METHODOLOGY CONSOLIDATED BIBLE

- The Consolidated Bible is an Inline-Interlinear Bible of the Greek OT and NT, translated simultaneously into 3 languages. This provides not only a better balance and **harmonization between the translations**, but more importantly does away with many of the 'mini-traditions' within one language, caused by copying existing translations to a certain degree from one another.

- The Koine Greek is translated **into the English, German and Spanish languages**.

- The text of the Greek Old Testament is basically in conformity with the Septuaginta. A list of removals and additions is found at the end of this document.

  Septuaginta, edited by Alfred Rahlfs, Second, Revised Edition, edited by Robert Hanhart,
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- The text of the Greek New Testament is basically in conformity with the NA28, Nestle GNT 1904 and UBS GNT5. A list of removals and additions is found at the end of this document.

  Nestle-Aland, Novum Testamentum Graece, 28th Revised Edition, edited by Eberhard Nestle
  and Kurt Aland, in cooperation with the Institute for New Testament Textual Research,
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- The Greek text is written in the **Uncial (capital) letters**, which are not only significantly more readable (cursives / small letters are de facto an intellectual disguise of the Bible and the speed of handwriting is not relevant anymore), but much more importantly the letter format used in all the manuscripts well until the 9th c. AD. The letter Sigma is written through the '**lunate C**' instead of '**Σ**', in the exact same way it would have been written in CHRISTOS' time on earth. The letter '**ω**' was used instead of the '**Ω**' commonly used today. This is also attested through the Madaba Map (6c. AD).

  All 18 **commonly used diacritics (221 combinations)** are neglected according to the original texts (in the book of Genesis alone, close to 28,370 diacritics had been retroactively added to the original text, meaning 18% of all letters !), and only the spacing between the words and essential punctuations are added. The order of the Greek words is conserved wherever possible, and only changed within the same part of a sentence (Moderate resegmentation). No story or paragraph titles are added (only line breaks) as this would mean adding to the Word - contrary to His clear command to not even add a single letter. Absolute purity and outmost originality are key to this translation.

GREEK LITERARY ALPHABETS (Nº1) — GREEK LITERARY ALPHABETS (Nº2)

- Any text not appearing in the original Bible, including all punctuation, is written in grey letters in order to make it clear that those are not part of the inspired Word. Mat 5:18 >*For truly I say to you:* "*Even when the heaven and the world should pass away, not even one iota nor one tittle should pass from the law, until all should come to pass.*"<

- **Avoidance of long sentences** and of excessive use of commas and other forms of punctuation. Long sentences seem more intellectual, but it is unclear if CHRISTOS would favor elaborated sentence constructions over comprehensibility for the average reader.

- **Precision.** Avoidance of elaborated sentence creations.

Mat 8:33	Now	the ones	tending	fled,	And	having gone	into	the	city,
	ΔΕ	ΟΙ	ΒΟCΚΟΝΤΕC	ΕΦΥΓΟΝ	ΚΑΙ	ΑΠΕΛΘΟΝΤΕC	ΕΙC	ΤΗΝ	ΠΟΛΙΝ
	de | 1161	hoi	boskontes | 1006	ephugon | 5343	kai | 2532	apelthontes | 565	eis | 1519	ten	polin | 4172
ESV	[missing]	The	herdsmen	fled,	and	going	into	the	city

	they reported	everything,	also			of those	being demonized.	
	ΑΠΗΓΓΕΙΛΑΝ	ΠΑΝΤΑ	ΚΑΙ	ΤΑ		ΤΩΝ	ΔΑΙΜΟΝΙΖΟΜΕΝΩΝ	
	apeggeilan | 518	panta | 3956	kai | 2532	ta | 3588		ton | 3588	daimonizomenon | 1139	
	they told	everything,	**especially**	**what had happened**	to the		demon-possessed	men.

- **Recognition of sentence / verse patterns.** Mat 7:13-14 is usually translated according to the following pattern:

  >*13 Enter through the narrow gate, for wide is the gate and broad the way leading to destruction, and many are the ones entering through it. 14 For narrow is the gate and afflicting the way leading to life, and few are the ones finding it.*<

  A logical (re-) segmentation splits verse 13 into two sentences (see e.g. the ESV which does this resegmentation), because the second part of the verse is a perfect mirror of verse 14. This resegmentation emphasizes the initial command and enables the reader to better contrast between the wide and the narrow way. It is also essential that corresponding words in both verses are translated identically and in the same word order, which sadly does not occur in all translations.

  13 Enter through the narrow gate!
  13 For wide   is the gate and broad   the way leading to destruction, and many are the ones entering through it.
  14 For narrow is the gate and afflicting the way leading to life,   and few   are the ones finding   it.

- **Artificial wordings** are also being avoided,

  e.g. *'Ekklesia'* (ΕΚΚΛΗCΙΑΝ, Spanish 'Iglesia' which has the correct Greek root) instead of *'Church'*, which has a very weak etymology and passed from an artificial word further through early German dialects, *'Good Message'* instead of *'G-(d)spel'*, *'Lake of Gehenna'* instead of *'Hell'* (Mat 5:22); *'Nations'* (ΕΘΝΙΚΟC) instead of *'Gentiles'*, *'End of the Age'* instead of the highly misleading *'Forever'* (noun; ΑΙΩΝ = aion = eon), while the adjective (ΑΙΩΝΙΟC = aionios]) can indeed mean *'Forever'*.

  Added words, such as the infamous addition of "*That is why a wife ought to have a symbol of authority over ~~on~~ her head, because of the angels*" (1Cor 11:10) are rigorously being 'eliminated'.

- **Interpretations and interpolations** are strictly avoided and should be condemned by the Christian church.

  Matthew 10:4 writes about 'Simon the Canaanite (CΙΜΩΝ Ο ΚΑΝΑΝΑΙΟC, simon ho kananaios)' and we should abstain from injecting 'Simon the zealot', even though the meaning might be correct.

  The same applies for the word 'Nile', which is nowhere found in the entire Bible. The Bible speaks of the 'River of Egypt', which is clearly the ancient river system on the Sinai Peninsula at the border with Canaan (Gen 15:18), and the term 'river' most certainly refers to that very same river and not to the Nile being located 300 km to the west. If THEOS intended to use certain terms, then it is not up to translators to use different terms or to add names. 'Canaanite' should remain 'Canaanite', and 'river' be 'river'. We have today dozens of commentaries for our interpretations, and to open the Bible itself for interpretations is nothing short of heresy.

- **Watered down terms** are strictly replaced by the original meaning,

  e.g. *'Fornication'* instead of the watered down *term 'Sexual Immorality'* (here the KJV surpasses other translations); *'Unchastity'* instead of the oxymoron *'Except on the ground of adultery, makes her commit adultery'* (Mat 5:32); *'First Men'* instead of the common *'Ancients'* (Mat 5:32, ΑΡΧΑΙΟΙC always referring to the first of something, not just any ancients who might have lived thousands of years after the fact; this becomes theologically relevant in Mat 5:21 > *... it was declared to the first men: You shall*

not murder ...<, where a correct translation reveals the Moral Law having originated at creation (first men) and not at Mt. Sinai (ancients); see also the respective study www.fitforfaith.ca/studies/#laws).

- Close adaption of **original words**, when easily understood by the reader and when contributing to a deeper understanding.

    'Proselytes' instead of *'converts'* (Greek ΠΡΟΣΗΛΥΤΟΝ = proseluton).

    'Pseudo-prophets' instead of *'false prophets'* (Greek ΨΕΥΔΟΠΡΟΦΗΤΩΝ = pseudoprophetes).

    'To eulogize' in variation with *'to thank / bless'* (Greek ΕΥΛΟΓΕΩ = eulogeo), especially when unclear if 'thanking' or 'blessing' is meant.

    'Epigraph' instead of *'inscription'* (Greek ΕΠΙΓΡΑΦΗ = epigraphe).

    'Tal(e)nts' for the Greek ΤΑΛΑΝΤΩΝ = talanton, as surprisingly used by most translators in e.g. Mat 18:24, with the exception of some problematic translations including the word 'dollars'. But I chose to translate the word always as 'talant', in order to avoid the vast confusion the word 'talent' has historically brought about (not a gift). It is also questionable why the Latin language changed the Greek 'talanton' into 'talentum' and then resulted in the English 'talent', the German 'Talent' and the Spanish 'talento'. While it is a stretch to ~create~ a new word (English 'talant', German 'Talant' and Spanish 'talanto'), it is in the end simply a close reflection of the Greek word and a correction of the Latin deviation from its original.

    When an English word is available which is built on the Greek word stem, then we should also use it, no matter if it sounds odd or overly religious to the modern reader. The usage of words such as 'Hosanna' or 'Tetrarch' (Greek ΤΕΤΡΑΑΡΧΗΣ = tetrarch) has shown that the reader has no problem to get accustomed to foreign words. The usage of the word 'Presbyters' instead of a variety of mostly problematic translations ('ancestors, ancients, bishops, disciples, elders, followers, (pope), talmidim') could have avoided the vast confusion, and the abuse of the most important office in the church. Satan has achieved a colossal victory by suggesting to us that we ought to translate this word and adapt it to our current 'church culture' or even worse, to 'denominations'.

    Another particular example, which has brought vast confusion in post-Reformation times opposing Works of Faith, is Mat 16:27, which translates *"And then He will reward each one according to his practice."* Very often the word ΠΡΑΞΙΝ (praxin) is translated with 'works', which is certainly not far from the intended meaning, but it is bizarre to translate a word which exists in many languages in the -identical- Greek form!

English	German	Spanish	Greek	Transliteration	Strong's
practice	Praxis	práctica	ΠΡΑΞΙΝ	praxin	4234

- **Precise morphology**. An important example is the word ΠΑΡΑΧΡΗΜΑ (parachrema, G3916), which is usually mistranslated with 'immediately', thus causing also the famous conflict of the timing of the withering of the fig tree. The word 'ΠΑΡΑ-ΧΡΗΜΑ' is composed of ΠΑΡΑ (para = beside(s), beyond, past, by ...) and ΧΡΗΜΑ (chrema = useful, of use, needed, needful ...) and consequently should be translated with 'beyond use, past usefulness, useless (short form)', or per extension 'by necessity, necessarily, as a result, in consequence, consequently, as required, by requirement'.

Verse	Translation
Mat 21:19	And the fig tree dried up beyond use [or 'past usefulness'; or 'as a result'].
Mat 21:20	... How did the fig-tree wither beyond use?
Luk 1:64	... and his mouth was opened as a result, and his tongue, and he was speaking ...
Luk 4:39	... he rebuked the fever, and as a result it left her ...
Luk 5:25	... I say to thee, Arise [...] going on to thy house.' And consequently having risen before them ...
Luk 8:44	... touched the fringe of His garment, and as a result the issue of her blood stood.
Luk 8:47	... she was healed as a result; and He said to her, 'Take courage, daughter, thy faith hath saved thee ...
Luk 8:55	And her spirit came back, and she arose as a result, and he directed that there be given to her to eat ...
Luk 13:13	and he laid on her [His] hands, and as a result she was set upright, and was glorifying THEOS.
Luk 18:43	And IESOUS said to him, 'Receive thy sight; thy faith hath saved thee;' and as a result he did receive sight ...
Luk 19:11	... the reign of THEOS is consequently about to be made manifest.
Luk 22:60	and Peter said, 'Man, I have not known what thou sayest;' and as a result, while he is speaking, a cock crew.
Act 3:7	... He raised [him] up, and as a result his feet and ankles were strengthened ...

... the feet of those who did bury thy husband [are] at the door, and they shall carry thee forth;' and as a result she fell down at his feet, and expired ...

And the populace were shouting, 'The voice of a theoi, and not of a man;' and as a result there smote him a messenger of KYRIOS, because he did not give the glory to THEOS ...

And now, lo, a hand of KYRIOS [is] upon thee, and thou shalt be blind, not seeing the sun for a season;' and consequently there fell upon him a mist and darkness ...

And suddenly a great earthquake came, so that the foundations of the prison were shaken, opened were as a result also all the doors, and of all - the bands were loosed.

... he did bathe [them] from the blows, and was baptized, himself and consequently all his [family].

- It would be desirable to also reflect **biblical names** according to Greek writing.

  But a simple comparison of the modern Hebrew (which is -NOT- the biblical language, but a vocalized successor of the unvocalized Paleo-Hebrew found in the original Samaritan Pentateuch) and the inspired Greek texts already shows slight discrepancies in the respective writing. Although we should not even add one letter to the holy Word, we can certainly see a slight liberty in the spelling of names.

  Greek ΦΑΡΕϹ (transliteration *'Phares'*) ⁝⁝⁝ Hebrew (transliteration *'Pāreṣ'*) ⁝⁝⁝ English (*'Perez'*) ⁝⁝⁝ German (*'Perez'*) ⁝⁝⁝ Spanish (*'Fares'*).

  Greek ϹΟΛΟΜΩΝ (transliteration *'Solomon'*) ⁝⁝⁝ Hebrew (transliteration *'šə·lō·mōh'*) ⁝⁝⁝ English (*'Salomon'*) ⁝⁝⁝ German (*'Salomo'*) ⁝⁝⁝ Spanish (*'Salomón'*).

  This translation, although making bold decisions in other areas, reflects the mainstream writing of the respective language, in order to reduce unnecessary confusion.

  The exception is the name of Jacob (ΙΑΚΩΒ, iakob), which can by no means be translated with 'James', especially when considering that this change was made very late in history (14c. AD) and that it was directly inspired by the highly problematic Latin Vulgate. We ought to be conservative on biblical tradition, not conservative on the tradition of Bible translations.

  Greek ΙΑΚΩΒ, English 'James' → 'Jacob') ⁝⁝⁝ German ('Jakob') ⁝⁝⁝ Spanish ('Jacob').

- Now this translation includes a very bold decision, to exclude the man-made term *'G-d'* (which is synonymous with the word 'Goth' itself - the Germanic people and their divine Goth(s); see www.fitforfaith.ca/thenamegod) and use once again His name provided in the Greek text, namely 'THEOS'. The name 'THEOS' will appear uniformly in all 3 languages:

  Greek ΘΕΟϹ (transliteration *'THEOS'*)
  English (*'G*d'*) ⁝⁝⁝ German (*'G*tt'*) ⁝⁝⁝ Spanish (*'Di*s'*).
  English (*'THEOS'*) ⁝⁝⁝ German (*'THEOS'*) ⁝⁝⁝ Spanish (*'THEOS'*).

  This consequently excludes a use of the term 'G*spel', which is even more problematic as the most naive reader of the <u>etymology 'God-spell'</u> (meaning the message of g*d, not good news) will notice. > EN: *'Evangelium / Good Message'*; DE: *'Evangelium'*; ES: *'Evangelio'*. It is a mystery why the <u>English translation deviated from most other languages</u> in such a dramatic and highly problematic manner, and why not simply the term 'Evangelium' is being used in the English language, which would go hand-in-hand with the use e.g. of the term 'Evangelist').

  Those decisions involve to go strictly against mainstream, but if we regularly discuss nuances of biblical names, we cannot give THEOS a name that is not even closely related to any biblical inspiration and go as far as to translate His name in other languages, although difficulties in pronouncing 'THEOS' in any given language have never been proven. THEOS gave Himself many names in the biblical context, but this beautiful and often descriptive variety does not generate an allowance for humans to add a name completely foreign to the Bible.

  We would also never imagine changing the name of IESOUS CHRISTOS to an artificial word we find more suitable. Mat 1:16 >*... of Mary, from out of whom was born IESOUS (JESUS), the One being called CHRISTOS (CHRIST)*< Greek >*...* ΜΑΡΙΑϹ ΕΞ ΗϹ ΕΓΕΝΝΗΘΗ ΙΗϹΟΥϹ (IESOUS) Ο ΛΕΓΟΜΕΝΟϹ ΧΡΙϹΤΟϹ (CHRISTOS)<.

- **Capital letters are used for THEOS** (nouns and pronouns, e.g. His children, the Angel of KYRIOS, the Great King's city, the One, the Son of man, the Son of THEOS), for the Kingdom of Heavens, for Wisdom, the Word et al. Most translations are not linear, when e.g. translating Mat 1:21 with >*She will bear a son, and you shall call his name JESUS ...*< while translating Mat 8:20 with >*... but the Son of Man has nowhere to lay his head*<.

- Strong emphasis on the differentiation btw. **Singular and Plural**, e.g. Kingdom of Heavens. Just because we may not discover a difference in meaning, does not give us the allowance to align differences to a common denominator we think to be adequate.

  The modern Hebrew word for heaven(s) is always plural and there is no singular (called a plurale tantum). But by looking at the Greek text, we clearly see the differentiation between Singular and Plural, which we should translate accordingly (see also the word study 'Heavens' found at www.fitforfaith.ca/topics).

  The need for this differentiation should especially be apparent when it comes to the Weekly Sabbath and Sabbaths of Sabbaths (Extraordinary Sabbaths), where translators often play fast and loose with the grammatical number, having historically contributed to a vast confusion (see also page #7 of the study www.fitforfaith.ca/studies/#sabbaths for a detailed comparison of the grammatical numbers).

- Strong emphasis on the surprisingly often neglected, but absolutely essential differentiation btw. **Active** and **Passive**.

  The Passive in the following example is neglected in nearly all translations (*'everyone who is angry ...'*), but is essential for a correct understanding of the paragraph.

Mat 5:22	...	that	anyone		being enraged by		his	brother,	will be	subject	to
		OTI	ΠΑΣ	O	ΟΡΓΙΖΟΜΕΝΟΣ	ΤΩ	ΑΥΤΟΥ	ΑΔΕΛΦΩ	ΕΣΤΑΙ	ΕΝΟΧΟΣ	ΤΗ
		hoti | 3754	pas | 3956	ho	orgizomenos | 3710	to	autou | 846	adelpho | 80	estai | 2071	enochos | 1777	te
	...	que	todo	el	siendo enojado por		su	hermano,	será	sujeto	a
	...	dass	jeder		von seinem Bruder erzürnt wordene dem Gericht unterworfen sein wird.						

  The most famous example probably involves Mat 18:12, with the parable of the lost sheep. Almost no translation recognizes the passive tense of 'being led astray'. It is a very important message the Bible tells us here, because it speaks not only of a lost sheep, but of a sheep that literally was being deceived by someone else ('being deceived / seduced' is the precise translation of the word behind G4105 'planethe' and 'being led astray' is the respective parable language; the root word G4108 'planos' is a 'deceiver').

Mat 17:12	...	man	would have	a hundred	sheep,	and	one	of	them	should be led astray,
		ΑΝΘΡΩΠΩ	ΓΕΝΗΤΑΙ	ΕΚΑΤΟΝ	ΠΡΟΒΑΤΑ	ΚΑΙ	ΕΝ	ΕΞ	ΑΥΤΩΝ	ΠΛΑΝΗΘΗ
		anthropo | 444	genetai | 1096	hekaton | 1540	probata | 4263	kai | 2532	hen | 1520	ex | 1537	auton | 846	planethe | 4105
	...	hombre	tuviera	cien	ovejas,	y	una	de	ellas	fuera descarriada,
	...	Mensch		hundert Schafe hätte		und	eines	von	ihnen	irregeleitet sein sollte,

- Strong emphasis on correct **Greek tenses and times**, although the Greek language naturally requires flexibility in its interpretation, especially when it comes to the time of the Subjunctive and the Participle. But difficulties should never (de)motivate us, to not at least try to match the precise tense wherever possible. We must remind ourselves that it is not human reasoning (= to state that aspect always trumps time) that stands above the Word of THEOS, but that exceptions based on human reasoning or the target language should not form a general rule.

  When THEOS uses in His Word a specific ending of a word indicating a specific time, then we ought to humbly follow His clear indication to translate it accordingly – if possible. It is rather not up to us to define in a specific sentence, if the time is now significant or not. Every letter, and therefore every ending of a word is highly significant, because THEOS spoke that letter! We have generally become way to liberal and way too intellectual when it comes to the Word of THEOS.

- Strong emphasis on the **Subjunctive** which is rarely being reflected in translations and generally not being recognized by the reader as such. It does not always sound great to write >*unless your righteousness should not greatly surpass the scribes ...*< (Mat 5:20), but a truthful translation is not about being great in its reproduction, but about a rendering of all the nuances THEOS intentionally made part of His Word.

  While the German 'Konjunktiv' and the Spanish 'Subjunctivo' are short and usually only consist of changing 1 to 3 letters of a verb (except when *'sollte / hätte'* is chosen in German), the English subjunctive at least involves the addition of the word *'should / would / might / may'*. But shortness can never trump correctness. If THEOS chooses to use a subjunctive, then we cannot simply ignore this or translate it with *'shall'*, a word rather reserved for future tense (but in my opinion to be avoided at all, because of the related confusion). All over Scripture we read sentences such as if >*you SHOULD forgive ..., your Father SHALL forgive also you*<, resulting in the free will to choose to obey His principles and at the same time showing the absolute promise that *'the Father SHALL forgive'* then. We cannot water down such important nuances by not differentiating between the condition and the promise. Therefore, the Subjunctive is absolutely essential.

You heard	that	it was declared	to the	first men:		You shall not murder.
HKOYCATE	OTI	EPPEΘH	TOIC	APXAIOIC	ΦONEYCEIC	OY
ekousate | 191	hoti | 3754	errethe | 4483	tois	archaiois | 744	phoneuseis | 5407	ou | 3756
Ustedes oyeron	lo	proclamado	a los	primeros hombres:		No asesinarás.
Ihr habt gehört,	was	bestimmt wurde:	den	ersten Menschen		Ihr sollt nicht morden.

And		whoever	should murder,	will be	subject	to	condemnation.
Δ	OC	AN	ΦONEYCH	ECTAI	ENOXOC	TH	KPICEI
d | 1161	hos | 3739	an | 302	phoneuse | 5407	estai | 2071	enochos | 1777	te	krisei | 2920
Y		quien	asesine,	será	sujeto	a	condenación.
Und	wer auch immer		morden sollte,		wird der Verdammung ausgesetzt sein.		

The most famous example for an erroneous substitution of the **Subjunctive** for **Present or Future Tense** is John 3:14-16, which is constantly mistranslated in the German language, very often mistranslated in English, but surprisingly not in the Spanish translations.

Joh 3:16	... **so that everyone believing in Him should not perish [Subjunctive, Mood of Possibility], but should have [Subjunctive, Mood of Possibility] agelong life."**
AMP	... so that whoever believes and trusts in Him [as Savior] shall not perish, but have eternal life.
ASV	... that whosoever believeth on him should not perish, but have eternal life.
BSB	... that everyone who believes in Him shall not perish but have eternal life.
CSB	... so that everyone who believes in Him will not perish but have eternal life.
ESV	... that whoever believes in him should not perish but have eternal life.
ISV	... so that everyone who believes in him might not perish but have eternal life.
KJV	... that whosoever believeth in him should not perish, but have everlasting life.
LEB	... in order that everyone who believes in him will not perish, but will have eternal life.
LIT	... that everyone believing into Him should not perish, but have everlasting life.
NASB	... so that everyone who believes in Him will not perish, but have eternal life.
NET	... so that everyone who believes in him will not perish but have eternal life.
NIV	... that whoever believes in him shall not perish but have eternal life.
NKJV	... that whoever believes in Him should not perish but have everlasting life.
NLT	... so that everyone who believes in him will not perish but have eternal life.
YLT	... that every one who is believing in him may not perish, but may have life age-during.

DE	... **so dass jeder, der an Ihn glaubt, nicht verloren ginge, aber ewiges Leben haben sollte.**
ELBBK	... damit jeder, der an ihn glaubt, nicht verloren geht, sondern ewiges Leben hat.
NGU	... damit jeder, der an ihn glaubt, nicht verloren geht, sondern ewiges Leben hat.
LUT	... damit jeder, der an ihn glaubt, nicht verloren geht, sondern ewiges Leben hat.
SLT	... damit jeder, der an ihn glaubt, nicht verlorengeht, sondern ewiges Leben hat.
ZB	... damit jeder, der an ihn glaubt, nicht verloren gehe, sondern ewiges Leben habe.

ES	... **para que todo aquel creyendo en Él, no se pierda, mas tenga vida eterna.**
BTX	... para que todo aquel que en Él cree, no se pierda, mas tenga vida eterna.
LBLA	... para que todo aquel que cree en Él, no se pierda, mas tenga vida eterna.
NBLA	... para que todo aquel que cree en Él, no se pierda, sino que tenga vida eterna.
NVI	... para que todo el que cree en él no se pierda, sino que tenga vida eterna.
RVR	... para que todo aquel que en él cree, no se pierda, mas tenga vida eterna.

- Strong emphasis on the **Greek Participle** which is regularly not being reflected in translations (e.g. *'And having noticed the multitudes, He ascended at the mountain.'* Mat 5:1). It is irrelevant if Modern Greek uses participles more restrictively.

  The *'-ing'* form is used as often as possible in the respective time, except when being forced to transfer 2Aor or 1Aor Participles to Present Participles, and except in the German language, where it is often difficult to reflect it, while being relatively straightforward in English, and especially in Spanish.

Mat 7:28	For	He was	teaching *(Participle)*	them	as	(one) having *(Participle (... ing) Present Active Nom Sg M)*	authority,
	ΓΑΡ	ΗΝ	ΔΙΔΑCΚΩΝ	ΑΥΤΟΥC	ΩC	ΕΧΩΝ	ΕΞΟΥCΙΑΝ
	gar | 1063	en | 2258	didaskon | 1321	autous | 846	hos | 5613	echon | 2192	exousian | 1849
AMP	for	he was	teaching	them	as	one who had [1st Aorist instead of Present Participle]	authority, ...
EBR	for	he was	teaching	them	as	one having,	authority, ...
ESV	for	he was	teaching	them	as	one who had [1st Aorist instead of Present Participle]	authority, ...
ISV	because	he was	teaching	them	like	a person who had ['a person' + 1st Aorist]	authority, ...
KJV	for	he [missing]	taught	them	as	one having	authority, ...
NIV	for	he [missing]	taught	[missing]	as	one who had [1st Aorist instead of Present Participle]	authority, ...
NLT	because	he [missing]	taught	them	with	real [erroneous translation]	authority, ...
LIT	for	He was	teaching	them	as	having	authority, ...
YLT	for	he was	teaching	them	as	having	authority, ...
DE	Denn	Er	lehrte	sie	wie	Ein ... habender,	Autorität
ELBBK	denn	er	lehrte	sie	wie	einer, der hat [Pres Ind instead of Present Participle]	Gewalt
NGU	denn	er	lehrte	sie	wie	[missing]	mit Vollmacht
LUT	denn	er	lehrte	sie	[missing]	[missing]	mit Vollmacht
SLT	denn	er	lehrte	sie	wie	einer, der ... hat [Pres Ind]	Vollmacht
ES	Porque	Él estaba	enseñandoles	como		Uno teniendo	autoridad, ...
LBLA	porque	[missing]	enseñaba	les	como	uno que tiene [Pres Ind instead of Present Participle]	autoridad, ...
NBLA	porque	[missing]	enseñaba	les	como	uno que tiene [Pres Ind instead of Present Participle]	autoridad, ...
NVI	porque	[missing]	enseñaba	[missing]	como	quien tenía [Impf Ind instead of Present Participle]	autoridad, ...
RVR	porque	[missing]	enseñaba	les	como	quien tiene [Pres Ind instead of Present Participle]	autoridad, ...

A blatant abuse of the Greek Participle is found in many translations of 1Tim 6:15 *'... He who is The Blessed and Only Sovereign, the King of kings and Lord of lords'*, with one translation even writing 'Lords' with a capital letter! Nowhere in the Greek text is found a noun, but the participle 'ΚΎΡΙΟC ΤΩΝ ΚΥΡΙΕΥΟΝΤΩΝ'.

The only correct translations are 'Lord (KYRIOS) of the ones dominating' (ABP), 'Lord (KYRIOS) of those that exercise lordship' (DBY), 'Lord (KYRIOS) of them that wield lordship' (EBR). There is a significant difference between a temporal action and a permanent title. Polytheism does not begin in the minds of the readers; it begins with the words of translators.

- Strict conformity with the respective **Parts of Speech**. We see it sadly very often in popular translations that verbs and adjectives, adjectives and nouns, or nouns and verbs are being exchanged at will, while being avoidable in the vast majority of cases. Although many English speaking people around the world use some forms interchangeably, it is still generally wrong to do so, especially in a Bible translation!

Mat 5:39	But	I	say	to you:	Do not withstand			evil.	
	ΔΕ	ΕΓΩ	ΛΕΓΩ	ΥΜΙΝ	ΑΝΤΙCΤΗΝΑΙ	ΜΗ	ΤΩ	ΠΟΝΗΡΩ	
	de | 1161	ego | 1473	lego | 3004	humin | 5213	antistenai | 436	me | 3361	to	ponero | 4190	
ISV	But	I	say	to you:	Do not withstand			an evildoer.	

Mat 8:2	...	saying:	"Kyrios,	if	you are willing,	you can	cleanse	me."	
	...	ΛΕΓΩΝ	ΚΥΡΙΕ	ΕΑΝ	ΘΕΛΗC	ΔΥΝΑCΑΙ	ΚΑΘΑΡΙCΑΙ	ΜΕ	
		legon | 3004	kurie | 2962	ean | 1437	theles | 2309	dunasai | 1410	katharisai | 2511	me | 3165	
ESV		saying:	"Kyrios,	if	you are willing,	you can	make me clean.		

Mat 7:23	...	Depart	from	me,	those	committing		lawlessness.	
	...	ΑΠΟΧΩΡΕΙΤΕ	ΑΠ	ΕΜΟΥ	ΟΙ	ΕΡΓΑΖΟΜΕΝΟΙ	ΤΗΝ	ΑΝΟΜΙΑΝ	
		apochoreite | 672	ap | 575	emou | 1700	hoi	ergazomenoi | 2038	ten	anomian | 458	
ESV		Depart	from	me,	you	workers of		lawlessness.	

- **Avoidance of simplifications**. Popular English translations sometimes exclude words when the translators conclude that this would not add value to the text (especially the ESV).

Mat 7:28	And	it followed	when	Iesous	consummated	these	sayings,	the	multitudes	were astonished	...
	And	[excluded]	when	Iesous	finished		these	sayings,	the	crowds	were astonished	...
		ΕΓΕΝΕΤΟ									
		egeneto | 1096									

- **Avoidance of synchronizations between quotations**. Translators often have the wrong tendency to synchronize e.g. Mat 15:4 'Honor father and mother' into ' Honor your father and your mother' as it appears in the OT. While this attempt is honorable, it ignores that many of the quotations have intentional variations between the Greek OT and NT. Those differences are intentional and should be reflected as such.

- Close **conformity with the original wording** is preferred: *'wise men from the east'* (Mat 2:1) must be interpretive in its selection of *'the east'*, while *'For we saw His star at its rising'* (Mat 2:2) is held literal, even for the sacrifice of missing continuity of both Bible verses and having different translations for the same word.

- While a few translations such as the HSSB strictly use one unique English word for each Greek word, this translation follows the common approach to translate into as few words possible, but to **choose the correct word according to the context (only words that appear in Strong's, with very few exceptions of more nuanced words)**, without going into personal interpretation. The Greek language is simply too different in order to only use one word.

  This becomes already obvious when looking at simple words such as **ΔE or KAI**. A unique translation of **DE** would compulsorily result in using the word *'and'*, but there are hundreds of passages where it can impossibly mean *'and'* and has rather to be translated with *'also', 'but', 'now'* or *'yet'*. If such an adaption would not be made, either the whole meaning of the respective sentence would change, or it would be contradicting the rest of the sentence.

  Another example is the word **ΔOΞH**, which is usually translated with *'glory'* when referring to THEOS. Nevertheless, many translators chose the same translation when referring to the glory of Solomon (Mat 6:28), while only few translators intentionally chose the equally suitable word *'splendor'*, in order to not take away from the glory of THEOS, which no human can even bear in part.

  A last example is the word **BAΛΛΩ**, which can be translated with '***throwing*** *your pearls before the swine*' (Mat 7:6), '***should*** *be cast into Gehenna'* (Mat 5:29) *'**pour** new wine'* (Mat 9:17). We can neither throw wine nor can we be poured into Gehenna.

- **No adaptation of idioms**. Many translations are inclined to render the biblical text in an idiomatic fashion to make it more accessible to the modern reader, yet they do so at the cost of obscuring the underlying source text, continually perplexing the reader as to whether the translation faithfully renders what is actually written.

- For the **English translation**, I compare existing translations such as the Apostolic Bible Polyglot (ABP), English Standard Version (ESV; secondary and only as inspiration for modern English), Greek Interlinear Bible (Marvel.Bible / Scripture4All), Green's Literal Translation (LIT), King James (KJV; secondary), Rotherham (EBR) and Young's Literal Translation / Literal Standard Version (YLT / LSV).

- The **German text** is translated while constantly comparing the Elberfelder (ELBBK), Leonberger Bibel (LEO) and Schlachter (SLT).

- **Spanish texts** used for comparison are the Biblia de las Américas (LBLA), Nueva Biblia de las Américas (NBLA), Biblia Reina Valera (RVR1960 and RV2020), La Biblia Textual (BTX) and Nueva Versión Internacional (NVI). No use of 'Vosotros' (only very limited use in parts of Spain, but traditionally used in most Bible translations), most Spanish speakers use 'Ustedes'.

- This translation sets out to prove that readability and an outmost literal translation can indeed go hand in hand. It requires a work of usually ~2 hours for one Bible verse in all languages (extremes are 0.5 hours for partly repetitive, and up to 4 hours for long and complicated Bible verses), but a nuanced translation is worth the effort. Whenever I do not achieve a breakthrough with a specific word, I pray to the Giver of the Word and have never failed to see the solution for a wonderful translation in the very same hour.

- Information on the **Old Testament** will follow as soon as I will begin its translation in the years to come.

Translation process

1. Creation of paradigms / conjugation charts, of both verbs and participles (as found at www.fitforfaith.ca/consolidated).
2. Conversion of Greek minuscule / letter case into Uncial script, and removal of all 18 (221) diacritics.
3. Creation of internal worksheet; with vertical (split) columns; for easy comparison of 3 Greek scripts, 7 English translations, 3 German translations and 5 Spanish translations.
4. Comparison of Greek texts where textual variants occur. Usually, the NA28 is given priority, with some exceptions.
5. Creation of Greek transliteration.
6. Addition of Strong's codes.
7. Proofreading of transliteration and Strong's codes.
8. Translation into English, then German and Spanish language.
9. Proofreading #1.
10. Transposition of vertical columns into horizontal tables and insertion into Word.
11. Order parts of sentences where each language has different orders, with the main order following the Greek & English text.
12. Formatting process.
13. Proofreading #2.
14. Online publication.
15. Proofreading #3 of online publication.

Thomas Lorenz

List of removals and additions, Greek Old and New Testaments

General	Departure from Masoretic Text (far from exhaustive and only including verses marked as additional through letters A-Z; also not including different order or verse numberings)	Departure from Greek Text
	-	Uncials instead of cursives.
	-	Removal of all diacritics.

A instead of ά, ὰ, ᾶ, ἀ, ἁ, ἄ, ἂ, ἀ, ἄ, ἂ, ἆ, ᾶ, ᾰ, ᾳ, ᾴ, ᾲ, ᾷ, ᾀ,
ᾄ, ᾂ, ᾆ, ᾁ, ᾅ, ᾃ, ᾇ and Ά, Ὰ, Ἀ, Ἄ, Ἂ, Ἆ, Ἁ, Ἅ, Ἃ, Ἇ, Ᾱ, Ᾰ,
ᾼ, ᾈ, ᾌ, ᾊ, ᾎ, ᾉ, ᾍ, ᾋ, ᾏ.

E instead of έ, ὲ, ἐ, ἔ, ἒ, ἑ, ἕ, ἓ and Έ, Ὲ, Ἐ, Ἔ, Ἒ, Ἑ, Ἕ,
Ἓ.

H instead of ή, ὴ, ῆ, ἠ, ἤ, ἢ, ἦ, ἡ, ἥ, ἣ, ἧ, ῃ, ῄ, ῂ, ῇ, ᾐ, ᾔ, ᾒ,
ᾖ, ᾑ, ᾕ, ᾓ, ᾗ and Ή, Ὴ, Ἠ, Ἤ, Ἢ, Ἦ, Ἡ, Ἥ, Ἣ, Ἧ, ῌ,
ᾘ, ᾜ, ᾚ, ᾞ, ᾙ, ᾝ, ᾛ, ᾟ.

I instead of ί, ὶ, ῖ, ἰ, ἴ, ἲ, ἶ, ἱ, ἵ, ἳ, ἷ, ϊ, ΐ, ῒ, ῗ, ῐ, ῑ, ι
and Ί, Ὶ, Ἰ, Ἴ, Ἲ, Ἶ, Ἱ, Ἵ, Ἳ, Ἷ, Ῐ, Ῑ, Ϊ.

O instead of ό, ὸ, ὀ, ὄ, ὂ, ὁ, ὅ, ὃ
and Ό, Ὸ, Ὀ, Ὄ, Ὂ, Ὁ, Ὅ, Ὃ, Ὂ.

ω instead of ώ, ὼ, ῶ, ὠ, ὤ, ὢ, ὦ, ὡ, ὥ, ὣ, ὧ, ῳ, ῴ, ῲ,
ῷ, ᾠ, ᾤ, ᾢ, ᾦ, ᾡ, ᾥ, ᾣ, ᾧ and Ώ, Ὼ, Ὠ, Ὤ, Ὢ, Ὦ, Ὡ,
Ὥ, Ὣ, Ὧ, ῼ, ᾨ, ᾬ, ᾪ, ᾮ, ᾩ, ᾭ, ᾫ, ᾯ.

P instead of ῥ, ῤ and Ῥ.

Υ instead of ύ, ὺ, ῦ, ὐ, ὔ, ὒ, ὖ, ὑ, ὕ, ὓ, ὗ, ϋ, ΰ, ῢ, ῧ, ῠ, ῡ, υ
and Ύ, Ὺ, Ὑ, Ὕ, Ὓ, Ὗ, Ϋ, Ῠ, Ῡ, Ύ.

. instead of ·

? instead of ;

, instead of ;

Removal of — ⟦ ‡ *

'' Removal '' of all apocryphal books (Baruch, Bel and the Dragon, 1 Esdras, 2 Esdras, Jeremiah's Letter, Judith, 1 Maccabees, 2 Maccabees, 3 Maccabees, 4 Maccabees, Manasseh's Prayer, Sirach's Wisdom, Solomon's Wisdom, Susanna, and Tobit).

Those Deuterocanonical / Ecclesiastical Books, which were mostly written in Hebrew, were never part of the inspired Word and are therefore not be included. The first 5 books had been initiated during the translation of the Greek Pentateuch (LXX, ~250 BC), but the first 10 apocryphal books had only been completed by the time of CHRI STOS and therefore 140 years after the completion of the Greek Old Testament (~140 BC), while the full number of 14 (or 15) apocryphal books had only been completed by 100 AD, approx. 240 years after the Greek OT. More in the respective study found at www.fitforfaith.ca/bible/#apocrypha .

Daniel 3:24-90

This major section with 65 verses includes verses 24-45 (Azariah's prayer), verses 46-50 (Firing of the oven and the Angel of KYRIOS) and verses 51-90 (Praise of Shadrach, Meshach, and Abednego). It is not apocryphal in nature nor does it constitute a book. In contrast, 'Bel and the Dragon' and 'Susanna' constitute separate short books which are not direct part of the narrative of the Book of Daniel, and are clearly apocryphal in nature.

Those sections A-F do not constitute separate books, and have been erroneously considered Apocrypha. See also the study 'Greek Old Testament |I| Biblical Proof for Superiority over Masoretic Texts' (Page 10) for a detailed analysis of the motives and substantial manipulations of the Book of Esther, in which at least 44 direct references to KYRIOS / THEOS were omitted. Had Jerome, secretary to the Pope of Rome, in ~405 AD not single-handedly (re-) moved those 90 verses from the Book of Esther into a separate section, and had his employer not declared them 'Apocrypha' (in 1546 AD at their 'Council of Trent'), most of us would not even know the shorter version most commonly used today.

Psalm A (not to be named '151', because it is "outside the number"):

David's 7 autographical verses at the end of the book which were originally written in Hebrew but long considered of Greek origin) do also not constitute a separate book, and are erroneously considered Apocrypha.

Specific Bible Passages	Departure from Masoretic Text	Departure from Greek Text
Exo 28:29a	√	Verse marked in grey after analysis & prayer.
Exo 35:12a	√	
Num 6:27	Aaronic Blessing not included.	
Jos 9 2a-f	Only change of position, in MT in Jos 8:30-35.	
Jos 19:47a	√	
Jos 21:42a-d	√	
Jos 24:31a, 33a-b	√	
1Sam 30-28	√	
2Sam 5:16a	√	
1Kin 2:35a-o	√	
1Kin 2:46a-l	√	
1Kin 5:14a	√	
1Kin 6:1a-c	√	
1Kin 6:36a	√	
1Kin 8:53a	√	
1Kin 9:9a	√	
1Kin 10:22a-c, 26a	√	
1Kin 12:24a-z	√	Verse 24a deleted after analysis & prayer, not touched other verses.
1Kin 16:28a-h	√	
2Kin 1:18a-c	√	
1Chr 1:18		Kainan not inserted, but precisely left as empty space after prayer.
2Chr 13:23		Moved last part of verse 23 before 14:1.
2Chr 35:19a-c	√	
2Chr 36:2a-c	√	
2Chr 36:4a	√	
2Chr 36:5a-c	√	
Esdras II Verses 1-10 = Ezra, Verses 11-23 = Nehemiah 1-13		
Esther 1a	Section with 17 verses inserted after analysis & prayer.	
Esther 3b	Section with 7 verses inserted after analysis & prayer.	
Esther 4c	Section with 24 verses inserted after analysis & prayer.	
Esther 5d	Section with 10 verses inserted after analysis & prayer.	
Esther 8e	Section with 21 verses inserted after analysis & prayer.	
Esther 10f	Section with 11 verses inserted after analysis & prayer.	

Job 19:4a	√	
Job 23:15a	√	
Job 36:28a-b	√	
Job 42:17a-e	√	
Psa 144:13a	Verse missing (letter 'nun' of the Alphabetic Acrostic Psalms).	
Psa A (151)	See above; inserted after analysis & prayer. Specific prayer regarding numbering, removed the number '151' and inserted 'A'.	
Pro 3:16a	√	
Pro 4:27a-b	√	
Pro 6:8a-c	√	
Pro 7:1a	√	
Pro 8:21a	√	
Pro 9:10a, 12a-c, 18a-d	√	
Pro 12:11a, 13a	√	
Pro 13:9a, 13a	√	
Pro 15:18a, 27a	√	
Pro 15:28a, 29a	√	
Pro 16	Starts with verses 2, 5, 7.	
Pro 17:6a, 16a	√	
Pro 18:22a	√	
Pro 19	Starts with verse 3.	
Pro 20:9a-c	√	
Pro 22:8a	√	
Pro 22:9a	√	
Pro 24:22a-e	√	Order preserved. The NETS includes Pro 30:1-14 after Pro 24:22a-e, and Pro 30:15-33 and Pro 31:1-9 after Pro 24:34.
Pro 25:10a, 20a	√	
Pro 26:11a	√	
Pro 27:20a, 21a	√	
Pro 28:17a	√	
Isa 40:14	√	Added one missing verse from the Codex Alexandrinus, as quoted in Rom 11:34-35. This passage is in most Bibles erroneously associated to Job 41:3, but it clearly refers to the longer text of Isa 40:14 which is found in: Codex Sinaiticus, Codex Alexandrinus and three other Alexandrian manuscripts (26-86-106), a handful of Lucianic manuscripts (90-36-46-233), all Catena manuscripts (C″ -566), several manuscripts that Ziegler classifies as mixed (198 239-306 407 449-770 534 538), the Coptic translations, and one Syriac version. The scribe(s) of the Codex Vaticanus removed this passage from Isa 40:14.
	√	
Jer 2:2	Starts with verse 2.	
Jer 7:2	Starts with verse 2.	
Jer 17:5	Starts with verse 5.	
Jer 26:2	Starts with verse 2.	
Jer 32:13	Starts with verse 13, no verse 14.	
Jer 34:2	Starts with verse 2.	

Dan 3:24-90		Section with 65 verses inserted after analysis & prayer. This implies verses 24-45 (Azariah's prayer), verses 46-50 (Firing of the oven and the Angel of KYRIOS) and verses 51-90 (Praise of Shadrach, Meshach, and Abednego). This section is not apocryphal in nature nor does it constitute a book. In contrast, 'Bel and the Dragon' and 'Susanna' constitute separate short books which are not direct part of the narrative of the Book of Daniel, and are clearly apocryphal.
Dan 3:53		Verse removed according to NETS, LXX-Göttingen & after prayer.
Dan 3:85		Verse removed according to NETS, LXX-Göttingen & after prayer.
Dan 4:17a	√	
Dan 4:33a-b	√	
Dan 4:37a-c	√	
Dan 6:13a	√	
Mat 3:16		'ΑΥΤΩ' removed after analysis & prayer.
Mat 12:15		'ΟΧΛΟΙ' removed after analysis & prayer.
Mat 12:47		Verse removed after analysis & prayer.
Mat 13:35		'ΚΟCΜΟΥ' removed after analysis & prayer.
Mat 16:2-3		Verses removed after analysis & prayer.
Mat 18:11		Verse not included.
Mat 19:29		Added 'Η ΓΥΝΑΙΚΑ' after analysis & prayer, only missing in Vaticanus, Byzantine, NA28.
Mat 21:44		Verse removed after analysis & prayer.
Mat 22:35		Bracket for 'ΝΟΜΙΚΟC' removed after analysis & prayer.
Mat 23:14		Verse not included.
Mat 23:23		'DE' removed after prayer.
Mat 23:26		Added 'ΚΑΙ ΤΗC ΠΑΡΟΨΙΔΟC' after analysis & prayer.
Mat 24:38		'ΕΚΕΙΝΑΙC' removed after analysis & prayer.
Mat 24:39		'ΚΑΙ' removed after analysis & prayer.
Mat 28:15		'ΗΜΕΡΑC' removed after analysis & prayer.
Mar 16:9ff		Longer ending deleted after analysis & prayer.
Luk 22:43-44		Verses deleted after analysis & prayer.
Luk 23:17		Verse not included.
Joh 7:53-8:11		Entire passage deleted after analysis & prayer.
Joh 19:14		Replaced 'sixth' with 'third' hour after analysis & prayer.
1Cor 14:34-35		Removed after analysis & prayer.
1Joh 5:7-8		Marked in grey after analysis & prayer.
Rev 20:5		Verse removed after analysis & prayer.

More modifications will occur in the process of translation.