



Behold, he cometh with the clouds,
and every eye shall see him, and they
also that pierced him. And all the tribes of
the earth shall bewail themselves because of him.
Even so. Amen.

I am Alpha and Omega, the beginning and the end,
saith the Lord God, who is, and who was,
and who is to come, the Almighty.

Revelation 1:7–8

Where Most Bibles in Circulation Today Have Been Changed to Suit Man Not God

Charles Pritchard, 22/02/2019

In October 2013 in an open-hearted prayer to God, questioning the meaning of life and seeking God's guidance in my life, amongst many tears, our Lord Jesus Christ appeared to me on the cross in a profound vision. His presence enveloped the entire sky. There I was at about 10am in the morning in Cape Town, with the Twelve Apostles Mountain range behind me, overlooking the ocean, sitting at the foot of the cross of our Lord Jesus Christ, looking at him through my tears. While in vision it immediately struck me that, in my search for God, I had forgotten about Jesus. Also, as if looking back at my past, the Catholic Church came to mind, the Church that I used to frequent when I was young while living with my parents but from which I had gone astray in my adult years. As I was staring at our crucified Lord Jesus Christ, drawn to a deep cut on his neck, his peace and calm started to engulf me. In time to come, I came to understand that the meaning of the cut was that Jesus' voice has been cut in the world today and he is calling me and all of us to be his voice. While encapsulated in this vision (literally feeling the beam of prayers of my late mother, who had died of cancer in February of the same year, coming down from heaven onto upon me), the words "vale of tears" kept being repeated in my mind over and over again. In the ensuing weeks, in trying to understand the meaning of this phrase, I was led to Psalm 83:6 of the Latin Vulgate by St Jerome where it exclusively appears:

"Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set." (DR: Psalm 83:6, Other Bibles: Psalm 84:6)

I also came to discover that this phrase was also included in the Hail Holy Queen prayer. As the months passed, in my pursuit of God and for his truth, the Holy Spirit led me to read the books written by Alan Ames, a visionary in Australia who receives messages from the Holy Trinity, Mother Mary and some angels and saints¹. About a year later I was also led to Fernanda de Sequeira whom the Lord Jesus asked me to assist in publishing her daily messages from the Holy Trinity and Mother Mary². In my subsequent personal experiences as a result of working in Christ's harvest, much prayer, reading the Word of God and making an effort to live the way of Christ, I took to writing by linking my personal experiences to Holy Scriptures. In this process, I soon came to discover that the only Bible that was aligned with the truth, which the Holy Spirit was revealing to me, was the Douay-Rheims Bible (DR), a direct vernacular translation of the Latin Vulgate. I found inconsistencies and contradictions in the other Bibles I encountered and over time I came to understand that these changes were not of God. In addition, I noticed that the terminology the Holy Trinity and Mother Mary used in their divine conversations with Fernanda (and other Catholic Church approved messengers and saints who received divine messages) aligned perfectly with the terminology encountered in

¹ See www.alanames.org

² See www.alpha-omega.org.za

the Douay-Rheims Bible. One such example is the use of the word “Tabernacle” were the Lord of Hosts resided in the Old Testament and where he (Jesus Christ, the Blessed Sacrament) resides today in his Adoration Tabernacles around the world:

“We will go into his tabernacle: We will adore in the place where his feet stood. Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified. Let thy priests be clothed with justice: and let thy saints rejoice.” (DR: Psalm 131:7-9; Other Bibles: Psalm 132:7–9)

The verse also affirms the truth that Mother Mary, the Ark of the New Covenant, the most sanctified saint in heaven, is always at the side of Christ.

This document has been prepared to highlight some of the errors and contradictions in the many other Bibles in circulation today. As it will show, we are not speaking of nuances of errors in translation, as many incorrectly claim is the case, but of deliberate changes in the Bible to which many, even within the Catholic Church, the true Church of God, have fallen prey to accepting as truth.

The verses prepared in this document, which are only a small taste of the extent of defilement of the original Word of God that has taken place, can be used to cross-check the authenticity of any other Bibles in circulation. I pray that this research will plant a seed for more projects to translate the Latin Vulgate into the various languages of the world to remove all the confusion that is found in Christianity today.

A project is underway at the Alpha and Omega Mission to put the Douay-Rheims Bible into modern English, for which I humbly ask for prayer to come to fruition.

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Introduction

God has always spoken to us through his chosen messengers, and has repeated the same message from the beginning of time:

“Tell ye, and come, and consult together: who hath declared this from the beginning, who hath foretold this from that time? Have not I the Lord, and there is no God else besides me? A just God and a saviour, there is none besides me. Be converted to me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other. I have sworn by myself, the word of justice shall go out of my mouth, and shall not return: For every knee shall be bowed to me, and every tongue shall swear. Therefore shall he say: In the Lord are my justices and empire: they shall come to him, and all that resist him shall be confounded.” (Isaiah 45:21–25)

God’s prophecies always come true, as has been confirmed in the Scriptures throughout time. God has confirmed the definitiveness, the unerring accuracy and truth of his words:

“Heaven and earth shall pass, but my words shall not pass.” (Matthew 24:35)

So if God’s words never change and neither does the nature of God, then any deviation from God’s words is from his enemy, Satan, who brings spiritual blindness and confusion:

“And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him.” (Revelation 12:9)

As St Paul, an early Bishop of the Catholic Church, preached: we are not to adulterate the word of God and if we don't follow it with good conscience, we will be blinded and will not have the light of Christ shine through us:

“Therefore, seeing we have this ministration, according as we have obtained mercy, we faint not; but we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. And if our gospel be also hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them. For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus.”
(2 Corinthians 4:1–5)

God made it very clear what would happen to those who changed his Word:

“For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book. He that giveth testimony of these things, saith, Surely I come quickly: Amen. Come, Lord Jesus.” (Revelation 22:18–20)

St Paul affirmed what would happen to those who preached a different gospel:

“But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.” (Galatians 1:8)

Today, many people are ignorantly preaching a different gospel from the one prescribed by Christ. This struggle has been part of the history of the Catholic Church since its inception by Christ and the first Apostles, our first priests and Bishops, and today is reaching its climax as the End Times are approaching. This document aims to highlight some of the deliberate changes that were made in the holy Bible throughout the ages to try and take people away from the true Church of God, the pillar and foundation of truth.

Why the Catholic Church

The “Church of the Saints”, the Catholic Church, was prophesied before it's inception by Christ:

“The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints.” (Douay-Rheims (DR) Psalm 88:6, others 89:5)

Recall that when Simon met Jesus for the first time, Jesus changed his name to Cephas:

“Thou art Simon the son of Jona: thou shalt be called Cephas...” (John 1:42).

Cephas means “rock” in Aramaic, which is the language that Jesus spoke, as confirmed in Matthew 27:46, when Jesus on the cross cried out, *“Eli, Eli, lamma sabacthani!”* The true meaning of Cephas has been lost in the various translations to the English equivalent name of Peter.

Reflect now on Jesus' words to St Peter (Cephas, the Rock) in the Gospel of Matthew:

“And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.” (Matthew 16:18–19)

Jesus was referring to building his Catholic Church on Cephas, the Rock, and not something else, which some have incorrectly assumed. Historically speaking, Peter laid the foundation and operational structure of the first Church. The subsequent papal lineage, as declared by Jesus, is bound in heaven and continues to this day. Indeed, St Peter’s Basilica in Vatican City is built on St Peter’s tomb, the foundation stone (rock) of the Church.

St Paul confirmed that the Church of the living God is the pillar and foundation of truth:

“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” (1 Timothy 3:15)

This is why it is so important to hold onto our traditions that have perpetuated since the time of Christ in his Catholic Church:

“Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.” (2 Thessalonians 2:14)

Where attempts have been made to change Church traditions or the Word of God, therein lies the works of the enemy. The strategy of evil is to change God’s words in his Bible, his commandments, by using those whom he has in bondage to purvey these errors, deceiving them into thinking they are agents of truth:

“For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ. And no wonder: for Satan himself transformeth himself into an angel of light. Therefore it is no great thing if his ministers be transformed as the ministers of justice, whose end shall be according to their works.” (2 Corinthians 11:13–15)

Which Bible Has the Catholic Church Officially Declared as Authentic?

God has confirmed the holiness of his saints by the saintly lives they lived on earth and the many miracles thereafter as a result of their intercessions. It stands to reason that any Biblical translation works of a canonised saint can be taken as meritorious to God – as was the case with the Latin Vulgate. In AD 382, St Pope Damasus commissioned St Jerome to translate all the 73 books he had assembled from the best available Hebrew, Greek, Latin and some secondary Aramaic texts available at the time. The resulting translation of these resources by St Jerome became known as the Latin Vulgate. This Bible was used introduced into the Church in the fourth century and was universally adopted by the eighth and ninth centuries. In 1546, the Latin Vulgate was officially and exclusively declared as authentic by the Catholic Church at the Council of Trent, which was led by St Charles Borromeo under the authority of St Pope Pius V³:

“Moreover, the same holy council considering that not a little advantage will accrue to the Church of God if it be made known which of all the Latin editions of the sacred books now in circulation is to be regarded as authentic, ordains and declares that the old Latin Vulgate Edition, which, in use for so many hundred years,

³ See “Canons and Decrees of the Council of Trent”, The Fourth Session, Celebrated on the eighth day of the month of April, 1546, under Pope Paul III.

has been approved by the Church, be in public lectures, disputations, sermons and expositions held as authentic, and that no one dare or presume under any pretext whatsoever to reject it.”

In other words, any Bible translation that contradicts the Latin Vulgate, which has been in circulation for approximately 1,600 years, is in violation of this official decree. Throughout the ages, there have been many attempts to try and obscure this original text, but by God’s grace, it has been accurately preserved by the Church. Some even falsely claim that they are using “original” Greek and Hebrew manuscripts, which many blindly follow as truth, not realising that these disintegrated many centuries ago.

“And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him.” (Revelation 12:9)

On 30 September 1943, the Venerable Pope Pius XII in his encyclical on promoting biblical studies confirmed the Council of Trent ruling of the Latin Vulgate edition as sacred, canonical and error free. He also quoted St Jerome as “the greatest Doctor in the exposition of the Sacred Scriptures”. The saints have proved themselves as true servants of God and have the gifts of wisdom, knowledge and understanding from the Holy Spirit, yet many today still blindly follow those who don’t have the gifts and fruits of the Holy Spirit:

“And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord.” (Isaiah 11:2–3)

“But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law.” (Galatians 5:23–25)

As this research will show, three of the twelve fruits of the Holy Spirit have been removed out of many of the Bible translations today (to suit man, not God), but by God’s grace, the Catholic Church has retained the truth in its catechetical teachings.

We must not forget that the Bible is a product of the Catholic Church. The books of the New Testament were written only in around AD 50, while the inception of the Church was 20 prior to this on Pentecost Sunday. It was only in AD 350 that the Catholic bishops were able to openly meet (without being killed or imprisoned by pagan authorities) to finalise the 73 books of the Bible. At that time, barring minor schisms, as alluded to in Scriptures, there was only one universal Christian Church, the Catholic Church, and some of its saints, the first Apostles, were the authors of the New Testament. To deny history and 2,000 years of unwaivering Catholic Church teaching, is to deny the truth:

“And you shall know the truth, and the truth shall make you free.” (John 8:32)

Nuances in Translating Latin to English

Modern translation software, such as that found on online search engines, are not always sufficient in translating Old Latin texts to modern English. They often show inconsistencies in their translations, sometimes even taking defiled translations and working them into their various algorithms to find the “best fit” answer⁴. Anyone attempting to translate the Latin Vulgate should use translation texts of the time of St Jerome or not long thereafter, and should not rely on modern language translation software. The English language, like many other languages, has changed over time, coupled with anti-Catholic influences trying to

⁴ For example, take a Latin Vulgate phrase that has been mistranslated into English and paste it on the Google translate software. Often the incorrect English “translation” is given as the answer because the software simply finds the “best fit match” in its database of “translations”. Then, switch the translation, taking the correct English verse, and see how all of sudden the original Latin words come out.

obscure the original meaning of various words that researchers need to be aware of. For example, Catholic priests have been around since the beginning (starting with the first Apostles being appointed as Bishops) and ever since Christianity came to the English world (long before the Protestant break-up of the Church). The old English word for priest is *prēost*, which originates from the Latin word “*presbyter*” (*presbyteros* refers to the plural: priests). The title “*prēost*” has existed since the sixth century in England, later becoming “*priest*”, and has been so ever since in the Catholic Church. However, some today argue that this was not the case, trying to suggest that *presbyter* was referring to “*lay*” elders or self-appointed pastors, not Catholic priests. Another word that has come under attack is “*bishop*”. The Old English substitute for the original Latin term “*episcopus*”, was “*biscop*”, which in today’s terms is “*bishop*”, not “*overseer*” as many falsely claim.

The sample verses in this research, which are by no means exhaustive, will highlight that the changes in many Bibles today are not errors of translation but were deliberate errors introduced by those in bondage to evil to create confusion and disunity.

Bibles Used in the Comparative Study

The Bibles used in the comparative study include⁵:

- **The Douay-Rheims Bible (DR)**, which is the most accurate English translation of the Latin Vulgate. The first, the New Testament, was published in 1582, followed by the Old Testament in 1609. This was in response to the Protestant attack on the Catholic Church and the deliberate efforts by reformers to change the Word where it didn’t suit their agenda. The Douay-Rheims Bible was revised and diligently compared with the Latin Vulgate by Bishop Richard Challoner from 1749 to 1752. The 1899 version is used in this research and is recommended for modern-English speakers.
- **The New International Version Bible (NIV)**, first published in 1978, is considered acceptable to Protestant Christians today but has been changed in many places. It also excludes the deuterocanonical books despite them forming part of the Bible put together by the first Church.
- **The New American Bible (NABRE)**, first published in 1970 and revised in 2011, is incorrectly viewed by many as an authentic Catholic Bible. It has all the deuterocanonical books but goes against the original wording of the Latin Vulgate, against the Council of Trent statement and is similar to the modified Protestant Bibles of today. Sadly, much of these defiled verses have found themselves in the Roman Catholic missals of today, many so-called imprimatur “Catholic” Bibles and also in places on the official Vatican website.

These Bibles are not being singled out for any reason, but to serve as a benchmark comparison. Other English Bibles have been used from time to time as cross-checks (including “modern” Catholic and Protestant ones, as well as old English Protestant ones, such as King James and the Wycliffe Bible⁶). By cross-referencing the sample verses in this document with the many Bibles in circulation today, one will soon discover that the Douay-Rheims Bible is the only authentic English translation of the Latin Vulgate.

Note also that some Bibles falsely claim to be authentic translations of the Latin Vulgate, and then, where there is disagreement with something, state the changes come from Greek and Hebrew texts that they claim are authentic, but in fact are not⁷. Interestingly, all the “translations” are similar where there is no

⁵ Useful online resources for the study were www.biblegateway.com and www.drbo.org.

⁶ This fourteenth-century Wycliffe Bible was more aligned to the Douay-Rheims than others, but the onset of the dissident influence can be seen in it. John Wycliffe is considered a predecessor to Protestantism.

⁷ Such as the Knox Bible.

disagreement, which in itself is proof that the changes were deliberately introduced and not as a result of nuances in translation.

Tabular Summary of Some Changes

The table below highlights some of the variations in the various study texts to get an introductory feel of some of the changes made. Specific verses to illustrate the points are outlined in the subsequent section.

Note: The number of instances of the words stated below also include extensions of the word under search. For example, the search on the original word “repent” also includes “repentance” instances. Similarly, “confess” includes “confessing” or “confession”, and so on.

Original word	#DR	#NIV	#NA BRE	Comment
Penance	66	0	0	Removed and replaced “penance” with “repent” in an attempt to downplay the Sacrament of Penance
Repent	51	78	77	Pushing a gospel of repentance only, instead of repentance and doing penance. Where “repent” legitimately appeared it was removed in many places to hide the changes
Confess	69	26	32	This is an attempt to downplay God’s call for us to confess our sins to priests
Remission of sins	11	0	0	Replaced the Gospel of forgiveness and remission of sins through the Sacraments to one of forgiveness of sins only
Chaste	10	0	4	Attack on God’s chaste nature, call to chastity in priests, bishops, deacons, elderly and before marriage
Chastity	10	0	1	Attack on God’s chaste nature, call to chastity in priests, bishops, deacons, elderly and before marriage
Fornication	95	0	1	Changed the specificity of fornication to be open to vagueness, for example calling it “sexual immorality”
Virgin	89	55	56	Attack on chastity and Mother Mary
Harlot	60	1	22	Changed harlotry (general promiscuity not for money) to a prostitute/whore to create a loophole for fornication
Priest (New Testament)	263	161	158	Attack on New Testament Catholic priests
Bishop	8	0	3	Attack on Christ’s bishops
Mercy	434	126	292	Attack on God’s merciful nature, portraying him as harsher than he is
Clemency	11	0	3	Attack on God’s mercifulness, leniency
Vanity	57	0	29	Attack on God’s call to not be filled with vanity
Modest	9	2	1	Attack on God’s call to modesty

Mildness	9	0	1	Attack on God's call to be mild
Meek	35	4	5	Attack on God's call to meekness (humility)
Humble	121	73	86	Attack on God's call to be humble
Peace	546	249	336	God's Gospel of peace has been replaced with one of prosperity and other variants
Patience	66	16	23	God's patience and his call to be patient has been changed
Slow to anger	1	9	13	God is not slow to anger – he is patient
Anger	120	268	265	Bringing anger in that was never mentioned
Wrath	303	181	236	Downplaying God's wrath
Chastise	42	0	21	Downplaying God's imminent chastisement
Salvation	167	114	125	Trying to make it less about salvation of souls and more about other things
Temperate	1	3	5	"Temperance" or "temperate" was inserted in places where "modesty" and "humility" appeared
Temperance	1	0	1	Temperance or temperate was inserted in places like "modesty" and "humility"
Saint	119	0	1	Attack on the Church of saints and their role
Church of the saints	7	0	0	Attack on the Old Testament prophesies of the Catholic Church and mention thereof in the New Testament
"Lord of hosts"	231	0	240	Attack on the saints. Hosts in this context refers to the army of Christ's saints
Church	138	114	113	Where "church" didn't suit, it was replaced with "assembly", "community", "congregation" or other words
Assembly	65	161	168	Brought in more of the word "assembly" to generalise and remove specificity
Tabernacle	348	125	116	Attack on God's tabernacles: the Blessed Sacrament is contained in the tabernacles of the Catholic Church
Doctrine	73	6	10	Move away from Catholic Church doctrines
Sacrifice	478	357	415	Attack on God's sacrifice of the Lamb (Holy Mass) and sacrificial love
Adore	185	1	3	Removed the references of adoring God (as we do in his Blessed Sacrament Tabernacles) and some relating to idols
Charity	87	0	7	Replaced God's "charity" with "love" despite "love" appearing 452 times its correct context in the Douay-Rheims
Hell + Gehenna	113	15	5+12	To downplay and obscure the reality of hell (Gehenna)

Dragon	42	14	29	Trying tone down the role of the devil
Wicked	634	469	498	Sullyng wickedness
Evil	723	430	643	Less mention of evil
“High places”	80	57	58	Bringing confusion relating to the high places where evil spirits reside by using other words
Christ	548	469	477	Less mention of Christ
Heaven	739	622	705	Less mention of heaven
Confusion	67	19	17	Trying to ignore mention of the confusion introduced by evil
Understand	302	233	260	Downplaying understanding that comes from obeying God
Truth	283	137	157	Replacing the Gospel of truth with another “gospel”
Prudence	39	8	21	Replaced “prudence” with other words
Shame	104	147	199	Bringing in more shame to put people down
Punish	59	171	208	Made God out to be harsher than he is – a “punishing” God. Instead, we punish ourselves through our choice to sin
“Sobriety” or “soberness”	7	0	0	Removed God’s call to sobriety
Sober	18	7	9	Kept “sober” in where it is not linked to drinking
Drunk	101	64	77	Removed drunkenness in places where it didn’t suit
Righteous	14	493	294	Where specific words were disagreed with, they were replaced with the general vague term “righteous”
Righteousness	2	213	137	From specificity to generality to open the door to false doctrine
“Just man”	46	1	0	This was typically replaced with “righteous man”
Justice	398	130	238	“Justice” (fair mindedness, unprejudiced) was one of the words lost into righteousness
Works	407	85	213	Removed good works to make way for the false doctrine of being saved by faith without works
Prosperity	15	33	37	Put more references to prosperity to promote a false earthly prosperity gospel
Epistle	16	0	0	Downplaying the Catholic tradition of epistles
“Hail, full of grace”	1	0	0	And many other attacks on the role of Mother Mary, especially Old Testament prophesies...
And many more obscurations...				In particular relating to Catholic Church doctrine and traditional prayers...

A Closer Look at Some of the Scriptural Changes

The bolded texts below show the correct text, while underlined words try to highlight the errors.

“Modesty”, “longanimity” and “chastity” have been removed as fruits of the Holy Spirit Galatians 5:22–23, “*Fructus autem Spiritus est **caritas**, gaudium, pax, patientia, benignitas, bonitas, **longanimitas**, mansuetudo, **fides**, **modestia**, continentia, **castitas**. Adversus hujusmodi non est lex.*”

- DR: “But the fruit of the Spirit is, charity⁸, joy, peace, patience, benignity [kindness], goodness, **longanimity**⁹, mildness¹⁰, **faith**¹¹, **modesty**, continency¹², **chastity**. Against such there is no law.”
- NIV: “NIV: “But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.”
- NABRE: “In contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. Against such there is no law.”

Being of one mind of Christ in humbleness towards one another is gone

Romans 12:16, “*idipsum invicem sentientes : non alta sapientes, **sed humilibus consentientes**. Nolite esse prudentes apud vosmetipsos*”

- DR: **Being of one mind** one towards another. Not minding high things, **but consenting to the humble**. Be not wise in your own conceits.
- NIV: “Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.”
- NABRE: “Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation.”

“Abstinence”, “patience”, “charity” and “good works” have been removed

2 Peter 1:5–10, “*Vos autem curam omnem subinferentes, ministrare in fide vestra virtutem, in virtute autem scientiam, in scientia autem **abstinentiam**, in **abstinentia** autem **patientiam**, in **patientia** autem **pietatem**, in **pietate** autem **amorem fraternitatis**, in **amore** autem **fraternitatis caritatem**. Haec enim si vobiscum adsint, et superent, non vacuos nec sine fructu vos constituent in Domini nostri Jesu Christi cognitione. Cui enim non praesto sunt haec, caecus est, et manu tentans, oblivionem accipiens purgationis veterum suorum delictorum. Quapropter fratres, **magis satagite ut per bona opera** certam vestram vocationem, et electionem faciatis : haec enim facientes, non peccabitis aliquando.*”

- DR: “And you, employing all care, minister in your faith, virtue; and in virtue, knowledge; and in knowledge, **abstinence**; and in **abstinence**, **patience**; and in **patience**, **godliness**; and in **godliness**, **love of brotherhood**; and in **love of brotherhood**, **charity**. For if these things be with you and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord Jesus Christ. For he that hath not these things with him, is blind, and groping, having forgotten that he was purged from his old sins. Wherefore, brethren, **labour the more, that by good works** you may make sure your calling and election. For doing these things, you shall not sin at any time.”
- NIV: “For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, **godliness**; and to **godliness**, mutual affection; and to mutual affection, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your

⁸ Charity refers to a chaste “sacrificial love”.

⁹ Long suffering

¹⁰ Gentleness

¹¹ Having faith in God

¹² Self-restraint

knowledge of our Lord Jesus Christ. But whoever does not have them is nearsighted and blind¹³, forgetting that they have been cleansed from their past sins. Therefore, my brothers and sisters, make every effort to confirm your calling and election. For if you do these things, you will never stumble.”

- NABRE: “For this very reason, make every effort to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with endurance, endurance with devotion, devotion with mutual affection, mutual affection with love. If these are yours and increase in abundance, they will keep you from being idle or unfruitful in the knowledge of our Lord Jesus Christ. Anyone who lacks them is blind and shortsighted, forgetful of the cleansing of his past sins. Therefore, brothers, be all the more eager to make your call and election firm, for, in doing so, you will never stumble.”

“Harlotry” and “fornication” have been removed to create a loophole for sex before marriage

1 Corinthians 6:15–18, “*Nescitis quoniam corpora vestra membra sunt Christi? Tollens ergo membra Christi, faciam membra meretricis? Absit. An nescitis quoniam qui adhaeret meretrici, unum corpus efficitur? Erunt enim (inquit) duo in carne una. Qui autem adhaeret Domino, unus spiritus est. Fugite fornicationem. Omne peccatum, quodcumque fecerit homo, extra corpus est : qui autem fornicatur, in corpus suum peccat.*”

- DR: “Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a **harlot**? **God forbid**. Or know you not, that he who is joined to a **harlot**, is made one body? For they shall be, saith he, two in one flesh. But he who is joined to the Lord, is one spirit. **Fly fornication**. Every sin that a man doth, is without the body; but he that committeth **fornication**, sinneth against his own body.”
- NIV: “Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, “The two will become one flesh. But whoever is united with the Lord is one with him in spirit. Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body.”
- NABRE: “Do you not know that your bodies are members of Christ? Shall I then take Christ’s members and make them the members of a prostitute? Of course not! [Or] do you not know that anyone who joins himself to a prostitute becomes one body with her? For “the two,” it says, “will become one flesh.” But whoever is joined to the Lord becomes one spirit with him. Avoid immorality. Every other sin a person commits is outside the body, but the immoral person sins against his own body.”

Married women have been silenced

1 Peter 3:1–2, “*Similiter et mulieres subditae sint viris suis : ut etsi qui non credunt verbo, per mulierem conversationem sine verbo lucrifiant : considerantes in timore castam conversationem vestram.*”

- DR: “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. Considering your **chaste conversation** with fear.”
- NIV: “Wives, in the same way submit yourselves to your own husbands so that, if any of them **do not believe the word**, they may be won over without words by the behavior of their wives, when they see the purity and reverence of your lives.”
- NABRE: “Likewise, you wives should be subordinate to your husbands so that, even if some disobey the word, they may be won over without a word by their wives’ conduct when they observe your reverent and chaste behaviour.”

¹³ This is a contradiction: you can’t be near-sighted and blind

The Gospel of peace and patience has been defiled to an earthly prosperity one

In Jeremiah 29:11, *“Ego enim scio cogitationes quas ego cogito super vos, ait Dominus, cogitationes **pacis** et non afflictionis, ut dem vobis finem et **patientiam**.”*

- DR: “For I know the thoughts that I think towards you, saith the Lord, thoughts of **peace**, and not of affliction, to give you **an end** and **patience**.”
- NIV: “NIV: “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.”
- NABRE: “or I know well the plans I have in mind for you – oracle of the Lord – plans for your welfare and not for woe, so as to give you a future of hope.”

A warning of hell to the selfish wealthy has been changed to a reward of peace in the grave

Job 21:13, *“Ducunt in bonis dies suos, et in puncto ad **inferna** descendunt.”*

- DR: “They spend their days in wealth, and in a moment they go down to **hell**.”
- NIV: “They spend their years in prosperity and go down to the grave in peace.”
- NABRE: “They live out their days in prosperity, and tranquilly go down to Sheol.”

Obedience to the Word brings Godly direction and understanding, not personal goals or success

Joshua 1:8, *“Non recedat volumen legis hujus ab ore tuo : sed meditaberis in eo diebus ac noctibus, ut custodias et facias omnia quae scripta sunt in eo : **tunc diriges viam tuam, et intelliges eam**.”*

- DR: “Let not the book of this law depart from thy mouth: but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it: **then shalt thou direct thy way, and understand it**.”
- NIV: “Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.”
- NABRE: “Do not let this book of the law depart from your lips. Recite it by day and by night, that you may carefully observe all that is written in it; then you will attain your goal; then you will succeed.”

God doesn't hate sinners – he died for them

Psalms 11:5 (DR 10:6), *“Dominus interrogat **justum** et impium; **qui autem diligit iniquitatem, odit animam suam**”*

- DR: “The Lord trieth the **just** and the wicked: **but he that loveth iniquity hateth his own soul**.”
- NABRE: “The LORD tests the righteous and the wicked, hates those who love violence...”
- NIV: “The LORD examines the righteous, but the wicked, those who love violence, he hates with a passion.”

God wants unity in his Church of saints, not a loophole for division

1 Corinthians 14:33, *“Non enim est **dissensionis** Deus, sed pacis : sicut et in omnibus **ecclesiis sanctorum doceo**.”*

- DR: “For God is not the God of **dissension**¹⁴, but of peace: as also I teach in all the **churches of the saints**.”
- NABRE: “since he is not the God of disorder¹⁵ but of peace. As in all the churches of the holy ones.”

¹⁴ If you study John 7:43, John 10:19, Acts 15:39, Acts 23:7 and Acts 23:10, you will see the word dissension's integrity was either retained (where it suited) or obscured with other words to justify the Protestant break-up.

¹⁵ In some Bibles “dissension” has been replaced with “confusion”, which is a very different but “plausible” word.

- NIV: “For God is not a God of disorder but of peace – as in all the congregations of the Lord's people.”

Making collections in the churches of the saints has been incorrectly stated against income earned

1 Corinthians 16:1–2, “*De collectis autem, quae fiunt in **sanctos**, sicut ordinavi ecclesiis Galatiae, ita et vos facite. Per unam sabbati unusquisque vestrum apud se seponat, recondens quod ei bene placuerit : ut non, cum venero, tunc collectae fiant.*”

- DR: “Now concerning the collections that are made for the **saints**, as I have given order to the churches of Galatia, so do ye also. On the first day of the week let every one of you put apart with himself, **laying up what it shall well please him**; that when I come, the collections be not then to be made.”
- NIV: “Now about the collection for the Lord's people: Do what I told the Galatian churches to do. On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made.”
- NABRE: “Now in regard to the collection for the holy ones, you also should do as I ordered the churches of Galatia. On the first day of the week each of you should set aside and save whatever one can afford, so that collections will not be going on when I come.”

We must not “despise” or “disdain” sinners, but pray for them

Psalm 15 (DR 14) “*Psalmus David. Domine, quis habitabit in **tabernaculo** tuo? aut quis requiescet in monte sancto tuo? Qui ingreditur sine macula, et **operatur justitiam**; qui loquitur veritatem in corde suo; qui non egit **dolum** in lingua sua; nec fecit proximo suo malum, et opprobrium non accepit adversus proximos suos. **Ad nihilum deductus est in conspectu ejus malignus**; timentes autem Dominum glorificat. **Qui jurat proximo suo, et non decipit**; qui pecuniam suam non dedit ad **usuram**, et munera super innocentem non accepit. Qui facit haec non movebitur in aeternum.*”

- DR: “A psalm of David. Lord, who shall dwell in thy **tabernacle**? or who shall rest in thy holy hill? He that walketh without blemish, and **worketh justice**: He that speaketh truth in his heart, who hath not used **deceit** in his tongue: Nor hath done evil to his **neighbour**: nor taken up a reproach against his neighbours. **In his sight the malignant is brought to nothing**: but he glorifieth them that fear the Lord. **He that sweareth to his neighbour, and deceiveth not**¹⁶; He that hath not put out his money to **usury**¹⁷, nor taken bribes against the innocent: He that doth these things shall not be moved for ever.”
- NIV: “Lord, who may dwell in your sacred tent? Who may live on your holy mountain? The one whose walk is blameless, who does what is righteous, who speaks the truth from their heart; whose tongue utters no slander, who does no wrong to a **neighbor**, and casts no slur on others; who despises a vile person but honors those who fear the Lord; who keeps an oath even when it hurts, and does not change their mind¹⁸; who lends money to the poor without interest; who does not accept a bribe against the innocent. Whoever does these things will never be shaken.”
- NABRE: “A psalm of David. LORD, who may abide in your tent? Who may dwell on your holy mountain? Whoever walks without blame, doing what is right, speaking truth from the heart; who does not slander with his tongue, does no harm to a friend¹⁹, never defames a neighbor; who

¹⁶ He who does makes a nondeceitful oath to his neighbour.

¹⁷ Unreasonably high rates of interest

¹⁸ This is incorrect because if an error is made in a deceitful or false oath, a person can repent and change his or her mind!

¹⁹ Suggesting you can be harmful to “non” friends: a neighbour refers to all people, not just friends.

disdains the wicked, but honors those who fear the Lord; who keeps an oath despite the cost²⁰, lends no money at interest, accepts no bribe against the innocent. Whoever acts like this shall never be shaken.”

Jesus didn't contradict Matthew 5:22 by cursing the scribes and Pharisees, he said they were being foolish and blind

Matthew 23:17, “**Stulti et caeci** : quid enim majus est? aurum, an templum, quod sanctificat aurum?”

- DR: “**Ye foolish and blind**; for whether is greater, the gold, or the temple that sanctifieth the gold?”
- NIV: “You blind fools! Which is greater: the gold, or the temple that makes the gold sacred?”
- NABRE: “You fools and blind men! Which is more important, the gold or the temple that sanctified the gold?”

Offering to God, doing good and giving to the poor has been replaced with giving to friends only and treating self well

Ecclesiasticus 14:11–17 (Sirach 14:11–16), “*Fili, si habes, benefac tecum, et Deo dignas oblationes offer. Memor esto quoniam mors non tardat, et testamentum inferorum, quia demonstratum est tibi : testamentum enim hujus mundi morte morietur. Ante mortem benefac amico tuo, et secundum vires tuas exporrigens da pauperi. Non defrauderis a die bono, et particula boni doni non te praetereat. Nonne aliis relinques dolores et labores tuos in divisione sortis? Da et accipe, et justifica animam tuam. Ante obitum tuum operare justitiam, quoniam non est apud inferos invenire cibum.*”

- DR: “My son, **if thou have any thing, do good to thyself, and offer to God worthy offerings. Remember that death is not slow, and that the covenant of hell hath been shewn to thee: for the covenant of this world shall surely die. Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor.** Defraud not thyself of the **good day**, and let not the part of a **good gift overpass thee**. Shalt thou not leave to others to divide by lot thy sorrows and labours? Give and take, and **justify thy soul**. Before thy death work justice: **for in hell there is no finding food.**”
- NIV: Removed
- NABRE: “My son, if you have the means, treat yourself well, and enjoy life as best you can. Remember that death does not delay, and you have not been told the grave’s appointed time. Before you die, be good to your friends; give them a share in what you possess. Do not deprive yourself of good things now or let a choice portion escape you. Will you not leave your riches to others, and your earnings to be divided by lot? Give and take, treat yourself well, for in Sheol there are no joys to seek.” (Sirach 14:11–16)

Mercy, faith, purging of sins and God’s call to obedience are gone

Proverbs 15:27–28, “*Conturbat domum suam qui sectatur avaritiam; qui autem odit munera vivet. Per misericordiam et fidem purgantur peccata, per timorem autem Domini declinat omnis a malo. Mens justi meditatur obedientiam; os impiorum redundat malis.*”

- DR: “He that is greedy of gain troubleth his own house: but he that hateth bribes shall live. **By mercy and faith sins are purged away: and by the fear of the Lord every one declineth from evil. The mind of the just studieth obedience:** the mouth of the wicked over floweth with evils.”
- NIV: “The greedy bring ruin to their households, but the one who hates bribes will live. The heart of the righteous weighs its answers, but the mouth of the wicked gushes evil.”

²⁰ This is incorrect: what if an evil or deceitful oath was made? It needs to be broken and repented of.

- NABRE: “The greedy tear down their own house, but those who hate bribes will live. The heart of the just ponders a response, but the mouth of the wicked spews evil.”

God is patient and merciful, he doesn't get angry and punish us: we punish ourselves

Genesis 19:15, “*Cumque esset mane, cogebant eum angeli, dicentes : Surge, tolle uxorem tuam, et duas filias quas habes : **ne et tu pariter pereas in scelere civitatis.***”

- DR: “And when it was morning, the angels pressed him, saying: Arise, take thy wife, and the two daughters which thou hast: **lest thou also perish in the wickedness of the city.**”
- NIV: “With the coming of dawn, the angels urged Lot, saying, “Hurry! Take your wife and your two daughters who are here, or you will be swept away when the city is punished.”
- NABRE: “As dawn was breaking, the angels urged Lot on, saying, “Come on! Take your wife with you and your two daughters who are here, or you will be swept away in the punishment of the city.”

Exodus 34:6–7, “*Quo transeunte coram eo, ait: Dominator Domine Deus, **misericors et clemens, patiens et multae miserationis, ac verax**, qui custodis **misericordiam** in millia; qui auferis iniquitatem, et scelera, atque peccata, **nullusque apud te per se innocens est; qui reddis iniquitatem patrum filiis, ac nepotibus in tertiam et quartam progeniem.***”

- DR: “And when he passed before him, he said: O the Lord, the Lord God, **merciful and gracious, patient and of much compassion, and true**, who keepest **mercy** unto thousands: who **takest away** iniquity, and wickedness, and sin, and no **man of himself is innocent before thee**. Who **renderest the iniquity of the fathers to the children**, and to the grandchildren, unto the third and fourth generation.”
- NIV: “And he passed in front of Moses, proclaiming, “The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.”
- NABRE: “So the Lord passed before him and proclaimed: The Lord, the Lord, a God gracious and merciful, slow to anger and abounding in love and fidelity, continuing his love for a thousand generations, and forgiving wickedness, rebellion, and sin; yet not declaring the guilty guiltless, but bringing punishment for their parents' wickedness on children and children's children to the third and fourth generation!”

Numbers 14:18, “*Dominus patiens et multae misericordiae, auferens iniquitatem et scelera, nullumque innoxium derelinquens, qui **visitat** peccata patrum in filios in tertiam et quartam generationem.*”

- DR: “The Lord is **patient and full of mercy, taking away iniquity and wickedness, and leaving no man clear, who visitest the sins** of the fathers upon the children unto the third and fourth generation.”
- NIV: “The Lord is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the parents to the third and fourth generation.”
- NABRE: “The Lord is slow to anger and abounding in kindness, forgiving iniquity and rebellion; yet certainly not declaring the guilty guiltless, but punishing children to the third and fourth generation for their parents' iniquity.”

Nehemiah 9:17 “*Et noluerunt audire, et non sunt recordati mirabilium tuorum quae feceras eis. **Et induraverunt cervices suas, et dederunt caput ut converterentur ad servitutem suam, quasi per contentionem. Tu autem Deus propitius, clemens, et misericors, longanimis, et multae miserationis, non dereliquisti eos.***”

- DR: “And they would not hear, and they remembered not thy wonders which thou hadst done for them. **And they hardened their necks, and gave the head to return to their bondage, as it were by contention.** But thou, a forgiving God, gracious, and **merciful, longsuffering, and full of compassion,** didst not forsake them.”
- NIV: “They refused to listen and failed to remember the miracles you performed among them. They became stiff-necked and in their rebellion appointed a leader in order to return to their slavery. But you are a forgiving God, gracious and compassionate, slow to anger and abounding in love. Therefore you did not desert them.”
- NABRE: “They refused to obey and no longer remembered the wonders you had worked for them. They were obdurate and appointed a leader in order to return to their slavery in Egypt. But you are a forgiving God, gracious and merciful, slow to anger and rich in mercy; you did not forsake them.”

Psalm 86:15 (DR 85:15), “*Et tu, Domine Deus, miserator et misericors; patiens, et multae misericordiae, et verax.*”

- DR: “And thou, O Lord, art a God of compassion, and **merciful, patient, and of much mercy, and true.**”
- NIV: “But you, Lord, are a compassionate and gracious God, slow to anger, abounding in love and faithfulness.”
- NABRE: “But you, Lord, are a compassionate and gracious God, slow to anger, abounding in mercy and truth.”

Psalm 103:8 (DR 102:8) “*Miserator et misericors Dominus, longanimis, et multum misericors.*”

- DR: “The Lord is **compassionate and merciful: longsuffering and plenteous in mercy.**”
- NIV: “The Lord is **compassionate and** gracious, slow to anger, abounding in love.”
- NABRE: “**Merciful and** gracious is the Lord, slow to anger, abounding in mercy.”

Psalm 145:8 (DR 144:8), “*Miserator et misericors Dominus; patiens, et multum misericors.*”

- DR: “The Lord is gracious²¹ and **merciful: patient and plenteous in mercy.**”
- NIV: “The Lord is gracious and **compassionate, slow to anger and rich in love.**”
- NABRE: “The Lord is gracious and **merciful, slow to anger and abounding in mercy.**”

Proverbs 19:11, “*Doctrina viri per patientiam noscitur, et gloria ejus est iniqua praetergredi.*”

- DR: “**The learning of a man is known by patience** and his glory is to pass over wrongs.”
- NIV: “A person’s wisdom yields patience; it is to one’s glory to overlook an offense.”
- NABRE: “It is good sense to be slow to anger, and an honor to overlook an offense.”

Wisdom 15:1, “*Tu autem, Deus noster, suavis et verus es, patiens, et in misericordia disponens omnia.*”

- DR: “But thou, our God, art **gracious** and true, **patient,** and ordering all things in mercy.”
- NIV: Removed
- NABRE: “But you, our God, are good and true, slow to anger, and governing all with mercy.”

Sirach 5:4 (Ecclesiasticus 5:4), “*Ne dixeris : Peccavi : et quid mihi accidit triste? Altissimus enim est patiens redditor.*”

- DR: “Say not: I have sinned, and what harm hath **befallen** me? for the most High is a **patient rewarder.**”

²¹ “Compassionate” is a better translation.

- NIV: Removed
- NABRE: “Do not say, “I have sinned, yet what has **happened** to me?” for the Lord is slow to anger!”

Jeremiah 15:15, “*Tu scis, Domine: recordare mei, et visita me, et tuere me ab his qui persequuntur me: noli in patientia tua suscipere me: scito quoniam sustinui propter te opprobrium.*”

- DR: “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.”
- NIV: “Lord, you understand; remember me and care for me. Avenge me on my persecutors. You are long-suffering—do not take me away; think of how I suffer reproach for your sake.”
- NABRE: “You know, Lord: Remember me and take care of me, avenge me on my persecutors. Because you are slow to anger, do not banish me; know that for you I have borne insult.”

Joel 2:13, “*Et scindite corda vestra, et non vestimenta vestra; et convertimini ad Dominum Deum vestrum, quia benignus et misericors est, patiens et multae misericordiae, et praestabilis super malitia.*”

- DR: “And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and **merciful, patient and rich in mercy, and ready to repent of the evil.**”
- NIV: “Rend your heart and not your garments. Return to the Lord your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity.”
- NABRE: “Rend your hearts, not your garments, and return to the Lord, your God, for he is gracious and merciful, slow to anger, abounding in steadfast love, and relenting in punishment.”

Jonah 4:2, “*et oravit ad Dominum, et dixit: Obsecro, Domine, numquid non hoc est verbum meum cum adhuc essem in terra mea? propter hoc praeoccupavi ut fugerem in Tharsis: scio enim quia tu Deus clemens et misericors es, patiens et multae miserationis, et ignoscens super malitia.*”

- DR: “And he prayed to the Lord, and said: I beseech thee, O Lord, is not this what I said, when I was yet in my own country? Therefore I went before to flee into Tharsis: for I know that thou art a gracious and **merciful** God, **patient, and of much compassion, and easy to forgive evil.**”
- NABRE: “He prayed to the Lord, “O Lord, is this not what I said while I was still in my own country? This is why I fled at first toward Tarshish. I knew that you are a gracious and **merciful** God, slow to anger, abounding in kindness, repenting of punishment.”
- NIV: “He prayed to the Lord, “Isn’t this what I said, Lord, when I was still at home? That is what I tried to forestall by fleeing to Tarshish. I knew that you are a gracious and **compassionate** God, slow to anger and abounding in love, a God who relents from sending calamity.”

Nahum 1:3, “*Dominus patiens, et magnus fortitudine, et mundans non faciet innocentem. Dominus in tempestate et turbine viae ejus, et nebulae pulvis pedum ejus.*”

- DR: “The Lord is **patient**, and great in power, and will not cleanse and acquit the guilty. The Lord's ways are in a tempest, and a whirlwind, and clouds are the dust of his feet.”
- NIV: “The Lord is slow to anger but great in power; the Lord will not leave the guilty unpunished. His way is in the whirlwind and the storm, and clouds are the dust of his feet.”
- NABRE: “The Lord is slow to anger, yet great in power; the Lord will not leave the guilty unpunished. In stormwind and tempest he comes, and clouds are the dust at his feet...”

Exodus 20:5, “*Non adorabis ea, neque coles : ego sum Dominus Deus tuus fortis, zelotes, visitans iniquitatem patrum in filios, in tertiam et quartam generationem eorum qui oderunt me.*”

- DR: “Thou shalt not **adore** them, nor serve them: I am the Lord thy God, mighty, jealous, **visiting the iniquity of the fathers upon the children**, unto the third and fourth generation of them that hate me.”
- NIV: “You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me.”
- NABRE: “You shall not bow down before them or serve them. For I, the Lord, your God, am a jealous God, inflicting punishment for their ancestors’ wickedness on the children of those who hate me, down to the third and fourth generation.”

Exodus 32:34, “*tu autem vade, et duc populum istum quo locutus sum tibi : angelus meus praecedet te. Ego autem in die ultionis **visitabo** et hoc peccatum eorum.*”

- DR: “But go thou, and lead this people whither I have told thee: my angel shall go before thee. **And I in the day of revenge will visit this sin also of theirs.**”
- NIV: “Now go, lead the people to the place I spoke of, and my angel will go before you. However, when the time comes for me to punish, I will punish them for their sin.”
- NABRE: “Now, go and lead the people where I have told you. See, my angel will go before you. When it is time for me to punish, I will punish them for their sin.”

Leviticus 18:25, “*et quibus polluta est terra : cujus ego scelera **visitabo**, ut evomat habitatores suos.*”

- DR: “And with which the land is defiled: **the abominations of which I will visit**, that it may vomit out its inhabitants.”
- NIV: “Even the land was defiled; so I punished it for its sin, and the land vomited out its inhabitants.”
- NABRE: “And so the land has become defiled, and I have punished it for its wickedness, and the land has vomited out its inhabitants.”

2 Samuel 7:14, “*Ego ero ei in patrem, et ipse erit mihi in filium : qui si inique aliquid gesserit, **arguam** eum in virga virorum, et in plagis filiorum hominum.*”

- DR: “I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will **correct** him with the rod of men, and **with the stripes of the children of men.**”
- NIV: “I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands.”
- NABRE: “I will be a father to him, and he shall be a son to me. If he does wrong, I will **reprove** him with a human rod and with human punishments.”

Jesus’ suffering continues today: he didn’t suffer once, he died once

1 Peter 3:18, “*Quia et Christus semel pro peccatis nostris **mortuus est, justus pro injustis, ut nos offerret Deo, mortificatus quidem carne, vivificatus autem spiritu.***”

- DR: “Because Christ also **died** once for our sins, the **just** for the **unjust: that he might offer us to God**, being put to death indeed in the **flesh**, but **enlivened in the spirit...**”
- NIV: “For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit.”
- NABRE: “For Christ also suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the **flesh**, he was brought to life in the spirit.”

Jesus reveals his stigmata wounds: he will turn against those who hurt him, not against those who love him or the little ones

Zechariah 13:6–7, “*Et dicetur ei : Quid sunt plagae istae in medio manuum tuarum? Et dicet : His plagatus sum in domo eorum qui diligebant me. Franea, suscitare super pastorem meum, et super virum cohaerentem mihi, dicit Dominus exercituum : percute pastorem, et dispergentur oves : et convertam manum meam ad parvulos.*”

- DR: “And they shall say to him: What are these wounds in the **midst of thy hands?** **And he shall say: With these I was wounded in the house of them that loved me**²². Awake, O sword, against my shepherd, and against the man **that cleaveth**²³ 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 ones²⁴.”
- NIV: “If someone asks, ‘What are these wounds on your body?’ they will answer, ‘The wounds I was given at the house of my friends.’ ‘Awake, sword, against my shepherd, against the man who is close to me!’ declares the Lord Almighty. “Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.”
- NABRE: “And if anyone asks, ‘What are these wounds on your chest?’ each will answer, ‘I received these wounds in the house of my friends.’ Awake, O sword, against my shepherd, against the one who is my associate—oracle of the **Lord of hosts**. Strike the shepherd that the sheep may be scattered; I will turn my hand against the little ones.”

Jesus had bretheren (not birth brothers) and the apostles had sisters in Christ with them, not wives

1 Corinthians 9:5, “*numquid non habemus potestatem mulierem sororem circumducendi sicut et ceteri Apostoli, et fratres Domini, et Cephas?*”

- DR: “Have we not power to carry about a **woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas**²⁵?”
- NIV: “Don’t we have the right to take a believing wife²⁶ along with us, as do the other apostles and the Lord’s brothers and Cephas?”
- NABRE: “Do we not have the right to take along a Christian wife, as do the rest of the apostles, and the brothers of the Lord, and Cephas?”

God’s charity, sacrificial love, has been diluted with a generalised love

The word “charity” has its origins from Christianity and was derived from the Latin “caritas”. The true meaning of charity refers to God’s love, as we see in this verse:

1 John 4:8, “*Qui non diligit, non novit Deum : quoniam Deus **caritas** est.*”

- DR: “He that loveth not, knoweth not God: for God is **charity.**”
- NIV: “Whoever does not love does not know God, because God is love.”
- NABRE: “Whoever is without love does not know God, for God is love.”

²² Jesus Christ is wounded in his Church because of our sins. He is a prisoner in his own tabernacles.

²³ Cleave means to split open, divide, sever. Jesus is speaking of those who sever his Precious Body through their sins, not those close to him.

²⁴ Jesus will help the innocent little ones, not go against them!

²⁵ Here St Paul is referring to the holy women who accompanied them, the apostles and the other disciples.

²⁶ In 1 Corinthians 7:8 St Paul makes it clear he is not married and had no desire to be married: “*But I say to the unmarried, and to the widows: It is good for them if they so continue, even as I.*”

Up until the beginning of the twentieth century, the true meaning of charity was retained in the English language but in today's language, it is associated with the helping of those in need. In the Douay-Rheims Bible, the word "charity" appears 87 times (In the Latin Vulgate, *caritas* appears 31 times, *caritatem* 33, *caritate* 25, *caritatis* 9 and *caritati* 2) and the word "love" appears 245 times. The word "charity" however has been replaced with the word "love" in non-Douay-Rheims translations, which have lost their impact of the true meaning of the word. The word "love" has many variants in Latin, one such being sexual love (such as *amor*), as is the case when referring to this word in English. For example this "love" word, *amor*, referring to the love between a man and a wife, is used in Ecclesiasticus 25:2, "The concord of brethren, and the love of neighbours, and man and wife that agree well together."

God however does not have a sexual love; in fact, it is chaste, as confirmed in James 3:15–18:

"For this is not wisdom, descending from above: but earthly, sensual, devilish. For where envying and contention is, there is inconstancy, and every evil work. But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. And the fruit of justice is sown in peace, to them that make peace."

So to say, God is "love", is not technically correct, rather God is "charity" (or "sacrificial love").

Digging deeper into God's charity in 1 Corinthians 13:4–7 we see that "Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

This form of love, called charity, is God's call to all, but unless we have God's Spirit in us, God's charity, it is too difficult to bear all things (as our Lord Jesus Christ does). Furthermore, as our Lord points out in Luke 6:32, "And if you love them that love you, what thanks are to you? For sinners also love those that love them." So, again, the word "love" can also be linked to conditional love, which God doesn't possess, God's charity is unconditional, so God is not human love, God is charity.

To add to this, the definition of charity has been changed in summary as follows:

1 Corinthians 13:4–7, "**Caritas** *patiens est, benigna est. Caritas non aemulatur, non agit perperam, non inflatur, non est ambitiosa, non quaerit quae sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, congaudet autem veritati : omnia suffert, omnia credit, omnia sperat, omnia sustinet.*"

- DR: "Charity is patient, is kind: **charity envieth not, dealeth not perversely**; is not puffed up; is not **ambitious**, seeketh not her own, is not provoked to anger, **thinketh no evil**; rejoiceth not in iniquity, but rejoiceth with the truth; **beareth all things**, believeth all things, hopeth all things, endureth all things."
- NIV: "Love is patient, love is kind. It does not **envy**, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres."
- NABRE: "Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It **bears all things**, believes all things, hopes all things, endures all things."

God's chastity, modesty and persuasiveness have been removed

James 3:15–18, *“non est enim ista sapientia desursum descendens : sed terrena, **animalis**, diabolica. Ubi enim zelus et **contentio**, ibi **inconstantia** et omne opus pravum. Quae autem desursum est sapientia, primum quidem **pudica est**, deinde pacifica, **modesta**, suadibilis, **bonus consentiens**, plena misericordia et fructibus bonis, **non judicans**, sine simulatione. Fructus autem **justitiae**, in pace seminatur, facientibus pacem.”*

- DR: “For this is not wisdom, descending from above: but earthly, **sensual**, devilish. For where envying and **contention** is, there is **inconstancy**, and every evil work. But the wisdom, that is from above, first indeed is **chaste**, then peaceable, **modest**, **easy to be persuaded**, **consenting to the good**, full of mercy and good fruits, **without judging**, **without dissimulation**. And the fruit of **justice** is sown in peace, to them that make peace.”
- NIV: “Such “wisdom” does not come down from heaven but is earthly, unspiritual, demonic. For where you have envy and selfish ambition, there you find disorder and every evil practice. But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace reap a harvest of righteousness.”
- NABRE: “Wisdom of this kind does not come down from above but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there is disorder and every foul practice. But the wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconstancy or insincerity. And the fruit of righteousness is sown in peace for those who cultivate peace.”

Chastity for kings and those in high stations has been removed

1 Timothy 2:2, *“pro regibus, et omnibus qui in sublimitate sunt, ut quietam et tranquillam vitam agamus in omni pietate, et **castitate**.”*

- DR: “For kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and **chastity**.”
- Wycliffe: “For kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.”
- NIV: “for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.”
- NABRE: “for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity.”

Chastity, modesty, sobriety and prudence for bishops have been removed

1 Timothy 3:1–4, *“Fidelis sermo : si quis **episcopatum** desiderat, bonum opus desiderat. Oportet ergo **episcopum** irreprehensibilem esse, unius uxoris virum, **sobrium**, **prudentem**, **ornatum**, **pudicum**, hospitem, doctorem, non vinolentum, non percussorem, sed **modestum** : non litigiosum, non cupidum, sed suae domui bene praepositum : filios habentem subditos cum omni **castitate**.”*

- DR: “A faithful saying: if a man desire the office of a **bishop**, he desireth a good work. It behoveth therefore a **bishop** to be blameless, the husband of one wife, **sober**, **prudent**, of **good behaviour**, **chaste**, given to hospitality, a teacher, not given to wine, no striker, but **modest**, not quarrelsome, not **covetous**, but one that ruleth well his own house, having his children in subjection with all **chastity**.”
- NIV: “Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a

lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect.”

- NABRE: “This saying is trustworthy: whoever aspires to the **office of bishop** desires a noble task. Therefore, a **bishop** must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach, not a drunkard, not aggressive, but gentle, not contentious, not a lover of money. He must manage his own household well, keeping his children under control with perfect dignity”

Chastity for deacons has been removed and replaced with other words

1 Timothy 3:8, “*Diaconos similiter **pudicos**, non bilingues, non multo vino deditos, non turpe lucrum sectantes:*”

- DR: “Deacons in like manner **chaste**, not **double tongued**, not given to much wine, not greedy of filthy lucre...”
- NIV: “In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.”
- NABRE: “Similarly, deacons must be dignified, not **deceitful**, not addicted to drink, not greedy for sordid gain.”

Chastity and sobriety for women have been removed

1 Timothy 3:11, “*Mulieres similiter **pudicas**, non detrahentes, **sobrias**, fideles in omnibus.*”

- DR: “The women in like manner **chaste**, not slanderers, but **sober**, faithful in all things.”
- Wycliffe: “Also it behooveth women to be **chaste**, not backbiting, **sober**, faithful in all things.”
- NIV: “In the same way, the women are to be worthy of respect, not malicious talkers but temperate and trustworthy in everything.”
- NABRE: “Women, similarly, should be dignified, not slanderers, but temperate and faithful in everything.”

Chastity for the youth has been toned down to purity

1 Timothy 4:12, “*Nemo adolescentiam tuam contemnat : sed exemplum esto fidelium in verbo, in conversatione, in caritate, in fide, in **castitate**.*”

- DR: “Let no man despise thy youth: but be thou an example of the faithful in word, in conversation, in charity, in faith, in **chastity**.”
- NIV: “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity.”
- NABRE: “Let no one have contempt for your youth, but set an example for those who believe, in speech, conduct, love, faith, and purity.”

Chastity for the youth has been replaced with a generalised purity

1 Timothy 5:1–2, “*Seniorem ne increpaveris, sed obsecra ut patrem : juvenes, ut fratres : anus, ut matres : juvenculas, ut sorores in omni **castitate** :*”

- DR: “An ancient man rebuke not, but entreat him as a father: young men, as brethren: Old women, as mothers: young women, as sisters, in all **chastity**.”
- Wycliffe: “Blame thou not an elder man, but beseech [him] as a father, young men as brethren; old women as mothers, young women as sisters, in all **chastity**.”
- NIV: “Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers, older women as mothers, and younger women as sisters, with absolute purity.”

- NABRE: “Do not rebuke an older man, but appeal to him as a father. Treat younger men as brothers, older women as mothers, and younger women as sisters with complete purity.”

Similarly in 1 Timothy 5:22, “Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste”, the word “chaste” has been changed to the more generalised “pure”.

Sobriety, chastity, prudence and patience for the elderly have been removed

1 Timothy 5:1–2, “*Tu autem loquere quae decent sanam doctrinam : senes ut **sobrii sint, pudici, prudentes, sani in fide, in dilectione, in patientia : anus similiter in habitu sancto, non criminatrices, non multo vino servientes, bene docentes : ut prudentiam doceant adolescentulas, ut viros suos ament, filios suos diligant, **prudentes, castas, sobrias, domus curam habentes, benignas, subditas viris suis, ut non blasphemetur verbum Dei. Juvenes similiter hortare ut **sobrii sint.*******”

- DR: “But speak thou the things that become sound doctrine: That the aged men be **sober, chaste, prudent**, sound in faith, in love, in **patience**. The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well: That they may teach the young women to be wise, to love their husbands, to love their children, to be **discreet, chaste, sober**, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed. Young men, in like manner, exhort that they be **sober**.”
- NIV: “You, however, must teach what is appropriate to sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can urge the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. Similarly, encourage the young men to be self-controlled.”
- NABRE: “As for yourself, you must say what is consistent with sound doctrine, namely, that older men should be temperate, dignified, self-controlled, sound in faith, love, and endurance. Similarly, older women should be reverent in their behavior, not slanderers, not addicted to drink, teaching what is good, that they may train younger women to love their husbands and children, to be self-controlled, **chaste**, good homemakers, under the control of their husbands, so that the word of God may not be discredited. Urge the younger men, similarly, to control themselves”

Chastity, charity and longsuffering for ministers of God have been omitted

2 Corinthians 6:3–10, “*Nemini dantes ullam offensionem, ut non vituperetur ministerium nostrum : sed in omnibus exhibeamus nosmetipsos sicut Dei ministros in multa **patientia**, in tribulationibus, in necessitatibus, in angustiis, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in jejuniis, in **castitate**, in **scientia**, in **longanimitate**, in suavitate, in Spiritu Sancto, in **caritate** non ficta, in verbo veritatis, in virtute Dei, per arma **justitiae** a dextris et a sinistris, per gloriam, et ignobilitatem, per infamiam, et bonam famam : ut seductores, et veraces, sicut qui ignoti, et cogniti : quasi morientes, et ecce vivimus : ut castigati, et non mortificati : quasi tristes, semper autem gaudentes : sicut egentes, multos autem locupletantes : tamquam nihil habentes, et omnia possidentes.*”

- DR: “Giving no offence to any man, that our ministry be not blamed: But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in **chastity**, in knowledge, in **longsuffering**, in sweetness, in **the Holy Ghost**, in **charity** unfeigned, in the word of truth, in the power of God; by the armour of **justice** on the right hand and on the left; by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and

behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet **enriching many**; as having nothing, and possessing all things.”

- NIV: “We put no stumbling block in anyone’s path, so that our ministry will not be discredited. Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; in purity, understanding, patience and kindness; in **the Holy Spirit** and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything.”
- NABRE: “We cause no one to stumble in anything, in order that no fault may be found with our ministry; on the contrary, in everything we commend ourselves as ministers of God, through much endurance, in afflictions, hardships, constraints, beatings, imprisonments, riots, labors, vigils, fasts; by purity, knowledge, patience, kindness, in a holy spirit, in unfeigned love, in truthful speech, in the power of God; with weapons of righteousness at the right and at the left; through glory and dishonor, insult and praise. We are treated as deceivers and yet are truthful; as unrecognized and yet acknowledged; as dying and behold we live; as chastised and yet not put to death; as sorrowful yet always rejoicing; as poor yet **enriching many**; as having nothing and yet possessing all things.”

Mention of St Paul’s justice and chastity has been removed

Acts 24:25, “*Disputante autem illo de **justitia**, et **castitate**, et de **judicio futuro**, tremefactus Felix, respondit : Quod nunc attinet, vade : tempore autem opportuno accersam te :*”

- DR: “And as he treated of **justice**, and **chastity**, and of the judgment to come, Felix being terrified, answered: For this time, go thy way: but when I have a convenient time, I will send for thee.”
- NIV: “As Paul talked about righteousness, self-control and the judgment to come, Felix was afraid and said, ‘That’s enough for now! You may leave. When I find it convenient, I will send for you.’”
- NABRE: “But as he spoke about righteousness and self-restraint and the coming judgment, Felix became frightened and said, ‘You may go for now; when I find an opportunity I shall summon you again.’”

Judith’s chastity verses have been removed

The story of Judith prefigures Mother Mary by destroying the enemy Holofernes through her chastity, purity, trust and love of God, bringing down an entire army against the Jews and sending them in flight, much like Mother Mary’s prophesied crushing of the serpent’s head in Genesis 3:15²⁷. Judith was called “Blessed above all women on earth” at that time²⁸, while Mother Mary was called “Blessed amongst women” for all time and all generations will call her blessed²⁹.

²⁷ See the “[Rosary](#)” section on www.alpha-omega.org.za for a detailed Scriptural analysis of this topic.

²⁸ “But as the same Lord liveth, his angel hath been my keeper both going hence, and abiding there, and returning from thence hither: and the Lord hath not suffered me his handmaid to be defiled, but hath brought me back to you without pollution of sin, rejoicing for his victory, for my escape, and for your deliverance. Give all of you glory to him, because he is good, because his mercy endureth for ever. And they all adored the Lord, and said to her: The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. And Ozias the prince of the people of Israel, said to her: Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies.” (Judith 13:20–24).

²⁹ “...And Elizabeth was filled with the Holy Spirit: And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to

Judith 15:11, *“quia fecisti viriliter, et confortatum est cor tuum, eo quod **castitatem** amaveris, et post virum tuum, alterum nescieris : ideo et manus Domini confortavit te, et ideo eris benedicta in aeternum.”*

- DR: “For thou hast done manfully, and thy heart has been strengthened, because thou hast loved **chastity**, and after thy husband hast not known any other: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever.”
- NIV: This book is not included in Protestant Bibles.
- NABRE: Judith 15:11–15 have been omitted.

Judith 16:26, *“Erat enim virtuti **castitas** adjuncta, ita ut non cognosceret virum omnibus diebus vitae suae, ex quo defunctus est Manasses, vir ejus.”*

- DR: “And **chastity** was joined to her virtue, so that she knew no man all the days of her life, after the death of Manasses her husband.”
- NIV: This book is not included in Protestant Bibles
- NABRE: Judith 16:26–31 has been omitted.

Mention of a chaste generation has been removed

Wisdom 4:1, *“O quam pulchra est **casta generatio**, cum claritate! Immortalis est enim memoria illius, quoniam et apud Deum nota est, et apud homines.”*

- DR: “**O how beautiful is the chaste generation with glory**: for the memory thereof is immortal: because it is known both with God and with men.”
- NIV: This book is not included in Protestant Bibles.
- NABRE: “Better is childlessness with virtue; for immortal is the memory of virtue, acknowledged both by God and human beings.”

In the Old Testament, the word “virgin” has been removed and obscured in some places

Genesis 24:43, *“ecce sto juxta fontem aquae, et **virgo**, quae egredietur ad hauriendam aquam, audierit a me: Da mihi paucillum aquae ad bibendum ex hydria tua”*

- DR: “Behold I stand by the well of water, and the **virgin**, that shall come out to draw water, who shall hear me say: Give me a little water to drink of thy pitcher:”
- NIV: “See, I am standing beside this spring. If a young woman comes out to draw water and I say to her, “Please let me drink a little water from your jar,”
- NABRE: “While I stand here at the spring, if I say to a young woman who comes out to draw water, ‘Please give me a little water from your jug.’”

Genesis 34:2, *“Quam cum vidisset Sichem filius Hemor Hevaei, princeps terrae illius, adamavit eam : et rapuit, et dormivit cum illa, vi opprimens **virginem**.”*

- DR: “And when Sichem the son of Hemor the Hevite, the prince of that land, saw her, he was in love with her: and took her away, and lay with her, ravishing the **virgin**.”
- NIV: “When Shechem son of Hamor the Hivite, the ruler of that area, saw her, he took her and raped her.”

me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty, hath done great things to me; and holy is his name. And his mercy is from generation unto generations, to them that fear him. (Luke 1:42–50)

- NABRE: “When Shechem, son of Hamor the Hivite, the leader of the region, saw her, he seized her and lay with her by force.”

Deuteronomy 32:25, *“Foris vastabit eos gladius, et intus pavor, juvenem simul ac virginem, lactentem cum homine sene.”*

- DR: “Without, the sword shall lay them waste, and terror within, both the young man and the **virgin**, the sucking child with the man in years.”
- NIV: “In the street the sword will make them childless; in their homes terror will reign. The young men and young women will perish, the infants and those with gray hair.”
- NABRE: “Out in the street the sword shall bereave, and at home the terror for the young man and the young woman alike, the nursing babe as well as the gray beard.”

Tobias (Tobit) 6:22, *“Transacta autem tertia nocte, accipies virginem cum timore Domini, amore filiorum magis quam libidine ductus, ut in semine Abrahae benedictionem in filiis consequaris.”*

- DR: “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 mayst obtain a blessing in children.”
- NIV: Book removed
- NABRE: Verses 19–22 have been removed.

Tobias (Tobit) 8:4, *“Tunc hortatus est virginem Tobias, dixitque ei : Sara, exsurge, et deprecemur Deum hodie, et cras, et secundum cras : quia his tribus noctibus Deo jungimur : tertia autem transacta nocte, in nostro erimus conjugio.”*

- DR: “Then Tobias exhorted the **virgin**, and said to her: Sara, arise, and let us pray to God today, and tomorrow, and the next day: because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock.”
- NIV: Book removed
- NABRE: “When Sarah’s parents left the bedroom and closed the door behind them, Tobiah rose from bed and said to his wife, “My sister, come, let us pray and beg our Lord to grant us mercy and protection.”

Job 31:1, *“Pepigi foedus cum oculis meis, ut ne cogitarem quidem de virgine.”*

- DR: “I made a covenant with my eyes, that I would **not so much as think** upon a **virgin**.”
- NIV: “I made a covenant with my eyes not to look lustfully at a young woman.”
- NABRE: “I made a covenant with my eyes not to gaze upon a **virgin**.”

Sirach 15:2 (Ecclesiasticus 15:2), *“et obviabit illi quasi mater honorificata, et quasi mulier a virginitate suscipiet illum.”*

- DR: “And she will meet him as an honourable mother, and will receive him as a wife married of a **virgin**.”
- NIV: Book removed
- NABRE: “She will meet him like a mother; like a young bride she will receive him.”

Sirach 30:20 (Ecclesiasticus 30:21), *“videns oculis et ingemiscens, sicut spado complectens virginem, et suspirans.”*

- DR: “He seeth with his eyes, and groaneth, as an eunuch embracing a **virgin**, and sighing.”

- NIV: Book removed
- NABRE: “who groans at what his eyes behold.” (Sirach 30:20)

Isaias (Isaiah) 62:5, “*Habitabit enim juvenis cum virgine, et **habitabunt** in te filii tui; et gaudebit sponsus super sponsam, et gaudebit super te Deus tuus.*”

- DR: “For the young man **shall dwell with the virgin**, and thy children shall dwell in thee. And **the bridegroom shall rejoice over the bride**, and thy God shall rejoice over thee.”
- NIV: “As a young man marries a young woman, so will your Builder marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you.”
- NABRE: “For as a young man marries a virgin, your Builder shall marry you; and as a bridegroom rejoices in his bride so shall your God rejoice in you.”

Jeremias (Jeremiah) 2:32, “*Numquid obliviscetur **virgo** ornamenti sui, aut sponsa fasciae pectoralis suae? Populus vero meus oblitus est mei diebus innumeris.*”

- DR: “Will a **virgin** forget her ornament, or a bride her stomacher? But my people hath forgotten me days without number.”
- NIV: “Does a young woman forget her jewelry, a bride her wedding ornaments? Yet my people have forgotten me, days without number.”
- NABRE: “Does a young woman forget her jewelry, a bride her sash? Yet my people have forgotten me days without number.”

Jeremias (Jeremiah) 18:13, “*Ideo haec dicit Dominus : Interrogate gentes : quis audivit talia horribilia, quae fecit nimis **virgo Israel**?*”

- DR: “Therefore thus saith the Lord: Ask among the nations: Who hath heard such horrible things, as the **virgin of Israel** hath done to excess?”
- NIV: “Therefore this is what the LORD says: ‘Inquire among the nations: Who has ever heard anything like this? A most horrible thing has been done by Virgin Israel.’”
- NABRE: “Therefore thus says the LORD: Ask among the nations – who has ever heard the like? Truly horrible things virgin Israel has done!”

Jeremias (Jeremiah) 31:4, “*Rursumque aedificabo te, et aedificaberis, **virgo Israel** : adhuc ornaberis tympanis tuis, et egredieris in choro ludentium.*”

- DR: “And I will build thee again, and thou shalt be built, O **virgin of Israel**: thou shalt again be adorned with thy timbrels, and shalt go forth in the dances of them that make merry.”
- NIV: “I will build you up again, and you, Virgin Israel, will be rebuilt. Again you will take up your timbrels and go out to dance with the joyful.”
- NABRE: “Again I will build you, and you shall stay built, virgin Israel; carrying your festive tambourines, you shall go forth dancing with merry-makers.”

Jeremias (Jeremiah) 31:13, “*Tunc laetabitur **virgo** in choro, juvenes et senes simul : et convertam luctum eorum in gaudium, et consolabor eos, et laetificabo a dolore suo.*”

- DR: “Then shall **the virgin** rejoice in the dance, the young men and old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful after their sorrow.”
- NIV: “Then young women will dance and be glad, young men and old as well. I will turn their mourning into gladness; I will give them comfort and joy instead of sorrow.”
- NABRE: “Then young women shall make merry and dance, young men and old as well. I will turn their mourning into joy, I will show them compassion and have them rejoice after their sorrows.”

Jeremias (Jeremiah) 31:21–22, “Statue tibi speculam, pone tibi amaritudines : dirige cor tuum in viam rectam in qua ambulasti : revertere, **virgo Israel**, revertere ad civitates tuas istas. Usquequo deliciis dissolveris, filia vaga? quia creavit Dominus novum super terram: femina circumdabit virum.”

- DR: “Set thee up a watchtower, make to thee bitterness: direct thy heart into the right way, wherein thou hast walked: return, O **virgin of Israel**, return to these thy cities. 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.**”
- NIV: “Set up road signs; put up guideposts. Take note of the highway, the road that you take. Return, Virgin Israel, return to your towns. How long will you wander, unfaithful Daughter Israel? The LORD will create a new thing on earth – the woman will return to the man.”
- NABRE: “Set up road markers, put up signposts; Turn your attention to the highway, the road you walked. Turn back, virgin Israel, turn back to these your cities. How long will you continue to hesitate, rebellious daughter? The LORD has created a new thing upon the earth: woman encompasses man.”

Jeremias (Jeremiah) 46:10–12, “Dies autem ille Domini Dei exercituum, dies ultionis, ut sumat vindictam de inimicis suis : devorabit gladius, et saturabitur, et inebriabitur sanguine eorum : victima enim Domini Dei exercituum, in terra aquilonis juxta flumen Euphraten. Ascende in Galaad, et tolle resinam, **virgo filia Aegypti** : frustra multiplicas medicamina, sanitas non erit tibi.”

- DR: “For this is the day of the **Lord the God of hosts**, a day of vengeance, that he may revenge himself of his enemies: the sword shall devour, and shall be filled, and shall be drunk with their blood: for there is a sacrifice of the Lord God of hosts in the north country, by the river Euphrates. Go up into Galaad, and take balm, O **virgin daughter of Egypt**: in vain dost thou multiply medicines, there shall be no cure for thee.”
- NIV: “But that day belongs to the Lord, the LORD Almighty-- a day of vengeance, for vengeance on his foes. The sword will devour till it is satisfied, till it has quenched its thirst with blood. For the Lord, the LORD Almighty, will offer sacrifice in the land of the north by the River Euphrates. Go up to Gilead and get balm, Virgin Daughter Egypt. But you try many medicines in vain; there is no healing for you.”
- NABRE: “Today belongs to the **Lord GOD of hosts**, a day of vengeance, vengeance on his foes! The sword devours and is sated, drunk with their blood: for the Lord GOD of hosts holds a sacrifice in the land of the north, on the River Euphrates. Go up to Gilead, procure balm, Virgin daughter Egypt! No use to multiply remedies; for you there is no healing.”

Jeremias (Jeremiah) 51:22, “et collidam in te virum et mulierem : et collidam in te senem et puerum: et collidam in te juvenem et **virginem** :”

- DR: “And with thee I will break in pieces man and woman, and with thee I will break in pieces the old man and the child, and with thee I will break in pieces the young man and the **virgin**:”
- NIV: “With you I shatter man and woman, with you I shatter old man and youth, with you I shatter young man and young woman,”
- NABRE: “With you I shatter man and woman, with you I shatter old and young, with you I shatter the young man and young woman.”

Lamentations 1:15, “SAMECH. Abstulit omnes magnificos meos Dominus de medio mei; vocavit adversum me tempus ut contereret electos meos. Torcular calcavit Dominus **virgini** filiae Juda.”

- DR: “Samech. The Lord hath taken away all my mighty men out of the midst of me: he hath called against me the time, to destroy my chosen men: the Lord hath trodden the winepress for the **virgin daughter of Juda.**”
- NIV: “The Lord has rejected all the warriors in my midst; he has summoned an army against me to crush my young men. In his winepress the Lord has trampled Virgin Daughter Judah.”
- NABRE: “All my valiant warriors my Lord has cast away; He proclaimed a feast against me to crush my young men; My Lord has trodden in the wine press virgin daughter Judah.”

Lamentations 2:2, “*BETH. Praecipitavit Dominus, nec pepercit omnia speciosa Jacob : destruxit in furore suo muntiones **virginis Juda**, et dejecit in terram; polluit regnum et principes ejus.*”

- DR: “Beth. The Lord hath cast down headlong, and hath not spared, all that was beautiful in Jacob: he hath destroyed in his wrath the strong holds of the **virgin of Juda**, and brought them down to the ground: he hath made the kingdom unclean, and the princes thereof.”
- NIV: “Without pity the Lord has swallowed up all the dwellings of Jacob; in his wrath he has torn down the strongholds of Daughter Judah. He has brought her kingdom and its princes down to the ground in dishonor.”
- NABRE: “The Lord has devoured without pity all of Jacob’s dwellings; In his fury he has razed daughter Judah’s defenses, Has brought to the ground in dishonour a kingdom and its princes.”

Lamentations 2:13, “*MEM. Cui comparabo te, vel cui assimilabo te, filia Jerusalem? cui exaequabo te, et consolabor te, **virgo, filia Sion?** magna est enim velut mare contritio tua : quis medebitur tui?*”

- DR: “Mem. To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O **virgin daughter of Sion?** for great as the sea is thy destruction: who shall heal thee?”
- NIV: “What can I say for you? With what can I compare you, Daughter Jerusalem? To what can I liken you, that I may comfort you, Virgin Daughter Zion? Your wound is as deep as the sea. Who can heal you?”
- NABRE: “To what can I compare you – to what can I liken you – O daughter Jerusalem? What example can I give in order to comfort you, virgin daughter Zion? For your breach is vast as the sea; who could heal you?”

Amos 5:2, “***Virgo Israel** projecta est in terram suam, non est qui suscitet eam.*”

- DR: “The **virgin of Israel** is cast down upon her land, there is none to raise her up.”
- NIV: “Fallen is Virgin Israel, never to rise again, deserted in her own land, with no one to lift her up.”
- NABRE: “She is fallen, to rise no more, virgin Israel; She lies abandoned on her land, with no one to raise her up.”

1 Corinthians 7:28, “*Si autem acceperis uxorem, non peccasti. Et si nupserit **virgo**, non peccavit : tribulationem tamen **carnis** habebunt hujusmodi. Ego autem vobis parco.*”

- DR: “But if thou take a wife, thou hast not sinned. And if a **virgin** marry, she hath not sinned: nevertheless, such shall have tribulation of the **flesh**. But I spare you.”
- NIV: “But if you do marry, you have not sinned; and if a **virgin** marries, she has not sinned. But those who marry will face many troubles in this life, and I want to spare you this.”
- NABRE: “If you marry, however, you do not sin, nor does an unmarried woman sin if she marries; but such people will experience affliction in their earthly life, and I would like to spare you that.”

1 Corinthians 7:34, “*Et mulier innupta, et **virgo, cogitat** quae Domini sunt, ut sit sancta corpore, et spiritu. Quae autem nupta est, cogitat quae sunt mundi, quomodo placeat viro.*”

- DR: “And the unmarried woman **and the virgin thinketh** on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband.”
- NIV: “An unmarried woman or virgin is concerned about the Lord’s affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world—how she can please her husband.”
- NABRE: “An unmarried woman or a virgin is anxious about the things of the Lord, so that she may be holy in both body and spirit. A married woman, on the other hand, is anxious about the things of the world, how she may please her husband.”

1 Corinthians 7:36–38, “*Si quis autem turpem se videri existimat super virgine sua, quod sit superadulta, et ita oportet fieri : quod vult faciat : non peccat, si nubat. Nam qui statuit in corde suo firmus, non habens necessitatem, potestatem autem habens suae voluntatis, et hoc iudicavit in corde suo, servare virginem suam, bene facit.*”

- DR: “**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. For he that hath determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well. Therefore, both he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better.**”
- NIV: “If anyone is worried that he might not be acting honorably toward the virgin he is engaged to, and if his passions are too strong and he feels he ought to marry, he should do as he wants. He is not sinning. They should get married. But the man who has settled the matter in his own mind, who is under no compulsion but has control over his own will, and who has made up his mind not to marry the virgin—this man also does the right thing. So then, he who marries the virgin does right, but he who does not marry her does better.”
- NABRE: “If anyone thinks he is behaving improperly toward his virgin, and if a critical moment has come and so it has to be, let him do as he wishes. He is committing no sin; let them get married. The one who stands firm in his resolve, however, who is not under compulsion but has power over his own will, and has made up his mind to keep his virgin, will be doing well. So then, the one who marries his virgin does well; the one who does not marry her will do better.”

This verse has been obscured. “*Let him do what he will. He sinneth not*”. The meaning is not that people may do what they will and not sin, provided they marry afterwards; but that the father, with regard to the giving his virgin in marriage, may do as he pleases; and that it will be no sin to him if she marry.

God’s call for bishops to be sober, chaste, gentle, just and humble has been wholly removed

Titus 1:7-8, “*Oportet enim **episcopum** sine crimine esse, sicut Dei dispensatorem : **non superbum, non iracundum, non vinolentum, non percussorem, non turpis lucri cupidum : sed hospitem, **benignum, sobrium, justum, sanctum, continentem.*****”

- DR: “For a **bishop** must be without crime, as the steward of God: **not proud**, not subject to anger, not given to wine, no striker, not greedy of filthy lucre: But given to hospitality, **gentle, sober, just**, holy, **continent...**”
- NIV: “Since an overseer manages God’s household, he must be blameless – not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined.”

- NABRE: “For a **bishop** as God’s steward must be blameless, **not arrogant**, not irritable, not a drunkard, not aggressive, not greedy for sordid gain, but hospitable, a lover of goodness, temperate, **just**, holy, and self-controlled.”

1 Timothy 3:1, “*Fidelis sermo : si quis **episcopatum** desiderat, bonum opus desiderat.*”

- DR: “A faithful saying: if a man desire the office of a **bishop**, he desireth a **good work**.”
- NIV: “Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task.”
- NABRE: “This saying is trustworthy: whoever aspires to the office of **bishop** desires a noble task.”

The instruction for bishops to rule the church of God has been removed

Acts 20:28, “*Attendite vobis, et universo gregi, in quo vos Spiritus Sanctus posuit **episcopos** regere ecclesiam Dei, quam acquisivit sanguine suo.*”

- DR: “Take heed to yourselves, and to the whole flock, wherein the Holy Spirit hath placed you **bishops, to rule the church of God**, which he hath purchased with his own blood.”
- NIV: “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.”
- NABRE: “Keep watch over yourselves and over the whole flock of which the Holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood.”

The word “bishop” has been removed in other instances and replaced with “overseer”

1 Peter 2:25, “*Eratis enim sicut oves errantes, sed conversi estis nunc ad pastorem, et **episcopum** animarum vestrarum.*”

- DR: “For you were as sheep going astray; but you are now converted to the shepherd and **bishop** of your souls.”
- NIV: “For ‘you were like sheep going astray,’ but now you have returned to the Shepherd and Overseer of your souls.”
- NABRE: “For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls.”

Philippians 1:1, “*Paulus et Timotheus, servi Jesu Christi, omnibus sanctis in Christo Jesu, qui sunt Philippis, cum **episcopis** et **diaconibus**.*”

- DR: “Paul and Timothy, the servants of Jesus Christ; to all the saints in Christ Jesus, who are at Philippi, with the **bishops** and **deacons**.”
- NIV: “Paul and Timothy, servants of Christ Jesus, to all God's holy people in Christ Jesus at Philippi, together with the overseers and **deacons**”
- NABRE: Paul and Timothy, slaves of Christ Jesus, to all the holy ones in Christ Jesus who are in Philippi, with the overseers and ministers.”

Where “overseer” legitimately appeared, it has been removed in some places

1 Chronicles 9:31, “*Et Mathathias Levites primogenitus Sellum Coritae, **praefectus** erat eorum, **quae in sartagine frangebantur**.*”

- DR: “And Mathathias a Levite, the firstborn of Sellum the Corite, was **overseer** of such things as were fried in the fryingpan.”
- NIV: “A Levite named Mattithiah, the firstborn son of Shallum the Korahite, was entrusted with the responsibility for baking the offering bread.”

- NABRE: “Mattithiah, one of the Levites, the firstborn of Shallum the Korahite, was entrusted with preparing the cakes.”

2 Chronicles 31:14, “*Core vero filius Jemna Levites et janitor orientalis portae, **praepositus** erat iis, quae sponte offerebantur Domino, primitiisque et consecrates in **Sancta sanctorum.***”

- DR: “But Core the son of Jemna the Levite, the porter of the east gate, was **overseer** of the things which were freely offered to the Lord, and of the firstfruits and the things dedicated for the **holy of holies.**”
- NIV: “Kore son of Imnah the Levite, keeper of the East Gate, was in charge of the freewill offerings given to God, distributing the contributions made to the LORD and also the consecrated gifts.”
- NABRE: “Kore, the son of Imnah, a Levite and the keeper of the eastern gate, was in charge of the voluntary offerings made to God; he distributed the offerings made to the LORD and the most holy of the votive offerings.”

Nehemiah 12:41, “*et Maasia, et Semeia, et Eleazar, et Azzi, et Johanan, et Melchia, et Aelam, et Ezer. Et clare cecinerunt cantores, et Jezraia **praepositus***”

- DR: “And Maasia, and Semeia, and Eleazar, and Azzi, and Johanan, and Melchia, and Elam, and Ezer. And the singers sung loud, and Jezraia was their **overseer:**”
- NIV: “as well as the priests—Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah and Hananiah with their trumpets”
- NABRE: “together with the priests Eliakim, Maaseiah, Minjamin, Micaiah, Elioenai, Zechariah, Hananiah, with the trumpets.”

Esther 2:3, “*et mittantur qui considerent per universas provincias puellas speciosas et **virgines** : et adducant eas ad civitatem Susan, et tradant eas in domum feminarum sub manu Egei eunuchi, qui est praepositus et custos mulierum regiarum : et accipiant mundum muliebrem, et cetera ad usus necessaria.*”

- DR: “And let some persons be sent through all the provinces to look for beautiful maidens and **virgins**: and let them bring them to the city of Susan, and put them into the house of the women under the hand of Egeus the eunuch, who is the **overseer** and keeper of the king's women: and let them receive women's ornaments, and other things necessary for their use.”
- NIV: “Let the king appoint commissioners in every province of his realm to bring all these beautiful young women into the harem at the citadel of Susa. Let them be placed under the care of Hegai, the king's eunuch, who is in charge of the women; and let beauty treatments be given to them.”
- NABRE: “Let the king appoint emissaries in all the provinces of his realm to gather all beautiful young **virgins** into the harem in the royal precinct of Susa. Under the care of the royal eunuch Hegai, guardian of the women, let cosmetics be given them.”

2 Machabees 3:4, “*Simon autem de tribu Benjamin, **praepositus** templi constitutus, contendebat, obsistente sibi principe sacerdotum, iniquum aliquid in civitate moliri.*”

- DR: “But one Simon of the tribe of Benjamin, who was appointed **overseer** of the temple, **strove in opposition to the high priest, to bring about some unjust thing in the city.**”
- NIV: Removed
- NABRE: “But a certain Simon, of the priestly clan of Bilgah, who had been appointed superintendent of the temple, had a quarrel with the high priest about the administration of the city market.”

The prayer of a priest after Confession in the Anointing of the Sick saves a soul, not necessarily the physical body

James 5:14–16, “*Infirmatur quis in vobis? inducat **presbyteros** ecclesiae, et orent super eum, ungentes eum oleo in nomine Domini : et oratio fidei **salvabit** infirmum, et alleviabit eum Dominus : et si in peccatis sit, remittentur ei. Confitemini ergo alterutrum peccata vestra, et orate pro invicem ut **salvemini** : **multum enim valet deprecatio justi assidua.**”*

- DR: “Is any man sick among you? Let him bring in the **priests** of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith **shall save the sick man**: and the Lord shall raise **him** up: and if **he** be in sins, they shall be forgiven him. Confess therefore your sins one to another: and pray one for another, that you may be **saved**³⁰. **For the continual prayer of a just man availeth much.**”
- NIV: “Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.”
- NABRE: “Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint [him] with oil in the name of the Lord, and the prayer of faith will **save the sick person**, and the Lord will raise **him** up. If **he** has committed any sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. The fervent prayer of a righteous person is very powerful.”

God’s prophecy of an everlasting priesthood with holy vestments has been obscured

Exodus 40:13, “*indues sanctis vestibus, ut ministrent mihi, **et unctio eorum in sacerdotium sempiternum proficiat.**”*

- DR: “**Thou shalt put on them the holy vestments**, that they may minister to me, **and that the unction of them may prosper to an everlasting priesthood.**”
- NIV: “Then dress Aaron in the sacred garments, anoint him and consecrate him so he may serve me as priest.”
- NABRE: “Clothe Aaron with the sacred vestments and anoint him, thus consecrating him as my priest.”

Priestly ordination has been removed

When a priest is ordained in the Sacrament of Holy Orders by the bishop, the priest receives special gifts from the Holy Trinity to consecrate the bread and wine into the living Body and Blood of Jesus Christ, to forgive and remit sins through the Sacrament of Penance, and to administer all seven of the Church’s sacraments.

Acts 14:22(23), “*Et cum constituissent illis per singulas ecclesias **presbyteros**, et orassent cum jejunationibus, commendaverunt eos Domino, in quem crediderunt*”

- DR: “And when they had **ordained to them priests** in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.”
- NIV: “Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.”

³⁰ Referring to the anointing of the sick, where if sins are confessed to a priest, the soul will be saved if the person dies (not the sick person healed).

- NABRE: “They appointed presbyters for them in each church and, with prayer and fasting, commended them to the Lord in whom they had put their faith.”

Titus 1:5, “*Hujus rei gratia reliqui te Cretae, ut ea quae desunt, corrigas, et constituas per civitates **presbyteros**, sicut et ego disposui tibi*”

- DR: “For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain **priests** in every city, as I also appointed thee...”
- NIV: “The reason I left you in Crete was that you might put in order what was left unfinished and appoint elders in every town, as I directed you.”
- NABRE: “For this reason I left you in Crete so that you might set right what remains to be done and appoint presbyters in every town, as I directed you...”

The call to priests to labour in Church doctrine and the Word of God has been removed

1 Timothy 5:17, “*Qui bene praesunt **presbyteri**, duplici honore digni habeantur : **maxime qui laborant in verbo et doctrina***”

- DR: “Let the **priests** that rule well, be esteemed worthy of double honour: **especially they who labour in the word and doctrine...**”
- NIV: “The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.”
- NABRE: “Presbyters who preside well deserve double honor, especially those who toil in preaching and teaching.”

Romans 12:7, “*sive **ministerium** in **ministrando**, sive qui docet in **doctrina***”

- DR: “Or **ministry**, in **ministering**; or he that teacheth, in **doctrine**”
- NIV: “if it is servicing, then serve; if it is teaching, then teach”
- NABRE: “if **ministry**, in **ministering**; if one is a teacher, in teaching”

In various other places, mention of priests was removed

1 Timothy 5:19, “*Adversus **presbyterum** accusationem noli recipere, nisi sub duobus aut tribus testibus.*”

- DR: “Against a **priest** receive not an accusation, but under two or three witnesses.”
- NIV: “Do not entertain an accusation against an elder unless it is brought by two or three witnesses.”
- NABRE: “Do not accept an accusation against a presbyter unless it is supported by two or three witnesses.”

Acts 15:2, “*Facta ergo seditione non minima Paulo et Barnabae adversus illos, statuerunt ut ascenderent Paulus, et Barnabas, et quidam alii ex aliis ad Apostolos et **presbyteros** in Jerusalem super hac quaestione.*”

- DR: “And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and **priests** to Jerusalem about this question.”
- NIV: “This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.”
- NABRE: “Because there arose no little dissension and debate by Paul and Barnabas with them, it was decided that Paul, Barnabas, and some of the others should go up to Jerusalem to the apostles and presbyters about this question.”

Prophecies relating to Mother Mary and her role in our salvation have been changed

The woman, Mother Mary, is at the forefront of the battle against Satan

Genesis 3:15, "*Inimicitias ponam inter te et mulierem, et semen tuum et semen illius : **ipsa** conteret caput tuum, et tu insidiaberis calcaneo ejus.*"

- DR: "I will put enmities between thee and the woman, and thy seed and her seed: **she** shall crush thy head, and thou shalt lie in wait for **her** heel."
- NIV: "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."
- NABRE: "I will put enmity between you and the woman, and between your offspring and hers; They will strike at your head, while you strike at their heel"

The prophesied Virgin Mary

Isaiah 7:14, "*Propter hoc dabit Dominus ipse vobis signum : ecce **virgo** concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel.*"

- DR: "Therefore the Lord himself shall give you a sign. Behold a **virgin** shall conceive, and bear a son, and his name shall be called Emmanuel."
- NIV: "Therefore the Lord himself will give you a sign: The **virgin** will conceive and give birth to a son, and will call him Immanuel."
- NABRE: "Therefore the Lord himself will give you a sign; the young woman, pregnant and about to bear a son, shall name him Emmanuel."

Mother Mary was full of grace prior to Baptism, as was Christ (John 1:14), born without original sin

Luke 1:28, "*Et ingressus angelus ad eam dixit : **Ave gratia plena** : Dominus tecum : **benedicta** tu in mulieribus.*"

- DR: "And the angel being come in, said unto her: **Hail, full of grace**, the Lord is with thee: blessed art thou among women."
- NIV: "The angel went to her and said, 'Greetings, you who are highly favored! The Lord is with you.'"
- NABRE: "And coming to her, he said, 'Hail, favored one! The Lord is with you.'"

Mark 14:45, "*Et confestim accedens ad Jesum, dixit : **Ave Rabbi**. Et osculatus est eum.*"

- DR: "And forthwith coming to Jesus, he said: **Hail**, Rabbi. And he kissed him."
- NIV: "Going at once to Jesus, Judas said, 'Rabbi!' and kissed him."
- NABRE: "He came and immediately went over to him and 'Rabbi.' And he kissed him."

Jesus and Mary's hearts are connected, as shown at Mother Mary's first intercession first miracle to her Son

John 2:4, "*Et dicit ei Jesus : **Quid mihi et tibi est**, mulier? nondum venit hora mea.*"

- DR: And Jesus saith to her: Woman, **what is that to me and to thee?** My hour is not yet come.
- NIV: "Woman, why do you involve me?" Jesus replied. "My hour has not yet come."
- NABRE: [And] Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come."

Mother Mary, the most sanctified in heaven, was assumed into heaven

Psalms 131:8 (DR 132:8), "*Surge, Domine, in requiem tuam, tu et arca **sanctificationis** tuae.*"

- DR: "Arise, O Lord, into thy resting place: thou and the ark, which thou hast **sanctified.**"
- NIV: "Arise, LORD, and come to your resting place, you and the ark of your might."

- NABRE: “Arise, LORD, come to your resting place, you and your mighty ark.”

Mother Mary is a gift from God the Father to those who love him

Sirach 1:6–10 (Ecclesiasticus 1:6–10), “*Radix sapientiae cui revelata est? et astutias illius quis agnovit? disciplina sapientiae cui revelata est et manifestata? et multiplicationem ingressus illius quis intellexit? Unus est altissimus, Creator omnipotens, et rex potens et metuendus nimis, sedens super thronum illius, et dominans Deus. Ipse creavit illam in Spiritu Sancto, et vidit, et dinumeravit, et mensus est : et effudit illam super omnia opera sua, et super omnem carnem, secundum datum suum, et praebuit illam diligentibus se.*”

- DR: “To whom hath the root of wisdom been revealed, and who hath known her **wise counsels? To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps?** There is one most high **Creator Almighty**, and a **powerful king**, and **greatly to be feared**, who sitteth upon his throne, and is the **God of dominion**. He created her in the **Holy Spirit**, and saw her, and numbered her, and measured her. And he poured her out upon all his works, and upon all flesh according to his gift, **and hath given her** to them that love him.”
- NIV: Removed
- NABRE: “The root of wisdom—to whom has it been revealed? Her subtleties—who knows them? There is but one, wise and truly awesome, seated upon his throne—the Lord. It is he who created her, saw her and measured her, Poured her forth upon all his works, upon every living thing according to his bounty, lavished her upon those who love him.”

Mother Mary, the Mother of many titles, was prophesied before her birth

Sirach 24:24–28 (Ecclesiasticus 24:24–28), “*Ego mater pulchrae dilectionis, et timoris, et agnitionis, et sanctae spei. In me gratia omnis viae et veritatis : in me omnis spes vitae et virtutis. Transite ad me, omnes qui concupiscitis me, et a generationibus meis implemini : spiritus enim meus super mel dulcis, et haereditas mea super mel et favum. Memoria mea in generatione saeculorum.*”

- DR: “I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits. For my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations.”
- NIV: Removed
- NABRE: Completely different. The whole of Sirach 24, which refers to our Blessed Mother Mary, Star of the Sea, is different from the Latin Vulgate.

Our Blessed Mother Mary is perfect with the Holy Spirit

Canticle Of Canticles (Song Of Solomon) 6:8–9, “*Una est columba mea, perfecta mea, una est matris suae, electa genetrici suae. Viderunt eam filiae, et beatissimam praedicaverunt; reginae et concubinae, et laudaverunt eam. Quae est ista quae progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?*”

- DR: “*One is my dove³¹, my perfect one is but one, she is the only one of her mother³², the chosen of her that bore her. The daughters saw her, and declared her most blessed: the queens and concubines, and they praised her. Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?*”
- NIV: “but my dove, my perfect one, is unique, the only daughter of her mother, the favorite of the one who bore her. The young women saw her and called her blessed; the queens and concubines

³¹ Referring to the Holy Spirit.

³² The only perfect one is Mother Mary, she is the only child of her Mother, St Anne (and her father, St Joachim).

praised her. Who is this that appears like the dawn, fair as the moon, bright as the sun, majestic as the stars in procession?"

- NABRE: "One alone is my dove, my perfect one, her mother's special one, favorite of the one who bore her. Daughters see her and call her happy, queens and concubines, and they praise her: Who is this that comes forth like the dawn, beautiful as the white moon, pure as the blazing sun, fearsome as celestial visions?"

Mother Mary, the Mother of the Saviour of the world, helps us to come to God

Sirach 15:1-8 (Ecclesiasticus 15:1-8), "***Qui timet Deum faciet bona, et qui continens est justitiae apprehendet illam : et obviabit illi quasi mater honorificata, et quasi mulier a virginitate suscipiet illum. Cibabit illum pane vitae et intellectus, et aqua sapientiae salutaris potabit illum : et firmabitur in illo, et non flectetur : et continebit illum, et non confundetur : et exaltabit illum apud proximos suos, et in medio ecclesiae aperiet os ejus, et adimplebit illum spiritu sapientiae et intellectus, et stola gloriae vestiet illum. Jucunditatem et exultationem thesaurizabit super illum, et nomine aeterno haereditabit illum. Homines stulti non apprehendent illam, et homines sensati obviabunt illi. Homines stulti non videbunt eam : longe enim abest a superbia et dolo. Viri mendaces non erunt illius memores : et viri veraces invenientur in illa, et successum habebunt usque ad inspectionem Dei.***"

- DR: "He that feareth God, **will do good**: and he that **possesseth justice, shall lay hold on her**, and she will meet him as an **honourable mother**, and will receive him **as a wife married of a virgin**³³. With the **bread of life**³⁴ and **understanding**, she shall feed him, and give him the water of **wholesome wisdom** to drink: and **she shall be made strong in him**, and he shall not be moved: And **she shall hold him fast, and he shall not be confounded**: and she shall exalt him among his neighbours. **And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name. But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit. Lying men shall not be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.**"
- NIV: Removed
- NABRE: "Whoever fears the Lord will do this; whoever is practiced in the Law will come to Wisdom. She will meet him like a mother; like a young bride she will receive him, she will feed him with the bread of learning, and give him the water of understanding to drink. He will lean upon her and not fall; he will trust in her and not be put to shame. She will exalt him above his neighbors, and in the assembly she will make him eloquent. Joy and gladness he will find, and an everlasting name he will inherit. The worthless will not attain her, and the haughty will not behold her. She is far from the impious; liars never think of her."

Mother Mary is Our Lady of Wisdom: the fact of her birth, a mystery of God, has been removed

Wisdom 6:24, "*Quid est autem sapientia, et quemadmodum facta sit referam, et non abscondam a vobis sacramenta Dei, sed ab initio nativitatis investigabo : et ponam in lucem scientiam illius, et non praeteribo veritatem.*"

³³ Mother Mary married the chaste (virgin) St Joseph, forming the Holy Family of Nazareth.

³⁴ Referring to Jesus Christ. Recall John 6:35, "And Jesus said to them: I am the bread of life: he that cometh to me shall not hunger: and he that believeth in me shall never thirst."

DR: “Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the **mysteries of God**, but will seek her out **from the beginning of her birth**, and bring the knowledge of her to light, and will not pass over the truth” (Wisdom 2:24)

NIV: Removed

NABRE: “Now what wisdom is, and how she came to be I shall proclaim; and I shall conceal no secrets from you, but from the very beginning I shall search out and bring to light knowledge of her; I shall not diverge from the truth” (Wisdom 6:22)

The Holy Spirit shines through Our Lady of Wisdom, undefiled, a vapour of the power of God

Wisdom 7:22–30, “Est enim in illa spiritus **intelligentiae**, sanctus, unicus, multiplex, subtilis, **disertus, mobilis, incoinquinatus**, certus, **suavis**, amans bonum, **acutus**, quem nihil vetat, benefaciens, **humanus**, benignus, **stabilis**, certus, securus, **omnem habens virtutem, omnia prospiciens, et qui capiat omnes spiritus, intelligibilis, mundus, subtilis**. Omnibus enim **mobilibus mobilior est sapientia : attingit autem ubique** propter suam munditiam. **Vapor est enim virtutis Dei**, et emanatio quaedam est claritatis omnipotentis Dei sincera, et ideo nihil inquinatum in eam incurrit; **candor** est enim lucis aeternae, et speculum sine macula **Dei majestatis**, et imago bonitatis illius. Et cum sit una, omnia potest; et in se permanens omnia innovat, et per nationes in animas sanctas **se transfert, amicos** Dei et prophetas constituit. Neminem enim diligit Deus, nisi eum qui cum sapientia inhabitat. Est enim haec speciosior sole, et super omnem dispositionem stellarum : **luci comparata, invenitur prior**. Illi enim succedit nox; **sapientiam autem non vincit malitia.**”

- DR: “For in her is the spirit of **understanding**: holy, one, manifold, subtle, **eloquent, active, undefiled**, sure, **sweet**, loving that which is good, **quick**, which nothing hindereth, beneficent, **gentle**, kind, steadfast, **assured**, secure, **having all power, overseeing all things, and containing all spirits, intelligible, pure, subtle**. For wisdom is more **active than all active things: and reacheth everywhere** by reason of her purity. **For she is a vapour of the power of God**, and a certain pure emanation of the glory of the almighty God: and therefore no defiled thing cometh into her. For she is the **brightness** of eternal light, and the unspotted mirror of **God's majesty**, and the image of his goodness. And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations **conveyeth herself** into holy souls, she **maketh the friends** of God and prophets. For God loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun, and above all the order of the stars: **being compared with the light, she is found before it**. For after this cometh night, but **no evil can overcome wisdom.**”
- NIV: Removed
- NABRE: “For in her is a spirit intelligent, holy, unique, manifold, subtle, agile, clear, unstained, certain, never harmful, loving the good, keen, unhampered, beneficent, kindly, firm, secure, tranquil, all-powerful, all-seeing, and pervading all spirits, though they be intelligent, pure and very subtle. For Wisdom is mobile beyond all motion, and she penetrates and pervades all things by reason of her purity. For she is a breath of the might of God and a pure emanation of the glory of the Almighty; therefore nothing defiled can enter into her. For she is the reflection of eternal light, the spotless mirror of the power of God, the image of his goodness. Although she is one, she can do all things, and she renews everything while herself perduring; passing into holy souls from age to age, she produces friends of God and prophets. For God loves nothing so much as the one who dwells with Wisdom. For she is fairer than the sun and surpasses every constellation of the stars. Compared to light, she is found more radiant; though night supplants light, wickedness does not prevail over Wisdom.”

Examining one's conscience to save us has been removed

1 Peter 3:21, *"Quod et vos nunc similis formae salvos fecit baptisma : non carnis depositio sordium, sed conscientiae bonae interrogatio in Deum per resurrectionem Jesu Christi."*

- DR: "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."
- NIV: "and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ..."
- NABRE: "This prefigured baptism, which saves you now. It is not a removal of dirt from the body but an appeal to God for a clear conscience, through the resurrection of Jesus Christ..."

The truth of the priest or bishop being "in the person of Christ" when forgiving sins has been removed

2 Corinthians 2:10, *"Cui autem aliquid donastis, et ego: nam et ego quod donavi, si quid donavi, propter vos in persona Christi,"*

- DR: "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.**"
- NIV: "Anyone you forgive, I also forgive. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake,"
- NABRE: "Whomever you forgive anything, so do I. For indeed what I have forgiven, if I have forgiven anything, has been for you in the presence of Christ..."

Confessions were always in private with the priests like St Paul, not public declarations

Acts 19:18, *"Multique credentium veniebant, confitentes et annuntiantes actus suos."*

- DR: "And many of them that believed, came confessing and declaring their deeds."
- NIV: "Many of those who believed now came and openly confessed what they had done."
- NABRE: "Many of those who had become believers came forward and openly acknowledged their former practices."

God's call to do penance has been removed to decry the Sacrament of Penance

The word "penance" originates from the Latin word *poenitentiam* or *poenitentiae*. It relates to the Sacrament of Penance where one repents of their sin by contritely confessing their sins to a priest and then doing penance or making reparation for their sins. This Sacrament is also called the Sacrament of Confession or Reconciliation.

Note also in some of the verses below, "remission of sins" were incorrectly replaced with "forgiveness of sins". When we do penance for our sins, through the Sacrament of Penance, our sins are remitted, that is, the bondages to evil are removed and we gain more spiritual strength through the Holy Spirit. Repenting and receiving forgiveness does not guarantee immediate remission of sins, only the Sacrament of Penance through Christ's sacrifice and the prayers of his priests does³⁵.

Matthew 3:2, *"et dicens : **Poenitentiam** agite : appropinquavit enim regnum caelorum."*

- DR: "And saying: **Do penance:** for the kingdom of heaven is at hand."

³⁵ For more details on this, refer to "[Setting the Captives Free: Unravelling the Powerful Sacrament of Confession](#)" in "Resources" on www.alpha-omega.org.za.

- NIV: “and saying, ‘Repent, for the kingdom of heaven has come near.’”
- NABRE: “[and] saying, ‘Repent, for the kingdom of heaven is at hand!’”

Matthew 3:8, “*acite ergo fructum dignum poenitentiae*”

- DR: “Bring forth therefore fruit worthy of **penance**.”
- NIV: “Produce fruit in keeping with repentance.”
- NABRE: “Produce good fruit as evidence of your repentance.”

Matthew 3:11, “*Ego quidem baptizo vos in aqua in poenitentiam : qui autem post me venturus est, fortior me est, cujus non sum dignus calceamenta portare : ipse vos baptizabit in Spiritu Sancto, et igni.*”

- DR: “I indeed baptize you in the water unto **penance**, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Spirit and fire.”
- NIV: “I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.”
- NABRE: “I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the holy Spirit and fire.”

Matthew 4:17, “*Exinde coepit Jesus praedicare, et dicere : Poenitentiam agite : appropinquavit enim regnum caelorum.*”

- DR: “From that time Jesus began to preach, and to say: **Do penance**, for the kingdom of heaven is at hand.”
- NIV: “From that time on Jesus began to preach, ‘Repent, for the kingdom of heaven has come near.’”
- From that time on, Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

Matthew 11:20–21, “*Tunc coepit exprobrare civitatibus, in quibus factae sunt plurimae virtutes ejus, quia non egissent poenitentiam : Vae tibi Corozain, vae tibi Bethsaida : quia, si in Tyro et Sidone factae essent virtutes quae factae sunt in vobis, olim in cilicio et cinere poenitentiam egissent.*”

- DR: “Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not **done penance**. Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago **done penance** in sackcloth and ashes.”
- NIV: “Then Jesus began to denounce the towns in which most of his miracles had been performed, because they did not repent. ‘Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes³⁶.’”
- NABRE: “Then he began to reproach the towns where most of his mighty deeds had been done, since they had not repented. ‘Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes.’”

Matthew 12:41, “*Viri Ninivitae surgent in iudicio cum generatione ista, et condemnabunt eam : quia poenitentiam egerunt in praedicatione Jonae. Et ecce plus quam Jonas hic.*”

³⁶ Repent is a “once-off” contrition and asking God for forgiveness, so how could they “repent” in sackcloth and ashes, which takes time. In those times, they used to do penance for a period of time in sackcloth and ashes.

- DR: “The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they **did penance** at the preaching of Jonas. And behold a greater than Jonas here.”
- NIV: “The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here.”
- NABRE: “At the judgment, the men of Nineveh will arise with this generation and condemn it, because they repented at the preaching of Jonah; and there is something greater than Jonah here.”

Mark 1:4, “*Fuit Joannes in deserto baptizans, et praedicans baptismum **poenitentiae** in remissionem peccatorum.*”

- DR: “John was in the desert baptizing, and preaching the baptism of **penance**, unto **remission** of sins.”
- NIV: “And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.”
- NABRE: “John [the] Baptist appeared in the desert proclaiming a baptism of repentance for the forgiveness of sins.”

Mark 6:12, “*Et exeuntes praedicabant ut **poenitentiam** agerent*”

- DR: “And going forth they preached that men should **do penance.**”
- NIV: “They went out and preached that people should repent.”
- NABRE: “So they went off and preached repentance.”

Luke 3:3, “*Et venit in omnem regionem Jordanis, praedicans baptismum **poenitentiae** in remissionem peccatorum*”

- DR: “And he came into all the country about the Jordan, preaching the baptism of **penance** for the **remission** of sins.”
- NIV: “He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins.”
- NABRE: “He went throughout [the] whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins.”

Luke 3:8, “*Facite ergo fructus dignos **poenitentiae**, et ne coeperitis dicere : Patrem habemus Abraham. Dico enim vobis quia potens est Deus de lapidibus istis suscitare filios Abrahae.*”

- DR: “Bring forth therefore fruits worthy of **penance**; and do not begin to say, we have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham.”
- NIV: “Produce fruit in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that out of these stones God can raise up children for Abraham.”
- NABRE: “Produce good fruits as evidence of your repentance; and do not begin to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God can raise up children to Abraham from these stones.”

Luke 5:32, “*Non veni vocare justos, sed peccatores ad **poenitentiam.***”

- DR: “I came not to call the just, but sinners to **penance.**”
- NIV: “I have not come to call the righteous, but sinners to repentance.”
- NABRE: “I have not come to call the righteous to repentance but sinners.”

Luke 11:32, *“Viri Ninivitae surgent in iudicio cum generatione hac, et condemnabunt illam : quia **poenitentiam** egerunt ad praedicationem Jonae, et ecce plus quam Jonas hic.”*

- DR: “The men of Ninive shall rise in the judgment with this generation, and shall condemn it; because they **did penance** at the preaching of Jonas; and behold more than Jonas here.”
- NIV: “The men of Nineveh will stand up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and now something greater than Jonah is here.”
- NABRE: “At the judgment the men of Nineveh will arise with this generation and condemn it, because at the preaching of Jonah they repented, and there is something greater than Jonah here.”

Luke 13:5, *“Non, dico vobis : sed si **poenitentiam** non egeritis, omnes similiter peribitis.”*

- DR: “No, I say to you: but unless you shall **do penance**, you shall all likewise perish.”
- NIV: “I tell you, no! But unless you repent, you too will all perish.”
- NABRE: “By no means! But I tell you, if you do not repent, you will all perish as they did!”

Luke 15:7, *“Dico vobis quod ita gaudium erit in caelo super uno peccatore **poenitentiam** agente, quam super nonaginta novem justis, qui non indigent **poenitentia**.”*

- DR: “I say to you, that even so there shall be joy in heaven upon one sinner that **doth penance**, more than upon ninety-nine just who need not **penance**.”
- NIV: “I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.”
- NABRE: “I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.”

Luke 15:10, *“Ita, dico vobis, gaudium erit coram angelis Dei super uno peccatore **poenitentiam** agente.”*

- DR: “So I say to you, there shall be joy before the angels of God upon one sinner **doing penance**.”
- NIV: “In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”
- NABRE: “In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents.”

Luke 16:30, *“At ille dixit : Non, pater Abraham : sed si quis ex mortuis ierit ad eos, **poenitentiam** agent.”*

- DR: “But he said: No, father Abraham: but if one went to them from the dead, they will **do penance**.”
- NIV: “No, father Abraham, he said, ‘but if someone from the dead goes to them, they will repent.’”
- NABRE: “He said, ‘Oh no, father Abraham, but if someone from the dead goes to them, they will repent.’”

Luke 17:3–4, *“Attendite vobis: Si peccaverit in te frater tuus, increpa illum: et si **poenitentiam** egerit, dimitte illi. Et si septies in die peccaverit in te, et septies in die conversus fuerit ad te, dicens: **Poenitet** me, dimitte illi.”*

- DR: “Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do **penance**, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I **repent**; forgive him.”
- NIV: “So watch yourselves. If your brother or sister sins against you, rebuke them; and if they repent, forgive them. Even if they sin against you seven times in a day and seven times come back to you saying ‘I **repent**,’ you must forgive them.”

- NABRE: “Be on your guard. If your brother sins, rebuke him; and if he repents, forgive him. And if he wrongs you seven times in one day and returns to you seven times saying, ‘I am sorry,’ you should forgive him.”

Luke 24:46–47, “*et praedicari in nomine ejus **poenitentiam**, et **remissionem** peccatorum in omnes gentes, incipientibus ab Jerosolyma.*”

- DR: “And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead, the third day: And that **penance** and **remission** of sins should be preached in his name, unto all nations, beginning at Jerusalem.”
- NIV: “He told them, ‘This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.’”
- NABRE: “And he said to them, “Thus it is written that the Messiah would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem.”

Acts 2:38, “*Petrus vero ad illos : **Poenitentiam**, inquit, agite, et baptizetur unusquisque vestrum in nomine Jesu Christi in **remissionem** peccatorum vestrorum : et accipietis donum Spiritus Sancti.*”

- DR: “But Peter said to them: **Do penance**, and be baptised every one of you in the name of Jesus Christ, for the **remission** of your sins: and you shall receive the gift of the Holy Spirit.”
- NIV: “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit’”.
- NABRE: “Peter [said] to them, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.’”

Acts 8:22, “***Poenitentiam** itaque age ab hac nequitia tua : et roga Deum, si forte remittatur tibi haec cogitatio cordis tui.*”

- DR: “**Do penance** therefore for this thy wickedness; and pray to God, that perhaps this thought of thy heart may be forgiven thee.”
- NIV: “Repent of this wickedness and pray to the Lord in the hope that he may forgive you for having such a thought in your heart.”
- NABRE: “Repent of this wickedness of yours and pray to the Lord that, if possible, your intention may be forgiven.”

Acts 13:24, “*praedicante Joanne ante faciem adventus ejus baptismum **poenitentiae** omni populo Israel.*”

- DR: “John first preaching, before his coming, the baptism of **penance** to all the people of Israel.”
- NIV: “Before the coming of Jesus, John preached repentance and baptism to all the people of Israel.”
- NABRE: “John heralded his coming by proclaiming a baptism of repentance to all the people of Israel...”

Acts 17:30, “*Et tempora quidem hujus ignorantiae despiciens Deus, nunc annuntiat hominibus ut omnes ubique **poenitentiam** agant,*”

- DR: “And God indeed having winked at the times of this ignorance, now declareth unto men, that all should everywhere **do penance**.”
- NIV: “In the past God overlooked such ignorance, but now he commands all people everywhere to repent.”

- NABRE: “God has overlooked the times of ignorance, but now he demands that all people everywhere repent.”

Acts 19:4, “*Dixit autem Paulus : Joannes baptizavit baptismo **poenitentiae** populum, dicens : In eum qui venturus esset post ipsum, ut crederent, hoc est, in Jesum.*”

- DR: “Then Paul said: John baptized the people with the baptism of **penance**, saying: That they should believe in him who was to come after him, that is to say, in Jesus.”
- NIV: “Paul said, “John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.”
- NABRE: “Paul then said, ‘John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.’”

Acts 20:21, “*testificans Judaeis, atque gentilibus in Deum **poenitentiam**, et fidem in Dominum nostrum Jesum Christum.*”

- DR: “Testifying both to Jews and Gentiles **penance** towards God, and faith in our Lord Jesus Christ.”
- NIV: “I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.”
- NABRE: “I earnestly bore witness for both Jews and Greeks to repentance before God and to faith in our Lord Jesus.”

Acts 26:20, “*sed his qui sunt Damasci primum, et Jerosolymis, et in omnem regionem Judaeae, et gentibus annuntiabam, ut **poenitentiam** agerent, et converterentur ad Deum, digna **poenitentiae** opera facientes.*”

- DR: “But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should **do penance**, and turn to God, doing works worthy of **penance**.”
- NIV: “First to those in Damascus, then to those in Jerusalem and in all Judea, and then to the Gentiles, I preached that they should repent and turn to God and demonstrate their repentance by their deeds.”
- NABRE: “On the contrary, first to those in Damascus and in Jerusalem and throughout the whole country of Judea, and then to the Gentiles, I preached the need to repent and turn to God, and to do works giving evidence of repentance.”

Romans 2:4, “*an divitias bonitatis ejus, et patientiae, et longanimitatis contemnis? ignoras quoniam benignitas Dei ad **poenitentiam** te adducit?*”

- DR: “Or despisest thou the riches of his goodness, and patience, and longsuffering? Knowest thou not, that the benignity of God leadeth thee to **penance**?”
- NIV: “Or do you show contempt for the riches of his kindness, forbearance and patience, not realizing that God's kindness is intended to lead you to repentance?”
- NABRE: “Or do you hold his priceless kindness, forbearance, and patience in low esteem, unaware that the kindness of God would lead you to repentance?”

2 Corinthians 7:9–10, “*nunc gaudeo : non quia contristati estis, sed quia contristati estis ad **poenitentiam**. Contristati enim estis ad Deum, ut in nullo detrimentum patiamini ex nobis. Quae enim secundum Deum tristitia est, **poenitentiam** in salutem stabilem operatur : saeculi autem tristitia mortem operatur.*”

- DR: “Now I am glad: not because you were made sorrowful; but because you were made sorrowful unto **penance**. For you were made sorrowful according to God, that you might suffer damage by us

in nothing. For the sorrow that is according to God worketh **penance**, steadfast unto salvation; but the sorrow of the world worketh death.”

- NIV: “Yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us. Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.
- NABRE: “I rejoice now, not because you were saddened, but because you were saddened into repentance; for you were saddened in a godly way, so that you did not suffer loss in anything because of us. For godly sorrow produces a salutary repentance without regret, but worldly sorrow produces death.”

2 Corinthians 12:21, “*ne iterum cum venero, humiliet me Deus apud vos, et lugeam multos ex iis qui ante peccaverunt, et non egerunt **poenitentiam** super immunditia, et **fornicatione**, et impudicitia, quam gesserunt.*”

- DR: “Lest again, when I come, God humble me among you: and I mourn many of them that sinned before, and have not done **penance** for the uncleanness, and **fornication**, and lasciviousness, that they have committed.”
- NIV: “I am afraid that when I come again my God will humble me before you, and I will be grieved over many who have sinned earlier and have not repented of the impurity, sexual sin and debauchery in which they have indulged.”
- NABRE: “I fear that when I come again my God may humiliate me before you, and I may have to mourn over many of those who sinned earlier and have not repented of the impurity, immorality, and licentiousness they practiced.”

Hebrews 6:1, “*Quapropter intermittentes inchoationis Christi sermonem, ad perfectiora feramur, non rursum jacentes fundamentum **poenitentiae** ab operibus mortuis, et fidei ad Deum,*”

- DR: “Wherefore leaving the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation of **penance** from dead works, and of faith towards God.”
- NIV: “Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God...”
- NABRE: “Therefore, let us leave behind the basic teaching about Christ and advance to maturity, without laying the foundation all over again: repentance from dead works and faith in God.”

Hebrews 6:6, “*et prolapsi sunt; rursus renovari ad **poenitentiam**, rursum crucifigentes sibimetipsis Filium Dei, et ostentui habentes.*”

- DR: “And are fallen away: to be renewed again to **penance**, crucifying again to themselves the Son of God, and **making him a mockery.**”
- NIV: “...and who have fallen away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.”
- NABRE: “...and then have fallen away, to bring them to repentance again, since they are recrucifying the Son of God for themselves and holding him up to contempt.”

2 Peter 3:9, “*Non tardat Dominus promissionem suam, sicut quidam existimant : sed patienter agit propter vos, nolens aliquos perire, sed omnes ad **poenitentiam** reverti.*”

- DR: “The Lord delayeth not his promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to **penance.**”

- NIV: “The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance.”
- NABRE: “The Lord does not delay his promise, as some regard “delay,” but he is patient with you, not wishing that any should perish but that all should come to repentance.”

Revelation 2:5, “*Memor esto itaque unde excideris : et age **poenitentiam**, et prima opera fac : sin autem, venio tibi, et movebo candelabrum tuum de loco suo, nisi **poenitentiam** egeris.*”

- DR: “Be mindful therefore from whence thou art fallen: and **do penance**, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou **do penance**.”
- NIV: “Consider how far you have fallen! **Repent** and do the things you did at first. If you do not **repent**, I will come to you and remove your lampstand from its place.”
- NABRE: “Realize how far you have fallen. **Repent**, and do the works you did at first. Otherwise, I will come to you and remove your lampstand from its place, unless you **repent**.”

Revelation 2:16, “*Similiter poenitentiam age : si quominus veniam tibi cito, et pugnabo cum illis in gladio oris mei.*”

- DR: “In like manner **do penance**: if not, I will come to thee quickly, and will fight against them with the sword of my mouth.”
- NIV: “Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.”
- NABRE: “Therefore, repent. Otherwise, I will come to you quickly and wage war against them with the sword of my mouth.”

Revelation 2:21–22, “*Et dedi illi tempus ut **poenitentiam** ageret : et non vult **poenitere** a **fornicatione** sua. Ecce mittam eam in lectum : et qui moechantur cum ea, in tribulatione maxima erunt, nisi **poenitentiam** ab operibus suis egerint.*”

- DR: “And I gave her a time that she might **do penance**, and she will not **repent** of her **fornication**. Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, except they **do penance** from their deeds.”
- NIV: “I have given her time to repent of her immorality, but she is unwilling. So I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways.”
- NABRE: “I have given her time to repent, but she refuses to **repent** of her harlotry. So I will cast her on a sickbed and plunge those who commit adultery with her into intense suffering unless they repent of her works.”

Revelation 3:3, “*In mente ergo habe qualiter acceperis, et audieris, et serva, et **poenitentiam** age. Si ergo non vigilaveris, veniam ad te tamquam fur et nescies qua hora veniam ad te.*”

- DR: “Have in mind therefore in what manner thou hast received and heard: and observe, and **do penance**. If then thou shalt not watch, I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.”
- NIV: “Remember, therefore, what you have received and heard; hold it fast, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.”
- NABRE: “Remember then how you accepted and heard; keep it, and repent. If you are not watchful, I will come like a thief, and you will never know at what hour I will come upon you.”

Revelation 3:19, “*Ego quos amo, arguo, et castigo. Aemulare ergo, et **poenitentiam** age.*”

- DR: “Such as I love, I rebuke and chastise. Be zealous therefore, and **do penance.**”
- NIV: “Those whom I love I rebuke and discipline. So be earnest and repent.”
- NABRE: “Those whom I love, I reprove and chastise. Be earnest, therefore, and repent.”

Revelation 9:20–21, “*Et ceteri homines, qui non sunt occisi in his plagis, neque **poenitentiam** egerunt de operibus manuum suarum, ut non adorarent daemona, et simulacra aurea, et argentea, et aerea, et lapidea, et lignea, quae neque videre possunt, neque audire, neque ambulare, et non egerunt **poenitentiam** ab homicidiis suis, neque a veneficiis suis, neque a fornicatione sua, neque a furtis suis.*”

- DR: “And the rest of the men, who were not slain by these plagues, did not **do penance** from the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk: Neither **did they penance** from their murders, nor from their sorceries, nor from their **fornication**, nor from their thefts.”
- NIV: “The rest of mankind who were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood-- idols that cannot see or hear or walk. Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.”
- NABRE: “The rest of the human race, who were not killed by these plagues, did not repent of the works of their hands, to give up the worship of demons and idols made from gold, silver, bronze, stone, and wood, which cannot see or hear or walk. Nor did they repent of their murders, their magic potions, their unchastity, or their robberies.”

Revelation 16:9–11, “*et aestuaverunt homines aestu magno, et blasphemaverunt nomen Dei habentis potestatem super has plagas, neque egerunt **poenitentiam** ut darent illi gloriam. Et quintus angelus effudit phialam suam super **sedem** bestiae : et factum est regnum ejus tenebrosum, et commanducaverunt linguas suas prae dolore : et blasphemaverunt Deum caeli prae doloribus, et vulneribus suis, et non egerunt **poenitentiam** ex operibus suis.*”

- DR: “And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither **did they penance** to give him glory. And the fifth angel poured out his vial upon the **seat** of the beast; and his kingdom became dark, and they gnawed their tongues for pain: And they blasphemed the God of heaven, because of their pains and wounds, and **did not penance** for their works.”
- NIV: “They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him. The fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness. People gnawed their tongues in agony and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.”
- NABRE: “People were burned by the scorching heat and blasphemed the name of God who had power over these plagues, but they did not repent or give him glory. The fifth angel poured out his bowl on the throne of the beast. Its kingdom was plunged into darkness, and people bit their tongues in pain and blasphemed the God of heaven because of their pains and sores. But they did not repent of their works.”

Leviticus 5:5, “*agat **poenitentiam** pro peccato,*”

- DR: “Let him **do penance** for his sin...”
- NIV: “...when anyone becomes aware that they are guilty in any of these matters, they must confess in what way they have sinned.”

- NABRE: "...when someone is guilty in regard to any of these matters, that person shall confess the wrong committed."

3 Kings (1 Kings) 8:33–35, *"Si fugerit populus tuus Israel inimicos suos (quia peccaturus est tibi) et agentes poenitentiam, et confitentes nomini tuo, venerint, et oraverint, et deprecati te fuerint in domo hac : exaudi in caelo, et dimitte peccatum populi tui Israel, et reduces eos in terram, quam dedisti patribus eorum. Si clausum fuerit caelum, et non pluerit propter peccata eorum, et orantes in loco isto, poenitentiam egerint nomini tuo, et a peccatis suis conversi fuerint propter afflictionem suam"*

- DR: "If thy people Israel shall fly before their enemies, (because they will sin against thee,) and **doing penance**, and confessing to thy name, shall come, and pray, and make supplications to thee in this house: Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them back to the land which thou gavest to their fathers. If heaven shall be shut up, and there shall be no rain, because of their sins, and they praying **in** this place, shall **do penance** to thy name, and shall be converted from their sins, by occasion of their afflictions..."
- NIV: "When your people Israel have been defeated by an enemy because they have sinned against you, and when they turn back to you and give praise to your name, praying and making supplication to you in this temple, then hear from heaven and forgive the sin of your people Israel and bring them back to the land you gave to their ancestors. When the heavens are shut up and there is no rain because your people have sinned against you, and when they pray toward this place and give praise to your name and turn from their sin because you have afflicted them..."
- NABRE: "When your people Israel are defeated by an enemy because they sinned against you, and then they return to you, praise your name, pray to you, and entreat you in this house, listen in heaven and forgive the sin of your people Israel, and bring them back to the land you gave their ancestors. When the heavens are closed, so that there is no rain, because they have sinned against you, but they pray toward this place and praise your name, and turn from their sin because you have afflicted them."

3 Kings (1 Kings) 8:47, *"et egerint poenitentiam in corde suo in loco captivitatis, et conversi deprecati te fuerint in captivitate sua, dicentes : Peccavimus, inique egimus, impie gessimus"*

- DR: "Then if they **do penance** in their heart in the place of captivity, and being converted make supplication to thee in their captivity, saying: We have sinned, we have done unjustly, we have committed wickedness..."
- NIV: "...and if they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their captors and say, 'We have sinned, we have done wrong, we have acted wickedly'"
- NABRE: "...and they have a change of heart in the land of their captivity and they turn and entreat you in the land of their captors and say, 'We have sinned and done wrong; we have been wicked'"

2 Paralipomenon (2 Chronicles) 6:24, *"Si superatus fuerit populus tuus Israel ab inimicis (peccabunt enim tibi) et conversi egerint poenitentiam, et obsecraverint nomen tuum, et fuerint deprecati in loco isto"*

- DR: "If thy people Israel be overcome by their enemies, (for they will sin against thee,) and being converted shall **do penance**, and call upon thy name, and pray to thee in this place."
- NIV: "When your people Israel have been defeated by an enemy because they have sinned against you and when they turn back and give praise to your name, praying and making supplication before you in this temple..."
- NABRE: "When your people Israel are defeated by an enemy because they have sinned against you, and then they turn, praise your name, pray to you, and entreat you in this house..."

2 Paralipomenon (2 Chronicles) 6:37, *“et conversi in corde suo in terra, ad quam captivi ducti fuerant, egerint poenitentiam, et deprecati te fuerint in terra captivitatis suae, dicentes : Peccavimus; inique fecimus, injuste egimus”*

- DR: “And if they be converted in their heart in the land to which they were led captive, and **do penance**, and pray to thee in the land of their captivity, saying: We have sinned, we have done wickedly, we have dealt **unjustly**.”
- NIV: “and if they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their captivity and say, ‘We have sinned, we have done wrong and acted wickedly...’”
- NABRE: “...and they have a change of heart in the land of their captivity and they turn and entreat you in the land of their captors and say, ‘We have sinned and done wrong; we have been wicked.’”

2 Paralipomenon (2 Chronicles) 7:14, *“conversus autem populus meus, super quos invocatum est nomen meum, deprecatus me fuerit, et exquisierit faciem meam, et egerit poenitentiam a viis suis pessimis : et ego exaudiam de caelo, et propitius ero peccatis eorum, et sanabo terram eorum.”*

- DR: “And my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and **do penance** for their most wicked ways: then will I hear from heaven, and will forgive their sins and will heal their land.”
- NIV: “If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.”
- NABRE: “If then my people, upon whom my name has been pronounced, humble themselves and pray, and seek my face and turn from their evil ways, I will hear them from heaven and pardon their sins and heal their land.”

2 Paralipomenon (2 Chronicles) 33:12, *“Qui postquam coangustatus est, oravit Dominum Deum suum : et egit poenitentiam valde coram Deo patrum suorum.”*

- DR: “And after that he was in distress he prayed to the Lord his God: and **did penance** exceedingly before the God of his fathers.”
- NIV: “In his distress he sought the favor of the LORD his God and humbled himself greatly before the God of his ancestors.”
- NABRE: “In his distress, he began to appease the LORD, his God. He humbled himself abjectly before the God of his ancestors...”

2 Paralipomenon (2 Chronicles) 33:19, *“Oratio quoque ejus et exauditio, et cuncta peccata, atque contemptus, loca etiam in quibus aedificavit excelsa, et fecit lucos, et statuas antequam ageret poenitentiam, scripta sunt in sermonibus Hozai.”*

- DR: “His prayer also, and his being heard, and all his sins, and **contempt**, and places wherein he built high places, and set up **groves, and statues** before he **did penance**, are written in the **words of Hozai**.”
- NIV: “His prayer and how God was moved by his entreaty, as well as all his sins and unfaithfulness, and the sites where he built high places and set up Asherah poles and idols before he humbled himself – all these are written in the records of the seers.”
- NABRE: “His prayer and how his supplication was heard, all his sins and his treachery, the sites where he built high places and set up asherahs and carved images before he humbled himself, all this is recorded in the chronicles of his seers.”

Job 21:2, "Audite, quaeso, sermones meos, et agite **poenitentiam**."

- DR: "Hear, I beseech you, my words, and **do penance**."
- NIV: "Listen carefully to my words; let this be the consolation you give me."
- NABRE: "At least listen to my words, and let that be the consolation you offer."

Job 24:23, "**Dedit ei Deus locum poenitentiae, et ille abutitur eo in superbiam** : oculi autem ejus sunt in viis illius."

- DR: "**God hath given him place for penance, and he abuseth it unto pride**: but his eyes are upon his ways."
- NIV: "He may let them rest in a feeling of security, but his eyes are on their ways."
- NABRE: "he gives safety and support, and his eyes are on their ways."

Job 42:6–10, "*Idcirco ipse me reprehendo, et ago poenitentiam in favilla et cinere. Postquam autem locutus est Dominus verba haec ad Job, dixit ad Eliphaz Themanitem : Iratus est furor meus in te, et in duos amicos tuos, quoniam non estis locuti coram me rectum, sicut servus meus Job. Sumite ergo vobis septem tauros et septem arietes, et ite ad servum meum Job, et offerite holocaustum pro vobis : Job autem servus meum orabit pro vobis. Faciem ejus suscipiam, ut non vobis imputetur stultitia : neque enim locuti estis ad me recta, sicut servus meus Job. Abierunt ergo Eliphaz Themanites, et Baldad Suhites, et Sophar Naamathites, et fecerunt sicut locutus fuerat Dominus ad eos, et suscepit Dominus faciem Job. Dominus quoque conversus est ad poenitentiam Job, cum oraret ille pro amicis suis : et addidit Dominus omnia quaecumque fuerant Job, duplicia.*"

- DR: "Therefore I reprehend myself, and **do penance** in dust and ashes. And after the Lord had spoken these words to Job, he said to Eliphaz the Themanite: My **wrath is kindled against thee**, and against thy two friends, because you have not spoken the thing that is right before me, as my servant Job hath. 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. So Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as the Lord had spoken to them, and **the Lord accepted the face of Job. The Lord also was turned at the penance of Job**, when he prayed for his friends. And the Lord gave Job twice as much as he had before."
- NIV: "Therefore I despise myself and repent in dust and ashes." After the LORD had said these things to Job, he said to Eliphaz the Temanite, "I am angry with you and your two friends, because you have not spoken the truth about me, as my servant Job has. So now take seven bulls and seven rams and go to my servant Job and sacrifice a burnt offering for yourselves. My servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly. You have not spoken the truth about me, as my servant Job has." So Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite did what the LORD told them; and the LORD accepted Job's prayer. After Job had prayed for his friends, the LORD restored his fortunes and gave him twice as much as he had before."
- NABRE: "Therefore I disown what I have said, and repent in dust and ashes. And after the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite, "My anger blazes against you and your two friends! You have not spoken rightly concerning me, as has my servant Job. So now take seven bulls and seven rams, and go to my servant Job, and sacrifice a burnt offering for yourselves, and let my servant Job pray for you. To him I will show favor, and not punish your folly, for you have not spoken rightly concerning me, as has my servant Job." Then Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did as the LORD had commanded them. The

LORD showed favor to Job. The LORD also restored the prosperity of Job, after he had prayed for his friends; the LORD even gave to Job twice as much as he had before.”

Ecclesiasticus 2:22, “*dicentes : **Si poenitentiam non egerimus, incidemus in manus Domini, et non in manus hominum.***”

- DR: “Saying: **If we do not penance, we shall fall into the hands of the Lord,** and not into the hands of men.”
- NIV: Removed
- NABRE: “Let us fall into the hands of the Lord and not into the hands of mortals.”

Ecclesiasticus 48:8, “*qui unguis reges ad poenitentiam, et prophetas facis successores post te*”

- DR: “**Who anointedst kings to penance,** and madest prophets successors after thee.”
- NIV: Removed
- NABRE: “You anointed the agent of these punishments, the prophet to succeed in your place.”

Jeremias (Jeremiah) 8:6, “*Attendi, et auscultavi : nemo quod bonum est loquitur; nullus est qui agat poenitentiam super peccato suo, dicens : Quid feci? Omnes conversi sunt ad cursum suum, quasi equus impetu vadens ad praelium.*”

- DR: “I attended, and hearkened; no man speaketh what is good, there is none that **doth penance** for his sin, saying: What have I done? They are all turned to their own course, as a horse rushing to the battle.”
- NIV: “I have listened attentively, but they do not say what is right. None of them repent of their wickedness, saying, “What have I done?” Each pursues their own course like a horse charging into battle.”
- NABRE: “I have listened closely: they speak what is not true; No one regrets wickedness, saying, “What have I done?” Everyone keeps on running their course, like a horse dashing into battle.”

Jeremias (Jeremiah) 31:19, “*Postquam enim convertisti me, egi poenitentiam : et postquam ostendisti mihi, percussi femur meum. Confusus sum, et erubui, quoniam sustinui opprobrium adolescentiae meae.*”

- DR: “For after thou didst convert me, I **did penance:** and after thou didst shew unto me, I struck my **thigh:** I am **confounded** and ashamed, because I have borne the reproach of my youth.”
- NIV: “After I strayed, I repented; after I came to understand, I beat my breast. I was ashamed and humiliated because I bore the disgrace of my youth.”
- NABRE: “For after I turned away, I repented; after I came to myself, I struck my **thigh**; I was ashamed, even humiliated, because I bore the disgrace of my youth.”

Lamentations 2:14, “*NUN. Prophetae tui viderunt tibi falsa et stulta; nec aperiebant iniquitatem tuam, ut te ad poenitentiam provocarent; viderunt autem tibi assumptiones falsas, et ejectiones.*”

- DR: “Nun. Thy prophets have seen false and foolish things for thee: **and they have not laid open thy iniquity, to excite thee to penance:** but they have seen for thee false revelations and banishments.”
- NIV: “The visions of your prophets were false and worthless; **they did not expose your sin to ward off your captivity.** The prophecies they gave you were false and misleading.”
- NABRE: “Your prophets provided you visions of whitewashed illusion; They did not lay bare your guilt, in order to restore your fortunes; They saw for you only oracles of empty deceit.”

Ezechiel (Ezekiel) 18:21, “*Si autem impius egerit poenitentiam ab omnibus peccatis suis, quae operatus est, et custodierit omnia praecepta mea, et fecerit iudicium et justitiam, vita viet, et non morietur*”

- DR: “But if the wicked **do penance** for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die.”
- NIV: “But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die.”
- NABRE: “But if the wicked man turns away from all the sins he has committed, if he keeps all my statutes and does what is just and right, he shall surely live. He shall not die!”

Ezechiel (Ezekiel) 18:30, “*Idcirco unumquemque juxta vias suas judicabo, domus Israel, ait Dominus Deus. Convertimini, et agite **poenitentiam** ab omnibus **iniquitatibus vestris, et non erit vobis in ruinam iniquitas.***”

- DR: “Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and **do penance** for all your **iniquities: and iniquity shall not be your ruin.**”
- NIV: “Therefore, you Israelites, I will judge each of you according to your own ways, declares the Sovereign LORD. Repent! Turn away from all your offenses; **then sin will not be your downfall.**”
- NABRE: “Therefore I will judge you, house of Israel, all of you according to your ways – oracle of the Lord GOD. Turn, turn back from all your crimes, that they may not be a cause of sin for you ever again.”

Ezechiel (Ezekiel) 33:14, “*Si autem dixero impio : Morte morieris : et egerit **poenitentiam** a peccato suo, feceritque judicium et justitiam*”

- DR: “And if I shall say to the wicked: Thou shalt surely die: and he **do penance** for his sin, and **do judgment and justice.**”
- NIV: “And if I say to a wicked person, ‘You will surely die,’ but they then turn away from their sin and do what is just and right.”
- NABRE: “And though I say to the wicked that they shall die, if they turn away from sin and do what is just and right.”

Where “repent” appeared it was removed to cover up the replacing of “penance” with “repent”

Matthew 21:29, “*Ille autem respondens, ait : Nolo. Postea autem, **poenitentia** motus, abiit.*”

- DR: “And he answering, said: I will not. But afterwards, being moved with **repentance**, he went.”
- NIV: “‘I will not,’ he answered, but later he changed his mind and went.”
- NABRE: “He said in reply, ‘I will not,’ but afterwards he changed his mind and went.”

Matthew 21:32, “*Venit enim ad vos Joannes in via justitiae, et non credidistis ei : publicani autem et meretrices crediderunt ei : vos autem videntes nec **poenitentiam** habuistis postea, ut crederetis ei.*”

- DR: “For John came to you in the way of **justice**, and you did not believe him. But the publicans and the harlots believed him: but you, seeing it, did not even afterwards **repent**, that you might believe him.”
- NIV: “For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not **repent** and believe him.”
- NABRE: “When John came to you in the way of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not later change your minds and believe him.”

Luke 17:4, “*Et si septies in die peccaverit in te, et septies in die conversus fuerit ad te, dicens : **Poenitet** me, dimitte illi.*”

- DR: “And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I **repent**; forgive him.”
- NIV: “And if he wrongs you seven times in one day and returns to you seven times saying, ‘I am sorry,’ you should forgive him.”
- NABRE: “And if he wrongs you seven times in one day and returns to you seven times saying, ‘I am sorry,’ you should forgive him.”

Romans 11:29, “*Sine **poenitentia** enim sunt dona et vocatio Dei.*”

- DR: “For the gifts and the calling of God are without **repentance**.”
- NIV: “For God’s gifts and his call are irrevocable.”
- NABRE: “For the gifts and the call of God are irrevocable.”

Hebrews 7:21, “*hic autem cum jurejurando per eum, qui dixit ad illum : Juravit Dominus, et non **poenitebit** eum : tu es sacerdos in aeternum*”

- DR: “But this with an oath, by him that said unto him: The Lord hath sworn, and he will not **repent**, Thou art a priest for ever.”
- NIV: “...but he became a priest with an oath when God said to him: ‘The Lord has sworn and will not change his mind: ‘You are a priest forever.’”
- NABRE: “...but he with an oath, through the one who said to him: ‘The Lord has sworn, and he will not **repent**: ‘You are a priest forever’”

Hebrews 12:17, “*scitote enim quoniam et postea cupiens haereditare benedictionem, reprobatus est : non enim invenit **poenitentiae** locum, quamquam cum lacrimis inquisisset eam.*”

- DR: “For know ye that afterwards, when he desired to inherit the benediction, he was rejected; for he found no place of **repentance**, although with tears he had sought it.”
- NIV: “Afterward, as you know, when he wanted to inherit this blessing, he was rejected. Even though he sought the blessing with tears, he could not change what he had done.”
- NABRE: “For you know that later, when he wanted to inherit his father’s blessing, he was rejected because he found no opportunity to change his mind, even though he sought the blessing with tears.”

Apocalypse (Revelation) 2:21, “*Et dedi illi tempus ut **poenitentiam** ageret : et non vult **poenitere** a fornicatione sua.*”

- DR: “And I gave her a time that she might do **penance**, and she will not **repent** of her fornication.”
- NIV: “I have given her time to repent of her immorality, but she is unwilling.”
- NABRE: “I have given her time to repent, but she refuses to **repent** of her harlotry.”

Jeremiah 18:8, “*si **poenitentiam** egerit gens illa a malo suo, quod locutus sum adversus eam, agam et ego **poenitentiam** super malo quod cogitavi ut facerem ei.*”

- DR: “If that nation against which I have spoken, shall **repent** of their evil, I also will **repent** of the evil that I have thought to do to them.”
- NIV: “...and if that nation I warned **repents** of its evil, then I will relent and not inflict on it the disaster I had planned.”
- NABRE: “...but if that nation against whom I have decreed **turns** from its evil, then I will have a change of heart regarding the evil which I have decreed.”

2 Corinthians 7:8, “*Quoniam etsi contristavi vos in epistola, non me **poenitet** : etsi **poeniteret**, videns quod epistola illa (etsi ad horam) vos contristavit*”

- DR: “For although I made you sorrowful by my epistle, I do not **repent**; and if I did **repent**, seeing that the same epistle (although but for a time) did make you sorrowful.”
- NIV: “Even if I caused you sorrow by my letter, I do not regret it. Though I did regret it – I see that my letter hurt you, but only for a little while...”
- NABRE: “For even if I saddened you by my letter, I do not regret it; and if I did regret it ([for] I see that that letter saddened you, if only for a while).”

Exodus 13:17, “*Igitur cum emisisset Pharao populum, non eos duxit Deus per viam terrae Philisthiim quae vicina est : reputans ne forte **poeniteret** eum, si vidisset adversum se bella consurgere, et reverteretur in Aegyptum.*”

- DR: “And when Pharao had sent out the people, the Lord led them not by the way of the land of the Philistines which is near: thinking lest perhaps they would **repent**, if they should see wars arise against them, and would return into Egypt.”
- NIV: “When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, “If they face war, they might change their minds and return to Egypt.””
- NABRE: “Now, when Pharaoh let the people go, God did not lead them by way of the Philistines’ land, though this was the nearest; for God said: If the people see that they have to fight, they might change their minds and return to Egypt.”

Deuteronomy 30:1, “*Cum ergo venerint super te omnes sermones isti, benedictio **sive** maledictio, quam proposui in conspectu tuo : et ductus **poenitudine** cordis tui in universis gentibus, in quas disperserit te Dominus Deus tuus*”

- DR: “Now when all these things shall be come upon thee, the blessing **or** the curse, which I have set forth before thee, and thou shalt be touched with **repentance** of thy heart among all the nations, into which the Lord thy God shall have scattered thee.”
- NIV: “When all these blessings and curses I have set before you come on you and you take them to heart wherever the LORD your God disperses you among the nations...”
- NABRE: “When all these things, the blessing and the curse which I have set before you, come upon you, and you take them to heart in any of the nations where the LORD, your God, has dispersed you...”

Judges 21:6, “*Ductique **poenitentia** filii Israel super fratre suo Benjamin, coeperunt dicere : Ablata est tribus una de Israel*”

- DR: “And the children of Israel being moved with **repentance** for their brother Benjamin, began to say: One tribe is taken away from Israel.”
- NIV: “Now the Israelites grieved for the tribe of Benjamin, their fellow Israelites. ‘Today one tribe is cut off from Israel,’ they said.”
- NABRE: “The Israelites were disconsolate over their brother Benjamin and said, ‘Today one tribe has been cut off from Israel.’”

1 Esdras (Ezra) 10:2, “*Et respondit Sechenias filius Jehiel de filiis Aelam, et dixit Esdrae : Nos praevaricati sumus in Deum nostrum, et duximus uxores alienigenas de populis terrae : et nunc, si est **poenitentia** in Israel super hoc*”

- DR: “And Sechenias the son of Jehiel of the sons of Elam answered, and said to Esdras: We have sinned against our God, and have taken strange wives of the people of the land: and now if there be **repentance** in Israel concerning this.”
- NIV: “Then Shekaniah son of Jehiel, one of the descendants of Elam, said to Ezra, “We have been unfaithful to our God by marrying foreign women from the peoples around us. But in spite of this, there is still hope for Israel.”
- NABRE: “Then Shecaniah, the son of Jehiel, one of the descendants of Elam, made this appeal to Ezra: “We have indeed betrayed our God by taking as wives foreign women of the peoples of the land. Yet in spite of this there still remains a hope for Israel.”

Psalm 110:4 (DR 109:4), “*Juravit Dominus, et non **poenitebit** eum : Tu es sacerdos in aeternum secundum ordinem Melchisedech.*”

- DR: “The Lord hath sworn, and he will not **repent**: Thou art a priest for ever according to the order of Melchisedech.”
- NIV: “The LORD has sworn and will not change his mind: ‘You are a priest forever, in the order of Melchizedek.’”
- NABRE: “The LORD has sworn and will not waver: ‘You are a priest forever in the manner of Melchizedek.’”

Sirach 5:14 (Ecclesiasticus 5:17), “*super furem enim est confusio et poenitentia, et denotatio pessima super bilinguem : susurratori autem odium, et inimicitia, et contumelia.*”

- DR: “**For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach.**”
- NIV: Removed
- NABRE: “Do not be called double-tongued; and with your tongue do not slander a neighbor. For shame has been created for the thief, and sore disgrace for the double-tongued.”

Sirach 19:6 (Ecclesiasticus 19:6), “*Qui peccat in animam suam, poenitebit : et qui jucundatur in malitia, denotabitur.*”

- DR: “**He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.**”
- NIV: Removed
- NABRE: “Whoever gloats over evil will be destroyed.”

Sirach 32:24 (Ecclesiasticus 32:24), “*Fili, sine **consilio** nihil facias, et post factum non **poenitebis.***”

- DR: “My son, do thou nothing without **counsel**, and thou shalt not **repent** when thou hast done.”
- NIV: Removed
- NABRE: “Do nothing without deliberation; then once you have acted, have no regrets.”

Sirach 33:19 (Ecclesiasticus 33:20), “*Filio et mulieri, fratri et amico, non des potestatem super te in vita tua : et non dederis alii **possessionem** tuam, ne forte **poeniteat** te, et depreceris pro illis.*”

- DR: “Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy **estate** to another, lest then **repent**, and thou entreat for the same.”
- NIV: Removed
- NABRE: “Let neither son nor wife, neither brother nor friend, have power over you as long as you live. Do not give your wealth to another, lest you must plead for support yourself.”

Sirach 44:16 (Ecclesiasticus 44:16), "*Enoch placuit Deo, et translatus est in paradisum, ut det gentibus poenitentiam.*"

- DR: "Henoah pleased God, and was translated into paradise, that he may give repentance to the nations."
- NIV: Removed
- NABRE: "ENOCH walked with the LORD and was taken, that succeeding generations might learn by his example."

Sirach 49:2 (Ecclesiasticus 49:3), "*Ipse est directus divinitus in poenitentiam gentis, et tulit abominaciones impietatis.*"

- DR: "He was directed by God unto the **repentance** of the nation, and he took away the abominations of wickedness."
- NIV: Removed
- NABRE: "He kept his heart fixed on God, and in times of lawlessness practiced virtue."

Jeremias (Jeremiah) 18:10, "*si fecerit malum in oculis meis, ut non audiat vocem meam, poenitentiam agam super bono quod locutus sum ut facerem ei.*"

- DR: "If it shall do evil in my sight, that it obey not my voice: I will **repent** of the good that I have spoken to do unto it."
- NIV: "...and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it."
- NABRE: "...but if that nation does what is evil in my eyes, refusing to obey my voice, then I will have a change of heart regarding the good with which I planned to bless it."

Jeremias (Jeremiah) 26:3, "*si forte audiant, et convertantur unusquisque a via sua mala, et poeniteat me mali quod cogito facere eis propter malitiam studiorum eorum.*"

- DR: "If so be they will hearken and be converted every one from his evil way; that I may **repent** me of the evil that I think to do unto them for the wickedness of their doings."
- NIV: "Perhaps they will listen and each will turn from their evil ways. Then I will relent and not inflict on them the disaster I was planning because of the evil they have done."
- NABRE: "Perhaps they will listen and turn, all of them from their evil way, so that I may **repent** of the evil I plan to inflict upon them for their evil deeds."

Jeremias (Jeremiah) 26:13, "*Nunc ergo bonas facite vias vestras, et studia vestra, et audite vocem Domini Dei vestri, et poenitebit Dominum mali quod locutus est adversum vos.*"

- DR: "Now therefore amend your ways, and your doings, and hearken to the voice of the Lord your God: and the Lord will **repent** him of the evil that he hath spoken against you."
- NIV: "Now reform your ways and your actions and obey the LORD your God. Then the LORD will relent and not bring the disaster he has pronounced against you."
- NABRE: "Now, therefore, reform your ways and your deeds; listen to the voice of the LORD your God, so that the LORD will have a change of heart regarding the evil he has spoken against you."

Osee (Hosea) 11:8, "*Quomodo dabo te, Ephraim? protegam te, Israel? Quomodo dabo te sicut Adama, ponam te ut Seboim? Conversum est in me cor meum, pariter conturbata est poenitudo mea.*"

- DR: "How shall I deal with thee, O Ephraim, shall I protect thee, O Israel? how shall I make thee as Adama, shall I set thee as Seboim? my heart is turned within me, my **repentance** is stirred up."

- NIV: “How can I give you up, Ephraim? How can I hand you over, Israel? How can I treat you like Admah? How can I make you like Zeboyim? My heart is changed within me; all my compassion is aroused.”
- NABRE: “How could I give you up, Ephraim, or deliver you up, Israel? How could I treat you as Admah, or make you like Zeboim? My heart is overwhelmed, my pity is stirred.”

1 Machabees 11:10, “**poenitet** enim me quod dederim illi filiam meam : quaesivit enim me occidere.”

- DR: “For I **repent** that I have given him my daughter: for he hath sought to kill me.”
- NIV: Removed
- NABRE: “I regret that I gave him my daughter, for he has sought to kill me.”

The saints have been replaced with other words, and their role in our salvation has been obscured

Psalm 12:2/1 (DR 11:2), “*Salvum me fac, Domine, quoniam defecit **sanctus**, quoniam diminutae sunt veritates a filiis hominum.*”

- DR: “Save me, O Lord, for there is now no **saint**: truths are decayed from among the children of men.” (Psalm 11:2)
- NIV: “Help, LORD, for no one is faithful anymore; those who are loyal have vanished from the human race.” (Psalm 12:1)
- NABRE: “Help, LORD, for no one loyal remains; the faithful have vanished from the children of men.” (Psalm 12:2)

Psalm 89:6–8 (DR 88:6–8), “*Confitebuntur caeli mirabilia tua, Domine; etenim veritatem tuam in **ecclesia sanctorum**. Quoniam quis in nubibus aequabitur Domino, similis erit Deo in filiis Dei? **Deus, qui glorificatur in consilio sanctorum**, magnus et **terribilis** super omnes qui in circuitu ejus sunt.*”

- DR: “The heavens shall confess thy wonders, O Lord: and thy truth in the **church of the saints**. For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God? **God, who is glorified in the assembly of the saints**: great and **terrible** above all them that are about him.” (88:6–8)
- NIV: “The heavens praise your wonders, LORD, your faithfulness too, in the assembly of the holy ones. For who in the skies above can compare with the LORD? Who is like the LORD among the heavenly beings? In the council of the holy ones God is greatly feared; he is more awesome than all who surround him.” (Psalm 89:5–7)
- NABRE: “The heavens praise your marvels, LORD, your loyalty in the assembly of the holy ones. Who in the skies ranks with the LORD? Who is like the LORD among the sons of the gods? God dreaded in the council of the holy ones, greater and more awesome than all those around him!” (Psalm 89:6–8)

Psalm 110:3 (DR 109:3), “*Tecum principium in die virtutis tuae in splendoribus sanctorum; ex utero, ante luciferum, genui te.*”

- DR: “**With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day star I begot thee.**” (Psalm 109:3)
- NIV: “Your troops will be willing on your day of battle. Arrayed in holy splendor, your young men will come to you like dew from the morning's womb.” (Psalm 110:3)
- NABRE: “Yours is princely power from the day of your birth. In holy splendor before the daystar, like dew I begot you.” (Psalm 110:3)

Psalm 132:7–9 (DR 131:7–9), *“Introibimus in tabernaculum ejus; adorabimus in loco ubi steterunt pedes ejus. Surge, Domine, in requiem tuam, tu et arca sanctificationis tuae. Sacerdotes tui induantur justitiam, et sancti tui exsultent.”*

- DR: **“We will go into his tabernacle: We will adore in the place where his feet stood. Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified³⁷. Let thy priests be clothed with justice: and let thy saints rejoice.”** (Psalm 131:7–9)
- NIV: “Let us go to his dwelling place, let us worship at his footstool, saying, ‘Arise, Lord, and come to your resting place, you and the ark of your might. May your priests be clothed with your righteousness; may your faithful people sing for joy.’” (Psalm 132:7–9)
- NABRE: “Let us enter his dwelling; let us worship at his footstool.” “Arise, LORD, come to your resting place, you and your mighty ark. Your priests will be clothed with justice; your devout will shout for joy.” (Psalm 132:7–9)

Psalm 149, *“Alleluja. Cantate Domino canticum novum; laus ejus in ecclesia sanctorum. Laetetur Israel in eo qui fecit eum, et filii Sion exsultent in rege suo. Laudent nomen ejus in choro, in tympano et psalterio psallant ei. Quia beneplacitum est Domino in populo suo, et exaltabit mansuetos in salutem. Exsultabunt sancti in gloria, laetabuntur in cubilibus suis. Exaltationes Dei in gutture eorum : et gladii ancipites in manibus eorum : ad faciendam vindictam in nationibus, increpationes in populis; ad alligandos reges eorum in compedibus, et nobiles eorum in manicis ferreis; ut faciant in eis iudicium conscriptum : gloria haec est omnibus sanctis ejus. Alleluja.”*

- DR: **“Sing ye to the Lord a new canticle: let his praise be in the church of the saints. Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king. Let them praise his name in choir: let them sing to him with the timbrel and the psaltery. For the Lord is well pleased with his people: and he will exalt the meek unto salvation. The saints shall rejoice in glory: they shall be joyful in their beds. The high praise of God shall be in their mouth: and two-edged swords in their hands: To execute vengeance upon the nations, chastisements among the people: To bind their kings with fetters, and their nobles with manacles of iron. To execute upon them the judgment that is written: this glory is to all his saints. Alleluia.”**
- NIV: “Praise the Lord. Sing to the Lord a new song, his praise in the assembly of his faithful people. Let Israel rejoice in their Maker; let the people of Zion be glad in their King. Let them praise his name with dancing and make music to him with timbrel and harp. For the Lord takes delight in his people; he crowns the humble with victory. Let his faithful people rejoice in this honor and sing for joy on their beds. May the praise of God be in their mouths and a double-edged sword in their hands, to inflict vengeance on the nations and punishment on the peoples, to bind their kings with fetters, their nobles with shackles of iron, to carry out the sentence written against them – this is the glory of all his faithful people. Praise the Lord.”
- NABRE: “Hallelujah! Sing to the LORD a new song, his praise in the assembly of the faithful. Let Israel be glad in its maker, the people of Zion rejoice in their king. Let them praise his name in dance, make music with tambourine and lyre. For the LORD takes delight in his people, honors the poor with victory. Let the faithful rejoice in their glory, cry out for joy on their couches, With the praise of God in their mouths, and a two-edged sword in their hands, To bring retribution on the nations, punishment on the peoples, To bind their kings in shackles, their nobles in chains of iron, To execute the judgments decreed for them – such is the glory of all God’s faithful. Hallelujah!”

³⁷ Referring here to Jesus Christ and the Ark of the New Covenant, Mother Mary, the most sanctified creation in heaven.

Proverbs 30:3, *“Non didici sapientiam, et non novi scientiam sanctorum”*

- DR: “I have not learned wisdom, and have not known the **science of saints.**”
- NIV: “I have not learned wisdom, nor have I attained to the knowledge of the Holy One.”
- NABRE: “Neither have I learned wisdom, nor have I the knowledge of the Holy One.”

Wisdom 5:5, *“ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est.”*

- DR: **Behold how they are numbered among the children of God, and their lot is among the saints.**
- NIV: Removed
- NABRE: “See how he is accounted among the heavenly beings; how his lot is with the holy ones!”

Wisdom 18:1, *“Sanctis autem tuis maxima erat lux, et horum quidem vocem audiebant, sed figuram non videbant. Et quia non et ipsi eadem passi erant, magnificabant te;”*

- DR: “But thy **saints** had a very great light, and they heard their voice indeed, but did not see their shape. And because they also **did not suffer the same things**, they glorified thee...”
- NIV: Removed
- NABRE: “But your holy ones had very great light; And those others, who heard their voices but did not see their forms, counted them blest for not having suffered.”

Sirach 23:10 (Ecclesiasticus 23:10), *“Nominatio vero Dei non sit assidua in ore tuo, et nominibus sanctorum non admiscearis, quoniam non erit immunis ab eis.”*

- DR: “**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.**”
- NIV: Removed
- NABRE: “Do not accustom your mouth to oaths, or habitually utter the Holy Name.”

Sirach 31:11 (Ecclesiasticus 31:11), *“Ideo stabilita sunt bona illius in Domino, et eleemosynas illius enarrabit omnis ecclesia sanctorum.”*

- DR: “**Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.**”
- NIV: Removed
- NABRE: “So his good fortune is secure, and the assembly will recount his praises.”

Sirach 42:17 (Ecclesiasticus 42:17), *“Nonne Dominus fecit sanctos enarrare omnia mirabilia sua, quae confirmavit Dominus omnipotens stabiliri in gloria sua?”*

- DR: “**Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory?**”
- NIV: Removed
- NABRE: “Yet even God’s holy ones must fail in recounting the wonders of the LORD, Though God has given his hosts the strength to stand firm before his glory.”

Sirach 45:2 (Ecclesiasticus 45:2), *“Similem illum fecit in gloria sanctorum, et magnificavit eum in timore inimicorum, et in verbis suis monstra placavit.”*

- DR: “**He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.**”
- NIV: Removed
- NABRE: “God made him like the angels in honor, and strengthened him with fearful powers.”

Isaias (Isaiah) 26:10, "**Misereamur impio, et non discet justitiam; in terra sanctorum iniqua gessit, et non videbit gloriam Domini.**"

- DR: "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."
- NIV: "But when grace is shown to the wicked, they do not learn righteousness; even in a land of uprightness they go on doing evil and do not regard the majesty of the LORD."
- NABRE: "The wicked, when spared, do not learn justice; in an upright land they act perversely, and do not see the majesty of the LORD."

Daniel 7:21–22, "*Aspiciebam, et ecce cornu illud faciebat bellum adversus sanctos, et praevalebat eis, donec venit antiquus dierum, et iudicium dedit sanctis Excelsi, et tempus advenit, et regnum obtinuerunt sancti.*"

- DR: "I beheld, and lo, that horn made war against the saints, and prevailed over them, Till the Ancient of days came and gave judgment to the saints of the most High, and the time came, and the saints obtained the kingdom."
- NIV: "As I watched, this horn was waging war against the holy people and defeating them, until the Ancient of Days came and pronounced judgment in favor of the holy people of the Most High, and the time came when they possessed the kingdom."
- NABRE: "For, as I watched, that horn made war against the holy ones and was victorious until the Ancient of Days came, and judgment was pronounced in favor of the holy ones of the Most High, and the time arrived for the holy ones to possess the kingship."

Daniel 8:24, "*et roborabitur fortitudo ejus, sed non in viribus suis : et supra quam credi potest, universa vastabit, et prosperabitur, et faciet. Et interficiet robustos, et populum sanctorum*"

- DR: "And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. **And he shall destroy the mighty, and the people of the saints.**"
- NIV: "He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy those who are mighty, the holy people."
- NABRE: "He shall be strong and powerful, bring about fearful ruin, and succeed in his undertaking. He shall destroy powerful peoples."

Daniel 9:24, "*Septuaginta hebdomadae abbreviatae sunt super populum tuum et super urbem sanctam tuam, ut consummetur praevaricatio, et finem accipiat peccatum, et deleatur iniquitas, et adducatur justitia sempiterna, et impleatur visio et prophetia, et ungetur Sanctus sanctorum.*"

- DR: "Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and **iniquity may be abolished**; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the **saint of saints** may be anointed."
- NIV: "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place."
- NABRE: "Seventy weeks are decreed for your people and for your holy city: Then transgression will stop and sin will end, guilt will be expiated, Everlasting justice will be introduced, vision and prophecy ratified, and a holy of holies will be anointed.

1 Corinthians 6:1–2, "*Audet aliquis vestrum habens negotium adversus alterum, judicari apud iniquos, et non apud sanctos? an nescitis quoniam sancti de hoc mundo judicabunt? et si in vobis judicabitur mundus, indigni estis qui de minimis judicetis?*"

- DR: “Dare any of you, having a matter against another, go to be judged before the unjust, and not before the **saints**? Know you not that the **saints** shall judge this world? And if the world shall be judged by you, **are you unworthy to judge** the smallest matters?”
- NIV: “If any of you has a dispute with another, do you dare to take it before the ungodly for judgment instead of before the Lord's people? Or do you not know that the Lord's people will judge the world? And if you are to judge the world, are you not competent to judge trivial cases?”
- NABRE: “How can any one of you with a case against another dare to bring it to the unjust for judgment instead of to the holy ones? Do you not know that the holy ones will judge the world? If the world is to be judged by you, are you unqualified for the lowest law courts?”

2 Thessalonians 1:10, “*cum venerit glorificari in **sanctis** suis, et admirabilis fieri in omnibus, qui crediderunt, quia creditum est testimonium nostrum super vos in die illo.*”

- DR: “When he shall come to be glorified in his **saints**, and to be made wonderful in all them who have believed; because our testimony was believed upon you in that day.
- NIV: “...on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you.”
- NABRE: “...when he comes to be glorified among his holy ones and to be marveled at on that day among all who have believed, for our testimony to you was believed.”

Jude 1:14, “*Prophetavit autem et de his septimus ab Adam Enoch, dicens : Ecce venit Dominus in **sanctis** millibus suis*”

- DR: “Now of these Enoch also, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with thousands of his **saints**.”
- NIV: “Enoch, the seventh from Adam, prophesied about them: ‘See, the Lord is coming with thousands upon thousands of his holy ones...’”
- NABRE: “Enoch, of the seventh generation from Adam, prophesied also about them when he said, ‘Behold, the Lord has come with his countless holy ones...’”

Revelation 5:8, “*Et cum aperuisset librum, quatuor animalia, et viginti quatuor seniores ceciderunt coram Agno, habentes singuli citharas, et phialas aureas plenas odorum, quae sunt orationes **sanctorum***”

- DR: “And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of **saints**.”
- NIV: “And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of God's people.”
- NABRE: “When he took it, the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones.”

Revelation 8:3–4, “*Et alius angelus venit, et stetit ante altare habens thuribulum aureum : et data sunt illi incensa multa, ut daret de orationibus **sanctorum** omnium super altare aureum, quod est ante thronum Dei. Et ascendit fumes incensorum de orationibus **sanctorum** de manu angeli coram Deo*”

- DR: “And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all **saints** upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the **saints** ascended up before God from the hand of the angel.”

- NIV: “Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all God's people, on the golden altar in front of the throne. The smoke of the incense, together with the prayers of God's people, went up before God from the angel's hand.”
- NABRE: “Another angel came and stood at the altar, holding a gold censer. He was given a great quantity of incense to offer, along with the prayers of all the holy ones, on the gold altar that was before the throne. The smoke of the incense along with the prayers of the holy ones went up before God from the hand of the angel.”

Revelation 11:18, “*Et iratae sunt gentes, et advenit ira tua et tempus mortuorum judicari, et reddere mercedem servis tuis prophetis, et **sanctis**, et timentibus nomen tuum pusillis et magnis, et exterminandi eos qui corruperunt terram.*”

- DR: “And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest render reward to thy servants the prophets and the **saints**, and to them that fear thy name, little and great, and shouldest destroy them who have corrupted the earth.”
- NIV: “The nations were angry, and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your people who revere your name, both great and small – and for destroying those who destroy the earth.”
- NABRE: “The nations raged, but your wrath has come, and the time for the dead to be judged, and to recompense your servants, the prophets, and the holy ones and those who fear your name, the small and the great alike, and to destroy those who destroy the earth.”

See also the previously quoted 1 Corinthians 14:33 and 1 Corinthians 16:1–2.

Purgatory and praying for the dead have been obscured

2 Maccabees 12:43–46, “*Et facta collatione, duodecim millia drachmas argenti misit Jerosolymam **offerri pro peccatis mortuorum sacrificium, bene et religiose de resurrectione cogitans** (nisi enim eos, qui ceciderant, resurrecturos speraret, superfluum videretur, et vanum, orare pro mortuis), et quia considerabat quod hi qui cum pietate dormitionem acceperant, **optimam haberent repositam gratiam. Sancta ergo et salubris est cogitatio pro defunctis exorare, ut a peccatis solvantur.***”

- DR: “And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be **offered for the sins of the dead, thinking well and religiously concerning the resurrection**, (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead), And because he considered that they who had fallen asleep with godliness, **had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.**”
- NIV: Book removed
- NABRE: “He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be absolved from their sin.”

Sirach 7:33 (Ecclesiasticus 7:37), “*Gratia dati in conspectu omnis viventis, et mortuo non prohibeas **gratiam.***”

- DR: “A gift hath grace in the sight of all the living, and restrain not **grace** from the dead.” (Ecclesiasticus 7:37)
- NIV: Removed
- NABRE: “Give your gift to all the living, and do not withhold your kindness from the dead.” (Sirach 7:33)

Asking for daily supersubstantial bread (the Eucharist) in the Our Father prayer has been obscured

Matthew 6:11, “*Panem nostrum **supersubstantialem** da nobis hodie,*”

- DR: “Give us this day our **supersubstantial** bread.”
- NIV: “Give us today our daily bread.”
- NABR Matthew 6:11E: “Give us today our daily bread.”

Receiving the Body of Christ in Holy Mass is for the remission of sins (Confession is for forgiveness)

Matthew 26:26–28, “*Coenantiibus autem eis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis, et ait : Accipite, et comedite : hoc est corpus meum. Et accipiens **calicem**, gratias egit : et dedit illis, dicens : Bibite ex hoc omnes. Hic est enim sanguis meus novi testamenti, qui pro multis effundetur in **remissionem** peccatorum.*”

- DR: “And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the **chalice**, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto **remission** of sins.”
- NIV: “While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, ‘Take and eat; this is my body.’ Then he took a cup, and when he had given thanks, he gave it to them, saying, ‘Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.’”
- NABRE: “While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, ‘Take and eat; this is my body.’ Then he took a cup, gave thanks, and gave it to them, saying, ‘Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.’”

The Lamb’s sacrifice “hostia” (host), the precursor to Christ’s sacrifice in Holy Mass, the Eucharistic “host”, has been obscured

The sacrifice of peace offerings to God has been replaced with a fellowship offering

Leviticus 3:1, “*Quod si **hostia pacificorum** fuerit ejus **oblatio**, et de bobus voluerit offerre, marem sive feminam, immaculata offeret coram Domino.*”

- DR: “And if his **oblation** be a **sacrifice of peace** offerings, and he will offer of the herd, whether male or female, he shall offer them without blemish before the Lord.”
- NIV: “If your offering is a fellowship offering, and you offer an animal from the herd, whether male or female, you are to present before the Lord an animal without defect.”
- NABRE: “If a person’s offering is a communion **sacrifice**, if it is brought from the herd, be it a male or a female animal, it must be presented without blemish before the Lord”

The flesh of the holy of holies was eaten, as is the flesh of Christ in Holy Mass

Leviticus 6:29–30, “*Omnis masculus de genere sacerdotali vescetur de **carnibus ejus**, quia **Sanctum sanctorum est. Hostia enim quae caeditur pro peccato**, cujus sanguis infertur in **tabernaculum testimonii ad expiandum in sanctuario, non comedetur, sed comburetur igni.**”*

- DR: “Every male of the priestly race shall eat of **the flesh** thereof, because it is **holy of holies**. For the **victim that is slain for sin**, the blood of which is carried into the **tabernacle of the testimony** to make atonement in the sanctuary, shall not be eaten, but shall be burnt with fire.”
- NIV: “Any male in a priest’s family may eat it; it is most holy. But any sin offering whose blood is brought into the tent of meeting to make atonement in the Holy Place must not be eaten; it must be burned up.”
- NABRE: “Every male of the priestly line may eat it. It is most holy. But no purification offering of which some blood has been brought into the tent of meeting to make atonement in the sanctuary shall be eaten; it must be burned with fire” (Leviticus 6:22–23)

The priest eating the flesh of the sacrifice of the Lord for trespasses has been obscured

Leviticus 7:5–7, “*Et adolebit ea sacerdos super **altare : incensum est Domini pro delicto**. Omnis masculus de sacerdotali genere, **in loco sancto vescetur his carnibus**, quia **Sanctum sanctorum est. Sicut pro peccato offertur hostia, ita et pro delicto : utriusque hostiae lex una erit : ad sacerdotem, qui eam obtulerit, pertinebit.**”*

- DR: “And the priest shall burn them upon the altar: it is the burnt **sacrifice of the Lord for a trespass**. Every male of the priestly race, **shall eat this flesh in a holy place**, because it is most holy. **As the sacrifice for sin is offered, so is also that for a trespass:** the same shall be the law of **both these sacrifices**: it shall belong to the priest **that offereth it.**”
- NIV: “The priest shall burn them on the altar as a food offering presented to the Lord. It is a guilt offering. Any male in a priest’s family may eat it, but it must be eaten in the sanctuary area; it is most holy. The same law applies to both the sin offering and the guilt offering: They belong to the priest who makes atonement with them.”
- NABRE: “The priest shall burn these on the altar as an oblation to the Lord. It is a reparation offering. Every male of the priestly line may eat of it; but it must be eaten in a **sacred place**. It is most holy. Because the purification offering and the reparation offering are alike, both have the same ritual. The reparation offering belongs to the priest who makes atonement with it.”

The atoning sacrifice of the lamb for sins has been obscured

Leviticus 14:13, “*immolabit agnum, ubi solet **immolari hostia pro peccato, et holocaustum, id est, in loco sancto. Sicut enim pro peccato, ita et pro delicto ad sacerdotem pertinet hostia : Sancta sanctorum est.**”*

- DR: “He shall **immolate** the lamb, where the **victim for sin** is wont to be **immolated**, and the **holocaust**, that is, **in the holy place: for as that which is for sin, so also the victim for a trespass offering pertaineth to the priest: it is holy of holies.**”
- NIV: “He is to slaughter the lamb in the sanctuary area where the sin offering and the burnt offering are slaughtered. Like the sin offering, the guilt offering belongs to the priest; it is most holy.”
- NABRE: “This lamb shall be slaughtered in the sacred place where the purification offering and the burnt offering are slaughtered, because the reparation offering is like the purification offering; it belongs to the priest and is most holy.”

Numbers 5:8, “*Sin autem non fuerit qui recipiat, dabunt Domino, et erit sacerdotis, excepto ariete, qui offertur pro expiatione, ut sit placabilis hostia.*”

- DR: “But if there be no one to receive it, they shall give it to the Lord, and it shall be the priest's, besides the ram that is **offered for expiation, to be an atoning sacrifice.**”
- NIV: “But if that person has no close relative to whom restitution can be made for the wrong, the restitution belongs to the Lord and must be given to the priest, along with the ram with which atonement is made for the wrongdoer”
- NABRE: “However, if there is no next of kin, one to whom restitution can be made, the restitution shall be made to the Lord and shall fall to the priest; this is apart from the ram of **atonement** with which the priest makes atonement for the guilty individual.”

Daniel’s prophecies relating to the abolition of the continual sacrifice of Christ, the Holy Mass, have been modified

Recall Matthew 24:15 “When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand”...

Daniel 9:27, “*Confirmabit autem pactum multis hebdomada una : et in dimidio hebdomadis **deficiet hostia et sacrificium** : et erit in templo abominatio desolationis : et usque ad consummationem et finem perseverabit desolatio.*”

- DR: “And he shall confirm the covenant with many, in one week: and in the half of the week **the victim and the sacrifice shall fall**: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.”
- NIV: “He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”
- NABRE: “For one week he shall make a firm covenant with the many; half the week he shall abolish sacrifice and offering; In their place shall be the desolating abomination until the ruin that is decreed is poured out upon the desolator.”

Daniel 11:31, “*Et brachia ex eo stabunt, et **polluent sanctuarium fortitudinis**, et auferent **juge sacrificium**: et dabunt **abominationem in desolationem.***”

- DR: “And arms shall stand on his part, and they shall **defile the sanctuary of strength**, and shall take away the **continual** sacrifice, and they shall **place there** the abomination **unto** desolation.”
- NIV: “His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.”
- NABRE: “Armed forces shall rise at his command and **defile the sanctuary stronghold**, abolishing the daily sacrifice and setting up the desolating abomination.”

Daniel 12:11, “*Et a tempore cum ablatum fuerit **juge sacrificium**, et posita fuerit abominatio in desolationem, dies mille ducenti nonaginta.*”

- DR: “And from the time when the **continual** sacrifice shall be taken away, and the abomination **unto** desolation shall be set up, there shall be a thousand two hundred ninety days...”
- NIV: “From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days.”
- NABRE: “From the time that the daily sacrifice is abolished and the desolating abomination is set up, there shall be one thousand two hundred and ninety days.”

Anything linked to “vanity”, “vanities” and being “vain” has been removed or obscured

Deuteronomy 32:21, *“Ipsi me **provocaverunt** in eo qui non erat Deus, et irritaverunt in **vanitatibus** suis : et ego **provocabo** eos in eo qui non est populus, et in gente stulta irritabo illos.”*

- DR: “They have **provoked** me with that which was no god, and have angered me with their **vanities**: and I will **provoke** them with that which is no people, and will vex them with a foolish nation.”
- NIV: “They made me jealous by what is no god and angered me with their worthless idols. I will make them envious by those who are not a people; I will make them angry by a nation that has no understanding.”
- NABRE: “Since they have incited me with a “no-god,” and provoked me with their empty idols, I will incite them with a ‘no-people’; with a foolish nation I will provoke them.”

3 Kings (1 Kings) 16:13, *“propter universa peccata Baasa, et peccata Ela filii ejus, qui peccaverunt, et peccare fecerunt Israel, provocantes Dominum Deum Israel in **vanitatibus** suis.”*

- DR: “For all the sins of Baasa, and the sins of Ela his son, who sinned, and made Israel to sin, provoking the Lord the God of Israel with their **vanities**.”
- NIV: “because of all the sins Baasha and his son Elah had committed and had caused Israel to commit, so that they aroused the anger of the Lord, the God of Israel, by their worthless idols.”
- NABRE: “because of all the sins which Baasha and his son Elah committed and caused Israel to commit, provoking the Lord, the God of Israel, to anger by their idols.”

3 Kings (1 Kings) 16:26, *“Ambulavitque in omni via Jeroboam filii Nabat, et in peccatis ejus quibus peccare fecerat Israel : ut irritaret Dominum Deum Israel in **vanitatibus** suis.”*

- DR: “And he walked in all the way of Jeroboam the son of Nabat, and in his sins wherewith he made Israel to sin: to provoke the Lord the God of Israel to anger with their **vanities**.”
- NIV: “He followed completely the ways of Jeroboam son of Nebat, committing the same sin Jeroboam had caused Israel to commit, so that they aroused the anger of the Lord, the God of Israel, by their worthless idols.”
- NABRE: “In every way he imitated the sinful conduct of Jeroboam, son of Nebat, and the sin he had caused Israel to commit, thus provoking the Lord, the God of Israel, to anger by their idols.”

4 Kings (2 Kings) 17:15, *“Et abjecerunt legitima ejus, et pactum, quod pepigit cum patribus eorum, et testimoniones, quibus contestatus est eos : secuti que sunt **vanitates**, et **vane** egerunt : et secuti sunt gentes, quae erant per circuitum eorum, super quibus praeceperat Dominus eis ut non facerent sicut et illae faciebant.”*

- DR: “And they rejected his ordinances and the covenant that he made with their fathers, and the testimonies which he testified against them: and they followed **vanities**, and acted **vainly**: and they followed the nations that were round about them, concerning which the Lord had commanded them that they should not do as they did.”
- NIV: “They rejected his decrees and the covenant he had made with their ancestors and the statutes he had warned them to keep. They followed worthless idols and themselves became worthless. They imitated the nations around them although the Lord had ordered them, ‘Do not do as they do.’”
- NABRE: “They rejected his statutes, the covenant he had made with their ancestors, and the warnings he had given them. They followed emptiness and became empty; they followed the surrounding nations whom the Lord had commanded them not to imitate.”

Psalms 31:6 (DR 30:7), *“Odisti observantes **vanitates** supervacuae; ego autem in Domino speravi.”*

- DR: “Thou hast hated them that regard **vanities**, to no purpose. But I have hoped in the Lord.”
- NIV: “I hate those who cling to worthless idols; as for me, I trust in the Lord.”
- NABRE: “You hate those who serve worthless idols, but I trust in the Lord.”

Psalms 39:5 (40:4 or 5), “*Beatus vir cujus est nomen Domini spes ejus, et non respexit in **vanitates et insanias falsas.***”

- DR: “Blessed is the man whose trust is in the name of the Lord; and who hath not had regard to **vanities, and lying follies.**”
- NIV: “Blessed is the one who trusts in the Lord, who does not look to the proud, to those who turn aside to false gods.”
- NABRE: “Blessed the man who sets his security in the Lord, who turns not to the arrogant or to those who stray after falsehood.”

Ecclesiastes 5:6, “*Ubi multa sunt somnia, plurimae sunt **vanitates, et sermones innumeri**; tu vero Deum time.*”

- DR: “Where there are many dreams, there are **many vanities, and words without number**: but do thou fear God.”
- NIV: “Much dreaming and many words are meaningless. Therefore fear God.”
- NABRE: “Despite many dreams, futilities, and a multitude of words, fear God!”

Isaias (Isaiah) 59:4, “*Non est qui invocet justitiam, neque est qui judicet vere; sed confidunt in nihilo, et loquuntur **vanitates; conceperunt laborem, et pepererunt iniquitatem.***”

- DR: “**There is none that calleth upon justice, neither is there any one that judgeth truly: but they trust in a mere nothing, and speak vanities: they have conceived labour, and brought forth iniquity.**”
- NIV: “No one calls for justice; no one pleads a case with integrity. They rely on empty arguments, they utter lies; they conceive trouble and give birth to evil.”
- NABRE: “No one brings suit justly, no one pleads truthfully; They trust an empty plea and tell lies; they conceive mischief and bring forth malice.”

Jeremias (Jeremiah) 8:19, “*Ecce vox clamoris filiae populi mei de terra longinqua : Numquid Dominus non est in Sion? aut rex ejus non est in ea? Quare ergo me ad iracundiam concitaverunt **in sculptilibus suis, et vanitatibus alienis?***”

- DR: “Behold the voice of the daughter my people from a far country: Is not the Lord in Sion, or is not her king in her? why then have they provoked me to wrath **with their idols, and strange vanities?**”
- NIV: “Listen to the cry of my people from a land far away: Is the Lord not in Zion? Is her King no longer there?” Why have they aroused my anger with their images, with their worthless foreign idols?”
- NABRE: “Listen! the cry of the daughter of my people, far and wide in the land! Is the Lord no longer in Zion, is her King no longer in her midst? Why do they provoke me with their idols, with their foreign nonentities?”

Jonas (Jonah) 2:9, “*Qui custodiunt **vanitates frustra, misericordiam suam derelinquunt.***”

- DR: “**They that are vain observe vanities, forsake their own mercy.**”
- NIV: “Those who cling to worthless idols turn away from God’s love for them.” (2:8)
- NABRE: “Those who worship worthless idols abandon their hope for mercy.”

Psalm 40:4/5 (DR 39:5), "*Beatus vir cujus est nomen Domini spes ejus, et non respexit in vanitates et insanias falsas.*"

- DR: "Blessed is the man whose trust is in the name of the Lord; and who **hath not had regard to vanities, and lying follies.**" (Psalm 39:5)
- NIV: "Blessed is the one who trusts in the Lord, who does not look to the proud, to those who turn aside to false gods." (Psalm 40:4)
- NABRE: "Blessed the man who sets his security in the Lord, who turns not to the arrogant or to those who stray after falsehood." (Psalm 40:5)

Exodus 20:7, "*Non assumes nomen Domini Dei tui in vanum : nec enim habebit insontem Dominus eum qui assumpserit nomen Domini Dei sui frustra.*"

- DR: "Thou shalt not take the name of the Lord thy God **in vain**: for the Lord will not hold him guiltless that shall take the name of the Lord his God **in vain.**"
- NIV: "You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name."
- NABRE: "You shall not invoke the name of the Lord, your God, **in vain**. For the Lord will not leave unpunished anyone who invokes his name **in vain.**"

Deuteronomy 5:11, "*Non usurpabis nomen Domini Dei tui frustra : quia non erit impunitus qui super re vana nomen ejus assumpserit.*"

- DR: "Thou shalt not take the name of the Lord thy God **in vain**: for he shall not be unpunished that taketh his name upon a **vain** thing."
- NIV: "You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name."
- NABRE: "You shall not invoke the name of the Lord, your God, in vain. For the Lord will not leave unpunished anyone who invokes his name **in vain.**"

1 Kings (1 Samuel) 12:21, "*Et nolite declinare post vana, quae non proderunt vobis, neque eruent vos, quia vana sunt.*"

- DR: "**And turn not aside after vain things which shall never profit you, nor deliver you, because they are vain.**"
- NIV: "Do not turn away after useless idols. They can do you no good, nor can they rescue you, because they are useless."
- NABRE: "Do not turn aside to gods who are nothing, who cannot act and deliver. They are nothing."

2 Paralipomenon (2 Chronicles) 13:7, "*Congregatique sunt ad eum viri vanissimi, et filii Belial : et praevaluerunt contra Roboam filium Salomonis : porro Roboam erat rudis, et corde pavido, nec potuit resistere eis.*"

- DR: "**And there were gathered to him vain men, and children of Belial**: and they prevailed against Roboam the son of Solomon: for Roboam was **unexperienced**, and **of a fearful heart**, and could not resist them."
- NIV: "Some worthless scoundrels gathered around him and opposed Rehoboam son of Solomon when he was young and indecisive and not strong enough to resist them."
- NABRE: "Worthless men, scoundrels, joined him and overcame Rehoboam, son of Solomon, when Rehoboam was young and inexperienced, and no match for them."

2 Paralipomenon (2 Chronicles) 32:15, *“Non vos ergo decipiat Ezechias, nec **vana persuasione deludat**, neque credatis ei. Si enim nullus potuit deus cunctarum gentium atque regnorum liberare populum suum de manu mea, et de manu patrum meorum, consequenter nec Deus vester poterit eruere vos de manu mea.”*

- DR: “Therefore let not Ezechias deceive you, nor **delude you with a vain persuasion**, and do not believe him. For if no god of all the nations and kingdoms, could deliver his people out of my hand, and out of the hand of my fathers, consequently neither shall your God be able to deliver you out of my hand.”
- NIV: “Now do not let Hezekiah deceive you and mislead you like this. Do not believe him, for no god of any nation or kingdom has been able to deliver his people from my hand or the hand of my predecessors. How much less will your god deliver you from my hand!”
- NABRE: “Let not Hezekiah mislead you further and deceive you in any such way. Do not believe him! Since no other god of any other nation or kingdom has been able to rescue his people from my hand or the hands of my fathers, how much the less shall your god rescue you from my hand!”

Job 6:18, *“Involutae sunt semitae gressuum eorum; ambulabunt in vacuum, et peribunt.”*

- DR: “**The paths of their steps are entangled: they shall walk in vain**, and shall perish.”
- NIV: “Caravans turn aside from their routes; they go off into the wasteland and perish.”
- NABRE: “Caravans wander from their routes; they go into the wasteland and perish.”

In some cases the changes make a complete mockery of the Bible with no semblance to the original

Job 11:12, *“Vir vanus in superbiam erigitur, et tamquam pullum onagri se liberum natum putat.”*

- DR: “**A vain man is lifted up into pride, and thinketh himself born free like a wild ass's colt.**”
- NIV: “But the witless can no more become wise than a wild donkey's colt can be born human.”
- NABRE: “An empty head will gain understanding, when a colt of a wild jackass is born human.”

The “mighty” have been removed and a “poor” person replaced with a spiritually “afflicted” or “oppressed” one

Psalms 72:12 (DR 71:12), *“Quia liberabit pauperem a potente, et pauperem cui non erat adiutor.”*

- DR: “For he shall deliver the **poor from the mighty**: and the **needy** that had no helper.”
- NIV: “For he will deliver the needy who cry out, the afflicted who have no one to help.”
- NABRE: “For he rescues the poor when they cry out, the oppressed who have no one to help.”

The souls that confess to God has been removed and the poor replaced the spiritually afflicted

Psalms 74:19 (DR 73:19), *“Ne tradas bestiis animas confitentes tibi, et animas pauperum tuorum ne obliviscaris in finem.”*

- DR: “Deliver not up to beasts **the souls that confess** to thee: and forget not to the end the souls of thy **poor.**”
- NIV: “Do not hand over the life of your dove to wild beasts; do not forget the lives of your afflicted people forever.”
- NABRE: “Do not surrender to wild animals those who praise you; do not forget forever the life of your afflicted.”

“Church” has been replaced with other words and God’s commandments have been changed in places

Numbers 19:20, *“Si quis hoc ritu non fuerit expiatus, peribit anima illius de medio ecclesiae : quia sanctuarium Domini polluit, et non est aqua lustrationis aspersus.”*

- DR: **“If any man be not expiated after this rite, his soul shall perish out of the midst of the church:** because he hath profaned the sanctuary of the Lord, and was not sprinkled with the water of purification.”
- NIV: “But if those who are unclean do not purify themselves, they must be cut off from the community, because they have defiled the sanctuary of the Lord. The water of cleansing has not been sprinkled on them, and they are unclean.”
- NABRE: “Those who become unclean and fail to purify themselves—those people will be cut off from the assembly, because they defile the sanctuary of the Lord. The purification water has not been splashed over them; they remain unclean.”

Numbers 20:4, *“Cur eduxistis **ecclesiam** Domini in solitudinem, ut et nos et nostra jumenta moriamur?”*

- DR: “Why have you brought out the **church of the Lord** into the wilderness, that both we and our cattle should die?”
- NIV: “Why did you bring the Lord’s community into this wilderness, that we and our livestock should die here?”
- NABRE: “Why have you brought the Lord’s assembly into this wilderness for us and our livestock to die here?”

Deuteronomy 23:1(2), *“Non intravit eunuchus, attritis vel amputatis testiculis et abscisso veretro, **ecclesiam** Domini.”*

- DR: “An eunuch, whose testicles are broken or cut away, or yard cut off, **shall not enter** into the **church** of the Lord.”
- NIV: “No one who has been emasculated by crushing or cutting may enter the assembly of the Lord.”
- NABRE: “No one whose testicles have been crushed or whose penis has been cut off may come into the assembly of the Lord.”

Deuteronomy 23:2(3), *“Non **ingredietur mamzer, hoc est, de scorto natus, in ecclesiam Domini, usque ad decimam generationem.**”*

- DR: “A **mamzer, that is to say, one born of a prostitute,** shall not enter into the **church** of the Lord, **until the tenth** generation.”
- NIV: “No one born of a forbidden marriage nor any of their descendants may enter the assembly of the Lord, not even in the tenth generation.”
- NABRE: “No one born of an illicit union may come into the assembly of the Lord, nor any descendant of such even to the tenth generation may come into the assembly of the Lord.”

Deuteronomy 23:4(3), *“Ammonites et Moabites **etiam post decimam generationem non intrabunt ecclesiam** Domini in **aeternum.**”*

- DR: “The Ammonite and the Moabite, **even after** the tenth generation shall not enter into the **church** of the Lord **for ever.**”
- NIV: “No Ammonite or Moabite or any of their descendants may enter the assembly of the Lord, not even in the tenth generation.”

- NABRE: “No one born of an illicit union may come into the assembly of the Lord, nor any descendant of such even to the tenth generation may come into the assembly of the Lord.”

Deuteronomy 23:8(9), “*Qui nati fuerint ex eis, tertia generatione intrabunt in **ecclesiam** Domini.*”

- DR: “They that are born of them, in the third generation shall enter into the **church** of the Lord.”
- NIV: “The third generation of children born to them may enter the assembly of the Lord.”
- NABRE: “Children born to them may come into the assembly of the Lord in the third generation.”

Nehemiah 13:1, “*In die autem illo, lectum est in volumine Moysi, audiente populo : et inventum est scriptum in eo, quod non debeant introire Ammonites et Moabites in **ecclesiam** Dei usque in aeternum.*”

- DR: “And on that day they read in the book of Moses in the hearing of the people: and therein was found written, that the Ammonites and the Moabites should not come in to the **church** of God for ever.”
- NIV: “On that day the Book of Moses was read aloud in the hearing of the people and there it was found written that no Ammonite or Moabite should ever be admitted into the assembly of God.”
- NABRE: “At that time, when the book of Moses was being read in the hearing of the people, it was found written there: “No Ammonite or Moabite may ever be admitted into the assembly of God.”

Psalm 22:22 (DR 21:23), “*Narrabo nomen tuum fratribus meis; in medio **ecclesiae** laudabo te.*”

- DR: “I will declare thy name to my brethren: in the midst of the **church** will I praise thee.”
- NIV: “I will declare your name to my people; in the assembly I will praise you.”
- NABRE: “Then I will proclaim your name to my brethren; in the assembly I will praise you.”

Psalm 22:26 (DR 21:26), “*Apud te laus mea in **ecclesia** magna; vota mea reddam in conspectu timentium eum.*”

- DR: “With thee is my praise in a great **church**: I will pay my vows in the sight of them that fear him.”
- NIV: “From you comes the theme of my praise in the great assembly; before those who fear you I will fulfill my vows.”
- NABRE: “I will offer praise in the great assembly; my vows I will fulfill before those who fear him.”

Psalm 35:18 (DR 34:18), “*Confitebor tibi in **ecclesia** magna; in populo gravi laudabo te.*”

- DR: “I will give thanks to thee in a great **church**; I will praise thee in a strong people.”
- NIV: “I will give you thanks in the great assembly; among the throngs I will praise you.”
- NABRE: “Then I will thank you in the great assembly; I will praise you before the mighty throng.”

Psalm 40:9 (DR 39:10), “*Annuntiavi **justitiam** tuam in **ecclesia** magna, ecce labia mea non prohibebo; Domine, tu scisti.*”

- DR: “I have declared thy **justice** in a great **church**, lo, I will not restrain my lips: O Lord, thou knowest it.”
- NIV: “I do not hide your righteousness in my heart; I speak of your faithfulness and your saving help. I do not conceal your love and your faithfulness from the great assembly.”
- NABRE: “When I sing of your righteousness in a great assembly, See, I do not restrain my lips; as you, Lord, know.”

Psalm 89:6 (DR 88:6), “*Confitebuntur caeli mirabilia tua, Domine; etenim veritatem tuam in **ecclesia** sanctorum.*”

- DR: “The heavens shall **confess** thy wonders, O Lord: and thy truth in the **church** of the saints.
- NIV: “The heavens praise your wonders, Lord, your faithfulness too, in the assembly of the holy ones.”
- NABRE: “The heavens praise your marvels, Lord, your loyalty in the assembly of the holy ones.”

Psalm 106:32, “*Et exaltem eum in **ecclesia** plebis, et in cathedra **seniorum** laudent eum.*”

- DR: “And let them exalt him in the **church** of the people: and praise him in the chair of the **ancients.**”
- NIV: “Let them exalt him in the **assembly** of the people and praise him in the council of the elders.”
- NABRE: “Let them extol him in the **assembly** of the people, and praise him in the council of the elders.”

Psalm 149:1, “*Alleluja. Cantate Domino canticum novum; laus ejus in **ecclesia sanctorum.***”

- DR: “Sing ye to the Lord a new canticle: let his praise be in the **church of the saints.**”
- NIV: “Praise the Lord. Praise God in his sanctuary; praise him in his mighty heavens.”
- NABRE: “Hallelujah! Praise God in his holy sanctuary; give praise in the mighty dome of heaven.”

Proverbs 5:14, “*Pene fui in omni malo, in medio **ecclesiae** et synagogae.*”

- DR: “**I have almost been in all evil**, in the midst of the **church** and of the congregation.”
- NIV: “And I was soon in serious trouble in the assembly of God’s people.”
- NABRE: “I am all but ruined, in the midst of the public assembly!”

Sirach 21:17 (Ecclesiasticus 21:20), “*Os prudentis quaeritur in **ecclesia**, et verba illius cogitabunt in cordibus suis.*”

- DR: “The mouth of the prudent is sought after in the **church**, and they will think upon his words in their hearts.”
- NIV: Removed
- NABRE: “The views of the prudent are sought in an assembly, and their words are taken to heart.”

Sirach 31: 11 (Ecclesiasticus 31:11), “*Ideo **stabilita sunt bona illius in Domino**, et eleemosynas illius enarrabit omnis **ecclesia sanctorum.***”

- DR: “Therefore are his **goods established in the Lord**, and all the **church of the saints** shall declare his alms.”
- NIV: Removed
- NABRE: “So his good fortune is secure, and the assembly will recount his praises.”

Sirach 33:18 (Ecclesiasticus 33:19), “*Audite me, **magnates et omnes populi** : et rectores **ecclesiae**, auribus percipite.*”

- DR: “Hear me, **ye great men, and all ye people**, and hearken with your ears, ye rulers of the **church.**”
- NIV: Removed
- NABRE: “Listen to me, leaders of the people; rulers of the congregation, pay heed!”

Sirach 39:10 (Ecclesiasticus 39:14), “*Sapientiam ejus enarrabunt gentes, et laudem ejus enuntiabit **ecclesia.***”

- DR: “**Nations shall declare his wisdom**, and the **church** shall shew forth his praise.”
- NIV: Removed
- NABRE: “Peoples will speak of his wisdom, and the assembly will declare his praise.”

Sirach 44:15 (Ecclesiasticus 44:15), "*Sapientiam ipsorum narrent populi, et laudem eorum nuntiet ecclesia.*"

- DR: "Let the people shew forth their wisdom, and the church declare their praise."
- NIV: Removed
- NABRE: "At gatherings their wisdom is retold, and the assembly proclaims their praises."

Lamentations 1:10, "*JOD. Manum suam misit hostis ad omnia desiderabilia ejus, quia vidit gentes ingressas sanctuarium suum, de quibus praeceperas ne intrarent in ecclesiam tuam.*"

- DR: "Jod. The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church."
- NIV: Removed
- NABRE: "The foe stretched out his hands to all her precious things; she has seen the nations enter her sanctuary, those you forbade to come into your assembly."

Joel 2:16, "*congregate populum, sanctificate ecclesiam, coadunate senes, congregate parvulos, et sugentes ubera; egrediatursponsus de cubili suo, et sponsa de thalamo suo.*"

- DR: "Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride chamber."
- NIV: "Gather the people, consecrate the assembly; bring together the elders, gather the children, those nursing at the breast. Let the bridegroom leave his room and the bride her chamber."
- NABRE: "Gather the people, sanctify the congregation; assemble the elderly; gather the children, even infants nursing at the breast; let the bridegroom leave his room, and the bride her bridal tent."

1 Machabees 4:59, "*Et statuit Judas, et fratres ejus, et universa ecclesia Israel, ut agatur dies dedicationis altaris in temporibus suis ab anno in annum per dies octo a quinta et vigesima die mensis Casleu, cum laetitia et gaudio.*"

- DR: "And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness."
- NIV: Removed
- NABRE: "Then Judas and his brothers and the entire assembly of Israel decreed that every year for eight days, from the twenty-fifth day of the month Kislev, the days of the dedication of the altar should be observed with joy and gladness on the anniversary."

Acts 7:38, "*Hic est qui fuit in ecclesia in solitudine cum angelo, qui loquebatur ei in monte Sina, et cum patribus nostris : qui accepit verba vitae dare nobis.*"

- DR: "This is he that was in the church in the wilderness, with the angel who spoke to him on mount Sina, and with our fathers; who received the words of life to give unto us."
- NIV: "He was in the assembly in the wilderness, with the angel who spoke to him on Mount Sinai, and with our ancestors; and he received living words to pass on to us."
- NABRE: "It was he who, in the assembly in the desert, was with the angel who spoke to him on Mount Sinai and with our ancestors, and he received living utterances to hand on to us."

Hebrews 2:12, "*Nuntiabo nomen tuum fratribus meis : in medio ecclesiae laudabo te.*"

- DR: "I will declare thy name to my brethren; in the midst of the church will I praise thee."

- NIV: “I will declare your name to my brothers and sisters; in the assembly I will sing your praises.”
- NABRE: “I will proclaim your name to my brothers, in the midst of the assembly I will praise you”

1 Peter 5:13, “***Salutat vos ecclesia quae est in Babylone coelecta, et Marcus filius meus.***”

- DR: “**The church that is in Babylon, elected together with you, saluteth you:** and so doth my son Mark.”
- NIV: “She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark.”
- NABRE: “The chosen one at Babylon sends you greeting, as does Mark, my son.”

Whole sections of the truth on various subjects have been removed from Sirach

Sirach 3:1–8 (DR Ecclesiasticus 3:1–10), “***Filii sapientiae ecclesia justorum, et natio illorum obedientia et dilectio. Judicium patris audite, filii, et sic facite, ut salvi sitis. Deus enim honoravit patrem in filiis : et judicium matris exquirens, firmavit in filios. Qui diligit Deum exorabit pro peccatis, et continebit se ab illis, et in oratione dierum exaudietur. Et sicut qui thesaurizat, ita et qui honorificat matrem suam. Qui honorat patrem suum jucundabitur in filiis, et in die orationis suae exaudietur. Qui honorat patrem suum vita vivet longiore, et qui obedit patri refrigerabit matrem. Qui timet Dominum honorat parentes, et quasi dominis serviet his qui se genuerunt. In opere, et sermone, et omni patientia, honora patrem tuum, ut superveniat tibi benedictio ab eo, et benedictio illius in novissimo maneat.***”

- DR: “**The sons of wisdom are the church of the just: and their generation, obedience and love. Children, hear the judgment of your father, and so do that you may be saved.** For God hath made the father honourable to the children: and **seeking the judgment of the mothers**, hath confirmed it upon the children. **He that loveth God, shall obtain pardon for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days. And he that honoureth his mother is as one that layeth up a treasure.** He that honoureth his father shall have joy in his own children, and in the day of his prayer he shall be heard. He that honoureth his father shall enjoy a long life: and **he that obeyeth the father, shall be a comfort to his mother.** He that feareth the Lord, **honoureth his parents**, and will serve them as his masters that brought him into the world. Honour thy father, **in work and word, and all patience, that a blessing may come upon thee from him, and his blessing may remain in the latter end.**”
- NIV: Removed
- NABRE: “Children, listen to me, your father; act accordingly, that you may be safe. For the Lord sets a father in honor over his children and confirms a mother’s authority over her sons. Those who honor their father atone for sins; they store up riches who respect their mother. Those who honor their father will have joy in their own children, and when they pray they are heard. Those who respect their father will live a long life; those who obey the Lord honor their mother. Those who fear the Lord honor their father, and serve their parents as masters. In word and deed honor your father, that all blessings may come to you.”

Meek has been replaced or removed

Numbers 12:3, “***erat enim Moyses vir mitissimus super omnes homines qui morabantur in terra.***”

- DR: “For Moses was a man exceeding **meek** above all men that dwelt upon earth.”
- NIV: “Now Moses was a very humble man, more humble than anyone else on the face of the earth.”
- NABRE: “Now the man Moses was very humble, more than anyone else on earth.”

Job 24:4, “***Subverterunt pauperum viam, et oppresserunt pariter mansuetos terrae.***”

- DR: “They have overturned the way of the poor, and have oppressed together the meek of the earth.”
- NIV: “They thrust the needy from the path and force all the poor of the land into hiding.”
- NABRE: “They force the needy off the road; all the poor of the land are driven into hiding.”

Psalm 25:9 (DR 24:9), “Diriget **mansuetos** in iudicio; docebit **mites** vias suas.”

- DR: “He will guide the **mild in judgment**: he will teach the **meek** his ways.”
- NIV: “He guides the humble in what is right and teaches them his way.”
- NABRE: “He guides the humble in righteousness, and teaches the humble his way.”

Psalm 34:2/3 (DR 33:3), “In Domino laudabitur anima mea : audiant **mansueti**, et laetentur.”

- DR: “In the Lord shall my soul be praised: let the **meek** hear and rejoice.” (Psalm 33:3)
- NIV: “I will glory in the Lord; let the afflicted hear and rejoice.” (Psalm 34:2)
- NABRE: “My soul will glory in the Lord; let the poor hear and be glad.” (Psalm 34:3)

Psalm 76:9/10 (DR 75:10), “cum exsurget in iudicium Deus, ut salvos faceret omnes **mansuetos** terrae.”

- DR: “When God arose in judgment, to save all the **meek** of the earth.” (Psalm 75:10)
- NIV: “When you, God, rose up to judge, to save all the afflicted of the land.” (Psalm 76:9)
- NABRE: “When you arose, O God, for judgment to save the afflicted of the land.” (Psalm 76:10)

Psalm 147:6 (DR 146:6), “Suscipiens **mansuetos** Dominus; humilians autem peccatores usque ad terram.”

- DR: “The Lord lifteth up the **meek**, and bringeth the wicked down even to the ground.”
- NIV: “The Lord sustains the humble but casts the wicked to the ground.”
- NABRE: “The Lord gives aid to the poor, but casts the wicked to the ground.”

Psalm 149:4, “Quia beneplacitum est Domino in populo suo, **et exaltabit mansuetos in salutem.**”

- DR: “For the Lord is well pleased with his people: and **he will exalt the meek unto salvation.**”
- NIV: “For the Lord takes delight in his people; he crowns the humble with victory.”
- NABRE: “For the Lord takes delight in his people, honors the poor with victory.”

Proverbs 3:34, “Ipse deludet illusores, et **mansuetis dabit gratiam.**”

- DR: “He shall **scorn the scorers**, and **to the meek he will give grace.**”
- NIV: “He mocks proud mockers but shows favor to the humble and oppressed.”
- NABRE: “Those who scoff, he scoffs at, but the lowly he favors.”

Sirach 5:9–15 (Ecclesiasticus 5:11–18), “**Non ventiles te in omnem ventum, et non eas in omnem viam : sic enim omnis peccator probatur in duplici lingua. Esto firmus in via Domini, et in veritate sensus tui et scientia : et prosequatur te verbum pacis et iustitiae. Esto mansuetus ad audiendum verbum, ut intelligas, et cum sapientia proferas responsum verum. Si est tibi intellectus, responde proximo : sin autem, sit manus tua super os tuum, ne capiaris in verbo indisciplinato, et confundaris. Honor et gloria in sermone sensati : lingua vero imprudentis subversio est ipsius. Non appelleris susurro, et lingua tua ne capiaris et confundaris : super furem enim est confusio et poenitentia, et denotatio pessima super bilinguem : susurratori autem odium, et inimicitia, et contumelia. Justifica pusillum et magnum similiter.**”

- DR: “Winnow not with every wind, and go not into every way: **for so is every sinner proved by a double tongue. Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee. Be meek to hear the word, that**

thou mayst understand: and return a true answer with wisdom. If thou have understanding, answer thy neighbour: but if not, let thy hand be upon thy mouth, **lest thou be surprised in an unskillful word, and be confounded.** Honour and glory is in the word of the wise, but the tongue of the fool is his ruin. Be not called a whisperer, and be not taken in thy tongue, and confounded. For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach. Justify alike the small and the great.”

- NIV: Removed
- NABRE: “Do not winnow in every wind nor walk in every path. Be steadfast regarding your knowledge, and let your speech be consistent. Be swift to hear, but slow to answer. If you can, answer your neighbor; if not, place your hand over your mouth! Honor and dishonor through speaking! The tongue can be your downfall. Do not be called double-tongued; and with your tongue do not slander a neighbor. For shame has been created for the thief, and sore disgrace for the double-tongued. In little or in much, do not act corruptly...”

Isaiah 11:4, “*sed judicabit in **justitia pauperes**, et arguet in **aequitate pro mansuetis terrae**; et percutiet terram virga oris sui, et spiritu labiorum suorum interficiet impium.*”

- DR: “But he shall judge the **poor** with **justice**, and shall reprove **with equity** for the **meek** of the earth: land he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.”
- NIV: “...but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.”
- NABRE: “But he shall judge the **poor** with **justice**, and decide **fairly** for the land’s afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked.”

Isaiah 29:19, “*Et addent **mites** in Domino laetitiam, et pauperes homines in Sancto Israel exultabunt.*”

- DR: “And the **meek** shall increase their **joy** in the Lord, and the **poor** men shall rejoice in the Holy One of Israel.”
- NIV: “Once more the humble will rejoice in the Lord; the needy will rejoice in the Holy One of Israel.”
- NABRE: “The lowly shall again find **joy** in the Lord, the poorest rejoice in the Holy One of Israel.”

Isaiah 32:7, “***Fraudulenti vasa pessima sunt**; ipse enim cogitationes concinnavit ad perdendos **mites** in sermone mendacii, cum loqueretur pauper iudicium.*”

- DR: “**The vessels of the deceitful are most wicked**: for he hath framed devices to destroy the **meek**, with lying words, when the poor man speaketh judgment.”
- NIV: “Scoundrels use wicked methods, they make up evil schemes to destroy the poor with lies, even when the plea of the needy is just.”
- NABRE: “The deceits of the deceiver are evil, he plans devious schemes: To ruin the poor with lies, and the needy when they plead their case.”

Isaiah 61:1, “*Spiritus Domini super me, eo quod unxerit Dominus me; ad annuntiandum mansuetis misit me, ut mederer contritis corde, et praedicarem captivis indulgentiam, et clausis apertionem.*”

- DR: “The spirit of the Lord is upon me, **because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up.**”

- NIV: “The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners.”
- NABRE: “The spirit of the Lord God is upon me, because the Lord has anointed me; He has sent me to bring good news to the afflicted, to bind up the brokenhearted, to proclaim liberty to the captives, release to the prisoners.”

Jeremiah 11:19, “*Et ego quasi agnus mansuetus, qui portatur ad victimam : et non cognovi quia cogitaverunt super me consilia, dicentes : **Mittamus lignum in panem ejus, et eradamus eum de terra viventium, et nomen ejus non memoretur amplius.***”

- DR: “And I was as a **meek** lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: **Let us put wood on his bread**, and cut him off from the land of the living, and let his name be remembered no more.”
- NIV: “I had been like a gentle lamb led to the slaughter; I did not realize that they had plotted against me, saying, ‘Let us destroy the tree and its fruit; let us cut him off from the land of the living, that his name be remembered no more.’”
- NABRE: “Yet I was like a trusting lamb led to slaughter, not knowing that they were hatching plots against me: ‘Let us destroy the tree in its vigor; let us cut him off from the land of the living, so that his name will no longer be remembered.’”

Psalm 132:1 (Dr 131:1), “*Canticum graduum. Memento, Domine, David, et omnis mansuetudinis ejus.*”

- DR: “O Lord, remember David, and all his **meekness.**”
- NIV: “Lord, remember David and all his self-denial.”
- NABRE: “Remember, O Lord, for David all his hardships.”

Sirach 3:17 (Ecclesiasticus 3:19), “*Fili, in mansuetudine opera tua perfice, et super hominum gloriam diligaris.*”

- DR: “My son, do thy works in **meekness**, and thou shalt be beloved **above the glory of men.**”
- NIV: Removed
- NABRE: “My son, conduct your affairs with humility, and you will be loved more than a giver of gifts.”

Sirach 10:28 (Ecclesiasticus 10:31), “*Fili, in mansuetudine serva animam tuam, et da illi honorem secundum meritum suum.*”

- DR: “**My son, keep thy soul in meekness, and give it honour according to its desert.**”
- NIV: Removed
- NABRE: “My son, with humility have self-esteem; and give yourself the esteem you deserve.”

Daniel 3:42, “*Nec confundas nos, sed fac nobiscum juxta mansuetudinem tuam, et secundum multitudinem misericordiae tuae.*”

- DR: “**Put us not to confusion**, but deal with us according to thy **meekness**, and according to the multitude of thy mercies.”
- Wycliffe: Verses 31–100 have been removed.
- NIV: Verses 31–100 have been removed
- NABRE: “...Do not put us to shame, but deal with us in your kindness and great mercy.” (Daniel 3:41–42)

James 3:13, *“Quis sapiens et disciplinatus inter vos? **Ostendat ex bona conversatione operationem suam in mansuetudine sapientiae.**”*

- DR: “Who is a wise man, and endowed with knowledge among you? **Let him shew, by a good conversation, his work in the meekness of wisdom.**”
- NIV: “Who is wise and understanding among you? Let them show it by their good life, by deeds done in the humility that comes from wisdom.”
- NABRE: “Who among you is wise and understanding? Let him show his works by a good life in the humility that comes from wisdom.”

Patience and forbearance have been removed

Romans 3:26, *“in **sustentatione** Dei, ad ostensionem justitiae ejus in hoc tempore : ut sit ipse justus, et justificans eum, qui est ex fide Jesu Christi.”*

- DR: “Through the **forbearance** of God, for the shewing of his **justice** in this time; that he himself may be **just**, and the justifier of him, who is of the faith of Jesus Christ.”
- NIV: “...he did it to demonstrate his righteousness at the present time, so as to be **just** and the one who justifies those who have faith in Jesus.”
- NABRE: “...through the **forbearance** of God—to prove his righteousness in the present time, that he might be righteous and justify the one who has faith in Jesus.”

2 Peter 1:6, *“in scientia autem **abstinentiam**, in **abstinentia autem patientiam**, in **patientia autem pietatem.**”*

- DR: “And in knowledge, **abstinence; and in abstinence, patience; and in patience, godliness.**”
- NIV: “...and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness.”
- NABRE: “...knowledge with self-control, self-control with endurance, endurance with devotion.”

Tobit 2:12, *“Hanc autem tentationem ideo permisit Dominus evenire illi, ut posteris daretur exemplum **patientiae** ejus, sicut et sancti Job.”*

- DR: “Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his **patience**, as also of holy Job.”
- NIV: Removed
- NABRE: Removed

Job 4:6, *“**Ubi est timor tuus, fortitudo tua? patientia tua et perfectio viarum tuarum?**”*

- DR: “**Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways?**”
- NIV: “Should not your piety be your confidence and your blameless ways your hope?”
- NABRE: “Is not your piety a source of confidence, and your integrity of life your hope?”

Luke 8:15, *“Quod autem in bonam terram : hi sunt qui in corde bono et **optimo** audientes verbum retinent, et fructum afferunt in **patientia.**”*

- DR: “But that on the good ground, are they who in a good and **perfect** heart, hearing the word, keep it, and bring forth fruit in **patience.**”
- NIV: “But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.”
- NABRE: “But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a **generous** and good heart, and bear fruit through perseverance.”

Luke 18:7, *“Deus autem non faciet vindictam electorum suorum clamantium ad se die ac nocte, et **patientiam** habebit in illis?”*

- DR: “And will not God revenge his elect who cry to him day and night: and will he have **patience** in their regard?”
- NIV: “And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off?”
- NABRE: “Will not God then secure the rights of his chosen ones who call out to him day and night? Will he be slow to answer them?”

Luke 21:19, *“In **patientia** vestra possidebitis animas vestras.”*

- DR: “**In your patience you shall possess your souls.**”
- NIV: “Stand firm, and you will win life.”
- NABRE: “By your perseverance you will secure your lives.”

Romans 5:3-4, *“Non solum autem, sed et gloriamur in tribulationibus : scientes quod tribulatio **patientiam** operator: **patientia** autem probationem, probatio vero spem.”*

- DR: “And not only so; but we glory also in tribulations, knowing that tribulation worketh **patience; and patience trial; and trial hope.**”
- NIV: “Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope.”
- NABRE: “Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope.”

Romans 8:25, *“Si autem quod non videmus, speramus : per **patientiam** expectamus.”*

- DR: “But if we hope for that which we see not, we wait for it with **patience.**”
- NIV: “But if we hope for what we do not yet have, we wait for it **patiently.**”
- NABRE: “But if we hope for what we do not see, we wait with endurance.”

Romans 15:4, *“Quaecumque enim scripta sunt, ad nostram doctrinam scripta sunt : ut per **patientiam, et consolationem** Scripturarum, spem habeamus.”*

- DR: “For what things soever were written, were written for our learning: that through **patience and the comfort** of the scriptures, we might have hope.”
- NIV: “For everything that was written in the past was written to teach us, so that through the endurance taught in the Scriptures and the encouragement they provide we might have hope.”
- NABRE: “For whatever was written previously was written for our instruction, that by endurance and by the encouragement of the scriptures we might have hope.”

2 Corinthians 6:4, *“sed in omnibus exhibeamus nosmetipsos sicut Dei ministros in multa **patientia, in tribulationibus, in necessitatibus, in angustiis.**”*

- DR: “But in all things let us exhibit ourselves as the ministers of God, in much **patience, in tribulation, in necessities**, in distresses.”
- NIV: “Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses.”
- NABRE: “On the contrary, in everything we commend ourselves as ministers of God, through much endurance, in afflictions, hardships, constraints.”

2 Corinthians 12:12, "*signa tamen apostolatus mei facta sunt super vos in omni patientia, in signis, et prodigiis, et virtutibus.*"

- DR: "Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds."
- NIV: "I persevered in demonstrating among you the marks of a true apostle, including signs, wonders and miracles."
- NABRE: "The signs of an apostle were performed among you with all endurance, signs and wonders, and mighty deeds."

2 Thessalonians 1:4, "*ita ut et nos ipsi in vobis gloriemur in ecclesiis Dei, pro patientia vestra, et fide, et in omnibus persecutionibus vestris, et tribulationibus, quas sustinetis.*"

- DR: "So that we ourselves also glory in you in the churches of God, for your patience and faith, and in all your persecutions and tribulations, which you endure."
- NIV: "Therefore, among God's churches we boast about your perseverance and faith in all the persecutions and trials you are enduring."
- NABRE: "Accordingly, we ourselves boast of you in the churches of God regarding your endurance and faith in all your persecutions and the afflictions you endure."

2 Thessalonians 3:5, "*Dominus autem dirigat corda vestra in caritate Dei, et patientia Christi.*"

- DR: "And the Lord direct your hearts, in the charity of God, and the patience of Christ."
- NIV: "May the Lord direct your hearts into God's love and Christ's perseverance."
- NABRE: "May the Lord direct your hearts to the love of God and to the endurance of Christ."

Titus 2:2, "*senes ut sobrii sint, pudici, prudentes, sani in fide, in dilectione, in patientia.*"

- DR: "That the aged men be sober, chaste, prudent, sound in faith, in love, in patience."
- NIV: "Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance."
- NABRE: "...that older men should be temperate, dignified, self-controlled, sound in faith, love, and endurance."

Hebrews 10:36, "*Patientia enim vobis necessaria est : ut voluntatem Dei facientes, reportetis promissionem.*"

- DR: "For patience is necessary for you; that, doing the will of God, you may receive the promise."
- NIV: "You need to persevere so that when you have done the will of God, you will receive what he has promised."
- NABRE: "You need endurance to do the will of God and receive what he has promised."

Hebrews 12:1, "*Ideoque et nos tantam habentes impositam nubem testium, deponentes omne pondus, et circumstans nos peccatum, per patientiam curramus ad propositum nobis certamen.*"

- DR: "And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us."
- NIV: "Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us."
- NABRE: "Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us."

James 1:3, “*scientes quod probatio fidei vestrae **patientiam** operatur.*”

- DR: “Knowing that the trying of your faith worketh **patience**.”
- NIV: “because you know that the testing of your faith produces perseverance.”
- NABRE: “For you know that the testing of your faith produces perseverance.”

Revelation 1:9, “*Ego Joannes frater vester, et particeps in tribulatione, et regno, et **patientia** in Christo Jesu : fui in insula, quae appellatur Patmos, propter verbum Dei, et testimonium Jesu.*”

- DR: “I John, your brother and your partner in tribulation, and in the kingdom, and **patience** in Christ Jesus, was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus.”
- NIV: “I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.”
- NABRE: “I, John, your brother, who share with you the distress, the kingdom, and the endurance we have in Jesus, found myself on the island called Patmos because I proclaimed God’s word and gave testimony to Jesus.”

The word “justice” has been replaced with “righteousness” in many places, for example...

Romans 9:30, “*Quid ergo dicemus? Quod gentes, quae non sectabantur **justitiam**, apprehenderunt **justitiam** : **justitiam** autem, quae ex fide est.*”

- DR: “What then shall we say? That the Gentiles, who followed not after **justice**, have attained to **justice**, even the **justice** that is of faith.”
- NIV: “What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith.”
- NABRE: “What then shall we say? That Gentiles, who did not pursue righteousness, have achieved it, that is, righteousness that comes from faith.”

Philippians 3:9, “*et inveniar in illo non habens meam justitiam, quae ex lege est, sed illam, quae ex fide est Christi Jesu : quae ex Deo est **justitia** in fide.*”

- DR: “And may be found in him, not having my **justice**, which is of the law, but that which is of the faith of Christ Jesus, which is of God, **justice** in faith.”
- NIV: “...and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God on the basis of faith.”
- NABRE: “...and be found in him, not having any righteousness of my own based on the law but that which comes through faith in Christ, the righteousness from God, depending on faith.”

Psalms 72:2 (DR 71:2), “*Deus, judicium tuum regi da, et **justitiam** tuam filio regis; judicare populum tuum in **justitia**, et **pauperes** tuos in iudicio.*”

- DR: “Give to the king thy judgment, O God: and to the king's son thy **justice**: To judge thy people with **justice**, and thy **poor** with judgment.”
- NIV: “May he judge your people in righteousness, your afflicted ones with justice.”
- NABRE: “O God, give your judgment to the king; your **justice** to the king’s son; that he may govern your people with justice, your oppressed with right judgment.”

Proverbs 21:21, “*Qui sequitur **justitiam et misericordiam** inveniet vitam, **justitiam, et gloriam.**”*

- DR: “He that followeth **justice and mercy**, shall find life, **justice, and glory**.”
- NIV: “Whoever pursues righteousness and love finds life, prosperity and honor.”

- NABRE: “Whoever pursues **justice** and kindness will find life and honor.”

Wisdom 15:3, “*Nosse enim te, **consummata justitia** est; et scire **justitiam et virtutem** tuam, radix est immortalitatis.*”

- DR: “For to know thee is **perfect justice**: and to know thy **justice, and thy power**, is the root of immortality.”
- NIV: Removed
- NABRE: “For to know you well is complete righteousness, and to know your might is the root of immortality.”

Hosea 10:12, “*Seminate vobis in **justitia**, et metite in ore **miseri cordiae**. Innovate vobis novale; tempus autem requirendi Dominum, cum venerit qui **docebit vos justitiam**.*”

- DR: “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**.”
- NIV: “Sow righteousness for yourselves, reap the fruit of unfailing love, and break up your unplowed ground; for it is time to seek the Lord, until he comes and showers his righteousness on you.”
- NABRE: “Sow for yourselves **justice**, reap the reward of loyalty; break up for yourselves a new field, for it is time to seek the Lord, till he comes and rains justice upon you.”

Job 33:26, “*Deprecabitur Deum, et **placabilis ei** erit : et videbit faciem ejus in jubilo, et reddet homini **justitiam** suam.*”

- DR: “He shall pray to God, and he will **be gracious** to him: and he shall see his face with joy, and he will render to man his **justice**.”
- NIV: “...then that person can pray to God and find favor with him, they will see God’s face and shout for joy; he will restore them to full well-being.”
- NABRE: “He shall pray and God will favor him; he shall see God’s face with rejoicing; for he restores a person’s righteousness.”

Job 35:8, “*Homini qui similis tui est, nocebit impietas tua : et filium hominis adjuvabit **justitia** tua.*”

- DR: “Thy wickedness **may hurt a man that is like thee**: and **thy justice may help the son of man**³⁸.”
- NIV: “Your wickedness only affects humans like yourself, and your righteousness only other people.”
- NABRE: “Your wickedness affects only someone like yourself, and your **justice**, only a fellow human being.”

Luke 1:75, “*in sanctitate et **justitia** coram ipso, omnibus diebus nostris.*”

- DR: “In holiness and **justice** before him, all our days.”
- NIV: “...in holiness and righteousness before him all our days.”
- NABRE: “in holiness and righteousness before him all our days.”

John 16:8, “*Et cum venerit **ille, arguet mundum de peccato, et de justitia, et de judicio.***”

- DR: “And when he is come, he will **convict the world of sin**, and of **justice**, and of judgment.”
- NIV: “When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment.”

³⁸ The Son of Man is Jesus Christ.

- NABRE: “And when he comes he will **convict the world** in regard to sin and righteousness and condemnation.”

True righteousness has been obscured and replaced with other words

Psalm 11:7 (DR 10:8), “*Quoniam **justus** Dominus, et **justitias** dilexit : **aequitatem** vidit vultus ejus.*”

- DR: “For the Lord is **just**, and hath loved **justice**: **his countenance hath beheld righteousness**.”
- NIV: “For the Lord is righteous, he loves **justice**; the upright will see his face.”
- NABRE: “The Lord is **just** and loves **just deeds**; the upright will see his face.”

Psalm 52:3/5 (DR 51:5), “*Dilexisti **malitiam** super benignitatem; iniquitatem magis quam loqui **aequitatem**.*”

- DR: “Thou hast loved **malice** more than goodness: and **iniquity** rather than to speak **righteousness**.”
- NIV: “You love evil rather than good, falsehood rather than speaking the truth.” (52:3)
- NABRE: “You love evil more than good, lying rather than saying what is right.” (52:5)

God’s promise of peace in our hearts has been replaced with a prosperity gospel

Psalm 37:11 (DR 36:11), “*Mansueti autem haereditabunt terram, et delectabuntur in **multitudine pacis**.*”

- DR: “But the meek shall inherit the land, and shall delight in **abundance of peace**.”
- NIV: “But the meek will inherit the land and enjoy peace and prosperity.”
- NABRE: “But the poor will inherit the earth, will delight in great prosperity.”

Jeremiah 29:11, “*Ego enim scio cogitationes quas ego cogito super vos, ait Dominus, cogitationes **pacis** et non afflictionis, ut dem vobis finem et patientiam.*”

- DR: “For I know the thoughts that I think towards you, saith the Lord, **thoughts of peace, and not of affliction, to give you an end and patience**.”
- NIV: “‘For I know the plans I have for you,’ declares the Lord, ‘plans to prosper you and not to harm you, plans to give you hope and a future.’”
- NABRE: “...or I know well the plans I have in mind for you—oracle of the Lord—plans for your welfare and not for woe, so as to give you a future of hope.”

Isaiah 45:7, “*formans lucem et creans tenebras, faciens **pacem** et creans malum : ego Dominus faciens omnia haec.*”

- DR: “I form the light, and create darkness, **I make peace, and create evil**: I the Lord that do all these things.”
- NIV: “I form the light and create darkness, I bring prosperity and create disaster; I, the Lord, do all these things.”
- NABRE: “I form the light, and create the darkness, I make weal and create woe; I, the Lord, do all these things.”

1 Samuel 25:6, “*Et dicetis: Sit **fratribus** meis, et tibi **pax**, et domui tuae **pax**, et omnibus, quaecumque habes, sit **pax**.*”

- DR: “And you shall say: **Peace** be to my **brethren**, and to thee, and **peace** to thy house, and **peace** to all that thou hast.”
- NIV: “Say to him: ‘Long life to you! Good health to you and your household! And good health to all that is yours!’”
- NABRE: “Say to him, ‘**Peace** be with you, my brother, and with your family, and with all who belong to you.’”

1 Chronicles 12:18/19, "***Spiritus vero induit Amasai principem inter triginta, et ait : Tui sumus, o David; et tecum, fili Isai. Pax, pax tibi, et pax adjutoribus tuis : te enim adjuvat Deus tuus. Suscepit ergo eos David, et constituit principes turmae.***"

- DR: "**But the spirit came upon** Amasai the chief among thirty, and he said: We are thine, O David, and for thee, O son of **Isai: peace, peace** be to thee, and **peace** to thy helpers. For thy God helpeth thee. So David received them, and **made them captains of the band.**" (1 Chronicles 12:18)
- NIV: "**Then the Spirit came on** Amasai, chief of the Thirty, and he said: 'We are yours, David! We are with you, son of Jesse! Success, success to you, and success to those who help you, for your God will help you.' So David received them and made them leaders of his raiding bands. (1 Chronicles 12:18)
- NABRE: "Then a spirit clothed Amasai, the chief of the Thirty, and he answered David: 'We are yours, O David, we are with you, son of Jesse. **Peace, peace** to you, and **peace** to him who helps you; may your God be your helper!' So David received them and placed them among the leaders of his troops." (1 Chronicles 12:19)

Jeremiah 29:7, "***Et quaerite pacem civitatis ad quam transmigrare vos feci, et orate pro ea ad Dominum, quia in pace illius erit pax vobis.***"

- DR: "And **seek the peace** of the city, to which I have caused you to be carried away **captives**; and pray to the Lord for it: for in the **peace** thereof shall be your **peace.**"
- NIV: "Also, **seek the peace and prosperity** of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper."
- NABRE: "Seek the welfare of the city to which I have exiled you; pray for it to the Lord, for upon its welfare your own depends."

1 Samuel 20:22, "***Si dixero puero : Ecce sagittae intra te sunt, tolle eas : tu veni ad me, quia pax tibi est, et nihil est mali, vivit Dominus. Si autem sic locutus fuero puero : Ecce sagittae ultra te sunt : vade in pace, quia dimisit te Dominus.***"

- DR: "If I shall say to the boy: Behold the arrows are **on this side of thee**, take them up: come thou to me, because, **there is peace to thee, and there is no evil, as the Lord liveth**. But if I shall speak thus to the boy: Behold the arrows are beyond thee: go in **peace**, for the Lord hath sent thee away."
- NIV: "But if I say to the boy, 'Look, the arrows are beyond you,' then you must go, because the Lord has sent you away."
- NABRE: "But if I say to the boy, 'Look, the arrow is beyond you,' go, for the Lord sends you away."

1 Kings 8:64, "***In die illa sanctificavit rex medium atrii, quod erat ante domum Domini : fecit quippe holocaustum ibi, et sacrificium, et adipem pacificorum : quoniam altare aereum, quod erat coram Domino, minus erat, et capere non poterat holocaustum, et sacrificium, et adipem pacificorum.***"

- DR: "In that day the king **sanctified** the middle of the court that was before the house of the Lord: for there he offered the **holocaust**, and **sacrifice**, and fat of the **peace offerings**: because the brazen altar that was before the Lord, was too little to receive the **holocaust**, and **sacrifice**, and fat of the **peace offerings.**"
- NIV: "On that same day the king consecrated the middle part of the courtyard in front of the temple of the Lord, and there he offered burnt offerings, grain offerings and the fat of the fellowship offerings, because the bronze altar that stood before the Lord was too small to hold the burnt offerings, the grain offerings and the fat of the fellowship offerings."
- NABRE: "On that day the king consecrated the middle of the court facing the house of the Lord; he offered there the burnt offerings, the grain offerings, and the fat of the communion offerings,

because the bronze altar before the Lord was too small to hold the burnt offering, the grain offering, and the fat of the communion offering.”

James 3:18, “*Fructus autem justitiae, in pace seminatur, facientibus **pacem**.*”

- DR: “And the **fruit of justice** is sown in **peace**, to them that make **peace**.”
- NIV: “**Peacemakers** who sow in **peace** reap a harvest of righteousness.”
- NABRE: “And the fruit of righteousness is sown in peace for those who cultivate **peace**.”

Romans 10:15, “*quomodo vero praedicabunt nisi mittantur? sicut scriptum est : Quam speciosi pedes evangelizantium **pacem**, evangelizantium bona!*”

- DR: “And how shall they preach unless they be sent, as it is written: How beautiful are the feet of **them that preach the gospel of peace, of them that bring glad tidings of good things!**”
- NIV: “And how can anyone preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”
- NABRE: “And how can people preach unless they are sent? As it is written, “How beautiful are the feet of those who bring [the] good news!”

Hebrews 11:31, “*Fide Rahab meretrix non periit cum incredulis, excipiens exploratores cum **pace**.*”

- DR: “By faith Rahab the **harlot** perished not with the **unbelievers**, receiving the spies with **peace**.”
- NIV: “By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.”
- NABRE: “By faith Rahab the harlot did not perish with the disobedient, for she had received the spies in **peace**.”

Prosper in its true context has been removed

Genesis 39:3, “*qui optime noverat Dominum esse cum eo, et omnia, quae gerebat, **ab eo dirigi in manu illius**.*”

- DR: “Who knew very well that the Lord was with him, and made all that he did to **prosper** in his hand.”
- NIV: “When his master saw that the Lord was with him and that the Lord gave him success in everything he did.”
- NABRE: “When his master saw that the Lord was with him and brought him success in whatever he did,”

1 Kings 22:12, “*Omnisque prophetae similiter prophetabant, dicentes : Ascende in Ramoth Galaad, et vade **prosperare**, et tradet Dominus in manus regis.*”

- DR: “And all the prophets prophesied in like manner, saying: Go up to Ramoth Galaad, and **prosper**, for the Lord will deliver it into the king's hands.”
- NIV: “All the other prophets were prophesying the same thing. ‘Attack Ramoth Gilead and be victorious,’ they said, ‘for the Lord will give it into the king’s hand.’”
- NABRE: “The other prophets prophesied in a similar vein, saying: ‘Attack Ramoth-gilead and conquer! The Lord will give it into the power of the king.’”

Isaiah 55:11, “*sic erit verbum meum quod egredietur de ore meo; non revertetur ad me vacuum, sed faciet quaecumque volui, et **prosperabitur** in his ad quae misi illud.*”

- DR: “So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall **prosper** in the things for which I sent it.”
- NIV: “...so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.”
- NABRE: “So shall my word be that goes forth from my mouth; it shall not return to me empty, but shall do what pleases me, achieving the end for which I sent it.”

Sirach 10:5 (Ecclesiasticus 10:5)

*In manu Dei **prosperitas** hominis, et **super faciem scribae** imponet honorem suum.*

- DR: “The **prosperity of man** is in the hand of God, and upon the **person of the scribe** he shall lay his honour.”
- NIV: Removed
- NABRE: “Sovereignty over everyone is in the hand of God, who imparts his majesty to the ruler.”

The definition of Wisdom has been changed and prudence removed

Proverbs 1:7, “*Timor Domini principium **sapientiae**; **sapientiam** atque doctrinam stulti despiciunt.*”

- DR: “The fear of the Lord is the beginning of **wisdom**. Fools despise wisdom and **instruction.**”
- NIV: “The fear of the Lord is the beginning of knowledge, but fools despise wisdom and **instruction.**”
- NABRE: “Fear of the Lord is the beginning of knowledge; fools despise wisdom and discipline.”

Romans 8:6, “*Nam **prudencia** carnis, mors est : **prudencia** autem spiritus, vita et pax.*”

- DR: “For the **wisdom** of the flesh is death; but the **wisdom** of the spirit is life and peace.”
- NIV: “The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace.”
- NABRE: “The concern of the flesh is death, but the concern of the spirit is life and peace.”

Baruch 3:23, “*Filii quoque Agar, qui exquirunt **prudenciam** quae de terra est, negotiatores Merrhae et Theman, et fabulatores, et exquisitores **prudenciae** et intelligentiae : viam autem **sapientiae** nescierunt, neque commemorati sunt semitas ejus.*”

- DR: “The children of Agar also, that search after the **wisdom** that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, **and searchers of prudence and understanding**: but the way of **wisdom** they have not known, neither have they remembered her paths.”
- NIV: Removed
- NABRE: “The descendants of Hagar who seek knowledge on earth, the merchants of Medan and Tema, the storytellers and those seeking knowledge— These have not known the way to wisdom, nor have they kept her paths in mind.”

Job 12:12, “*In antiquis est sapientia, et in multo tempore **prudencia.***”

- DR: “**In**³⁹ the ancient is wisdom, and in length of days **prudence.**”
- NIV: “Is not wisdom found among the aged? Does not long life bring understanding?”
- NABRE: “So with old age is wisdom, and with length of days understanding.”

Job 26:3, “*Cui dedisti consilium? **forsitan illi qui non habet sapientiam, et prudenciam tuam ostendisti plurimam.***”

³⁹ The Holy Spirit lives in us, the Spirit of Wisdom, not “among” us or any other variant.

- DR: “To whom hast thou given counsel? **Perhaps to him** that hath no wisdom, **and thou hast shewn thy very great prudence.**”
- NIV: “What advice you have offered to one without wisdom! And what great insight you have displayed!”
- NABRE: “How you give counsel to one without wisdom; how profuse is the advice you offer!”

Proverbs 2:2, “*ut audiat sapientiam auris tua, inclina cor tuum ad cognoscendam **prudentiam.***”

- DR: “That thy ear may hearken to wisdom: Incline thy heart to know **prudence.**”
- NIV: “...turning your ear to wisdom and applying your heart to understanding...”
- NABRE: “Turning your ear to wisdom, inclining your heart to understanding...”

Ephesians 1:8, “*quae **superabundavit in nobis in omni sapientia et prudential.***”

- DR: “Which hath **superabounded in us in all wisdom and prudence.**”
- NIV: “...that he lavished on us. With all wisdom and understanding.”
- NABRE: “...that he lavished upon us. In all wisdom and insight.”

Words out of traditional Catholic prayers have been obscured

The Gloria: Men of good will

Luke 2:14 “*Gloria in altissimis Deo, et in terra pax **hominibus bonae voluntatis.***”

- DR: “Glory to God in the highest; and on earth peace to **men of good will.**”
- NIV: “Glory to God in the highest heaven, and on earth peace to those on whom his favor rests.”
- NABRE: “Glory to God in the highest and on earth peace to those on whom his favor rests.”

The Hail Holy Queen: O Clement Virgin Mary

Proverbs 31:26, “*Os suum aperuit sapientiae, et lex **clementiae** in lingua ejus.*”

- DR: “She hath opened her mouth to wisdom, and the law of **clemency** is on her tongue.”
- NIV: “She speaks with wisdom, and faithful instruction is on her tongue.”
- NABRE: “She opens her mouth in wisdom; kindly instruction is on her tongue.”

Proverbs 11:19, “***Clementia** praeparat vitam, et sectatio malorum mortem.*”

- DR: “**Clemency prepareth life:** and the pursuing of evil things, death.”
- NIV: “Truly the righteous attain life, but whoever pursues evil finds death.”
- NABRE: “Justice leads toward life, but pursuit of evil, toward death.”

Proverbs 16:15, “*In hilaritate vultus regis vita, et **clementia** ejus quasi imber serotinus.*”

- DR: “**In the cheerfulness of the king's countenance is life: and his clemency is like the latter rain.**”
- NIV: “When a king's face brightens, it means life; his favor is like a rain cloud in spring.”
- NABRE: “A king's smile means life, and his favor is like a rain cloud in spring.”

Proverbs 20:28, “*Misericordia et veritas custodiunt regem, et roboratur **clementia** thronus ejus.*”

- DR: “**Mercy and truth** preserve the king, and his throne is strengthened by **clemency.**”
- NIV: “Love and faithfulness keep a king safe; through love his throne is made secure.”
- NABRE: “His steadfast loyalty safeguards the king, and he upholds his throne by justice.”

Acts 24:4, “*Ne diutius autem te protraham, oro, breviter audias nos pro tua **clementia.***”

- DR: “But that I be no further tedious to thee, I desire thee of thy **clemency** to hear us in few words.”
- NIV: “But in order not to weary you further, I would request that you be kind enough to hear us briefly.”
- NABRE: “But in order not to detain you further, I ask you to give us a brief hearing with your customary graciousness.”

The Hail Holy Queen: vale of tears

Psalm 84:4/5–12/13 (DR 83:5–13), “*Beati qui habitant in domo tua, Domine; in saecula saeculorum laudabunt te. Beatus vir cujus est auxilium abs te, ascensiones in corde suo disposuit, in valle lacrimarum, in loco quem posuit. Etenim benedictionem dabit legislator; ibunt de virtute in virtutem, videbitur Deus deorum in Sion. Domine Deus virtutum, exaudi orationem meam; auribus percipe, Deus Jacob. Protector noster, aspice, Deus, et respice in faciem christi tui. Quia melior est dies una in atriis tuis super millia; elegi abjectus esse in domo Dei mei magis quam habitare in tabernaculis peccatorum. Quia misericordiam et veritatem diligit Deus, gratiam et gloriam dabit Dominus. Non privabit bonis eos qui ambulant in innocentia. Domine virtutum, beatus homo qui sperat in te.*”

- DR: “Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever. **Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set. For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.** O Lord God of hosts, hear my prayer: give ear, O God of Jacob. **Behold, O God our protector: and look on the face of thy Christ.** For better is one day in thy courts above thousands. I have chosen to be an **abject** in the house of my God, rather than to dwell in the **tabernacles of sinners**. For **God loveth mercy and truth**: the Lord will give **grace and glory**. He will not deprive of good things them that walk **in innocence**: O **Lord of hosts**, blessed is the man that trusteth in thee.” (Psalm 83:5–13)
- NIV: “Blessed are those who dwell in your house; they are ever praising you. Blessed are those whose strength is in you, whose hearts are set on pilgrimage. As they pass through the Valley of Baca, they make it a place of springs; the autumn rains also cover it with pools. They go from strength to strength, till each appears before God in Zion. Hear my prayer, Lord God Almighty; listen to me, God of Jacob. Look on our shield, O God; look with favor on your anointed one. Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked. For the Lord God is a sun and shield; the Lord bestows favor and honor; no good thing does he withhold from those whose walk is blameless. Lord Almighty, blessed is the one who trusts in you.” (Psalm 84:4–12)
- NABRE: “Blessed are those who dwell in your house! They never cease to praise you. Selah. Blessed the man who finds refuge in you, in their hearts are pilgrim roads. As they pass through the Baca valley, they find spring water to drink. The early rain covers it with blessings. They will go from strength to strength and see the God of gods on Zion. Lord God of hosts, hear my prayer; listen, God of Jacob. Selah O God, watch over our shield; look upon the face of your anointed. Better one day in your courts than a thousand elsewhere. Better the threshold of the house of my God than a home in the tents of the wicked. For a sun and shield is the Lord God, bestowing all grace and glory. The Lord withholds no good thing from those who walk without reproach. O Lord of hosts, blessed the man who trusts in you!” (Psalm 84:5–13)

In the beginning, the Spirit of God moved over the waters, not a wind

Genesis 1:2, “*Terra autem erat inanis et vacua, et tenebrae erant super faciem abyssi : et spiritus Dei ferebatur super aquas.*”

- DR: “And the earth was void and empty, and darkness was upon the face of the deep; and the **spirit of God** moved over the waters.”
- NIV: “Now the earth was formless and empty, darkness was over the surface of the deep, and the **Spirit of God** was hovering over the waters.”
- NABRE: “...and the earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the waters”

The Holy Trinity in heaven, the Three-Persons-in-One God, has been obscured

1 John 5:7–8, “*Quoniam tres sunt, qui testimonium dant in caelo : Pater, Verbum, et Spiritus Sanctus : et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra : spiritus, et aqua, et sanguis : et hi tres unum sunt.*”

- DR: “And there are three who **give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one.** And there are three that **give testimony on earth: the spirit, and the water, and the blood: and these three are one.**”
- NIV: “For there are three that testify: **the Spirit, the water and the blood**; and the three are in agreement.”
- NABRE: “So there are three that testify, **the Spirit, the water, and the blood, and the three are of one accord.**”

After praying, the Apostles have lots to vote by private ballot to replace Judas, they didn’t “cast” them

Acts 1:26, “*Et dederunt sortes eis, et cecidit sors super Mathiam, et annumeratus est cum undecim Apostolis.*”

- DR: “And they **gave them lots**⁴⁰, and the lot fell upon Matthias, and he was numbered with the eleven apostles.”
- NIV: “Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.”
- NABRE: “Then they **gave lots to them**, and the lot fell upon Matthias, and he was counted with the eleven apostles.”

Reference to name “Lucifer” and his fall has been obscured

Isaiah 14:11–15, “*Detracta est ad inferos superbia tua, concidit cadaver tuum; subter te sternetur tineae, et operimentum tuum erunt vermes. Quomodo cecidisti de caelo, Lucifer, qui mane oriebaris? Corruisti in terram, qui vulnerabas gentes? Qui dicebas in corde tuo : In caelum conscendam, super astra Dei exaltabo solium meum; sedebo in monte testamenti, in lateribus aquilonis; ascendam super altitudinem nubium, similis ero Altissimo? Verumtamen ad infernum detraheris, in profundum lacus.*”

- DR: “**Thy pride is brought down to hell, thy carcass is fallen down:** under thee shall the moth be strewed, and worms shall be thy covering. How art thou fallen from heaven, **O Lucifer, who didst rise in the morning?** How art thou fallen to the earth, **that didst wound the nations?** And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, **I will sit in the mountain of the covenant, in the sides of the north.** I will ascend above the height of the clouds, I will be like the most High. **But yet thou shalt be brought down to hell, into the depth of the pit.**”

⁴⁰ Compare with Matthew 27:35 where the murderers cast lots: “*And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots.*”

- NIV: “All your pomp has been brought down to the grave, along with the noise of your harps; maggots are spread out beneath you and worms cover you. How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, “I will ascend to the heavens; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of Mount Zaphon. I will ascend above the tops of the clouds; I will make myself like the Most High.” But you are brought down to the realm of the dead, to the depths of the pit.”
- NABRE: “Down to Sheol your pomp is brought, the sound of your harps. Maggots are the couch beneath you, worms your blanket.” How you have fallen from the heavens, O Morning Star, son of the dawn! How you have been cut down to the earth, you who conquered nations! In your heart you said: “I will scale the heavens; above the stars of God I will set up my throne; I will take my seat on the Mount of Assembly, on the heights of Zaphon. I will ascend above the tops of the clouds; I will be like the Most High! No! Down to Sheol you will be brought to the depths of the pit!”

Evil Spirits reside in high places, not in the heavens: they were cast out of heaven!

Ephesians 6:12–14, “*quoniam non est nobis colluctatio adversus carnem et sanguinem, sed adversus principes, et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae, in caelestibus. Propterea accipite armaturam Dei, ut possitis resistere in die malo, et in omnibus perfecti stare. State ergo succincti lumbos vestros in veritate, et induti lorica[m] justitiae,*”

- DR: “For our wrestling is not against flesh and blood; but against **principalities** and power, against the rulers of the world of this darkness, against the spirits of wickedness in the **high places**. Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to **stand in all things perfect**. Stand therefore, having your **loins girt about with truth**, and having on the breastplate of **justice**...”
- NIV: “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place...”
- NABRE: “For our struggle is not with flesh and blood but with the **principalities**, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens. Therefore, put on the armor of God, that you may be able to resist on the evil day and, having done everything, to hold your ground. So stand fast with your **loins girded in truth**, clothed with **righteousness** as a breastplate...”

Less mention of devils to downplay the spiritual warfare at play

Psalm 96:5 (DR Psalm 95:5), “*quoniam omnes dii gentium daemonia; Dominus autem caelos fecit.*”

- DR: “For all the gods of the **Gentiles are devils**: but the Lord made the heavens. (Psalm 95:5)
- NIV: “For all the gods of the nations are idols, but the Lord made the heavens.” (Psalm 96:5)
- NABRE: “For the gods of the nations are idols, but the Lord made the heavens (Psalm 96:5)

Psalm 109:6 (DR Psalm 108:6), “Constitu[e] super eum peccatorem; et diabolus stet a dextris ejus.”

- DR: “Set thou **the sinner** over him: and **may the devil stand at his right hand**.” (Psalm 108:6)
- NIV: “Appoint someone evil to oppose my enemy; let an accuser stand at his right hand.” (Psalm 109:6)
- NABRE: “Appoint an evil one over him, an accuser to stand at his right hand” (Psalm 109:6)

Cursing the devil is also a sin: you cannot meet evil with sin!

Sirach 21:38–37 (Ecclesiasticus 21:29–30), *“In ore fatuorum cor illorum, et in corde sapientium os illorum. Dum maledicit impius diabolum, maledicit ipse animam suam.”*

- DR: “The **heart of fools is in their mouth**: and the mouth of wise men is in their **heart**. While the ungodly curseth **the devil**, he curseth his own soul.” Ecclesiasticus (21:29–30)
- NIV: Removed
- NABRE: “The mind of fools is in their mouths, but the mouth of the wise is in their mind. When the godless curse **their adversary**, they really curse themselves.” (Sirach 21:38–37)

Archangel Raphael’s call to continence to drive off a demon has been perverted to have intercourse instead!

Tobit 6:15–20, *“Timeo ergo, ne forte et mihi haec eveniant : et cum sim unicus parentibus meis, deponam senectutem illorum cum tristitia ad inferos. Tunc angelus Raphael dixit ei : Audi me, et ostendam tibi qui sunt, quibus praevalere potest daemonium. Hi namque qui conjugium ita suscipiunt, ut Deum a se et a sua mente excludant, et suae libidini ita vacent, sicut equus et mulus, quibus non est intellectus : habet potestatem daemonium super eos. Tu autem cum acceperis eam, ingressus cubiculum, per tres dies continens esto ab ea, et nihil aliud nisi orationibus vacabis cum ea. Ipsa autem nocte, incenso jecore piscis, fugabitur daemonium. Secunda vero nocte in copulatione sanctorum patriarcharum admitteris.”*

- DR: “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 hell. Then the angel Raphael said to him: Hear me, and I will shew thee who they are, over whom the devil can prevail. 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. But thou when thou shalt take her, go into the chamber, and for three days keep thyself continent 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.” (Tobit 6:15–20)
- NIV: Removed
- NABRE: “So now I too am afraid of this demon, because it is in love with her and does not harm her; but it kills any man who wishes to come close to her. I am my father’s only child. If I should die, I would bring the life of my father and mother down to their grave in sorrow over me; they have no other son to bury them!” Raphael said to him: ‘Do you not remember your father’s commands? He ordered you to marry a woman from your own ancestral family. Now listen to me, brother; do not worry about that demon. Take Sarah. I know that tonight she will be given to you as your wife! When you go into the bridal chamber, take some of the fish’s liver and the heart, and place them on the embers intended for incense, and an odor will be given off. As soon as the demon smells the odor, it will flee and never again show itself near her. Then when you are about to have intercourse with her, both of you must first get up to pray. Beg the Lord of heaven that mercy and protection be granted you. Do not be afraid, for she was set apart for you before the world existed. You will save her, and she will go with you. And I assume that you will have children by her, and they will be like brothers for you. So do not worry.’ When Tobiah heard Raphael’s words that she was his kinswoman, and of the lineage of his ancestral house, he loved her deeply, and his heart was truly set on her.”

The phoenix is a demon, linked to the occult, so why the insert?

Job 29:18, *“Dicebamque : In nidulo meo moriar, et sicut palma multiplicabo dies.”*

- DR: “And I said: **I shall die in my nest, and as a palm tree shall multiply my days.**”
- NIV: “I thought, ‘**I will die in my own house, my days as numerous as the grains of sand.**’”
- NABRE: “I said: ‘In my own nest I shall grow old; I shall multiply years like the phoenix.’”

Mention of hell has been removed in many places

Psalm 49:15 (DR 48:15), “*Sicut oves in **inferno** positi sunt : mors **depascet** eos. Et dominabuntur eorum justi in matutino; **et auxilium eorum veterascet in inferno a gloria eorum.***”

- DR: “They are laid in **hell** like sheep: death shall **feed** upon them. And the **just** shall have **dominion** over them in the morning; and **their help shall decay in hell from their glory.**”
- NIV: “They are like sheep and are destined to die; death will be their shepherd (but the upright will prevail over them in the morning). Their forms will decay in the grave, far from their princely mansions.”
- NABRE: “Like a herd of sheep they will be put into Sheol, and Death will shepherd them. Straight to the grave they descend, where their form will waste away, Sheol will be their palace.”

Genesis 37:35, “*Congregatis autem cunctis liberis ejus ut lenirent dolorem patris, noluit consolationem accipere, sed ait : Descendam ad filium meum lugens in **infernum**. Et illo perseverante in fletu.*”

- DR: “And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into **hell**, mourning. And whilst he continued weeping.”
- NIV: “All his sons and daughters came to comfort him, but he refused to be comforted. ‘No,’ he said, ‘I will continue to mourn until I join my son in the grave.’ So his father wept for him.”
- NABRE: “Though his sons and daughters tried to console him, he refused all consolation, saying, ‘No, I will go down mourning to my son in Sheol. Thus did his father weep for him.’”

Genesis 42:38, “*At ille : Non descendet, inquit, filius meus vobiscum : frater ejus mortuus est, et ipse solus remansit : si quid ei adversi acciderit in terra ad quam pergitis, deducetis **canos meos cum dolore ad inferos.***”

- DR: “But he said: My son shall not go down with you: his brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my **gray hairs with sorrow to hell.**”
- NIV: “But Jacob said, ‘My son will not go down there with you; his brother is dead and he is the only one left. If harm comes to him on the journey you are taking, you will bring my gray head down to the grave in sorrow.’”
- NABRE: “But Jacob replied: ‘My son shall not go down with you. Now that his brother is dead, he is the only one left. If some disaster should befall him on the journey you must make, you would send my white head down to Sheol in grief.’”

Genesis 44:29, “*Si tuleritis et istum, et aliquid ei in via contigerit, deducetis canos meos cum moerore ad **inferos.***”

- DR: “If you take this also, and any thing befall him in the way you will bring down my **gray hairs** with sorrow unto **hell**.
- NIV: “If you take this one from me too and harm comes to him, you will bring my gray head down to the grave in misery.”
- NABRE: “If you take this one away from me too, and a disaster befalls him, you will send my white head down to Sheol in grief.”

Genesis 44:31, "*videritque eum non esse nobiscum, morietur, et deducunt famuli tui canos ejus cum dolore ad inferos.*"

- DR: "And he shall see that he is not with us, he will die, and thy servants shall bring down his gray hairs with sorrow unto **hell**."
- NIV: "...sees that the boy isn't there, he will die. Your servants will bring the gray head of our father down to the grave in sorrow."
- NABRE: "...and your servants will thus send the white head of your servant our father down to Sheol in grief."

Numbers 16:30, "*sin autem novam rem fecerit Dominus, ut aperiens terra os suum deglutiat eos et omnia quae ad illos pertinent, descenderintque viventes in infernum, scietis quod blasphemaverint Dominum.*"

- DR: "But if the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive into **hell**, you shall know that they have blasphemed the Lord."
- NIV: "But if the Lord brings about something totally new, and the earth opens its mouth and swallows them, with everything that belongs to them, and they go down alive into the realm of the dead, then you will know that these men have treated the Lord with contempt."
- NABRE: "But if the Lord makes a chasm, and the ground opens its mouth and swallows them with all belonging to them, and they go down alive to Sheol, then you will know that these men have spurned the Lord."

Numbers 16:33, "*descenderuntque vivi in infernum aperti humo, et perierunt de medio multitudinis.*"

- DR: "And they went down alive into **hell** the ground closing upon them, and they perished from among the people."
- NIV: "They went down alive into the realm of the dead, with everything they owned; the earth closed over them, and they perished and were gone from the community."
- NABRE: "They went down alive to Sheol with all belonging to them; the earth closed over them, and they disappeared from the assembly."

Deuteronomy 32:22, "*Ignis succensus est in furore meo, et ardebit usque ad inferni novissima : devorabitque terram cum germine suo, et montium fundamenta comburet.*"

- DR: "A fire is kindled in my wrath, and shall burn even to the lowest **hell**: and shall devour the earth with her increase, and shall burn the foundations of the mountains."
- NIV: "For a fire will be kindled by my wrath, one that burns down to the realm of the dead below. It will devour the earth and its harvests and set afire the foundations of the mountains."
- NABRE: "For by my wrath a fire is kindled that has raged to the depths of Sheol, It has consumed the earth with its yield, and set on fire the foundations of the mountains."

1 Kings (1 Samuel) 2:6, "*Dominus mortificat et vivificat, deducit ad inferos et reducit.*"

- DR: "The Lord killeth and maketh alive, he bringeth down to **hell** and bringeth back again."
- NIV: "The Lord brings death and makes alive; he brings down to the grave and raises up."
- NABRE: "The Lord puts to death and gives life, casts down to Sheol and brings up again."

2 Kings (2 Samuel) 22:6, "*Funes inferni circumdederunt me : praevenērunt me laquei mortis.*"

- DR: "The cords of **hell** compassed me: the snares of death prevented me."
- NIV: "The cords of the grave coiled around me; the snares of death confronted me."

- NABRE: “The cords of Sheol tightened; the snares of death lay in wait for me.”

3 Kings (1 Kings) 2:6, “*Facies ergo juxta sapientiam tuam, et non deduces canitiam ejus pacifice ad **inferos**.*”

- DR: “Do therefore according to thy wisdom, and let not his hoary head go down to **hell** in peace.”
- NIV: “Deal with him according to your wisdom, but do not let his gray head go down to the grave in peace.”
- NABRE: “Act with all the wisdom you possess; do not let his gray head go down to Sheol in peace.”

3 Kings (1 Kings) 2:9, “*tu noli pati eum esse innoxium. Vir autem sapiens es, ut scias quae facies ei, deducesque **canos ejus cum sanguine ad inferos**.*”

- DR: “Do not thou hold him guiltless. But thou art a wise man, and knowest what to do with him, and thou shalt bring down his **grey hairs with blood to hell**.”
- NIV: “But now, do not consider him innocent. You are a man of wisdom; you will know what to do to him. Bring his gray head down to the grave in blood.”
- NABRE: “But you must not let him go unpunished. You are wise; you will know what to do to send his gray head down to Sheol in blood.”

Tobias (Tobit) 6:15, “*Timeo ergo, ne forte et mihi haec eveniant : et cum sim unicus parentibus meis, deponam senectutem illorum cum tristitia ad **inferos**.*”

- DR: “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 **hell**.”
- NIV: Removed
- NABRE: “So now I too am afraid of this demon, because it is in love with her and does not harm her; but it kills any man who wishes to come close to her. I am my father’s only child. If I should die, I would bring the life of my father and mother down to their grave in sorrow over me; they have no other son to bury them!”

Tobias (Tobit) 13:2, “*quoniam tu flagellas, et salvas : deducis ad **inferos**, et reducis : et non est qui effugiat manum tuam.*”

- DR: “For thou scourgest, and thou savest: thou leadest down to **hell**, and bringest up again: and there is none that can escape thy hand.”
- NIV: Removed
- NABRE: “For he afflicts and shows mercy, casts down to the depths of Hades, brings up from the great abyss. What is there that can snatch from his hand?”

Esther 13:7, “*ut nefarii homines uno die ad **inferos** descendentes, reddant imperio nostro pacem, quam turbaverant. Pergensque Mardocheus, fecit omnia, quae ei mandaverat Esther.*”

- DR: “That these wicked men going down to **hell** in one day, may restore to our empire the peace which they had disturbed.”
- NIV: Removed
- NABRE: Removed

Job 7:9, “*Sicut consumitur nubes, et pertransit, sic qui descenderit ad **inferos**, non ascendet.*”

- DR: “As a cloud is consumed, and passeth away: so he that shall go down to **hell** shall not come up.”
- NIV: “As a cloud vanishes and is gone, so one who goes down to the grave does not return.”
- NABRE: “As a cloud dissolves and vanishes, so whoever goes down to Sheol shall not come up.”

Job 11:8, *“Excelsior caelo est, et quid facies? profundior **inferno**, et unde cognosces?”*

- DR: “He is higher than heaven, and what wilt thou do? he is deeper than **hell**, and how wilt thou know?”
- NIV: “They are higher than the heavens above—what can you do? They are deeper than the depths below—what can you know?”
- NABRE: “It is higher than the heavens; what can you do? It is deeper than Sheol; what can you know?”

Job 14:13, *“Quis mihi hoc tribuat, ut in **inferno** protegas me, et abscondas me, donec pertranseat furor tuus, et constituas mihi tempus in quo recorderis mei?”*

- DR: “Who will grant me this, that thou mayst protect me in **hell**, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?”
- NIV: “If only you would hide me in the grave and conceal me till your anger has passed! If only you would set me a time and then remember me.”
- NABRE: “Oh, that you would hide me in Sheol, shelter me till your wrath is past, fix a time to remember me!”

Job 17:13, *“Si sustinero, **infernus** domus mea est : et in tenebris stravi lectulum meum.”*

- DR: “If I wait **hell** is my house, and I have made my bed in darkness.”
- NIV: “If the only home I hope for is the grave, if I spread out my bed in the realm of darkness.”
- NABRE: “If my only hope is dwelling in Sheol, and spreading my couch in darkness.”

Job 21:13, *“Ducunt in bonis dies suos, et in puncto ad **inferna** descendunt.”*

- DR: “They spend their days in wealth, and in a moment they go down to **hell**.”
- NIV: “They spend their years in prosperity and go down to the grave in peace.”
- NABRE: “They live out their days in prosperity, and tranquilly go down to Sheol.”

Job 24:19, *“Ad nimium calorem transeat ab aquis nivium, et usque ad **inferos** peccatum illius.”*

- DR: “Let him pass from the snow waters to excessive heat, and his sin even to **hell**.”
- NIV: “As heat and drought snatch away the melted snow, so the grave snatches away those who have sinned.”
- NABRE: “Drought and heat snatch away the snow waters, Sheol, those who have sinned.”

Job 26:6, *“Nudus est **infernus** coram illo, et nullum est operimentum perdition.”*

- DR: “**Hell** is naked before him, and there is no covering for destruction.”
- NIV: “The realm of the dead is naked before God; Destruction lies uncovered.”
- NABRE: “Naked before him is Sheol, and Abaddon has no covering.”

Psalms 6:6, *“Quoniam non est in morte qui memor sit tui; in **inferno** autem quis confitebitur tibi?”*

- DR: “For there is no one in death, that is mindful of thee: and who shall confess to thee in **hell**?”
- NIV: “Among the dead no one proclaims your name. Who praises you from the grave?”
- NABRE: “For in death there is no remembrance of you. Who praises you in Sheol?”

Psalms 9:18, *“Convertantur peccatores in **infernum**, omnes gentes quae obliviscuntur Deum.”*

- DR: “The wicked shall be turned into **hell**, all the nations that forget God.”
- NIV: “The wicked go down to the realm of the dead, all the nations that forget God.”

- NABRE: “To Sheol the wicked will depart, all the nations that forget God.”

Psalm 16:10 (DR 15:10), “*Quoniam non derelinques animam meam in **inferno**, nec dabis **sanctum** tuum videre corruptionem.*”

- DR: “Because thou wilt not leave my soul in **hell**; nor wilt thou give thy **holy** one to see corruption.”
- NIV: “...because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay.”
- NABRE: “For you will not abandon my soul to Sheol, nor let your devout one see the pit.”

Psalm 18:6 (DR 17:6), “*Dolores **inferni** circumdederunt me, praeoccupaverunt me laquei mortis.*”

- DR: “The **sorrows of hell** encompassed me: and the snares of death prevented me.”
- NIV: “The cords of the grave coiled around me; the snares of death confronted me.”
- NABRE: “The cords of Sheol encircled me; the snares of death lay in wait for me”

Psalm 30:4 (DR 29:4), “*Domine, eduxisti ab **inferno** animam meam; salvasti me a descendentibus in lacum.*”

- DR: “Thou hast brought forth, O Lord, my soul from **hell**: thou hast saved me from them that go down into the pit.”
- NIV: “You, Lord, brought me up from the realm of the dead; you spared me from going down to the pit.”
- NABRE: “Lord, you brought my soul up from Sheol; you let me live, from going down to the pit.”

Psalm 31:18 (DR 30:18), “*Domine, non confundar, quoniam invocavi te. Erubescant impii, et deducantur in infernum.*”

- DR: “Let me not be confounded, O Lord, for I have called upon thee. Let the wicked be ashamed, and be brought down to **hell**.”
- NIV: “Let me not be put to shame, Lord, for I have cried out to you; but let the wicked be put to shame and be silent in the realm of the dead.”
- NABRE: “Do not let me be put to shame, for I have called to you, Lord. Put the wicked to shame; reduce them to silence in Sheol.”

Psalm 49:16 (DR 48:16), “*Verumtamen Deus redimet animam meam **de manu inferi**, cum acceperit me.*”

- DR: “But God will redeem my soul from the **hand of hell**, when he shall receive me.”
- NIV: “But God will redeem me from the realm of the dead; he will surely take me to himself.”
- NABRE: “But God will redeem my life, will take me from the hand of Sheol.”

Psalm 55:16 (DR 54:16), “*Veniat mors super illos, et descendant in **infernum** viventes : quoniam nequitiae in habitaculis eorum, in medio eorum.*”

- DR: “Let death come upon them, and let them go down alive into **hell**. For there is wickedness in their dwellings: in the midst of them.”
- NIV: “Let death take my enemies by surprise; let them go down alive to the realm of the dead, for evil finds lodging among them.”
- NABRE: “Let death take them; let them go down alive to Sheol, for evil is in their homes and bellies.”

Psalm 86:13 (DR 85:13), “*quia **miser cordia** tua magna est super me, et eruisti animam meam ex inferno inferiori.*”

- DR: “For thy **mercy** is great towards me: and thou hast delivered my soul out of the lower **hell**.”

- NIV: “For great is your love toward me; you have delivered me from the depths, from the realm of the dead.”
- NABRE: “Your **mercy** to me is great; you have rescued me from the depths of Sheol.”

Psalm 88:4 (DR 87:4), “*Quia repleta est malis anima mea, et vita mea inferno appropinquavit.*”

- DR: “**For my soul is filled with evils: and my life hath drawn nigh to hell.**”
- NIV: “I am overwhelmed with troubles and my life draws near to death.”
- NABRE: “For my soul is filled with troubles; my life draws near to Sheol.”

Psalm 89:49 (DR 88:49), “*Quis est homo qui vivet et non videbit mortem? eruet animam suam de manu inferi?*”

- DR: “Who is the man that shall live, and not see death: that shall deliver his soul from **the hand of hell?**”
- NIV: “Who can live and not see death, or who can escape the power of the grave?”
- NABRE: “What is man, that he should live and not see death? Who can deliver his soul from the power of Sheol?”

Psalm 94:17 (DR 93:17), “*Nisi quia Dominus adjuvit me, paulo minus habitasset in inferno anima mea.*”

- DR: “Unless the Lord had been my helper, **my soul had almost dwelt in hell.**”
- NIV: “Unless the Lord had given me help, I would soon have dwelt in the silence of death.”
- NABRE: “If the Lord were not my help, I would long have been silent in the grave.”

Psalm 114:25 (DR 113:25), “*Non mortui laudabunt te, Domine; neque omnes qui descendunt in infernum.*”

- DR: “The dead shall not praise thee, O Lord: nor any of them that go down to **hell.**”
- NIV: Verses 9–26 have been removed, no doubt because they incorrectly replaced “hell” with the “realm of the dead”, which would have not made sense in this verse.
- NABRE: Verses 9–26 have been removed.

Psalm 116:3 (DR 114:3), “*Circumdederunt me dolores mortis; et pericula inferni invenerunt me. Tribulationem et dolorem inveni.*”

- DR: “The **sorrows of death** have encompassed me: and the **perils of hell** have found me. I met with trouble and sorrow.”
- NIV: “The CORDS OF DEATH entangled me, the anguish of the grave came over me; I was overcome by distress and sorrow.”
- NABRE: “I was caught by the cords of death; the snareS OF SHEOL had seized me; I felt agony and dread.”

Psalm 139:8 (DR 138:8), “*Si ascendero in caelum, tu illic es; si descendero in infernum, ades.*”

- DR: “If I ascend into heaven, thou art there: **if I descend into hell**, thou art present.”
- NIV: “If I go up to the heavens, you are there; if I make my bed in the depths, you are there.”
- NABRE: “If I ascend to the heavens, you are there; if I lie down in Sheol, there you are.”

Psalm 141:7 (DR 140:7), “*Sicut crassitudo terrae erupta est super terram; dissipata sunt ossa nostra secus infernum.*”

- DR: “As when the thickness of the earth is broken up upon the ground: Our bones are scattered by the **side of hell.**”

- NIV: “They will say, “As one plows and breaks up the earth, so our bones have been scattered at the mouth of the grave.”
- NABRE: “Like the plowing and breaking up of the earth, our bones are strewn at the mouth of Sheol.”

Proverbs 1:12, “*Deglutiamus eum sicut **infernus** viventem, et integrum quasi descendentem in lacum.*”

- DR: “Let us swallow him up alive like **hell**, and whole as one that goeth down into the pit.”
- NIV: “...let’s swallow them alive, like the grave, and whole, like those who go down to the pit.”
- NABRE: “Let us swallow them alive, like Sheol, whole, like those who go down to the pit!”

Proverbs 2:18, “*Et pacti Dei sui oblita est. Inclinata est enim ad mortem domus ejus, et ad **inferos** semitae ipsius.*”

- DR: “And hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to **hell.**”
- NIV: “Surely her house leads down to death and her paths to the spirits of the dead.”
- NABRE: “For her path sinks down to death, and her footsteps lead to the shades.”

Proverbs 5:5, “*Pedes ejus descendunt in mortem, et ad **inferos** gressus illius penetrant.*”

- DR: “Her feet go down into death, **and her steps go in as far as hell.**”
- NIV: “Her feet go down to death; her steps lead straight to the grave.”
- NABRE: “Her feet go down to death, her steps reach Sheol.”

Proverbs 7:27, “*Viae inferi domus ejus, penetrantes in interiora mortis.*”

- DR: “Her house is **the way to hell**, reaching even to the **inner** chambers of death.”
- NIV: “Her house is a highway to the grave, leading down to the chambers of death.”
- NABRE: “Her house is a highway to Sheol, leading down into the chambers of death.”

Proverbs 9:18, “*Et ignoravit quod ibi sint **gigantes**, et in **profundis inferni** convivae ejus.*”

- DR: “And he did not know that **giants** are there, and that her guests are in the **depths of hell.**”
- NIV: “But little do they know that the dead are there, that her guests are deep in the realm of the dead.”
- NABRE: “Little do they know that the shades are there, that her guests are in the depths of Sheol!”

Proverbs 15:11, “***Infernus** et perditio coram Domino; quanto magis corda **filiorum hominum!***”

- DR: “**Hell** and destruction are before the Lord: how much more the hearts of the **children of men?**”
- NIV: “Death and Destruction lie open before the Lord—how much more do human hearts!”
- NABRE: “Sheol and Abaddon lie open before the Lord; how much more the hearts of mortals...”

Proverbs 15:24, “*Semita vitae **super eruditum**, ut declinet de **inferno** novissimo.*”

- DR: “The path of life is above for **the wise**, that he may decline from the lowest **hell.**”
- NIV: “The path of life leads upward for the prudent to keep them from going down to the realm of the dead.”
- NABRE: “The path of life leads upward for the prudent, turning them from Sheol below.”

Proverbs 23:14, “*Tu virga percuties eum, et animam ejus de **inferno** liberabis.*”

- DR: “Thou shalt beat him with the rod, and deliver his soul from **hell.**”

- NIV: “Punish them with the rod and save them from death.”
- NABRE: “Beat them with the rod, and you will save them from Sheol.”

Proverbs 27:20, “*Infernus et perditio numquam implentur : similiter et oculi hominum insatiabiles.*”

- DR: “**Hell** and destruction are never **filled**: so the eyes of men are never satisfied.”
- NIV: “Death and Destruction are never satisfied, and neither are human eyes.”
- NABRE: “Sheol and Abaddon can never be satisfied; so the eyes of mortals can never be satisfied.”

Proverbs 30:16, “*Infernus, et os vulvae, et terra quae non satiatur aqua : ignis vero numquam dicit : Sufficit.*”

- DR: “**Hell**, and the mouth of the womb, and the earth which is not satisfied with water: and the fire never saith: It is enough.”
- NIV: “The grave, the barren womb, land, which is never satisfied with water, and fire, which never says, ‘Enough!’”
- NABRE: “Sheol, a barren womb, land that never gets its fill of water, and fire, which never says, ‘Enough!’”

Ecclesiastes 9:3, “*Hoc est pessimum inter omnia quae sub sole fiunt : quia eadem cunctis eveniunt. Unde et corda filiorum hominum implentur malitia et contemptu in vita sua, et post haec ad inferos deducentur.*”

- DR: “This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with **contempt** while they live, **and afterwards they shall be brought down to hell.**”
- NIV: Removed
- NABRE: “Among all the things that are done under the sun, this is the worst, that there is one lot for all. Hence the hearts of human beings are filled with evil, and madness is in their hearts during life; and afterward—to the dead!”

Ecclesiastes 9:10, “*Quodcumque facere potest manus tua, instanter operare, quia nec opus, nec ratio, nec sapientia, nec scientia erunt apud inferos, quo tu properas.*”

- DR: “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.”
- NIV: Removed
- NABRE: “Anything you can turn your hand to, do with what power you have; for there will be no work, no planning, no knowledge, no wisdom in Sheol where you are going.”

Canticles (Solomon) 8:6, “*Pone me ut signaculum super cor tuum, ut signaculum super brachium tuum, quia fortis est ut mors dilectio, dura sicut infernus aemulatio : lampades ejus lampades ignis atque flammaram.*”

- DR: “Put me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death, **jealousy as hard as hell, the lamps thereof are fire and flames.**”
- NIV: “Place me like a seal over your heart, like a seal on your arm; for love is as strong as death, its jealousy unyielding as the grave. It burns like blazing fire, like a mighty flame.”
- NABRE: “Set me as a sea upon your heart, as a seal upon your arm; For Love is strong as Death, longing is fierce as Sheol. Its arrows are arrows of fire, flames of the divine.”

Wisdom 1:14, “*Creavit enim ut essent omnia; et sanabiles fecit nationes orbis terrarum, et non est in illis medicamentum exterminii, nec inferorum regnum in terra.*”

- DR: **“For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.”**
- NIV: Removed
- NABRE: “For he fashioned all things that they might have being, and the creatures of the world are wholesome; There is not a destructive drug among them nor any domain of Hades on earth.”

Wisdom 2:1, *“Dixerunt enim cogitantes apud se non recte : Exiguum et cum **taedio** est tempus vitae nostrae, et non est refrigerium in fine hominis, et non est qui agnitus sit reversus ab **inferis**.”*

- DR: **“For they have said, reasoning with themselves, but not right: The time of our life is short and **tedious**, and in the end of a man there is no remedy, and no man hath been known to have returned from **hell**.”**
- NIV: Removed
- NABRE: “For, not thinking rightly, they said among themselves: “Brief and **troubled** is our lifetime; there is no remedy for our dying, nor is anyone known to have come back from **Hades**.”

Wisdom 5:13–14, *“sic et nos nati **continuo desivimus esse**; et virtutis quidem nullum signum valuimus ostendere, in malignitate autem nostra consumpti sumus. **Talia dixerunt in inferno hi qui peccaverunt**.”*

- DR: **“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. **Such things as these the sinners said in hell**”**
- NIV: Removed
- NABRE: “Even so, once born, **we abruptly came to nought** and held no sign of virtue to display, but were consumed in our wickedness.” Yes, the hope of the wicked is like chaff borne by the wind, and like fine, storm-driven snow; Like smoke scattered by the wind, and like the passing memory of the nomad camping for a single day.”

Wisdom 10:19, *“**Inimicos autem illorum demersit in mare, et ab altitudine inferorum eduxit illos. Ideo justi tulerunt spolia impiorum.**”*

- DR: **“But their enemies she drowned in the sea, and from the depth of hell she brought them out. Therefore the just took the spoils of the wicked.”**
- NIV: Removed
- NABRE: “Their enemies she overwhelmed, and churned them up from the bottom of the depths.”

Wisdom 17:13, *“**Illi autem qui impotentem vere noctem, et ab infimis et ab altissimis inferis supervenientem, eundem somnum dormientes.**”*

- DR: **“But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep.”**
- NIV: Removed
- NABRE: “...and the more one’s expectation is of itself uncertain, the more one makes of not knowing the cause that brings on torment.”

Sirach 9:12 (Ecclesiasticus 9:17), *“Non placeat tibi injuria injustorum, sciens quoniam usque ad **inferos** non placebit impius.”*

- DR: **“Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please.”**
- NIV: Removed
- NABRE: “Do not delight in the pleasures of the ungodly; remember, they will not die unpunished.”

Sirach 14:12 (Ecclesiasticus 14:12), “*Memor esto quoniam mors **non tardat, et testamentum inferorum, quia demonstratum est tibi : testamentum enim hujus mundi morte morietur.***”

- DR: “Remember that death is **not slow, and that the covenant of hell hath been shewn to thee: for the covenant of this world shall surely die.**”
- NIV: Removed
- NABRE: “Remember that death does not delay, and you have not been told the grave’s appointed time.”

Sirach 14:16 (Ecclesiasticus 14:17), “*Ante obitum tuum operare justitiam, quoniam non est apud inferos invenire cibum.*”

- DR: “**Before thy death work justice: for in hell there is no finding food.**”
- NIV: Removed
- NABRE: “Give and take, treat yourself well, for in Sheol there are no joys to seek.”

Sirach 21:10 (Ecclesiasticus 21:11), “*Via peccatorum complanata lapidibus : et in fine illorum inferi, et tenebrae, et poenae.*”

- DR: “**The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.**”
- NIV: Removed
- NABRE: “The path of sinners is smooth stones, but its end is the pit of Sheol.”

Sirach 28:21 (Ecclesiasticus 28:25), “*mors illius mors nequissima : et utilis potius **infernus** quam illa.*”

- DR: “The death thereof is a most evil death: and **hell** is preferable to it.”
- NIV: Removed
- NABRE: “The death it inflicts is an evil death, even Sheol is preferable to it.”

Sirach 51:5–6 (Ecclesiasticus 51:7), “*de altitudine ventris **inferi**, et a lingua coinquinata, et a verbo mendacii, a rege **iniquo**, et a lingua injusta.*”

- DR: “From the depth of the belly of **hell**, and from an unclean tongue, and from lying words, **from an unjust king**, and from a slanderous tongue.”
- NIV: Removed
- NABRE: “From the deep belly of Sheol, from deceiving lips and painters of lies, from the arrows of a treacherous tongue.”

Sirach 51:6 (Ecclesiasticus 51:9), “*Et vita mea appropinquans erat in **inferno** deorsum.*”

- DR: “And my life was drawing near to **hell** beneath.”
- NIV: Removed
- NABRE: “I was at the point of death, my life was nearing the depths of Sheol.”

Isaias (Isaiah) 5:14, “*Propterea dilatavit **infernus** animam suam, et aperuit os suum absque ullo termino; et descendit fortes ejus, et populus ejus, et sublimes gloriosique ejus, ad eum.*”

- DR: “Therefore hath **hell** enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it.”
- NIV: “Therefore Death expands its jaws, opening wide its mouth; into it will descend their nobles and masses with all their brawlers and revelers.”

- NABRE: “Therefore Sheol enlarges its throat and opens its mouth beyond measure; Down into it go nobility and masses, tumult and revelry.”

Isaias (Isaiah) 7:11, “*Pete tibi signum a Domino Deo tuo, in profundum **inferni**, sive in excelsum supra.*”

- DR: “Ask thee a sign of the Lord thy God either unto the depth of **hell**, or unto the height above.”
- NIV: “Ask the Lord your God for a sign, whether in the deepest depths or in the highest heights.”
- NABRE: “Ask for a sign from the Lord, your God; let it be deep as Sheol, or high as the sky!”

Isaias (Isaiah) 14:9, “***Infernus** subter conturbatus est in occursum adventus tui; suscitavit tibi gigantes. Omnes principes terrae surrexerunt de solis suis, omnes principes nationum.*”

- DR: “**Hell** below was in an uproar to meet thee at thy coming, it stirred up the giants for thee. All the princes of the earth are risen up from their thrones, all the princes of nations.”
- NIV: “The realm of the dead below is all astir to meet you at your coming; it rouses the spirits of the departed to greet you—all those who were leaders in the world; it makes them rise from their thrones—all those who were kings over the nations.”
- NABRE: “Below, Sheol is all astir preparing for your coming; Awakening the shades to greet you, all the leaders of the earth; Making all the kings of the nations rise from their thrones.”

Isaias (Isaiah) 14:11, “*Detracta est ad **inferos** **superbia** tua, concidit cadaver tuum; subter te sternetur tineae, et operimentum tuum erunt vermes.*”

- DR: “Thy **pride** is brought down to **hell**, thy carcass is fallen down: under thee shall the moth be strewed, and worms shall be thy covering.”
- NIV: “All your pomp has been brought down to the grave, along with the noise of your harps; maggots are spread out beneath you and worms cover you.”
- NABRE: “Down to Sheol your pomp is brought, the sound of your harps. Maggots are the couch beneath you, worms your blanket.”

Isaias (Isaiah) 14:15, “*Verumtamen ad **infernum** detraheris, in profundum laci.*”

- DR: “But yet thou shalt be brought down to **hell**, into the depth of the pit.”
- NIV: “But you are brought down to the realm of the dead, to the depths of the pit.”
- NABRE: “No! Down to Sheol you will be brought to the depths of the pit.”

Isaias (Isaiah) 28:15, “*Dixistis enim : Percussimus foedus cum morte, et cum **inferno** fecimus pactum : flagellum inundans cum transierit, non veniet super **nos quia posuimus mendacium spem nostram, et mendacio protecti sumus.***”

- DR: “For you have said: We have entered into a **league** with death, and we have made a covenant with **hell**. When the overflowing scourge shall pass through, it shall not come upon us: **for we have placed our hope in lies, and by falsehood we are protected.**”
- NIV: “You boast, “We have entered into a covenant with death, with the realm of the dead we have made an agreement. When an overwhelming scourge sweeps by, it cannot touch us, for we have made a lie our refuge and falsehood our hiding place.”
- NABRE: “You have declared, “We have made a covenant with death, with Sheol we have made a pact; When the raging flood passes through, it will not reach us; for we have made lies our refuge, and in falsehood we have found a hiding place.”

Isaias (Isaiah) 28:18, “*Et delebitur foedus vestrum cum morte, et pactum vestrum cum **inferno** non stabit : flagellum inundans cum transierit, eritis ei in **conculcationem.***”

- DR: “And your league with death shall be abolished, and your covenant with **hell** shall not stand: when the overflowing scourge shall pass, you shall be **trodden** down by it.”
- NIV: “Your covenant with death will be annulled; your agreement with the realm of the dead will not stand. When the overwhelming scourge sweeps by, you will be beaten down by it.”
- NABRE: “Your covenant with death shall be canceled and your pact with Sheol shall not stand. When the raging flood passes through, you shall be beaten down by it.”

Isaias (Isaiah) 38:10, “*Ego dixi in dimidio dierum meorum : Vadam ad portas **inferi**; quaesivi residuum annorum meorum.*”

- DR: “I said: In the midst of my days I shall go to the gates of **hell**: I sought for the residue of my years.”
- NIV: “I said, ‘In the prime of my life must I go through the gates of death and be robbed of the rest of my years?’”
- NABRE: “In the noontime of life I said, I must depart! To the gates of Sheol I have been consigned for the rest of my years.”

Isaias (Isaiah) 38:18, “*Quia non **infernus** confitebitur tibi, neque mors laudabit te : non exspectabunt qui descendunt in lacum **veritatem** tuam.*”

- DR: “For **hell** shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy **truth**.”
- NIV: “For the grave cannot praise you, death cannot sing your praise; those who go down to the pit cannot hope for your faithfulness.”
- NABRE: “For it is not Sheol that gives you thanks, nor death that praises you; neither do those who go down into the pit await your kindness.”

Isaias (Isaiah) 57:9, “*Et ornasti te regi unguento, et multiplicasti pigmenta tua. Misisti legatos tuos procul, et humiliata es usque ad **inferos**.*”

- DR: “And thou hast adorned thyself for the king with ointment, and hast multiplied thy perfumes. Thou hast sent thy messengers far off, and wast debased even to **hell**.”
- NIV: “You went to Molek with olive oil and increased your perfumes. You sent your ambassador far away; you descended to the very realm of the dead!”
- NABRE: “You approached the king with oil, and multiplied your perfumes, You sent your ambassadors far away, down even to deepest Sheol.”

Baruch 2:17, “*Aperi oculos tuos et vide : quia non mortui qui sunt in **inferno**, quorum spiritus acceptus est a visceribus **suus, dabunt** honorem et justificationem Domino.*”

- DR: “Open thy eyes, and behold: for the dead that are in **hell**, whose spirit is taken away from their bowels, **shall not give** glory and justice to the Lord.”
- NIV: Removed
- NABRE: “Open your eyes and see: it is not the dead in Hades, whose breath has been taken from within them, who will declare the glory and vindication to the Lord.”

Baruch 3:11, “*inveterasti in terra aliena, coinquinatus es cum mortuis, deputatus es cum descendentibus in **infernum**?*”

- DR: “Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into **hell**.”
- NIV: Removed

- NABRE: “Defiled with the dead, counted among those destined for Hades?”

Baruch 3:19, “*Exterminati sunt, et ad **inferos** descenderunt, et alii loco eorum surrexerunt.*”

- DR: “They are cut off, and are gone down to **hell**, and others are risen up in their place.”
- NIV: Removed
- NABRE: “They have vanished, gone down to Hades, and others have risen up in their stead.”

Ezechiel (Ezeckiel) 31:15, “*Haec dicit Dominus Deus : In die quando descendit ad **inferos**, induxi luctum : operui eum abysso, et prohibui flumina ejus, et coercui aquas multas : contristatus est super eum Libanus, et omnia ligna agri concussa sunt.*”

- DR: “Thus saith the Lord God: In the day when he went down to **hell**, I brought in mourning, I covered him with the deep: and I withheld its rivers, and restrained the many waters: Libanus grieved for him, and all the trees of the field trembled.”
- NIV: “This is what the Sovereign Lord says: On the day it was brought down to the realm of the dead I covered the deep springs with mourning for it; I held back its streams, and its abundant waters were restrained. Because of it I clothed Lebanon with gloom, and all the trees of the field withered away.”
- NABRE: “Thus says the Lord God: On the day it went down to Sheol, I made the deep close up in mourning for it. I restrained the currents of the deep, and held back the many waters. I darkened Lebanon because of it, and all the trees of the field languished because of it.”

Ezechiel (Ezeckiel) 31:16, “*A sonitu ruinae ejus commovi gentes, cum deduceram **eum ad infernum cum his qui descendebant in lacum** : et consolata sunt in terra infima omnia ligna voluptatis egregia atque praeclara in Libano, universa quae irrigabantur aquis.*”

- DR: “I shook the nations with the sound of his fall, when I brought **him down to hell with them that descend into the pit**: and all the trees of **pleasure**, the choice and best in Libanus, all that were moistened with waters, were comforted in the **lowest parts of the earth**.”
- NIV: “I made the nations tremble at the sound of its fall when I brought it down to the realm of the dead to be with those who go down to the pit. Then all the trees of Eden, the choicest and best of Lebanon, the well-watered trees, were consoled in the earth below.”
- NABRE: “At the sound of its fall, I made nations shudder, When I cast it down to Sheol with those who go down to the pit. In the underworld all the trees of Eden took comfort: Lebanon’s choicest and best, all that were fed by the waters.”

Ezechiel (Ezeckiel) 31:17, “*Nam et ipsi cum eo descendent in **infernum** ad interfectos gladio : et brachium uniuscujusque sedebit **sub umbraculo ejus** in medio nationum.*”

- DR: “For they also shall go down with him to **hell** to them that are slain by the sword: and the arm of every one shall sit down **under his shadow** in the midst of the nations.”
- NIV: “They too, like the great cedar, had gone down to the realm of the dead, to those killed by the sword, along with the armed men who lived in its shade among the nations.”
- NABRE: “They too will go down to Sheol, to those slain by the sword, Its allies who dwelt in its shade among the nations.”

Ezechiel (Ezeckiel) 32:21, “*Loquentur ei potentissimi robustorum de medio **inferni**, qui cum auxiliatoribus ejus descenderunt, et dormierunt incircumcisi interfecti gladio.*”

- DR: “The most mighty among the strong ones shall speak to him from the midst of **hell**, they that went down with his helpers, and slept uncircumcised, slain by the sword.”

- NIV: “From within the realm of the dead the mighty leaders will say of Egypt and her allies, ‘They have come down and they lie with the uncircumcised, with those killed by the sword.’”
- NABRE: “Out of Sheol the mighty warriors will speak to him and his allies: Let them descend and lie down among the uncircumcised, those slain by the sword!”

Ezekiel (Ezeckiel) 32:27, “*Et non dormient cum fortibus, cadentibusque, et incircumcisis, qui descenderunt ad **infernum** cum armis suis, et posuerunt gladios suos sub capitibus suis, et fuerunt iniquitates eorum in ossibus eorum : quia terror fortium facti sunt in terra viventium.*”

- DR: “And they shall not sleep with the brave, and with them that fell uncircumcised, that went down to **hell** 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.”
- NIV: “But they do not lie with the fallen warriors of old, who went down to the realm of the dead with their weapons of war—their swords placed under their heads and their shields resting on their bones—though these warriors also had terrorized the land of the living.”
- NABRE: “They do not rest with the warriors who fell in ancient times, who went down to Sheol fully armed. Their swords were placed under their heads and their shields laid over their bones; For there was terror of these warriors in the land of the living.”

Daniel 3:88, “*Benedicite, Anania, Azaria, Misael, Domino : laudate et superexaltate eum in saecula : quia eruit nos de **inferno**, et salvos fecit de manu mortis : et liberavit nos de medio ardentis flammae, et de medio ignis eruit nos.*”

- DR: “O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever. For he hath delivered us from **hell**, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.”
- NIV: Verses 31–100 have been removed.
- NABRE: “Hananiah, Azariah, Mishael, bless the Lord; praise and exalt him above all forever. For he has delivered us from Sheol, and saved us from the power of death; He has freed us from the raging flame and delivered us from the fire.”

Osee (Hosea) 13:14, “*De **manu mortis** liberabo eos; de morte redimam eos. Ero mors tua, o mors! morsus tuus ero, **inferne!** **consolatio** abscondita est ab oculis meis.*”

- DR: “I will deliver them out of the **hand of death**. I will redeem them from death: O death, I will be thy death; O **hell**, I will be thy bite: **comfort** is hidden from my eyes.”
- NIV: “I will deliver this people from the power of the grave; I will redeem them from death. Where, O death, are your plagues? Where, O grave, is your destruction?”
- NABRE: “Shall I deliver them from the power of Sheol? shall I redeem them from death? Where are your plagues, O death! where is your sting, Sheol! Compassion is hidden from my eyes.”

Amos 9:2, “*Si descenderint usque ad **infernum**, inde manus mea educet eos; et si ascenderint usque in caelum, inde detraham eos.*”

- DR: “Though they go down **even to hell**, thence shall my hand bring them out: and though they climb up to heaven, thence will I bring them down.”
- NIV: “Though they dig down to the depths below, from there my hand will take them. Though they climb up to the heavens above, from there I will bring them down.”
- NABRE: “Though they dig down to Sheol, even from there my hand shall take them; though they climb to the heavens, even from there I shall bring them down.”

Jonas (Jonah) 2:3 (2:2), *“et dixit : Clamavi de tribulatione mea ad Dominum, et exaudivit me; de ventre **inferi** clamavi, et exaudisti vocem meam.”*

- DR: “And he said: I cried out of my affliction to the Lord, and he heard me: I cried out of the **belly of hell**, and thou hast heard my voice.”
- NIV: “In my distress I called to the Lord, and he answered me. From deep in the realm of the dead I called for help, and you listened to my cry.”
- NABRE: “Out of my distress I called to the Lord, and he answered me; From the womb of Sheol I cried for help, and you heard my voice.”

Habacuc (Habakkuk) 2:5, *“Et quomodo vinum potantem decipit, sic erit vir superbus, et non decorabitur : qui dilatavit quasi infernus animam suam, et ipse quasi mors, et non adimpletur : et congregabit ad se omnes gentes, et coacervabit ad se omnes populos.”*

- DR: “And as wine deceiveth him that drinketh it: so shall the proud man be, and he shall not be honoured: who hath enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people.”
- NIV: “...indeed, wine betrays him; he is arrogant and never at rest. Because he is as greedy as the grave and like death is never satisfied, he gathers to himself all the nations and takes captive all the peoples.”
- NABRE: “Indeed wealth is treacherous; a proud man does not succeed. He who opens wide his throat like Sheol, and is insatiable as death, Who gathers to himself all the nations, and collects for himself all the peoples.”

Matthew 11:23, *“Et tu Capharnaum, numquid usque in caelum exaltaberis? usque in **infernum** descendes, quia si in Sodomis factae fuissent virtutes quae factae sunt in te, forte mansissent usque in hanc diem.”*

- DR: “And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto **hell**. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day.”
- NIV: “And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades. For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day.”
- NABRE: “And as for you, Capernaum: Will you be exalted to heaven? You will go down to the netherworld. For if the mighty deeds done in your midst had been done in Sodom, it would have remained until this day.”

Matthew 16:18, *“Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae **inferi** non praevallebunt adversus eam.”*

- DR: “And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of **hell** shall not prevail against it.”
- NIV: “And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.”
- NABRE: “And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.”

Luke 10:15, *“Et tu Capharnaum, usque ad caelum exaltata, usque ad **infernum** demergeris.”*

- DR: “And thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to **hell**.”
- NIV: “And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades.”

- NABRE: “And as for you, Capernaum, ‘Will you be exalted to heaven? You will go down to the netherworld.”

Luke 16:22, “*Factum est autem ut moreretur mendicus, et portaretur ab angelis in sinum Abrahae. Mortuus est autem et dives, et sepultus est in **inferno**.*”

- DR: “And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom. And the rich man also died: and he was buried in **hell**. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom”
- NIV: “The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried. In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.”
- NABRE: “When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side.”

Acts 2:24, “*quem Deus suscitavit, solutis doloribus **inferni**, juxta quod impossibile erat teneri illum ab eo.*”

- DR: “Whom God hath raised up, having loosed the sorrows of **hell**, as it was impossible that he should be holden by it.”
- NIV: “But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.”
- NABRE: “But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it.”

Acts of Apostles 2:27, “*quoniam non derelinques animam meam in **inferno**, nec dabis sanctum tuum videre corruptionem.*”

- DR: “Because thou wilt not leave my soul in **hell**, nor suffer thy Holy One to see corruption.”
- NIV: “...because you will not abandon me to the realm of the dead, you will not let your holy one see decay.”
- NABRE: “because you will not abandon my soul to the netherworld, nor will you suffer your holy one to see corruption.”

Acts of Apostles 2:31, “*providens locutus est de resurrectione Christi, quia neque derelictus est in **inferno**, neque caro ejus vidit corruptionem.*”

- DR: “Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in **hell**, neither did his flesh see corruption.”
- NIV: “Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay.”
- NABRE: “...he foresaw and spoke of the resurrection of the Messiah, that neither was he abandoned to the netherworld nor did his flesh see corruption.”

2 Peter 2:4, “*Si enim Deus angelis peccantibus non pepercit, sed **rudentibus inferni detractos** in tartarum tradidit **cruciandos**, in judicium reservari.*”

- DR: “For if God spared not the angels that sinned, but delivered them, drawn down by **infernal ropes** to the **lower hell, unto torments**, to be reserved unto judgment.”
- NIV: “For if God did not spare angels when they sinned, but sent them to **hell**, putting them in chains of darkness to be held for judgment”

- NABRE: “For if God did not spare the angels when they sinned, but condemned them to the chains of Tartarus and handed them over to be kept for judgment.”

Apocalypse (Revelation) 1:18, “*et vivus, et fui mortuus, et ecce sum vivens in saecula saeculorum : et habeo claves mortis, et **inferni**.*”

- DR: “And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of **hell**.”
- NIV: “I am the Living One; I was dead, and now look, I am alive for ever and ever! And I hold the keys of death and Hades.”
- NABRE: “The one who lives. Once I was dead, but now I am alive forever and ever. I hold the keys to death and the netherworld.”

Apocalypse (Revelation) 6:8, “*Et ecce equus pallidus : et qui sedebat super eum, nomen illi Mors, et **infernus** sequebatur eum, et data est illi potestas super quatuor partes terrae, interficere gladio, fame, et morte, et bestiis terrae.*”

- DR: “And behold a pale horse, and he that sat upon him, his name was Death, and **hell** followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.”
- NIV: “I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.”
- NABRE: “I looked, and there was a pale green horse. Its rider was named Death, and Hades accompanied him. They were given authority over a quarter of the earth, to kill with sword, famine, and plague, and by means of the beasts of the earth.”

Apocalypse (Revelation) 20:13, “*et dedit mare mortuos, qui in eo erant : et mors et **infernus** dederunt mortuos suos, qui in ipsis erant : et judicatum est de singulis secundum opera ipsorum.*”

- DR: “And the sea gave up the dead that were in it, and death and **hell** gave up their dead that were in them; and they were judged every one according to their works.”
- NIV: “The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what they had done.”
- NABRE: “The sea gave up its dead; then Death and Hades gave up their dead. All the dead were judged according to their deeds.”

Apocalypse (Revelation) 20:14, “*Et **infernus** et mors missi sunt in stagnum ignis. **Haec est mors secunda.***”

- DR: “And **hell** and death were cast into the pool of fire. **This is the second death.**”
- NIV: “Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.”
- NABRE: “Then Death and Hades were thrown into the pool of fire. (This pool of fire is the second death.)”

Conclusion

It should be clear by analysing the sample verses in this document that this assault on the Word of God has been carefully orchestrated and is not simply as a result of translation nuances. Many more other changed verses were encountered in this research, but were not deemed necessary to include as there is sufficient evidence to prove foul play. This study highlights how the specificity of God’s words were deliberately made vague to open the door for misinterpretation and rebellion against God’s commandments and his Church.

The toning down of God's call to chastity, sobriety, mercy, unity, humility, patience, longsuffering, and in turn creating loopholes for the justification of lust, revelling, intolerance, division, vanity and impatience gives an indication of the true characters of many of these Bible "reformers". They even changed God's chaste, merciful and patient nature to justify their own immorality, injustices and impatience. Indeed, history shows that many of these reformation architects did not live saintly lives and were plagued by much bondage to sin.

In the earlier years of the Wycliffe Bible (1300's), the changes were less, but as time progressed through the various Bible "revisions" and the more co-ordinated assault against the Church, so the amount of changes grew in line with the specific antagonisms of the various authors. For example, John Wycliffe had issues with the Bishops so his Bible version had various modifications in the verses relating to bishops. As time progressed, so the reformers decided to lose certain traditional words, such as priest and bishop, as well as God's call to chastity, doing penance, Holy Mass, and so on. The assault on Mother Mary, the saints, priests, bishops, the Holy Mass and the Sacraments are obvious too, not only in Protestant Bibles, but in many Catholic Bibles today that should never have been granted Imprimaturs.

All these subtle, yet co-ordinated changes of the Word of God today are a sign of the times and are being driven by dissidents (within the Church too) whose aim to destroy the Church traditions that St Paul instructed us to hold onto: *"Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle."* (2 Thessalonians 2:15)

We know that the saints will judge the world (1 Corinthians 6:2) and that Jesus Christ entrusted them to lead the Church, under the authority of the holy pope, yet many today within the Church ignore their teachings. The divine messages of clarification of the truth that have been received by God's messengers, his saints, throughout the ages from the Holy Trinity and Mother Mary are also being ignored by many today.

The various "original" Greek and Hebrew texts that so many falsely claim to follow do not exist anymore, so must stop being used as a fabricated excuse to go against the truth. It is uncanny how various translations, such as the King James or Knox Bibles, are aligned with the Latin Vulgate (Douay-Rheims) where there is no disagreement, and then all of a sudden, where there is disagreement, the verses suddenly change, claiming other interpretations when in fact there was no interpretation error of the same words in other sections of the Bible!

To avoid the further break-up of the Church we must a matter of urgency take heed of and obey the 1546 Council of Trent decree. This decree had the blessing of two saints, St Pope Pius V and St Charles Borromeo (the primary influencer of this council), so we can be assured that this statement on the authenticity of Latin Vulgate is ordained by God. To follow this decree, it means that any vernacular translations of the Bible that contradict the 4th century Latin Vulgate works of St Jerome, who was under the authority St Pope Damasus, must be discarded, and every effort must be made to deliver accurate translations thereof, as was accomplished with the Douay-Rheims Bible. Through my personal experiences and from reading much of current Word of God and our Blessed Mother Mary, I have come to the same conclusion as the one stated at the Council of Trent, and confirm that the Douay-Rheims is a solid translation thereof⁴¹.

This decay within the Church and the world is a sign of the End Times, as prophesied in the Bible. It is time that mankind opened its eyes because Jesus Christ is coming soon to judge the living and the dead, and we must be prepared to receive him, *"for there shall be a time, when they will not endure sound doctrine; but,*

⁴¹ Barring a couple of very minor, inconsequential revision suggestions, which will be proposed in the Alpha and Omega Mission project of modernising its English.

according to their own desires, they will heap to themselves teachers, having itching ears: And will indeed turn away their hearing from the truth, but will be turned unto fables.” (2 Timothy 4:3)

In closing, we must take heed of the fact that where any age old traditions of the Church are under attack to be changed, such as receiving the Body of Christ in Holy Mass in our hands and standing (as opposed to kneeling and in our mouths), discarding priestly vows of chastity or receiving women as priests, therein lies the works of the enemy. God’s laws never change: not yesterday, today or tomorrow, and it is time that mankind woke up to this truth, *“for amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.” (Matthew 5:18)*