak ones shall attend to hear, and the stammering tongues shall soon learn to speak peace”
(Isa. 33:Intro)
(Isa. 33:7) “Behold they that see shall cry without, the angels of peace shall weep bitterly.” to “Behold now, these shall be terrified with fear of you: those whom ye feared shall cry out because of you: messengers shall be sent, bitterly weeping, entreating for peace.”
(Isa. 34:7) “unicorn” to “wild ox”
(Isa. 37:9) “And he heard say about Tharaca the king of Ethiopia: He is come forth to fight against thee. And when he heard it, he sent messengers to Ezechias, saying:” to “And Tharaca, king of the Ethiopians, went forth to attack him. And when he heard it, he turned aside and sent messengers to Ezechias, saying:”
(Isa. 38:9) “writing” to “prayer”
(Isa. 38:11) “I said: I shall not see the Lord God in

the land of the living. I shall behold man no more nor the inhabitant of rest.” to “I said: I shall no more at all see the salvation of God in the land of the living; I shall no more at all see the salvation of Israel on the earth; I shall no more at all see man.”
(Isa. 38:22) “What” to “This”
(Isa. 35:Intro)
(Isa. 35:8) “And a path and a way shall be there, and it shall be called the holy way; the unclean shall not pass over it and this shall be unto you a straight way so that fools shall not err therein.” to “There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray.”
(Isa. 40:23) “that hath made the judges of the earth as vanity” to “He maketh the judges of the earth as a thing of nought”
(Isa. 40:30) “Youths shall faint, and labour, and young men shall fall by infirmity” to “For the young men shall hunger, and the youths shall be weary, and the choice men shall be powerless”
(Isa. 41:23) “do good and do evil” to “confer favors and inflict punishments”
(Isa. 41:24) “Behold, you are of nothing, and your work of that which hath no being; he that hath chosen you is an abomination” to “Behold, ye are of nothing and your work of nought; an abomination is he that chooseth you.”
(Isa. 42:9) “The things that were first, behold they are come: and new things do I declare: before they spring forth, I will make you hear them.” to “Behold, the ancient things have come to pass and so will the new things which I tell you: yea, before their promulgation, they are revealed to you.”
(Isa. 42:17) “They are turned back” to “But they are turned back”
(Isa. 42:19) “Who is blind, but my servant? or deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? or who is blind, but the servant of the Lord?” to “And who is blind but my servants, and deaf but them to whom I have sent my messengers. Yea, the servants of God have been made blind.”
(Isa. 43:Intro)
(Isa. 43:12) “one” to “god”
(Isa. 43:26) “Put me in remembrance, and let us plead together: tell if thou hast any thing to justify thyself.” to “But do thou remember, and let us plead together: do thou first confess thy transgressions, that thou mayest be justified.”
(Isa. 43:27) “Thy first father sinned, and thy teachers have transgressed against me.” to “Your fathers first, and your princes have transgressed against me.”
(Isa. 43:28) “And I have profaned the holy princes, I have given Jacob to slaughter, and Israel to reproach.” to “And the princes have defiled my

sanctuaries: so I gave Jacob to enemies to destroy, and Israel to reproach.”
(Isa. 44:Intro)
(Isa. 44:6) “Thus saith the Lord the king of Israel, and his redeemer, the Lord of hosts” to “Thus saith God the King of Israel and the God of hosts that delivered him”
(Isa. 44:25) “That make void the tokens of diviners, and make the soothsayers mad. That turn the wise backward, and that, make their knowledge foolish.” to “Who else will frustrate the tokens of those that have divining spirits and prophecies from the heart of man? turning the wise back and making their counsel foolishness.”
(Isa. 45:8) “Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a saviour: and let justice spring up together: I the Lord have created him.” to “Let the heaven rejoice from above and let the clouds rain righteousness. Let the earth bring forth and blossom mercy and bring forth righteousness likewise. I am the Lord that created thee”
(Isa. 45:14) “worship” to “adore”
(Isa. 46:2) “they themselves” to “their souls”
(Isa. 47:6) “I have polluted my inheritance, and have given them into thy hand: thou hast shewn no mercy to them: upon the ancient thou hast laid thy yoke exceeding heavy.” to “for they have polluted my inheritance so I delivered them into thy hand. Thou hast shewn them no mercy, upon the ancient thou hast laid thy yoke exceeding heavy.”
(Isa. 48:6) “See now all the things which thou hast heard: but have you declared them? I have shewn thee new things from that time, and things are kept which thou knowest not:” to “Ye have heard all this, but ye have not known: yet I have made known to thee the new things from henceforth, which are coming to pass which thou hast not known.”
(Isa. 48:7) “They are created now, and not of old: and before the day, when thou heardest them not, lest thou shouldst say: Behold I knew them.” to “Now they come to pass, and not formerly: and thou heardest not of them in former days: say not thou, Yea, I know them.”
(Isa. 48:10) “Behold I have refined thee, but not as silver, I have chosen thee in the furnace of poverty.” to “Behold, I have refined thee but not as silver; I have tried thee in the furnace of affliction.”
(Isa. 48:11) “For my own sake, for my own sake will I do it, that I may not be blasphemed: and I will not give my glory to another.” to “For mine own sake I will do this for thee, because my name is profaned; and I will not give my glory to another.”
(Isa. 48:12) “am the last” to “endure forever.”
(Isa. 48:14) the Lord hath loved him, he will do his pleasure in Babylon, and his arm shall be on the Chaldeans” to “He whom the Lord loveth shall perform his pleasure in Babylon, and his arm shall be

on the Chaldeans”
(Isa. 49:Intro)
(Isa. 49:4) “And I said: I have laboured in vain, I have spent my strength without cause and in vain: therefore” to “But my work for them seems all in vain, I have spent my strength for them without response. Yet”
(Isa. 49:5) “And now saith the Lord that formed me from the womb to be his servant that I may bring back Jacob unto him; and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength” to “And now, thus saith the Lord that formed me from the womb to be his own servant, to gather Jacob to him and Israel. I shall be gathered and glorified before the Lord, and my God shall be my strength”
(Isa. 49:6) “It is a small thing” to “It is a great thing”
(Isa. 49:10) for he that is merciful to them, shall be their shepherd, and at the fountains of waters he shall give them drink” to “but he that has mercy on them shall comfort them, and by fountains of waters shall he lead them”
(Isa. 49:15) “will not I” to “I will not”
(Isa. 49:16) “Behold, I have graven thee in my hands: thy walls are always before my eyes” to “Behold, I have inscribed you upon the palms of my hands; your fortified walls are continually before me”
(Isa. 49:23) “worship thee” to “bow down to thee”
(Isa. 50:4) “wakeneth” to “lifteth up”
(Isa. 50:7) “am I not” to “I am not”
(Isa. 51:Intro)
(Isa. 52:Intro)
(Isa. 52:14) “As many have been astonished at thee, so shall his visage be inglorious among men, and his form among the sons of men” to “As many shall be amazed at thee, so shall thy face be without glory from men, and thy glory shall not be honoured by the sons of men”
(Isa. 52:15) “He shall sprinkle many nations, kings shall shut their mouth at him; for they to whom it was not told of him, have seen, and they that heard not, have beheld” to “Thus shall many nations wonder at him, and kings shall keep their mouths shut; for they to whom no report was brought concerning him, shall see; and they who have not hear, shall consider”
(Isa. 55:3) “the faithful mercies of David” to “the gracious promises to David which are faithful.”
(Isa. 55:7) Delete “and to our God”
(Isa. 56:Intro) “invites” to “orders”; deleted “Jewish”
(Isa. 57:8) “for thou hast discovered thyself near me, and hast received an adulterer” to “Didst thou think that if thou shouldst depart from me, thou wouldest gain?”
(Isa. 57:11) “For whom hast thou been solicitous and afraid, that thou hast lied, and hast not been mindful of me, nor thought on me in thy heart? for I am

silent, and as one that seeth not, and thou hast forgotten me.” to “And of whom hast thou been afraid and feared that thou hast lied and not remembered me nor laid it to thy heart? I have looked about and see, you and you do not fear me.”
(Isa. 57:16) “because the spirit shall go forth from my face and breathings I will make.” to “for my Spirit shall go forth from me, and I have created all breath”
(Isa. 57:18) “I saw his ways, and I healed him and brought him back and restored comforts to him and to them that mourn for him” to “I have seen his ways and healed him and comforted him and given him true comfort”
(Isa. 57:19) Delete “I created the fruit of the lips”
(Isa. 57:15) “For thus saith the High and the Eminent that inhabiteth eternity: and his name is Holy, who dwelleth in the high and holy place, and with a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.” to “Thus saith the Most High, who dwells on high for ever, Holy in the holies is his name, the Most High resting in the holies, and giving patience to the faint-hearted and giving life to the broken-hearted.”
(Isa. 58:7) “Deal” to “Break”
(Isa. 58:13) “If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found to speak a word” to “If thou turn away thy foot from the sabbath so as not to do thy pleasure on the holy days and shalt call the sabbaths delightful, holy to God; if thou shalt not lift up thy foot to work nor speak a word in anger out of thy mouth”
(Isa. 59:15) “And truth hath been forgotten: and he that departed from evil, lay open to be a prey: and the Lord saw, and it appeared evil in his eyes, because there is no judgment.” to “And truth has been taken away, and they have turned aside their mind from understanding. And the Lord saw it, and it pleased him not that there was no judgment.”
(Isa. 59:20) “And there shall come a redeemer to Sion, and to them that return from iniquity in Jacob” to “And the redeemer shall come for Sion’s sake, and shall turn away ungodliness from Jacob”
(Isa. 60:Intro) “Christ’s Church” to “Catholic Church”
(Isa. 60:14) “worship” to “adore”
(Isa. 61:6) “pride yourselves in their glory.” to “boast of the riches from them.”
(Isa. 61:7) “For your double confusion and shame, they shall praise their part: therefore shall they receive double in their land, everlasting joy shall be unto them.” to “Instead of your shame and your confusion, you shall have a double inheritance in their lands, and you shall rejoice in their portion; everlasting joy shall be yours.”

(Isa. 61:8) “For I am the Lord that love judgment, and hate robbery in a holocaust: and I will make their work in truth, and I will make a perpetual covenant with them” to “For I am the Lord who love righteousness and hate robberies of injustice; and I will give the righteous the fruit of their toil and will make an everlasting covenant with them”
(Isa. 63:15) “where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies? they have held back themselves from me.” to “where is thy zeal and thy strength? where is the abundance of thy mercy and of thy compassions, that thou hast withholden thyself from us?”
(Isa. 63:16) “For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of us: thou, O Lord, art our father, our redeemer, from everlasting is thy name.” to “For thou art our Father; for though Abraham knew us not and Israel did not acknowledge us, yet do thou, O Lord, our Father, deliver us: thy name has been upon us from the beginning.”
(Isa. 64:Intro) “remission” to “forgiveness”
(Isa. 64:5) “Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold thou art angry, and we have sinned: in them we have been always, and we shall be saved.” to “For these blessings shall happen to them that work righteousness, and they shall remember thy ways: behold, thou wast angry and we have sinned; therefore we have erred.”
(Isa. 64:6) delete “one”
(Isa. 64:7) “in the hand of our iniquity” to “because of our sins”
(Isa. 64:12) “Wilt thou refrain thyself, O Lord, upon these things, wilt thou hold thy peace, and afflict us vehemently?” to “And for all these things thou, O Lord, has withholden thyself and been silent and hast brought us very low.”
(Isa. 65:18) “looked” to “regarded”
(Isa. 65:20) “for the child shall die a hundred years old” to “for the youth shall be a hundred years old”
(Isa. 66:3) “He the sacrificeth” to “But the transgressor that sacrificeth”

## Jeremias

(Jer. 5:1) “it” to “him”
(Jer. 5:30) “Astonishing and wonderful” to “Shocking and horrible”
(Jer. 6:15) “They were confounded, because they committed abomination: yea, rather they were not confounded with confusion, and they knew not how to blush: wherefore they shall fall among them that fall: in the time of their visitation they shall fall down, saith the Lord.” to “Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.”

(Jer. 8:6) “penance” to “repent”
(Jer. 8:12) “are” to “shall be”
(Jer. 9:9) “soul” to “spirit”
(Jer. 9:25) “Behold, the days come, saith the Lord, and I will visit upon every one that hath the foreskin circumcised.” to “Behold, the days come, saith the Lord, when I will visit upon all the circumcised their uncircumcision.”
Jer. 10:12) “He that maketh” to “It is the Lord that made”
(Jer. 10:18) “so that they may be found.” to “that they may find it so.”
(Jer. 11:7) “For protesting I conjured” to “For I earnestly warned”; “conjured” to “warned”
(Jer. 11:21) “and thou shalt not die in our hands.” to “but if thou dost, thou shalt die by our hands”
(Jer. 12:9) “Is my inheritance to me as a speckled bird? Is it as a bird dyed throughout?” to “Is not my inheritance to me as a hyena’s den?”
(Jer. 12:16) “baal” to “Baal”
(Jer. 15:15) “O Lord, thou knowest, remember me, and visit me, and defend me from them that persecute me, do not defend me in thy patience: know that for thy sake I have suffered reproach.” to “O Lord, remember me, and visit me, and vindicate me before them that persecute me; do not bear long with them; know how I have met with reproach for thy sake from those who set at nought thy words.”
(Jer. 16:18) “And I will repay first their double iniquities” to “And first I will recompense their iniquity and their sin double”
(Eccus. 14:12) “hell” to “the underworld”
(Jer. 18:15) “Because my people have forgotten me, sacrificing in vain and stumbling in their ways in ancient paths to walk by them in a way not trodden” to “For my people have forgotten me; they have offered incense in vain, and they fail in their ways, leaving the ancient tracks to enter upon impassable paths”
(Jer. 19:1) “take of” to “bring to”
(Jer. 20:18) “confusion” to “shame”
(Jer. 23:10) “and their strength unlike” to “and they did not flourish”
(Jer. 25:12) “punish” to “visit upon”
(Jer. 26:13, 19) “repent him of” to “cease from”; “repented of” to “ceased from”
(Jer. 27:7) And all nations shall serve him, and his son, and his son’s son, till the time come for his land and himself: and many nations and great kings shall serve him” to “And all the nations shall serve him, and his son, and his son’s son, until the time of his own land come; and then many nations and great kings shall make him their bondman”
(Jer. 30:6) “Ask ye, and see if a man bear children? why then have I seen every man with his hands on his loins, like a woman in labour, and all faces are turned yellow?” to “Enquire, and see if a male has

born a child? and ask concerning the fear, wherein they shall hold their loins, and look for safety: for I have seen every man, and his hands are on his loins; their faces are turned to paleness.”
(Jer. 30:16) Add: “they shall eat their own flesh”
(Jer. 31:15) “Thus saith the Lord: A voice was heard on high of lamentation, of mourning, and weeping, of Rachel weeping for her children, and refusing to be comforted for them, because they are not.” to “A voice was heard in Rama, of lamentation, and of weeping, and wailing; Rachel would not cease weeping for her children, because they are not.”
(Jer. 31:19) “did penance” to “repented”
(Jer. 31:22) “How long wilt thou be dissolute in deliciousness, O wandering daughter? for the Lord hath created a new thing upon the earth: A WOMAN SHALL COMPASS A MAN.” to “How long, O disgraced daughter, wilt thou turn away? for the Lord has created safety for a new plantation: men shall go about in safety.”
(Jer. 32:Intro)
(Jer. 33:Intro)
(Jer. 34:5) “But thou shalt die in peace, and according to the burnings of thy fathers, the former kings that were before thee, so shall they burn thee: and they shall mourn for thee, saying: Alas, Lord: for I have spoken the word, saith the Lord.” to “Thou shalt die in peace: and as they wept for thy fathers that reigned before thee, they shall weep also for thee, saying, Ah lord! and they shall lament for thee down to the grave: for I have spoken the word, said the Lord.”
(Jer. 34:14) “seven years” to “six years”
(Jer. 43:1) “all these words” to “even all these words”
(Jer. 46:17) “Call ye the name of Pharaoh, king of Egypt, a tumult time hath brought.” to “They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.”
(Jer. 46:25) “Alexandria” to “Ammon”
(Jer. 47:5) “Ascalon hath held her peace with the remnant of their valley. How long shalt thou cut thyself?” to “Ascalon is cast away, and the remnant of the Enakim.”
(Jer. 49:23) “Against” to “Concerning” and “through care they could not rest” to “it cannot be quiet”
(Jer. 50:38) “monstrous things” to “omens”
(Jer. 50:39) “Therefore shall dragons dwell there with the fig fauns: and ostriches shall dwell therein, and it shall be no more inhabited for ever, neither shall it be built up from generation to generation.” to “Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.”
(Jer. 51:48) “shall give praise for Babylon” to “will sing for joy over Babylon”

## Lamentations

(Lam. 1:21) "thou hast brought a day of consolation, and they shall be like unto me." to "thou hast proclaimed the day, thou hast called the time, they are become like to me."
(Lam. 2:14) "penance" to "repentance"
(Lam. 2:22) "u" to "up"
(Lam. 3:19) "Remember my poverty and transgression, the wormwood, and the gall" to " Remembering mine affliction and my misery, the wormwood and the gall"
(Lam. 3:22) "The mercies of the Lord that we are not consumed: because his commiserations have not failed." to "On this account I will wait for the mercies of the Lord because he hath not quite forsaken me, because his compassion is not exhausted. In the ensuing months, Lord, exercise compassion since we are not quite consumed since thy mercies are not exhausted."
(Lam. 3:51) "wasted" to "plundered"
(Lam. 3:65) "Thau. Thou shalt give them a buckler of heart, thy labour." to "Thau. Thou wilt give them hardness of heart, thy curse unto them."
(Lam. 4:15) "Depart you that are defiled, they cried out to them: Depart, get ye hence, touch not, for they quarrelled and being removed, they said among the Gentiles: He will no more dwell among them" to "Depart ye from the unclean ones; call ye them: depart, depart, touch them not, for they are on fire, yea, they stagger; say ye among the nations: They shall no more sojourn there"
(Lam. 4:16) "respected" to "regarded"; "ancients" to "prophets"
(Lam. 4:20) "Christ the Lord" to "the anointed of the Lord"
(Lam. 5:13) "They abused the young men indecently: and the children fell under the wood." to "The chosen men lifted up the voice in weeping, and the youths fainted under the wood."

## Baruch

(Bar. 6:53) "daws" to "crows"
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## Ezekiel

(Ez. 3:5) "profound speech" to "hard language"
(Ez. 3:14) "The spirit also lifted me and took me up, and I went away in bitterness in the indignation of my spirit, for the hand of the Lord was with me, strengthening me" to "And the Spirit lifted me and took me up, and I went in the impulse of my spirit; and the hand of the Lord was mighty upon me"
(Ez. 3:15) "And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them" to "Then I passed through the air and came into the

captivity and went round to them that dwelt by the river of Chobar who were there; and I sat there seven days, conversant in the midst of them"
(Ez. 7:20) "and" to "their"
(Ez. 13:18) "And say: Thus saith the Lord God: Woe to them that sew cushions under every elbow and make pillows for the heads of persons of every age to lead souls astray. The souls of my people are perverted, and they have saved souls alive" to "Thus saith the Lord, Woe to those women who sew pillows under every elbow and make coverings for every head of every age, to lead souls astray. The souls of my people have been turned out of the way"
(Ez. 13:19) "And they violated me among my people" to "They have, indeed, deceived souls and profaned me to my people"
(Ez. 13:20) "Therefore, thus saith the Lord God: Behold I declare against your cushions wherewith you catch flying souls, and I will tear them off from your arms: and I will let go the souls that you catch, the souls that should fly" to "Therefore, thus saith the Lord God, Behold, I am against your pillows whereby ye there confound souls, and I will tear them away from your arms and will set at liberty their souls which ye pervert to scatter them"
(Ez. 13:23) "Therefore you shall not see vain things, nor divine divinations any more, and I will deliver my people out of your hand: and you shall know that I am the Lord." to "Therefore ye shall not see false visions, and ye shall no more utter prophecies: but I will deliver my people out of your hand; and ye shall know that I am the Lord."
(Ez. 16:38) "and they that shed blood" to "and as they that shed blood"
(Ez. 18:21) "do penance" to "repent"
(Ez. 18:30) "Be converted, and do penance for all your iniquities" to "Repent, and turn yourselves from all your transgressions"
(Ez. 20:22) "But I turned away my hand and wrought for my name's sake, that it might not be violated before the nations, out of which I brought them forth in their sight" to "Nevertheless, I withdrew mine hand and wrought for my name's sake that it should not be polluted in the sight of the heathen, in whose sight I brought them forth"
(Ez. 20:28) "And" to "For when"
(Ez. 20:39) "And as for you, O house of Israel: thus saith the Lord God: Walk ye every one after your idols, and serve them. But if in this also you hear me not, but defile my holy name any more with your gifts, and with your idols." to "And as to you, O house of Israel, thus saith the Lord, even the Lord; Put away each one his evil practices, and hereafter if ye hearken to me, then shall ye no more profane my holy name by your gifts and by devices."
(Ez. 21:23) "And he shall be in their eyes as one consulting the oracle in vain, and imitating the leisure of sabbaths: but he will call to remembrance



the iniquity that they may be taken.” to “And he was to them as one using divination before them, and he himself recounting his iniquities, that they might be borne in mind.”
(Ez. 23:3) “teats” to “breasts”
(Ez. 24:17) “let the tire of thy head be upon thee” to “thy hair shall not be braided upon thee”
(Ez. 20:27) “contemned” to “provoked”
(Ez. 24:23) “You shall have crowns on your heads” to “And your hair shall be upon your head”
(Ez. 28:Intro) “like” to “to be God”
(Ez. 28:3) “behold thou art wiser than Daniel: no secret is hid from thee” to “Art thou wiser than Daniel? or have not the wise instructed thee with their knowledge?”
(Ez. 28:13) “and the emerald: gold the work of thy beauty: and thy pipes were prepared in the day that thou wast created.” to “and the emerald, and the gold, the workmanship of thy settings and of thy sockets was in thee in the day that thou wast created they were prepared.”
(Ez. 30:5) “Ethiopia, and Libya, and Lydia, and all the rest of the crowd, and Chub, and the children of the land of the covenant, shall fall with them by the sword.” to “Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.”
(Ez. 30:14) “And I will destroy the land of Phatures, and will make a fire in Taphnis, and will execute judgments in Alexandria.” to “And I will destroy the land of Phathore, and will send fire upon Tanis, and will execute vengeance on Diospolis.”
(Ez. 30:15) Alexandria” to Memphis”
(Ez. 30:16) Alexandria” to “Diospolis”
(Ez. 32:21) “The most mighty among the strong ones shall speak to him from the midst of the underworld, they that went down with his helpers and slept uncircumcised, slain by the sword” to “Be thou in the depth of the pit. To whom art thou superior? Yea, go down and lie with the uncircumcised, in the midst of them that are slain with the sword”
(Ez. 32:27) “And they shall not sleep with the brave and with them that fell uncircumcised, that went down to gehenna with their weapons, and laid their swords under their heads, and their iniquities were in their bones because they were the terror of the mighty in the land of the living” to “And they are laid with the giants that fell of old, who went down to gehenna with their weapons of war; and they laid their swords under their heads, but their iniquities were upon their bones because they terrified all men during their life”
(Ez. 33:14) “do penance for his sin” to “and he shall turn from his sin”
(Ez. 34:16) “and that which was fat and strong I will preserve” to “and will guard the strong”
(Ez. 36:15) “Neither will I cause men to hear in thee

the shame of the nations any more, nor shalt thou bear the reproach of the people, nor lose thy nation any more, saith the Lord God to “And there shall no more be heard against you the reproach of the nations, and ye shall no more bear the revilings of the peoples, saith the Lord God”
(Ez. 37:Intro)
(Ez. 38:Intro)
(Ez. 43:16, 17) “Ariel” to “altar”
(Ez. 43:26) “and they shall fill its hand” to “and they shall consecrate themselves”
(Ez. 44:11) “they” to “yet they”
(Ez. 44:20) “Neither shall they shave their heads, nor wear long hair: but they shall only poll their heads.” to “And they shall not shave their heads, nor shall they pluck off their hair; they shall carefully cover their heads.”

## Daniel

(Dan:Intro)
(Dan. 2:13) “the wise men were slain” to “they began to slay the wise men”
(Dan. 2:46) “worshipped” to “adored”
(Dan. 4:5) “gods” to “God”
(Dan. 4:6) “gods” to “God”
(Dan. 4:15) “gods” to “God”
(Dan. 4:24) “Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences.” to “Wherefore, O king, let my counsel be acceptable to thee, and atone for thy sins with alms, and thy iniquities with works of mercy to the poor: it may be that God will forbear thy sins.”
(Dan. 5:11) “holy gods” to “God”
(Dan. 5:14) “the gods” to “God”
(Dan. 8:25) Added the word “he”: “According to his will and craft, he shall be successful in his hand.”
(Dan. 9:23) “of desires” to “much beloved”
(Dan. 9:24) “saint of saints” to “Holy of holies”
(Dan. 11:36) “And the king shall do according to his will, and he shall be lifted up, and shall magnify himself against every god: and he shall speak great things against the God of gods, and shall prosper, till the wrath be accomplished. For the determination is made.” to “And he shall do according to his will, and the king shall exalt and magnify himself against every god, and shall speak great swelling words, and shall prosper until the indignation shall be accomplished: for it is coming to an end.”
(Dan. 11:37) “and he shall follow the lust of women,” to “nor the desire of women,”
(Dan. 12:3) “for all eternity” to “for ever and ever”
(Dan. 12:10) “and the wicked” to “but the wicked”
(Dan. 13:57, 58) “conversed with” to “laid with”

## Osee

(Osee 1:2) “and have of her children of fornications” to “and children of fornication”
(Osee 1:10) “And the number of the children of Israel shall be as the sand of the sea that is without measure and shall not be numbered. And it shall be in the place where it shall be said to them: You are not my people. It shall be said to them: Ye are the sons of the living God” to “Yet the number of the children of Israel was as the sand of the sea, which shall not be measured nor numbered. And it shall come to pass that in the place where it was said to them, Ye are not my people, even they shall be called the sons of the living God”
(Osee 2:Intro)
(Osee 2:16) “Baali” to “Baalim”
(Osee 4:2) “killing” to murder”
(Osee 4:13) Delete “shall”; and “spouses” to “daughters-in-law”
(Osee 4:14) “I will not punish your daughters when they shall commit fornication and upon your spouses when they shall commit adultery because themselves conversed with harlots and offered sacrifice with the effeminate, and the people that doth not understand shall be beaten” to “And I will not punish your daughters when they shall commit fornication nor your daughters-in-law when they shall commit adultery, for they themselves mingled themselves with harlots and sacrificed with polluted ones, and the people that understood not entangled itself with a harlot”
(Osee 5:7) “a month” to “cankerworm”
(Osee 5:8) “Blow ye the cornet in Gabaa, the trumpet in Rama, howl ye in Bethaven, behind thy back, O Benjamin” to “Blow ye the trumpet on the hills, sound aloud on the heights, proclaim in the house of On, Benjamin is amazed”
(Osee 5:10) “take up the bounds” to “remove the bounds”
(Osee 5:15) “until you are consumed and seek my face” to “until they are brought to nought, and then shall they seek my face”
(Osee 7:13) “And I redeemed them, and they have spoken lies against me” to “Though I redeemed them, yet they spoke lies against me”
(Osee 8:10) “But even though they shall have hired the nations, now will I gather them together: and they shall rest a while from the burden of the king, and the princes.” to “Therefore shall they be delivered to the nations. Now I will take charge of them, and they shall cease a little to anoint a king and princes.”
(Osee 9:4) “They shall not offer wine to the Lord, neither shall they please him: their sacrifices shall be like the bread of mourners: all that shall eat it shall be defiled: for their bread is life for their soul, it shall not enter into the house of the Lord.” to “They shall not offer wine offerings to the Lord, neither shall

they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord.”
(Osee 9:8) “house of his God” to “house of God”
(Osee 10:9) “From the days of Gabaa, Israel hath sinned, there they stood: the battle in Gabaa against the children of iniquity shall not overtake them” to “From the time the hills existed Israel has sinned; there they stood, war waged against the children of iniquity”
(Osee 10:11) “Ephraim is a heifer taught to love to tread out corn, but I passed over upon the beauty of her neck. I will ride upon Ephraim, Juda shall plough, Jacob shall break the furrows for himself” to “Ephraim is a heifer taught to love victory, but I will come upon the fairest part of her neck. I will mount Ephraim; I will pass over Juda in silence; Jacob shall prevail against him”
(Osee 10:12) “Sow for yourselves in justice and reap in the mouth of mercy, break up your fallow ground; but the time to seek the Lord is when he shall come that shall teach you justice” to “Sow to yourselves for righteousness, gather in for the fruit of life, light ye for yourselves the light of knowledge, seek the Lord till the fruits of righteousness come upon you”
(Osee 10:13) “You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying, because thou hast trusted in thy ways, in the multitude of thy strong ones” to “Wherefore have ye passed over ungodliness in silence and reaped the sins of it. Ye have eaten false fruit; for thou has trusted in thy sins, in the abundance of thy power”
(Osee 11:8) “My heart is turned within me, my repentance is stirred up” to “My heart relenteth for him. My compassion is moved”
(Osee 11:9) “I will not return to destroy Ephraim” to “I will not give up Ephraim to be utterly destroyed”; and “I will not enter into the city” to “I will not come in fury”
(Osee 14:3) “Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good: and we will render the calves of our lips.” to “Take with you words, and turn to the Lord your God: speak to him, that ye may not receive the reward of unrighteousness, but that ye may receive good things: and we will render in return the fruit of our lips.”

## Joel

(Joel:Intro)
(Joel 1:7) “pilled” to “peeled”
(Joel 2:2) a numerous and strong people as the morning spread upon the mountains” to “a numerous and strong people shall be spread upon the mountains as the morning”
(Joel 2:13) “repent” to “relent”
(Joel 3:Intro)

(Joel 3:3) “and the boy they have put in the stews” to “and have given their boys to harlots”

## Amos

(Amos:Intro) “with” to “without”

(Amos 1:3) “I will not convert it” to “I will not turn away the punishment thereof”

(Amos 1:3) “they have thrashed Galaad with iron wains” to “they sawed with iron saws the women with child of the Galaadites”

(Amos 4:4) “Come ye to Bethel and do wickedly, to Galgal and multiply transgressions, and bring in the morning your victims, your tithes in three days” to “Ye went into Bethel and sinned, and ye multiplied sin at Galgal, and ye brought your meat offerings in the morning, and your tithes every third day”

(Amos 4:5) “and offer a sacrifice of praise with leaven, and call free offerings and proclaim it: for so you would do, O children of Israel, saith the Lord God” to “And they read the law without and called for public professions’ proclaim aloud that the children of Israel have loved these things, saith the Lord”

(Amos 5:7) “You that turn judgment into wormwood, and forsake justice in the land,” to “It is he that executes judgment in the height above, and he has established justice on the earth:”

(Amos 5:8) “Seek him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.” to “who makes all things, and changes them, and turns darkness into the morning, and darkens the day into night: who calls for the water of the sea, and pours it out on the face of the earth: the Lord is his name.”

(Amos 6:7) “and the faction of the luxurious ones shall be taken away” to “and the neighing of horses shall be cut off from Ephraim”

(Amos 8:Intro)

(Amos 8:5) saying: When will the month be over, and we shall sell our wares, and the sabbath, and we shall open the corn that we may lessen the measure and increase the sicle and may convey in deceitful balances” to “saying, When will the new moon be gone that we may sell corn ad the sabbath that we may set forth wheat, making the ephah small and the shekel great and falsifying the balances by deceit”

(Amos 9:6) “He that buildeth his ascension in heaven and hath founded his bundle upon the earth” to “It is he that buildeth his upper chambers in the heaven and hath founded his vault upon the earth”

## Nahum

(Nah. 1:14) “God” to “god”

(Nah. 3:8) “Alexandria” to “No-Ammon”

## Habacuc

(Haba. 1:3) “And there is a judgment but opposition is more powerful” to “And why are spoiling and violence before me so that there is strife, and contention ariseth?”

(Haba. 2:3) “be slack” to “tarry”

(Haba. 3:16) “I have heard and my bowels were troubled: my lips trembled at the voice. Let rottenness enter into my bones, and swarm under me. That I may rest in the day of tribulation: that I may go up to our people that are girded” to “I watched and my belly trembled at the sound of the prayer of my lips, and trembling entered into my bones, and my frame was troubled within me. I will rest in the day of affliction, from going up to the people of my sojourning”

## Abdias

(Abd.:Intro)

## Jonas

(Jonas:Intro)

(Jonas 2:7) “I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever, and” to “I went down to the clefts of the mountains; I went down into the earth whose bars are the everlasting barriers, yet”

(Jonas 4:Intro)

## Micheas

(Mich. Intro)

(Mich 2:4) “In that day a parable shall be taken up upon you and a song shall be sung with melody by them that say: We are laid waste and spoiled. The portion of my people is changed. How shall he depart from me, whereas he is returning that will divide our land?” to “In that day shall a parable be taken up against you and a plaintive lamentation shall be uttered, saying, We are thoroughly miserable. The portion of my people has been measured out with a line and there was none to hinder him so as to turn him back. Your fields have been divided”

(Nahu. 2:5) “He will remember his valiant men” to “And their mighty men shall bethink themselves and flee by day”

(Mich. 3:5) “sanctify” to “prepare”

(Mich. 4:Intro)

(Mich. 4:8) “And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee shall it come; yea the first power shall come, the kingdom to the daughter of Jerusalem” to “And thou, dark tower of the flock, daughter of Sion, on thee the dominion shall come and enter in, even the first kingdom from Babylon to the daughter of Jerusalem”

(Mich. 4:13) “Arise, and tread, O daughter of Sion, for I will make thy horn iron and thy hoofs I will

make brass: and thou shalt beat in pieces many peoples and shalt immolate the spoils of them to the Lord and their strength to the Lord of the whole earth” to “Arise, and thresh them, O daughter of Sion, for I will make thine horns iron, and I will make thine hoofs brass. And thou shalt utterly destroy many nations and shalt consecrate their abundance to the Lord and their strength to the Lord of all the earth”
(Mich. 5:3) “Therefore will he give them up even till the time wherein she that travaileth shall bring forth, and the remnant of his brethren shall be converted to the children of Israel” to “Therefore shall he appoint them to wait till the time of her that travails; she shall bring forth and then the remnant of their brethren shall return to the children of Israel”
(Mich. 5:4) “And he shall stand and feed in the strength of the Lord, in the height of the name of the Lord his God. And they shall be converted, for now shall he be magnified even to the ends of the earth” to “And the Lord shall stand and see and feed his flock with power, and they shall dwell in the glory of the name of the Lord their God, for now shall they be magnified to the ends of the earth”
(Mich. 5:11) “divinations” to “soothsayers”
(Mich. 6:7) “May the Lord” to “Will the Lord”
(Mich. 7:Intro) “and all mankind” to “and men”

### Nahum

(Nah. 2:5) “muster up” to “remember”
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### Sophonias

(Soph:Intro)
(Soph. 3:17) “The Lord thy God in the midst of thee is mighty, he will save. He will rejoice over thee with gladness, he will be silent in his love, he will be joyful over thee in praise” to “The Lord thy God is in thee; the Mighty One shall save thee, he shall bring joy upon thee and shall refresh thee with his love, and he shall rejoice over thee with delight as in a day of feasting”

### Zacharias

(Zac. 2:Intro)
(Zac. 3:6) “protested” to “testified”
(Zac. 3:8) “portending men” to diviners”
(Zac. 4:10) “tin plummet” to “stone of tin”
(Zac. 5:6) “eye” to “iniquity”
(Zac. 6:8) “spirit” to “wrath”
(Zac. 6:14) “And the crowns shall be to Helem, and aaias, and Idaias, and to Hem, the son of Sophonias, a memorial in the temple of the Lord.” to “And the crown shall be to them that wait patiently, and to the useful men of the captivity, and to them that have known it, and for the favour of the son of Sophonias, and for a memorial in the house of the Lord.”
(Zac. 8:Intro)

(Zac. 9:Intro)
(Zac. 9:1) The burden of the word of the Lord in the land of Hadrach and of Damascus the rest thereof, for the eye of man and of all the tribes of Israel is the Lord’s” to “The burden of the word of the Lord in the land of Sedrach, and his sacrifice shall be in Damascus, for the Lord looks upon men and upon all the tribes of Israel”
(Zac. 9:9) “and riding upon an ass, and upon a colt the foal of an ass” to “and riding upon an ass, upon a colt, the foal of an ass”
(Zac. 9:6) “divider” to “stranger”
(Zac. 10:Intro)
(Zac. 10:10) “and place shall not be found for them” to “and there shall not even one of them be left behind”
(Zac. 11:Intro)
(Zac. 11:3) “statuary” to “potter” x 2
(Zach. 11:5) “Which they that possessed, slew, and repented not, and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not” to “Whose possessors slay them and hold themselves not guilty. And they that sell them say, Blessed be the Lord, for I am rich. And their own shepherds pity them not”
(Zac. 11:11) “And it was made void in that day; and so the poor of the flock that keep for me understood that it is the word of the Lord” to “And it was broken in that day; and so the poor of the flock that waited upon me knew that it was the word of the Lord”
(Zac. 12:Intro)
(Zac. 13:1) “In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman.” to “In that day every place shall be opened to the house of David and to the inhabitants of Jerusalem for removal and for separation.”
(Zac. 13:2) “earth” to “land” x 2
(Zac. 13:3) “shall thrust him through” to “shall bind him”
(Zac. 13:4) “neither shall they be clad with a garment of sackcloth, to deceive” to “and they shall clothe themselves with a garment of hair, because they have lied”
(Zac. 13:5) But he shall say: I am no prophet, I am a husbandman: for Adam is my example from my youth” to “And one shall say, I am not a prophet, for I am a tiller of the ground, for a man brought me up thus from my youth”
(Zac. 13:7) “Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered: and I will turn my hand to the little ones” to “Awake, O sword, against my shepherds, and against the man who is my citizen, saith the Lord Almighty: smite the shepherds, and draw out the sheep: and I will bring mine hand upon the little ones”

(Zac. 13:8) And there shall be in all the earth, saith the Lord, two parts thereof shall be cut off and perish” to “And it shall come to pass that in all the land, saith the Lord, two parts thereof shall be cut off and perish”
(Zac. 14:Intro)
(Zac. 14:17) “there shall be no rain upon them” to “even these shall be added to the others”
(Zac. 14:20) “merchant” to “Chanaanite”

## Malachias

(Mala. 1:11) “oblation” to “sacrifice”
(Mala. 2:11) “false God” to “false god”
(Mala. 2:13) “And this again have you done, you have covered the altar of the Lord with tears, with weeping, and bellowing, so that I have no more a regard to sacrifice, neither do I accept any atonement at your hands.” to “And these things which I hated, ye did: ye covered with tears the altar of the Lord, and with weeping and groaning because of troubles: is it meet for me to have respect to your sacrifice, or to receive anything from your hands as welcome?”
(Mala. 2:16) “When thou shalt hate her put her away, saith the Lord the God of Israel: but iniquity shall cover his garment, saith the Lord of hosts, keep your spirit, and despise not.” to “But if thou shouldest hate thy wife and put her away, saith the Lord God of Israel, then ungodliness shall cover thy thoughts, saith the Lord Almighty: therefore take ye heed to your spirit, and forsake not.”
(Mala. 3:1) angel to messenger x 2
(Mala. 3:8) Shall a man afflict God? For you afflict me. And you have said: Wherein do we afflict thee? In tithes and in firstfruits” to “Will a man insult God? For ye insult me. But ye say, Wherein have we insulted thee? In that the tithes and first-fruits are with you still”
(Mala. 3:9) “And you are cursed with want, and you afflict me, even the whole nation of you” to “And ye do surely look off from me, and ye insult me”
(Mal. 3:14) “And you have said: What have we spoken against thee? You have said: He laboureth in vain that serveth God, and what profit is it that we have kept his ordinances and that we have walked sorrowful before the Lord of hosts?” to “Ye said, He that serves God labours in vain; and what have we gained in that we have kept his ordinances, and in that we have walked as suppliants before the face of the Lord Almighty?”
(Mala. 3:15) “Wherefore, now we call the proud people happy, for they that work wickedness are built up, and they have tempted God and are preserved” to “And now we pronounce strangers blessed. And all they who act unlawfully are built up, and they have resisted God and yet have been delivered”
(Mala. 3:16) “Then they that feared the Lord spoke every one with his neighbour, and the Lord gave ear, and heard it. And a book of remembrance was

written before him for them that fear the Lord and think on his name” to “Thus spoke they that feared the Lord, every one to his neighbour. And the Lord gave heed and hearkened, and he wrote a book of remembrance before him for them that feared the Lord and revered his name”
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## 1 Machabees

(1 Mac. 1:1) And it came to pass, after that Alexander, the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius king of the Persians and Medes” to “And it happened, after that Alexander, son of Philip the Macedonian, who came out of the land of Cethim, had smitten Darius, king of the Persians and Medes, that he reigned in his stead, the first over Greece”
(1 Mac. 2:37) “innocency” to “simplicity”
(1 Mac. 3:48) “in which the Gentiles searched for the likeness of their idols” to “wherein the heathen had sought to paint the likeness of their images”
(1 Mac. 4:6) Add to end: “as they wished for.”
(1 Mac. 5:8) “towns” to “daughters”
(1 Mac. 6:51) “battering slings” to “balistas”
(1 Mac. 6:51) “pieces” to “scorpions”
(1 Mac. 6:58) “come to an agreement with” to “give our right hands to”
(1 Mac. 7:13) “And first the Assideans that were among the children of Israel, and they sought peace of them.” to “Now the Assideans were the first among the children of Israel that sought peace of them”
(1 Mac. 7:34) “abused” to “polluted”
(1 Mac. 9:10) “not stain our glory” to “not bring crime to our glory”
(1 Mac. 9:49) “And they returned to Jerusalem” to “Afterward returned Bacchides to Jerusalem”
(1 Mac. 9:50) “they built” to “he built”
(1 Mac. 10:80) “army” to “camp”
(1 Mac. 10:89) “of the royal blood” to “cousins of the kings”
(1 Mac. 11:8) “cities by the sea side, even to Seleucia” to “cities even to Seleucia by the sea side”
(1 Mac. 11:56) “elephants” to “beasts”
(1 Mac. 11:58) “And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle” to “Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle”
(1 Mac. 12:36) “mount” to “great height”
(1 Mac. 13:19) And he lied and did not let Jonathan go” to “howbeit Tryphon dissembled neither would he let Jonathan go”
(1 Mac. 14:23) “public records” to “distinct books of the people”

(1 Mac. 14:27) “Asaramel” to “Asrame”
(1 Mac. 14:30) “laid” to “added”
(1 Mac. 14:34) “he placed Jews here” to “he placed Jews there”
(1 Mac. 16:3) “And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you” to “But now I am old, and ye, by God’s mercy, are of a sufficient age; be ye instead of me and my brother, and go and fight for our nation and the help from heaven be with you”
(1 Mac. 16:16) “had drunk plentifully” to “were inebriated”

## 2 Machabees

(2 Mac. Intro)
(2 Mac. 1:16) “slew” to “struck”
(2 Mac. 3:12) But that to deceive them who had trusted to the place and temple, which is honoured throughout the whole world for the reverence and holiness of it, was a thing which could not by any means be done” to “and that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place and to the majesty and inviolable sanctity of the temple, honoured over all the world”
(2 Mac. 3:13) “he” to “Heliodorus”
(2 Mac. 3:31) “mind” to “soul”
(2 Mac. 4:9) “Besides this he promised also a hundred and fifty more if he might have license to set him up a place for exercise and a place for youth and to entitle them that were at Jerusalem, Antiochians” to “Beside this, he promised to assign an hundred and fifty more if he might have license to set him up a place for exercise and for the training up of youth in the fashions of the heathen and to write them of Jerusalem by the name of Antiochians”
(2 Mac. 5:9) “Lacedemon” to “Lacedemonians”
(2 Mac. 5:20 shall be exalted” to “it shall be exalted”
(2 Mac. 6:21) But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat that he

might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice” to “But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision such as was lawful for him to use and make as if he did eat of the flesh taken from the sacrifice commanded by the king.”
(2 Mac. 6:22) “courtesy” to “favor”
(2 Mac. 6:23) “into the other world” to “to underworld”
(2 Mac. 7:6) “take pleasure” to “be consoled”
(2 Mac. 7:27) “and gave thee suck three years” to “and gave thee milk for three years”
(2 Mac. 9:19) “subjects” to “citizens”
(2 Mac. 10:7) “H” to “h”
(2 Mac. 12:24) “might happen to be deceived” to “should not be regarded”
(2 Mac. 12:40) “some of the donaries of the idols of Jamnia” to “things consecrated to the idols of the Jamnites”
(2 Mac. 13:5) “Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down” to “Now there was in that place a tower of fifty cubits high full of ashes, and it had a round instrument which on every side hanged down into the ashes”
(2 Mac. 13:19) “But he was repulsed, he failed, he lost his men” to “but he was put to flight, failed, and lost of his men”
(2 Mac. 15:11) “not with” to “not so much with”

## Several

“adore, adores, adored, adorers, or adoring” to “worship, worships, worshipped, worshippers, or worshipping” (Lev. 26:1) (Deut. 4:19) (Deut. 5:9) (Deut. 17:3) (3 Ki. 12:30) (4 Ki. 17:16, 36) (4 Ki. 21:21) (2 Par. 33:3) (Est. 13:14) (Ps. 96:7) (Ps. 105:19) (Isa. 2:8, 20) (Isa. 44:15, 17, 20) (Jer. 1:16) (Jer. 8:2) (Bar. 6:5) (Ez. 8:16) (Dan 3:95) (Dan. 14:3, 24) (Osee 13:2) (Mich. 5:12) (Soph. 2:11)
“Increase and multiply” to “be fruitful and multiply” (Gen. 1:22, 28; 8:17; 9:1, 7; 17:20; 28:3; 48:4)

## New Testament Text Revisions

### Matthew

(Mt. 1:20) delete “unto thee”
(Mt 2:6) “princes” to “kings”; “the captain” to “the king”
(Mt. 2:14) “Who arose” to “Then Joseph arose”
(Mt. 2:21) “Who arose” to “And Joseph arose”
(Mt. 3:2, 8, 11) “penance” to “repentance”
(Mt. 4:13, 15) “Nephtalim” to “Nephtali”
(Mt. 4:17) “do penance” to “repent”
(Mt. 5:4) “Blessed are the meek for they shall possess the land” to “Blessed are the meek for they shall inherit the earth”
(Mt. 5:21) “kill” to “murder”
(Mt. 5:22) “angry” to “angry without a cause”; “shall be in danger of hell fire” to “shall deserve to be cast into the gehenna of fire”
(Mt. 5:40) “And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him” to “And if any man will sue thee at the law and take away thy coat, let him have thy cloak also”
(Mt. 6:11) “supersubstantial” to “daily”
(Mt. 6:13) “And lead us not into temptation.” to “And let us not fall into temptation.
(Mt. 7:3, 4, 5) “mote” to “speck”
(Mt. 11:3) “Art thou he that art to come” to “Art thou he that cometh”
(Mt. 11:20, 21) “done penance” to “repented”
(Mt. 11:23) “perhaps it had” to “it would have”
(Mt. 11:25) “confess to” to “thank”
(Mt. 12:31) “shall be forgiven” to “may be forgiven”
(Mt. 12:32) “shall be forgiven” to “may be forgiven”
(Mt. 12:41) “did penance” to “repented”
(Mt. 15:9) “commandments” to “precepts”
(Mt. 15:39) “Magedan” to “Magdala”
(Mt. 18:Intro)
(Mt. 20:9) “When therefore they were come about the eleventh hour, they received every man a penny.” to “And those of the eleventh hour came, and received each a penny.”
(Mt. 20:22) “And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink.” to “Jesus answered and said : Ye know not what ye ask for. Can ye drink of the cup, of which I am to drink? or be baptized with the baptism that I am baptized with?”
(Mt. 20:23) “My chalice indeed you shall drink.” to “Ye will indeed drink of my cup and will be baptized with the baptism that I am baptized with.”

(Mt. 20:28) “redemption” to “ransom”
(Mt. 23:19) “Ye blind” to “ye fools and blind”
(Mt. 27:11) “Thou sayest it.” to “as thou hast said.”
(Mt. 27:14) “And he answered him to never a word” to “But he gave him no answer, not even one word”
(Mt. 27:20) “and make Jesus away” to “and destroy Jesus”
(Mt. 27:9) “by Jeremias the prophet” to “by the prophet”

### Mark

(Mk. Intro) deleted “Jerome”
(Mk. 1:45) “he” to “Jesus”
(Mk. 2:10) “sick of the palsy” to “paralytic”
(Mk. 3:17) “and he surnamed them” to “he gave the name of”
(Mk. 3:21) “And when his friends had heard of it, they went out to lay hold on him” to “And when they heard him, they went out to take hold of him”
(Mk. 4:13) “how shall” to “how then shall”
(Mk. 10:42) “seem to rule over the Gentiles” to “are accounted rulers of the nations”
(Mk. 11:29) “word” to “thing”
(Mk. 6:6) “wondered” to “marveled”
(Mk. 6:12) “do penance” to “repent”
(Mk. 6:20) “and kept him, and when he heard him, did many things” to “and he observed him, and gave ear to him in many things and did [the things]”
(Mk. 6:33) “33 And they saw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.” to “But many saw them as they departed and knew them. And from all the cities, they ran thither by land before him.”
(Mk. 6:37) “Let us go and” to “Shall we”
(Mk. 6:54) “they knew him” to “the men of the place knew him”
(Mk. 7:11) “Corban (which is a gift), whatsoever is from me shall profit thee.” to “Let that be Corban, (that is to say dedicated) by which thou mightest be benefitted by me”
(Mk. 7:12) “further” to then”
(Mk. 7:15) “from in a man” to “from within a man”
(Mk. 7:20) Delete “he said that”
(Mk. 7:24) “and entering into a house, he would that no man should know it” to “And he entered a house, and wished no man to know him”; “and”to “but”
(Mk. 10:Intro)
(Mk. 10:19) “kill” to “murder”
(Mk. 10:45) “redemption” to “ransom”

(Mk. 13:14) “And when you shall see the abomination of desolation standing where it ought not, he that readeth let him understand” to “And when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, let him that readeth understand”
(Mk. 14:6) “molest” to “trouble”
(Mk. 14:12) “the disciples say to him” to “the disciples said to him”
(Mk. 14:49) “But that the scriptures may be fulfilled” to “But this occurs that the scriptures may be fulfilled”
(Mk. 15:26) “And the inscription of his cause was written over” to “And the inscription of his accusation was written over”
(Mk. 16:9) “was taken up” to “ascended”

### Luke

(Lk. 1:36) “cousin” to “kinswoman”
(Lk. 1:63) “table” to “tablet”
(Lk. 2:2) “This enrolling was first made by Cyrinus, the governor of Syria” to “This first enrolling was made by the president of Syria, Cyrinus”
(Lk. 3:2) “under the high priests Annas and Caiphas” to “in the high priesthood of Annas and of Caiphas”
(Lk. 3:3, 8) “penance” to “repentance”
(Lk. 3:4) “make straight his paths” to “and make straight in the plain a path for our God.”
(Lk. 3:14) “Do no violence to” to “harass”
(Lk. 3:23) “And Jesus himself was beginning about the age of thirty years” to “And Jesus was beginning his ministry at about thirty years of age”
(Lk. 5:32) “penance” to “repentance”
(Lk. 6:26) “bless” to “praise”
(Lk. 6:35) “hoping for nothing thereby,” to “never despairing,”
(Lk. 6:41-42) “mote” to “speck”
(Lk. 7:9) “When Jesus hearing, marvelled” to “And when Jesus heard these things, he admired him”
(Lk. 7:50) “made thee safe” to “have given thee life”
(Lk. 8:50) “she shall be safe” to “she will live”
(Lk. 9:51) “assumption” to “ascension”
(Lk. 9:54) Added to ending “, even as Elias did?”
(Lk. 10:13) “done penance” to “repented”
(Lk. 11:4) “And lead us not into temptation.” to “And let us not fall into temptation.”
(Lk. 11:7) “my children are with men in bed” to “my children as well as I are in bed”
(Lk. 11:41) “But yet that which remaineth, give alms; and behold, all things are clean unto you.” to “But give ye alms from what ye possess; and lo, everything will be clean to you.”
(Lk. 11:42) “and pass over judgment” to “but pass

over judgment”
(Lk. 11:46) “the packs” to “those burdens”
(Lk. 11:53) “to oppress his mouth about many things” to “to provoke him to speak of many things”
(Lk. 12:17) “bestow” to “store”
(Lk. 12:49) “and what will I, but that it be kindled?” to “and I would that it be already kindled.”
(Lk. 13:3, 5) “penance” to “repent”
(Lk. 15:7) “doth penance” to “repents”; “not penance” to “no repentance”
(Lk. 15:10) “doth penance” to “who repents”
(Lk. 16:16) “and every one useth violence towards it” to “and every one presses into it”
(Lk. 16:26) “chaos” to “barrier”
(Lk. 16:30) “do penance” to “repent”
(Lk. 17:1) “It is impossible that scandals should not come” to “It is not to be supposed that offences will not come”
(Lk. 17:3) “penance” to “repent”
(Lk. 17:34) delete “men”
(Lk. 18:20) “kill” to “murder”
(Lk. 19:42) “If thou also hadst known, and that in this thy day the things that are to thy peace” to “O, hadst thou known the things that are of thy peace, at least in this thy day”
(Lk. 22:70) “you say that I am.” to “It is as you say.”
(Lk. 23:3) “Thou sayest it.” to “It is as thou sayest.”
(Lk. 23:32) “And there were also two other malefactors led with him to be put to death.” to “There were led also with him even some others, two malefactors, to be put to death.”
(Lk. 24:22) “before it was light” to “very early in the morning”
(Lk. 24:47) “penance” to “repentance”

### John

(Jn. 1:17) “truth” to “the reality”
(Jn. 5:24) “judgment” to “condemnation”
(Jn. 5:29) “resurrection of judgment” to “resurrection of condemnation”
(Jn. 5:46) delete “perhaps”
(Jn. 6:22) “The next day the multitude that stood on the other side of the sea saw that there was no other ship there but one and that Jesus had not entered into the ship with his disciples but that his disciples were gone away alone.” To “And the next day, the multitude, who had remained on the other side of the sea, saw that there was no other ship there, except that in which the disciples embarked, and that Jesus did not embark in that ship with his disciples”
(Jn. 5:23) “the Lord giving thanks” to “when the Lord blessed [it]”
(Jn. 5:46) delete “perhaps”



(Jn. 5:63) “before” to “from the beginning”
(Jn. 7:8) “festival day” to “feast”
(Jn. 8:19) delete “perhaps”
(Jn. 8:34) “servant” to “slave”
(Jn. 8:46) “convince” to “convict”
(Jn. 12:17) “The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave and raised him from the dead” to “And the multitude that had been with him testified that he had called Lazarus from the grave and raised him from the dead.”
(Jn. 12:32) “And I, if I be” to “And I, when I am”
(Jn. 13:12) “Then after he had washed their feet and taken his garments, being set down again” to “And when he had washed their feet, he resumed his long garments and reclined.”
(Jn. 13:32) “immediately” to “speedily”
(Jn. 14:3) “if” to “when”
(Jn. 14:10) “the” to “these”
(Jn. 14:31) “and as the Father hath given me commandment, so do I” to “and as my Father commanded me, so I do”
(Jn. 15:19) “but I have chosen you out of the world” to “because I have chosen you out of the world”
(Jn. 16:7) “expedient to” to “expedient for”
(Jn. 16:8) “convince” to “convict”
(Jn. 18:24) “And Annas sent him bound” to “Now Annas had sent Jesus bound”
(Jn. 9:24) “cast lot” to “cast lots”
(Jn. 19:29) “And they putting a sponge full of vinegar about hyssop put it to his mouth” to “And they filled a sponge with vinegar and put it upon hyssop and put it to his mouth”
(Jn. 19:30) “ghost” to “spirit”
(Jn. 19:35) “saith true” to “speaketh the truth”
(Jn. 20:1) “cometh early when it was dark” to “cometh early in the morning while there was still darkness”
(Jn. 21:22, 23) “So I will” to “So if I will”

## Acts

(Acts 1:2) “Until the day on which, giving commandments by the Holy Spirit to the apostles whom he had chosen, he was taken up.” to “Until the day when he ascended, giving commandments by the Holy Spirit to the apostles whom he had chosen.”
(Acts 1:11) “This Jesus who is taken up from you into heaven” to “This same Jesus who has ascended from you into heaven”
(Acts 1:22) “he was taken up from us” to “he ascended from us”
(Acts 2:32) “raised again” to “raised”
(Acts 2:36) “God hath made both Lord and Christ” to

“that God hath made him both Lord, and Christ”
(Acts 2:38) “penance” to “repent”
(Acts 3:16) “And in the faith of his name, this man whom you have seen and known hath his name strengthened; and the faith which is by him, hath given this perfect soundness in the sight of you all.” to “And, by the faith in his name, he hath strengthened and cured this man whom ye see and know; and faith in him hath given the man this soundness before you all.”
(Acts 3:17) “ignorance” to “misapprehensions”
(Acts 3:19) “Be penitent” to “Repent ye”
(Acts. 3:20) “refreshment” to “rest”
(Acts. 3:26) “that every one may convert himself from his wickedness.” to “if ye will be converted and repent of your wickedness.”
(Acts 4:Intro)
(Acts 4:21) “decreed” to “marked out”
(Acts 4:36) “Cyprian born” to “of the country of Cyprus”
(Acts 5:5, 10) “ghost” to “spirit”
(Acts. 5:17) “Then the high priest rising up and all they that were with him (which is the heresy of the Sadducees) were filled with envy.” to “And the high priest was filled with envy and all those with him who were of the sect of the Sadducees.”
(Acts 6:2) “reason” to “proper”
(Acts 7:15) “he died and our fathers” to “he died there, he and our fathers”
(Acts 7:38 ) “church” to “congregation”
(Acts 7:45) “Jesus” to “Josue”
(Acts. 7:45) “unto the days of David” to “and it was borne about until the days of David.”
(Acts 7:46) “tabernacle” to “residence”
(Acts 7:58) “invoking and saying” to “while he prayed and said”
(Acts 8:22) “do penance” to “repent”
(Acts 9:29) “He spoke also to the Gentiles and disputed with the Greeks” to “And he spoke openly in the name of Jesus and disputed with those Jews who understood Greek”
(Acts 10:14) “common and unclean” to “unclean and polluted”
(Acts 10:15) “common” to “unclean”
(Acts 10:28) “common” to “defiled”
(Acts 10:38) “Jesus of Nazareth” to “concerning Jesus of Nazareth”
(Acts 11:8) “common” to “polluted”
(Acts 11:9) “call common” to “make unclean”
(Acts 11:18) God then hath also to the Gentiles given repentance unto life” to “Now to the Gentiles also doth God give repentance unto life”
(Acts 13:22) “wills” to “will”

(Acts 13:24) “penance” to “repentance”
(Acts 13:34) “I will give you the holy things of David faithful” to “I will give you the gracious promises to David which are faithful”
(Acts 13:38) “forgiveness” to “remission”
(Acts 14:6) “and were there preaching the gospel” to “where they preached the gospel”
(Acts 14:15) “suffered” to “abandoned”
(Acts 14:18) “Now there came thither certain Jews from Antioch and Iconium and persuading the multitude and stoning Paul, drew him out of the city thinking him to be dead.” to “But Jews came hither from Iconium and Antioch and excited the people against them. And they stoned Paul and dragged him out of the city, supposing that he was dead.”
(Acts 14:25) “delivered” to “commended”
(Acts 14:27) “no small” to “there a long time”
(Acts 15:11) “But by the grace of the Lord Jesus Christ, we believe to be saved, in like manner as they also.” to “But we believe that we as well as they are to have life by the grace of our Lord Jesus Christ.”
(Acts 16:23) “gaoler” to “jailer”
(Acts 17:4) “And some of them believed and were associated to Paul and Silas; and of those that served God and of the Gentiles a great multitude and of noble women not a few. to “And some of them believed and adhered to Paul and Silas; and of those Greeks who feared God a great many; and also of noted women
(Acts 17:6) “set the city” to “set the world”
(Acts 17:23) “What therefore you worship, without knowing it, that I preach to you” to “Him, therefore, whom ye worship while ye know him not, the very same I preach to you.”
(Acts 17:27) “that they should seek God, if happily they may feel after him or find him, although he be not far from every one of us” to “that they might inquire and search after God; and by means of his creations, might find him because he is not afar off from each one of us.”
(Acts 17:30) “winked at” to “despised”; “And God indeed having winked at the times of this ignorance, now declareth unto men, that all should every where penance.” to “And whereas God indeed despised the times of this ignorance, now he declareth unto men that all everywhere repent.”
(Acts 18:3) “And because he was of the same trade, he remained with them and wrought; now they were tentmakers by trade.” to “And he went to them; and because he was of their trade, he took lodgings with them and worked with them, for by their trade they were tent-makers.”
(Acts 18:17) “cared for none of” to “disregarded”
(Acts 18:21) “But taking his leave and saying: I will return to you again, God willing, he departed from

Ephesus” to “But bade them farewell, saying: I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will. And he sailed from Ephesus.”
(Acts 18:22) “And going down to Caesarea, he went up to Jerusalem, and saluted the church, and so came down to Antioch.” to “And when he had landed at Caesarea and gone up and saluted the church, he went down to Antioch.”
(Acts 19:4) “penance” to “repentance”
(Acts. 19:9) “But when some were hardened and believed not, speaking evil of the way of the Lord before the multitude” to “Then Paul withdrew himself, and separated the disciples from them. And he discoursed with them daily in the school of a man named Tyrannus.”
(Acts 19:13) “conjure” to “adjure”
Acts 19:18) “deeds” to “faults”
(Acts 19:19) “And many of them who had followed curious arts brought together their books and burnt them before all; and counting the price of them, they found the money to be fifty thousand pieces of silver.” to “And also many magicians collected their books and brought and burned them before everybody. And they computed the cost of them, and it amounted to fifty thousand pieces of silver.”
(Acts 19:33) “And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoning with his hand for silence would have given the people satisfaction.” to “And the Jewish people who were there brought forward one of their men, a Jew named Alexander. And he rising up, waved his hand and wished to make a defence before the people.”
(Acts 19:35) “and of Jupiter’s offspring” to “and of her image that descended from heaven”
(Acts 19:37) “For you have brought hither these men who are neither guilty of sacrilege nor of blasphemy against your goddess” to “For ye have brought forward these men, when they have robbed no temples and have not reviled our goddess.”
(Acts 20:4) “And there accompanied him Sopater the son of Pyrrhus, of Berea; and of the Thessalonians, Aristarchus and Secundus and Gaius of Derbe and Timothy; and of Asia, Tychicus and Trophimus.” to “And there departed with him as far as Asia, Sopater of the city Berea, and Aristarchu sand Secundus who were of Thessalonica, and Gaius who was of the city of Derbe, and Timothy of Lystra, and of Asia Tychicus and Trophimus.”
(Acts 20:5) “stayed” to “waited”
(Acts 20:7) “being to depart on the morrow” to “because he was to depart the next day”
(Acts 20:12) “and were not a little comforted” to “and rejoiced over him greatly”
(Acts 20:13) “But we, going aboard the ship, sailed

to Assos, being there to take in Paul; for so he had appointed, himself purposing to travel by land” to “And we went on board the ship and sailed to the port of Assos because there we were to take in Paul, for so had he bidden us when he proceeded on by land.”
(Acts 20:16) “stayed” to “delayed”
(Acts 20:21) “penance” to “repentance”
(Acts 21:22) “What is it therefore?” to “What then is to be done?”
(Acts 21:24) “Take these and sanctify thyself with them: and bestow on them, that they may shave their heads: and all will know that the things which they have heard of thee, are false; but that thou thyself also walkest keeping the law.” to “Take them and go and purify thyself with them and pay the expenses along with them as they shall shave their heads that every one may know that what is said against thee is false and that thou fulfilllest and observest the law.”
(Acts 21:30) “ran” to “assembled”
(Acts 21:35) “And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people.” to “And when Paul came to the stairs, the soldiers bore him along because of the violence of the people.”
(Acts 21:4) “who” to “And I”
(Acts 21:28) “I obtained the being free of this city with a great sum.” to “With much money I acquired Roman citizenship.”
(Acts 23:14) “Who came to the chief priests and the ancients,” to “And they went to the priests and elders”
(Acts 23:15) “And we, before he come near, are ready to kill him.” to “And we are prepared to slay him before he come near”
(Acts 24:25) “chastity” to “holiness”
(Acts 23:34) “And when he had read it and had asked of what province he was and understood that he was of Cilicia” to “And when he had read the letter, he asked him of what province he was? And when he learned that he was of Cilicia,”
(Acts 23:35) ““ I will hear thee, said he,” to “he said to him: I will hear thee”
(Acts 25:2) “went unto him against Paul. And they besought him” to “made representations to him concerning Paul”
(Acts 25:3) “that he would command him to be brought to Jerusalem, laying wait to kill him in the way” to “And they petitioned him, asking of him the favor that he would send for him to come to Jerusalem; they placing an ambush to slay him by the way.”
(Acts 25:7) “come down from” to “come from”
(Acts 25:26) “Of whom I have nothing certain to write to my lord” to “And I know not what I can

write to Caesar, in regard to him”
(Acts 26:13) “and them that were in company with me” to “and upon all those with me”
(Acts 26:18) “forgiveness” to “remission”
(Acts 26:20) “do penance” to “repent”; “penance” to “repentance”
(Acts 27:1) “And when it was determined that he should sail into Italy, and that Paul with the other prisoners should be delivered to a centurion named Julius of the band Augusta” to “And Festus commanded, respecting Paul, that he should be sent to Italy unto Caesar. And he delivered Paul and other prisoners with him to a certain man, a centurion of the Augustan cohort, whose name was Julius.”
(Acts 27:2) “going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us.” to “And when we were to depart, we embarked in a ship which was from the city of Adrumetum and was going to the country of Asia. And there embarked with us in the ship, Aristarchus, a Macedonian of the city of Thessalonica.”
(Acts 27:9) “And when much time was spent and when sailing now was dangerous because the fast was now past, Paul comforted them” to “And we were there a long time and till after the day of the Jewish fast. And it was hazardous for any one to go by sea; and Paul counselled them,”
(Acts 27:10) “saying to them: Ye men, I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives” to “and said : Men, I perceive that our voyage will be with peril, and with much loss, not only of the cargo of our ship, but also of our lives.”
(Acts 27:12) “thence” to “from it”
(Acts 27:16) “we had much work to come by the boat” to “we could hardly retain the boat.”
(Acts 27:28) “Who also sounding” to “and they cast the lead and”
(Acts 27:30) “But as the shipmen sought to fly out of the ship, having let down the boat into the sea under colour, as though they would have cast anchors out of the forepart of the ship” to “And the sailors sought to flee out of the ship. And from it they lowered down the boat into the sea under pretence that they were going in it to make fast the ship to the land.”
(Acts 27:31) “Paul said to “And when Paul saw, he said”
(Acts 27:37) “And we were in all in the ship” to “And there were of us in the ship”
(Acts 27:39) “minded” to “intended”
(Acts 27:40) “And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands and hoisting up the

mainsail to the wind, they made towards shore” to “And they cut away the anchors from the ship and left them in the sea. And they loosened the bands of the rudder and hoisted a small sail to the breeze and made way towards the land.”
(Acts 27:44) “And the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.” to “And the rest, he made to transport themselves on planks and on other timbers of the ship. And so they all escaped safe to land.”
(Acts 28:14) “And so we went to Rome” to “And then we proceeded to Rome”
(Acts 28:25) “And when they agreed not among themselves, they departed, Paul speaking this one word” to “And they went out from him, disagreeing among themselves. And Paul addressed to them this speech”

### Romans

(Rom. 1:2) “was made to him of the seed of David according to the flesh” to “who was born in the flesh, c of seed of the house of David”
(Rom. 1:5) “by whom we have received grace and apostleship for obedience to the faith in all nations for his name” to “by whom we have received grace and a mission among all the Gentiles to the end that they may obey the faith in his name”
(Rom. 1:7) “the called of Jesus Christ” to “called by Jesus Christ”
(Rom. 1:28) “which are not convenient” to “which they ought not”
(Rom. 2:4 “penance” to “repentance”
(Rom. 2:22) “Thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege” to “You abhor idols, yet you rob the sanctuary.”
(Rom. 3:4) “That thou mayest be justified in thy words and mayest overcome when thou art judged” to “That thou mightest be upright in thy declarations and be found pure when they judge thee”
(Rom. 3:7) “For if the truth of God hath more abounded through my lie unto his glory” to “For it by my falsehood, the truth of God had abounded to his glory”
(Rom. 3:8) ““And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good? whose damnation is just.” to “Or shall we say, as some have slanderously reported us to say: We will do evil things that good may come. The damnation of such is just.”
(Rom. 3:21) “But now without the law the justice of God is made manifest, being witnessed by the law and the prophets.” to “But now apart from the law the justice of God is made manifest, although the law and prophets bear witness to it.”

(Rom. 3:28) “For we account a man to be justified by faith, without the works of the law.” to (28) “We therefore conclude, that it is by faith a man is justified and not by the works of the law.”
(Rom. 4:11) “And he received the sign of circumcision, a seal of the justice of the faith, which he had, being uncircumcised, that he might be the father of all them that believe, being uncircumcised, that unto them also it may be reputed to justice” to “For he received circumcision as the sign and the seal of the righteousness of his faith while in uncircumcision; that he might become the father of all them of the uncircumcision who believe and that it might be reckoned to them also for righteousness”
(Rom. 4:12) “And he might be the father of circumcision, not to them only that are of the circumcision but to them also that follow the steps of the faithful, that is in the uncircumcision of our father Abraham” to “And he might be the father of the circumcision, not to them only who are of the circumcision but to them also who fulfill the steps of the faith of our father Abraham in his uncircumcision”
(Rom. 4:13) “For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world; but through the justice of faith” to “For the promise to Abraham and to his seed, that he should become the heir of the world, was not by the law but by the righteousness of his faith”
(Rom. 4:18) “Who against” to “And without”
(Rom. 4:19) “dead” to “inert”
(Rom. 5:4) “trial” to “experience”
(Rom. 5:8) “But God manifest his love towards us because when as yet we were sinners, according to the time” to “God hath here manifested his love towards us. Because if when we were sinners, Christ died for us,”
(Rom. 5:9) “Christ died for us; much more therefore, being now justified by his blood, shall we be saved from wrath through him” to “how much more shall we now be justified by his blood and be rescued from wrath by him.”
(Rom. 5:13) “For until the law, sin was in the world; but sin was not imputed when the law was not” to “For until the law, sin, although it was in the world, was not accounted sin because there was no law.”
(Rom. 5:15) “much more the grace of God and the gift by the grace of one man, Jesus Christ, hath abounded unto many” to “how much more will the grace of God and his free gift on account of one man, Jesus Christ, abound unto many”
(Rom. 6:10) “to” to “for”
(Rom. 7:Intro)
(Rom. 7:6) “But now we are loosed from the law of death, wherein we were detained; so that we should serve in newness of spirit, and not in the oldness of

the letter” to “But now we are loosed from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit”
(Rom. 7:23, 25) “mind” to “conscience”
(Rom. 8:17) “joint heirs” to “fellow heirs”
(Rom. 8:23) “waiting for the adoption of the sons of God” to “waiting for the adoption; to wit,”
(Rom. 8:24) “For what a man seeth, why doth he hope for?” to “For if we saw it, how should we hope for it?”
(Rom. 9:4) “who are Israelites to whom belongeth the adoption as of children and the glory and the testament and the giving of the law and the service of God and the promises,” to “who are sons of Israel to whom belonged the adoption of sons and the glory and the covenants and the law and the ministration and the promises and the fathers”
(Rom. 9:5) “whose are the fathers and of whom is Christ, according to the fles, who is over all things, God blessed for ever. Amen.” to “and from among whom Christ appeared in the flesh, who is God over all, to whom he praises and benediction, for ever and ever; Amen.”
(Rom. 9:28) “word” to “work”
(Rom. 9:10) “But when Rebecca also had conceived at once of Isaac our father” to “but Rebecca also when she had cohabited with one [man], our father Isaac,”
(Rom. 9:11) “For when the children were not yet born, nor had done any good or evil (that the purpose of God, according to election, might stand,)” to “before her children were born or had done good or evil the choice of God was predeclared that it might stand not of works but of him who called.”
(Rom. 9:12) “not of works but of him that calleth” to “For”
(Rom. 9:15) “I will have mercy on whom I will have mercy; and I will shew mercy to whom I will shew mercy.” to “I will have pity on whom I will have pity, and I will be merciful to whom I will be merciful.”
(Rom. 9:26) “And it shalt be in the place where it was said unto them, You are not my people; there they shall be called the sons of the living God.” to “For it shall be that in the place where they were called “not my people,” there shall they be called “The children of the living God.”
(Rom. 11:12) Now if the offence of them be the riches of the world and the diminution of them, the riches of the Gentiles; how much more the fulness of them?” to “And if their stumbling was riches to the world and their condemnation riches to the Gentiles, how much more their fulness.”
(Rom. 11:18) “Boast not” to “do not boast”

(Rom. 8:24) “For if thou wert cut out of the wild olive tree, which is natural to thee and contrary to nature, were grafted into the good olive tree; how much more shall they that are the natural branches, be grafted into their own olive tree?” to “For if thou wast plucked from the wild olive-tree which was natural to thee and wast grafted contrary to thy nature into a good olive-tree, how much more may they be grafted into their natural olive-tree?”
(Rom. 11:29) “without repentance” to “unchangeable”
(Rom. 10:8) “carefulness” to “dexterity”
(Rom. 12:10) “with honour preferring one another” to “honoring one another”
(Rom. 12:11) “In carefulness. In spirit fervent. Serving the Lord” to “Be active and not slothful. Be fervent in spirit. Be labourers for the Lord”
(Rom. 12: 12) “Rejoicing in hope. Patient in tribulation. Instant in prayer.” to “Be joyful in your hope. Be patient under your afflictions. Be persevering in prayer.”
(Rom. 12:13) “Communicating to the necessities of the saints. Pursuing hospitality” to “Be communicators to the wants of the saints. Be kind to strangers”
(Rom. 12:14) “Speak kindly of them that persecute you: bless, and curse not.” to “Bless your persecutors, bless and curse not.”
(Rom. 13:9) “kill” to “murder”
(Rom. 14: Intro) “Cautions against judging” to “Cautions against rash and unjust judgments”
(Rom. 14:3) “For God hath taken him to him” to “for God hath received him”
(Rom. 14:4) “Who art thou that judgest another man’s servant? To his own lord he standeth or falleth. And he shall stand, for God is able to make him stand.” to “Who art thou that thou judgest a servant not thine and who; if he standeth, he standeth to his Lord; and if he falleth, he falleth to his Lord? But he will assuredly stand for his Lord hath power to establish him.”
(Rom. 14:21) “good” to “proper”
(Rom. 14:22) “Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth.” to “Thou art one in whom there is faith; keep it to thyself before God. Blessed is he who doth not condemn himself in that thing which he alloweth.”
(Rom. 14:23) “But he that discerneth, if he eat, is condemned; because not of faith.” to “For he who eateth and doubteth is condemned because [he eateth] not in faith”
(Rom. 15:17) “glory” to “a glorying”
(Rom. 16:5) “and the church” to “And give a salutation to the church.”

(Rom. 16:18) “innocent” to “gullible”

(Rom. 16:19) “But I would have you to be wise in good, and simple in evil” to “and I would have you be wise in what is good and blameless in what is evil”

## 1 Corinthians

(1 Cor. 1:11) “For it hath been signified unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you” to “For concerning you, my Brethren, it hath been reported to me by the house of Chloe that there are contentions among you”

(1 Cor. 1:21) “For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God, by the foolishness of our preaching, to save them that believe” to “For in the wisdom of God, because the world by wisdom knew not God, it pleased God by the foolishness of our preaching to save them who believe”

(1 Cor. 1:23) “But we preach Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles foolishness” to “But we preach Christ as crucified; [which is] a stumbling-block to the Jews and foolishness to the Gentiles”

(1 Cor. 1:26) “For see your vocation” to “For look also at your calling”

(1 Cor. 1:28) “And the base things of the world and the things that are contemptible, hath God chosen, and things that are not that he might bring to nought things that are” to “And he hath chosen those of humble birth in the world and the despised and them who are nothing, to bring to naught them who are something”

(1 Cor. 1:30) “But of him are you in Christ Jesus, who of God is made unto us wisdom and justice and sanctification and redemption” to “And ye, moreover, are of him in Jesus Christ, who hath become to us wisdom from God and justice and sanctification and redemption”

(1 Cor. 1:31) “That, as it is written: He that glorieth, may glory in the Lord” to “according to that which is written: He that glorieth, let him glory in the Lord”

(1 Cor. 2:2) “For I judged not myself to know anything among you” to “For I determined not to know anything among you”

(1 Cor. 2:5) “And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all” to “And if one hath caused grief, he hath not grieved me [only], but, that the declaration may not bear too hard on you, in a measure, all of you”

(1 Cor. 2:11) “For what man knoweth the things of a man but the spirit of a man that is in him?” to “For what man is there who knoweth that which is in a man except it be the spirit of the man which is in

him?”

(1 Cor. 3:2) “I gave you milk to drink, not meat; for you were not able as yet. But neither indeed are you now able; for you are yet carnal” to “I gave you milk and did not give you solid food, for ye were not then able to receive it. And even now, ye are not able.”

(1 Cor. 4:Intro)

(1 Cor. 4:1) “Let a man so account of us” to “Let us be so accounted of by you

(1 Cor. 4:4) “am I not hereby justified” to “I am not hereby justified”

(1 Cor. 4:18) “As if I would not come to you, so some are puffed up” to “Now some of you are puffed up as though I would not [dare] come to you”

(1 Cor. 5:4) “In the name of our Lord Jesus Christ, you being gathered together and my spirit with the power of our Lord Jesus” to “that ye all assemble together, in the name of our Lord Jesus Messiah and I with you in spirit, together with the power of our Lord Jesus Christ”

(1 Cor. 5:12) “Do not you judge them that are within?” to “But those within the body, judge ye”

(1 Cor. 5:13) “the evil one” to “that wicked person”

(1 Cor 6:4) “If therefore you have judgments of things pertaining to this world, set them to judge, who are the most despised in the church.” to “If then you have such cases, why do you lay them before those who are least esteemed by the church?”

(1 Cor. 7:5) “for your incontinency” to “through lack of self-control”

(1 Cor. 7:9) “be burnt” to “burn with concupiscence”

(1 Cor. 7:14) “holy” to “clean”

(1 Cor. 7:21) “care not for it; but if thou mayest be made free, use it rather” to “let it not trouble thee. But if thou canst be made free, choose it rather than to be a slave.”

(1 Cor. 7:26) “I think therefore that this is good for the present necessity that it is good for a man so to be” to “And I think this is suitable, on account of the necessity of the times, it is advantageous for a man to remain as he is”

(1 Cor. 7:35) “And this I speak for your profit, not to cast a snare upon you but for that which is decent, and which may give you power to attend upon the Lord, without impediment” to “And this I say for your advantage. I am not laying a snare for you, but that ye may be faithful towards your Lord in a suitable manner while not minding worldly things”

(1 Cor. 7:36) “But if any man think that he seemeth dishonoured with regard to his virgin for that she is above the age and it must so be: let him do what he will; he sinneth not, if she marry” to “But if any one thinketh that there is reproach on account of his virgin because she hath passed her time and he hath not presented her to a husband [and]

it be fitting that he present her, let him do what he desireth. He sinneth not, let her be married”
(1 Cor. 8:7) “For some until this present with conscience of the idol, eat as a thing sacrificed to an idol” to “For there are some, who to the present time in their conscience, eat [it] as an offering to idols”
(1 Cor. 9:1) “Am I not free” to “Am I not a free man”
(1 Cor. 9:6) “Or I only and Barnabas, have not we power to do this?” to “Or I only and Barnabas, have we no right to forbear labor?”
(1 Cor. 9:17) “dispensation” to “stewardship”
(1 Cor. 10:4) “followed” to “attended”
(1 Cor. 10:13) “Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.” to “No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure.”
(1 Cor. 10:24) “Let no man seek his own, but that which is another’s.” to “Let no one seek his own good, but the good of his neighbor.”
(1 Cor. 11:12) “For as the woman is of the man so also is the man by the woman, but all things of God” to “For as the woman [was] from the man, so the man is by the woman; and everything is from God”
(1 Cor. 11:21) “When you come therefore together into one place, it is not now to eat the Lord’s supper” to “When therefore ye come together, ye eat and drink, not as is becoming on the day of our Lord”
(1 Cor. 11:25) “In like manner also the chalice” to “He gave also the chalice”
(1 Cor. 11:27) “bread or drink” to “bread and drink”
(1 Cor. 11:31) “But if we would judge ourselves, we should not be judged.” to “But if we judged ourselves truly, we should not be judged.”
(1 Cor. 12:3) “Anathema to Jesus” to “Jesus is anathema”
(1 Cor. 12:12) “For as the body is one and hath many members and all the members of the body, whereas they are many, yet are one body, so also is Christ” to “For as the body is one and in it are many members,; and all those members of the body though many are one body, so also is the Christ”
(1 Cor. 12:24) “But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour” to “For the comely members in us have no need of honor, for God hath tempered the body and given more honor to the member which is inferior”
(1 Cor. 12:27) “of members” to “in your place”
(1 Cor. 13:8) “Charity never falleth away whether

prophecies shall be made void or tongues shall cease or knowledge shall be destroyed” to “Charity will never cease. But prophesy will end and tongues will be silent and knowledge will vanish”
(1 Cor. 13:9) “For we know in part and we prophesy in part” to “For we know but partially and we prophesy but partially”
(1 Cor. 13:10) “But when that which is perfect is come, that which is in part shall be done away” to “But when completeness shall come, then that which is partial will vanish away”
(1 Cor. 14:1) “but rather that you may prophesy” to “and especially that ye may prophesy”
(1 Cor. 14:5) “rather” to “even more”
(1 Cor. 14:10) “none is without voice” to “there is not one of them without meaning”
(1 Cor. 14:11) “power” to “import”
(1 Cor. 14:12) “of spirits” to “of the gifts of the spirit”
(1 Cor. 14:20) “in sense” to “in your thoughts”; “malice” to “evil things”
(1 Cor. 14:26) “How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification” to “I therefore say [to you] my brethren, that when ye assemble, whoever of you hath a psalm, let him speak; and whoever hath a doctrine, and whoever hath a revelation, and whoever hath a tongue, and whoever hath an interpretation, let them all be for edification”
(1 Cor. 14:26) “How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification” to “I therefore say [to you] my brethren, that when ye assemble, whoever of you hath a psalm, let him speak; and whoever hath a doctrine, and whoever hath a revelation, and whoever hath a tongue, and whoever hath an interpretation, let them all be for edification”
(1 Cor. 14:36) “Or” to “What!”
(1 Cor. 15:7) “After that” to “And subsequently to this”
(1 Cor. 15:14) “then is our preaching vain” to “then our preaching is vain”
(1 Cor. 15:31) “I die daily, I protest by your glory, brethren, which I have in Christ Jesus our Lord” to “I protest, my brethren, by your glory, which is mine in our Lord Jesus Christ, that I die daily”
(1 Cor. 15:51) “We shall all indeed rise again: but we shall not all be changed” to “We shall not all sleep, but we shall all be changed”
(1 Cor. 16:3) “And when I shall be with you, whomsoever you shall approve by letters, them will I

send to carry your grace to Jerusalem” to “And when I come, those whom ye shall select I will send with a letter to carry your bounty to Jerusalem”
(1 Cor. 16:4) “And if it be meet that I also go, they shall go with me” to “And if it should be suitable that I also go, they shall go with me”
(1 Cor. 16:7) “For I will not see you now by the way, for I trust that I shall abide with you some time, if the Lord permit” to “For I am not disposed to see you now, as I pass along, because I hope to spend some time with you, if my Lord permit me”
(1 Cor. 16:9) “great door and evident” to “wide door for effective work”
(1 Cor. 16:11) “look” to “wait”
(1 Cor. 16:21) “The salutation of me Paul, with my own hand” to “The salutation in the handwriting of myself, Paul”

## 2 Corinthians

(2 Cor. 1:4) “Who comforteth us in all our tribulation, that we also may be able to comfort them who are in all distress by the exhortation wherewith we also are exhorted by God” to “who comforteth us in all our tribulations, that we also might be able to comfort those who are in all tribulations with the consolation wherewith we are comforted by God”
(2 Cor. 1:9) “But we had in ourselves the answer of death” to “And we passed a sentence of death upon ourselves”
(2 Cor. 1:11) “you helping withal in prayer for us that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf” to “by the aid of your prayers in our behalf; so that his gift to us may be a favor done for the sake of many, and many may praise him on our account”
(2 Cor. 1:12) “For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world and more abundantly towards you” to “For our rejoicing is this, the testimony of our conscience, that in simplicity and purity and by the grace of God and not in the wisdom of the flesh, we have conducted ourselves in the world and especially towards you”
(2 Cor. 1:14) “as also you have known us in part, that we are your glory as you also are ours in the day of our Lord Jesus Christ” to “as ye have also partially acknowledged that we are your rejoicing as ye also are ours, in the day of our Lord Jesus Christ”
(2 Cor. 1:17) “Whereas then I was thus minded, did I use lightness” to “When therefore I thus purposed, did I purpose as one inconsiderate”
(2 Cor. 1:20) “For all the promises of God are in him, It is; therefore also by him, amen to God, unto our glory” to “For all the promises of God in him, Christ, are ‘It is’; for which cause we through him give [our]

Amen, to the glory of God”
(2 Cor. 1:23) “But I call God to witness upon my soul, that to spare you, I came not any more to Corinth, not because we exercise dominion over your faith but we are helpers of your joy: for in faith you stand” to “Moreover, I call God for a witness on my soul, that it was in order to spare you that I came not to Corinth. Not that we lord it over your faith, but we are helpers of your joy; for it is by faith ye stand”
(2 Cor. 2:Intro) “doing penance” to “repentance”
(2 Cor. 2:10) “And to whom you have pardoned any thing, I also. For what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ” to “And whom ye forgive, I also [forgive]; for that which I forgave to any one for your sakes, I forgave it in the person of Christ”
(2 Cor. 3:7) “is made void” to “vanished away”
(2 Cor. 3:8) “how shall not the ministration of the spirit be rather in glory” to “how then shall not the ministration of the Spirit be still more glorious”
(2 Cor. 3:10) “For even that which was glorious in this part was not glorified by reason of the glory that excelleth” to “For that which was glorious was as if not glorious in comparison with this which excelleth in glory”
(2 Cor. 3:12) “Having therefore such hope, we use much confidence” to “Seeing therefore we have this hope, we the more speak with confidence”
(2 Cor. 3:14) “because in Christ it is made void” to “which veil is done away in Christ”
(2 Cor. 4:2) “commending” to “exhibiting”
(2 Cor. 4:5) “For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus” to “For it is not ourselves that we preach, but Christ, Jesus our Lord; and as to ourselves, that we are your servants for Jesus’ sake”
(2 Cor. 4:10) “Always bearing about” to “For we bear”
(2 Cor. 4:17) “For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an everlasting weight of glory.” to “For the affliction of the present time, though very small and light, prepareth for us great glory, without end, for ever and ever.”
(2 Cor. 5:6) “Therefore having always confidence, knowing that while we are in the body, we are absent from the Lord” to “Therefore, because we know and are persuaded that while we are in the body we sojourn away from our Lord”
(2 Cor. 5:10) “that every one may receive the proper things of the body” to “that every one may receive the things done in his body”
(2 Cor. 5:12) “face” to “appearance”
(2 Cor. 5:20) “For Christ therefore we are ambassadors, God as it were exhorting by us. For



Christ, we beseech you, be reconciled to God” to “We are therefore ambassadors for Christ, and it is as if God was beseeching you by us. In behalf of Christ, therefore, we beseech [you], be ye reconciled to God”
(2 Cor. 5:21) “Him, who knew no sin, he hath made sin for us that we might be made the justice of God in him” to “For on your account, he hath made him who knew no sin to be sin that we might by him become the righteousness of God”
(2 Cor. 6:6) “chastity” to “holiness”
(2 Cor. 6:13) “But having the same recompense, I speak as to my children, be ye also enlarged” to “I speak as to [my] children, Pay me the debt which you owe, and expand your love towards me”
(2 Cor. 7:8) “repent” to “regret it”
(2 Cor. 7:9, 10) “penance” to “repentance”
(2 Cor. 8:3) “For according to their power, I bear them witness, and beyond their power, they were willing” to “For I testify that according to their ability and beyond their ability, in the spontaneity of their mind”
(2 Cor. 8:4) “With much entreaty begging of us the grace and communication of the ministry that is done toward the saints” to “they besought us with much entreaty, that they might participate in the beneficence of the ministration to the saints”
(2 Cor. 8:17) “For indeed he accepted the exhortation; but being more careful, of his own will he went unto you” to “For he received our exhortation; and because he was very anxious, he cheerfully set out to visit you”
(2 Cor. 8:19) “And not that only, but he was also ordained by the churches companion of our travels, for this grace, which is administered by us, to the glory of the Lord, and our determined will” to “Inasmuch as he likewise had been expressly chosen by the churches, to accompany me with this beneficence which is ministered by us to the glory of God and to our cordiality”
(2 Cor. 8:20) “Avoiding this, lest any man should blame us in this abundance which is administered by us” to “And we hereby guarded that no one should cast censure on us in [respect to] this abundance which is ministered by us”
(2 Cor. 9:2) “provoked” to “excited”
(2 Cor. 9:3) “Now I have sent the brethren, that the thing which we boast of concerning you be not made void in this behalf, that, as I have said, you may be ready” to “Yet I sent the brethren, lest the glorying with which we have gloried in you in regard to this matter should prove vain; and that ye, as I said, may be ready”
(2 Cor. 9:5) “Therefore I thought it necessary to desire the brethren that they would go to you before and prepare this blessing before promised, to be

ready, so as a blessing, not as covetousness” to “Therefore I was careful to request these my brethren to go before me unto you that they might arrange in advance for this gift you have promised so that it may be ready not as an exaction but as a willing gift.”
(2 Cor. 9:8) “And God is able to make all grace abound in you; that ye always, having all sufficiency in all things, may abound to every good work” to “And God is able to provide you with every blessing and abundance, so that you may always have enough of everything and may provide in abundance for every good work”
(2 Cor. 9:11) “simplicity” to “liberality”
(2 Cor. 9:13) “By the proof of this ministry, glorifying God for the obedience of your confession unto the gospel of Christ, and for the simplicity of your communicating unto them, and unto all” to “For on account of the test of this ministration, we glorify God, that ye do subject yourselves to the profession of the gospel of Christ; and that in your liberality, ye communicate with them and with all men”
(2 Cor. 9:14) “and in their praying for you, being desirous of you, because of the excellent grace of God in you” to “while they long for you and pray for you because of the surpassing grace of God in you”
(2 Cor. 10:6) “and having in readiness” to “And we are prepared”
(2 Cor. 10:7) “See the things that are according to outward appearance.” to “Do ye look on outward appearances?”
(2 Cor. 10:9) “But that I may not be thought as it were to terrify you by epistles” to “But I forbear, lest I should be thought to terrify you terribly, by my epistles”
(2 Cor. 10:10) For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak and his speech contemptible,” to “For there are some who say, [his] epistles are weighty and forcible, but his bodily presence is weak and his speech contemptible.”
(2 Cor. 10:14) “For we stretch not ourselves beyond our measure, as if we reached not unto you. For we are come as far as to you in the gospel of Christ,” to “For we are not overextending ourselves, as though we did not reach you; we were the first to come all the way to you with the gospel of Christ.”
(2 Cor. 10:15) “not glorying beyond measure in other men’s labours; but having hope of your increasing faith, to be magnified in you according to our rule abundantly” to “We do not boast beyond limit in other men’s labors; but our hope is that as you faith increases, our field among you may be greatly enlarged,”
(2 Cor. 10:16) “yea, unto those places that are beyond you, to preach the gospel, not to glory in

another man's rule, in those things that are made ready to our hand" to "so that we may preach the gospel in lands beyond you without boasting of work already done in another's field."
(2 Cor. 11:10) "Be broken off in me" to "made vain as to me"
(2 Cor. 11:11) "Wherefore" to "Why"
(2 Cor. 11:28) "Besides those things which are without: my daily instance, the solicitude for all the churches" to "And apart for other things, there is the daily pressure upon me of my anxiety for all the churches."
(2 Cor. 11:29) "Who is scandalized, and I am not on fire" to "Who is made to fall, and I am not indignant"
(2 Cor. 12:1) "If I must glory (it is not expedient indeed), but I will come to visions and revelations of the Lord" to "Glorying must be, but it is not profitable: so I proceed to visions and revelations of our Lord"
(2 Cor. 12:6) "For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me" to "Yet if I were disposed to glory, I should not be without reason; for I declare the truth. But I refrain, lest anyone should think of me beyond what he seeth in me and heareth from me"
(2 Cor. 12:7) Added "that I might not be uplifted"
(2 Cor. 12:11) "I am become foolish: you have compelled m" to "Behold, I have become foolish in my glorying, for ye compelled me"; "be nothing" to "was nothing"
(1 Cor. 12:16) "But be it so: I did not burden you: but being crafty, I caught you by guile." To "But perhaps though I was not burdensome to you, yet like a cunning man I filched from you by craftiness!"
(2 Cor. 12:17) "Did I overreach you by any of them whom I sent to you?" to "Was it by the hand of some other person whom I sent to you that I pilfered from you?"
(2 Cor. 12:18) "I desired Titus, and I sent with him a brother. Did Titus overreach you? Did we not walk with the same spirit? did we not in the same steps?" to "I requested Titus and with him I sent the brethren. Did Titus pilfer anything from you? Did we not walk in one spirit, and in the same steps?"
(2 Cor. 12:19) "Of old, think you that we excuse ourselves to you? We speak before God in Christ; but all things, my dearly beloved, for your edification." to "Do ye again suppose, that we would apologize to you? Before God, in the Messiah we speak; and all these things, my beloved, [are] for the sake of your edification."
(2 Cor. 12:21) "Done penance for" to "repented of"
(2 Cor. 13:7) "and that we may be as reprobates" to "though we be as reprobates"

## Galatians

(Gal. 1:7) "which is not another only there are some that trouble you and would pervert the gospel of Christ" to "which doth not exist, except as there are some who would disquiet you and are disposed to pervert the gospel of Christ"
(Gal. 1:12) "For neither did I receive it of man, nor did I learn it but by the revelation of Jesus Christ" to "For I did not receive it and learn it from man, but [I had it] by revelation from Jesus Christ"
(Gal. 2:20) "And I live, now not I, but Christ liveth in me. And that I live now in the flesh, I live in the faith of the Son of God, who loved me and delivered himself for me" to "And henceforth it is no more I who live, but the Messiah liveth in me. And the life I now live in the flesh, I live by faith in the Son of God, who loved me and delivered himself for me"
(Gal. 3:Intro)
(Gal. 3:12) "But the law is not of faith; but he that doth those things shall live in them" to "But the law does not rest on faith; but he who doth those things written in it shall live by them"
(Gal. 3:15) "Brethren (I speak after the manner of man) yet a man's testament, if it be confirmed, no man despiseth, nor addeth to it" to "My brethren, I speak as among men, a man's covenant which is confirmed no one setteth aside or changeth anything in it"
(Gal. 3:17) "Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect." to "Now this I say: that the covenant which was previously confirmed by God, the law which was four hundred and thirty years after cannot set it aside and nullify the promise."
(Gal. 4:7) "Therefore now he is not a servant, but a son. And if a son, an heir also through God" to "Wherefore, ye are no longer servants but sons; and if sons, then heirs of God, through Jesus Christ"
(Gal. 4:8) "But then indeed, not knowing God, you served them who by nature are not gods" to "For then, when ye knew not God, ye served them who in their nature are not gods"
(Gal. 4:11) "I am afraid of you, lest perhaps" to "I am afraid lest perhaps"
(Gal. 4:24) "testaments" to "covenants"
(Gal. 4:25) "For Sina is a mountain in Arabia which hath affinity to that Jerusalem and is serving in bondage, she and her children." to "For Hagar is the mount Sina in Arabia and correspondeth with the present Jerusalem and is serving in bondage, she and her children."
(Gal. 5:20) "emulations" to "jealousies"
(Gal. 6:6) "And let him that is instructed in the word,

communicate to him that instructeth him, in all good things.” to “Let him who is taught the word share all good things with him who teaches.”
(Gal. 2: Intro) “law” to “old law”
(Gal. 2:2) “And I went up according to revelation; and communicated to them the gospel, which I preach among the Gentiles, but apart to them who seemed to be some thing: lest perhaps I should run, or had run in vain.” to “I went up by revelation, and I laid before them (but privately before those who were of repute) the gospel which I preach among the Gentiles, lest somehow I should be running or had run in vain.”
(Gal. 2:4) “. To whom” to “, to them”
(Gal. 2:6) “But of them who seemed to be some thing, (what they were some time, it is nothing to me, God accepteth not the person of man,) for to me they that seemed to be some thing added nothing.” to “And from those who were reputed to be something (what they were makes no difference to me; God shows no partiality), those, I say, who were of repute added nothing to me”
(Gal. 2:9) “who seemed to be pillars” to “who were reputed to be pillars”
(Gal. 4:13) “and your temptation in my flesh” to “and though my condition was a trial to you,”
(Gal. 5:19) “luxury” to “lasciviousness”
(Gal. 5:22) “charity, joy, peace, patience, benignity, goodness, longanimity” to “charity, joy, peace, patience, perseverance, kindness, goodness, fidelity,”
(Gal. 5:23) 23 “Mildness, faith, modesty, continency, chastity.” to “gentleness, and temperance.”
(Gal. 6:1) “and if a man” to “if one of you”

## Ephesians

(Eph. 2:11) “For which cause be mindful that you, being heretofore Gentiles in the flesh who are called uncircumcision by that which is called circumcision in the flesh made by hands” to “Wherefore be mindful that ye formerly were carnal Gentiles; and ye were called the uncircumcision by that which is called the circumcision and which is the work of the hands in the flesh”
(Eph. 2:15) “decrees” to “ordinances”
(Eph. 3:15) “Of whom all paternity in heaven and earth is named,” to “Of whom the whole family in heaven and earth is named,”
(Eph. 3:20) “Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us” to “Now to him who is able by his almighty power to do for us even more than we ask or think, according to his power that worketh in us”
(Eph. 4:4) “One body and one Spirit; as you are

called in one hope of your calling” to “There is one body and one Spirit, just as you were called to the one hope that belongs to your call”
(Eph. 4:11) “And he gave some” to “And his gifts were that some should be”
(Eph. 4:22) “To put off, according to former conversation, the old man, who is corrupted according to the desire of error” to “Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts”
(Eph. 4:26) “Be angry, and sin not” to “Be angry but do not sin”
(Eph. 5:5) “(which is a serving of idols),” to “or a worshipper of idols”
(Eph. 5:10) “Proving” to “And search out”
(Eph. 5:16) “redeeming” to “making the most of the time”
(Eph. 5:18) “luxury” to “dissoluteness”
(Eph. 5:19) “speaking to” to “and converse with”
(Eph. 5:20) “giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father “ to “And give thanks to God the Father at all times for all men, in the name of our Lord Jesus Christ”
(Eph. 5:21) Being subject” to “And be submissive”
(Eph. 5:30) “because” to “for”
(Eph. 5:32) “but I speak in Christ and in the Church” to “and I am saying that it refers to Christ and the Church”
(Eph. 6:5) “servants” to “slaves”
(Eph. 6:8) “bond” to “slave”
(Eph. 6:9) “to them to” to “your slaves”
(Eph. 6:18) “By all prayer and supplication praying at all times in the spirit; and in the same watching with all instance and supplication for all the saints” to “Pray at all times with all prayer and supplication. To that end, keep alert with all perseverance making supplication for all the saints”
(Eph. 6:24) “in incorruption” to “without any mixture of corruption”

## Philippians

(Phili. 1:5) “communication” to “fellowship”
(Phili. 1:7) “meet” to “right”
(Phili. 1:18) “occasion” to “pretense”
(Phili. 1:19) “For I know that this shall fall out to me unto salvation, through your prayer, and the supply of the Spirit of Jesus Christ” to “For I know that though your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance”
(Phili. 1:20) “according to my expectation and hope, that in nothing I shall be confounded but with all confidence, as always so now also shall Christ be magnified in my body, whether it be by life or by

death” to ““as it is my eager expectation and hope that I shall not be at all ashamed, but that with full courage, now as always, Christ will be honored in my body, whether by life or by death”
(Phili. 1:21) “For to me, to live is Christ and to die is gain” to “For my life is Christ; and if I die, it is gain to me”
(Phili. 1:27) “conversation” to “conduct”
(Phili. 1:29) “For unto you it is given for Christ, not only to believe in him, but also to suffer for him” to “For it is granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake”
(Phili. 2:4) “Each one not considering the things that are his own, but those that are other men’s.” to “Let each of you look not only to his own interests, but also to the interests of others.”
(Phili. 2:17-18) “congratulate” to “exult”
(Phili. 2:25) “but your apostle, and he that hath ministered to my wants” to “and your apostle and minister to my need”
(Phili. 3:12) “12 Not as though I had already attained or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus” to “Not as though I had already taken [the prize] or were already complete; but I run [in the race] to make it [the prize] my own as Jesus Christ has made me his own”
(Phili. 3:13) “apprehended” to “taken it”
(Phili. 3:16) “whereunto we are come, that we” to “that we may attain to this, let us”
(Phili. 3:19) “God” to “god”; “who mind” to “whose thoughts are on”
(Phili. 4:6) “Be nothing solicitous but in every thing” to “Be anxious for nothing; but at all times”
(Phili. 4:10) “Now I rejoice in the Lord exceedingly, that now at length your thought for me hath flourished again, as you did also think; but you were busied” to “And I rejoice greatly in our Lord, that ye have [again] commenced caring for me, even as ye had before cared [for me,] but ye had not the opportunity”
(Phili. 4:16) “For unto Thessalonica also you sent once and again for my use” to “that also at Thessalonica, once and again, ye sent me relief”

### Colossians

(Col. Intro)
(Col. 1:Intro)
(Col. 1:15) “of every creature” to “of all creation”
(Col. 1:21) “And you, whereas you were some time alienated and enemies in mind in evil works” to “And also to you, who were before alienated and enemies in your minds because of your evil deeds”
(Col. 1:24) “Who now” to “And I”

(Col. 1:27) “to whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory” to “to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which [mystery] is Christ, who in you is the hope of our glory”
(Col. 2:12) “Buried with him in baptism, in whom also you are risen by the faith of the operation of God who hath raised him up from the dead” to “And ye have been buried with him by baptism; and by it ye have risen with him, while ye believed in the power of God who raised him from the dead”
(Col. 2:15) “And despoiling the principalities and powers, he hath exposed them confidently in open shew, triumphing over them in himself” to “He disarmed the principalities and powers and made a public example of them, triumphing over them in him”
(Col. 2:18) “Let no man seduce you, willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,” to “Let no man seduce you insisting on self-abasement and the worship of angels, taking his stand of visions, puffed up by his sensuous mind,”
(Col. 2:19) “holding the head” to “adhering to the head”
(Col. 2:22) which all are unto destruction by the very use, according to the precepts and doctrines of men” to “for these things perish in the using; and they are the commandments and doctrines of men”
(Col. 2:23) “which things have indeed a shew of wisdom in superstition and humility and not sparing the body; not in any honour to the filling of the flesh” to “These have indeed an appearance of wisdom in promoting rigor of devotion and self-abasement and severity to the body, but they are of no value in checking the indulgence of the flesh”
(Col. 3:2) “Mind the things that are above, not the things that are upon the earth.” to “Set your mind on things above, not on things upon the earth.”
(Col. 3:5) “Mortify therefore your members which are upon the earth” to “Put to death therefore what is earthly in you”; “service of idols” to “idolatry”
(Col. 3:11) “where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free” to “where there is neither Jew nor Gentile, neither circumcision nor uncircumcision, neither Greek nor barbarian, neither bond nor free”
(Col. 3:16) ““teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God” to “And teach and admonish one” another in psalms, hymns, and spiritual canticles, singing with grace in your hearts

to God”
(Col. 3:17) “giving thanks to God and the Father by him” to “and give thanks through him to God the Father”
(Col. 3:22) “servants” to “slaves”
(Col. 4:1) “servants” to “slaves”
(Col. 4:2) “Be instant in prayer, watching in it with thanksgiving” to “Persevere in prayer, and be watchful in it and in giving thanks”
(Col. 4:10) “cousin german” to “nephew”
(Col. 4:11) “And Jesus, that is called Justus: who are of the circumcision: these only are my helpers in the kingdom of God; who have been a comfort to me.” to “also Jesus who is called Justus. These are of the circumcision, and they only are my helpers in the kingdom of God who have been a comfort to me”
(Col. 4:12) “full” to “complete”

### 1 Thessalonians

(1 Thess. 1:3) “Being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope in our Lord Jesus Christ before God and our Father” to “and we call to mind before God the Father the works of your faith, and the toil of your love, and the patience of your hope in our Lord Jesus Christ”
(1 Thess. 1:4) “Knowing, brethren beloved of God, your election” to “For we know, brethren, beloved of God, that he has chosen you”
(1 Thess. 1:7) “So that” to “And”
(1 Thess. 1:10) “And to wait for his Son from heaven, whom he raised up from the dead, Jesus, who hath delivered us from the wrath to come” to “while ye wait for his Son from heaven, that Jesus whom he raised from the dead, who delivereth us from the wrath to come”
(1 Thess. 2:6) Add “, though we might have been chargeable as apostles of Christ”
(1 Thess. 2:7) Delete “Whereas we might have been burdensome to you, as the apostles of Christ”
(1 Thess. 2:7) “became little ones” to “were gentle”
(1 Thess. 2:8) “So desirous of you, we would gladly impart unto you not only the gospel of God, but also our own souls: because you were become most dear unto us” to “so we also fondled [you] and were desirous to impart to you, not only the gospel of God, but also our own soul, because ye were dear to us”
(1 Thess. 2:11) “As you know in what manner, entreating and comforting you as a father doth his children” to “For you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you”
(1 Thess. 2:12) “We testified to every one of you, that you would walk worthy of God, who hath called you unto his kingdom and glory” to “to lead a life

worthy of God, who calls you into his own kingdom and glory”
(1 Thess. 2:19) “For what is our hope, or joy, or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming?” to “For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? It is not you?”
1 Thess. 3:7) “therefore we were comforted, brethren, in you, in all our necessity and tribulation by your faith” to “therefore we are comforted in you, my brethren, amid all our straits and afflictions, on account of your faith”
(1 Thess. 3:10) “night and day more abundantly praying that we may see your face, and may accomplish those things that are wanting to your faith?” to “unless it be that we the more supplicate before God, by night and by day, that we may see your faces and may perfect what is lacking in your faith?”
(1 Thess. 4:14) “prevent” to “go before”
(1 Thess. 4:15) “commandment” to “the mandate”

### 2 Thessalonians

(2 Thess. 1:6) “Seeing” to “And since”
(2 Thess. 1:7) “rest with us when the Lord Jesus shall be revealed from heaven with the angels of his power:” to “he will vivify with us at the manifestation of our Lord Jesus Christ from heaven with the hosts of his angels”
(2 Thess. 1:11) “Wherefore also we pray always for you, that our God would make you worthy of his vocation and fulfil all the good pleasure of his goodness and the work of faith in power” to “Therefore we pray for you at all times; that God would make you worthy of your calling and would fill you with all readiness for good deeds and with the works of faith by power”

### 1 Timothy

(1 Tim. 1:18) “according to the prophecies going before on thee” to “according to the former prophecies concerning thee”
(1 Tim. 2:2) “chastity” to “holiness”
(1 Tim. 3: Intro)
(1 Tim. 3:2) “chaste” to “temperate”
(1 Tim. 3:4) “chastity” to “holiness”
(1 Tim. 3:8) “chaste” to “temperate”
(1 Tim. 3:11) “chaste” to “temperate”
(1 Tim. 3:16) “is taken up in glory” to “and received up into glory”
(1 Tim. 4:3) “to abstain” to “commanding to abstain”
(1 Tim. 4:9) “A” to “This is a”
(1 Tim. 4:12) “chastity” to “holiness”
(1 Tim. 5:2) “chastity” to “holiness”

(1 Tim. 5:6) “liveth in delicacies” to “is self-indulgent”
(1 Tim. 5:7) “And this give in charge” to Command this”
(1 Tim. 5:11) “But the younger widows avoid.” to “But refuse to enroll younger widows”
(1 Tim. 5:22) “chaste” to “holy”
(1 Tim. 6:1) “servants” to “slaves”
(1 Tim. 6:10) “all evils” to “all these evils”
(1 Tim. 6:15) “which in his times he shall shew who is the blessed” to “which God will, in due time make visible, the blessed”
(1 Tim. 6:21) “which some promising, have erred concerning the faith.” to “for they who profess it, have erred from the faith.”

## 2 Timothy

(2 Tim. 2:9) “as an evildoer” to “as if an evildoer”
(2 Tim. 3:3) “incontinent” to “intemperate”

## Titus

(Titus 1:7) “given to” to “excessive in”
(Titus 1:8) “continent” to “temperate”
(Titus 2:5) “chaste” to “temperate”
(Titus 2:8) “The sound word that cannot be blamed” to “Sound speech that cannot be condemned”
(Titus 2:9) “servants” to “slaves”
(Titus 2:12) “desires” to “lusts”
(Titus 3:4) “kindness” to “humanity”
(Titus 3:5) “mot” to “not”

## Philemon

(Phile.:Intro) “fro” to “for” add “slaves”
(Phile. 1:16) “servants” to “slaves”

## Hebrews

(Heb. 2:16) “For no where doth he take hold of the angels: but of the seed of Abraham he taketh hold” to “For no where doth he take angels: but of the seed of Abraham he taketh”
(Heb. 3:11) “If they shall enter into my rest” to “They shall not enter into my rest”
(Heb. 4:3) “For we, who have believed, shall enter into rest; as he said: As I have sworn in my wrath; If they shall enter into my rest; and this indeed when the works from the foundation of the world were finished.” to “For we who have believed shall enter into rest. But as he said, As I have sworn in my wrath that they shall not enter into my rest; for lo, the works of God existed from the foundation of the world.”
(Heb. 4:5) “If they shall enter into my rest.” to “They shall not enter into my rest.”

(Heb. 4:6) “Seeing then it remaineth that some are to enter into it, and they, to whom it was first preached, did not enter because of unbelief:” to “Therefore, because there was a place whither one and another might enter and those earlier persons to whom the announcement was made entered not because they believed not,”
(Heb. 4:7) “again he limiteth a certain day” to “again he established another day, a long time afterwards”
(Heb. 4:8) “Jesus” to “Joshue”
(Heb. 4:13) “to whom our speech is” to “to whom we are to give account”
(Heb. 6:1) “Wherefore leaving the word of the beginning of Christ, let us go on to things more perfect” to “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection”; “penance” to “repentance”
(Heb. 6:6) “penance” to “repentance”
(Heb. 6:9) “nearer to salvation” to “things that pertain to salvation”
(Heb. 6:14) “Unless blessing I shall bless thee” to “Blessing, I will bless thee”
(Heb. 7: Intro) add “in this case, law means the Old Covenant.”
(Heb. 7:2) “who first indeed by interpretation, is” to “Moreover his name is interpreted”
(Heb. 7:28) “the Son who is perfected for evermore.” to “maketh the Son, who is consecrated for evermore.”
(Heb. 8:8) “and I will perfect unto the house of Israel, and unto the house of Juda, a new testament to “when I will make a new covenant with the house of Israel and with the house of Juda”
(Heb. 9:9) “Not according to the testament which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my testament: and I regarded them not, saith the Lord” to “not according to the covenant which I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, the covenant which they made void, and I had dominion over them, saith the Lord”
(Heb. 8:10) “For this is the testament which I will make to the house of Israel after those days, saith the Lord: I will give my laws into their mind, and in their heart will I write them: and I will be their God, and they shall be my people” to “But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will give my law in their bowels, and I will write it in their heart; and I will be their God, and they shall be my people”
(Heb. 9:9) “Which is a parable of the time present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks” to “Which was a figure for the time then present in which were

offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience. which stood only in meats and drinks”
(Heb. 9:10) “correction” to “reformation”
(Heb. 9:22) “remission” to “forgiveness”
(Heb. 9:28) “exhausted” to “immolate”
(Heb. 9:28) “without sin” to “without a sin offering”
(Heb. 10:10) “In the which will” to “By which”
(Heb. 10:13) “expecting” to “waiting”
(Heb. 10:24) “provoke” to “enthuse”
(Heb. 11:1) “that appear not” to “not seen”
(Heb. 11:17) “By faith Abraham, when he was tried, offered Isaac: and he that had received the promises, offered up his only begotten son” to “By faith Abraham, in his trial, offered up Isaac; and he laid on the altar his only son whom he had received by promise”
(Heb. 11:21) “By faith Jacob dying, blessed each of the sons of Joseph, and adored the top of his rod.” to “By faith, Jacob when he was a dying, blessed both the sons of Joseph, and bowed himself on the top of his staff.”
(Heb. 12:16) “one mess” to “single meal”
(Heb. 13:4) “Marriage” to “Marriage is”
(Heb. 13:8) “Jesus Christ, yesterday and to day and the same forever” to “Jesus Christ is the same, yesterday, to-day, and forever”
(Heb. 13:10) “We have an altar whereof they have no power to eat who serve the tabernacle” to “And we have an altar, of which they who minister in the tabernacle have no right to eat”
(Heb. 13:16) “impart” to “give to the poor”
(Heb. 13:17) “For this is not expedient for you.” to “for that would not be profitable to you.”
(Heb. 13:21) “fit you in all goodness that you may do his will; doing in you that which is well pleasing in his sight” to “make you perfect in every good work, that ye may do his will; and himself operate in you that which is pleasing in his sight”

### James

(Ja. 1:18) “some beginning of his creature” to “the firstfruits of his creatures”
(Ja. 1:19-20) “(19) You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. (20) For the anger of man worketh not the justice of God.” to (19) And be ye, my beloved brethren, every one of you, swift to hear and slow to speak and slow to wrath. (20) for the wrath of man worketh not the righteousness of God.”
(Ja. 1:27) “God and the Father” to “our God and Father”
(Ja. 2:10) “but” to “and yet”
(Ja. 2:11) “kill” to “murder”

(Ja. 2:12) “as being to” to “as they that shall”
(Ja. 3:2) “For if” to “Behold”
(Ja. 3:6) “And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body and inflameth the wheel of our nativity, being set on fire by hell.” to “Now the tongue is a fire, and the world of sin is like a forest. And this tongue, which is one among our members, marreth our whole body; and it inflameth the series of our generations that roll on like a wheel; and it is itself on fire.”
(Ja. 3:17) “chaste” to “holy”; “judging” to “partiality”
(Ja. 4:5) “To envy doth the spirit covet which dwelleth in you?” to “The spirit that dwelleth in us lusteth to envy?”
(Ja. 5:11) “and you have seen the end of the Lord, that the Lord is merciful and compassionate.” to “and ye have seen the result which the Lord wrought for him, for the Lord is merciful and compassionate.”
(Ja. 5:15) “save” to “heal”

### 1 Peter

(1 Pt. 1:1) “strangers” to “elect”
(1 Pt. 1:6) “if” to “though”
(1 Pt. 1:9) delete “even”
(1 Pt. 1:12) “To whom it was revealed, that not to themselves, but to you they ministered those things which are now declared to you by them that have preached the gospel to you, the Holy Spirit being sent down from heaven, on whom the angels desire to look.” to “And it was revealed to them, [in regard to] all that they were searching, that not for themselves were they inquiring, but for us they were prophesying of those things which are now manifested to you by means of the things we have announced to you by the Holy Spirit sent from heaven, which things the angels also desire to look into.”
(1 Pt. 1:22) “purifying” to “while purifying”
(1 Pt. 2:1-4) “(1) Wherefore laying away all malice, and all guile, and dissimulations, and envies, and all detractions, (2) As newborn babes, desire the rational milk without guile, that thereby you may grow unto salvation: (3) If so be you have tasted that the Lord is sweet. (4) Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God” to “(1) Therefore, cease ye from all malice, and all guile, and hypocrisy, and envy, and backbiting. (2) And be like infant children ; and crave the word, as being the pure spiritual milk by which ye are nourished up to salvation; (3) if ye have tasted and seen that the Lord is good: (4) to whom ye have come because he is a living stone, rejected indeed by men but with God elect and precious.”
(1 Pt. 2:8) “And a stone of stumbling, and a rock of

scandal, to them who stumble at the word, neither do believe, whereunto also they are set.” to “he is a stone of stumbling and a rock of offence. And they stumble at it, because they believe not the word : whereto they were appointed.”
(1 Pt. 2:18) “Servants” to “Slaves”; “froward” to “harsh and overbearing”
(1 Pt. 2:19) “For this is thankworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully.” to “For there is favor before God for them who, for the sake of a good conscience, endure sorrows that come upon them wrongfully.”
(1 Pt. 3:1-4) “(1) In like manner also let wives be subject to their husbands; that if any believe not the word, they may be won without the word by the conversation of the wives; (2) considering your holy conversation with fear, (3) whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel: (4) But the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God.” to “(1) So also ye wives, be ye subject to your husbands; that, by your pleasing behavior, ye may gain over without difficulty unbelievers (2) when they see that ye conduct yourselves with reverence and constancy. (3) And adorn not yourselves with the external ornaments of curls of the hair or of golden trinkets or of costly garments. (4) But adorn yourselves in the hidden person of the heart with a mild and uncorrupted spirit, an ornament that is precious before God.”
(1 Pt. 3:12) “Because the eyes of the Lord are upon the just, and his ears unto their prayers. But the countenance of the Lord upon them that do evil things.” To “Because the eyes of the Lord are upon the righteous and his ears [ready] to hear them, but the face of the Lord is against the wicked.”
(1 Pt. 3:14) “fear” to “terror”
(1 Pt. 3:16) “But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ.” to “in meekness and respect, as having a good conscience; so that they who speak against you as evil, may be ashamed for having calumniated your good conduct in Christ.”
(1 Pt. 3:20-21) “(20) Which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water. (21) Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ.” to “(20) which were formerly disobedient in the days of Noah when the long suffering of God commanded an ark to be made in hope of their repentance; and eight souls only entered into it, and

were kept alive in the waters. (21) And ye also, by a like figure, are made alive by baptism, not when ye wash your bodies from filth but when ye confess God with a pure conscience and by the resurrection of Jesus Christ,”
(1 Pt. 4:3) “For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings, and unlawful worshipping of idols.” to “For the time that is past was enough, when ye wrought the pleasure of the profane, in dissoluteness and in drunkenness, and in lasciviousness, and in revelling, and in the worship of demons.”
(1 Pt. 4:4) Wherein they think it strange that you run not with them into the same confusion of riotousness, speaking evil of you,” to “And lo, they now wonder and reproach you because ye revel not with them in the same former dissoluteness,”
(1 Pt. 4:6) “that they might be judged indeed according to men, in the flesh; but may live according to God, in the Spirit.” to “that judged as they might be according to men in flesh, they might live according to God in Spirit.”
(1 Pt. 4:12) “Dearly beloved, think not strange the burning heat which is to try you as if some new thing happened to you.” to “My beloved, be not dismayed at the trials that befall you as if some strange thing had come upon you, for these things are for your probation.”
(1 Pt. 5:12) “By Sylvanus, a faithful brother unto you, as I think, I have written briefly, beseeching and testifying that this is the true grace of God wherein you stand.” to “These as I account [them] few [things], I have written to you by Sylvanus, a faithful brother. And I would persuade and would testify that this is the true grace of God, this in which ye stand.”

## 2 Peter

(2 Pt.:Intro)
(2 Pt. 1:14) “being assured that” to “since I know that”
(2 Pt. 1:15) “And I will endeavour that you frequently have after my decease, whereby you may keep a memory of these things” to “Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.”
(2 Pt. 2:18) “those who for a little while escape, such as converse in error.” to “men who have barely escaped from those who live in error.”
(2 Pt. 3:9) “return to penance” to “come to repentance”
(2 Pt. 3:18) “To him be glory both now and unto the day of eternity. Amen.” to “To him be glory both now and for ever. Amen.”



## 1 John

(1 Jn. Intro)
(1 Jn. 3:18) “let us not love in word nor in tongue” to “let us not love [only] in word and in tongue”
(1 Jn. 3:19) “and in his sight shall persuade our hearts.” to “and before he shall come, we make our hearts confident.”
(1 Jn. 3:20, 21) “reprehend” to “condemn”
(1 Jn. 4:17) “as he is” to “as he was”
(1 Jn. 5:15) “And we know that he heareth us whatsoever we ask. We know that we have the petitions which we request of him.” to “And if we are persuaded that he heareth us respecting what we ask of him, we are confident of receiving presently the petitions which we asked of him.”
(1 Jn. 5:16) “is not to death” to “doth not deserve death”

## 3 John

(3 Jn. 1:5-6) “Dearly beloved, thou dost faithfully whatever thou dost for the brethren, and that for strangers, Who have given testimony to thy charity in the sight of the church: whom thou shalt do well to bring forward on their way in a manner worthy of God.” to Our beloved, thou doest in faith, what thou performest towards the brethren ; and especially towards strangers, who have borne testimony to thy charity before the whole church, to whom thou doest good, as is pleasing to God.”
(3 Jn. 1:9) “I had written perhaps” to “I was desirous of writing”

## Jude

(Jude 1:4) “Turning” to “who turn” and “and denying the only sovereign ruler and our Lord Jesus Christ” to “and deny him who is the only Lord God and our Lord Jesus Christ”
(Jude 1:5) “Jesus” to “God”
(Jude 1:11) “Woe unto them, for they have gone in the way of Cain and after the error of Balaam they have for reward poured out themselves, and have perished in the contradiction of Core” to “Woe to them, for they have gone in the way of Cain. And after the error of Balaam, they have lusted for gain. And, in the rebellion of Korah, they have perished.”
(Jude 1:22) “ And some indeed reprove, being judged” to “And some of them, snatch ye from the fire.”
(Jude 1:23) “But others save, pulling them out of the fire. And on others have mercy, in fear, hating also the spotted garment which is carnal.” to “And when they repent, have compassion on them with fear, hating even the tunic that is defiled by the flesh.”

## Apocalypse

(Apoc. 3:3, 19) “do penance” to “repent”
(Apoc. 4:11) “and for thy will they were, and have been created” to “and by thee they exist; and because of thy pleasure they had being and were created”
(Apoc. 2:5, 16, 21, 22) “penance” to “repent”
(Apoc. 5:8) “when he opened the book” to “when he took the book”
(Apoc. 9:1) “And the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit.” to “And the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth. And there was given to him the key of the bottomless pit.”
(Apoc. 9:20,21) “do penance” to “repent”
(Apoc. 10:7) “declared” to “evangelized”
(Apoc. 12:5) “and her son was taken up to God” to “And her child was caught up to God”
(Apoc. 16:9, 11) “penance” to “repent”
(Apoc. 17:6) “admiration” to “amazement”
(Apoc. 20:Intro) “c” to “C”
(Apoc. 22:8) “And, I, John” to “And moreover I am John”
(Apoc. 22:11) “hurteth” to “doth evil” x 2

## Several

“adore, adores, adored, adorers, or adoring” to “worship, worships, worshipped, worshippers, or worshipping” (Mt. 4:9, 10) (Lk. 4: 7, 8) (Jn. 4:20, 21, 22, 23, 24) (Jn. 12:20) (Acts 7:43) (Acts 8:27) (Acts 24:11) (1 Cor. 14:25) (Apoc. 9:20) (Apoc. 14:7) (Apoc. 15:4) (Apoc. 19:10) (Apoc. 22:8, 9)
“angel” to “messenger” (Mal. 2:7) (Mal. 3:1) (Mt. 11:10) (Mk. 1:2) (Lk. 7:27)
“arose again” to “arose”: (Acts 10:41; 1 Cor. 15:12)
“eternal” to “everlasting”: (Ps. 138:24; Isa. 45:17; 2 Mac. 7:9, 36; Lk. 10:25; Jn. 6:69; 12:25; 17:2, 3; Acts 13:46; Rom. 2:7; 2 Cor. 4:17, 18; 5:1; 2 Thess. 1:9; 1 Tim. 6:12; Heb. 5:9; 6:2; 9:12, 15; 1 Pt. 1: intro; 5:10; 1 Jn. 3:15; 5:11, 13, 20; Jude 1:7; Apoc. 14:6)
“Greek” to “Gentile” (Acts 6:1; 18:4; Rom. 2:9; 10:12; 1 Cor. 1:22, 24; Gal. 3:28)
“rise again” to “rise”: (Mk. 12:25; Lk. 24:46; Jn. 20:9; Acts 17:3)
“risen again” to “risen”: (Mk. 6:14, 16; 9:8; Jn. 2:22; Rom. 7:4; Col. 2:12; 2 Tim. 2:8)
“turtle” to “turtledove”: (Gen. 15:9) (Lev. 1:14) (Lev. 5:7) (Lev. 5:11) (Lev. 12:6) (Lev. 12:8) (Lev. 14:22) (Lev. 14:30) (Lev. 15:14) (Lev. 15:29) (Num. 6:10) (Ps. 83:4) (Can. 2:12) (Jer. 8:7)
“Isai” to “Jesse”