

**MISTRANSLATIONS/CHANGES OF  
CHRISTOLOGICAL TEXTS IN THE  
NEW WORLD TRANSLATION**

Phil 2:6-11, Col 1:15-20 & 2 Pet 1:1

Differences and added words in Christological  
texts [*Kingdom Interlinear Translation/1984  
Revision vs. 2013 Revision of the New World  
Translation*]

KINGDOM INTERLINEAR TRANSLATION WITH THE NWT 1984 REVISION

PHILIPPIANS 2:6-11

<p>6 ὅς ἐν μορφῇ θεοῦ          who in form of God          ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι          existing not snatching he considered the to be          ἴσα θεῷ, 7 ἀλλὰ ἑαυτὸν ἐκένωσεν          equal (things) to God, but himself he emptied          μορφὴν δούλου λαβών, ἐν ὁμοιώματι          form of slave having taken, in likeness          ἀνθρώπων γενόμενος· 8 καὶ σχήματι          of men having become; and to fashion          εὐρεθείς ὡς ἄνθρωπος ἐταπεινώσεν          having been found as man he made lowly          ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου,          himself having become obedient until death,</p>	<p>6 who, although          he was existing in          God's form, gave no          consideration to a          seizure, namely, that          he should be equal to          God. 7 No, but he          emptied himself and          took a slave's form          and came to be in          the likeness of men.          8 More than that,          when he found himself          in fashion as a man,          he humbled himself          and became obedient          as far as death,</p>
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<p>θανάτου δὲ σταυροῦ· 9 διὸ καὶ ὁ          of death but of stake; through which also the          θεὸς αὐτὸν ὑπερίψωσεν, καὶ          God him put high up over, and          ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ          he graciously gave to him the name the over          πᾶν ὄνομα, 10 ἵνα ἐν τῷ ὀνόματι          every name, in order that in the name          Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων          of Jesus every knee should bend of those in heaven          καὶ ἐπιγείων καὶ καταχθονίων,          and those on earth and of those underground,          11 καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι          a every tongue should confess out that          Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ          Lord Jesus Christ into glory of God          πατρός.          Father.</p>	<p>yes, death on a          torture stake.' 9 For          this very reason also          God exalted him to a          superior position and          kindly gave him the          name that is above          every [other] name,          10 so that in the          name of Jesus every          knee should bend          of those in heaven          and those on earth          and those under the          ground, 11 and every          tongue should openly          acknowledge that          Jesus Christ is Lord to          the glory of God the          Father.</p>
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**6** who, although he was existing in God's form,<sup>m</sup> gave no consideration to a seizure, namely, that he should be equal to God.<sup>n</sup> **7** No, but he emptied himself and took a slave's form<sup>o</sup> and became human.<sup>\*p</sup> **8** More than that, when he came as a man,<sup>\*</sup> he humbled himself and became obedient to the point of death,<sup>q</sup> yes, death on a torture stake.<sup>#r</sup> **9** For this very reason, God exalted him to a| su-

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perior position<sup>a</sup> and kindly gave him the name that is above every other name,<sup>b</sup> **10** so that in the name of Jesus every knee should bow<sup>c</sup>—of those in heaven and those on earth and those under the ground<sup>c</sup>— **11** and every tongue should openly acknowledge that Jesus Christ is Lord<sup>d</sup> to the glory of God the Father.

KINGDOM INTERLINEAR TRANSLATION WITH THE NWT 1984 EDITION

COLOSSIANS 1:15-20

15 ὃς ἐστὶν | the forgiveness of  
who is | our sins. 15 He is

<p>εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος image of the God invisible, firstborn</p> <p>πάσης κτίσεως, ὅτι ἐν αὐτῷ of all creation, because in him</p> <p>ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς it was created the all (things) in the heavens</p> <p>καὶ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ and upon the earth, the (things) visible and</p> <p>τὰ ἀόρατα, εἴτε θρόνοι εἴτε the (things) invisible, whether thrones or</p> <p>κυριότης, εἴτε ἀρχαὶ εἴτε ἐξουσίαι· lordships, or governments or authorities;</p> <p>τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν the all (things) through him and into him</p> <p>ἔκτισται· 17 καὶ ὁ θεὸς ἐστὶν πρὸ it has been created; and is before</p> <p>πάντων καὶ τὰ πάντα ἐν αὐτῷ all (things) and the all (things) in him</p> <p>ἔστηκεν, 18 καὶ αὐτός ἐστιν ἡ it has stood together, and he is the</p> <p>κεφαλή τοῦ σώματος, τῆς ἐκκλησίας· head of the body, of the ecclesia;</p> <p>ὃς ἐστὶν ἡ ἀρχή, πρωτότοκος ἐκ who is the beginning, firstborn out of</p> <p>τῶν νεκρῶν, ἵνα γένηται ἐν the dead (ones), in order that might become in</p> <p>πᾶσιν αὐτὸς πρωτεύων, all (things) he holding the first place,</p> <p>19 ὅτι ἐν αὐτῷ εὐλόγησεν πᾶν τὸ because in him he thought well all the</p> <p>πλήρωμα κατοικῆσαι καὶ δι' αὐτοῦ fullness to dwell down and through him</p> <p>ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, to reconcile the all (things) into him,</p> <p>εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ having made peace through the blood of the</p> <p>σταυροῦ αὐτοῦ, δι' αὐτοῦ εἴτε stake of him, through him whether</p> <p>τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν the (things) upon the earth or the (things) in</p> <p>τοῖς οὐρανοῖς, the heavens.</p> <p>21 καὶ ὡς ποτὲ ἔσται</p>	<p>the image of the in- visible God the first- born of all creation; 16 because all [other]* things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lords or governments or authorities. All [other] things have been created through him and for him. 17 Also, he is before all [other] things and by means of him all [other] things were made to exist, 18 and he is the head of the body, the congregation. He is the beginning, the firstborn from the dead, that he might become the one who is first in all things; 19 because [God] saw good for all fullness to dwell through him, 20 and through him to recon- cile all [other] things by making peace through the blood [he shed] on the torture stake,* no matter whether they are the things upon the earth or the things in the heavens.</p>
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**15** He is the image of the invisible God,<sup>l</sup> the firstborn of all creation;<sup>m</sup> **16** because by means of him all other

things were created in the heavens and on the earth, the things visible and the things invisible,<sup>a</sup> whether they are thrones or lordships or governments or authorities. All other things have been created through him<sup>b</sup> and for him. **17** All<sup>c</sup>, he is before all other things,<sup>c</sup> and by means of him<sup>d</sup> all other things were made to exist,<sup>e</sup> and he is the head of the body, the congregation.<sup>d</sup> He is the beginning, the firstborn from the dead,<sup>e</sup> so that he might become the one who is first in all things; **19** because God was pleased to have all fullness to dwell in him,<sup>f</sup> **20** and through him to reconcile to himself all other things<sup>g</sup> by making peace through the blood<sup>h</sup> he shed on the torture stake,<sup>\*</sup> whether the things on the earth or the things in the heavens.

