METHODOLOGY
CONSOLIDATED BIBLE

Page 1-10 Methodology

Page 11 Translation Process

Page 12 ff List of removals and additions, Greek Old and New Testaments

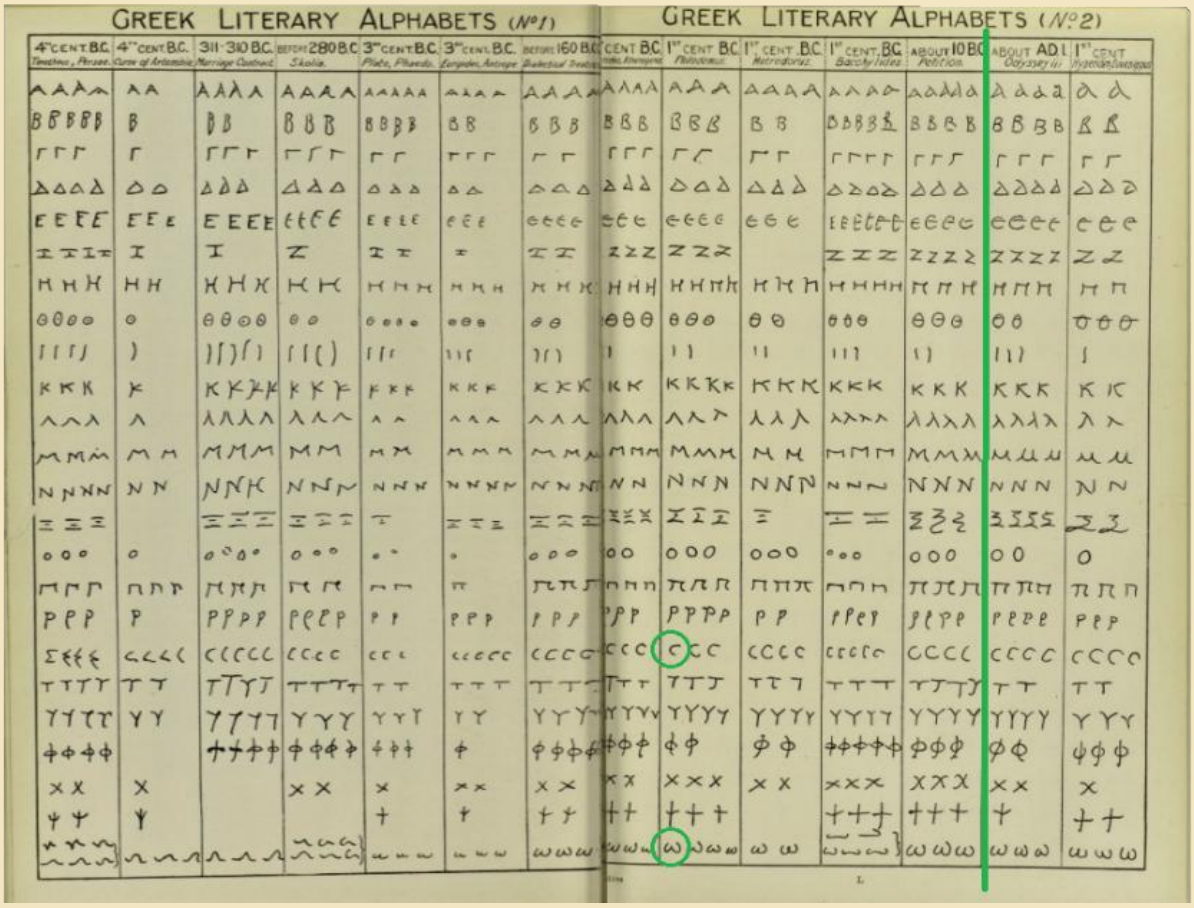
Updated 18/11/2026

- 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 Alfred Rahlfs' Septuaginta and the translation does also consider some updates of the Göttingen Septuagint. 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,
  Münster/Westphalia, © 2012 Deutsche Bibelgesellschaft, Stuttgart. Used by permission.
- 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 '**Ϣ**' 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.



- 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 tell 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	OI	BOCKONTEC	EΦYΓON	KAI	AΠΕΛΘONTEC	EIC	THN	ΠOΛIN
	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.
AΠHΓΓEIΛAN	ΠANTA	KAI	TA	TΩN	ΔAIMONIZOMENΩN
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'* (EKKΛHCIAN, 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'* (EΘNIKOC) instead of *'Gentiles'*, *'End of the Age'* instead of the highly misleading *'Forever'* (noun; AIΩN = aion = eon), while the adjective (AIΩNIOC = 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'.

- **Modern meanings** of words and phrases are rather ignored,

  e.g. Gen 2:20 *"And Adam called to all the domestic animals names ..."* Most translations change the verb 'called' [EKAΛECEN] for 'gave' in order to avoid the shorthand idiom of 'calling someone names', but this relatively modern idiom cannot be the cause for randomly changing a word of the Bible.
  e.g. in Gen 2:21 *'Then THEOS imposed an ecstasy* [EKCTACIN] *upon Adam ...'* Most translations except Thomson (wrote in 1808, before men in California abused this name in the mid-1980s for a drug) avoid this word now and use instead 'trance / deep sleep'.

  We have to remember that the Bible is a timeless work and cannot be adapted every time someone is abusing words like 'ecstasy' or choses suddenly a new meaning for a rainbow.

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

  Matthew 10:4 writes about 'Simon the Canaanite (CIMΩN O KANANAIOC, 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 ΠΡΟCΗΛΥΤΟΝ = 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 ΤΕΤΡΑΑΡΧΗC = 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

  We should also not make the life of those defending the Bible unnecessarily difficult, by translating a word such as 'ΚΑΤΑΚΛΥCΜΟC, kataklusmos', which is readily available in English (cataclysm), German (Kataklysmus) and Spanish (cataclismo), with 'flood'. It is much harder to twist a (by nature catastrophic) cataclysm to a local flood, than a 'flood' to a local one. Apologetics begins with Bible translators.

- **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 ...
Act 5:10	... 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 ...
Act 12:23	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 ...
Act 13:11	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 ...
Act 16:26	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.
Act 16:33	... 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 ΦΑΡΕC (transliteration *'Phares'*) ıı Hebrew (transliteration *'Pāreṣ'*) ıı English (*'Perez'*) ıı German (*'Perez'*) ıı Spanish (*'Fares'*).

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

  This translation, although making bold decisions in other areas, reflects rather the mainstream writing of the respective language, in order to reduce unnecessary confusion. Yet where the mainstream writing (e.g. Irad in Gen 4:18) differentiates significantly from the Greek (e.g. Gaidad; only the last two letter coincide), the Greek writing is used.

  The exception is the name of Jacob (IAKΩB, 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 IAKΩB, English 'James' → 'Jacob') ıı German ('Jakob') ıı 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 ΘEOC (transliteration *'THEOS'*)
  English (*'G*d'*) ıı German (*'G*tt'*) ıı Spanish (*'Di*s'*).
  English (*'THEOS'*) ıı German (*'THEOS'*) ıı Spanish (*'THEOS'*).

  This consequently excludes a use of the term 'G*spel', which is even more problematic as the most naive reader of the etymology 'God-spell' (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 English translation deviated from most other languages 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 >... ΜΑΡΙΑC ΕΞ ΗC ΕΓΕΝΝΗΘΗ ΙΗCΟΥC (IESOUS) Ο ΛΕΓΟΜΕΝΟC ΧΡΙCΤΟC (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	
		ΟΤΙ	ΠΑC	Ο	ΟΡΓΙΖΟΜΕΝΟC	ΤΩ	ΑΥΤΟΥ	ΑΔΕΛΦΩ	ΕCΤΑΙ	ΕΝΟΧΟC	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,

  The Greek Passive is also of great importance as it reflects many hundreds of times throughout the Bible the **'Divine Passive'**, which occurs when a verb is in the Passive voice, but the agent is unstated and the context of the passage implies or assumes that THEOS is the One performing or guiding the action. In the Book of Matthew alone, scholars have identified over 200 occurrences of a 'Divine Passive', including ~67 'Divine Passives' in the Sermon on the Mount. It is a serious neglect, if depending on the translation, many or most of those 'Divine Passives' are not at least translated as such, leaving consequently the reader to decide for him- or herself if a Passive then implies a 'Divine Passive'.

- 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.

- Avoidance of **semantic shifts in general, and specifically in regards of tenses**. Genesis 3:5 reads *"For THEOS had known* (HΔEI, Pluperfect, yet commonly translated in the Aorist or Present Tense) *that in whatever day you might have eaten from it, your eyes will be wholly opened ..."*. Matthew 6:6 reads *"for your Father has known* (OIΔEN, Perfect, yet mostly translated with 'knows') *what need you have, before you ask Him."*. Meanwhile, biblical Greek clearly differentiates between Past and Present tense, and it is an important information for the reader, if THEOS knows only the Present, or if He actually foreknows (our needs). Genesis 4:9 says: *"OYΓINΩCKΩ"* (= I do not know; in Cain's answer to THEOS where Abel is). It is possible from my experience, to avoid the vast majority of semantic shifts of verbs such as 'to know', and only a few instances require a shift from Past to Present tense. Yet those few exceptions should not demotivate us to pursue faithful translations wherever possible.
- 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.

Mat 5:21	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.
LSV	... that everyone who is believing in Him may not perish, but may have continuous 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.

			Participle			Participle (... ing) Present Active Nom Sg M	
Mat 7:28	**For**	**He was**	**teaching**	**them**	**as**	**(one) having**	**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 'ΚΥΡΙΟC 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	tell	you:	Do not withstand			evil.
	ΔΕ	ΕΓΩ	ΛΕΓΩ	YMIN	ANTICTHNAI	MH	TΩ	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	KYPIE	EAN	ΘΕΛΗC	ΔΥΝΑCAI	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 [working]		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									

One of the major simplifications in the Bible concerns one of the most common words, namely 'to speak'. When someone reads 'he spoke' or 'he said', then this is quite often a careless oversimplification of a variety of Greek terms (especially the word 'ΛΕΓΟ') and results in a very 'flat' Bible language, which is a sad testimony to many, if not most available translations.

Word	**Strongs's**	**(Recommended) Use in the Consolidated Bible**
ΕΠΩ, epo	G2036, to speak or say (by word or writting): - answer, bid, bring word, call, command, grant, say (on), speak, tell.	Say (from the perspective of ordinary people in the Bible, or when IESOUS 'says' something in a rather confrontative manner), speak (mostly used for THEOS / IESOUS; it would be rather inadecuate to use this more 'noble' word 'to speak' for characters such as Pilate = IESOUS spoke, Herod said).
ΛΕΓΟ, lego	G3004, properly to 'lay' forth, that is, (figuratively) relate (in words, usually of systematic or set discourse); by implication to mean: - ask, bid, boast, call, describe, give out, name, put forth, say (-ing, on), shew, speak, tell, utter.	Tell (very often, e.g. *"But truly I tell you"*), expound (sometimes, e.g. *"Then He expounded to His disciples"*), (being) called (sometimes), say (sometimes, but only when other more specific options are exhausted or when the word is preceded by a more specific word e.g. *"And answering, He said"* ... *"declared by the prophet, saying* ... *"screaming and saying"*), ask (sometimes), explain (rarely), demonstrate (rarely), state (rarely), uttering (rarely, only when used in a derogative sense, e.g. *"the demons were beseeching Him, uttering"*).

There are other words related to say / speak, but those are not as relevant, and a correct and more careful treatment of 'ΕΠΩ' and 'ΛΕΓΟ' would significantly change many Bible translations and make the Bible as a whole more attractive to the reader, who is easily bored by an overly simplified language missing such elementary nuances.

- **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 **ΔΕ 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 **ΔΟΞΗ**, 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 **ΒΑΛΛΩ**, 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 OT translation**, I compare existing translations such as the (Charles) Thomson's Translation (THO) and the related Brenton Translation (BES) and its update LXX2012, the Apostolic Bible Polyglot (ABP; only where coinciding with the Greek OT), the New English Translation of the Septuagint (NETS) and the Lexham English Septuagint (LES).
- For the **English NT translation**, I compare 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 OT text** is translated while comparing with the Septuagint Deutsch (LXX.DE) which is the only available translation so far, and the **German NT text** by comparing the Elberfelder (ELBBK), Leonberger Bibel (LEO) and Schlachter (SLT).
- The only available **Spanish OT text** used for comparison is La Biblia Griega (LBG), and the **Spanish NT texts** used 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 / or 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.

Preparation

1. Creation of paradigms / conjugation charts, of both verbs and participles (since Jul 2023; found at www.consolidatedbible.org/grammar).
2. Conversion of Greek minuscule / letter case into the Uncial script, and removal of all diacritics (Oct 2023 - Jan 2026; without continuous minor updates).

Translation Process

1. Creation of internal worksheet; with vertical (split) columns; for easy comparison of 3 Greek scripts, 7-10 English translations, 3 German translations and 5-6 Spanish translations (a public version of the worksheet is published at www.consolidatedbible.org).
2. Comparison of Greek texts where textual variants occur. Usually, the NA28 and Göttingen are given priority, with some exceptions.
3. Creation of the Greek transliteration and addition of Strong's codes where available. Words not available in Strong's are listed separately in the public worksheet and it is desireable that the Strong's dictionary would be updated beyond the entries G1 to G5624, meaning we have space for more than four thousand additional entries.
4. Proofreading of transliteration and Strong's codes.
5. Translation into English, then into the German and Spanish language.
6. Proofreading #1.
7. Transposition of vertical columns into horizontal tables and insertion into Word.
8. Order parts of sentences where each language has different orders, with the main order following the Greek & English text.
9. Formatting process.
10. Proofreading #2.
11. Online publication.
12. Conversion of the Interlinear text into flow text.
13. Proofreading #3 of the flow text in each language (entire book).
14. Final proofreading #4 of the Interlinear text, once again comparing the languages to each other (entire book).

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 (Modern) Greek Text
	-	Uncials instead of cursives.
	-	Removal of all diacritics. A instead of ά, ὰ, ᾱ, ὰ, ᾰ, ᾳ, ᾴ, ᾶ, ᾷ, ᾲ, ᾵, ᾰ, ᾇ, ᾆ, ᾋ, ᾏ, ᾎ, ᾍ, ᾌ, ᾅ, ᾄ, ᾃ, ᾂ, ᾁ, ᾀ and Ά, Ὰ, Ā, Ă, Ą, Ą́, Ą̀, Ą̄, Ą̆, Ą͂, Ą̈́, Ą̓, Ą̔, Ą̓́, Ą̔́. 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, ἧ, ᾐ, ᾑ, ᾒ, ᾓ, ᾖ, ᾗ, ῇ, ῂ, ῃ, ᾘ, ᾙ, ᾚ, ᾛ, ᾜ, ᾝ, ᾞ, ᾟ and Ή, Ὴ, Ἠ, Ἤ, Ἢ, Ἦ, Ἧ, ᾘ, ᾙ, ᾚ, ᾛ, ᾜ, ᾝ, ᾞ, ᾟ, Ḥ. I instead of ί, ὶ, ῑ, ἰ, ἱ, ἲ, ἳ, ἴ, ἵ, ἶ, ἷ, ϊ, ΐ, ῒ, ῖ, ῗ, ī, ĭ and Ί, Ὶ, Ἰ, Ἱ, Ἲ, Ἳ, Ἴ, Ἵ, Ἶ, Ἷ, Ϊ, Ῑ, Ĭ, Ἱ. O instead of ό, ὸ, ὀ, ὄ, ὂ, ὁ, ὅ, ὃ and Ό, Ὸ, Ὀ, Ὄ, Ὂ, Ὁ, Ὅ, Ὃ, Ὀ. ω instead of ώ, ὼ, ῶ, ὠ, ὤ, ὢ, ὦ, ὡ, ὥ, ὣ, ᾧ, ᾠ, ᾤ, ᾢ, ᾦ, ᾡ, ᾥ, ᾣ, ῲ, ῳ, ῴ and Ώ, Ὼ, Ὠ, Ὤ, Ὢ, Ὦ, Ὡ, Ὥ, Ὣ, Ὧ, ᾨ, ᾩ, ᾫ, ᾪ, ᾬ, ᾭ. P instead of ῥ, ῤ and Ῥ. Υ instead of ύ, ὺ, ῡ, ὐ, ὒ, ὓ, ὔ, ὕ, ὖ, ὗ, ϋ, ΰ, ῢ, ῦ, ῧ, ŭ and Ύ, Ὺ, Ὑ, Ὕ, Ὓ, Ὗ, Ϋ, Ῡ, Ῠ, Ὑ. . 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.consolidatedbible.org/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.	

	Esther, Chapters 1a, 3b, 4c, 5d, 8e, 10f Those sections A-F do not constitute separate books, and have been erroneously considered Apocrypha. See also the study 'Greek Old Testament ||| 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 (Modern) Greek Text**
Gen 1:11	'ΕΙC ΟΜΟΙΟΤΗΤΑ' (into likeness) from Swete's Septuagint not included, after prayer.	
Gen 1:14	'ΚΑΙ ΑΡΧΕΙΝ ΤΗC ΗΜΕΡΑC ΚΑΙ ΤΗC ΝΥΚΤΟC ΚΑΙ' (and the beginning of the day and of the night and) from Swete's Septuagint not included, after prayer.	
Gen 1:22	Rahlfs 'ΠΛΗΘΥΝΕCΘΩCΑΝ' (let them be multiplied) replaced with the Göttingen 'ΠΛΗΘΥΝΕCΘΩ' (be multiplied), after prayer.	
Gen 1:22	Rahlfs 'ΗΥΛΟΓΗCΕΝ' (augmented form) not modified for the Göttingen 'ΕΥΛΟΓΗCΕΝ' (unaugmented) after analysis & prayer. Just because the unaugmented form was common in New Testament / Koine, this does not imply it to be the original Greek OT text. We have not the task to homogenize or update biblical texts.	
Gen 1:28	Rahlfs 'ΗΥΛΟΓΗCΕΝ' (augmented form) not modified for the Göttingen 'ΕΥΛΟΓΗCΕΝ' (unaugmented).	
Gen 1:30 et al. (~250 occurrences)	Rahlfs 'ΠΑCΙ' (to all) not modified for the Göttingen 'ΠΑCΙΝ' after analysis & prayer. The 'movable nu' is a standard feature of ancient Greek grammar and was the standard by the Koine period, but this academic standard or phonetic habit does not imply it to be the original Greek text. I systematically went through the ~250 occurrences of 'ΠΑCΙΝ' and reduced it to 'ΠΑCΙ' wherever the next letter or symbol did not include a 'Α Ε Η Ι Ο (Υ) (vowels) , . : ! (natural pause in speech - secondary if the symbol is original to the text or not)'. This eliminates any scribal styles which are not original to the Bible and harmonizes also manuscripts which are generally not homogeneous in the use of the 'moveable nu' (this also includes the Nestle 1904).	
Gen 1:30	Removal of 'ΤΩ' (the) from Rahlfs. This appears to be an illegit harmonization with verses 1:26 and 1:28, where the same participle is preceded by the article.	
Gen 1:30	'ΚΑΙ' (and) added according to Göttingen, after prayer.	
Gen 2:2	'ΕΝ' (in) added according to Göttingen, after prayer.	
Gen 2:3	Rahlfs 'ΗΥΛΟΓΗCΕΝ' (augmented) not modified for the Göttingen 'ΕΥΛΟΓΗCΕΝ' (unaugmented).	
Gen 2:19	Last word of the verse exchanged from 'ΤΟΥΤΟ ΟΝΟΜΑ ΑΥΤΟΥ' (this name of it) to 'ΤΟΥΤΟ ΟΝΟΜΑ ΑΥΤΩ' (this name to it) according to Göttingen, after prayer.	
Gen 2:20	Rahlfs 'ΠΑCΙ' not modified for the Göttingen 'πᾶσιν' ('movable nu').	
Gen 2:23	Removal of 'ΑΥΤΗ' (she) from Rahlfs according to Göttingen, after prayer.	
Gen 2:24	Removal of the second 'ΑΥΤΟΥ' (his) from Rahlfs according to Göttingen, a repetation which would be highly unusual for a biblical verse, nor is the repetition found in Mat 19:5, Mar 10:7-8 or Eph 5:31, all 3 verses which quote word-by-word.	
Gen 2:25 / 3:1	Verse 25 (Rahlfs) moved to Gen 3:1 (Göttingen), after prayer.	

Gen 3:11	Addition of 'EI' (if) according to Göttingen, after analysis & after prayer.
Gen 3:13	Removal of 'KYPIOC' from Rahlfs according to Göttingen, after prayer.
Gen 3:20	'AYTOY' (his) removed from 'THC ΓYNAIKOC AYTOY ZΩH ...' (his wife 'life') after analysis & prayer. Included in Göttingen and Rahlfs, but not included in Codex Alexandrinus and Swete's Septuagint. It is also not logical that the martial status would be implied (Then Adam called the name of his wife 'Life') in a verse concerned with the origin of all subsequent life (Then Adam called the name of the woman 'Life'), in a moment of time when Adam had probably not even known Eve sexually (only 5 verses later), and thus they had not yet fully become one.
Gen 3:22	'KYPIOC' not included after analysis & prayer.
Gen 5:3	Rahlfs 'ΔIAKOCIA KAI TPIAKONTA ETH' (two hundred and thirty years), not modified for the Göttingen 'ETH ΔIAKOCIA TPIAKONTA' (years two hundred thirty) after prayer.
Gen 5:5	Rahlfs 'ENNAKOCIA KAI TPIAKONTA ETH' not modified for the Göttingen 'ETH ENNAKOCIA TPIAKONTA', see above.
Gen 5:6	Rahlfs 'ΔIAKOCIA KAI ΠENTE ETH' not modified for the Göttingen 'ETH ΔIAKOCIA ΠENTE', see above.
Gen 5:7	Rahlfs 'EΠTAKOCIA KAI EΠTA ETH' not modified for the Göttingen 'ETH EΠTAKOCIA EΠTA', see above.
Gen 5:8	Rahlfs 'ENNAKOCIA KAI ΔΩΔEKA ETH' not modified for Swete's and the Göttingen 'ETH ENNAKOCIA ΔΩΔEKA', see above.
Gen 5:10	Rahlfs 'EΠTAKOCIA KAI ΔEKA ΠENTE ETH' not modified for the Göttingen 'ETH EΠTAKOCIA ΔEKA ΠENTE', see above.
Gen 5:13	Rahlfs 'EΠTAKOCIA KAI TECCAPAKONTA ETH' not modified for the Göttingen 'ETH EΠTAKOCIA TECCAPAKONTA', see above.
"	Göttingen and Rahlfs 'TECCAPAKONTA' (Alpha variant; found in later revised printed editions of the Greek Bible) exchanged for 'TECCEPAKONTA' (Epsilon variant; native to the original text of the Septuagint) according to Codex Alexandrinus and Swete's Septuagint, after analysis & prayer.
Gen 5:14	Rahlfs 'ENNAKOCIA KAI ΔEKA ETH' not modified for the Göttingen 'ETH ENNAKOCIA ΔEKA', see above.
Gen 5:15	Rahlfs 'EKATON KAI EΞHKONTA ΠENTE ETH' not modified for the Göttingen 'ETH EKATON EΞHKONTA ΠENTE', see above.
Gen 5:16	Rahlfs 'EΠTAKOCIA KAI TPIAKONTA ETH' not modified for the Göttingen 'ETH EΠTAKOCIA TPIAKONTA', see above.
Gen 5:17	Rahlfs 'OKTAKOCIA KAI ENENHKONTA ΠENTE ETH' not modified for the Göttingen 'ETH OKTAKOCIA ENENHKONTA ΠENTE', see above.
Gen 5:18	Rahlfs 'EKATON KAI EΞHKONTA ΔYO ETH' not modified for the Göttingen 'ETH EKATON EΞHKONTA ΔYO', see above.
Gen 5:19	Rahlfs 'OKTAKOCIA ETH' not modified for the Göttingen 'OKTAKOCIA', see above.
Gen 5:20	Rahlfs 'ENNAKOCIA KAI EΞHKONTA ΔYO ETH' not modified for the Göttingen 'ETH ENNAKOCIA EΞHKONTA ΔYO', see above.
Gen 5:21	Rahlfs 'EKATON KAI EΞHKONTA ΠENTE ETH' not modified for the Göttingen 'ETH EKATON EΞHKONTA ΠENTE', see above.

Gen 5:25	Rahlfs 'ΕΚΑΤΟΝ ΚΑΙ ΕΞΗΚΟΝΤΑ ΕΠΤΑ ΕΤΗ' (167 - one hundred and sixty-seven years) and the Göttingen 'ΕΤΗ ΕΚΑΤΟΝ ΕΞΗΚΟΝΤΑ ΕΠΤΑ' (years one hundred sixty-seven) changed for 'ΕΚΑΤΟΝ ΚΑΙ ΟΓΔΟΗΚΟΝΤΑ ΕΠΤΑ ΕΤΗ' (187 - one hundred and eighty-seven years), as also reflected in Codex Alexandrinus (probably corrected; though not the original but a transcribed copy was corrected), Codex Coislinianus, Codex Cottonianus, Lucianic (Antiochene) Recension of the Septuagint, Swete's Septuagint, ABP, Charles Thomson, some Eastern Orthodox Bibles and the Lexham English Septuagint, also according to my study 'Genealogies ||| Chronology According to Greek Old & New Testament' published in 04/2021, and after specific prayer when translating this verse.
Gen 5:26	Rahlfs 'ΟΚΤΑΚΟΣΙΑ ΔΥΟ ΕΤΗ' (eight hundred two years) and the Göttingen 'ΕΤΗ ΟΚΤΑΚΟΣΙΑ ΔΥΟ' (years eight hundred two) changed for 'ΕΠΤΑΚΟΣΙΑ ΚΑΙ ΟΓΔΟΗΚΟΝΤΑ ΔΥΟ ΕΤΗ' (seven hundred and eighty-two years), according to the difference between verse 25 und verse 27.
Gen 5:27	Rahlfs 'ΕΝΝΑΚΟΣΙΑ ΚΑΙ ΕΞΗΚΟΝΤΑ ΕΝΝΕΑ ΕΤΗ' not modified for the Göttingen 'ΕΤΗ ΕΝΝΑΚΟΣΙΑ ΕΞΗΚΟΝΤΑ ΕΝΝΕΑ', see above.
Gen 5:30	Rahlfs 'ΠΕΝΤΑΚΟΣΙΑ ΚΑΙ ΕΞΗΚΟΝΤΑ ΠΕΝΤΕ ΕΤΗ' not modified for the Göttingen 'ΕΤΗ ΠΕΝΤΑΚΟΣΙΑ ΚΑΙ ΕΞΗΚΟΝΤΑ ΠΕΝΤΕ', see above.
Gen 5:31	Rahlfs 'ΕΠΤΑΚΟΣΙΑ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΤΡΙΑ ΕΤΗ' not modified for the Göttingen 'ΕΤΗ ΕΠΤΑΚΟΣΙΑ ΠΕΝΤΗΚΟΝΤΑ ΤΡΙΑ', see above.
Gen 6:2	Göttingen and Rahlfs 'ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΥΙΟΙ ΤΟΥ ΘΕΟΥ' (sons of THEOS) exchanged for 'ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΑΓΓΕΛΟΙ ΤΟΥ ΘΕΟΥ' (Angels of THEOS) according to Codex Alexandrinus, after analysis & prayer.
Gen 6:7	Rahlfs 'ΤΩΝ' (of the) not deleted according to Göttingen.
Gen 6:9	Rahlfs and Göttingen 'ΤΕΝΕΑ' (generation) not modified for Swete's Septuagint 'ΤΕΝΕΣΕΙ' (to a birth, beginning, origin) which is possibly an erroneous repetition of 'ΤΕΝΕΣΕΙΣ' earlier that verse.
Gen 6:16	Exclusion of 'ΤΗΣ ΚΙΒΩΤΟΥ' (of the ark) from Rahlfs according to Göttingen.
Gen 7:1	Göttingen and Rahlfs 'ΕΙΔΟΝ' (augmented form; I saw) exchanged for 'ΙΔΟΝ' (unaugmented form; I saw) according to Codex Alexandrinus and Swete's Septuagint, after analysis & prayer.
Gen 7:3	'ΠΑΝΤΩΝ' (and of all the birds) not added from Codex Alexandrinus and Swete's Septuagint, after prayer.
Gen 7:4	No change of the Göttingen / Rahlfs 'ΠΑΣΑΝ ΤΗΝ ΕΞΑΝΑΣΤΑΣΙΝ, ΗΝ' (all the existence which) for Swete's 'ΠΑΝ ΤΟ ΑΝΑΣΤΕΜΑ Ο' (all that which (is) raised, the whole height; as ABP, LES and LXX.DE render it incorrectly). Swete (and/or those before him) apparently intended to change the word so as to make more sense than 'a resurrection' when translated, possibly because he did also not find the adecuate translation with 'existence'. The Greek word is included in Strong's, but next to the translation 'resurrection', it must include 'existence', a Latin word which almost perfectly resembles the composition of the Greek word (ex = out/forth, sistere = cause to stand / set/place), except not to reflect the prefix 'ana'.
"	see Gen 5:13 'ΤΕΣΣΑΡΑΚΟΝΤΑ'exchanged for 'ΤΕΣΣΕΡΑΚΟΝΤΑ'
Gen 7:8	Addition of 'ΤΩΝ ΠΕΤΕΙΝΩΝ ΚΑΙ ΑΠΟ' from Swete's Septuagint, after analysis & prayer. This text is not included in Göttingen / Rahlfs, yet mirrors the clean birds and domestic animals in the first part of the verse. I prayerfully decided to reflect in my translation the same order as in the first part "and of the birds and of the domestic animals, those not clean", but to leave the order in the Greek text unchanged with 'ΚΑΙ ΑΠΟ ΤΩΝ ΚΤΗΝΩΝ ΤΩΝ ΜΗ ΚΑΘΑΡΩΝ ΚΑΙ ΑΠΟ ΤΩΝ ΠΕΤΕΙΝΩΝ ΚΑΙ ΑΠΟ' ("and of the domestic animals, those not clean, and of the birds and of ...")
Gen 7:11	'ΚΑΤΑΡΡΑΚΤΑΙ' not modified for 'ΚΑΤΑΡΑΚΤΑΙ' (Codex Alexandrinus), after prayer.
Gen 7:12	see Gen 5:13 'ΤΕΣΣΑΡΑΚΟΝΤΑ'exchanged for 'ΤΕΣΣΕΡΑΚΟΝΤΑ'
Gen 7:17	see Gen 5:13 'ΤΕΣΣΑΡΑΚΟΝΤΑ'exchanged for 'ΤΕΣΣΕΡΑΚΟΝΤΑ'

Gen 8:2	Göttingen and Rahlfs 'ΕΠΕΚΑΛΥΦΘΗCΑΝ' (were shut /closed / covered) exchanged for 'ΑΠΕΚΑΛΥΦΘΗCΑΝ' (were exposed / wurden freigelegt / fueron expuestas) according to Codex Alexandrinus and Swete's Septuagint, after analysis & prayer. It is apparent that a difficult translation and an illegit leaning on the Hebrew Vorlage have led to the manipulation of Scripture, by changing the prefix from apo- to epi-. But the above translation choices make perfect sense in the context of 'exposing' (thus of laying bare) the fountains and the cataracts, which means that no more water came out of those. If e.g. a river bed is exposed or laid bare, then it is also dry.	
Gen 8:9	Göttingen and Rahlfs 'ΥΠΕCΤΡΕΨΕΝ' (it returned) exchanged for 'ΑΝΕCΤΡΕΨΕΝ' (it returned) according to Codex Alexandrinus and Swete's Septuagint, after analysis & prayer.	
Gen 8:13	Göttingen and Rahlfs 'ΤΟΥ ΠΡΩΤΟΥ ΜΗΝΟC' (of the first month) exchanged for 'ΤΟΥ ΜΗΝΟC ΤΟΥ ΠΡΩΤΟΥ ' (of the first month) according to Codex Alexandrinus and Swete's Septuagint, after analysis & prayer.	
"	Exclusion of 'ΗΝ ΕΠΟΙΗCΕΝ' (which he made) from Göttingen and Rahlfs according to Codex Alexandrinus and Swete's Septuagint, after analysis & prayer.	
Gen 8:17	Rahlfs and Göttingen 'CΕΑΥΤΟΥ' (yourself) not modified for Swete's Septuagint 'CΟΥ' (you), after prayer.	
Gen 8:20	Rahlfs and Göttingen 'ΟΛΟΚΑΡΠΩCΕΙC' (Accusative Plural; whole fruits) not modified for Swete's Septuagint 'ΟΛΟΚΑΡΠΩCΙΝ' (Accusative Singular; whole fruit), after prayer. While the word might imply whole-burnt offerings as mostly translated, I do not think that we ought to be interpreters of THEOS' Word, and leave the interpretation to the reader, while searching the guidance through the HOLY SPIRIT. Thus this translation sticks to 'whole fruits / ganze Früchte / frutos enteros', which can perfectly refer to animal sacrifices; and even IESOUS is described as 'fruit' in regards to His spiritual sacrifice.	
Gen 9:1	Rahlfs 'ΗΥΛΟΓΗCΕΝ' (augmented) not modified for the Göttingen 'ΕΥΛΟΓΗCΕΝ' (unaugmented).	
Gen 9:7	Göttingen and Rahlfs 'ΕΠ ΑΥΤΗC' (on it) exchanged for 'ΕΠΙ ΤΗC ΓΗC' (upon the earth) according to Codex Alexandrinus and Swete's Septuagint, after analysis & prayer. This intentional manipulation of Scripture was probably made, so as to avoid a repetition of the phrase 'upon the earth' within the same sentence and to smoothen it out.	
Gen 9:10	Exclusion of 'ΤΗ' (with every soul the living) from Göttingen and Rahlfs according to Codex Alexandrinus and Swete's Septuagint, after analysis & prayer.	
"	Preservation of 'ΟCΑ ΜΕΘ ΥΜΩΝ (as many as with you) according to Codex Alexandrinus, Rahlfs and Swete's Septuagint, contrary to its exclusion in the Göttingen, after analysis & prayer.	
Gen 9:16	No removal of 'ΜΟΥ' (= the bow) according to the Göttingen, but inclusion of 'ΤΟ ΜΟΥ ΤΟΞΟΝ' (my bow) according to Codex Alexandrinus, Rahlfs and Swete's Septuagint, after prayer.	
Gen 9:22	Göttingen and Rahlfs 'ΕΠΕΘΕΝΤΟ' (they placed) exchanged for 'ΕΠΕΘΗΚΑΝ' (they placed) according to Codex Alexandrinus and Swete's Septuagint, after analysis & prayer.	
"	Göttingen and Rahlfs 'ΕΙΔΟΝ' (augmented form; they saw) exchanged for 'ΙΔΟΝ' (unaugmented form; they saw) according to Codex Alexandrinus and Swete's Septuagint.	
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	√	

Rut 4:17 et al. (1100+ occurrences)	Rahlfs 'ΔΑΥΙΔ' (David) exchanged for ΔΑΥΕΙΔ after analysis & prayer, in all ~1100 occurrences. The overwhelmingly dominant spelling in the UNCIALS is ΔΑΥΕΙΔ as still found in Swete's Septuagint and the Nestle GNT 1904, and it is thus a mystery why newer critical editions elevate the later pronounciation over scriptural accuracy.	
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 13:2 (48 occurrences)	48 instances of 'ΙΩCΙΑ' (Rahlfs) replaced with the original spelling 'ΙΩCΕΙΑ'.	
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 1:1 et al. (1100+ occurrences)	ΔΑΥΙΔ (David; NA28 / UBS6) exchanged for ΔΑΥΕΙΔ after analysis & prayer, in all ~1100 occurrences. The overwhelmingly dominant spelling in the UNCIALS is ΔΑΥΕΙΔ as still found in Swete's Septuagint and the Nestle GNT 1904, and it is thus a mystery why newer critical editions elevate the later pronounciation over scriptural accuracy.	
Mat 1:5	'BOEC' (Boaz; Nestle 1904 ff) instead of 'BOOZ', and 'IΩBHΔ' (Obed) instead of 'ΩBHΔ', according to Nestle 1904 ff.	
Mat 1:6	'COΛOMΩNA' (Solomon; Nestle 1904 ff) instead of 'COΛOMΩN' or 'COΛOMΩNTA'.	
Mat 1:7	'ACAΦ' (Asa; Nestle 1904 ff) instead of 'ACA'.	
Mat 1:10	'AMΩC' (Amos; Nestle 1904 ff) instead of 'AMΩN'.	
Mat 1:18	'TENECIC' (birth; Nestle 1904 ff) instead of 'TENECEIC' or 'TENNECIC'.	
Mat 1:19	'ΔΕΙΓΜΑΤΙCΑΙ' (not willing to 'expose' her; Nestle 1904 ff) instead of 'ΠΑΡΑΔΙΓΑΤΙCΑΙ' (not willing to 'make a public example').	
Mat 1:20	'MAPIAN' (Mary; Nestle 1904 ff) instead of 'MAPIAM'.	
Mat 1:24	'ΕΓΕΡΘΕIC' (was being roused; Nestle 1904 ff) instead of 'ΔΙΕΓΕΡΘΕIC' (was fully being roused).	
Mat 2:5	'ΕΙΠΑΝ' (said; Nestle 1904 ff) instead of 'ΕΙΠΟΝ'.	
Mat 2:9	'ΕCΤΑΘΗ' (it was placed / established - passive voice, meaning the star was placed there by an external force, which is essential to the text although not commonly reflected in translations; Nestle 1904 ff) instead of 'ΕCΤΗ' (it stood - active voice, rather pointing to a star which just happened to be there in time).	
Mat 2:16 et al. (~250 occurrences)	'ΠΑCΙΝ' (NA28 / UBS6) reduced to 'ΠΑCΙ' (to all; Nestle 1904) after analysis & prayer. The 'movable nu' is a standard feature of ancient Greek grammar and was the standard by the Koine period, but this academic standard or phonetic habit does not imply it to be the original Greek text.	
Mat 3:1 et al. (137 occurrences)	Change of 'IΩANNHN' (John) from the NA28, UBS6, Textus Receptus (Later Byzantine manuscripts and Majority Text) to 'IΩANHN', according to Nestle 1904, Westcott-Hort (Early Alexandrian uncials (e.g., Vaticanus, Sinaiticus), after analysis & prayer.	
Mat 3:2	'[KAI]' removed from NA28 / UBS6 after analysis & prayer, according to the Nestle 1904. If the participle is translated accordingly, the absence of 'and' is not a problem for the translator (the obvious reason why it was added, yet it is unclear why the Nestle-Aland editions re-added in [] what Nestle had already removed - a dynamic seen over and over in modern critical editions).	

Mat 3:14	Removal of 'Ο ΔΕ ΙΩΑΝΝΗC ΔΙΕΚΩΛΥΕΝ' (But John was hindering Him) from NA28 / UBS6 (plus majority of manuscripts) in favor of Nestle 1904 and Codex A + B (minority of manuscripts), after analysis & prayer. • High-value witnesses: The shorter reading is supported by early and reliable Alexandrian manuscripts. • The principle of the harder reading (lectio difficilior): In this context, 'But he was hindering Him...' without naming John explicitly could feel slightly ambiguous or abrupt. However, the preceding verse and context already make it unmistakably clear that IESOUS came to John at the Jordan River. • Scribal clarification: Scribes were frequently tempted to add a proper noun to make the subject explicit for readers.
Mat 3:15	Change of 'ΑΠΟΚΡΙΘΕΙC ΔΕ Ο ΙΗCΟΥC ΕΙΠΕΝ ΠΡΟC ΑΥΤΟΝ' (to him) to '... ΕΙΠΕΝ ΑΥΤΩ' (to him; Nestle 1904), after analysis & prayer.
Mat 3:16	'ΚΑΙ ΙΔΟΥ ΗΝΕΩΧΘΗCΑΝ [ΑΥΤΩ] ΟΙ ΟΥΡΑΝΟΙ, ΚΑΙ ΕΙΔΕΝ [ΤΟ] ΠΝΕΥΜΑ [ΤΟΥ] ΘΕΟΥ ΚΑΤΑΒΑΙΝΟΝ ΩCΕΙ ΠΕΡΙCΤΕΡΑΝ [ΚΑΙ]' removed from NA28 / UBS6, according to the Nestle 1904, after analysis & prayer.
Mat 4:19	'ΑΛΙΕΙC' (fishers; NA28 / UBS6) chosen over 'ΑΛΕΕΙC' (Nestle 1904). No harmonization of this and the 4 other NT references of 'ΑΛΙΕΙC' with 'ΑΛΕΕΙC' in the OT (Isa 19:8, Jer 16:16, Eze 47:10), after analysis & prayer.
Mat 4:24	'ΚΑΙ ΔΑΙΜΟΝΙΖΟΜΕΝΟΥC' included after analysis & prayer - divergent from Nestle 1904 / NA28 / UBS6.
Mat 5:11	Change from 'ΚΑΘ ΥΜΩΝ [ΨΕΥΔΟΜΕΝΟΙ] ΕΝΕΚΕΝ ΕΜΟΥ' (NA28) to 'ΚΑΘ ΥΜΩΝ ΨΕΥΔΟΜΕΝΟΙ ΕΝΕΚΕΝ ΕΜΟΥ' (UBS6 finally restored the Nestle 1904 reading without brackets which is also found in nearly all manuscripts except Old Latin and Codex D).
Mat 5:15	'ΠΑCΙΝ' (NA28 / UBS6; reduction also missed in Nestle 1804) reduced to 'ΠΑCΙ'; see Mat 2:16.
Mat 5:39	Removal of 'ΤΗΝ ΔΕΞΙΑΝ CΙΑΓΟΝΑ [CΟΥ]' (your right cheek; NA28 / UBS6, Nestle 1904, majority of manuscripts), after analysis & prayer.
Mat 6:1	Removal of '[ΔΕ]' (NA28 / UBS6, Nestle 1904, minority of manuscripts), after prayer.
Mat 6:12	'ΑΦΗΚΑΜΕΝ' (have forgiven ... our debtors, Nestle 1904, NA28 / UBS5&6) instead of 'ΑΦΙΑΙΜΕΝ' (forgive ...), after analysis & prayer.
Mat 8:13	'ΑΥΤΟΥ' removed after analysis & prayer.
Mat 8:21	'ΑΥΤΟΥ' included 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 13:16	Brackets of NA28 not included for 'ΙΗCΟΥC' after analysis & prayer.
Mat 14:16	Brackets of NA28 not included for 'ΙΗCΟΥC '.
Mat 14:30	Brackets of NA28 not included for 'ΙCΧΥΡΟΝ'.
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 23:20	'ΠΑCΙΝ' (NA28 / UBS6) reduced to 'ΠΑCΙ' (Nestle 1904); see Mat 2:16.
Mat 23:23	'DE' removed after prayer.
Mat 23:26	Added 'ΚΑΙ ΤΗC ΠΑΡΟΨΙΔΟC' after analysis & prayer.
Mat 24:14	'ΠΑCΙΝ' (NA28 / UBS6; reduction also missed in Nestle 1804) reduced to 'ΠΑCΙ'; see Mat 2:16.
Mat 24:38	'ΕΚΕΙΝΑΙC' removed after analysis & prayer.
Mat 24:39	'ΚΑΙ' removed after analysis & prayer.
Mat 24:47	'ΠΑCΙΝ' (NA28 / UBS6) reduced to 'ΠΑCΙ' (Nestle 1904); see Mat 2:16.

Mat 28:15	'HMEPAC' removed after analysis & prayer.
Mar 16:9ff	Longer ending (NA28 / UBS6) deleted after analysis & prayer.
Luk 3:33	Replaced 'ΤΟΥ ΑΜΙΝΑΔΑΒ ΤΟΥ ΑΔΜΙΝ ΤΟΥ ΑΡΝΙ' (NA28) with 'ΤΟΥ ΑΜΙΝΑΔΑΒ ΤΟΥ ΑΡΝΙ' (according to Codex A & B) after analysis (see www.fitforfaith.ca/studies/#genealogies) & prayer.
Luk 22:43-44	Verses deleted after analysis & prayer.
Luk 23:17	Verse not included.
Luk 24:10	Change of 'ΙΩΑΝΝΑ' (Johana / Joanna) from the NA28, UBS6, Textus Receptus (Later Byzantine manuscripts and Majority Text) to 'ΙΩΑΝΑ', according to Nestle 1904, Westcott-Hort (Early Alexandrian uncials (e.g., Vaticanus, Sinaiticus), after analysis & prayer.
Joh 7:53-8:11	Entire passage deleted after analysis & prayer.
Acts 8:37	Verse removed in NA28.
1Joh 5:7-8	Marked in grey after analysis & prayer.
Rev 20:5	Verse removed after analysis & prayer.
Rev 21:6	Removal of "ΓΕΓΟΝΑΝ. ΕΓΩ [ΕΙΜΙ] ΤΟ ΑΛΦΑ ΚΑΙ ΤΟ Ω" from NA28, after prayer.

More modifications will occur in the process of translation.