

Faith

Seed

From The Holy Bible

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You can have faith!

But it will not happen by accident. Jesus taught that God's Word is a seed. It will bring forth in your life after its kind.

“Now the parable is this: The seed is the word of God.” (Luke 8:11 NKJ)

Whatever your need — plant the seed from God's Word that covers it. Then you will reap what you need, if you don't give up (Galatians 6:9).

If you have big needs — plant more of God's seed.

In Joshua 1:7-9, God gave instructions for success. They will still work in your life today. You must not only read God's Word but also speak it. Hearing it and speaking it plants God's Word in you.

This book will help you feed your faith. It is just Scriptures from various translations of the Bible. The ones titled “Confessions” are Scriptures personalized by changing the pronouns, etc.

The more you say the Scriptures in this book, the more your faith will grow. Faith comes by hearing the Word of God (Romans 10:17). *Nothing will build your faith as quickly as speaking God's Word yourself.*

The promise of Jesus in John 8:31-32 is for you. If you continue in the Word of God, you will know the truth, and the truth will make you free! Only those who continue in God's Word come to the place of knowing. That is faith. Faith is not trying to believe. Faith is knowing that you know.

Continue saying these Scriptures and thinking about them. They will grow big in you and produce the fruit of freedom in your life, for the glory of God.

Jesus is Lord!

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Numbers 23:19

(NKJ) “God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do it? Or has He spoken, and will He not make it good?”

(Beck) God is not a man who lies Or a mortal who changes His mind. When He says something, will He not do it? When he promises, will He not keep it?

(Basic English) God is not a man, to say what is false; or the son of man, that his purpose may be changed: what he has said, will he not do? and will he not give effect to the words of his mouth?

(JPS, Torah) God is not man to be capricious, Or mortal to change His mind. Would He speak and not act, Promise and not fulfill?

(Septuagint, Thomson) God is not like a man to be deceived; Nor like a son of man to be threatened. When he hath spoken, will he not perform? When he shall speak, will he not stand to it?

(Septuagint, Brenton) God is not as man to waver, nor as the son of man to be threatened; shall he say and not perform? shall he speak and not keep to his word?

(NAB) God is not man that he should speak falsely, nor human, that he should change his mind. Is he one to speak and not act, to decree and not fulfill?

(New Century) God is not a man. He will not lie. God is not a human being. He does not change his mind. What he says he will do, he does. What he promises, he keeps.

(Berkeley) For God is not man that He should lie, neither human that He should change his mind. When he gives His word, does He not perform it? Or does He promise and not fulfill it?

(TEV) God is not like men, who lie; He is not a human who changes his mind. Whatever he promises, he does; He speaks, and it is done.

(REB) God is not a mortal that he should lie, not a man that he should change his mind. Would he speak, and not make it good? What he proclaims, will he not fulfill?

(YLT) God is not a man — and lieth, And a son of man — and repenteth! Hath he said — and doth He not do it? And spoken — and doth he not confirm it?

(Amplified) God is not a man, that He should tell or act a lie, neither the son of man, that He should feel repentance or compunction [for what He has promised]. Has He said, and shall He not do it? Or has He spoken and shall He not make it good?

(New Jerusalem) God is no human being that he should lie, no child of Adam to change his mind. Is it his to say and not to do, is it his to speak and not fulfill?

(Smith) God is not a man that he should break his word, Nor a human being that he should change his mind. When he has said something, will he not do it? When he has asserted something, will he not make it good?

(Fenton) GOD is not a man to lie; — Or a son of man to change his purpose! HE has said! — and will HE not do? And spoken! — will HE not perform?

(Byington) The Deity is not a man, to lie, nor human, to change his mind. Has He said and will not do, promised and will not make it good?

(Moffatt) God is no man to break his word, no mortal to change his mind; he promises, and does he not perform? Does he not carry out his word?

(New World) God is not a man that he should tell lies, Neither a son of mankind that he should feel regret. Has he himself said it and will he not do it, And has he spoken and will he not carry it out?

(Confraternity) God is not man that he should speak falsely, nor human, that he should change his mind. Is he one to speak and not act, to decree and not fulfill?

(NEB) God is not a mortal that he should lie, not a man that he should change his mind. Has he not spoken, and will he not make it good? What he has proclaimed, he will surely fulfil.

(NIV) God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

Joshua 1:3 Confessions

(NKJ) Every place that the sole of my foot will tread upon God has given me, as He said to Moses.

(Septuagint, Thomson) Every place, on which I tread with the sole of my feet, God will give me,

(Septuagint, Brenton) Every spot on which I shall tread God will give it me,

(Basic English) Every place on which I put my foot God has given to me,

(JPS, Prophets) Every spot on which my foot treads God gives to me,

(Moffatt) Every foot of ground I tread God assigns to me,

(Beck) God has given me every place I will come to,

(NIV) God will give me every place where I set my foot,

(NAB) ...God will deliver to me every place where I set foot.

(Lamsa) Every place that the sole of my foot shall tread upon, it shall be mine,

(Douay) God will deliver to me every place that the sole of my foot shall tread upon,

(Confraternity) God will deliver to me every place where I set foot.

(Fenton) God gives all the extent that I can march over,

(Jerusalem) Every place I tread with the soles of my feet God shall give me as He declared to Moses that He would.

(NEB) Every place where I set foot is mine: God has given it to me,

Psalm 89:34 Confessions

(NKJ) His covenant God will not break, Nor alter the word that has gone out of His lips.

(Living) No, God will not break His covenant; God will not take back one word of what He said.

(Douay) Neither will God profane His covenant: and the words that proceed from His mouth He will not make void.

(Confraternity) God will not violate His covenant; the promise of His lips He will not alter.

(NEB) God will not renounce His covenant nor change His promised purpose.

(Fenton) God's Treaty will never be broken, Nor change from the words of His lips;

(Jerusalem) God will not break His covenant, God will not revoke His given word;

(Interlinear Bible) God will not profane His covenant, nor change what goes from His lips.

(JPS, Writings) God will not violate His covenant, or change what He has uttered.

(Basic English) God will be true to His agreement; the things which have gone out of His lips will not be changed.

(Buttenwieser) God will not break His covenant, Nor will He alter one word of what has passed His lips —

(Septuagint, Thomson) God will not violate His covenant; nor annul what has passed His lips.

(Byington) God will not disregard His covenant nor change what has gone out of His lips.

(Beck) God will not violate His covenant or break His promise.

(NASB) His covenant God will not violate, Nor will He alter the utterance of His lips.

(Berkeley) God will not desecrate His covenant, nor will He change what went forth from His lips.

(Moffatt) His compact God will never violate, His spoken word He will not change.

(NIV) God will not violate His covenant or alter what His lips have uttered.

(New Jerusalem) God shall not violate his covenant, He shall not withdraw the word once spoken.

(New Century) God will not break His agreement. He will not change what He has said.

Psalm 119:89

(NKJ) Forever, O Lord, Your word is settled in heaven.

(Buttenwieser) Through eternity, O Lord, thy word stands fast in heaven,

(Beck) LORD, Your word stands forever firm in heaven,

(NAB) Your word, O LORD, endures forever; it is firm as the heavens.

(Basic English) For ever, O Lord, your word is fixed in heaven.

(Byington) Forever, Jehovah, your word stands in heaven.

(NASB) Forever, O LORD, Thy word is settled in heaven.

(RSV) For ever, O LORD, thy word is firmly fixed in the heavens.

(Berkeley) For ever, O LORD, Thy word standeth firm in the heavens.

(Lamsa) For ever thou art, O LORD; thy word is established in heaven.

(Perowne) For ever, O Jehovah, Thy word is settled in heaven.

(Alexander) To eternity, Jehovah, thy word is settled in heaven.

(REB) Your word is everlasting, LORD; it is firmly fixed in heaven.

Proverbs 18:21

(NKJ) Death and life are in the power of the tongue, and those who love it will eat its fruit.

(TEV) What you say can preserve life or destroy it; so you must accept the consequences of your words.

(NIV) The tongue has the power of life and death, and those who love it will eat its fruit.

(NEB) The tongue has power of life and death; make friends with it and enjoy its fruits.

(Jerusalem) Death and life are in the gift of the tongue, those who indulge it must eat the fruit it yields.

(YLT) Death and life are in the power of the tongue, And those loving it eat its fruit.

(Moffatt) Death and life are determined by the tongue: the talkative must take the consequences.

(Smith) Death and life are in the power of the tongue; Those who indulge it must eat the fruit of it.

(Berkeley) Death and life are in the power of the tongue, and those who love it will eat its fruit.

(New Century) What you say can mean life or death. Those who love to talk will be rewarded for what they say.

(Septuagint, Brenton) Life and death are in the power of the tongue; and they that rule it shall eat the fruits thereof.

(Septuagint, Thomson) Death and life are in the power of the tongue; and they who have the command of it shall eat the fruits thereof.

(Beck) The tongue has power over death and life, and those who love to talk will have to eat what they say.

Isaiah 40:8

(NKJ) The grass withers, the flower fades, but the word of our God stands forever.”

(Living) The grass withers, the flowers fade, but the Word of our God shall stand forever.”

(Jerusalem) The grass withers, the flower fades, but the word of our God remains for ever.”

(Fenton) Grass fades, flowers fail, — But our GOD’s promise for ever remains.”

(Byington) Grass dries up, flowers fade, but the word of our God will last forever.”

(Moffatt) grass withers and flowers fade, but our God’s promise stands for evermore.

(Basic English) The grass is dry, the flower is dead; but the word of our God is eternal.

(Beck) Grass dries up, and a flower withers, but what our God says will stand forever.”

(YLT) Withered hath grass, faded the flower, But a word of our God riseth for ever.

(NASB) The grass withers, the flower fades, But the word of our God stands forever.

(REB) The grass may wither, the flower fade, but the word of our God will endure for ever.’

(NIV) The grass withers and the flowers fall, but the word of our God stands forever.”

(Darby) The grass withereth, the flower fadeth; but the word of our God abideth for ever.

(Leeser) The grass withereth, the flower fadeth; but the word of our God will stand firm for ever.

(NAB) Though the grass withers and the flower wilts, the word of our God stands forever.”

(New Century) The grass dies, and the flowers fall. But the word of our God will live forever.”

(Interlinear Bible) The grass withers; the flower fades; but the word of our God shall rise forever.

(Septuagint, Brenton) The grass withers, and the flower fades: but the word of our God abides for ever.

(JPS, Prophets) Grass withers, flowers fade — But the word of our God is always fulfilled!”

Jeremiah 1:12

(NKJ) Then the Lord said to me, “You have seen well, for I am ready to perform My word.”

(ASV) Then said Jehovah unto me, Thou hast well seen: for I watch over my word to perform it.

(NAB) Then the LORD said to me: Well have you seen, for I am watching to fulfill my word.

(Beck) “You see correctly,” the LORD told me. “I’m watching over My word to make it come true.”

(JPS, Prophets) The LORD said to me: You have seen right, For I am watchful to bring My word to pass.

(Masoretic) Then said the LORD unto me: 'Thou hast well seen; for I watch over My word to perform it.'

(Basic English) Then the Lord said to me, You have seen well: for I keep watch over my word to give effect to it.

(Interlinear Bible) Then Jehovah said to me, You have seen well; for I will watch over My word to perform it.

(Darby) And Jehovah said unto me, Thou hast well seen; for I am watchful over my word to perform it.

(Leeser) And the Lord said unto me, Thou hast well seen; for I am watching over my word to perform it.

(Rotherham) Then said Yahweh unto me — Thou hast rightly seen, — for keeping watch am I over my word to perform it.

(Berkeley) Then the LORD said to me, You are a close observer! I am likewise awake over My word to fulfill it.

(TEV) “You are right,” the LORD said, “and I am watching to see that my words come true.”

(NASB) Then the LORD said to me, “You have seen well, for I am watching over My word to perform it.”

(Amplified) Then said the Lord to me, You have seen well, for I am alert and active, watching over My word to perform it.

(Smith) Then the LORD said to me, “You have seen aright; for I am watching over my word to put it into effect.”

(YLT) And Jehovah saith unto me, Thou hast well seen: for I am watching over My word to do it.'

(Jerusalem) Then Yahweh said, “Well seen! I too watch over my word to see it fulfilled.”

(Moffatt) The Eternal said to me, “You have seen right; for I am wakeful over my word, to carry it out.”

(NEB) 'You are right,' said the LORD to me, 'for I am early on the watch to carry out my purpose.'

(NIV) The LORD said to me, “You have seen correctly, for I am watching to see that my word is fulfilled.”

(RSV) Then the LORD said to me, “You have seen well, for I am watching over my word to perform it.”

(New World) And Jehovah went on to say to me: “You have seen well, for I am keeping awake concerning my word in order to carry it out.”

(Douay) And the Lord said to me: Thou hast seen well, for I will watch over my word to perform it.

(Byington) And Jehovah said to me “You see well, for I pay attention to my word to carry it out.”

(Fenton) When the EVER-LIVING answered me, “Attend to what you see! For I am watchful over My promises to perform them.”

Ezekiel 12:25 & 28

(NKJ)

25 “For I am the Lord. I speak, and the word which I speak will come to pass; it will no more be postponed; for in your days, O rebellious house, I will say the word and perform it,” says the Lord God.’ ”

28 “Therefore say to them, 'Thus says the Lord God: “None of My words will be postponed any more, but the word which I speak will be done,” says the Lord God.’ ”

(Darby)

25 For I [am] Jehovah; I will speak, and the word that I shall speak shall be performed, it shall be no more deferred....

28 ...Thus saith the Lord Jehovah: There shall none of my words be deferred any more, but the word that I have spoken shall be done, saith the Lord Jehovah.

(New Century)

25 This is because I, the Lord God, will speak. What I say will be done. It will not be delayed....

28 “...’The Lord God says this: None of my words will be delayed anymore. What I have said will be done, says the Lord God.’”

(Septuagint, Brenton)

25 For I the Lord will speak my words; I will speak and perform them, and will no more delay,....

28 ...Thus saith the Lord; Henceforth none of my words shall linger, which I shall speak: I will speak and do, saith the Lord.

(Septuagint, Thomson)

25 for I the Lord will speak My words — I will speak and perform, and no more put off to a distant time....

28 ...Thus saith the Lord: None of my words which I speak shall any more be prolonged. I will speak and I will perform, saith the Lord.

(NAB)

25 Whatever I speak is final, and it shall be done without further delay....

28 ...Thus says the Lord GOD: None of my words shall be delayed any longer; whatever I speak is final, and it shall be done, says the Lord GOD.

(Interlinear Bible)

25 For I, Jehovah, will speak; the thing which I shall speak shall be done. It shall not be delayed again;....

28 ...Thus says the Lord Jehovah: Not any of My words will be delayed any longer; what I have spoken, (that) word shall be done, declares the Lord Jehovah.

(JPS, Prophets)

25 But whenever I the LORD speak what I speak, that word shall be fulfilled without any delay;....

28 Assuredly, say to them: Thus said the LORD GOD: There shall be no more delay; whenever I speak a word, that word shall be fulfilled — declares the LORD GOD.

(NASB)

25 “For I the LORD shall speak, and whatever word I speak will be performed. It will no longer be delayed,....

28 “...Thus says the Lord GOD, “None of My words will be delayed any longer. Whatever word I speak will be performed,”” declares the Lord GOD.

(YLT)

25 For I am Jehovah, I speak, The word that I speak — it is done, It is not prolonged any more,....

28 ...Thus said the Lord Jehovah: None of my words are prolonged any more, When I speak a word — it is done, An affirmation of the Lord Jehovah!

(Beck)

25 But I the LORD will say what I want to say, and it will be done without any more delay because I will say it and do it while you're living, says the Lord GOD.”

28 Just tell them, the Lord GOD says: Everything I say will no more be delayed. What I say will be done, says the Lord GOD.”

(Basic English)

25 For I am the Lord; I will say the word and what I say I will do; it will not be put off:....

28 ...This is what the Lord has said: Not one of my words will be put off any longer, but what I say I will do, says the Lord.

(New Jerusalem)

25 since I, Yahweh, shall speak. And what I shall say will come true without delay; for what I shall say, I shall perform in your own lifetime,.....

28 ...“The Lord Yahweh says this: There will be no further delay in the fulfilling of any of my words. What I have said shall be done now — declares the Lord Yahweh.”

(Lamsa)

25 For I am the LORD; I have spoken, and the word which I speak I shall perform it; and I shall no more delay it;....

28 ...Thus says the LORD God: There shall none of my words be delayed any more, but the word which I have spoken I shall soon fulfil, says the LORD God.

Matthew 9:29

(NKJ) Then He touched their eyes, saying, “According to your faith let it be to you.”

(New Life) Then Jesus put His hands on their eyes and said, “You will have what you want because you have faith.”

(New Berkeley) ... “According to the measure of your faith it shall be to you.”

(Beck) ... “As you believed, so it must be done to you!”

(Greber) ... “According to your faith, it shall be done to you;”

(NAB) ... “Because of your faith it shall be done to you”;

(Phillips) ... “You have believed and so it shall be.”

(Phillips, The Gospels) ... “You have believed and you will not be disappointed.”

(Living) ... “Because of your faith it will happen.”

(Barclay) ... 'Let your prayer be answered in proportion to your faith,' he said.

(Fenton) ... “As your faith, so shall the result be.”

(Goodspeed) ... “Have what your faith expects!”

(NASB) ... “Be it done to you according to your faith.”

(Johnson) ... “What you have believed in the depths of your being will be true in your body.”

(Kleist & Lilly) ... “In answer to your faith, your wish shall be granted.”

(20th Cen., Tentative) ... “It shall be according to your faith.”

(Syriac) ... As ye have believed, so shall it be to you.

(Knox) ... Your faith shall not be disappointed.

(Adams) ... “What shall happen to you will be in keeping with your faith.”

(Wade) ... “The result for you shall be proportionate to your faith.”

(Williams) ... “In accordance with your faith it must be done for you.”

(NIV) ... “According to your faith will it be done to you”;

Matthew 17:20

(NKJ) ...assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.

(Translator's) ...in truth I tell you, if you have faith like a mustard seed, you will say to this mountain, "Move from here to there", and it will move; nothing will be impossible to you.

(New Life) ... For sure, I tell you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to over there,' and it would move over. You will be able to do anything.

(RSV) ...truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you."

(Fenton) ...I assure you, if you possessed faith like a mustard seed, you could say to this mountain, 'Be removed from here to there,' and it would be removed! and to you nothing shall be impossible.

(Byington) ...I tell you verily, if you have faith like a grain of mustard seed you will say to this mountain 'Pass from here to there' and it will; and nothing will be impossible to you."

(Lamsa) ...truly I say to you, If there is faith in you even as a grain of mustard seed, you will say to this mountain, move away from here, and it will move away; and nothing would prevail over you.

(Confraternity) ...I say to you, if you have faith like a mustard seed, you will say to this mountain, 'Remove from here'; and it will remove. And nothing will be impossible to you.

(NASB) ...for truly I say to you, if you have faith as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move; and nothing shall be impossible to you.

(Williams) ...I solemnly say to you, if you have the faith that is living like a grain of mustard, you can say to this mountain, 'Move over from here to yonder,' and it will move over, and nothing will be impossible for you to do."

(Basic English) ...truly I say to you, If you have faith as a grain of mustard seed, you will say to this mountain, Be moved from this place to that; and it will be moved; and nothing will be impossible to you.

(Interlinear Bible) ... For truly I say to you, If you have faith as a grain of mustard, you shall say to this mountain, Move from here to there! And it will move. And nothing shall be impossible to you.

(Syriac) ... For verily I say to you, That if there be in you faith like a grain of mustard seed, ye may say to this mountain, Remove hence, and it will remove: and nothing will be too hard for you.

(Knox) ... I promise you, if you have faith, though it be but as a grain of mustard seed, you have only to say to this mountain, Remove from this place to that, and it will remove; nothing will be impossible to you.

(Wuest) ... For, assuredly I am saying to you, If you are having faith as a grain of mustard seed, you will say to this mountain, Remove hence to that place, and it shall remove. And not even one thing will be impossible to you.

(Weymouth, 4th) ...'for I declare to you in truth that if you have faith like a mustard-seed, you shall say to this mountain, "Remove from this place to that," and it will remove; and nothing shall be impossible to you.

(Johnson) ... "If your faith were no bigger than a tiny mustard seed, you could say to a mountain 'Move!' — and it would! All things would then be possible for you."

(Rieu) ... 'The truth is that if you have faith like a grain of mustard seed you will say to that mountain "Move over there," and it will move; and you will find nothing impossible.'

(Darby) ...I say unto you, If ye have faith as a grain of mustard [seed], ye shall say to this mountain, Be transported hence there, and it shall transport itself; and nothing shall be impossible to you.

(Concordant Literal) ... For verily I am saying to you, If you should have faith as a kernel of mustard, you shall be declaring to this mountain, 'Proceed hence — there!' and it will be proceeding. And nothing will be impossible for you."

(Cotton Patch) ... "It's an absolute fact that if you have faith like a mustard seed, you will say to this hill, 'Move from here to there,' and it will be moved. Nothing will be too big for you."

(20th Cen., Tentative) ..."for, believe me, if only your faith is like a mustard-seed, you can say to this mountain 'Move from this place to that!' and it will do so; and you will find nothing impossible."

Matthew 21:21

(NKJ) So Jesus answered and said to them, “Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done.

(TEV) “Remember this!” Jesus answered. “If you believe, and do not doubt, you will be able to do what I have done to this fig tree; not only this, you will even be able to say to this hill, 'Get up and throw yourself in the sea,' and it will.

(NIV) Jesus replied, “I tell you the truth, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go, throw yourself into the sea,' and it will be done.

(NEB) Jesus answered them, 'I tell you this: if only you have faith and have no doubts, you will do what has been done to the fig-tree; and more than that, you need only say to this mountain, “Be lifted from your place and hurled into the sea”, and what you say will be done.

(RSV) And Jesus answered them, “Truly, I say to you, if you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will be done.

(Phillips) “Believe me,” replied Jesus, “if you have faith and have no doubts in your heart, you will not only do this to a fig-tree but even if you should say to this hill, 'Be uprooted and thrown into the sea', it will happen!

(Living) Then Jesus told them, “Truly, if you have faith, and don't doubt, you can do things like this and much more. You can even say to this Mount of Olives, 'Move over into the ocean,' and it will.

(Beck) “I tell you the truth,” Jesus answered them, “if you believe and don't doubt, you will not only do what I did to the fig tree, but if you will say to this mount, 'Be lifted up and be thrown into the sea,' it will be done.

(Amplified) And Jesus answered them, Truly, I say to you, if you have faith — a firm relying trust — and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, Be taken up and cast into the sea, it will be done.

(REB) Jesus answered them, 'Truly I tell you: if only you have faith and have no doubts, you will do what has been done to the fig tree. And more than that: you need only say to this mountain, “Be lifted from your place and hurled into the sea,” and what you say will be done.

(Berkeley) Jesus answered them, I assure you, if you have faith and do not doubt, you shall not merely do what happened to the fig tree, but if you say to this mountain, “Be lifted and thrown into the sea,” it will happen.

(New Life) Jesus said to them, “For sure, I tell you this: If you have faith and do not doubt, you will not only be able to do what was done to the fig tree. You will also be able to say to this mountain, 'Move from here and be thrown into the sea,' and it will be done.

(Knox) Jesus answered them, I promise you, if you have faith, and do not hesitate, you will be able to do more than I have done over the fig-tree; if you say to this mountain, Remove, and be cast into the sea, it will come about.

(Noli) Jesus answered: “Well, I tell you, if you have faith and do not waver, you will do more than what I have done to this fig tree. For even if you say to this mountain, 'Rise up and plunge into the sea,' it will certainly be done.

(Johnson) Using the incident to teach a lesson, Jesus said, “I emphasize to you that if in your life you have faith which produces a clear vision of reality, you will not only speak to fig trees that are barren, but you will have authority to command mountains, saying, 'Depart and be cast into the sea,' and it will be done.

(New Century) Jesus answered, “I tell you the truth. If you have faith and do not doubt, you will be able to do what I did to this tree. And you will be able to do more. You will be able to say to this mountain, 'Go, mountain, fall into the sea.' And if you have faith, it will happen.

(Easy-to-Read) Jesus answered, “I tell you the truth. If you have faith and no doubts, you will be able to do the same as I did to this tree. And you will be able to do more. You will be able to say to this mountain, 'Go, mountain, fall into the sea.' And if you have faith, then it will happen.

(Barclay) 'I tell you truly,' Jesus answered, 'if you have unquestioning faith, you will be able to do not only what was done to the fig tree, but even if you were to say to this hill: “Be picked up and flung into the sea,” it will happen.

(Translator's) Jesus answered them, 'In truth I tell you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, “Be carried away and thrown into the sea”, it will happen;

(Cotton Patch) But Jesus told them, “Listen here, if you hold on to your faith and don't chicken out, you'll do not only the peach tree thing, but even if you tell this hill, 'Get up and jump in the lake,' it will happen;

(Rieu) For answer Jesus said: 'I tell you in all truth that if you have faith and do not waver you will not only do what I did to the fig-tree, but if you order this mountain to be removed and cast into the sea, it will be done.

(Weymouth, 3rd) “I solemnly tell you,” said Jesus, “that if you have an unwavering faith, you shall not only perform such a miracle as this of the fig-tree, but that even if you say to this mountain, 'Be thou lifted up and hurled into the sea,' it shall be done;

(Lattimore) Jesus answered them and said: Truly I tell you, if you have faith and do not deliberate, you can not only do what was done to the fig tree but you can even say to this mountain: Rise up and throw yourself into the sea, and it will happen;

(Blackwelder) In reply Jesus said to them, “Truly I tell you, if you have faith, and do not waver, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be lifted up and be hurled into the sea,' it will be done.

Matthew 24:35

(NKJ) “Heaven and earth will pass away, but My words will by no means pass away.

(Greber) The sky and earth will pass away, but my words will never pass away unfulfilled.

(Anderson) The heavens and the earth will disappear, but my words will never disappear.

(Interlinear Bible) The sky and the earth shall pass away, but My words in no way shall pass away.

(Basic English) Heaven and earth will come to an end, but my words will not come to an end.

(KJII) The sky and the earth will pass away, but My words shall never in any way disappear.

(New Jerusalem) Sky and earth will pass away, but my words will never pass away.

(Johnson) The earth and sky may disintegrate, but the promises and predictions which I have made will stand.

(Weymouth, 3rd) Earth and sky will pass away, but it is certain that my words will not pass away.

(Cotton Patch) Land and sky will cease to be, but my words will stand to eternity.

(Kleist & Lilly) Heaven and earth will fail; my words will never fail.

(Lattimore) The sky and the earth will pass away, but my words cannot pass away.

(Knox) Though heaven and earth should pass away, my words will stand.

(Wuest) The heaven and the earth will pass away, but my words will positively not pass away.

(Barclay) Heaven and earth will cease to be, but my words will never cease to be.

(New Century) The whole world, earth and sky, will be destroyed, but the words I have said will never be destroyed!

(Living) “Heaven and earth will disappear, but my words remain forever.

(Phillips, The Gospels) Earth and sky will disappear, but my words — never!

(Wade) Though earth and sky will pass away, my predictions will in no case pass away without being fulfilled.

Mark 5:36

(NIV) Ignoring what they said, Jesus told the synagogue ruler, “Don’t be afraid; just believe.”

(NKJ) ... “Do not be afraid; only believe.”

(TEV) Jesus paid no attention to what they said, but told him, “Don’t be afraid, only believe.”

(Living) But Jesus ignored their comments and said to Jairus, “Don’t be afraid. Just trust me.”

(Amplified) ... Do not be seized with alarm and have no fear, only keep on believing.

(REB) ... 'Do not be afraid; simply have faith.'

(Basic English) ... Have no fear, only have faith.

(Anderson) ... “You mustn’t be afraid. The one thing you must do is keep on believing!”

(Translator’s) Jesus disregarded what was being said and told the officer of the synagogue, 'Do not be afraid. Only believe.'

(New Century) ... “Don’t be afraid; only believe.”

(NAB) ... “Fear is useless. What is needed is trust.”

(Rieu) ... 'Do not be afraid,' he said to the governor of the synagogue. 'Only have faith.'

(Williams) ... “Do not be afraid; only keep up your faith.”

(Johnson) ... “Do not panic. Only trust.”

(Blackwelder) ... “Stop being fearful! Just keep believing!”

(Kleist & Lilly) ... “You have nothing to fear. Only have faith.”

(Lattimore) ... Have no fear, only have faith.

(Knox) ... No need to fear; thou hast only to believe.

(Barclay) Jesus heard the message, but he disregarded it. 'Don’t be afraid,' he said to the president. 'Keep on trusting!'

(Goodspeed) ... “Do not be afraid, just have faith.”

Mark 9:23

(NKJ) Jesus said to him, “If you can believe, all things are possible to him who believes.”

(Johnson) Jesus said, “It is not a question of whether I can do anything; rather, it is a question of whether you can believe. Anything can happen if you can believe.”

(Beck) ... “Anything can be done if you believe.”

(NASB) ... All things are possible to him who believes.”

(New Berkeley) ... Everything is possible for the person who believes!”

(Amplified) ... [Why,] all things can be — are possible — to him who believes!

(Berkeley) ... Everything is possible for a believer!

(YLT) ...all things are possible to the one that is believing;'

(Fenton) ...all is possible to the believer.”

(Moffatt) ... Anything can be done for one who believes.”

(Anderson) ... Everything is possible for the person who believes.”

(Greber) ... I say to you, have firm confidence! For all things are possible to him who confidently believes.”

(KJII) ...all things are possible to him that believes.

(Living) ... “Anything is possible if you have faith.”

(Phillips) ... “Everything is possible to the man who believes.”

(NEB) ... 'Everything is possible to one who has faith.'

(Jerusalem) ... “Everything is possible for anyone who has faith.”

(Concordant Literal) ... All is possible to him who is believing.”

(TEV) ... Everything is possible for the person who has faith.”

(Swann) ... In the measure that thou art able, all things are possible to him who believes.

(Klingensmith) ...everything is possible to believers.”

(Lattimore) ... All things are possible to him who believes.

(NIV) ... “Everything is possible for him who believes.”

Mark 11:23

(NKJ) “For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will come to pass, he will have whatever he says.

(Interlinear Bible) For truly I say to you that whoever says to this mountain, Be taken away, and be thrown into the sea; and does not doubt in his heart, but believes that what he says occurs; whatever he says, it will be to him.

(Translator’s) In truth I tell you, if anyone says to this mountain, “Be carried away and thrown into the sea”, and does not doubt in his heart, but believes that what he says is happening, then it will happen for him.

(Greber) For believe me when I tell you that if any one should say to this mountain, 'Rise, and throw yourself into the sea,' without harboring any doubt in his heart, but in the firm belief that his words would come true, it would happen as he said.

(Book of Books) Verily I say to you: Whoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not waver in his heart, but shall believe that what he says comes to pass; he shall have it.

(New Century) I tell you the truth. You can say to this mountain, 'Go, mountain, fall into the sea.' And if you have no doubts in your mind and believe that the thing you say will happen, then God will do it for you.

(NAB) I solemnly assure you, whoever says to this mountain, 'Be lifted up and thrown into the sea,' and has no inner doubts but believes that what he says will happen, shall have it done for him.

(Worrell) Verily I say to you, whosoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says comes to pass; he shall have it.

(Berkeley) For I assure you, whoever says to this mountain, “Be taken up and thrown into the sea!” and entertains no inner doubt, but believes that what he says will happen, it shall be so for him.

(TEV) you can say to this hill, 'Get up and throw yourself in the sea.' If you do not doubt in your heart, but believe that what you say will happen, it will be done for you.

(NIV) “I tell you the truth, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him.

(Jerusalem) I tell you solemnly, if anyone says to this mountain, 'Get up and throw yourself into the sea,' with no hesitation in his heart but believing that what he says will happen, it will be done for him.

(Goodspeed) I tell you, whoever says to this mountain, 'Get up and throw yourself into the sea!' and has no doubt in his mind, but has faith that what he says will happen, shall have it.

(NEB) I tell you this: if anyone says to this mountain, “Be lifted from your place and hurled into the sea”, and has no inward doubts, but believes that what he says is happening, it will be done for him.

(Phillips) “I tell you that if anyone should say to this hill, 'Get up and throw yourself into the sea', and without any doubt in his heart believe that what he says will happen, then it will happen!

(NASB) “Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him.

(Amplified) Truly, I tell you, whoever says to this mountain, Be lifted up and thrown into the sea! and does not doubt at all in his heart, but believes that what he says will take place, it will be done for him.

(KJII) For truly I say to you that whoever shall say to this mountain, Move and be thrown into the sea! and shall not doubt in his heart but shall believe that what he says will happen, it shall happen to him, whatever he shall say.

(Beck) “I tell you the truth, if you will say to this mount, 'Be lifted up and be thrown into the sea,' and have no doubt in your mind but believe what you say will be done, it will be done for you.

(Basic English) Truly I say to you, Whoever says to this mountain, Be taken up and be put into the sea; and has no doubt in his heart, but has faith that what he says will come about, he will have his desire.

(New Life) For sure, I tell you, a person may say to this mountain, 'Move from here into the sea.' And if he does not doubt, but believes that what he says will be done, it will happen.

(20th Cen., Tentative) “Believe me, if any one should say to this hill 'Up, and hurl yourself into the sea!', without a single doubt in his mind, but in the faith that what he says will be done, it will.

(Syriac) Verily I say to you, That whoever shall say to this mountain, Be thou removed, and fall into the sea; and shall not doubt in his heart, but shall believe that what he said will occur, to him will be the thing he spoke.

(Knox) I promise you, if anyone says to this mountain, Remove, and be cast into the sea, and has no hesitation in his heart, but is sure that what he says is to come about, his wish will be granted him.

(Tomanek) For indeed I say to you that whoever may say to this mountain, be lifted up and cast into the sea and would not doubt in his heart, but believe what he says will come to pass; then whatever he may say, it shall be to him.

(Wuest) Truly, I am saying to you, Whoever says to this mountain, Be lifted up and be thrown into the sea, and does not doubt in his heart but believes that that which he says comes to pass, it shall be his.

(Barclay) 'I tell you truly, if anyone were to say to this hill: "Be picked up and flung into the sea," if there are no doubts in his mind, but if he really believes that what he is saying will happen, what he asks will be done.

(Weymouth, 3rd) In solemn truth I tell you that if any one shall say to this mountain, 'Remove, and hurl thyself into the sea,' and has no doubt about it in his heart, but stedfastly believes that what he says will happen, it shall be granted him.

(Kleist & Lilly) I tell you positively: if anyone says to that mountain, 'Up with you and down into the sea!' and does not let a doubt rise in his mind, but believes that what he says will come true, it shall be as he desires.

(Lattimore) Truly I tell you, if one says to this mountain: Rise up and throw yourself into the sea, and does not deliberate in his heart but believes that what he talks about is happening, it shall be his.

(Montgomery) "In solemn truth I tell you that if any one shall say to this mountain, 'Up and hurl yourself into the sea!' and shall not doubt in his heart, but on the contrary shall believe that what he says will happen, it will be granted him.

(Darby) Verily I say to you, that whosoever shall say to this mountain, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, whatever he shall say shall come to pass for him.

(Rieu) I tell you in all truth that if any man orders this mountain to be removed and cast into the sea, and does not waver in his heart, but believes that what he says is done, it will be done for him.

(Simple English) I am telling you the truth: You could say to this mountain, 'Pick yourself up and throw yourself into the lake!' and it would happen for you. You must not doubt in your heart. Instead, believe that what you are saying will happen.

(Johnson) Truly, anyone who speaks to that mountain yonder saying, 'Dump yourself in the lake,' and does not become separated from the statement he makes — that person will actualize his statement. When anyone's expression in prayer is congruent with his inner being, his desire will be actualized.

(Lenski) Amen, I say to you, whoever shall say to the mountain, Be thou taken up and cast into the sea and shall not doubt in his heart but shall be believing that what he utters comes to pass, he shall have it.

(Wade) In truth I tell you that whoever says to this hill, 'Take yourself away and fling yourself into the sea,' and has no inward doubts, but believes that what he says is sure to happen, will get his wish.

(Williams) I solemnly say to you, whoever says to this mountain, 'Get up and throw yourself into the sea,' and does not doubt at all in his heart, but has faith that what he says will take place, shall have it.

Luke 1:37

(NKJ) “For with God nothing will be impossible.”

(Living) For every promise from God shall surely come true.”

(Phillips) For no promise of God can fail to be fulfilled.”

(Phillips, The Gospels) For every promise of God is sure to be fulfilled.”

(TEV) For there is not a thing that God cannot do.”

(NEB) for, God’s promises can never fail.’

(Greber) For God promises nothing that is not fulfilled.”

(Book of Books) For nothing said by God shall be impossible.

(Worrell) because no word from God shall be without power.”

(New World) because with God no declaration will be an impossibility.”

(Moffatt) for with God nothing is ever impossible.”

(Basic English) For there is nothing which God is not able to do.

(ASV) For no word from God shall be void of power.

(Syriac) Because nothing is difficult for God.

(Tomanek) Not any word shall be impossible with the Lord.”

(Wuest) for in the presence of God no word shall be impossible.

(Douay) Because no word shall be impossible with God.

(Amplified) For with God nothing is ever impossible, and no word from God shall be without power or impossible of fulfillment.

(20th Cen., Revised) for no promise from God shall fail to be fulfilled.”

(20th Cen., Tentative) For not one word from God will prove powerless!”

(Rotherham) Because no declaration from God shall be void of power.

(Weymouth, 3rd) For no promise from God will be impossible of fulfilment.”

(Blackwelder) For no promise from God ever goes unfulfilled.’ [note: literally, “For no saying from God is without power.”

(Cotton Patch) God will see to it that every word of this will actually happen.”

(Estes) For with God every word is possible.

(Montgomery) For no word of God shall be void of power.”

(New Jerusalem) for nothing is impossible to God.'

(New Century) God can do everything!”

(Klingensmith) God is able to do the things he promises.”

(Concordant Literal) seeing that it will not be impossible with God to fulfill His every declaration.”

(Wade) because no prediction proceeding from God will prove impossible of fulfillment.”

(Goodspeed) For nothing is ever impossible for God.”

(REB) for God’s promises can never fail.'

Luke 17:6

(NKJ) So the Lord said, “If you have faith as a mustard seed, you can say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it would obey you.

(NASB) And the Lord said, “If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you.

(Confraternity) And the Lord answered, “If you have faith even like a mustard seed, you will say to this mulberry tree, 'Be uprooted and be planted in the sea,' and it will obey you.

(Lamsa) He said to them, If you have faith even as a grain of mustard seed, you could say to this mulberry tree, Be uprooted and planted in the sea; and it would obey you.

(Byington) But the Lord said “Had you faith like a mustard-seed, you would say to this sycamine tree 'Be uprooted and planted in the sea' and it would have obeyed you.

(Fenton) “If you possessed a faith like but a grain of mustard-seed,” replied the Master, “you could say to this mulberry-tree, 'Be instantly up-rooted, and planted in the sea'; and it would obey you!

(Rotherham) And the Lord said — If ye have faith like a grain of mustard-seed Ye should be saying unto [this] mulberry-tree — Be uprooted! and be planted in the sea, — And it should obey you.

(YLT) and the Lord said, 'If ye had faith as a grain of mustard, ye would have said to this sycamine, Be uprooted, and be planted in the sea, and it would have obeyed you.

(ASV) And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you.

(Beck) “If you have a faith like a mustard seed,” the Lord said, “you could say to this mulberry tree, 'Be pulled up by the roots, and be planted in the lake,' and it would obey you.

(Translator’s) The Lord said, 'If you had faith like a mustard seed, you would say to this mulberry tree, “Be uprooted and be planted in the sea”, and it would obey you.

(Worrell) And the Lord said, “If ye have faith as a grain of mustard seed, ye would say to this sycamine tree, 'Be rooted up, and be planted in the sea,' and it would obey you.

(Weymouth, 3rd) “If your faith,” replied the Lord, “is like a mustard seed, you might command this black-mulberry-tree, 'Tear up your roots and plant yourself in the sea,' and instantly it would obey you.

(New Life) The Lord said, “If your faith was as a mustard seed, you could say to this tree, 'Be pulled out of the ground and planted in the sea,' and it would obey you.

(Syriac) He said to them: If ye had faith like a grain of mustard seed, ye might say to this mulberry-tree, Be thou torn up by the roots, and be thou planted in the sea; and it would obey you.

(20th Cen., Tentative) “If only your faith were like a mustard seed, you could say to this mulberry tree, 'Root yourself up, and plant yourself in the sea,' and it would obey you.

(Wuest) And the Lord said, If you had faith like a grain of mustard seed, you would in that case say to this sycamine tree, Be pulled up by the roots and be planted in the sea, and it would obey you.

(Lenski) But the Lord said, If you have faith as a kernel of mustard, you would say to this mulberry tree, Be uprooted and be planted in the sea! and it would have obeyed you.

(Montgomery) “If your faith,” answered Jesus, “were like a grain of mustard-seed, you would say to this tree, 'Tear yourself up and be planted in the sea,' and it would obey you.

(Williams) Then the Lord said to them, “If you had faith that grows like a mustard seed, you might have been saying to this mulberry tree, 'Pull yourself up by the roots and plant yourself in the sea,' and it would have obeyed you!

(Concordant Literal) Yet the Lord said, “If you have faith as a mustard kernel, you would say to this black mulberry, 'Be uprooted and be planted in the sea,' and it would obey you.

Romans 4:21 Confessions

(NKJ) I am fully convinced that what God has promised He is also able to perform.

(ASV) I am fully assured that what he has promised, God is able also to perform.

(Beck) I am fully convinced God can do what He promised.

(NAB) I am fully persuaded that God can do whatever he has promised.

(TEV) I am absolutely sure that God will be able to do what he has promised.

(NIV) I am being fully persuaded that God has power to do what he has promised.

(Jerusalem) I am convinced that God has power to do what he has promised.

(New Jerusalem) I am fully convinced that whatever God promised he has the power to perform.

(RSV) I am fully convinced that God is able to do what he has promised.

(Phillips) I remain absolutely convinced that God is able to implement His own promise.

(Living) I am completely sure that God is well able to do anything he promised.

(Fenton) I am perfectly satisfied that what He promised He can also perform:

(David Smith) I am satisfied that what God has promised He has power also to do.

(Amplified) I am fully satisfied and assured that God is able and mighty to keep His word and to do what He has promised.

(Berkeley) I have complete conviction that God is able to make good His promise.

(NASB) I am fully assured that what He has promised, God is able also to perform.

(Lamsa) I am assured that what God has promised me, God is able to fulfill.

(20th Cen., Tentative) I have firm conviction that what God has promised he is able also to carry out.

(New Life) I am sure God is able to do what He has promised.

(Noli) For I am fully convinced that God will fulfill his promise.

(Wuest) I am fully persuaded that what He has promised with finality He is able also to do;

(Barclay) I have unshakable conviction that God is able, not only to make promises, but also to make his promises come true.

(Basic English) I am certain that God is able to keep his word.

(Anderson) and I am absolutely sure that God is able to do whatever He has promised.

(Interlinear Bible) I am fully persuaded that what God has promised, He is also able to do.

(Blackwelder) I am fully convinced that what God has promised he is able also to accomplish.

(Johnson) I am confident that God, who gives life to the dead and calls creation into being, will fulfill the promise he has made.

(Bruce) I am fully assured that God is able to perform what He has promised.

(Cotton Patch) I give God credit for being able to carry out his end of the bargain.

(Wand) I am convinced that He is strong enough to do what He has promised.

(Weymouth, 4th) I am absolutely certain that whatever God has promised He can also carry out.

(Weymouth, 3rd) I am absolutely certain that whatever promise God is bound by He is able also to make good.

(Way) I am possessed by the conviction that God can perform whatever He has promised.

(Laubach) I am sure that God is able to do what He has promised.

(Adams) since I am thoroughly convinced that whatever He has promised He is able to do.

(Klingensmith) I am fully persuaded that God has power to do what he promises.

Romans 8:28

(NKJ) And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

(Anderson) And so we know that all things are always working together towards some good purpose for those people who love God, since they are the people God has called according to His plan.

(Translator's) and we know that for those who love God and have been called in accordance with his purpose, the Spirit makes everything work harmoniously for good.

(NAB) We know that God makes all things work together for the good of those who love him who have been called according to his decree.

(ASV) And we know that to them that love God all things work together for good, even to them that are called according to his purpose.

(Beck) We know that God works all things out for good for those who love God, who are called according to His plan.

(Basic English) And we are conscious that all things are working together for good to those who have love for God, and have been marked out by his purpose.

(TEV) We know that in all things God works for good with those who love him, those whom he has called according to his purpose.

(NIV) And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

(Jerusalem) We know that by turning everything to their good God co-operates with all those who love him, with all those that he has called according to his purpose.

(NEB) and in everything, as we know, he co-operates for good with those who love God and are called according to his purpose.

(RSV) We know that in everything God works for good with those who love him, who are called according to his purpose.

(Phillips) Moreover we know that to those who love God, who are called according to his plan, everything that happens fits into a pattern for good.

(Living) And we know that all that happens to us is working for our good if we love God and are fitting into his plans.

(Moffatt) We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything.

(Goodspeed) We know that in everything God works with those who love him, whom he has called in accordance with his purpose, to bring about what is good.

(Berkeley) But we know that for those who love God, for those called in agreement with His purpose, He cooperates in all things for what is good.

(New Berkeley) But we know that for those who love Him, for those called in agreement with His purpose, God makes all things work together for good.

(Lattimore) We know that God helps make everything good for those who love God, those who are summoned by preference.

(Lamsa) And we know that those who love God are helped by him in everything for good.

(New World) Now we know that God makes all his works co-operate together for the good of those who love God, those who are the ones called according to his purpose;

(NASB) And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

(Amplified) We are assured and know that [God being a partner in their labor], all things work together and are [fitting into a plan] for good to those who love God and are called according to [His] design and purpose.

(New Jerusalem) We are well aware that God works with those who love him, those who have been called in accordance with his purpose, and turns everything to their good.

(New Life) We know that God makes all things work together for the good of those who love Him and are chosen to be a part of His plan.

(Authentic) We know further, that for those who love God, for those called in accordance with his purpose, God makes everything turn out for the best.

(Syriac) And we know that he aideth them in all things, for good, who love God; them whom he predestined to be called.

(Knox) Meanwhile, we are well assured that everything helps to secure the good of those who love God, those whom he has called in fulfilment of his design.

(Noli) We know that everything works for the benefit of those who love God, and of those whom God has called for the fulfillment of his plan.

(Hudson) And we know that, with those who love God, those called of set purpose, God co-operates in all things for [their] good.

(Wuest) And we know with an absolute knowledge that for those who are loving God, all things are working together resulting in good, for those who are divinely-summoned ones according to His purpose.

(Hayman) And with those who love God, we know that all things co-operate for good — those called pursuant to His purpose.

(Laubach) We know that God works with those who love Him to bring good out of everything. Those who love Him have been called according to His purpose.

(Barclay) We know that through the work of the Spirit all the different events of life are being made to work for good, for those who keep on loving God, those whom his purpose has called.

(Way) And sure am I, that, on those who love God, all things are with one purpose working to bring blessings — yes, on those to whom, according to His providential plan, He has cried 'Come ye to me!'

(Johnson) In your distress consider this also: When we love God we can be assured that God will make everything we experience to fulfill his purpose for us.

(Blackwelder) And we know that for those who continue loving God, for those who are the called ones according to [his] purpose, God works all things together for good.

(Bruce) We know, too, that the Spirit co-operates in every way for good with those who love God, those whom God has called in accordance with His eternal purpose.

(Wand) We know that everything contributes to the ultimate good of those who love God, of those, that is, who are chosen out from the rest of mankind in accordance with His plan.

(Kleist & Lilly) Now we know that in all things which are for their good, God works together with those who love him, who according to his purpose are called;

(Swann) Furthermore, we know that God works everything together for good for them who love God and are called according to a plan.

(Barrett) And we know that all things co-operate for good to those who love God, to those, that is, who are called in accordance with his purpose.

(Lovett) Meanwhile we can be sure that God works tirelessly to see that everything that happens fits into a pattern for the ultimate good of those who love Him and are called according to His purpose.

(20th Cen., Tentative) But we do know that God makes all things work in harmony for the good of those who love him — I mean of those who have received the Call in accordance with his purpose.

(Cranfield) And we know that all things prove advantageous for their true good to those who love God, that is, to those who are called according to his purpose.

(Ballentine) And we know that everything Keeps working together for the good Of those who love God, Of those who by calling Are in accord with his purpose.

(Freedom Dynamics) More than that, his Spirit works everything out perfectly for all who love God. We see this in his amazing plan of progression.

(Adams) And we know that God makes everything work together for the good of those who love Him, for those who are called according to His purpose,

Romans 8:37 Confessions

(NKJ) Yet in all these things I am more than a conqueror through Him who loved me.

(TEV) No, in all these things I have complete victory through him who loved me!

(Jerusalem) These are the trials through which I triumph, by the power of him who loved me.

(NEB) and yet, in spite of all, overwhelming victory is mine through him who loved me.

(Phillips) No, in all these things I win an overwhelming victory through him who has proved his love for me.

(Living) but despite all this, overwhelming victory is mine through Christ who loved me enough to die for me.

(New Jerusalem) No; I come through all these things triumphantly victorious, by the power of him who loved me.

(Beck) But in all this He who loved me helps me win an overwhelming victory.

(Basic English) But I am able to overcome all these things and more through his love.

(Anderson) “But the truth is that in the midst of all these things I’m winning an overwhelming victory with the help of the One who loves me.

(Translator’s) No, in all these things I am triumphantly victorious through him who loved me.

(NAB) Yet in all this I am more than a conqueror because of him who has loved me.

(NAB, Revised) No, in all these things I conquer overwhelmingly through him who loved me.

(Wuest) But in these things, all of them, I am coming off constantly with more than the victory through the One who loved me.

(Barclay) But he who loved me has enabled me, not only to overcome these things, but to emerge triumphant over them.

(New World) To the contrary, in all these things I am coming off completely victorious through him that loved me.

(Confraternity) But in all these things I overcome because of him who has loved me.

(REB) and yet, throughout it all, overwhelming victory is mine through him who loved me.

(Amplified) Yet amid all these things I am more than a conqueror and gain a surpassing victory through Him Who loved me.

(NASB) But in all these things I overwhelmingly conquer through Him who loved me.

(KJII) But in all these things I more than conquer through Him who loved me.

(Lattimore) But in all this I am more than a winner because of him who loves me.

(Authentic) Yet in all these circumstances I am an easy victor through him who has loved me.

(New Life) But I have power over all these things through Jesus Who loves me so much.

(20th Cen., Revised) Yet amidst all these things I more than conquer through him who loved me!

(Syriac) But in all these things I am victorious, by means of him who loved me.

(Easy-to-Read) But in all these things I have full victory through God who showed his love for me.

(Noli) No, I am going to overcome all these trials and march to victory through God who loved me.

(Knox) Yet in all this I am a conqueror, through him who has granted me his love.

(Hudson) But in all these [crises] I am triumphantly victorious through him who set his love upon me.

(Klingensmith) But in all this I more than come out ahead by him who loves me.

(Freedom Dynamics) Listen! In all things Jesus my great Leader has established me as an invincible champion through his amazing provision for me.

(Laubach) Yet in all these things that happen I shall have victory and more than victory by the help of Him Who loved me.

(Williams) And yet in all these things I keep on gloriously conquering through Him who loved me.

(Johnson) No, in all these circumstances I may live triumphantly through Christ's love.

(Blackwelder) But in all these things I am winning an overwhelming victory through him who loved me.

(Cotton Patch) And yet — and yet — I come out on top everytime through him who set his heart on me.

(Wand) But in spite of all I am winning an overwhelming victory through Him who gave me His love.

(Bruce) But in spite of all these things I conquer — I more than conquer — through Him who has loved me so.

Romans 10:11

- (Johnson) ...“Whoever trusts God will not be disappointed.”
- (NKJ) For the Scripture says, “Whoever believes on Him will not be put to shame.”
- (Barclay) ...'No one who has faith in him will have his hope disappointed.'
- (Phillips, 1947) ...“Whosoever believes in Him shall not be disappointed.”
- (NIV) ...“He who believes in him will not be put to shame.”
- (Jerusalem) ...those who believe in him will have no cause for shame,
- (New Jerusalem) ...No one who relies on this will be brought to disgrace,
- (NEB) ...'Everyone who has faith in him will be saved from shame' — everyone:
- (REB) ...'No one who has faith in him will be put to shame':
- (TEV) ...“Whoever believes in him will not be disappointed.”
- (Living) For the Scriptures tell us that no one who believes in Christ will ever be disappointed.
- (20th Cen., Tentative) ...'No one who believes in him will have any cause for shame.'
- (Knox) ...Anyone who believes in him will not be disappointed.
- (Wuest) ...Everyone who believes on Him shall not be put to shame.
- (Weymouth, 3rd) ...“No one who believes in Him shall have reason to feel ashamed”
- (Interlinear Bible) ...“Everyone believing on Him will not be put to shame.”
- (Translator’s) ...'No one who believes in him shall have cause to regret it.'
- (New Century) ...“Anyone who trusts in him will never be disappointed.”
- (Int. Children’s) ...“Anyone who believes in him will not be ashamed.”
- (Kleist & Lilly) “No one who believes in him,” says the Scripture, “shall be disappointed.”
- (Blackwelder) ...“No one who trusts in him will be put to shame.”
- (Wand) ...'No one who believes in Him can ever be let down.'
- (Estes) ...Every one believing on him shall not be ashamed.
- (Bruce) ...“he who commits himself to Christ will not be put to shame.”

(Fenton) ...Whoever trusts in Him shall not be ashamed.

(NASB) ...“Whoever believes in Him will not be disappointed.”

(Amplified) ...No man who believes in Him — who adheres to, relies on and trusts in Him — will [ever] be put to shame or be disappointed.

(Beck) Anyone who believes in Him, the Bible says, will not be disappointed.

(Freedom Dynamics) ...'Any person who places his confidence in him, the Son, will not be shattered.'

(Adams) ...“Whoever depends on Him won't be put to shame.”

(Concordant Literal) ...Everyone who is believing on Him shall not be disgraced.

(Wade) ...“He that reposes faith on Him will never meet disappointment.”

(Laubach) ...“No one who believes in Him shall ever be put to shame.”

Romans 10:17

(NKJ) So then faith comes by hearing, and hearing by the word of God.

(Stringfellow) So then faith (comes) from hearing, and the hearing (comes) through the message about Christ.

(David Smith) So faith springs from the message one hears, and the message one hears is conveyed by the word of Christ.

(Lattimore) Faith comes from what they hear, and what they hear is of the word of Christ.

(Berkeley) Faith, then results from hearing and hearing is through the message of Christ.

(Rotherham) Hence our faith cometh by something heard, And that which is heard through a declaration of Christ.

(TEV) So then, faith comes from hearing the message, and the message comes through preaching Christ.

(NIV) Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

(Jerusalem) So faith comes from what is preached, and what is preached comes from the word of Christ.

(New Jerusalem) But it is in that way faith comes, from hearing, and that means hearing the word of Christ.

(NEB) We conclude that faith is awakened by the message, and the message that awakens it comes through the word of Christ.

(REB) So then faith does come from hearing, and hearing through the word of Christ.

(RSV) So faith comes from what is heard, and what is heard comes by the preaching of Christ.

(Phillips) Faith, you see, can only come from hearing the message, and the message is the word of Christ.

(Living) Yet faith comes from listening to this Good News — the Good News about Christ.

(Fenton) “Therefore the faith comes from a report; but the report through the arrangement of God.”

(Moffatt) (You see, faith must come from what is heard, and what is heard comes from word of Christ.)

(Byington) Then believing comes out of hearing; and hearing, through Christ’s word.

(New World) So faith follows the thing heard. In turn the thing heard is through the word about Christ.

(Confraternity) Faith then depends on hearing, and hearing on the word of Christ.

(Goodspeed) So faith comes from hearing what is told, and that hearing comes through the message about Christ.

(ASV) So belief cometh of hearing, and hearing by the word of Christ.

(NASB) So faith comes from hearing, and hearing by the word of Christ.

(YLT) so then the faith is by a report, and the report through a saying of God,

(Anderson) And so faith comes from hearing the message; and the message comes by Christ's command.

(Translator's) So faith comes from the willingness to hear, and what is heard is the word which tells of Christ.

(Interlinear Bible) Then faith (is) of hearing, and hearing by God's word.

(Beck) So then saving faith comes through effective hearing, and effective hearing through the message about Christ.

(Worrell) Consequently, faith comes of hearing; and hearing, through the word of Christ.

(Int. Children's) So faith comes from hearing the Good News. And people hear the Good News when someone tells them about Christ.

(NAB, Revised) Thus faith comes from what is heard, and what is heard comes through the word of Christ.

(NAB) Faith, then, comes through hearing, and what is heard is the word of Christ.

(Greber) Thus faith comes from hearing the truth, and the truth is preached at the instance of Christ.

(Conybeare) So, then, faith comes by teaching; and our teaching comes by the Word of God.

(New Life) So then, faith comes to us by hearing the Good News. And the Good News comes by someone preaching it.

(Authentic) So then faith comes by hearing, and hearing through the proclamation of Christ.

(Amplified) So faith comes by hearing [what is told], and what is heard comes by the preaching [of the message that came from the lips] of Christ, the Messiah [Himself].

(Tomanek) So then the faith comes from hearing and hearing comes through the word of God.

(Hudson) So, then, faith arises from the message heard [in any particular case], and the message heard comes through the [fundamental] message about Christ.

(Wuest) So then, faith is out of the source of that which is heard, and that which is heard [the message] is through the agency of the Word concerning Christ.

(Syriac) Therefore, faith is from the hearing of the ear; and the hearing of the ear, is from the word of God.

(20th Cen., Tentative) So then, faith results from hearing a message, and the message comes through the teaching of Christ.

(20th Cen., Revised) And so, we gather, faith is a result of teaching, and the teaching comes in the Message of Christ.

(Blackwelder) So then, faith [comes] from what is heard, and what is heard [comes] through the utterance about Christ.

(Johnson) In spite of this, though, trust is awakened by hearing an authentic confession of who Christ is and what he does.

(Weymouth, 3rd) And this proves that faith comes from a Message heard, and that the Message comes through its having been spoken by Christ.

(Weymouth, 4th) Faith then comes from a message heard, and the message from the lips of Christ.

(Bruce) Faith, then, comes by response to the message, and the message comes by the commission of Christ.

(Wand) But there can be no faith if there is no opportunity of hearing the message, and there can be no opportunity of hearing unless there is someone to deliver the message.

(Kleist & Lilly) Faith, then, depends on hearing, and hearing on Christ's teaching.

(Barrett) Faith then comes as a result of hearing, and hearing comes through the word of Christ.

(Darby) So faith then [is] by a report, but the report by God's word.

(Hayman) This shews that believing depends on tidings heard, and that hearing in turn implies God's word uttered.

(Simple English) Since a person believes something because he hears about it, he should hear the message of Christ.

(Laubach) Faith comes only when people have heard. And they hear only when somebody preaches about Christ.

(Wade) Faith, then, is the consequence of Something that is heard, and what is heard consists of a "Word" about Christ.

(Way) It follows, that belief must depend upon having heard the Message; and the only Message possible is the proclamation of the Messiah.

(Williams) So faith comes from hearing what is told, and hearing through the message about Christ.

(Montgomery) So faith comes from a message heard, and the message comes from the teaching of Christ.

(Ballentine) So faith comes from hearing, And hearing by means of the message of Christ.

(Klingensmith) Then believing is from hearing and hearing is about the things of Christ.

(Barclay) So then, faith must be the consequence of hearing the message, and the message comes through the word which tells of Christ and which was sent by him.

(Lenski) Then the faith (originates) from something that is heard, and that which is heard (comes) through Christ's utterance.

(Newell) So faith is from a report, but the report through the word of Christ.

(Sanday & Headlam) Which incidentally confirms what we were saying a moment ago: Faith can only come from the message heard, and the message heard implies the message sent — the message, that is, about Christ.

(Cranfield) Faith results from hearing the message, and the hearing of the message comes about through the word of Christ (i.e., through Christ's speaking the message by the mouths of His messengers).

(Wall) Faith comes by receiving (hearing, reading) with understanding the message of God.

First Corinthians 15:57 Confessions

(NKJ) But thanks be to God, who gives me the victory through my Lord Jesus Christ.

(Jerusalem) So I thank God for giving me the victory through my Lord Jesus Christ.

(NEB) God be praised, he gives me the victory through my Lord Jesus Christ.

(Phillips) All thanks to God, then, who gives me the victory over these things through my Lord Jesus Christ!

(Living) How I thank God for all of this! It is he who makes me victorious through Jesus Christ my Lord!

(NIV) But thanks be to God! He gives me the victory through my Lord Jesus Christ.

(New Jerusalem) I thank God, then, for giving me the victory through Jesus Christ my Lord.

(Basic English) But praise be to God who gives me strength to overcome through my Lord Jesus Christ.

(Greber) Thanks be to God, Who granted me victory through Jesus Christ, my lord!

(Anderson) But I thank God, who always gives me the victory through my Lord Jesus Christ.

(New Century) But I thank God! He gives me the victory through my Lord Jesus Christ.

(NAB) But thanks be to God who has given me the victory through my Lord Jesus Christ.

(Moffatt) The victory is mine, thank God! He makes it mine by my Lord Jesus Christ.

(REB) But thanks be to God! He gives me victory through my Lord Jesus Christ.

(Laubach) But thank God, He sent my Lord Jesus Christ to give me the victory.

(Way) But to God be the thanks, who is ever giving me the victory Through my Lord, Jesus the Messiah!

(Rotherham) But unto God be thanks who is giving unto me the victory through my Lord Jesus Christ.

(Bruce) But God be thanked, for He gives me victory (over sin and death alike) through Jesus Christ my Lord.

(Noli) I give thanks to God. He granted me victory through my Lord Jesus Christ.

(Amplified) But thanks be to God, Who gives me the victory — making me a conqueror — through my Lord Jesus Christ.

Second Corinthians 1:20 Confessions

(NKJ) For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through me.

(NIV) For no matter how many promises God has made, they are “Yes” in Christ. And so through him the “Amen” is spoken by me to the glory of God.

(Interlinear Bible) For as many promises as (are) of God, in Him (they are) Yes, and in Him (are) Amen, for glory to God through me.

(Translator’s) To all his own promises God says 'Yes' in him; that is why it is through him that I say the Amen to glorify God.

(New Century) The “Yes” to all of God’s promises is in Christ. And that is why I say “Amen” through Christ to the glory of God.

(Berkeley) In Him all the promises of God are Yes. For this reason I also say through Him “Amen” to God for His glory through me.

(Lattimore) For all the promises of God through him are yes; and that is why, because of him, the amen is said for the glory of God by me.

(Blackwelder) For all the promises of God find their fulfillment in him. That is why it is through him I say Amen when I give praise to God.

(Weymouth, 3rd) For all the promises of God, whatever their number, have their confirmation in Him; and for this reason through Him also my “Amen” acknowledges their truth and promotes the glory of God through my faith.

(Weymouth, 4th) For all the promises of God have their 'Yes' in Him; and therefore through Him also I utter the 'Amen' to the glory of God.

(New Life) Jesus says yes to all of God’s many promises. It is through Jesus that I say, “Let it be so,” when I give thanks to God.

(20th Cen., Revised) For, many as were the promises of God, in Christ is the 'Yes' that fulfils them. Therefore, through Christ again, let the 'Amen' rise, through me, to the glory of God.

(20th Cen., Tentative) For however many are the promises of God, in Christ is the confirming 'Yes.' Therefore also let 'Amen' be said by me to God, to his glory through Christ.

(Syriac) For all the promises of God in him, the Messiah, are Yes; for which cause, I through him give [my] Amen, to the glory of God.

(Wuest) For as many promises as are promises of God have become in Him yes and are a yes at present. Wherefore also through Him is the Amen to the glory of God through me.

(New World) For no matter how many the promises of God are, they have become Yes by means of him. Therefore also through him is the Amen [said] to God for glory through me.

(Conybeare) for all the promises of God have in Him the yea [which seals their truth]; wherefore also through Him the Amen [which acknowledges their fulfilment,] is uttered to the praise of God by my voice.

(NASB) For as many as may be the promises of God, in Him they are yes; wherefore also by Him is my Amen to the glory of God through me.

(Beck) For all God's promises He is the Yes that makes them come true. And so He makes it possible for me to give glory to God by saying, "It is true."

(Montgomery) For however many are the promises of God, in him they are "Yes." Therefore also through him let the Amen be said by my voice to the glory of God.

(Simple English) All of God's promises are "yes" in Christ! Through Christ, I give glory to God by saying "Amen."

(Laubach) I told you that every promise God ever made finds its "Yes" in Christ. In Him every promise comes true. When men talk about God I cry: "Amen. Thank God for Christ."

(Way) The same is true of all the promises of God: they are affirmed by His 'I will,' ay, and they are sealed by His 'Amen'; and so God is glorified through my faith in His promises.

Second Corinthians 4:13

(NKJ) But since we have the same spirit of faith, according to what is written, “I believed and therefore I spoke,” we also believe and therefore speak,

(REB) But scripture says, 'I believed, and therefore I spoke out,' and we too, in the same spirit of faith, believe and therefore speak out;

(Amplified) Yet we have the same spirit of faith as he had who wrote, I have believed, and therefore have I spoken. We too believe, and therefore we speak.

(New Jerusalem) But as we have the same spirit of faith as is described in scripture — I believed and therefore I spoke — we, too, believe and therefore we, too, speak,

(Douay) But having the same spirit of faith, as it is written: I believed, for which cause I have spoken; we also believe. For which cause we speak also:

(New World) Now because we have the same spirit of faith as that of which it is written: “I exercised faith, therefore I spoke,” we too exercise faith and therefore we speak,

(Beck) It is written: I believed and so I spoke. Having the same spirit of faith, we also believe and so we speak,

(Basic English) But having the same spirit of faith, as it is said in the Writings, The words of my mouth came from the faith in my heart; in the same way, our words are the outcome of our faith;

(Translator's) But we have faith. The Scripture says, 'I had faith, therefore I spoke.' We too have the same spirit of faith, and therefore we also speak;

(New Century) It is written in the Scriptures, “I believed, so I spoke.” Our faith is like this, too. We believe, and so we speak.

(NAB) We have that spirit of faith of which the Scripture says, “Because I believed, I spoke out.” We believe and so we speak,

(New Berkeley) We have, nevertheless, that same spirit of faith as he had of whom it is written, “I have believed; therefore have I spoken.” We, too, believe and therefore we speak,

(Wand) However, we have the same spirit of faith. And you know how it is written, 'I believed and therefore I had to speak'; so I believe and am under the same constraint to speak.

(TEV) The scripture says, “I spoke because I believed.” In the same spirit of faith, we also speak because we believe.

(NIV) It is written: “I believed; therefore I have spoken.” With that same spirit of faith we also believe and therefore speak,

(NEB) But Scripture says, 'I believed, and therefore I spoke out', and we too, in the same spirit of faith, believe and therefore speak out;

(Living) We boldly say what we believe [trusting God to care for us], just as the Psalm writer did when he said, “I believe and therefore I speak.”

(Anderson) But we have the same spirit of faith that is described in the Bible, where it says, “I have come to believe, and therefore I have spoken”. Yes, we also believe, and therefore we’re also speaking,

(Phillips) Our faith is like that mentioned in the scripture: I believed and therefore did I speak. For we too speak because we believe,

(RSV) Since we have the same spirit of faith as he had who wrote, “I believed, and so I spoke,” we too believe, and so we speak,

(Blackwelder) Yet because we have the same spirit of faith which has been expressed in the words, “I believed, therefore I spoke,” we too believe and so we speak.

(Bruce) Yet we have the same spirit of faith as the psalmist had when he said, “I believe, and that is why I have spoken.” We too believe, and that is why we speak as we do;

(Kleist & Lilly) But since we have the same spirit of faith as shown in the Scripture passage, “I believe, and so I spoke,” we also believe, and that is why we also speak.

(Swann) According to the scripture which says, I have believed and for this reason I have spoken, we have this same spirit of faith; we too, believe, and for this reason we speak;

(20th Cen., Tentative) In the same spirit of faith as that expressed in the words 'I believed, and therefore I spoke,' we, also, believe, and therefore speak.

(Byington) And, having the same spirit of faith, in accordance with the written words “I believed, for that reason I spoke,” we too believe and it is for that reason we speak,

(Hayman) But still, holding fast the same spirit of faith which the text expresses, 'I believed and therefore I spoke,' we also believe, and that faith prompts our utterance;

(Williams) Now since I have the same spirit of faith as he who said in the Scriptures, “I believed, and so I spoke,” I too believe, and so I speak,

(Lenski) But having the same spirit of the faith according to what has been written: I believed, therefore I spoke, also we on our part continue to believe, therefore also continue to speak,

Second Corinthians 4:18 Confessions

(NKJ) while I do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

(Anderson) And so I keep my eyes on the things I can't see instead of what I see, because the things I see last for just a short time, but the things I don't see last forever.

(Greber) I therefore direct my vision not toward that which I see with my corporeal eyes, but toward that which I cannot see. For what is now visible to me perishes, but that which is invisible endures for all time.

(Translator's) for I am looking not at what is seen but at what is not seen. What is seen is temporary; what is not seen is eternal.

(Book of Books) I do not fix my eyes on the things which are seen, but on the things which are not seen; for the things which are seen are for a season, but the things which are not seen are for ever.

(New Century) So I set my eyes not on what I see but on what I cannot see. What I see will last only a short time. But what I cannot see will last forever.

(NAB) I do not fix my gaze on what is seen but on what is unseen. What is seen is transitory; what is unseen lasts forever.

(New Berkeley) I do not fasten my eyes on the visible but on the unseen; for the visible things are transitory, but the unseen things are everlasting.

(TEV) For I fix my attention, not on things that are seen, but on things that are unseen. What can be seen lasts only for a time; but what cannot be seen lasts forever.

(NIV) So I fix my eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.

(RSV) I look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.

(Phillips) For I am looking all the time not at the visible things but at the invisible. The visible things are transitory: it is the invisible things that are really permanent.

(New Jerusalem) what I aim for is not visible but invisible. Visible things are transitory, but invisible things eternal.

(KJII) I do not look at the things which are seen, but at the things which are not seen — for the things which are seen are not lasting, but the things which are not seen are everlasting.

(REB) my eyes are fixed, not on the things that are seen, but on the things that are unseen; for what is seen is transient, what is unseen is eternal.

(Authentic) I pay no regard to the things that are seen, but to those that are unseen; for the things that are seen are temporary, while those that are unseen are permanent.

(Amplified) Since I consider and look not to the things that are seen but to the things that are unseen; for the things that are visible are temporal (brief and fleeting), but the things that are invisible are deathless and everlasting.

(New Life) I do not look at the things that can be seen. I look at the things that cannot be seen. The things that can be seen will come to an end. But the things that cannot be seen will last forever.

(Conybeare) Meanwhile I look not to things seen, but to things unseen: for the things that are seen pass away; but the things that are unseen endure for ever.

(Barclay) And, all through it, it is not the things which are seen but the things which are unseen on which my gaze is fixed, for the things which are seen last only for their brief moment, but the things which are unseen last for ever.

(Goodspeed) I keep my eyes not on what is seen but what is unseen. For what is seen is transitory, but what is unseen is eternal.

(Ballentine) For I am not giving my attention to what is seen, but to what is unseen. For what is seen is for a time only, but what is unseen is eternal.

(Wade) For I keep before me not the things which are seen, but those which are not seen; for the things which are seen are transitory, but those which are not seen are Eternal.

(Laubach) I do not look at the things which people can see. I am looking at the things they cannot see. The things they see soon pass away. The things they do not see will last for ever.

(Stevens) I fix my view not upon the visible, but upon the invisible world, for the visible world is destined to pass away, but the invisible is imperishable.

(Johnson) During my temporary life here, I don't fix my gaze on the physical world but rather on its invisible source; the things I can see with my eyes are passing away, but the essence of things which I sense with my heart last forever.

(Blackwelder) So I do not keep my attention on what is seen but on what is not seen. For the things that are seen are temporary, but the things that are not seen are eternal.

(Wand) I fix my gaze on the invisible rather than on the visible, for the visible is merely temporary, but the invisible is eternal.

(Bruce) I keep my eyes fixed on the invisible realities, and not on the things that can be seen. The things that can be seen are of temporary duration; the invisible realities last for ever.

(Kleist & Lilly) I direct my gaze not at what is seen but at what is unseen. What I see is temporary, but what I do not see endures forever.

(Williams) I do not keep my eyes on things that are seen but things that are unseen. For things that are seen are temporary, but things that are unseen are eternal.

Second Corinthians 5:7 Confessions

(NKJ) For I walk by faith, not by sight.

(David Smith) for it is by faith that my steps are guided, not by sight —

(Stringfellow) (for I walk under the condition of faith, not under the condition of what is seen);

(Bruce) (for it is faith, not sight, that keeps me going at present)

(Ward) So my guide is faith, not physical sight.

(Johnson) I live by trusting him rather than actually seeing him.

(Williams) (for here I live by what I believe and not by what I see),

(Wade) (for my course here has to be guided by faith, not by what is visible) —

(Weymouth, 4th) for I live my life by faith, and not by sight.

(Ballentine) For I guide my actions by faith, not by what I see.

(Simple English) I live by believing, not by seeing.

(New Century) I live by what I believe, not by what I can see.

(New Life) My life is lived by faith. I do not live by what I see in front of me.

(20th Cen., Revised) For I guide my life by faith, and not by what I see.

(Wuest) for through faith I am ordering my manner of life, not by something seen.

(Barclay) It is by faith that I have to live, not by what I can actually see.

(NIV) I live by faith, not by sight.

(Living) I know these things are true by believing, not by seeing.

(Goodspeed) (for I have to guide my steps by faith, not by what is seen) —

(Moffatt) (for I have to lead my life in faith, without seeing him):

(REB) faith is my guide, not sight.

(Beck) I live by trusting Him, without seeing Him.

(Lattimore) for I go by what I believe, not what I see,

Galatians 6:9 Confessions

(NKJ) And I will not grow weary while doing good, for in due season I shall reap if I do not lose heart.

(NIV) I will not become weary in doing good, for at the proper time I will reap a harvest if I do not give up.

(Jerusalem) I must never get tired of doing good because if I don't give up the struggle I shall get my harvest at the proper time.

(NEB) So I will never tire of doing good, for if I do not slacken my efforts I shall in due time reap my harvest.

(TEV) So I will not become tired of doing good; for if I do not give up, the time will come when I will reap the harvest.

(Phillips) I will not grow tired of doing good, for, unless I throw in my hand, the ultimate harvest is assured.

(Living) And I will not get tired of doing what is right, for after a while I will reap a harvest of blessing if I don't get discouraged and give up.

(Berkeley) I will do what is right without tiring of it, for at its proper time I shall reap if I do not weaken.

(Lattimore) I will not weaken in doing good, for at my proper time I shall reap, if I do not give out.

(Beck) I will not get tired of doing good. At the right time I'll reap if I don't give up.

(NAB) I will not grow weary of doing good; if I do not relax my efforts, in due time I shall reap my harvest.

(NASB) And I will not lose heart in doing good, for in due time I shall reap if I do not grow weary.

(Amplified) And I will not lose heart and grow weary and faint in acting nobly and doing right, for in due time and at the appointed season I shall reap, if I do not loosen and relax my courage and faint.

(Goodspeed) I will not get tired of doing right, for at the proper time I shall reap, if I do not give out.

(Translator's) As long as I am doing good I will not be discouraged, for in due time I shall reap if I do not relax my efforts.

(New Life) I do not let myself get tired of doing good. If I do not give up, I will get what is coming to me at the right time.

(20th Cen., Tentative) I must never tire of doing right, for at the proper time I shall reap a harvest, if I do not grow weary.

(Noli) I must never be weary of well-doing. For in due time I shall reap my reward, if I do not get discouraged.

(Syriac) While I do what is good I let it not be wearisome to me; for the time will come when I shall reap, and it will not be tedious to me.

(Wuest) I will not slacken my exertions by reason of the weariness that comes with prolonged effort in habitually doing that which is good. For in a season which in its character is appropriate, I shall reap if I do not become enfeebled through exhaustion and faint.

(Barclay) I must never get tired of doing the fine thing, for, when the right time comes, I will reap the harvest of it, if I never relax my efforts.

(Authentic) I will never grow weary of doing what is right; for by never relaxing I shall reap in due course.

(Blackwelder) And I will not lose heart in doing what is good, for at the proper season I shall reap if I do not relax my efforts.

(Bruce) I do not grow tired of doing good; I shall reap a splendid harvest at the proper time if I do not give up.

(Cotton Patch) So I will not give up the good fight, for my harvest will come in its own good time if I keep on keeping on.

(Kleist & Lilly) In doing good I will not be discouraged, because in due time I shall reap if I do not become careless.

(Wand) I do not tire of my good efforts; in due time I shall have my harvest if I persevere.

(Lovett) I don't weary of being generous. For unless I throw in the towel, I am certain to reap the harvest that follows the sowing of good works.

(Klingensmith) I will not get tired doing good. I will harvest at the right time if I do not drop out.

(Adams) I don't get tired of doing good; at the right time I shall reap if I don't slacken.

(Laubach) So I will not grow tired of doing good. When the time comes, if I do not lose heart, I shall gather a good harvest.

(Way) But I will not grow discouraged in acting rightly; for at the proper season I shall reap that harvest, if I do not grow lax in my endeavours.

(Williams) I will stop getting tired of doing good, for at the proper time I shall reap if I do not give up.

Ephesians 3:20 Confessions

(NKJ) Now to Him who is able to do exceedingly abundantly above all that I ask or think, according to the power that works in me,

(Berkeley) Now to Him, who is able with the power that works within me, to do everything immeasurably far beyond what I pray or think of,

(Lattimore) To him who can bring to pass all things far beyond what I ask or think of through the power which is at work in me,

(Douay) Now to him who is able to do all things more abundantly than I desire or understand, according to the power that worketh in me:

(Confraternity) Now, to him who is able to accomplish all things in a measure far beyond what I ask or conceive, in keeping with the power that is at work in me —

(Moffatt) Now to him who by the action of his power within me is able to do all, aye far more than I can ever ask or imagine,

(Byington) And to him who can do more than everything beyond the utmost limit of what I ask for or conceive of, in accordance with the power that is at work in me,

(YLT) and to Him who is able above all things to do exceeding abundantly what I ask or think, according to the power that is working in me,

(TEV) To him who is able to do so much more than I can ever ask for, or even think of, by means of the power working in me:

(NIV) Now to him who is able to do immeasurably more than all I ask or imagine, according to his power that is at work within me,

(Jerusalem) Glory be to him whose power, working in me, can do infinitely more than I can ask or imagine;

(NEB) Now to him who is able to do immeasurably more than all I can ask or conceive, by the power which is at work [in] me,

(Phillips) Now to him who by his power within me is able to do infinitely more than I ever dare to ask or imagine —

(Living) Now glory be to God who by his mighty power at work within me is able to do far more than I would ever dare to ask or even dream of — infinitely beyond my highest prayers, desires, thoughts, or hopes.

(RSV) Now to him who by the power at work within me is able to do far more abundantly than all that I ask or think,

(David Smith) And to Him who has all-transcendent power to do far, far beyond my requests or thoughts, according to the 'power' which is operative in me,

(Anderson) My God is so powerful that He can do much, much more than I ask Him to do, or would ever think of asking Him to do, as He uses His power that is working in my life.

(Translator's) To him who can do infinitely more than all I ask or think, through his power which is at work in me,

(Greber) Now to Him Who by the action of His power within me is able to do all things in an infinitely greater measure than I can ask for or even conceive,

(Basic English) Now to him who is able to do in full measure more than all my desires or thoughts, through the power which is working in me,

(Syriac) Now to him who is able, by his almighty power, to do for me even more than I ask or think, according to his power that worketh in me;

(Wuest) Now to the One who is able to do beyond all things, superabundantly beyond and over and above those things that I am asking for myself and considering, in the measure of the power which is operative in me,

(Barclay) Now to him who can do for me far more than my lips can ask or my mind conceive through that power of his which is at work in me,

(Johnson) Now to God, who can do by the power that exists in me greater things than I am able even to imagine or request,

(Blackwelder) Now to him who, according to the power at work in me, is able to do far more than anything I can ever ask or imagine —

(Cotton Patch) Now to him who is able, by the power energizing me, to exceed all my fondest hopes and aspirations,

(Bruce) Now to Him who can work far and away beyond all my asking or thinking, according to His power which operates within me,

(Estes) Now to him who is more powerful than all, being able to do exceedingly and abundantly above all I ask or think, according to that power operating in me;

(Swann) Now unto him who is able, by the power working in me, to do far above all that I ask or think;

(Wand) Now to Him who is able to do not only what I have asked but things far beyond my asking or conceiving, by reason of His power that is at work in me,

(Ballentine) Now to him who is able to do far more than anything I can ask or think According to the power which is at work in me,

(Klingensmith) Now to him who has power to do far beyond and above all I may ask or think, according to the power in me,

(Adams) Now to Him Who is able to do infinitely more than all that I ask or think, in keeping with the power that is working in me,

(Laubach) When God's power is working in me, He can do far more than I dare ask or even think.

(New Century) With God's power working in me, God can do much, much more than anything I can ask or think of.

(Simple English) Glory to God! He is able to do so much more than I can think of or ask for. God uses the power that is working in me.

(Wade) To Him Who is able to transcend all limits — to do far in excess of all that I request or imagine, in virtue of His Power which is active in me —

(Lenski) Now to him who is able beyond everything to do exceeding abundantly beyond what I ask or conceive, according to the power operating in me,

Ephesians 6:11 Confessions

(NKJ) I put on the whole armor of God, that I may be able to stand against the wiles of the devil.

(TEV) I put on all the armor that God gives me, so that I will stand up against the Devil's evil tricks.

(NIV) I put on the full armor of God so that I can take my stand against the devil's schemes.

(Jerusalem) I put God's armor on so as to be able to resist the devil's tactics.

(NEB) I put on all the armour which God provides, so that I may be able to stand firm against the devices of the devil.

(Phillips) I put on God's complete armour so that I can successfully resist all the devil's craftiness.

(Living) I put on all of God's armor so that I will be able to stand safe against all strategies and tricks of Satan.

(Beck) I put on God's whole armor, and I will be able to stand against the devil's tricky ways.

(Basic English) I take up God's instruments of war, so that I may be able to keep my position against all the deceits of the Evil One.

(Anderson) I must put on all the armor God gives me, so that I'll be able to stand up against the devil's clever tricks.

(Greber) I put on the whole armor of God, so that I may withstand the wily attacks of Satan.

(NAB) I put on the armor of God so that I may be able to stand firm against the tactics of the devil.

(NASB) I put on the full armor of God, that I may be able to stand firm against the schemes of the devil.

(Amplified) I put on God's whole armor — the armor of a heavy-armed soldier, which God supplies — that I may be able successfully to stand up against [all] the strategies and the deceits of the devil.

(KJII) I put on all God's armor so I may be able to withstand the wiles of the devil.

(Blackwelder) I put on the complete battle equipment which God provides, so that I may be able to stand against the subtle tactics of the devil.

(Lattimore) I put on the full armor of God so that I can stand against the treacherous attacks of the devil;

(New Jerusalem) I put on the full armour of God so as to be able to resist the devil's tactics.

(Berkeley) I put on the complete armor that God supplies, so I will be able to stand against the devil's intrigues.

(Easy-to-Read) I wear the full armor (protection) of God. I wear God's armor so that I can fight against the devil's evil tricks.

(Fenton) I put on the complete armour of God, so that I may be able to stand against the tactics of the Devil.

(Authentic) I array myself in the full armour of God, so that I may stand up to the cunning of the Adversary.

(New Life) I put on the things God gives me to fight with. So I will not fall into the traps of the devil.

(Tomanek) I put on the complete armor of God so that I can stand against the crafty ways of the accuser,

(Noli) I put on the complete armor of God. So I will be able to make a stand against the stratagems of the devil.

(Knox) I must wear all the weapons in God's armoury, if I would find strength to resist the cunning of the devil.

(Wuest) I clothe myself with the full armor of God to the end that I will be able to hold my ground against the stratagems of the devil,

(Barclay) I put on the complete armour which God gives me, so I will be able to resist the stratagems of the Devil.

(Simple English) I put on all of God's armor. So I will be able to stand against the evil tricks of the Devil.

(Laubach) I put on all the armor of God. So I will be able to stand up strong against the clever attacks of the devil.

(Johnson) Like a soldier going out to a battle, I put on the armor which God provides so that I may survive in the struggle with the Adversary.

(Wand) I arm myself with the full equipment that God has provided to enable His soldiers to hold their own against the tactics of the Devil.

(Bruce) I put on the complete set of armour which God supplies to enable me to stand firm against the devil's stratagems.

(Lovett) I arm myself with every spiritual weapon in God's arsenal, so that I may be able to encounter and survive the cunning assaults and stratagems of the devil.

(Phillips, 1947) I put on God's complete armour so that I can successfully resist all the devil's methods of attack.

Ephesians 6:13 Confessions

(NKJ) Therefore I take up the whole armor of God, that I may be able to withstand in the evil day, and having done all, to stand.

(TEV) So I take up God's armor now! Then when the evil day comes, I will be able to resist the enemy's attacks, and after fighting to the end, I will still hold my ground.

(Jerusalem) That is why I must rely on God's armor, or I will not be able to put up any resistance when the worst happens, or have enough resources to hold my ground.

(NEB) Therefore, I take up God's armour; then I will be able to stand my ground when things are at their worst, to complete every task and still to stand.

(Phillips) Therefore I must wear the whole armour of God that I may be able to resist evil in its day of power, and that even when I have fought to a standstill I may still stand my ground.

(Living) So I use every piece of God's armor to resist the enemy whenever he attacks, and when it is all over, I will still be standing up.

(Beck) This is why I should take God's whole armor; then I can resist when things are at their worst and having done everything, I can hold my ground.

(Basic English) For this reason I take up all the arms of God, so that I may be able to be strong in the evil day, and, having done all, to keep my place.

(Amplified) Therefore I put on God's complete armor, that I may be able to resist and stand my ground on the evil day [of danger], and having done all [the crisis demands], to stand [firmly in my place].

(NASB) Therefore, I take up the full armor of God, that I may be able to resist in the evil day, and having done everything, to stand firm.

(REB) Therefore, I take up the armour of God; then I will be able to withstand them on the evil day and, after doing my utmost, to stand my ground.

(Berkeley) I take up, therefore, the whole armor of God so that I may be able to stand when I have done all the fighting.

(Byington) for this reason I take God's armor in order to be able to defend myself on the wicked day, and after I have fought every bit through to stand my ground.

(Moffatt) So I take God's armour, that I may be able to make a stand upon the evil day and hold my ground by overcoming all the foe.

(Lamsa) Therefore I put on the whole armor of God, that I may be able to meet the evil one, and being prepared I shall prevail.

(New World) On this account I take up the complete suit of armor from God, that I may be able to resist in the wicked day and, after I have done all things thoroughly, to stand firm.

(Lovett) Therefore I equip myself with all the available armor of God, right now! The day approaches when I will stand toe to toe with my enemy, and when it is all over, I want to be found still on my feet.

(Conybeare) Wherefore, I take up with me to the battle the whole armour of God, that I may be able to withstand them in the evil day, and having overthrown them all, to stand unshaken.

(Noli) Therefore I take up the complete armor of God. So when the evil days come, I will be able to make a stand and hold my ground after the battle is over.

(Hudson) I take, then, God's armour, that I may be able to withstand my foes in the day when the fray is fiercest; make every preparation and withstand them.

(Wuest) On this account, I take to myself, at once and once for all, the complete armor of God in order that I may be able to resist in the day, the pernicious day, and having achieved all things, to stand.

(Barclay) So then, I take the complete armour which God can give me, and then, when the evil day comes, I will be able to see things through to the end, and to remain erect.

(NAB, Revised) Therefore, I put on the armor of God, that I may be able to resist on the evil day and, having done everything, to hold my ground.

(New Century) That is why I need to get God's full armor. Then on the day of evil I will be able to stand strong. And when I have finished the whole fight, I will still be standing.

(Anderson) And this is why I must wear all the armor God gives me, so that I'll be able to stand up against all these forces when that evil day comes, and still be standing after I have finished fighting.

(Translator's) So I take up God's armour, in order that I may be able to resist in the evil day, and when I can do no more, still hold my ground.

(NAB) I must put on the armor of God if I am to resist on the evil day; do all that my duty requires, and hold my ground.

(Worrell) On this account, I take up the whole armor of God, that I may be able to withstand in the evil day; and, having fully accomplished all, to stand.

(Authentic) Therefore I take to myself the full armour of God that I may be able to withstand in the evil day, and having overcome completely to go on standing.

(New Life) Because of this, I put on all the things God gives me to fight with. Then I will be able to stand in that sinful day. When it is all over, I will still be standing.

(Syriac) Therefore I put on the whole armor of God, that I may be able to meet the evil [one]; and, being in all respects prepared, may stand firm.

(Knox) I take up all God's armour, then; so I will be able to stand my ground when the evil time comes, and be found still on my feet, when all the task is over.

(20th Cen., Revised) Therefore I take up the full armour of God, that, when the evil day comes, I may be able to withstand the attack, and, having fought to the end, still to stand my ground.

(Wade) Therefore I take up the armour supplied by God, that I may be able to resist my enemies in the Day of conflict with Wickedness; and by doing all my duty, to stand my ground.

(Stevens) Wherefore I put on the whole armor of God, that I may be able to withstand them in the day of battle, and, having achieved the victory over all foes, may still stand upright ready for conflict.

(Way) Therefore I take up the God-given panoply, That I may be able in that grim day to face the foe unflinchingly, To achieve all my duty, and to stand unstaggered still.

(Montgomery) Therefore I take up the panoply of God, so that when the evil day comes I may be able to withstand them, and having overthrown them all, to stand my ground.

(Adams) For this reason I take up God's complete armor, so that I may be able to resist in the evil day, and when it is all over I will still be standing.

(Hayman) This is why I must assume the whole armour of God, that I may be able to make a stand in the day of evil; and when I have overthrown them all, to be found at my post:

(Laubach) So I put on all the armor of God. Then I will be able to stand firm when days are evil, and to hold my ground to the end.

(Simple English) This is why I must I take up all of God's armor. Then, when the time for battle comes, I will be able to resist. And, after I have fought my best, I will stand.

(Williams) So I must take on God's full armor, so as to be able to take a stand in the day when evil attacks me, and, after having completely finished the contest, to hold my own.

(Blackwelder) Therefore, I utilize the complete battle equipment which God provides, so that when the day of Christ comes I may be able to resist [the enemy] in face-to-face combat, and, having performed everything my duty requires, to emerge with victory.

(Weymouth, 3rd) Therefore I put on the complete armour of God, so that I may be able to stand my ground on the day of battle, and, having fought to the end, to remain as a victor on the field.

(Bruce) So I take the panoply of God, and I will be able to withstand the foe when the evil day comes, putting forth all my exertion and not yielding an inch.

(Wand) Therefore I take the whole divine equipment, which will enable me to maintain my stand in the evil day and to remain victorious on the field of battle.

Hebrews 6:12 Confessions

(NKJ) I do not become sluggish, but imitate those who through faith and patience inherit the promises.

(NIV) I do not want myself to become lazy, but to imitate those who through faith and patience inherit what has been promised.

(Jerusalem) I am never growing careless, but imitating those who have the faith and the perseverance to inherit the promises.

(NEB) I want myself not to become lazy, but to imitate those who, through faith and patience, are inheriting the promises.

(RSV) I will not be sluggish, but an imitator of those who through faith and patience inherit the promises.

(Phillips) I do not want myself to grow slack, but to follow the example of those who through sheer patient faith came to possess the promises.

(Living) I won't become bored with being a Christian, or become spiritually dull and indifferent, but I will follow the example of those who receive all that God has promised them because of their strong faith and patience.

(TEV) I do not want myself to become lazy, but to be like those who believe and are patient, and so receive what God has promised.

(Berkeley) I will not grow disinterested, but behave as those who through faith and patience inherit the promises.

(Amplified) I will not grow disinterested and become a spiritual sluggard but an imitator, behaving as those do who through faith, and by practice of patient endurance and waiting are [now] inheriting the promises.

(Goodspeed) I will never grow careless, but will learn to follow the example of those who through their faith and endurance are the possessors of God's promises.

(YLT) I will not become slothful, but a follower of those who through faith and patient endurance are inheriting the promises.

(Moffatt) Instead of being slack, I will imitate those who inherit the promises by their steadfast faith.

(Fenton) I will not become sluggish, but be an imitator of those who through faith and endurance inherited the promises.

(Basic English) I will not be slow in heart, but will take as my example those to whom God has given their heritage, because of their faith and their long waiting.

(Worrell) I will not become slothful, but be an imitator of those who, through faith and long-suffering, inherit the promises.

(Greber) I will never slacken in zeal. I take as my model those who by their faith and constancy have obtained the heritage that was promised to them.

(Translator's) I will never slack off. I want myself to be like those who through faith and patience are now taking possession of God's promises.

(Interlinear Bible) I will not be dull, but be an imitator of those who through faith and long patience inherit the promises.

(Stringfellow) I will not be slack, but I will be an imitator of those who inherit the promises through their faith and patient endurance.

(NAB) I do not grow lazy, but imitate those who, through faith and patience, are inheriting the promises.

(Beck) I do not get lazy but am like those who by believing and being patient are getting what is promised.

(Barclay) I must not become lazy. I must take as my examples those who through faith and perseverance are entering into the possession of the promises of God.

(Wuest) I will not become sluggish, but be an imitator of those who through faith and patience are now inheriting the promises.

(Knox) I will be listless no more, but be a follower of all those whose faith and patience brings them into possession of the good things promised them.

(Conybeare) I will not be slothful, but follow the example of them who through faith and steadfastness inherit the promises.

(Easy-To-Read) I don't want myself to become lazy but to be like those people who get the things that God promised because they have faith and patience.

(Syriac) I faint not; but I am an emulator of them who by faith and patience have become heirs of the promise.

(20th Cen., Tentative) I will never grow indifferent, and I will learn to copy those who, through faith and patience, are now entering upon the enjoyment of God's promises.

(New Life) I will not be lazy. I will be like those who have faith and have not given up. They will receive what God has promised them.

(Kleist & Lilly) I will not become sluggish, but will imitate those who through faith and patience come into the possession of the promised blessings.

(Wand) I don't get slack, but imitate those who already through faith and endurance have taken possession of the promised inheritance.

(Lovett) I must throw off my mental sluggishness and imitate the faith and patience of those who have gone before me. They believed God and held fast to their hope and now they have received what God promised. I will too if I follow their example.

(Weymouth, 3rd) I will not become half-hearted, but will be an imitator of those who through faith and patient endurance are now heirs to the promises.

(Klingensmith) I will not be lazy. I will be an imitator of those who thru faith and great patience inherit the promise.

(Way) I will not be a spiritual dullard, but will follow the examples of those who, through their faith and tireless perseverance, are inheriting the blessings promised them.

(Wade) Instead of hanging back, I will be an imitator of those who, through their faith and patience, are entering into possession of what God has promised.

(Williams) I will not grow careless, but will follow the example of those who through their faith and patient endurance are now possessors of the blessings promised.

Hebrews 10:23 Confessions

(NKJ) I hold fast the confession of my hope without wavering, for He who promised is faithful.

(TEV) I hold on firmly to the hope I profess, because I can trust God to keep his promise.

(NIV) I hold unswervingly to the hope I profess, for he who promised is faithful.

(Jerusalem) I keep firm in the hope I profess, because the one who made the promise is faithful.

(NEB) I will be firm and unswerving in the confession of my hope, for the Giver of the promise may be trusted.

(Phillips) In this confidence I hold on to the hope that I profess without the slightest hesitation — for he is utterly dependable —

(Amplified) So I seize and hold fast and retain without wavering the hope I cherish and confess, and my acknowledgment of it, for He Who promised is reliable (sure) and faithful to His word.

(Goodspeed) I hold unwaveringly to the hope that I profess, for he who has given me his promise may be trusted.

(Moffatt) I hold the hope I avow without wavering (for I can rely on him who gave me the Promise);

(Berkeley) I hold unwaveringly my grip on the hope I confess, for He who promised is faithful.

(Translator's) I hold fast to the hope which I have professed and never turn away from it. God has given his promise and he can be trusted.

(Int. Children's) I hold firmly to the hope that I have confessed. I can trust God to do what he promised.

(Anderson) And I must hold on firmly to the hope I confess, because the one who gave me His promise can be trusted.

(Greber) I hold unwaveringly to the hope that I profess, for he who promised to bring about the fulfillment of my hope is trustworthy.

(Interlinear Bible) I hold fast the confession of the hope without yielding, for He (is) faithful having promised.

(Beck) I cling to the confession of my hope and do not waver in it. I can trust Him who gave me His promise.

(Authentic) I adhere inflexibly to the confession of my Hope; for he who has promised is faithful.

(20th Cen., Tentative) I hold firm and unshaken the hope which I have professed; for I have a promise from one who may be trusted.

(20th Cen., Revised) I maintain the confession of my hope unshaken, for he who has given me his promise will not fail me.

(Syriac) And I persevere in the profession of my hope, and do not waver; for he is faithful who hath made the promise to me.

(Noli) With this assurance I cling to the hope I profess without the slightest hesitation. For God who has given me this promise is trustworthy.

(Knox) I do not waver in acknowledging the hope I cherish; I have a promise from one who is true to his word.

(Tomanek) I hold fast the confession of the hope without declining, for faithful is the One that promised.

(Wuest) I constantly am holding fast my confession of the hope, doing so without wavering, for faithful is He who promised.

(Barclay) I hold inflexibly to the hope which I tell the world I possess, for I can rely on the word of him who promised it to me.

(Hayman) I hold fast the confession of my hope unswervingly, for faithful is He on whose promise it rests;

(Simple English) I hold tightly to the hope I said I believed in. God promised and He is dependable.

(Wand) I cling to the statement of my hope without any weakening, for He who gave me the promise is utterly trustworthy.

(Stringfellow) I hold fast the confession of my hope unwavering, for he that has made the promise is reliable:

(Way) So I hold fast the confession of my hope, that it may waver not. Why should it waver? — true and faithful is He on whose promise I rely.

(ASV) I hold fast the confession of my hope that it waver not; for he is faithful that promised:

(NAB) I hold unswervingly to my profession which gives me hope, for he who made the promise deserves my trust.

Hebrews 10:35-36

(NKJ)

35 Therefore do not cast away your confidence, which has great reward.

36 For you have need of endurance, so that after you have done the will of God, you may receive the promise:

(NIV)

35 So do not throw away your confidence; it will be richly rewarded.

36 You need to persevere so that when you have done the will of God, you will receive what he has promised.

(TEV)

35 Do not lose your courage, then, because it brings with it a great reward.

36 You need to be patient, in order to do the will of God and receive what he promises.

(Phillips)

35 Don't throw away your trust now — it carries with it a rich reward.

36 Patient endurance is what you need if, after doing God's will, you are to receive what he has promised.

(Interlinear Bible)

35 Therefore, do not throw away your confidence, which has great reward.

36 For you have need of patience, that the will of God having done, you may obtain the promise.

(Translator's)

35 So do not throw away your confidence. It brings a great reward.

36 You need to be steadfast if you are to do God's will and receive what he has promised.

(Greber)

35 Do not now throw aside that former joyful confidence of yours. It carries with it a great reward.

36 It is absolutely necessary that you should remain constant if you are ready to do the will of God and receive the promised blessings.

(Anderson)

35 Therefore you mustn't lose your courage and confidence, for it will bring you a great reward.

36 You see, you must patiently hold on to your faith so that you will do what God wants and thus receive what He has promised.

(Worrell)

35 Cast not away, therefore, your boldness, which, indeed, has great recompense.

36 For ye have need of patience, that, after having done the will of God, ye may receive the promise.

(New Century)

35 So do not lose the courage that you had in the past. It has a great reward.

36 You must hold on, so you can do what God wants and receive what he has promised.

(NAB, Revised)

35 Therefore, do not throw away your confidence; it will have great recompense.

36 You need endurance to do the will of God and receive what he has promised.

(NASB)

35 Therefore, do not throw away your confidence, which has a great reward.

36 For you have need of endurance, so that when you have done the will of God, you may receive what was promised.

(Amplified)

35 Do not, therefore, fling away your fearless confidence, for it carries a great and glorious compensation of reward.

36 For you have need of steadfast patience and endurance, so that you may perform and fully accomplish the will of God, and thus receive and carry away [and enjoy to the full] what is promised.

(New Berkeley)

35 Therefore, do not throw away your confidence; it carries a rich reward.

36 For you need endurance to gain the promised blessing upon accomplishing what God wills.

(Lattimore)

35 Do not lose your courage, which brings a great reward,

36 for you have need of endurance in order to do the will of God and win the promise.

(New Jerusalem)

35 Do not lose your fearlessness now, then, since the reward is so great.

36 You will need perseverance if you are to do God's will and gain what he has promised.

(Beck)

35 Then don't lose your courage. There's a great reward for it.

36 You need endurance to do what God wants and so to get what He promised.

(Basic English)

35 So do not give up your hope which will be greatly rewarded.

36 For, having done what was right in God's eyes, you have need of waiting before his word has effect for you.

(Byington)

35 So do not throw up your confidence, which has great wages payable.

36 For staying power is what it takes, that after doing God's will you may receive the fulfillment of the promise:

(Moffatt)

35 Now do not drop that confidence of yours; it carries with it a rich hope of reward.

36 Steady patience is what you need, so that after doing the will of God you may receive what you were promised.

(Goodspeed)

35 You must not lose your courage, for it will be richly rewarded,

36 but you will need endurance if you are to carry out God's will and receive the blessing he has promised.

(Authentic)

35 Do not cast away your confidence, then, which will have a substantial reward;

36 for you will need all your constancy, so that when you have carried out the will of God you may obtain the promise.

(New Life)

35 Do not throw away your trust, for your pay will be great.

36 You must be willing to wait without giving up. After you have done what God wants you to do, God will give you what he promised you.

(Wuest)

35 Do not throw away therefore your confidence which is of such a nature that it has great recompense of reward,

36 for you have need of patience in order that, having done the will of God, you might receive the promise.

(Barclay)

35 You must not throw away your confidence, for it will bring you a rich reward.

36 What you need is the power to see things through. If you have that, you will obey the will of God, and so receive what he has promised.

(Weymouth, 3rd)

35 Therefore do not cast from you your confident hope, for it will receive a vast reward.

36 For you stand in need of patient endurance, so that, as the result of having done the will of God, you may receive the promised blessing.

(Wand)

35 Don't lose that confidence; some day it will be well rewarded.

36 Perseverance is necessary so that you may do the will of God and receive the fulfilment of His promise:

(20th Cen., Revised)

35 Do not, therefore, abandon the confidence that you have gained, for it has a great reward awaiting it.

36 You still have need of patient endurance, in order that, when you have done God's will, you may obtain the fulfilment of his promise.

(Lovett)

35 So this is no time to throw away your confidence. You've come too far and your reward is too close for you to do that.

36 Of course you still need patience and perseverance if you want to win the prize God has promised those who do His will.

(Stevens)

35 Do not now forsake this zealous and courageous Christian confession which carries with it the assurance of eternal blessedness.

36 For steadfast endurance is necessary, in order that when you have proved yourselves faithful to the divine requirements, you may enter into the possession of the promised blessing.

(Simple English)

35 So, don't throw away your confidence! It will be greatly rewarded.

36 You need to have endurance. Then, when you have done what God wants, you will receive what God promised.

(Wade)

35 Do not, therefore, abandon your confident attitude, for it brings great recompense.

36 For you still have need of steadfastness, in order that, after having done the will of God, you may obtain what He has promised.

(Way)

35 Do not, then, fling away your fearless trust, for it includes a glorious repayment for all.

36 Yes, you have need of steadfast endurance, so that you may perform the will of God, and so receive the fulfilment of His promise.

(Williams)

35 So you must never give up your confident courage, for it holds a rich reward for you.

36 Indeed, to carry out the will of God and to receive the blessing He has promised, you need endurance,

Hebrews 10:38

(NKJ) Now the just shall live by faith; but if anyone draws back, my soul has no pleasure in him.”

(Lenski) But the righteous one shall live as a result of faith; and if he shall shrink back, my soul takes no pleasure in him.

(Wade) The righteous, through having faith, shall live; But if he draweth back, my soul findeth no pleasure in him.”

(Williams) Meantime my righteous servant will live on by faith. But if a man draws back, my soul has no delight in him.”

(Way) And my righteous servant shall win life from his faith: yet, if he shrink back, my soul hath no pleasure in him.'

(Berkeley) but He whom I find righteous shall live by faith, and if he shrinks back, My soul is not pleased with him.”

(Anderson) And the person who is perfect in My sight by faith will live. But if he turns back, I will not be happy with him.”

(Greber) Whoever has won favor in My eyes by his trust and faith, will obtain spiritual life; but if any one loses courage and draws back, My heart will take no pleasure in him.”

(Translator's) It is by faith that my righteous one shall live; but if he draws back I take no pleasure in him.'

(New Life) For the one right with God lives by faith. If anyone turns back, I will not be pleased with him.”

(20th Cen., Tentative) And those who stand right with me will find Life as the result of faith, While if a man draws back, my heart can find no pleasure in him.”

(Knox) It is faith that brings life to the man whom I accept as justified; if he shrinks back, he shall win no favour with me.

(Wuest) Now, my righteous person shall live by faith. But if he draw back in fear, my soul shall have no pleasure in him.

(Barclay) And by his fidelity the good man who is mine will find life. But, if he is afraid to face things, I have no pleasure in him.'

(Basic English) But the upright man will be living by his faith; and if he goes back, my soul will have no pleasure in him.

(New Century) The person who is right with me will have life because of his faith. But if he turns back with fear, I will not be pleased with him.”

(Cotton Patch) And my dedicated man shall live his faith; But if he chickens out, I'll be ashamed of him."

(Swann) But my righteous one shall live by faith, and if he shrinks down, my soul will have no pleasure in him.

(Lovett) In the meantime My righteous ones are to trust Me and live. But if anyone draws back, I will be very unhappy with him."

(Byington) And my righteous man shall have life out of faith; and if he flinches my soul takes no satisfaction in him."

(Moffatt) Meantime my just man is to live on by his faith; if he shrinks back, my soul takes no delight in him.

(Goodspeed) And he whom I accept as righteous will find life through his faith. But if a man draws back, my heart can take no pleasure in him."

(Douay) But my just man liveth by faith: but if he withdraw himself, he shall not please my soul.

(TEV) My righteous people, however, will believe and live; but if any of them turns back, I will not be pleased with him."

(Living) And those whose faith has made them good in God's sight must live by faith, trusting him in everything. Otherwise, if they shrink back, God will have no pleasure in them.

(NIV) But my righteous one will live by faith. And if he shrinks back, I will not be pleased with him."

Hebrews 11:1

(NKJ) Now faith is the substance of things hoped for, the evidence of things not seen.

(TEV) To have faith is to be sure of the things we hope for, to be certain of the things we cannot see.

(NIV) Now faith is being sure of what we hope for and certain of what we do not see.

(Jerusalem) Only faith can guarantee the blessings that we hope for, or prove the existence of the realities that at present remain unseen.

(NEB) And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see.

(REB) Faith gives substance to our hopes and convinces us of realities we do not see.

(RSV) Now faith is the assurance of things hoped for, the conviction of things not seen.

(Phillips) Now faith means that we have full confidence in the things we hope for, it means being certain of things we cannot see.

(Living) What is faith? It is the confident assurance that something we want is going to happen. It is the certainty that what we hope for is waiting for us, even though we cannot see it up ahead.

(Greber) Faith is a confident trust in the things we hope for, and a firm belief in things that cannot be seen with our physical eyes.

(Anderson) Faith is being sure about things we hope for and certain about things we can't see.

(Book of Books) Now faith is the sure confidence of things hoped for, the certainty of things not seen.

(Basic English) Now faith is the substance of things hoped for, and the sign that the things not seen are true.

(Worrell) Now faith is an assurance of things hoped for, a sure persuasion of things not seen;

(Amplified) Now faith is the assurance (the confirmation, the title-deed) of the things [we] hope for, being the proof of things [we] do not see and the conviction of their reality — faith perceiving as real fact what is not revealed to the senses.

(New Berkeley) But faith is an assurance of what is hoped for, a conviction of unseen realities.

(Berkeley) But faith forms a solid ground for what is hoped for, a conviction of unseen realities.

(Lattimore) Faith is the substance of things hoped for, the proof of things unseen;

(Holy Bible for Children) Now, faith is being sure we're going to get the things we hope for. It is being sure of the things we cannot see.

(NAB) Faith is confident assurance concerning what we hope for, and conviction about things we do not see.

(Beck) Faith is being sure of the things we hope for, being convinced of the things we can't see.

(ASV) Now faith is assurance of things hoped for, a conviction of things not seen.

(Knox) What is faith? It is that which gives substance to our hopes, which convinces us of things we cannot see.

(Noli) Now faith gives us confidence in what we hope for, and insight in what we cannot see.

(Wuest) Now faith is the title deed of things hoped for, the proof of things which are not being seen.

(Barclay) Faith is the confidence that the things which as yet we only hope for really do exist. It is the conviction of the reality of the things which as yet are out of sight.

(Moffatt) Now faith means that we are confident of what we hope for, convinced of what we do not see.

(Douay) Now, faith is the substance of things to be hoped for, the evidence of things that appear not.

(Authentic) Now faith is the solid ground of our expectations, the proof of unseen actualities.

(New Life) Now faith is being sure we will get what we hope for. It is being sure of what we cannot see.

(20th Cen., Revised) Faith is the realization of things hoped for — the proof of things not seen.

(20th Cen., Tentative) Faith is confidence in the realization of one's hopes; it is a conviction regarding things which are not yet visible.

(Syriac) Now faith is the persuasion of the things that are in hope, as if they were in act; and [it is] the manifestness of the things not seen.

(Easy-to-Read) Faith means being sure of the things we hope for. And faith means knowing that something is real even if we don't see it.

(Weymouth, 3rd) Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see.

(Cotton Patch) Now faith is the turning of dreams into deeds; it is betting your life on the unseen realities.

(Wand) Now faith is a conviction of the fulfilment of our hopes, and a continual reliance upon the unseen world.

(Kleist & Lilly) Faith is the foundation of the blessings for which we hope, the proof of the realities which we do not see.

(Swann) Now faith is a foundation of things hoped for; it is the means of proving unseen realities.

(Lovett) What is faith, you ask? Well, it is an inner assurance that the things we hope for actually exist, and the conviction that they are already ours even though we cannot see them.

(Simple English) Faith is the title-deed to the things we hope for. Faith is being sure of things we cannot see.

(Laubach) Faith means being sure of the thing we hope for. It is being convinced of what we cannot see.

(Hayman) What then is faith? — a realization of things hoped for, a conviction of facts unseen.

(Adams) Now faith is a solidly grounded certainty about what we hope for, a conviction about the reality of things we don't see.

(Klingensmith) Now faith is the real part of things hoped for. It is the proof we do not see.

(Montgomery) Now faith is the title-deed of things hoped for, the putting to the proof of things not seen.

(Way) Faith is that attitude of mind which is the foundation-rock on which hope stands, that which satisfies us of the reality of things as yet beyond our ken.

(Williams) Now faith is the assurance of the things we hope for, the proof of the reality of the things we cannot see.

Hebrews 11:6

(NKJ) But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

(TEV) No man can please God without faith. For whoever comes to God must have faith that God exists and rewards those who seek him.

(NIV) And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

(Jerusalem) Now it is impossible to please God without faith, since anyone who comes to him must believe that he exists and rewards those who try to find him.

(RSV) And without faith it is impossible to please him. For whoever would draw near to God must believe that he exists and that he rewards those who seek him.

(Living) You can never please God without faith, without depending on him. Anyone who wants to come to God must believe that there is a God and that he rewards those who sincerely look for him.

(Berkeley) But without faith it is impossible to give Him pleasure; for he who comes to God must believe that He exists and that He becomes the Rewarder of those who search for Him.

(Lattimore) and without faith it is impossible to please him; for one who approaches God must believe that he exists and that he is the rewarder of those who seek him out.

(Amplified) But without faith it is impossible to please and be satisfactory to Him. For whoever would come near to God must (necessarily) believe that God exists and that He is the Rewarder of those who earnestly and diligently seek Him (out).

(KJII) But without faith it is impossible to please God. For he who comes to God must believe that He is, and that He is a rewarder of the ones who carefully seek Him out.

(Basic English) And without faith it is not possible to be well-pleasing to him, for it is necessary for anyone who comes to God to have the belief that God is, and that he is a rewarder of all those who make a serious search for him.

(Beck) But you can't please God without faith. If you come to God, you must believe He exists and will always reward those who search for Him.

(Greber) Without faith it is indeed impossible to please God, for he who wishes to approach God must first believe that there is a God, and that he will reward those who seek Him.

(New Century) Without faith no one can please God. Anyone who comes to God must believe that he is real and that he rewards those who truly want to find him.

(Goodspeed) but without faith it is impossible to please him; for whoever would approach God must have faith in his existence and in his willingness to reward those who try to find him.

(Worrell) And, apart from faith, it is impossible to please Him; for he that comes to God must believe that He is, and that He becomes a rewarder to those who seek after Him.

(Fenton) But without faith it is impossible to be pleasing; for the comer to God must believe that He exists, and that a reward is gained by His diligent seekers.

(Byington) but without faith it is impossible to please; for he who comes to God has to believe that he is and that to those who seek him he proves a paymaster.

(Moffatt) and apart from faith it is impossible to satisfy him, for the man who draws near to God must believe that he exists and that he does reward those who seek him.

(Lamsa) Without faith man cannot please God; for he who comes near to God must believe that he is, and that he is a rewarder of those who seek him.

(Phillips, 1947) And without faith it is impossible to please Him. The man who approaches God must have faith in two things, first that God exists and secondly that it is worth a man's while to try to find God.

(Authentic) Now without faith it is not possible to please God, for he who approaches God must have faith in his existence, and that he rewards those who seek him out.

(New Life) A man cannot please God unless he has faith. Anyone who comes to God must believe that He is. That one must also know that God gives what is promised to the one who keeps on looking for Him.

(Syriac) But, without faith, a man cannot please God. For he that draweth near to God, must believe his existence, and that he will recompense those who seek him.

(Montgomery) now without faith it is impossible to please him; for he who comes to God must believe that he is, and that he ever rewards those who are seeking.

(Knox) and it is impossible to please God without faith. Nobody reaches God's presence until he has learned to believe that God exists, and that he rewards those who try to find him.

(Wuest) Now, without faith it is impossible to please Him at all. For he who comes to God must of the necessity in the nature of the case believe that He exists, that He also becomes a rewarder of those who diligently seek Him out.

(Lenski) Now without faith it is impossible to be well-pleasing, for it is necessary that he who comes to God believe that he exists and becomes a giver of due pay to those seeking after him.

(Williams) but without faith it is impossible to please Him, for anyone who approaches God must believe that there is a God and that He gives rewards to all who earnestly try to find Him.

(Way) but without faith it is impossible to satisfy God. For the man who approaches God as a worshipper must necessarily believe that God exists, and that He proves Himself a repayer of those who earnestly seek Him.

(Simple English) If someone doesn't believe in God, he cannot please God, because the person who comes to God must believe that He lives. That person must also believe that God will give rewards to the people who are searching for Him.

(Hayman) But apart from faith it is impossible to please Him well; for whosoever comes to God must believe that He is, and that He has, for those who seek Him earnestly, rewards in store.

(Weymouth, 3rd) But where there is no faith it is impossible truly to please Him; for the man who draws near to God must believe that there is a God and that He proves Himself a rewarder of those who earnestly try to find Him.

(Cotton Patch) Without living by the Unseen, it's impossible to get such approval. For anyone who is serious about the God-life, must stake everything on the fact that God is, and that he amply rewards those who make him their quest.

(Lovett) it is impossible to please God without faith. Therefore those who would come to Him to worship Him must truly believe that He exists and that He longs to reward those who seek Him.

James 1:2-4 Confessions

(NKJ)

2 I count it all joy when I fall into various trials,
3 knowing that the testing of my faith produces patience.
4 But I let patience have its perfect work, that I may be perfect and complete, lacking nothing.

(Barclay)

2 I must regard it as nothing but joy when I am involved in all kinds of trials,
3 for I must realize that when faith has passed through the ordeal of testing the result is the ability to pass the breaking-point and not to break.
4 This ability must go right on to the end, and then I will be perfect and complete, without a weak spot.

(Translator's)

2 Whatever trials I have to suffer, I should be very happy,
3 for I know that as my faith is proved so I learn to endure.
4 But I must endure to the very end so that I may be perfect and complete, and not fail in any way.

(TEV)

2 I consider myself fortunate when all kinds of trials come my way,
3 for I know that when my faith succeeds in facing such trials, the result is the ability to endure.
4 I make sure that my endurance carries me all the way without failing, so that I may be perfect and complete, lacking nothing.

(NIV)

2 I consider it pure joy, whenever I face trials of many kinds,
3 because I know that the testing of my faith develops perseverance.
4 Perseverance must finish its work so that I may be mature and complete, not lacking anything.

(Moffatt)

2 I greet it as pure joy, when I encounter any sort of trial,
3 sure that the sterling temper of my faith produces endurance;
4 I let my endurance be a finished product, so that I may be finished and complete, with never a defect.

(20th Century, Tentative)

2 When I meet with temptations, whatever they are, I think of them as a cause for nothing but rejoicing,
3 remembering that the testing of my faith develops endurance.
4 And I let endurance do its work perfectly, so that I may be absolutely perfect and not deficient in any respect.

(Wuest)

2 I am constantly rejoicing. I consider it a matter for unadulterated joy [without any admixture of sorrow] whenever I fall into the midst of variegated trials which surround me,
3 knowing experientially that the approving of my faith, that faith having been put to the test for the purpose of being approved, and having met the test, has been approved, [that this approving process] produces a patience which bears up and does not lose heart or courage under trials.

4 But I allow the aforementioned patience to be having its complete work in order that I may be spiritually mature and complete in every detail, lacking in nothing.

(Authentic)

2 I count it a most favourable occurrence, when I meet with various trying experiences,
3 recognizing that the testing of my faith gives rise to constancy.

4 But I let constancy fulfil its complete function, so that I may be whole and hale, deficient in nothing.

(Williams)

2 I must consider it the purest joy, when I am involved in various trials,
3 for I surely know that what is genuine in my faith produces the patient mind that endures;
4 but I must let my endurance come to its perfect product, so that I may be fully developed and perfectly equipped, without any defects.

(Lenski)

2 I consider it all joy, when I fall foul of various kinds of trials,
3 realizing that the testing out of my faith works out constancy.

4 Now I let this constancy have (its) work complete in order that I may be complete and entire, lacking in nothing.

First Peter 5:7 Confessions

(NKJ) I am casting all my care upon Him, for He cares for me.

(TEV) I throw all my worries on him, because he cares for me.

(NIV) I cast all my anxiety on him because he cares for me.

(Jerusalem) I unload all my worries on to him, since he is looking after me.

(NEB) I cast all my cares on him, for I am his charge.

(Phillips) I can throw the whole weight of my anxieties upon him, for I am his personal concern.

(Living) I let him have all my worries and cares, for he is always thinking about me and watching everything that concerns me.

(Berkeley) I throw all my anxiety onto Him, for His concern is about me.

(New Jerusalem) I unload all my burden on to him, since he is concerned about me.

(Holy Bible for Children) I throw all my cares and worries on God because he cares for me.

(Beck) I throw all my worry on Him because He takes care of me.

(Basic English) I am putting all my troubles on him, for he takes care of me.

(Interlinear Bible) I am casting all my anxiety onto Him, because it matters to Him concerning me.

(Anderson) I must throw my whole load of worries on Him, because He really cares about me.

(Greber) I lay all my burdens in His hands, for He cares for me.

(NAB, Revised) I cast all my worries upon him because he cares for me.

(New Century) I give all my worries to him, because he cares for me.

(Weymouth, 3rd) I throw the whole of my anxiety upon Him, because He Himself cares for me.

(Cotton Patch) I let him in on all my problems, because I mean much to him.

(Phillips, 1947) I can rest the weight of all my anxieties upon Him, for I am always in His care.

(Wuest) I have deposited with Him once for all the whole of my worry, because to Him it is a matter of concern respecting me.

(Barclay) I bring all my worries to him to carry for me, for he is always concerned about me.

(Moffatt) I let all my anxieties fall upon him, for his great interest is in me.

(Amplified) I am casting the whole of my care — all my anxieties, all my worries, all my concerns, once and for all — on Him; for He cares for me affectionately, and cares about me watchfully.

(Montgomery) I cast all my care upon him, for he ever cares for me.

(Adams) I throw all my worry on Him, because my affairs matter to Him.

(Hayman) I am casting off upon Him all my anxiety, because He makes me His care.

(Laubach) I throw all my cares on Him, for He will take care of me.

(Wade) I am casting upon Him all my anxiety, for He is concerned for me.

(Williams) I cast every worry I have upon Him, because He cares for me.

First John 5:4 Confessions

(NKJ) For whatever is born of God overcomes the world. And this is the victory that has overcome the world — my faith.

(TEV) because every child of God is able to defeat the world. This is how I win the victory over the world: with my faith.

(NIV) for everyone born of God has overcome the world. This is the victory that has overcome the world, even my faith.

(Jerusalem) because anyone who has been begotten by God has already overcome the world; this is the victory over the world — my faith.

(New Jerusalem) because every child of God overcomes the world. And this is the victory that has overcome the world — my faith.

(NEB) because every child of God is victor over the godless world. The victory that defeats the world is my faith,

(REB) because every child of God overcomes the world. Now, the victory by which the world is overcome is my faith,

(Phillips) In fact, this faith of mine is the only way in which the world can be conquered.

(Phillips, 1947) for God's "heredity" within me will always conquer the world outside me. In fact, this faith of mine is the only way in which the world can be conquered.

(Amplified) For whatever is born of God is victorious over the world; and this is the victory that conquers the world, even my faith.

(Confraternity) Because all that is born of God overcomes the world; and this is the victory that overcomes the world, my faith.

(Fenton) Because every one born from God conquers the world; and this is the conquest which has conquered the world — my faith.

(Beck) Every child of God conquers the world. My faith is the victory over the world.

(NAB) Everyone begotten of God conquers the world, and the power that has conquered the world is this faith of mine.

(Lamsa) For whoever is born of God triumphs over the world; and this is the victory which conquers the world, even my faith.

(Goodspeed) for every child of God is victorious over the world. The victory that has triumphed over the world is my faith.

(Basic English) Anything which comes from God is able to overcome the world: and the power by which I have overcome the world is my faith.

(NASB) For whatever is born of God overcomes the world; and this is the victory that has overcome the world — my faith.

(New Berkeley) Because everyone who has been born of God conquers the world, and this is the victory that triumphs over the world, the faith that I have.

(Translator's) because every child of God conquers the world, and my faith in God is what has conquered it.

(Greber) for all who are called "children of God" overcome the power of the world with ease. What gives me my victory over the powers of the world is my faith.

(Int. Children's) Everyone who is a child of God has the power to win against the world. It is my faith that wins the victory against the world.

(Interlinear Bible) Because everything having been born of God overcomes the world, and this is the victory overcoming the world, my faith.

(Easy-To-Read) Why? Because every person that is a child of God has the power to win against the world. It is my faith that has won the victory against the world.

(Knox) Whatever takes its origin from God must needs triumph over the world; my faith, that is the triumphant principle which triumphs over the world.

(Noli) Everyone who is born of God overcomes the world. It is my faith which gives me victory over the world.

(Wuest) because everything that has been born of God is constantly coming off victorious over the world. And this is the victory that has come off victorious over the world, my faith.

(Barclay) because to be a child of God is to be victorious over the world, and the victory which conquers the world is my faith.

(20th Cen., Tentative) because all that has derived its Life from God masters the world. This is the power that has mastered the world — my faith!

(New Life) Every child of God has power over the sins of the world. The way I have power over the sins of the world is by my faith.

(Wand) as is proved by the fact that all God's children conquer the world. The means by which I conquer the world is my faith.

(Kleist & Lilly) because every child of God has enough strength to become a victor over the world. And this is the victory that has conquered the world, my faith.

(Lattimore) because everything which is sprung from God overcomes the world. And this, my faith, is the victory that overcomes the world.

(Adams) since whoever has been born of God defeats the world. And this is what defeats the world: my faith.

(Laubach) All of us who are born of God are gaining the victory over the world. It is my faith which gives me the victory.

(Simple English) Everyone who is a child of God conquers the world. It is my faith which conquers the world.

(Stevens) Those who are in spiritual union with God resist the power of the evil world, and the inspiring motive in my successful conflict with sin is my faith.

(Wade) because everyone who has been Begotten from God is victorious over the world; and the power that ensures victory over the world is this — even my faith.

(Williams) for every child of God continues to conquer the world. My faith is the victory that has conquered the world.

(Lenski) Because everyone who has been born from God is victorious over the world; and this is the victory, the one that became victorious over the world, my faith.

(Montgomery) For whoever is a child of God is overcoming the world; and my faith is the victory that has overcome the world.

(Darby) For all that has been begotten of God gets the victory over the world; and this is the victory which has gotten the victory over the world, my faith.

List Of Bible Translations

20th Cen., Revised	<i>The Twentieth Century New Testament</i> . New York: Fleming H. Revell Company, 1904.
20th Cen., Tentative	<i>The Twentieth Century New Testament</i> . Tulsa, OK: Spirit To Spirit Publications, 1981.
Adams	<i>The New Testament in Everyday English</i> (Jay E. Adams). Grand Rapids: Baker Book House, 1979.
Alexander	<i>The Psalms Translated And Explained</i> (Joseph A. Alexander). Grand Rapids: Baker Book House, 1977.
Amplified	<i>The Amplified Bible</i> . Grand Rapids: Zondervan Publishing House, 1965.
Anderson	<i>A New Accurate Translation of the Greek New Testament into Simple Everyday American English</i> (Julian G. Anderson). Naples, FL: 1984.
ASV	<i>Standard American Edition of the Revised Version of the Bible</i> . Camden, NJ: Thomas Nelson, Inc., 1901.
Authentic	<i>The Authentic New Testament</i> (Hugh J. Schonfield). Dennis Dobson Ltd., n.d.
Ballentine	<i>The American Bible</i> (Frank Schell Ballentine). Scranton, PA: Good News Publishing Company, 1902.
Barclay	<i>The New Testament, A New Translation</i> (William Barclay). London: Collins Clear-Type Press, 1968.
Barrett	<i>The Epistle To The Romans</i> (C. K. Barrett). New York: Harper & Row, 1957.
Basic English	<i>The Bible In Basic English</i> . London: Cambridge University Press, 1949.
Beck	<i>The Holy Bible In The Language of Today, An American Translation</i> (William F. Beck). Philadelphia: A. J. Holman Company, 1976.
Berkeley	<i>The Holy Bible, The Berkeley Version In Modern English</i> (Gerrit Verkuyl). Grand Rapids: Zondervan Publishing House, 1959.
Blackwelder	<i>The Four Gospels, An Exegetical Translation</i> (Boyce W. Blackwelder). Anderson, IN: Warner Press, Inc., 1980.
Blackwelder	<i>Letters From Paul, An Exegetical Translation</i> (Boyce W. Blackwelder). Anderson, IN: Warner Press, Inc., 1971.
Book of Books	<i>The Book of Books, A Translation Of The New Testament</i> . London: Lutterworth Press, 1938.
Bruce	<i>An Expanded Paraphrase Of The Epistles Of Paul</i> (F. F. Bruce). Palm Springs, CA: Ronald N. Haynes Publishers, Inc., 1981.
Buttenwieser	<i>The Psalms Chronologically Treated With A New Translation</i> (Moses Buttenwieser). Chicago: University of Chicago Press, 1938.
Byington	<i>The Bible In Living English</i> (Steven T. Byington). New York: International Bible Students Association, 1972.
Concordant Literal	<i>Concordant Literal New Testament</i> . Canyon Country, CA: Concordant Publishing Concern, 1976.
Confraternity	<i>New Catholic Edition of the Holy Bible</i> . New York: Catholic Book Publishing Co., 1960.
Conybeare	<i>The Life And Epistles Of St. Paul</i> (W. J. Conybeare, J. S. Howson). Grand Rapids: Wm. B. Eerdmans Publishing Company, 1978.
Cornish	<i>St. Paul From The Trenches</i> (Gerald Warre Cornish). Tulsa, OK: Spirit To Spirit Publications, 1981.
Cotton Patch	<i>Cotton Patch Version</i> (Clarence Jordan). New York: Association Press, various dates.
Cranfield	<i>Epistle To The Romans</i> (C. E. B. Cranfield). Edinburgh: T. & T. Clark Ltd., 1979.
Darby	<i>The Holy Scriptures, A New Translation From The Original Languages</i> (J. N. Darby). Lancing, Sussex: Kingston Bible Trust, 1980.
David Smith	<i>Letters Of The Apostle Paul</i> (David Smith). n.d.
Diaglott	<i>The Emphatic Diaglott</i> (Benjamin Wilson). New York: International Bible Students Association, 1942.
Douay	<i>The Holy Bible</i> . New York: The Douay Bible House, 1941.
Easy-to-Read	<i>The New Testament, A New Easy-to-Read Version</i> . Grand Rapids: Baker Book House, 1978.
Estes	<i>The Better Version Of The New Testament</i> (Chester Estes). Muscle Shoals, AL: Chester Estes, 1978.
Fenton	<i>The Holy Bible In Modern English</i> (Ferrar Fenton). Merrimac, MA: Destiny Publishers, 1966.
Goodspeed	<i>An American Translation, The New Testament</i> (Edgar J. Goodspeed). Chicago: The University Of Chicago Press, 1948.
Greber	<i>The New Testament, A New Translation Based on the Oldest Manuscripts</i> (Johannes Greber). Teaneck, NJ: J. Greber Memorial Foundation, 1937.
Greenstone	<i>The Holy Scriptures, Proverbs</i> (Julius H. Greenstone). Philadelphia: The Jewish Publication Society Of America, 1950.
Hayman	<i>Epistles of the New Testament</i> (Henry Hayman). Tulsa, OK: Spirit To Spirit Publications, 1982.
Hendriksen	<i>New Testament Commentary</i> (William Hendriksen). Grand Rapids: Baker Book House, various dates.
Holy Bible for Children	<i>The Holy Bible for Children, A Simplified Version of the Old and New Testaments</i> (Allan H. Jahsmann). St. Louis: Concordia Publishing House, 1977.
Hudson	<i>The Pauline Epistles, Their Meaning And Message</i> (James T. Hudson). London: James Clarke & Co. Ltd., 1958.
Int. Children's	<i>International Children's Version, New Testament</i> . Fort Worth, TX: Sweet Publishing Company, Inc., 1983.
Interlinear Bible	<i>The Interlinear Bible</i> (Jay P. Green, Sr.). Grand Rapids: Baker Book House, 1979.
Jerusalem	<i>The Jerusalem Bible</i> . New York: Doubleday & Company, Inc., 1968.
Johnson	<i>Matthew and Mark</i> (Ben Campbell Johnson). Waco, TX: Word Books, 1978.
Johnson	<i>The Heart of Paul</i> (Ben Campbell Johnson). Waco, TX: Word Books, 1976.
JPS, The Prophets	<i>A New Translation Of The Holy Scriptures According To The Masoretic Text</i> . Philadelphia: The Jewish Publication Society Of America, 1978.
JPS, The Torah	<i>A New Translation Of The Holy Scriptures According To The Masoretic Text</i> . Philadelphia: The Jewish Publication Society Of America, 1962.
JPS, The Writings	<i>A New Translation Of The Holy Scriptures According To The Masoretic Text</i> . Philadelphia: The Jewish Publication Society Of America, 1982.
KJII	<i>King James II Version Of The Bible</i> (Jay P. Green). Grand Rapids: Associated Publishers And Authors, Inc., 1971.
Kleist & Lilly	<i>The New Testament</i> (James A. Kleist, Joseph L. Lilly). Milwaukee: Bruce Publishing Company, 1956.
Klingensmith	<i>The New Testament</i> (Don J. Klingensmith). 1974.
Knox	<i>The New Testament Of Our Lord And Saviour Jesus Christ</i> (Ronald A. Knox). New York: Sheed & Ward, 1947.
Lamsa	<i>The Holy Bible From Ancient Eastern Manuscripts</i> (George M. Lamsa). Philadelphia: A. J. Holman Company, 1957.
Lattimore	<i>The Four Gospels And The Revelation</i> (Richmond Lattimore). New York: Farrar, Straus, Giroux, 1979.
Lattimore	<i>Acts and Letters of the Apostles</i> (Richmond Lattimore). New York: Farrar, Straus, Giroux, 1982.
Laubach	<i>The Inspired Letters In Clearest English</i> (Frank C. Laubach). Nashville: Thomas Nelson, Inc., 1956.
Leeser	<i>Twenty-Four Books Of The Holy Scriptures</i> (Isaac Leeser). New York: Hebrew Publishing Company, n.d.
Lenski	<i>Commentary on the New Testament</i> (R. C. H. Lenski). Minneapolis: Augsburg Publishing House, various dates.
Leupold	<i>Exposition of Psalms</i> (H. C. Leupold). Grand Rapids: Baker Book House, 1959.
Living	<i>The Living Bible, Paraphrased</i> . Wheaton, IL: Tyndale House Publishers, 1971.
Lovett	<i>Lovett's Lights</i> (C. S. Lovett). Baldwin Park, CA: Personal Christianity, various dates.
Macknight	<i>A New Literal Translation Of The Apostolical Epistles</i> (James Macknight). Grand Rapids: Baker Book House, n.d.
Masoretic	<i>The Holy Scriptures According To The Masoretic Text</i> . Philadelphia: The Jewish Publication Society Of America, 1955.
Moffatt	<i>The Bible, A New Translation</i> (James Moffatt). New York: Harper & Row, Publishers, 1954.
Montgomery	<i>The New Testament In Modern English, Centenary Translation</i> (Helen Barrett Montgomery). Philadelphia: The Judson Press, 1952.
NAB	<i>The New American Bible</i> . Nashville: Thomas Nelson, Publishers, 1971.
NAB, Revised	<i>The New American Bible, Revised New Testament</i> . Grand Rapids: William B. Eerdmans Publishing Company, 1988.
NASB	<i>New American Standard Bible</i> . La Habra, CA: The Lockman Foundation, 1975.
NEB	<i>The New English Bible</i> . New York: Oxford University Press, 1971.
New Berkeley	<i>The Modern Language Bible, The New Berkeley Version in Modern English</i> (Gerrit Verkuyl). Grand Rapids: Zondervan Bible Publishers, 1969.
New Century	<i>International Children's Bible, New Century Version</i> . Dallas: Word Publishing, 1988.
New Jerusalem	<i>The New Jerusalem Bible</i> . New York: Doubleday & Company, Inc., 1985.
New Life	<i>The New Life Testament</i> (Gleason H. Ledyard). Canby, OR: Christian Literature International, 1976.
New World	<i>New World Translation of the Holy Scriptures</i> . New York: International Bible Students Association, 1961.
Newell	<i>Romans Verse By Verse</i> (William R. Newell). Chicago: Moody Press, 1981
NIV	<i>The Holy Bible, New International Version</i> . Grand Rapids: Zondervan Bible Publishers, 1984.
NKJ	<i>The Holy Bible, New King James Version</i> . Nashville: Thomas Nelson, Inc., 1982.
Noli	<i>The New Testament Of Our Lord And Savior Jesus Christ</i> (Fan S. Noli). Boston: Albanian Orthodox Church in America, 1961.
Perowne	<i>The Book Of Psalms</i> (J. J. Stewart Perowne). Grand Rapids: Zondervan Publishing House, 1976.
Phillips	<i>The New Testament in Modern English</i> (J. B. Phillips). New York: The Macmillan Company, 1972.
Phillips, 1947	<i>Letters To Young Churches</i> (J. B. Phillips). New York: The Macmillan Company, 1947.
Phillips, The Gospels	<i>The Gospels In Modern English</i> (J. B. Phillips). London: Geoffrey Bles, 1956.
REB	<i>The Revised English Bible</i> . London: Oxford University Press and Cambridge University Press, 1989.
Rieu	<i>The Four Gospels</i> (E. V. Rieu). Harmondsworth, Middlesex: Penguin Books Ltd., 1952.
Rotherham	<i>The Emphasized Bible</i> (Joseph B. Rotherham). Grand Rapids: Kregel Publications, 1959.
RSV	<i>The Bible Containing The Old And New Testaments, Revised Standard Version</i> . New York: American Bible Society, 1971.
Sanday & Headlam	<i>Epistle To The Romans</i> (William Sanday, Arthur C. Headlam). Edinburgh: T & T Clark Ltd., 1977.
Septuagint, Brenton	<i>The Septuagint Version: Greek And English</i> (Lancelot C. L. Brenton). Grand Rapids: Zondervan Publishing House, 1970.
Septuagint, Thomson	<i>The Septuagint Bible</i> (Charles Thomson). Indian Hills, CO: The Falcon's Wing Press, 1954.
Simple English	<i>The Simple English Bible, New Testament</i> . Iowa Falls, IA: Riverside Book & Bible, 1981.
Smith	<i>An American Translation, The Old Testament</i> (J. M. Powis Smith). Chicago: The University Of Chicago Press, 1948.
Stevens	<i>The Epistles Of Paul In Modern English</i> (George Barker Stevens). Wheaton, IL: Verploegh Editions, 1980.
Stringfellow	<i>Acts and Epistles — A Translation and Annotations</i> (E. E. Stringfellow). 1945.
Swann	<i>New Testament</i> (George Swann). Robards, KY: George Swann Company, 1947.
Syriac	<i>The New Testament, A Literal Translation from the Syriac Peshito Version</i> (James Murdock). New York: Stanford And Swords, 1852.
TEV	<i>Good News Bible, The Bible in Today's English Version</i> . New York: American Bible Society, 1976.
Tomanek	<i>The New Testament of Our Lord And Savior Jesus Anointed</i> (James L. Tomanek). Pocatello, ID: Arrowhead Press, 1958.
Translator's	<i>The Translator's New Testament</i> . London: The British and Foreign Bible Society, 1973.
Wade	<i>The Documents Of The New Testament</i> (G. W. Wade). London: Thomas Murby & Co., 1934.
Wall	<i>Unpublished notes</i> (Dean Wall). Denver: Box 33233, Denver, CO 80233, 1989.
Wand	<i>The New Testament Letters</i> (J. W. C. Wand). London: Oxford University Press, 1946.
Way	<i>Letters of Paul, Hebrews and the Book of Psalms</i> (Arthur S. Way). Grand Rapids: Kregel Publications, 1981.
Weymouth, 3rd	<i>New Testament In Modern Speech</i> (Richard Francis Weymouth). Grand Rapids: Kregel Publications, 1978.
Weymouth, 4th	<i>The New Testament In Modern Speech</i> (Richard Francis Weymouth). Boston: The Pilgrim Press, n.d.
Williams	<i>The New Testament In The Language Of The People</i> (Charles B. Williams). Chicago: Moody Press, 1937.
Worrell	<i>The Worrell New Testament</i> (A. S. Worrell). Springfield, MO: Gospel Publishing House, 1980.
Wuest	<i>Wuest's Expanded Translation of the Greek New Testament</i> (Kenneth S. Wuest). Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959.
YLT	<i>Young's Literal Translation Of The Holy Bible</i> (Robert Young). Grand Rapids: Baker Book House, 1976.