

File under: εὐχομαι or euchomai
English: "to-wish"

This verb is translated "to-pray" 2x in the KJ. But see also the "control words" δέομαι (deomai) - "to-pray" 12x, ἑρωτάω (erōtaō) - "to-pray" 14x, παρακαλέω (parakaleō) - "to-pray" 6x, and προσεύχομαι (proseuchomai) - "to-pray" 87x. For this present "control word" εὐχομαι (euchomai) I have used "to wish" consistently. For the feminine noun associated with this verb I have used quite a different meaning: εὐχή (euchē) - "vow". For the

εὐχομαι KJ

- Acts 26:29. I would to God, that not only thou, 27:29. and wished for the day.
- Ro. 9: 3. For I could wish (lit used to wish) that myself
- 2Co. 13: 7. Now I pray to God that 9. this also we wish, (even) your perfection.
- Jas. 5:16. pray one for another, that ye may be healed.
- 3Joh. 2. I wish above all things that thou mayest

εὐχή KJ

- Ac 18:18. head in Cencrea; for he had a vow
- Ac 21:23. which have a vow on them
- Js 5:15. And the prayer of faith shall save

first 3 uses of the verb shown on this page the KJ uses "to-wish". In 2 Cor. 13:7, the 4th use, the KJ changes "to-pray" for which I see no valid reason. The New King James Version 1982, while still translating the same 5 verbs "pray", some of the time, adds further confusion in Acts 27:29, 2 Cor. 13:9 and 3Joh. 2.

Acts 27:29 TNKJ 1982

29 Then, fearing lest we should run aground on the rocks, they dropped four anchors from the stern, and prayed for day to come.

ACTS 26 CT

29 But the Paul said: I-may-wish to-the God even in a little-bit, even in a great bit, not only you BUT also all the ones such-as-these hearing-of-me today to-become even of-what-sort I myself-am except of-these bonds.

ACTS 27 CT

28 And having-cast-the-lead they-found twenty fathoms, but having-interposed-a small-amount of-space and again having-cast-the-lead they-found fifteen fathoms;
29 And-additionally fearing-for-themselves lest somewhere we-might-fall-away into rugged places, having-thrown four anchors out-of the stern they-were-wishing day to-come-to-pass.

ROMANS 9 CT

2 That it-is great grief to-me and unceasing pain in my heart;
3 For I-was-wishing I myself to-be anathema from the Messiah in-behalf-of my brothers, my relatives according-to flesh,

II CORINTHIANS 13 CT

7 But I-am-wishing to the God YOU not to-do bad, not-one-thing, not in-order-that we ourselves-might-appear approved, BUT in-order-that YOU yourselves-might-be-doing the fine thing, but we ourselves-might-be as ones unapproved.

2 Cor. 13:9 TNKJ 1982

9 For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete.

(See Consistent Translation p.2)

III John 2 TNKJ 1982

To the beloved Gaius, whom I love in truth:
2 Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

Unless translators make an attempt at consistency the present KJ might better be left as it is. Only a CT allows production of this dictionary.

ΕΥΧΟΜΑΙ - p.2

II CORINTHIANS 13 CT

9 For we-are-rejoicing at-the-time-that we ourselves-might-be-being-weak, but YOU yourselves-are powerful; this also we-are-wishing, YOUR thorough-fitness.

III JOHN CT

1 The elder to-Gaius the one cherished, whom I myself-am-cherishing in truth.

2 Cherished one, I-am-wishing concerning all-things for you to-be-being-made-prosperous and to-be-being-healthy, according-as your soul is-being-made-prosperous.

ACTS 18 CT

18 But the Paul having-remained-near still considerable days, having-bid-farewell to-the brothers he-was-sailing-away into the Syria, and together-with him Priscilla and Aquila, having-himself-shorn the head in Cenchrea; for he-was-having a vow.

ACTS 21 CT

23 You-do this therefore which we-are-saying to-you: There-are four men with-us having a vow upon themselves.

24 Having-taken these alongside-to-yourself you-be-purified together-with them, and you-spend upon them in-order-that they-might-themselves-shave the head, and all will-come-to-know that there-is not-one-thing of-which things they-have-been-and-still-are-instructed concerning you, BUT you-are-being-in-line yourself also guarding the law.

JAMES 5 CT

14 Is someone among YOU being-weak? Let-him-call-to-himself the elders of-the assembly, and let-them-pray over him having-anointed with-oil in the name of-the Lord.

15 And the vow of-the trust will-save the one being-fatigued, and the Lord will-raise him, and-if he-might-be having-done-and-still-is-doing sins it-will-be-forgiven to him.

16 YOU-be-acknowledging therefore the sins to-one-another, and YOU-be-praying in-behalf-of one-another, in-which-case YOU-might-be-cured. A petition being-operated of-a-just one is-being of much strength.

Numbers 6 ASV

6 And Jehovah spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow, the vow of ²a Nazirite, to ³separate himself unto Jehovah,

➔ Note the special vow, the "vow" (εὐχὴ LXX) to separate himself unto Jehovah. The practice of anointing with oil was done by the 12 apostles before the cross. (OT)

I believe Jam. 5:15 is

a "vow of-trust" in Jehovah, not only to raise him, but forgive his sins. "A sick man does not recover from his sickness until all his sins are forgiven him." (Talmud, Nedarim 41a)

➔ Mark 6 ASV

7 ⁷ And ⁸ he calleth unto him the twelve, and began to send them forth by ⁹two and two;

12 ¹² And they went out, and preached that men should repent. 13 And they cast out many demons, and ¹⁴anointed with oil many that were sick, and healed them.

➔ This agrees with the KJ; but not the NKJ (p.1).

➔ This also agrees with KJ. This verse is one of the many being "twisted" by evil men in order to teach that God wants all believers to prosper. John is writing to-Gaius, an individual. It is not a "wish" (NKJ p.1) or prayer, that all believers are to be healthy and prosperous.

➔ The noun in both of these verses is translated "vow", here, and in both KJ and NKJ.

➔ In James 5:15 I have kept εὐχὴ (euchee) "vow". This noun is used for "vow" many times in the LXX; why should it be changed to "prayer" in the KJ, in a book written to the 12 tribes? (James 1:1) In vs 14 the verb is προσεύχεται, (proseuchomai) - "to-pray". In vs. 16 in the A+B manuscripts it is the same word. (In KJ text, εὐχομαι, "to-wish".)