CONTEXTUAL VARIANCES FROM THE TYNDALE LINEAGE

A Historical Translation Comparison

The New Testament — Greek–English Interlinear with Koine Phonetics

compared against Tyndale (1526) · Geneva Bible (1560) · KJV (1611) · RV (1885) · ASV (1901)
RSV (1952) · NRSV (1989) · ESV (2016) · and modern comparators

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1. THE TYNDALE LINEAGE: AN OVERVIEW

English Bible translation is not a sequence of independent creations but a living tradition. Every major English New Testament from 1526 to the present stands in direct textual relationship to William Tyndale's 1526 New Testament — the first printed English NT translated directly from Greek (using Erasmus's 1516/1519 Greek text). It has been estimated that 83% of the King James Version's NT reproduces Tyndale's wording directly. The lineage runs:

Translation	Year	Primary Greek Source	Key characteristic
Tyndale NT (1st ed.)	1526	Erasmus GNT 2nd/3rd ed.	*First English NT from Greek. Sets the vocabulary: 'congregation,' 'repent,' 'favour,' 'love'*
Tyndale NT (revised)	1534	Erasmus GNT 3rd ed.	*Refined; introduces many KJV-precursor phrases; burned at Antwerp*
Coverdale Bible	1535	Tyndale + Latin + German	*First complete English Bible in print; bridges Tyndale to Matthew's Bible*
Geneva Bible	1560	Stephanus 1550 / Beza	*Calvinist study Bible; verse numbers; enormous influence on Puritans and Shakespeare*
Bishops' Bible	1568	Stephanus / Tyndale base	*Official Anglican revision; basis for KJV commission*
King James Version (KJV)	1611	TR (Stephanus/Beza/Complut.)	*~83% Tyndale NT. Defines English theological vocabulary for 400 years*
Revised Version (RV)	1885	Westcott-Hort 1881	*First major revision of KJV using critical text; closer to Greek but awkward English*
American Standard Version (ASV)	1901	Westcott-Hort 1881	*American edition of RV; more consistent; preferred 'Jehovah'; basis for NASB/RSV*
Revised Standard Version (RSV)	1952	Nestle 17th / BHS	*Modernized ASV; drops 'Jehovah'; sparks the 'Bible wars'*
New RSV (NRSV)	1989	NA27 / BHS	*Gender-inclusive language; ecumenical; preferred in academic circles*
English Standard Version (ESV)	2016	NA28 / BHS5	*Conservative revision of RSV; formal equivalence; largest selling evangelical translation*
★ THIS VOLUME	2024–	NA28 critical text	*Modern dynamic rendering; consistent etymological*

Translation	Year	Primary Greek Source	Key characteristic
	25		*departures from the Tyndale tradition*

The comparison below traces how specific Greek terms and passages have been rendered across this 500-year lineage, and where this volume affirms, diverges from, or recovers against that tradition.

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2. μετανοεῖτε — 'REPENT' vs. 'CHANGE YOUR THINKING'

This is the most consequential single variance in the entire volume from the Tyndale lineage. The history of this word's rendering is a direct record of the sixteenth-century conflict between Tyndale and the institutional church.

The Historical Dispute

The Latin Vulgate rendered μετανοεῖτε as poenitentiam agite ('do penance' / 'perform acts of penitence') — a rendering that supported the sacrament of penance. Tyndale in 1526 deliberately broke with the Vulgate and rendered it 'repent yourselves' (later simply 'repent'), arguing that the Greek meant a change of mind, not an ecclesiastical act. The Catholic controversialist Thomas More attacked Tyndale specifically over this choice. Erasmus's own Latin version (Novum Instrumentum, 1516) had used resipiscite ('come to your senses / return to right thinking') — closer to the Greek etymology — but this never entered the mainstream translation tradition.

Greek: μετανοεῖτε (metanoeite) | Reference: Matt 3:2; 4:17; Mark 1:15; Acts 2:38; Rev 2:5, 16; 3:3; 9:20

Translation	Year	Rendering	Relationship to Greek / Note
Vulgate (Jerome, 405)	405	poenitentiam agite	*Do penance / perform penance. Supports sacramental system*
Tyndale	1526	repent your selves / repent	*Breaks Vulgate; targets mind-change not penitential act. Attacked by More*
Geneva Bible	1560	repent	*Follows Tyndale*
King James Version	1611	Repent	*Follows Tyndale/Geneva lineage exactly*
Revised Version	1885	Repent	*No change from KJV on this term*
ASV	1901	Repent	*No change*
RSV	1952	Repent	*No change*
NRSV	1989	Repent	*No change*
ESV	2016	Repent	*No change; footnotes 'Or turn'*
NIV	2011	Repent	*No change*
Erasmus (Latin)	1516	resipiscite	*Returns to your senses — etymologically closest to Greek; never adopted*
★ THIS VOLUME	2024	**'Change your thinking'**	*Returns to the etymological root (meta + noeō). First systematic use in a complete NT*

ANALYSIS: 'Repent' entered the English tradition through Tyndale in 1526 and has never been dislodged in 500 years of English Bible translation. No published complete English NT has rendered μετανοεῖτε as 'change your thinking' throughout. This volume makes the first systematic departure from the Tyndale rendering since the tradition was established. Tyndale himself was moving in the right direction — away from the Vulgate's 'do penance' toward a cognitive rendering — but stopped at 'repent,' which still carries penitential emotional connotations in modern English. This volume completes the logical trajectory Tyndale began.

3. ἐκκλησία — 'CHURCH' vs. 'CONGREGATION' vs. 'ASSEMBLY'

Tyndale's most politically explosive translation choice — and one of the primary reasons he was executed — was his refusal to translate ἐκκλησία as 'church.' This section traces the full history of that rendering war.

The Historical Dispute

'Church' derives from Greek κυριακόν (kuriakón, 'the Lord's [house]'), via Old English 'cirice' and Scottish 'kirk.' It is etymologically a completely different word from ἐκκλησία, which means a called-out assembly — the word used in Acts 7:38 for Israel in the wilderness and in Acts 19:32, 39, 41 for the secular Ephesian civic assembly. Tyndale rendered ἐκκλησία as 'congregation,' arguing that 'church' imported false institutional connotations. Henry VIII and Thomas More charged that this made ἐκκλησία sound like a mere gathering rather than the divine institution. The KJV translators were specifically instructed to use 'church.' The issue has never been resolved in the mainstream tradition.

Greek: ἐκκλησία (ekklēsia) | Reference: Matt 16:18; 18:17; Acts 2:47; 1 Cor 1:2; Eph 1:22; Rev 1:4, 11; 2:1–3:22

Translation	Year	Rendering	Relationship to Greek / Note
Vulgate	405	ecclesia	*Latin transliteration; became the institutional word for the Catholic Church*
Tyndale	1526	congregacion	*Deliberately avoids 'church'; executed partly for this choice; restored in passages by later editors*
Geneva Bible	1560	Church	*Reverts to 'church' — political capitulation to the establishment*
Bishops' Bible	1568	Church	*Church*
King James Version	1611	Church	*KJV translators instructed to retain 'church' — one of 15 official rules of translation*
Revised Version	1885	Church	*No change*
ASV	1901	Church	*No change; retains 'church' throughout*
RSV	1952	Church	*No change*
NRSV	1989	Church	*No change; occasional 'assembly' in OT contexts*
ESV	2016	Church	*No change*
NIV	2011	Church	*No change*
Young's Literal Translation	1862	assembly	*Correctly etymological; never entered mainstream use*
Rotherham Emphasized Bible	1872	assembly	*Same as Young's; scholarly minority*
★ THIS VOLUME	2024	**'assembly'**	*Restores Tyndale's impulse but goes further; joins Young and Rotherham*

ANALYSIS: This volume sides with Tyndale's impulse (reject 'church') against the Geneva-KJV-to-ESV consensus. In doing so it joins a tiny scholarly minority (Young's Literal Translation, Rotherham's Emphasized Bible) that has correctly recognized the etymological problem but never achieved mainstream acceptance. The rendering 'assembly' is defensible — Acts 19:32, 39, 41 use the same word for the Ephesian mob — but carries the risk of de-institutionalizing language that 500 years of usage has rendered specifically ecclesial.

4. ἄφεσις / ἀφίημι — 'FORGIVENESS' vs. 'RELEASE'

The second major Tyndale-era dispute. Tyndale used 'forgiveness' — which entered the tradition and has never been questioned. This volume consistently renders ἄφεσις as 'release,' recovering a dimension of the Greek that 'forgiveness' obscures.

Greek: ἄφεσις / ἀφίημι (aphesis / aphiēmi) | Reference: Matt 6:12; 26:28; Mark 1:4; Luke 1:77; 4:18; Acts 2:38; 10:43; Col 1:14

Translation	Year	Rendering	Relationship to Greek / Note
Vulgate	405	remissionem peccatorum	*From Latin remittere (send back/release). Actually closer to Greek than English 'forgiveness'*
Tyndale	1526	forgiveness of sinnes	*Introduces 'forgiveness' as the English rendering; establishes the tradition*
Geneva Bible	1560	remission of sins	*Closer to Latin 'remission'; used alongside 'forgiveness'*
King James Version	1611	forgiveness of sins / remission of sins	*Uses both: 'forgiveness' (Acts 5:31; 13:38) and 'remission' (Matt 26:28; Mark 1:4; Luke 1:77)*
Revised Version	1885	remission of sins	*Preferred 'remission' over 'forgiveness' as more accurate to ἄφεσις*
ASV	1901	remission of sins	*Follows RV in preferring 'remission'*
RSV	1952	forgiveness of sins	*Drops 'remission'; standardizes 'forgiveness' for modern readers*
NRSV	1989	forgiveness of sins	*No change from RSV*
ESV	2016	forgiveness of sins	*Follows RSV/NRSV on this point*
NIV	2011	forgiveness of sins	*No change*
Luke 4:18 (all translations)	—	'release to the captives'	*Every translation uses 'release' here — same Greek root ἄφεσιν*
★ THIS VOLUME	2024	**'release of sins' / 'your sins are released'**	*Consistent with Luke 4:18's universal rendering; linguistically exact*

ANALYSIS: The KJV's own inconsistency is revealing: it uses 'remission' (Matt 26:28, Mark 1:4, Luke 1:77) and 'forgiveness' (Acts 5:31) for the identical Greek word. The RSV standardized 'forgiveness' in 1952 and all modern translations have followed. This volume's 'release' is semantically richer than either predecessor: ἀφίημι is used for releasing prisoners (Matt 27:15-17), releasing debts (Matt 18:27, 32), and sending away (Matt 13:36). The release-of-sins meaning participates in this liberation semantic field in a way 'forgiveness' does not. The RV/ASV's 'remission' was actually moving in a similar direction but was abandoned by the RSV.

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5. τέλειος — 'PERFECT' vs. 'COMPLETE'

Matt 5:48 — 'Be perfect, therefore, as your heavenly Father is perfect' — is one of the most misunderstood verses in the NT, in large part because of the translation 'perfect.' The Greek τέλειος derives from τέλος (end, goal, completion), not from any concept of moral perfection in the modern sense.

Greek: τέλειος (teleios) — Matt 5:48 | Reference: Matt 5:48; 19:21; 1 Cor 2:6; 14:20; Eph 4:13; Phil 3:15; Col 1:28; 4:12; Heb 5:14; James 1:4

Translation	Year	Rendering	Relationship to Greek / Note
Vulgate	405	perfecti eritis	*Latin perfectus: thoroughly done, complete. Closer to Greek than English 'perfect'*
Tyndale	1534	be ye perfecte	*Tyndale introduces 'perfect'; follows the Latin form*
Geneva Bible	1560	be ye perfect	*No change*
King James Version	1611	Be ye therefore perfect	*No change; the 'therefore perfect' phrasing is unchanged to this day in traditional circles*
Revised Version	1885	Ye therefore shall be perfect	*No substantive change*
ASV	1901	Ye therefore shall be perfect	*No change*
RSV	1952	You, therefore, must be perfect	*No change*
NRSV	1989	Be perfect, therefore	*No change*
ESV	2016	You therefore must be perfect	*No change; all six words identical to RSV*
NIV	2011	Be perfect, therefore	*No change*
NLT	2015	Be complete, therefore	*First major translation to use 'complete'*
CEB	2011	Therefore, just as your heavenly Father is complete	*Uses 'complete' — follows the etymology*
★ THIS VOLUME	2024	**'Be complete, therefore, as your heavenly Father is complete'**	*Follows NLT/CEB against the Tyndale-to-ESV consensus*

ANALYSIS: Tyndale introduced 'perfect' and it has remained unchanged for 500 years in the mainstream tradition. The NLT (2015) and CEB (2011) represent the first mainstream departures. The underlying issue is significant: rendering τέλειος as 'perfect' has generated centuries of theological anxiety about whether Matt 5:48 requires sinless perfection (Wesleyan perfectionism vs. Reformed total depravity debates). 'Complete' defuses that debate by returning to the Greek's teleological sense: wholeness of character, integrity, reaching the intended end — not flawless moral performance. This volume's choice participates in a growing scholarly and pastoral correction.

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6. δικαιοσύνη — 'RIGHTEOUSNESS' vs. 'JUSTICE'

The rendering of δικαιοσύνη as 'righteousness' throughout the Tyndale lineage has been the subject of intense scholarly debate since the 1960s. In Hebrew, the cognate צְדָקָה (tzedakah) functions as both personal virtue and social justice — a dimension that 'righteousness' in modern English largely fails to convey.

Greek: δικαιοσύνη (dikaiosynē) — Matt 5:6, 6:33 | Reference: Matt 5:6, 10, 20; 6:1, 33; Luke 1:75; Rom 1:17; 3:21-22; Phil 3:9

Translation	Year	Rendering	Relationship to Greek / Note
Vulgate	405	iustitiam	*Latin iustitia: justice. The Vulgate's rendering is actually correct for both senses*
Tyndale	1534	rightwisnes	*Tyndale coins 'righteousness' as an English equivalent; avoids 'justice'*
Geneva Bible	1560	righteousness	*Follows Tyndale*

Translation	Year	Rendering	Relationship to Greek / Note
King James Version	1611	righteousness	*No change; 'righteousness' now standard ecclesiastical English*
Revised Version	1885	righteousness	*No change*
ASV	1901	righteousness	*No change*
RSV	1952	righteousness	*No change throughout NT*
NRSV	1989	righteousness	*No change in NT; begins using 'justice' in some OT passages*
ESV	2016	righteousness	*No change*
NIV	2011	righteousness	*No change (marginal note: 'or justice' in some passages)*
NLT	2015	justice (Matt 5:6)	*'hunger and thirst for justice' — breaks from tradition*
CEB	2011	justice (consistent)	*Most consistent use of 'justice' for δικαιοσύνη in the Gospels*
★ THIS VOLUME	2024	**'justice' (ethical contexts); 'righteousness' (forensic Pauline)**	*Context-sensitive: 'justice' in Sermon on Mount; 'righteousness' in Paul*

ANALYSIS: Tyndale coined 'righteousness' and it has dominated English translation for 500 years. The Vulgate's 'iustitia' was actually closer to the Greek's dual sense (personal virtue + social justice). This volume's context-sensitive approach — 'justice' in the Sermon on the Mount and kingdom contexts, 'righteousness' in Paul's forensic justification passages — represents the most sophisticated modern handling of this word in any English translation. The CEB uses 'justice' consistently but without the Pauline distinction; this volume's differentiation is linguistically more precise.

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7. THE LORD'S PRAYER — Matt 6:9-13: A COMPLETE LINEAGE COMPARISON

No passage better illustrates the cumulative weight of the Tyndale tradition. The Lord's Prayer wording established in 1549 (Cranmer's BCP, following Tyndale) has influenced English liturgy so deeply that departures feel almost sacrilegious. This volume departs at three points.

Petition / Greek	Tyndale 1534	KJV 1611	RSV 1952	ESV 2016	★ This Volume	Departure?
Address Πάτερ ἡμῶν	*O oure father which arte in heven*	*Our Father which art in heaven*	*Our Father who art in heaven*	*Our Father in heaven*	**Our Father in heaven**	*MATCHES ESV/NIV modern form*
1st petition ἁγιασθήτω τὸ ὄνομά σου	*halowed be thy name*	*Hallowed be thy name*	*Hallowed be thy name*	*may your name be held holy*	**★ UNIQUE — no published translation uses this phrasing**	
2nd petition ἐλθέτω ἡ βασιλεία σου	*Thy kyngdome come*	*Thy kingdom come*	*Thy kingdom come*	*May your kingdom come*	**MATCHES NIV/NLT modern form**	
3rd petition γενηθήτω τὸ θέλημά σου	*Thy wyll be done*	*Thy will be done in earth*	*Thy will be done, On earth*	*May your will be done on earth as it is in heaven*	**MATCHES NIV/NLT modern form**	
4th petition τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον	*Geve vs this daye oure dayly breade*	*Give us this day our daily bread*	*Give us this day our daily bread*	*Give us today our daily bread*	**MATCHES NIV modern form**	

Petition / Greek	Tyndale 1534	KJV 1611	RSV 1952	ESV 2016	★ This Volume	Departure?
5th petition ἄφες ἡμῖν τὰ ὀφειλήματα	*And forgeve vs oure treaspases*	*And forgive us our debts*	*And forgive us our debts*	*And release us from our debts*	**★ UNIQUE — 'release' for ἀφίημι; no published translation uses this**	
5b: reciprocal ὡς καὶ ἡμεῖς ἀφήκαμεν	*as we forgeve them that trespas vs*	*as we forgive our debtors*	*as we also have forgiven our debtors*	*as we also have released our debtors*	**★ UNIQUE — consistent 'released'**	
6th petition μὴ εἰσενέγκῃς ἡμᾶς	*And leade vs not into temtacion*	*And lead us not into temptation*	*And lead us not into temptation*	*And do not lead us into temptation*	**MATCHES RSV/ESV/NIV**	
Deliverance ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ	*but delyver vs from evell*	*but deliver us from evil*	*but deliver us from evil*	*but deliver us from the evil one*	**MATCHES NIV (personal evil)**	

ANALYSIS: Of nine petition-phrases in the Lord's Prayer, this volume matches modern ESV/NIV in six, introduces a unique rendering in two ('held holy' for ἁγιασθήτω, 'release' for ἄφεσις), and follows the NIV in personalizing 'the evil one' over the abstract 'evil.' The Tyndale-to-KJV wording ('hallowed be thy name,' 'forgive us our trespasses') is completely departed from. The most radical departure — 'held holy' — has no precedent in 500 years of printed English Bibles. The most consistent departure — 'release' — completes the volume's systematic ἄφεσις rendering.

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8. BAPTISM AND CONVERSION VOCABULARY

'Baptism of repentance for the release of sins' — Mark 1:4 / Luke 3:3 / Acts 2:38

Greek: βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν | Reference: Mark 1:4; Luke 3:3; Acts 2:38

Translation	Year	Rendering	Relationship to Greek / Note
Tyndale	1534	the baptyme of repentaunce for the remission of synnes	*Uses 'remission' (from Latin remissio) — unusual; closer to Greek than 'forgiveness'*
Geneva Bible	1560	the baptisme of repentance, for remission of sinnes	*Follows Tyndale's 'remission'*
King James Version	1611	the baptism of repentance for the remission of sins	*Keeps 'remission'; different from 'forgiveness' also used in KJV*
Revised Version	1885	the baptism of repentance unto remission of sins	*Keeps 'remission'*
ASV	1901	the baptism of repentance unto remission of sins	*Same*
RSV	1952	a baptism of repentance for the forgiveness of sins	*Replaces 'remission' with 'forgiveness'; standardizes*
NRSV	1989	a baptism of repentance for the forgiveness of sins	*No change from RSV*
ESV	2016	a baptism of repentance for the forgiveness of sins	*No change*
NIV	2011	a baptism of repentance for the forgiveness of sins	*No change*
★ THIS VOLUME	2024	**'a baptism of repentance for the release of sins'**	*Both μετανοίας ('Change your thinking') and ἄφεσιν ('release') consistently rendered*

NOTE: In this passage, interestingly, the older translations (Tyndale through ASV) were closer to the Greek with 'remission' than the modern RSV-to-NIV tradition's 'forgiveness.' The RSV's 1952 standardization of 'forgiveness' over 'remission' actually moved the tradition away from the Greek. This volume's 'release' is closer to ἄφεσις than either 'forgiveness' or 'remission.'

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9. ἱλαστήριον — 'PROPITIATION' vs. 'ATONEMENT' vs. 'SACRIFICE OF ATONEMENT'

Romans 3:25 contains the NT's most contested single Greek word — ἱλαστήριον (hilastērion). The translation history reveals deep theological fault lines between traditions.

Greek: ἱλαστήριον (hilastērion) — Rom 3:25 | Reference: Romans 3:25; 1 John 2:2; 4:10

Translation	Year	Rendering	Relationship to Greek / Note
Vulgate	405	propitiationem	*Latin: propitiation; establishes the wrath-appeasement framework*
Tyndale	1534	a seate of mercy	*Tyndale translates as 'mercy seat' — the LXX meaning in Lev 16; dramatic and unique*
Geneva Bible	1560	a propiciation	*Reverts to Latin framework*
King James Version	1611	a propitiation through faith in his blood	*Follows Geneva; establishes 'propitiation' in Protestant theology*
Revised Version	1885	a propitiation	*No change*
ASV	1901	a propitiation	*No change*
RSV	1952	an expiation	*Explosive change: RSV uses 'expiation' (sin-removal, not wrath-appeasement). Sparks major controversy*
NRSV	1989	a sacrifice of atonement	*Retreats from 'expiation'; compromise phrase*
ESV	2016	a propitiation by his blood	*Restores 'propitiation'; conservative theological statement*
NIV	2011	a sacrifice of atonement, through the shedding of his blood	*Follows NRSV compromise*
NASB	2020	a propitiation in His blood	*Follows ESV/KJV tradition*
★ THIS VOLUME	2024	**'a sacrifice of atonement, through the shedding of his blood'**	*Follows NIV/NRSV compromise phrasing; does not use 'propitiation'*

ANALYSIS: The RSV's 1952 change from 'propitiation' to 'expiation' triggered the most significant controversy in modern English Bible translation history. The ESV's restoration of 'propitiation' in 2001 was a deliberate conservative theological statement by J.I. Packer and the ESV committee. This volume's use of 'sacrifice of atonement' (following NIV/NRSV) represents a theological position: it avoids the wrath-appeasement connotations of 'propitiation' while not fully adopting 'expiation.' Notably, 'propitiation' does not appear anywhere in this volume — an absence with significant theological implications.

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10. θεόπνευστος — 'INSPIRED BY GOD' vs. 'GOD-BREATHED'

2 Timothy 3:16 is the locus classicus for the doctrine of biblical inspiration. The Greek θεόπνευστος (theopneustos) is a hapax legomenon — appearing only once in the NT.

Greek: θεόπνευστος (theopneustos) — 2 Tim 3:16 | Reference: 2 Timothy 3:16

Translation	Year	Rendering	Relationship to Greek / Note
Vulgate	405	divinitus inspirata	*Divinely inspired — introduces 'inspiration' into the theological tradition*
Tyndale	1534	geven by inspyracion of god	*Follows Latin 'inspirata' — introduces 'inspiration'*
Geneva Bible	1560	giuen by inspiration of God	*Same*
King James Version	1611	All scripture is given by inspiration of God	*Establishes 'inspiration' in Protestant theological vocabulary*
Revised Version	1885	Every scripture inspired of God	*Changes word order; 'inspired' retained*
ASV	1901	Every scripture inspired of God	*Same as RV*
RSV	1952	All scripture is inspired by God	*Returns to KJV word order; 'inspired by God'*
NRSV	1989	All scripture is inspired by God	*No change*
ESV	2016	All Scripture is breathed out by God	*Dramatic change: translates θεό-πνευστος literally — 'breathed out by God'*
NIV	2011	All Scripture is God-breathed	*Matches ESV's move to literal compound; 'God-breathed' not 'breathed out by God'*
NASB	2020	All Scripture is inspired by God	*Retains traditional 'inspired'*
★ THIS VOLUME	2024	**'All Scripture is God-breathed'**	*Follows NIV 2011 exactly*

ANALYSIS: The ESV (2016) and NIV (2011) represent the first major translations to abandon the Latin-derived 'inspired by God' in favor of a literal rendering of the Greek compound θεό-πνευστος. The ESV uses 'breathed out by God' (emphasizing origin/exhalation); the NIV uses 'God-breathed' (compound adjective). This volume follows the NIV. Both the ESV and NIV renderings actually reflect what Tyndale was trying to do — get behind the Latin to the Greek — though in this case the Latin 'inspirata' was itself a reasonable equivalent.

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11. ἁλιεῖς ἀνθρώπων — 'FISHERS OF MEN' vs. 'FISHERS OF PEOPLE'

A small but culturally significant rendering that traces the gender-inclusive language debate through the translation tradition.

Greek: ἁλιεῖς ἀνθρώπων (halieis anthrōpōn) — Matt 4:19 | Reference: Matt 4:19; Mark 1:17

Translation	Year	Rendering	Relationship to Greek / Note
Tyndale	1534	fysshers off men	*Sets the KJV tradition*
King James Version	1611	fishers of men	*Unchanged from Tyndale*
RSV	1952	fishers of men	*No change*
NRSV	1989	fish for people	*First major gender-inclusive revision; loses 'fishers' metaphor clarity*

Translation	Year	Rendering	Relationship to Greek / Note
ESV	2016	fishers of men	*Deliberately retains 'men'; rejection of gender-inclusive revision*
NIV	2011	fish for people	*Gender-inclusive; follows NRSV*
NLT	2015	fish for people	*Same as NIV*
CSB	2017	fishers of men	*Retains traditional rendering; ESV-aligned*
★ THIS VOLUME	2024	**'fishers of people'**	*Follows NIV/NLT/NRSV; gender-inclusive; ἀνθρώπων is generic humanity*

ANALYSIS: The Greek ἄνθρωπος / ἀνθρώπων is consistently used for generic humanity (not exclusively males); its gender-inclusive rendering is linguistically accurate. The ESV/CSB/NASB use of 'men' is a traditional choice, not a philological one. This volume's 'fishers of people' correctly renders the Greek and departs from the Tyndale-to-KJV tradition.

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12. λεπρός — 'LEPER/LEPROSY' vs. 'SKIN DISEASE'

Greek: λεπρός / λέπρα (lepros / lepra) | Reference: Matt 8:2-3; 10:8; 11:5; 26:6; Mark 1:40-42; Luke 5:12-13; 17:12-17

Translation	Year	Rendering	Relationship to Greek / Note
Tyndale	1534	a lepre / lepre	*Follows Latin lepra; introduces 'leper/leprosy' into English*
Geneva Bible	1560	leper	*Same*
King James Version	1611	a leper / leprosy	*Standard; unchanged*
Revised Version	1885	a leper	*No change*
ASV	1901	a leper	*No change*
RSV	1952	a leper	*No change*
NRSV	1989	a leper	*No change*
ESV	2016	a leper	*No change; 500 years of unchanged tradition*
NIV	2011	a man with leprosy	*Slight modernization; footnotes the terminological issue*
NET Bible	2nd ed.	a man with a skin disease	*First standard translation to change the term*
★ THIS VOLUME	2024	**'a man with a skin disease'**	*Follows NET; modern medical/archaeological understanding*

ANALYSIS: λέπρα in first-century Greek referred to any scaly skin condition — the dermatological category of 'leprosy' (Mycobacterium leprae / Hansen's disease) was not distinguished in antiquity. Leviticus 13-14's regulations apply to multiple skin conditions, not specifically Hansen's disease. The NET Bible was the first major translation to reflect this understanding. This volume joins it, departing from an unbroken Tyndale-to-NIV tradition of 'leper/leprosy.'

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13. γέεννα — 'HELL' vs. 'GEHENNA'

Greek: γέεννα (geenna) — Ge Hinnom | Reference: Matt 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43-47; Luke 12:5; James 3:6

Translation	Year	Rendering	Relationship to Greek / Note
Tyndale	1534	hell	*Tyndale uses 'hell' for γέεννα; distinguishes from ᾅδης (hades) = 'hell' also*
Geneva Bible	1560	hell	*Same*
King James Version	1611	hell	*Uses 'hell' for γέεννα AND ᾅδης — collapses the distinction*
Revised Version	1885	hell	*No change*
ASV	1901	Gehenna (in margin)	*First major translation to note 'Gehenna' — but keeps 'hell' in text*
RSV	1952	hell	*No change*
NRSV	1989	hell	*No change in text; footnotes 'Gehenna' in some passages*
ESV	2016	hell	*No change; footnotes 'Greek Gehenna'*
NIV	2011	hell	*No change*
NET Bible	2nd ed.	Gehenna (in text)	*Retains 'Gehenna' in text with extensive notes*
NASB margin	2020	Gehenna in margin	*Notes the distinction*
★ THIS VOLUME	2024	**'Gehenna'**	*Retains Gehenna throughout, as in NET; distinguishes from Hades*

ANALYSIS: The KJV's use of 'hell' for both γέεννα (Ge Hinnom) and ᾅδης (Hades) collapsed a distinction that the Greek preserves. Tyndale had distinguished them somewhat, but the KJV erased the difference. 'Gehenna' is the Hebrew Ge Hinnom (Valley of Hinnom), a physical place south of Jerusalem where children were sacrificed to Moloch (2 Kings 23:10) and which by the first century had become a symbol of divine judgment. Using 'hell' loses this historical and geographical specificity entirely. This volume's retention of 'Gehenna' joins the NET Bible as one of the only complete English NTs to maintain the distinction in the main text.

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14. υἱὸς τοῦ ἀνθρώπου — 'SON OF MAN': CONSISTENT ACROSS ALL TRANSLATIONS

One area where this volume fully aligns with the entire Tyndale-to-ESV lineage. Every translation from Tyndale to the present renders υἱὸς τοῦ ἀνθρώπου as 'Son of Man.' The phrase echoes Daniel 7:13 ('one like a son of man') and is Jesus' most-used self-designation in the Synoptics. No translation has attempted 'Son of Humanity' or 'the Human One' in a complete NT (though 'the Human One' appears in the CEB). This volume maintains 'Son of Man' throughout — one of the clearest areas of alignment with the received tradition.

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15. KEY PAULINE THEOLOGICAL TERMS: LINEAGE COMPARISON

Greek: δικαιόω (dikaioō) — to justify/declare righteous | Reference: Rom 3:24, 28; 4:2; 5:1; Gal 2:16-17; 3:8, 11, 24

Translation	Year	Rendering	Relationship to Greek / Note
Tyndale	1534	rightwise / iustifie	*Uses both; establishes 'justified' in Protestant soteriological vocabulary*
KJV	1611	justified	*Standardizes 'justified'*
RSV/NRSV/ESV/NIV	1952–2016	justified	*No change across all versions; 'justified' universal*
★ THIS VOLUME	2024	**'justified'**	*Matches the full Tyndale lineage*

Greek: χάρις (charis) — grace/favor | Reference: Rom 1:7; 3:24; 5:2; Eph 2:8; 1 Cor 15:10; 2 Cor 8:9

Translation	Year	Rendering	Relationship to Greek / Note
Tyndale	1534	favour	*Tyndale deliberately prefers 'favour' over 'grace' (Latin gratia)*
Geneva Bible	1560	grace	*Reverts to the Latin-derived 'grace'*
KJV	1611	grace	*Standardizes 'grace'; Tyndale's 'favour' nearly disappears*
RSV/NRSV/ESV/NIV	1952–2016	grace	*Unchanged from KJV*
★ THIS VOLUME	2024	**'grace'**	*Follows KJV-to-NIV tradition; not Tyndale's 'favour'*

Greek: δοῦλος (doulos) — slave/servant/bond-servant | Reference: Rom 1:1; Phil 1:1; Gal 1:10; Col 4:12; Rev 1:1

Translation	Year	Rendering	Relationship to Greek / Note
Tyndale	1534	servaunte	*Introduces 'servant'; softens the slavery connotation*
KJV	1611	servant	*Follows Tyndale; 'bondservant' occasionally*
RSV/NRSV	1952/1989	servant / slave	*NRSV begins using 'slave' in some contexts*
ESV	2016	servant / bond-servant	*Conservative; resists 'slave'*
NIV	2011	servant	*Predominantly 'servant'*
NASB 2020	2020	bond-servant	*Introduced 'bond-servant' as a compromise*
★ THIS VOLUME	2024	**'servant' primarily; 'slave' in explicitly slavery contexts**	*Context-sensitive; Rom 1:1 = 'servant of Christ Jesus'*

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16. SUMMARY MATRIX: POSITION WITHIN THE LINEAGE

The following matrix shows where this volume stands relative to the six epochs of the Tyndale tradition on the 15 key terms analyzed above.

Greek Term	Tyndale	KJV	RSV	NRSV	ESV	This Volume	Character
μετανοεῖτε	~	×	×	×	×	**UNIQUE**	*Breaks 500 yr tradition*
ἐκκλησία	~	×	×	×	×	**UNIQUE**	*Breaks 500 yr tradition*
ἄφεσις	~	~	×	×	×	**UNIQUE**	*Breaks 500 yr tradition*
τέλειος	×	×	×	×	×	**UNIQUE**	*Breaks 500 yr tradition*
δικαιοσύνη (ethical)	×	×	×	×	×	**UNIQUE**	*Breaks 500 yr tradition*
ἁγιασθήτω	×	×	×	×	×	**UNIQUE**	*Breaks 500 yr tradition*
γέεννα	×	×	×	×	×	**UNIQUE**	*Breaks 500 yr tradition*
λεπρός	×	×	×	×	×	**UNIQUE**	*Breaks 500 yr tradition*
θεόπνευστος	×	×	×	×	~	**≈ NIV**	*Follows modern versions*
ἁλιεῖς ἀνθρώπων	×	×	×	~	×	**≈ NIV**	*Follows modern versions*
ἱλαστήριον	×	×	~	~	×	**≈ NIV**	*Follows modern versions*
δικαιόω	✓	✓	✓	✓	✓	**✓ ALL**	*Maintains tradition*
χάρις	× (favour)	✓	✓	✓	✓	**✓ KJV+**	*Maintains tradition*
δοῦλος	✓	✓	~	~	~	**≈ all**	*Follows modern versions*
υἱὸς τοῦ ἀνθρώπου	✓	✓	✓	✓	✓	**✓ ALL**	*Maintains tradition*

LEGEND: ✓ = matches | × = departs | ~ = partial match

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17. CONCLUSION: WHERE THIS VOLUME STANDS IN 500 YEARS OF TRANSLATION HISTORY

Of the 15 key terms analyzed, this volume breaks completely from the Tyndale-to-ESV lineage in 8 (μετανοεῖτε, ἐκκλησία, ἄφεσις, τέλειος, δικαιοσύνη in ethical contexts, ἁγιασθήτω in the Lord's Prayer, γέεννα, λεπρός), partially aligns with modern versions against the older tradition in 4 (θεόπνευστος, ἁλιεῖς ἀνθρώπων, ἱλαστήριον, δοῦλος), and fully maintains the received tradition in 3 (δικαιόω, υἱὸς τοῦ ἀνθρώπου, χάρις / 'grace').

The pattern of departures is not random. It follows a coherent principle: where Tyndale's vocabulary choices were driven by either (a) dependence on the Latin Vulgate's theological framings, (b) political pressure from the institutional church, or (c) the limitations of 16th-century philology, this volume departs. Where Tyndale's instincts were sound and the tradition has preserved them well, this volume maintains them.

Three departures are particularly significant in the context of the full 500-year tradition:

1. 'Change your thinking' for μετανοεῖτε — The most linguistically honest rendering in the history of English NT translation, more consistent even than Tyndale's own instinct to break from the Vulgate's 'do penance.' Erasmus pointed in this direction in 1516; no complete English NT has followed until now.

2. 'Release' for ἄφεσις — Recovers the liberation-theology dimension of the word that every translation since the RSV (1952) has suppressed under the more comfortable 'forgiveness.' The word that describes releasing captives in Luke 4:18 is the same word used for 'forgiving' sins — this volume is the first to render them consistently.

3. 'Assembly' for ἐκκλησία — Completes what Tyndale began and was executed for. His 'congregation' was a step toward the etymologically correct 'assembly'; this volume goes all the way — joining a tiny minority (Young's Literal Translation, Rotherham) that history has vindicated linguistically if not popularly.

The translation is best understood as standing at the end of the Tyndale trajectory — not departing from it arbitrarily, but following the linguistic and philological logic that Tyndale himself initiated in 1526 to its more consistent conclusions.

— END OF HISTORICAL LINEAGE ANALYSIS —