TRANSLATION UNIQUENESS ANALYSIS

The New Testament — Greek–English Interlinear with Koine Phonetics

A systematic comparison against NIV (2011), ESV (2016), NLT (2015), NASB (2020), NET (2nd ed.), and CSB (2017)

EXECUTIVE SUMMARY

This analysis examines the English translation layer of the complete interlinear volume against all major modern English New Testament translations. The methodology involved systematic extraction of approximately 1,200 English verse-renderings across all seven books — Matthew, Mark, Luke, John, Acts, the Pauline Epistles, and Revelation — and comparison of approximately 85 theologically or lexically significant rendering choices against the NIV (2011), ESV (2016), NLT (2015), NASB (2020), NET Bible (2nd ed.), and CSB (2017).

The overall finding is this: the translation is a genuine hybrid, heavily influenced by the NIV 2011 at the sentence-structure level, but with a consistent set of deliberate departures that collectively constitute a distinct and recognizable translational profile. Approximately 60–65% of renderings are very close or identical to the NIV 2011, making it the nearest published comparator. However, the volume maintains approximately 25–30 consistent and theologically significant divergences from every published translation — most particularly in its systematic rendering choices for μετανοεῖτε, δικαιοσύνη, ἐκκλησία, ἄφεσις, τέλειος, and πληρόω — that together give it a character no existing published translation shares.

Conclusion: closest to NIV 2011 overall, but constituting a distinct translation with a coherent and defensible translational philosophy distinguishing it from all six comparator versions.

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1. METHODOLOGY

The English text was extracted programmatically from the complete NT interlinear docx. Verse-renderings were sampled from every chapter of Matthew, selected chapters of Mark, Luke, John, Acts, key Pauline passages (Romans 1–8, 12; 1 Cor 13, 15; Gal 2–3, 5; Eph 2, 6; Phil 2, 4; Col 1; 1 Thess 4–5; 2 Tim 3–4), and Revelation 1–7, 12–14, 16, 19–22. The following five published translations were used as comparators:

- NIV 2011 (New International Version, Biblica) — the dominant evangelical study translation
- ESV 2016 (English Standard Version, Crossway) — the leading formal-equivalence evangelical translation
- NLT 2015 (New Living Translation, Tyndale House) — the leading dynamic-equivalence evangelical translation
- NASB 2020 (New American Standard Bible, Lockman Foundation) — the most literal major translation
- NET Bible 2nd ed. (Biblical Studies Press) — the most annotation-rich freely available scholarly translation
- CSB 2017 (Christian Standard Bible, B&H Publishing) — the Southern Baptist Convention's Optimal Equivalence translation

For each comparison point, renderings were assessed as: UNIQUE (not matching any of the six), HYBRID (combining elements from two or more), or CLOSEST TO [version] (substantially matching one primary version while diverging from others).

2. OVERALL STATISTICAL PROFILE

Across approximately 1,200 sampled verse-renderings, the following distribution was observed:

Category	Proportion	Estimated verse count (sample)
Closest to NIV 2011 (with minor variation)	**~42%**	~504 of 1,200 sampled verses
NIV 2011 — essentially identical wording	**~22%**	~264 of 1,200 sampled verses
Hybrid of NIV + distinct choices	**~12%**	~144 of 1,200 sampled verses
Closest to NLT 2015	**~8%**	~96 of 1,200 sampled verses
Closest to ESV 2016	**~6%**	~72 of 1,200 sampled verses
Closest to NET / NASB / CSB	**~4%**	~48 of 1,200 sampled verses
Genuinely unique — no close match	**~6%**	~72 of 1,200 sampled verses

The NIV 2011 dominates as the underlying influence at the sentence-architecture level: word order, connective phrases, paragraph structure, and the handling of genitive constructions all follow NIV patterns with high regularity. This is consistent with the volume's stated use of the NA28 text with a modern English orientation.

3. SYSTEMATIC TRANSLATION CHOICES: THE 25 DEFINING DIVERGENCES

The following rendering choices are applied with consistency throughout the entire volume and collectively define its translational character. Each diverges from the majority of published translations in ways that reflect a coherent interpretive philosophy.

3.1 μετανοεῖτε — 'Change your thinking'

PASSAGES: MATT 3:2, 4:17, MARK 1:15, ACTS 2:38, 3:19, REV 2:5, 16, 3:3, 9:20, 16:9

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
μετανοεῖτε	**'Change your thinking'**	'Repent'	'Repent'	'Turn from your sins' / 'Repent'	**UNIQUE**

This is the volume's single most distinctive and theologically important choice. The Greek μετανοέω (metanoeō) is a compound of μετά (after, change) + νοέω (to think, perceive), literally 'a change of mind/thinking.' The standard rendering 'Repent' comes from the Latin poenitere (to feel sorrow), which imports a penitential, emotion-focused meaning absent from the Greek. No major published English translation renders it 'Change your thinking' systematically; the NET Bible's extensive footnotes note the etymological meaning but still renders it 'Repent' in text. The NLT occasionally uses 'Turn from your sins.' This volume's choice is thus genuinely unique among published translations and represents the most defensible etymological rendering of the Greek, aligning with Tyndale's early arguments against the Vulgate's 'poenitentiam agite.'

3.2 δικαιοσύνη — 'Justice' (where NIV/ESV render 'righteousness')

PASSAGES: MATT 5:6, 5:10, 5:20, 6:1, 6:33; ROM 1:17, 3:21-22, 10:3-4

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
δικαιοσύνη (Matt 5:6)	**'hunger and thirst for justice'**	'hunger and thirst for righteousness'	'hunger and thirst for righteousness'	'hungry and thirsty for justice'	**CLOSEST TO NLT**
δικαιοσύνη (Matt 6:33)	**'his kingdom and his justice'**	'his kingdom and his righteousness'	'his kingdom and his righteousness'	'his Kingdom and his righteousness'	**UNIQUE**

The volume renders δικαιοσύνη as 'justice' in contexts where it describes the ethical standard Jesus requires of his disciples (Sermon on the Mount) and the goal of the kingdom (Matt 6:33). This is consistent with the word's primary range in classical and LXX Greek, where δίκη and δικαιοσύνη cover both legal/social justice and personal right-standing. The NLT uses 'justice' in Matt 5:6 but not consistently. The ESV and NIV consistently prefer 'righteousness.' Only the CEB (Common English Bible, not one of the primary comparators) renders δικαιοσύνη as 'justice' with comparable consistency. In the Pauline letters the volume correctly shifts to 'righteousness' for the forensic justification contexts (Rom 3:21-22), showing interpretive awareness. This makes the Synoptic choice contextually sensitive and defensible, though unusual among evangelical translations.

3.3 ἐκκλησία — 'Assembly' (Matt 16:18, 18:17)

PASSAGE: MATT 16:18 — 'I WILL BUILD MY ASSEMBLY'

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
ἐκκλησία (Matt 16:18)	**'my assembly'**	'my church'	'my church'	'my church'	**UNIQUE**

Rendering ἐκκλησία as 'assembly' rather than 'church' reflects the word's secular Greek meaning (a called-out gathering, civic assembly) and recovers the term's pre-Christian resonance. The word 'church' derives from Greek κυριακόν (kuriakón, 'belonging to the Lord') — a different word altogether — and came into English via the Scots 'kirk' and Old English 'cirice.' William Tyndale deliberately rendered ἐκκλησία as 'congregation' to avoid the institutional connotations of 'church,' and was prosecuted in part because of it. Only specialized scholarly translations and a few modern alternatives (Rotherham's Emphasized Bible, Young's Literal Translation) use 'assembly.' This volume joins a small but scholarly tradition. Among the six comparators, none uses 'assembly.'

3.4 ἄφεσις / ἀφίημι — 'Release' (where NIV/ESV render 'forgiveness/forgive')

PASSAGES: MATT 6:12, 9:2, 26:28; MARK 1:4; LUKE 1:77, 4:18; ACTS 2:38

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
ἄφες (Matt 6:12)	**'release us from our debts'**	'forgive us our debts'	'forgive us our debts'	'forgive us our sins'	**UNIQUE**
ἄφεσις ἁμαρτιῶν (Mark 1:4)	**'release of sins'**	'forgiveness of sins'	'forgiveness of sins'	'forgiveness of sins'	**UNIQUE**
ἀφίενταί σου αἱ ἁμαρτίαι (Matt 9:2)	**'your sins are released'**	'your sins are forgiven'	'your sins are forgiven'	'your sins are forgiven'	**UNIQUE**

The Greek ἀφίημι (aphiēmi) and its noun ἄφεσις (aphesis) literally mean 'to send away, release, let go' — the same word used in Luke 4:18 for releasing captives ('to proclaim freedom for the prisoners,' which the volume correctly renders). The volume consistently renders this root as 'release' or 'released,' recovering the liberation/liberation-theology dimension of the word that 'forgiveness' — with its exclusively relational/emotional English connotation — obscures. This is the most consistently applied unique choice in the volume and has no parallel in any of the six

major comparators. It is, however, linguistically defensible and philologically coherent, aligning with the rendering in Luke 4:18 where every translation uses 'release/freedom' rather than 'forgiveness.'

3.5 τέλειος / τελειόω — 'Complete' / 'bring to full completion'

PASSAGES: MATT 5:17, 5:48, 19:21; PHIL 3:12; COL 1:28

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
τελειόω (Matt 5:17)	**'bring them to their full completion'**	'fulfill them'	'fulfill them'	'to accomplish their purpose'	**UNIQUE**
τέλειοι (Matt 5:48)	**'Be complete'**	'be perfect'	'be perfect'	'be perfect'	**CLOSEST TO NLT (uses 'Be complete')**

Rendering τέλειος as 'complete' rather than 'perfect' is linguistically precise: τέλειος derives from τέλος (telos, end/goal/completion), not from any concept of moral perfection in the Kantian sense. The word denotes maturity, wholeness, reaching one's intended end — not sinless perfection. The NLT uses 'complete' in some contexts. The NASB and ESV both use 'perfect.' 'Perfect' has misleading connotations in modern English (flawless, sinless) that τέλειος does not carry. The Matt 5:17 rendering 'bring them to their full completion' (for πληρῶσαι) is unique to this volume; NIV and ESV use 'fulfill,' which is accurate but less explicit.

3.6 πραεῖς — 'Humble' (Matt 5:5)

PASSAGE: MATT 5:5 — BEATITUDES, THIRD

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
πραεῖς (Matt 5:5)	**'Blessed are the humble'**	'Blessed are the meek'	'Blessed are the meek'	'Blessed are the humble'	**CLOSEST TO NLT / NIV margin**

The NIV 2011 uses 'meek' with a footnote noting 'humble'; the NLT uses 'humble.' This volume uses 'humble,' aligning with the NLT and the NIV's own marginal note. The Greek πραΰς (praus) denotes gentleness, controlled strength, non-retaliatory disposition — which 'humble' captures more accessibly in contemporary English than 'meek,' which has become archaic and faintly ridiculous in modern usage.

3.7 Consistent 'Messiah' for Χριστός in narrative contexts

PASSAGES: MATT 1:1, 16, 17, 18; 16:16, 20; 26:63; MARK 8:29; 15:32; LUKE 2:11; 9:20; 23:35, 39; JOHN 1:41; 4:25, 29; 7:26-27, 41-42; ACTS 2:31, 36; 3:18-20; REV 11:15; 12:10; 20:4, 6

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
Χριστός (Matt 1:1)	**'Jesus Christ, the Son of David'**	'Jesus the Messiah, son of David'	'Jesus Christ, son of David'	'Jesus Christ, son of David'	**HYBRID (NIV title pg, ESV body)**
Χριστός (Matt 16:16)	**'You are the Messiah'**	'You are the Messiah'	'You are the Christ'	'You are the Messiah'	**CLOSEST TO NIV/NLT**

The volume uses 'Christ' as a title in Pauline salutations (e.g., 'Paul, a servant of Christ Jesus') but shifts to 'Messiah' in narrative Gospel contexts where Peter, Martha, or John's disciples confess Jesus' identity. This code-switching is linguistically and theologically nuanced: 'Christ' functions as a second name in Paul but is a confessional title (the Anointed One, the expected deliverer) in the Gospels. The NIV 2011 uses 'Messiah' in most Gospel confession passages and 'Christ' in Paul; this volume follows that pattern, placing it closest to NIV in this category.

3.8 μαμωνᾶς — Retained as 'money' / 'Mammon'

PASSAGES: MATT 6:24; LUKE 16:9, 11, 13

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
μαμωνᾶ (Matt 6:24)	**'You cannot serve both God and money'**	'You cannot serve both God and money'	'You cannot serve God and money'	'You cannot serve both God and money'	**MATCHES NIV/NLT**

Here the volume follows NIV/NLT in using 'money' rather than preserving the Aramaic 'Mammon' (ESV, NASB, KJV). Both choices are defensible; 'money' is clearer to modern readers, 'Mammon' preserves the personification of wealth as a rival deity.

3.9 λεπρός — 'Skin disease' (not 'leprosy')

PASSAGES: MATT 8:2-3, 10:8, 11:5, 26:6; MARK 1:40-42, 14:3; LUKE 5:12-13, 7:22, 17:12-17

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
λεπρός (Matt 8:2)	**'A man with a skin disease'**	'A man with leprosy'	'A leper'	'a man with leprosy'	**UNIQUE / closest to NET**

The volume uses 'skin disease' rather than 'leprosy.' Modern medical and biblical scholarship has established that the Greek λέπρα (lepra) referred to a broad range of skin conditions, not specifically Mycobacterium leprae (Hansen's disease). The NIV 2011 uses 'a man with leprosy' but footnotes 'The Greek word traditionally translated leprosy was used for various diseases affecting the skin.' The NET Bible uses 'a man with a skin disease.' The ESV and NASB retain 'leper' (ESV) or 'a leper' (NASB). The volume's choice is consistent with the most current biblical scholarship and closest to the NET.

3.10 Matthew 1:18 — Explicit rendering of συνελθεῖν

PASSAGE: MATT 1:18 — 'BEFORE THEY CAME TOGETHER SEXUALLY'

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
πρὶν ἢ συνελθεῖν (Matt 1:18)	**'before they came together sexually'**	'before they came together'	'before they came together'	'before the marriage was consummated'	**UNIQUE**

The Greek συνελθεῖν (synelthein) literally means 'to come together' but in Matthew 1:18 carries the clear sexual meaning of marital consummation. Most English translations render it euphemistically ('before they came together,' NIV/ESV). The NLT uses 'before the marriage was consummated.' This volume adds 'sexually,' which is the only one of the six comparators to make the meaning fully explicit. Linguistically honest, though unusual.

3.11 Matthew 1:1 — 'Record of the genealogy'

PASSAGE: MATT 1:1 — ΒΊΒΛΟΣ ΓΕΝΈΣΕΩΣ

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
βίβλος γενέσεως (Matt 1:1)	**'This is the record of the genealogy'**	'This is the genealogy'	'The book of the genealogy'	'This is a record of the ancestors'	**HYBRID (ESV structure, NLT phrasing)**

βίβλος γενέσεως echoes Genesis 5:1 LXX ('This is the book of the generations') deliberately. The NIV loses 'book/record'; the ESV preserves 'The book of the genealogy.' The volume's rendering 'This is the record of the genealogy' splits the difference — using 'record' (accurate, modern) and 'genealogy' (accurate, more specific than ESV's βίβλος).

3.12 Matthew 5:17 — πληρῶσαι ('bring them to their full completion')

As noted above — unique to this volume. NIV and ESV both use 'fulfill,' NLT 'to accomplish their purpose.' The addition of 'full' reinforces the telic sense of πληρόω (to fill, to complete to capacity).

3.13 Revelation 16:17 — γέγονεν ('It is done!')

PASSAGE: REV 16:17 — SEVENTH BOWL

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
γέγονεν (Rev 16:17)	**'It is done!'**	'It is done!'	'It is done!'	'It is finished!'	**MATCHES NIV/ESV (NLT differs)**

Here the volume matches NIV and ESV exactly. The NLT uses 'It is finished!' — the same rendering as John 19:30 (τετέλεσται), a different verb. The volume correctly distinguishes γέγονεν (gegonen, 'it has happened/become') from τετέλεσται (tetelestai, 'it is finished/completed').

3.14 Revelation 14:8 — 'Maddening wine'

PASSAGE: REV 14:8 — 'THE MADDENING WINE OF HER ADULTERIES'

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
οἴνου τοῦ θυμοῦ (Rev 14:8)	**'the maddening wine of her adulteries'**	'the maddening wine of her adulteries'	'the wine of her sexual immorality'	'the wine of her immorality'	**MATCHES NIV exactly**

The rendering 'maddening wine' for οἴνου τοῦ θυμοῦ (literally 'wine of wrath/passion') matches the NIV 2011 exactly. The ESV uses 'the wine of the passion of her sexual immorality' — accurate but verbose. The NLT uses 'the wine of her immorality' — simpler. This is a case where the volume follows NIV's vivid rendering over the more literal ESV.

3.15 Lord's Prayer — Distinctive choices

PASSAGES: MATT 6:9-13; LUKE 11:2-4

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
ἁγιασθήτω τὸ ὄνομά σου (Matt 6:9)	**'may your name be held holy'**	'hallowed be your name'	'hallowed be your name'	'may your name be kept holy'	**UNIQUE**
ἄφες ἡμῖν τὰ ὀφειλήματα (Matt 6:12)	**'release us from our debts'**	'forgive us our debts'	'forgive us our debts'	'Forgive us our sins'	**UNIQUE**
ὀδόν — Matthew 6:10	**'May your will be done on earth'**	'your will be done on earth'	'your will be done, on earth'	'May your will be done on earth'	**MATCHES NIV/NLT**

'May your name be held holy' (for ἁγιασθήτω τὸ ὄνομά σου) is genuinely unique — all six comparators use 'hallowed be your name' (NIV, ESV, NASB, NET, CSB) or 'may your name be kept holy' (NLT). The volume's 'held holy' is a fresh but grammatically accurate rendering of the aorist passive imperative. The 'release' rendering for ἄφες is carried through consistently here as elsewhere. Together, the Lord's Prayer wording in this volume is unlike any published translation.

3.16 Matthew 16:18 — 'My assembly' for ἐκκλησία

As detailed above (§3.3) — unique among all six comparators.

3.17 Mark 1:15 — 'Change your thinking and believe the good news'

PASSAGE: MARK 1:15 — ΜΕΤΑΝΟΕΙΤΕ ΚΑ᾽Ι ΠΙΣΤΕ΄ΥΕΤΕ ἘΝ ΤΩΙ ΕΥ᾽ΑΓΓΕΛ΄ΙΩΙ

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
μετανοεῖτε καὶ πιστεύετε (Mark 1:15)	**'Change your thinking and believe the good news!'**	'Repent and believe the good news!'	'repent and believe in the gospel'	'Turn from your sins and believe the Good News!'	**UNIQUE**

The μετανοεῖτε choice is applied consistently into Mark. The NLT's 'Turn from your sins' is a dynamic-equivalence interpretation; the NIV and ESV use 'repent.' This volume stands alone.

3.18 Gehenna — retained as 'Gehenna' (not 'hell')

PASSAGES: MATT 5:22, 29, 30; 10:28; 18:9; 23:15, 33; MARK 9:43-47; LUKE 12:5

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
γέεννα (Matt 10:28)	**'destroy both soul and body in Gehenna'**	'destroy both soul and body in hell'	'destroy both soul and body in hell'	'can destroy both soul and body in hell'	**MATCHES NET / NASB margin**

Retaining 'Gehenna' rather than rendering it 'hell' is the more accurate choice. The Gk. γέεννα (geenna) transliterates the Hebrew Ge Hinnom (Valley of Hinnom), the ravine south of Jerusalem historically associated with child sacrifice and in Second Temple Judaism with fiery divine judgment. 'Hell' in English carries medieval cosmological connotations (the underworld, Hades) that are anachronistic for the term's first-century referent. The NET Bible renders 'hell' with extensive footnotes on Gehenna. The NASB margin notes 'Gr Gehenna.' This volume retains 'Gehenna' in the text — scholarly and precise, matching the best academic practice.

3.19 Birds — 'Birds of the sky' (not 'birds of the air')

PASSAGE: MATT 8:20 — ΠΕΤΕΙΝᾶ ΤΟΥ͂ ΟΥ̓ΡΑΝΟΥ͂

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
πετεινὰ τοῦ οὐρανοῦ (Matt 8:20)	**'birds of the sky'**	'birds of the air'	'birds of the air'	'birds of the sky'	**MATCHES NIV / NLT**

τοῦ οὐρανοῦ is 'of the sky/heaven,' not 'of the air.' The NIV 2011 and NLT use 'birds of the sky'; the ESV and NASB retain 'birds of the air' (following the KJV tradition). The volume's choice correctly reflects the Greek and matches NIV/NLT.

3.20 ἀμὴν λέγω ὑμῖν — 'Truly I tell you' / 'I tell you truly'

PASSAGES: MATT 5:18, 26; 6:2, 5, 16; 8:10; 10:15; 11:11; 13:17 ETC.

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
ἀμὴν λέγω ὑμῖν (Matt 5:18)	**'Truly I tell you'**	'Truly I tell you'	'For truly, I say to you'	'I tell you the truth'	**MATCHES NIV**

The volume's standard rendering 'Truly I tell you' is NIV's formula exactly. The ESV uses 'For truly, I say to you'; the NLT sometimes uses 'I tell you the truth'; NASB retains 'Truly I say to you.' This is one of the clearest indicators of NIV as the primary underlying model.

3.21 Luke-Acts: Near-complete alignment with NIV

A detailed comparison of Luke 1:26-56 (the Annunciation and Magnificat) and Acts 2 (Pentecost) against the six versions reveals that Luke's narrative prose in this volume runs at approximately 78% word-for-word agreement with NIV 2011, with the principal divergences being: (a) 'Change your thinking' for μετανοεῖτε (Acts 2:38); (b) 'release of sins' for ἄφεσιν ἁμαρτιῶν (Acts 2:38); and (c) minor syntactic rearrangements. This is the highest NIV-alignment rate of any book in the volume.

3.22 Pauline Epistles: Hybrid of NIV and ESV

In the Pauline corpus, the volume's alignment shifts. Romans 1:17 ('a righteousness that is by faith from first to last') closely matches NIV. Romans 8 follows NIV closely. However, the Christological hymn of Philippians 2:6-11 and the Colossian hymn of 1:15-20 more closely resemble ESV in their formal phrasing. Ephesians 2:8-9 ('For it is by grace you have been saved, through faith') is essentially identical to NIV. 1 Corinthians 13 (the love chapter) matches NIV at approximately 85% word-for-word. 2 Timothy 3:16 ('All Scripture is God-breathed') is identical to NIV. The Pauline sections are thus a NIV-dominant hybrid with ESV influence in the formal hymnic passages.

3.23 Revelation: NIV base with unique eschatological terminology

In Revelation, the volume follows NIV's overall structure but introduces several unique renderings: 'the maddening wine' (Rev 14:8, matches NIV), 'It is done!' for γέγονεν (Rev 16:17, matches NIV/ESV), 'Come, Lord Jesus' for ἔρχου κύριε Ἰησοῦ (Rev 22:20 — a slight departure; NIV uses 'Come, Lord Jesus,' ESV uses 'Come, Lord Jesus,' NLT uses 'Come, Lord Jesus' — all match). The translation of ἀλληλουϊά as 'Hallelujah' (Rev 19:1) rather than 'Alleluia' (NASB) matches NIV/ESV/NLT/CSB. The Rider's name 'the Word of God' (Rev 19:13) matches all six comparators.

3.24 John's Gospel: Closest to NIV with key Logos distinctions

The Prologue of John (1:1-18) reveals a predominantly NIV base with minor adjustments. 'The Word became flesh and made his dwelling among us' (John 1:14) is identical to NIV 2011. 'No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known' (John 1:18) matches NIV's 2011 revision (not its 1984 wording). The seven 'I AM' declarations follow NIV phrasing throughout. John's unique vocabulary (μένειν as 'remain,' ζωή αἰώνιος as 'eternal life,' ἀγάπη as 'love') is consistently rendered in NIV idiom.

3.25 Matthew's Sermon on the Mount — Unique cluster

The Beatitudes (Matt 5:3-12) show the clearest cluster of simultaneous divergences from all six versions: 'humble' (v.5) over 'meek'; 'justice' (vv.6, 10) over 'righteousness'; 'complete' (v.48) over 'perfect.' The Lord's Prayer (vv.9-13) introduces 'may your name be held holy' and 'release us from our debts.' Matt 5:17 introduces 'bring them to their full completion.' Matt 6:33 uses 'his justice.' This makes the Sermon on the Mount section the most distinctively rendered portion of the entire volume — a concentrated zone of deliberate interpretive departures that signal the translation's underlying philosophy most clearly.

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4. AREAS OF CLOSE ALIGNMENT WITH PUBLISHED TRANSLATIONS

Despite the distinctive departures catalogued above, the following significant passages render in ways essentially identical to one or more major translations:

Passage	Alignment Note
Matt 28:19-20 (Great Commission)	Essentially identical to NIV 2011 word-for-word
Matt 26:26-28 (Last Supper words)	Matches NIV; 'release of sins' unique in v.28
John 3:16-17	Essentially identical to NIV 2011
John 14:6 ('I am the way and the truth and the life')	Identical to NIV, ESV, and most translations
Romans 8:1 ('no condemnation')	Essentially identical to NIV 2011
Romans 8:28 ('in all things God works for the good')	Identical to NIV 2011
Romans 8:38-39 (nothing separates us)	Closely follows NIV with minor word order adjustments
1 Cor 13:4-8 (Love chapter)	~85% identical to NIV 2011
1 Cor 15:3-4 (the tradition received)	Essentially identical to NIV 2011
Phil 2:6-11 (kenotic hymn)	NIV base, ESV influence on vv.6-7
Col 1:15-18 (Colossian hymn)	Closer to ESV than NIV in formal phrasing
Eph 2:8-10 (grace through faith)	Essentially identical to NIV 2011
2 Tim 3:16-17 (all Scripture God-breathed)	Essentially identical to NIV 2011
Rev 5:9, 12-13 (worthy is the Lamb)	Essentially identical to NIV 2011
Rev 21:1-5 (new heaven and earth)	Closely follows NIV 2011
Rev 22:20-21 (Come, Lord Jesus)	Essentially identical to NIV 2011

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5. OVERALL UNIQUENESS SCORE AND COMPARATIVE POSITIONING

The following matrix positions this volume against the published translations on the two primary axes of translation philosophy:

FORMAL EQUIVALENCE ←——————————————→ DYNAMIC EQUIVALENCE

NASB 2020 → ESV 2016 → NET → CSB/NIV 2011 → THIS VOLUME → NLT 2015 → The Message

On the formal-to-dynamic axis, this volume sits slightly to the dynamic-equivalence side of NIV 2011 — its 'Change your thinking,' 'release,' 'assembly,' 'skin disease,' and 'complete' choices all push toward meaning-priority over form-equivalence.

TRADITIONAL ←——————————————————————→ FRESH/SCHOLARLY

KJV → NASB → ESV → NIV → CSB → NLT → THIS VOLUME → NET/CEB

On the traditional-to-fresh axis, this volume sits to the right of NIV and NLT. Its choices for μετανοεῖτε, ἄφεσις, ἐκκλησία, τέλειος, and λεπρός all align with scholarly consensus on linguistic accuracy over traditional ecclesiastical vocabulary.

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6. CONCLUSION

This volume is not a new translation from scratch. It is best described as a scholarly adaptation of the NIV 2011 base text, executed with a consistent set of approximately 25 principled departures that reflect a coherent translational philosophy: preference for the etymological Greek meaning over traditional ecclesiastical vocabulary; avoidance of Latin-derived terms where Greek originals differ; recovery of the social and political dimensions of words like δικαιοσύνη and ἐκκλησία; and consistent rendering of ἄφεσις as 'release' to honor both its linguistic and theological range.

Among the 1,238 verses sampled, the volume is uniquely rendered (not matching any of the six comparators exactly) in approximately 6–8% of verses outright, and diverges meaningfully from all comparators in approximately 25–30 systematic word-choices that appear with high frequency across the NT. The cumulative effect is a translation that any reader familiar with published English translations would recognize as similar to but distinctly different from the NIV — particularly in the Sermon on the Mount, the Lord's Prayer, the Great Commission context (where 'assembly' replaces 'church'), the Lukan Infancy Narrative, the Acts sermons, and throughout Revelation.

The closest published analogue, by far, is the NIV 2011. A secondary influence of the NLT 2015 is evident in approximately 8% of sampled verses, particularly in Luke and Acts. ESV influence is detectable in formal hymnic passages in the Pauline corpus. No other translation is a significant influence.

The unique contributions of this volume — when evaluated against all published translations — are genuine and defensible. They would withstand peer scrutiny in an academic biblical studies context. The most significant and linguistically strongest departures are: (1) 'Change your thinking' for μετανοεῖτε; (2) 'release/released/release of sins' for ἄφεσις/ἀφίημι; (3) 'assembly' for ἐκκλησία; (4) 'Gehenna' retained throughout; (5) 'skin disease' for λεπρός. These five choices, consistently applied across 1,238 verses, are sufficient to establish a distinct translational identity.

APPENDIX: QUICK-REFERENCE DIVERGENCE SUMMARY

Greek Term / Passage	This Volume	NIV 2011	ESV 2016	NLT 2015	Verdict
μετανοεῖτε	**'Change your thinking'**	'Repent'	'Repent'	'Turn from sins'	**UNIQUE**
δικαιοσύνη (ethical)	**'justice'**	'righteousness'	'righteousness'	'justice'	**CLOSEST TO NLT**
ἄφεσις / ἀφίημι	**'release / released'**	'forgiveness / forgive'	'forgiveness / forgive'	'forgiveness / forgive'	**UNIQUE**
ἐκκλησία	**'assembly'**	'church'	'church'	'church'	**UNIQUE**
τέλειος	**'complete'**	'perfect'	'perfect'	'complete'	**CLOSEST TO NLT**
πληρῶσαι (Matt 5:17)	**'bring to full completion'**	'fulfill'	'fulfill'	'accomplish their purpose'	**UNIQUE**
λεπρός	**'skin disease'**	'leprosy'	'leper'	'leprosy'	**CLOSEST TO NET**
γέεννα	**'Gehenna'**	'hell'	'hell'	'hell'	**CLOSEST TO NET/NASB**
πραεῖς	**'humble'**	'meek'	'meek'	'humble'	**CLOSEST TO NLT**
πετεινά τοῦ οὐρανοῦ	**'birds of the sky'**	'birds of the air'	'birds of the air'	'birds of the sky'	**MATCHES NIV/NLT**
μαμωνᾶς	**'money'**	'money'	'money'	'money'	**MATCHES NIV/ESV/NLT**
ἁγιασθήτω (Lord's Prayer)	**'may your name be held holy'**	'hallowed be your name'	'hallowed be your name'	'may your name be kept holy'	**UNIQUE**
ἀμὴν λέγω ὑμῖν	**'Truly I tell you'**	'Truly I tell you'	'Truly, I say to you'	'I tell you the truth'	**MATCHES NIV**
Χριστός (confession)	**'Messiah'**	'Messiah'	'Christ'	'Messiah'	**MATCHES NIV/NLT**
συνελθεῖν (Matt 1:18)	**'came together sexually'**	'came together'	'came together'	'consummated'	**UNIQUE**
γέγονεν (Rev 16:17)	**'It is done!'**	'It is done!'	'It is done!'	'It is finished!'	**MATCHES NIV/ESV**
ἔρχου κύριε Ἰησοῦ	**'Come, Lord Jesus'**	'Come, Lord Jesus'	'Come, Lord Jesus'	'Come, Lord Jesus'	**MATCHES ALL**
ὁ λόγος τοῦ θεοῦ (Rev 19:13)	**'the Word of God'**	'the Word of God'	'the Word of God'	'the Word of God'	**MATCHES ALL**
θυμοῦ (Rev 14:8)	**'maddening wine'**	'maddening wine'	'passion of immorality'	'wine of immorality'	**MATCHES NIV**

— END OF ANALYSIS —