

## The New Living Translation and Calvinism

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I grew up being taught eternal security in Baptist churches so when I first read Hebrews 10:29's warning of apostasy, I broke down into bitter tears. I wrestled with scripture for years to figure out what the bible taught on perseverance and apostasy. The idea that someone sanctified by Christ's blood could fall away trouble me greatly. But if I had been reading the New Living Translation, I would have just kept on reading since the NLT changes the verse. The ESV and substantially all other translations renders the verse "*by which **he** was sanctified*" but the NLT transforms the verse to "*which made **us** holy*". Changing "he" to "us" is an important change. "He" refers to the apostate; "us" refers to the church. The NLT translation doesn't pose any challenge to my views of eternal security – and it's wrong. The funny thing is I still believe in eternal security today but I wouldn't trade the road God lead me down for anything. To think of all that I would have missed out on had I been reading the NLT is alarming.

Recently I compared ten passages in nineteen translations to see which favored Calvinism or not. To my surprise the New Living Translation stood out as showing an extreme bias toward Calvinism (see appendix A). That study lead me to read the New Testament in the New Living Translation (I don't have the Hebrew skills to analyze the Old Testament).

I grouped my findings by the topics: predestination, depravity/conversion and perseverance/apostasy. I chose what I considered to be the ten worst cases for each topic. In other words, I could have provided additional cases, but if these don't convince you that there is an issue, probably the others would not either.

### Depravity/Conversion

Question	New Living Translation	Other Translations
In John 6:65, Who receives God's gift, Christ or people? In Greek, 'auto' (him) is in the dative.	Then he said, "That is why I said that people can't come to me <u>unless the Father gives them to me.</u> " (NLT)	And he said, Therefore said I unto you, that no man can come unto me, <u>except it were given unto him of my Father</u> (KJV) So all other translations
In 1 Peter 1:22, did we purify ourselves or are we passively purified. In Greek, purified is active not passive.	<u>You were cleansed from your sins when you obeyed the truth</u> , so now you must show sincere love to each other as brothers and sisters. Love each other deeply with all your heart. (NLT)	<u>Now that you have purified yourselves by obeying the truth</u> so that you have sincere love for your brothers (NIV)  So all other translations.
In Acts 7:51, are the people deaf to the truth?	Acts 7:51 You stubborn people! You are heathen at heart <u>and deaf to the truth</u> . Must you forever resist the Holy Spirit? That's what your ancestors did, and so do you (NLT)	All other translations " <u>uncircumcised in ears</u> " or the like.

<p>In Acts 26:14, is it useless to fight God's will or hard to kick against the goads?</p>	<p>Acts 26:14 We all fell down, and I heard a voice saying to me in Aramaic, 'Saul, Saul, why are you persecuting me? <u>It is useless for you to fight against my will</u> (NLT)</p>	<p>All other translations, "<u>It is hard for you to kick against the pricks</u>", or "goads" or "prods"</p>
<p>In Romans 4 (11 times, but especially Romans 4:5), is faith counted for righteousness or are people counted as righteousness?</p>	<p>Romans 4:3 For the Scriptures tell us, "Abraham believed God, and <u>God counted him as righteous</u> because of his faith." 4 When people work, their wages are not a gift, but something they have earned. 5 But <u>people are counted as righteous</u>, not because of their work, but because of their faith in God who forgives sinners. 6 David also spoke of this when he described the happiness of those who are declared righteous without working for it: 7 "Oh, what joy for those whose disobedience is forgiven, whose sins are put out of sight. 8 Yes, what joy for those whose record the Lord has cleared of sin." 9 Now, is this blessing only for the Jews, or is it also for uncircumcised Gentiles? Well, we have been saying that <u>Abraham was counted as righteous</u> by God because of his faith. 10 But how did this happen? <u>Was he counted as righteous</u> only after he was circumcised, or was it before he was circumcised? Clearly, <u>God accepted Abraham</u> before he was circumcised! 11 Circumcision was a sign that Abraham already had faith <u>and that God had already accepted him and declared him to be righteous</u>—even before he was circumcised. So Abraham is the spiritual father of those who have faith but have not been circumcised. <u>They are counted as righteous</u> because of their faith...</p> <p>...Romans 4:22 And because of Abraham's faith, <u>God counted him as righteous</u>. (NLT)</p>	<p>All other translations, faith is accounted, credited, reckoned or imputed for righteousness.</p>
<p>Does Romans 8:15, say "again", meaning they previously received</p>	<p>Romans 8:15 So you have not received a spirit that makes you</p>	<p>All other translations have "<u>again</u>" or "second time" or "back</p>

<p>the spirit leading to fear?</p>	<p>fearful slaves. Instead, you received God's Spirit when he adopted you as his own children. Now we call him, "Abba, Father" (NLT)</p>	<p>into".</p>
<p>In Luke 19:42, does Christ desire something different about Jerusalem's past, or its present and future?</p>	<p>Luke 19:41 But as he came closer to Jerusalem and saw the city ahead, he began to weep. 42 "<u>How I wish today that you of all people would understand the way to peace.</u>" (NLT) So the Holman.</p>	<p>All other translations are in the past tense "<u>had known</u>".</p>
<p>In Acts 28:27, can they hear and turn?</p>	<p>Acts 28:27 For the hearts of these people are hardened, and <u>their ears cannot hear</u>, and they have closed their eyes— so their eyes cannot see, and their ears cannot hear, and their hearts cannot understand, <u>and they cannot turn to me</u> and let me heal them. (NLT)</p>	<p>All other translations either "hear heavily" or "<u>hard of hearing</u>" or "dull of hearing" or the like.</p> <p>Also, all other translations have "<u>and turn</u>" or "should turn", rather than cannot turn.</p>
<p>In Romans 8:5-10, are they living according to the flesh and living according to the Spirit, or are they controlled by the flesh and controlled by the Spirit?</p>	<p>Romans 8:5-10: Those who are dominated by the sinful nature think about sinful things, but those who are <u>controlled</u> by the Holy Spirit think about things that please the Spirit. 6 So letting your sinful nature <u>control</u> your mind leads to death. But letting the Spirit <u>control</u> your mind leads to life and peace. 7 For the sinful nature is always hostile to God. It never did obey God's laws, and it never will. 8 That's why those who are still under the <u>control</u> of their sinful nature can never please God. 9 But you are not <u>controlled</u> by your sinful nature. You are <u>controlled</u> by the Spirit if you have the Spirit of God living in you. (And remember that those who do not have the Spirit of Christ living in them do not belong to him at all.) (NLT)</p>	<p>All other translations have "<u>live by the flesh</u>" and "<u>live by the Spirit</u>" or "live in the flesh" or "live in the Spirit."</p>
<p>Does Ephesians 1:18 say God has given us hope? In Greek, 'kieseos' is Genitive (i.e. of his calling).</p>	<p>Eph 1:18 I pray that your hearts will be flooded with light so that you can understand the confident <u>hope he has given to those he called</u>—his holy people who are his rich and glorious inheritance.</p>	<p>ISV has "the confidence produced by God". All others have "<u>the hope of his calling</u>" or "the hope He has called you to."</p>

## Predestination

Question	New Living Translation	Other Translations
In Romans 11:2, is proegnō foreknown or chosen?	Romans 11:2 No, God has not rejected his own people, <u>whom he chose</u> from the very beginning. Do you realize what the Scriptures say about this? (NLT)	ISV also has “chose”. All other translations have either “ <u>foreknew</u> ” or “knew before”.
In 1 Peter 1:2, is election according to foreknowledge?	1 Peter 1:2 God the Father <u>knew you and chose you</u> long ago, and his Spirit has made you holy. (NLT) So the GWT	All other translations “ <u>elect according to the foreknowledge of God</u> ” or the like.
In Romans 8:29a, are those God foreknows already His people?	For <u>God knew his people in advance</u> , and he chose them to become like his Son (NLT) So also GWT	All other translations “ <u>For whom he did foreknow</u> , he also did predestinate” or the like.
In Acts 1:21-23 Did both God and the apostles choose Matthias to replace Judas?	Acts 1:21 So now <u>we must choose a replacement for Judas</u> from among the men who were with us the entire time we were traveling with the Lord Jesus— 22 from the time he was baptized by John until the day he was taken from us. Whoever is chosen will join us as a witness of Jesus’ resurrection.” 23 So they nominated two men: Joseph called Barsabbas (also known as Justus) and Matthias. 24 Then they all prayed, “O Lord, you know every heart. Show us which of these men you have chosen 25 as an apostle to replace Judas in this ministry, for he has deserted us and gone where he belongs.” 26 Then they cast lots, and Matthias was selected to become an apostle with the other eleven. (NLT)	All other translations say “ <u>of the men who accompanied us, one must become with us a witness to the resurrection</u> ” or the like.
In Acts 15, who is said to have decided the question, the apostles and the Holy Spirit or just the Holy Spirit?	Acts 15:22, 27_ Then the apostles and elders together with the whole church in Jerusalem chose delegates, and they sent them to Antioch of Syria with Paul and Barnabas <u>to report on this decision</u> .  27 We are sending Judas and Silas <u>to confirm what we have</u>	All other translation omit “to report on this decision” in verse 22.  GWT has “our decision” in verse 27. All others have “Judas and Silas will confirm the same thing or what was written” or the like.

	<u>decided concerning your question.</u> 28 For it seemed good to the Holy Spirit and to us to lay no greater burden on you than these few requirements(NLT)	
In Romans 9:11, is Paul's point in citing the God's choice of Jacob that God chooses individuals?	Romans 9:11 <u>This message shows that God chooses people</u> according to his own purposes; 12 he calls people, but not according to their good or bad works. (NLT)	All other translations " <u>that the purpose of God according to election might stand</u> " or the like.
In Romans 9:20, is the clay created or molded?	Romans 9:20 No, don't say that. Who are you, a mere human being, to argue with God? Should the thing that was <u>created</u> say to the one who <u>created</u> it, 'Why have you made me like this?' 21 When a potter makes jars out of clay, doesn't he have a right to use the same lump of clay to make one jar for decoration and another to throw garbage into? When a potter makes jars out of clay, doesn't he have a right to use the same lump of clay to make one jar for decoration and another to throw garbage into?	All other translations have "molded" or "formed."
In Romans 9:24, are the people said to be selected or called?  Also, who is not loved? One person or many people?	Romans 9:24 And we are among those whom he <u>selected</u> , both from the Jews and from the Gentiles. 25 Concerning the Gentiles, God says in the prophecy of Hosea, 'Those who were not my people, I will now call my people. And I will love <u>those whom I did not love before</u> ' (NLT)	All other translations have " <u>called</u> ." (see also Romans 9:15 and 1 Peter 1:15)  All other translations have " <u>her who was not beloved</u> , I will call beloved" or the like.
Does Matthew 12:34 say what is in our heart determines what we say?	Matthew 12:34 You brood of snakes! How could evil men like you speak what is good and right? For whatever is in your heart <u>determines</u> what you say. (NLT)	All other translations have " <u>of the abundance or overflow of the heart the mouth speaks</u> ."
Does Revelation 18:20 say rejoice over her "fate"?	Revelation 18:20 Rejoice over her <u>fate</u> , O heaven and people of God and apostles and prophets! For at last God has judged her for your sakes. (NLT) (Mark 6:11, Luke 9:5, Luke 10:11, 1 Peter	All other translations have "Rejoice over her"

	2:8, 1 Peter 4:17and Revelation 21:8 also use the word fate)	
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### Perseverance/Apostasy

Question	New Living Translation	Other Translations
In Romans 8:38, can nothing at all separate us from God's love?	Romans 8:38 And I am convinced that <u>nothing can ever separate us from God's love</u> . Neither death nor life, neither angels nor demons, neither our fears for today nor our worries about tomorrow—not even the powers of hell can separate us from God's love (NLT) So the GWT	No other translations have “nothing can separate us from God's love” or the equivalent.
In Hebrews 10:29, who was made holy by Christ's blood, the apostates or the church that received the epistle of Hebrews?	Heb 10:29 Just think how much worse the punishment will be for those who have trampled on the Son of God, and have treated the blood of the covenant, <u>which made us holy</u> , as if it were common and unholy, and have insulted and disdained the Holy Spirit who brings God's mercy to us. (NLT)	All other translations “the blood of the covenant <u>by which he was sanctified</u> ” or “that sanctified him” or the like.
In 1 Corinthians 15:2, is the warning of believing in vain or believing something that was never true in the first place? Greek is 'eike', meaning in vain or without purpose.	1 Cor 15:2 It is this Good News that saves you if you continue to believe the message I told you—unless, of course, you believed something <u>that was never true in the first place</u> . (NLT)	ISV “faith was worthless”, Aramaic Bible “believed worthlessly”, “believed it without thinking it over”, Weymouth “faith has been unreal”. All other translations, “ <u>believed in vain</u> ” or “believe” or “for no purpose.”
In Eph 4:30 are we identified as God's and guaranteed salvation?	Eph 4:30 And do not bring sorrow to God's Holy Spirit by the way you live. Remember, he has identified you as his own, <u>guaranteeing that you will be saved</u> on the day of redemption.	All other translations, “ <u>sealed for the day of redemption</u> .”
In 2 Corinthians 6:1, is grace being ignored or received in vain?	2 Corinthians 6:1 As God's partners, we beg you not to accept this marvelous gift of God's kindness <u>and then ignore it</u> . (NLT)	All other translations have “ <u>in vain</u> ” or “to no purpose.”
Does 1 Corinthians 1:8 say God will keep us strong until Christ's return?	1 Cor 1:8 He will keep you strong to the end so that you will be free from all blame on the day when our Lord Jesus Christ	GWT has “God faithfully keeps his promises.” All others have “ <u>God is faithful</u> .”

	returns. 9 <u>God will do this</u> , for he is faithful to do what he says, and he has invited you into partnership with his Son, Jesus Christ our Lord.	
In Colossians 1:23, is our reconciliation to Christ conditional on perseverance?	1 Colossians 1:22-23 Yet now he has reconciled you to himself through the death of Christ in his physical body. As a result, he has brought you into his own presence, and you are holy and blameless as you stand before him without a single fault. 23 <u>But you must continue to believe</u> this truth and stand firmly in it. Don't drift away from the assurance you received when you heard the Good News. The Good News has been preached all over the world, and I, Paul, have been appointed as God's servant to proclaim it. (NLT) So also the ISV.	All other translations have " <u>if you continue in the faith</u> ".
Does Hebrews 6:9 say the warning does not apply to the audience?	Hebrew 6:9 Dear friends, even though we are talking this way, <u>we really don't believe it applies to you</u> . We are confident that you are meant for better things, things that come with salvation. (NLT)	All other translations have " <u>we are persuaded of better things of you</u> " or the like.
In 1 John 2:19, did they leave the church or us?	1 John 2:19 <u>These people left our churches</u> , but they never really <u>belonged with us</u> ; otherwise they would have stayed with us. When they left, it proved that they did not belong with us. (NLT)	All other translations have "they went out from us but they were not of us."
Does Jude 24 say God is able present us faultless or that He will present us faultless?	Jude 24 Now all glory to God, who is able to keep you from falling away and <u>will</u> bring you with great joy into his glorious presence without a single fault. (NLT)	All other translations have "He is <u>able</u> ."

I reviewed these findings with a Calvinist friend who has a strong background in New Testament Greek. He did not of course agree that the passages, correctly interpreted, ultimately oppose Calvinism. But he did agree that 1) the passages were mistranslated and 2) that the mistranslations were unfavorable to standard Arminian or Traditional Baptist explanations of the passages.

The NLT generally uses more dynamic equivalence than, say, the NASB or ESV. This makes it clearer than the NASB and ESV. Clarity was the stated translation goal of the New Living Translation and the catch phrase for the New Living Translation is *"The Truth Made Clear"*. But thought-for-thought translations require translators to interpret the original language, especially when the original is complex or unclear. So if you ask a Calvinist translator to take a soteriological passage with sophisticated Greek and express it clearly in English, it's unsurprising to me if their translations favor Calvinism. But you end up with a Calvinist commentary on the text rather than a translation.

Martin Luther famously added the word "alone" into his German translation of Romans 3:28. Even though most Protestants agree with his interpretation of the passage; most still fault him because the word is not in the Greek. The New Living Translation adds the word "fate" to Revelation 18:20. It's plainly not in the Greek. So why should we fault Luther and give the New Living Translation a pass? Translation errors do matter.

My concern is for those who may unwittingly imbibe Calvinism. The NLT is the most popular English version of the Bible based on unit sales according to the Christian Booksellers Association. The NLT is marketed in a number of formats, including a wide selection of study Bibles. Among the study Bibles are a number targeted at teens and students. Now I am not at all saying this is some Calvinist scheme or plot. I trust the translators never intentionally manipulated the translation for their own purposes. This is not a Pope Sixtus situation where all bad translations should be collected and burned. But the evidence suggests the 2007 New Living Translation is unreliable with respect to Calvinism and therefore I would recommend avoiding it.

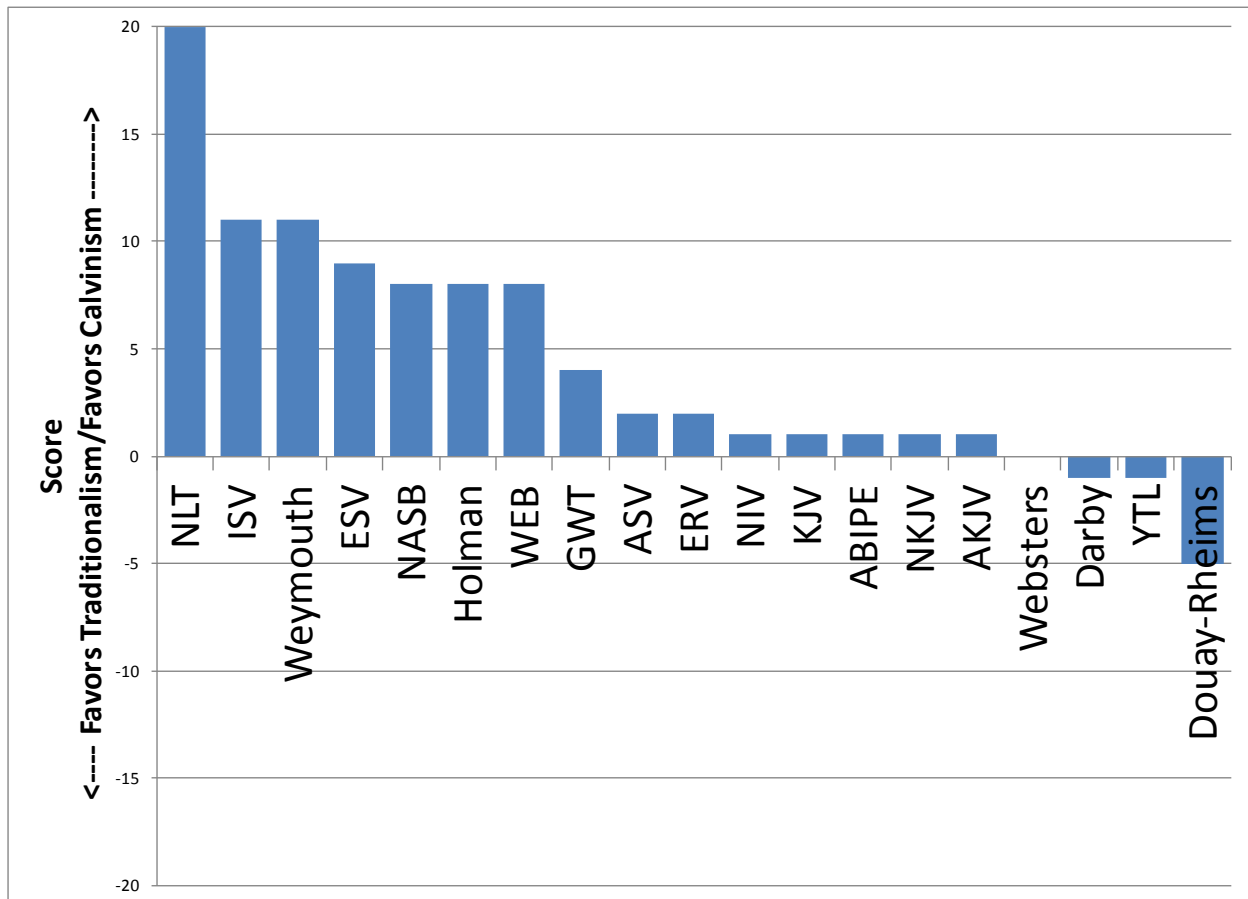


## Appendix A – Initial Translation Study

When you read the Huffington Post, you expect a very different slant than you get from Fox News. We expect that, but what we don't expect is either source to alter the facts. Similarly we expect Calvinist preachers to interpret the Bible in Calvinistic ways; but messing with Bible translations seems off limits.

Most of the Non-Calvinist/Calvinist debate is on the interpretation of Scripture, but sometimes the very translation of scripture is in question. Occasionally the original language is ambiguous; the text could be translated in a way that supports Calvinism or in a way that opposes it, or in a way that's ambiguous in English. An objective translation should retain the ambiguity of the original or at least oppose Calvinism as often as favoring it. But if a translation starts to consistently favor one view, it starts to reveal a bias.

Recently I compared nineteen translations to see which favored Calvinism or not. To my surprise the New Living Translation stood out as showing an extreme bias toward Calvinism. I picked ten New Testament passages with historical Calvinist/ Non-Calvinist translation debates. Consistently the NLT translated ambiguous passages in a way favoring Calvinism. So I read the New Testament in the New Living Translation to discover if the trend continued. To my surprise, not only did the NLT continue to adopt only Calvinistic readings on ambiguous passages, but at times it took implausible or plainly wrong readings in favor of Calvinism. The chart below shows a translation by translation comparison of degree of bias toward Calvinism.



To produce this chart, each verse in each translation was scored from 1 to 5; 1 – strongly unfavorable to Calvinism, 2 – unfavorable to Calvinism, 3 - Neutral, 4 – favoring Calvinism and 5 – strongly favoring Calvinism. Then the total score for each translation was summed. Then a neutral score of 30 (Neutral score of 3 times 10 verses) was subtracted from the sum for each translation.

The table below shows the ten passages reviewed and which versions did or did not favor Calvinism.

Question	Versions Favoring Calvinism	Versions Not Favoring Calvinism
<p>In Acts 4:28 is 'proorzó' God's decision or is it His causal activity in the world? Both readings are within the semantic range of 'proorzó'. Also, is the cross alone decided or all events leading up to the cross?</p>	<p>But everything they did was determined beforehand according to your will (NLT)</p> <p>to carry out everything that your hand and will had predetermined to take place. (ISV) So also the Weymouth.</p> <p>ESV, NASB, Holman have "predestined"</p>	<p>"They did what your power and will had decided beforehand should happen." (NIV) So also GWT.</p> <p>KJV, AKJV YLT and Webster's ("your counsel determined")</p> <p>Aramaic Bible in Plain English, ASV, WEB, and ERV have "ordained" or "foreordained"</p>
<p>In 2 Thessalonians 2:13b, are sanctification of the Spirit and belief the state we are in when we are chosen or does God's choice lead to our sanctification and belief? The Greek "en" can mean either "in" or "by" and so the prepositional phrase can modify either God's choice or salvation.</p>	<p>We are always thankful that God chose you to be among the first to experience salvation--a salvation that came through the Spirit who makes you holy and through your belief in the truth. (NLT)</p> <p>Aramaic Bible in Plain English has "by sanctification"</p> <p>ESV and Webster have "to be saved, through sanctification of the Spirit and belief"</p>	<p>"for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth" (ASV) So also the Douay-Rheims, Darby, ERV and YLT.</p> <p>WEB, Weymouth, NIV, NASB, Holman ISV, and KJV retain the ambiguity of the Greek.</p>
<p>In James 2:5b, does God's choice make them rich in faith or is rich in faith simply a description of those chosen? The Greek does not supply the "to be".</p>	<p>Hasn't God chosen the poor in this world to be rich in faith? (NLT) So also the NIV, ESV, NASB, Holman, ISV, GWT, ASV, ERV, Weymouth, and WEB.</p>	<p>Aramaic Bible in Plain English has "Is it not the poor of this world, however, who are rich in faith? God has chosen them to be the heirs in that Kingdom."</p> <p>KJV, NKJV, AKJV, Douay-Rheims, Darby, Webster and YLT have "Has not God chosen the poor of</p>

		this world rich in faith” or the like, which retains the ambiguity of the Greek.
<p>In Hebrews 1:3, were we cleansed from our sins at the cross, or rather is cleansing either provisional or ongoing? In the Greek, “make” is past tense (aorist), but “purging” or “cleansing” is a noun.</p> <p>Also is the purging of sins general or is the purging specific of our sins? The Majority Text has “our” (hemon), but the Critical Text omits it.</p>	<p>When he had cleansed us from our sins, he sat down in the place of honor at the right hand of the majestic God in heaven.(NLT)</p> <p>So also the KJV, GWT, and AKJV have both the past tense cleansed or purged and the personal object “our sins”.</p>	<p>“After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.”(NIV) ISV has “provided a cleansing from sins”.</p> <p>The Aramaic Bible in Plain English and ASV has “had made/accomplished purification of sins”</p> <p>ESV “After making purification for sins”. So also NASB, Holman, Douay-Rheims, Darby, ERV, Webster, Weymouth, WEB.</p> <p>YLT “through himself having made a cleansing of our sins”</p>
<p>In Acts 13:48b, is ‘tasso’ predestination or something that happened in the events in the historical narrative? Also, is it something God alone does, or something we either do to ourselves or is done via some combination of God and us?</p>	<p>and all who were chosen for eternal life became believers. (NLT)</p> <p>NIV, ESV, NASB, Holman, WEB, YLT and the Aramaic Bible in Plain English all have “appointed”.</p> <p>ISV has “destined” and Weymouth has “predestined”.</p>	<p>God’s Word Translation has “Everyone who had been prepared for everlasting life believed.”</p> <p>KJV, NKJV, AKJV, Douay-Rheims, Darby, ERV, Websters and ASV have “ordained”.</p>
<p>In Hebrews 10:38, is the person who lives by faith, the same one who turns away? The Greek does not supply “anyone”, but turns away is 3<sup>rd</sup> person plural, meaning – “he”. The Greek also supplies auto – him, at the end of the verse.</p>	<p>And my righteous ones will live by faith. But I will take no pleasure in anyone who turns away. (NLT) So also the KJV, NKJV, AKJV, and Webster.</p>	<p>“but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.” (ESV) So also the NIV, NASB, Holman, ISV, Aramaic Bible in Plain English, GWT, ASV, Douay-Rheims, Darby, ERV, Weymouth, WEB, and YLT.</p>
<p>In John 3:16, is the pass distributive, offering salvation to all, or collective, saying salvation</p>	<p>For God loved the world so much that he gave his one and only Son, so that everyone who</p>	<p>“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in</p>

<p>is given to the group of believers?</p>	<p>believes in him will not perish but have eternal life. (NLT) So also GWT, Weymouth and YLT and Aramaic Bible in Plain English.</p>	<p>him should not perish, but have everlasting life.” (KJV) So also the ESV, NASB, NIV, NKJV, AKJV, Douay-Rheims, Darby, ERV, Webster, and WEB.</p>
<p>In Titus 2:11, is the adjective ‘soterios’ (bringing salvation) connected with the phrase “to all men” or not?</p>	<p>For the grace of God has been revealed, bringing salvation to all people. (NLT)</p> <p>So the ESV, NASB, ERV, ASV, WEB and ISV.</p>	<p>“For the grace of God that brings salvation has appeared to all men.” (NIV)</p> <p>So the Holman, KJV, Aramaic Bible in plain English, GWT, NKJV, AKJV, Douay-Rheims, Darby, Websters and YLT.</p>
<p>In John 1:9, is Christ coming into the world or giving light to every man that comes into the world?</p>	<p>The one who is the true light, who gives light to everyone, was coming into the world. (NLT) So the ESV, Holman, ISV GWT, Darby, Weymouth, NIV, NASB and WEB.</p>	<p>“That was the true Light, which lighteth every man that cometh into the world.” (KJV) So also the Aramaic Bible in Plain English, NKJV, AKJV, ASV, Douay-Rheims, ERV, Webster, and YLT.</p>
<p>In Romans 9:19, is ‘anthistēmi’ a matter of opposing God’s power or His authority? Also, which will of God is in question? His will to harden, His will to choose Jacob, His will in all things?</p>	<p>Well then, you might say, ‘Why does God blame people for not responding? Haven't they simply done what he makes them do?’ (NLT)</p>	<p>All other translations have either “resist” or “oppose” or “withstand God’s will”.</p>