



INTRODUCTION TO EGB ETERNAL GOD BIBLE

By
Paul Welk
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PREFACE

Whereas, Biblical Hebrew has about 3,827 unique roots, which make up about 8,600 Hebrew words, the English language has 80 to 100,000 words. For every Hebrew word the English may have 10 to 20 words. This, partially explains why English Bible translations can differ greatly. Some inadvertently turn true into false, others intentionally justify false personal opinions as true. This is a primary reason why denominationalism and differing religions exist. The Father of Lies gets heretical leaders to alter God's word; and people fall for it. For since Adam's fall, people sin and stray; they want to do their thing. They do not believe, much less do, what God says. Thus, it is essential to put personal opinion and denominationalism on ice and be absolutely objective. But changing definitions of terms also calls for changes in theology, which pulls the carpet out from underneath comfortable theologians, which evokes violent opposition. Nevertheless, unavoidable questions remain, for example: Does Scripture say (a.) *God* or (b.) *God(s)*? (a.) '*Ἦος ἐστὶν κορπὸς.*' or (b.) '*Τοῦτό μοῦ ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν*'?



A. EGB OBJECTIVES MATTER



A comparison clarifies the EGB Objective: There is a similarity, yet a fundamental difference, between the EGB and *Higher Criticism*, a 18th Century rationalism, which peeled away layers of traditions, supposedly proving that the Bible differs not from non-Christian religions. Contrary to *Higher Criticism*, EGB accepts the authority of divine, written, Biblical revelation. But like *Higher Criticism*, the EGB peels away layers of traditional translations, to reveal the intrinsic truth of the original Hebrew/Greek Word/Bible once again. This can be only done by a purely objective and non-prejudicial use of historical facts, etymology, verification by Hebrew and Greek dictionaries and grammar. By doing this, EGB distinguishes itself from virtually every other Bible translation since 200 B.C.



B. HISTORY MATTERS:



B.1. Throughout history, on every continent, all clusters of humanity had soothsayers and authority figures, who imposed religious traditions on their people. Old Testament history verifies that Hebrew people were not different. They went into all kinds of directions and worshipped all kinds of idols, called *Baals*. Yet Hebrew religion fundamentally differs from every other religion; they consider themselves as People of the Book. They had the Old Testament, which comprises 39 progressive, prophetic, written books of divine, harmonious revelation, which the New Testament (27 books) also recognize as *Holy Scriptures*.

These 66 Biblical books progressively accrued over a period of about two millennia (Moses to Apostles). All of them are harmonious. Joshua did not negate Moses. Joshua upheld Moses. So did Samuel with Moses and Joshua. So did David, Isaiah and all prophets down to John the Baptist. Even Je-Sus, who was commissioned by the Father to speak for the Father, did only what the Scriptures, especially the Messianic Psalms, foretold about Him. In the Divine Savior, the *Messiah*, all prophecies of the Scriptures became reality, as the New Testament Holy Scriptures, recorded by the Apostles, ascertain: The Eternal God himself is the Divine Savior of humanity, which is the central message of especially the New Testament books.

- B.2. Corruption of religion starts with corruption of recorded divine revelation.** By definition, everything that the holy Eternal God does is holy and perfect. Whatever He says, whatever comes from God, is holy and does not need revision; it cannot be improved. These are the satanic marks of every Antichrist and false, break-away religion: (a.) They are not in harmony with millennial, 66 historical records of divine revelation. (b.) They alter, change, revise, disrespect, oppose and abandon the record of written, divine revelation, in favor of supposedly revised, superior dictates of lone reformers. (c.) They claim to have superior revelation from a god, who is unreliable for he changes his mind and takes back his word and promises.
- B.3. At 200 B.C., the Septuagint (LXX) introduced the first written Biblical perversion.** The fathers of Pharisees and Sadducees (LXX=70 scribes) Hellenized (translated into Greek) the Hebrew Bible. In line with their Pharisaic and Sadducean philosophies, they liberally paraphrased texts and deliberately altered and deleted what they deemed inappropriate. E.g. More than 6,000 times, they arbitrarily changed even the name **YHWH**, יהוה, the Eternal God's self-descriptive name, the *I AM THAT I AM*. They translated יהוה as Greek *Kyrios*, as if יהוה were **LORD**, אֲדוֹן, a despotic lord, like that of idols **Baal**, בעל, such as the and false gods, who lorded over Philistines.
- B.4. Greek New Testament authors did not directly quote the Septuagint (LXX).** But they wrote in the same Greek language and used the same vocabulary as the Septuagint. They did not invent new terms of a unique divine language, or revise the publicly known Old Testament Septuagint Version. So New Testament people ended up with the term *Kyrios/LORD* for **YHWH**, יהוה, the Eternal God. But that posed no significant problem for them, for all authors of the New Testament, being native Jews, knew very well that *Kyrios* really refers to **YHWH**, יהוה, the Eternal God, the *I AM THAT I AM*. However, later generations, the 21st Century public is totally unaware of these and other historical facts.
- B.5. At 400 A.D., the Latin Vulgate Latinized and entrenched kyrios as DOMINUS.** The Vulgate merely Latinized Greek Septuagint's errors. This Latin concept, **DOMINUS**, fundamentally and negatively affected theology and practice of Rome. Correspondingly, true to the Latin title **DOMINUS**, the Vicar of God, the Papacy, became a political powerhouse, which used religion to dominate religion and society. To justify their action, just as Islam did with the **Quran**, Rome made the Latin **Vulgate** its official Biblical authority, in lieu of Biblical Hebrew and Greek originals. The Roman motto was/is in full effect in the Vatican: When in Rome, do as the Romans do. (Rome's dominance occurred not only in Middle/Dark Ages. As with King Henry VIII, if a divorced Roman Catholic US citizen wants to get remarried by a Roman Catholic priest, he/she must have Rome's papal written approval.)
- B.6. 16th century reformers justly opposed Rome and introduced reforms.** But as a leopard cannot change its spots, Lutherans and Calvinists could not escape their dependence on the Latin **Vulgate**. Theological papers, books and Confessions* were/are still in Latin. Thus their theologies stand or fall with the Latin **Vulgate**. No wonder, break-away denominationalism thrived; some extremists rebelled against what they inherited and threw out the baby with the bath water. But whereas Rome still has the **Vulgate**, some new religions are even more authoritarian; their leaders pretend to have new dictates. (*This translator regrets having imposed false Latinized concepts even on his children. But to produce this EGB translation, he had to be inside a *Trojan Horse*.)
- B.7. The 20th century produced a flood of English Bible translations.** There is the catholic RSV, the Reformed KJV, the Lutheran Beck Bible, the Jehovah Witness Bible, the Philips paraphrase and numerous others, who all want to leave their unique mark to reinforce their theologies and opinions. Now, people, if people read the Bible at all, they can choose whatever they like, whatever suits their fancies and justifies their lifestyles.




C. NAMES AND THEOLOGICAL TERMS MATTER



Examples that set EGB apart from traditional translations: For truth to be revealed, it is essential that Biblical names and terms are translated correctly. (Shakespeare's dictum does not apply to Biblical names and terms. *'What's in a name; that which we call a rose by any other name smells as sweet'* is destructive in matters of, faith and in life, for if you call your girlfriend a bitch, she will not marry you, If you call your employer a *'Loser,'* you may be fired, certainly not promoted.)

- C.1. 'Eternal God' is the consistent EGB translation of יהוה, God's Hebrew Old Testament name.** EGB replaces the English Old Testament misnomer **LORD** with **Eternal God**, because etymologically the Hebrew, יהוה, is a cognate of the verb *'to be,'* as God identifies himself in *'I AM THAT I AM.'* יהוה is the Eternal God, not man. He is *the same 'yesterday, today and forever.'* God is the only Eternal God, as properly acknowledged not only by EGB, but in the French Louis Segond Bible (~1900 A.D.) and even in modern Hebrew prayer books.

- C.2** 'Eternal God' is also the consistent EGB translation of God's Greek New Testament name *'kyrios.'* EGB replaces virtually all English New Testament occurrences of LORD as **Eternal God**, because, as it is evident in all New Testament quotations from the Old Testament, *kyrios* is none other than יהוה, the Eternal God of the Old Testament, whom the Septuagint misrepresented as *kyrios*. (cf. B.3.) Modern man may find it incomprehensible that the Apostles addressed the human *kyrios Je-Sus* as Eternal God. But please note: In those days, even heathen people acknowledged and accepted the fact that gods physically appeared on earth in human form. Hence without hesitation, EGB replaces the English LORD with Eternal God. By doing so, (a.) EGB restores the Eternal God's Biblical name and divine honor; (b.) EGB eliminates the blasphemy of the Septuagint, vulgar Latin Vulgate, even the blasphemy of Luther and Reformers, who attributed to the Eternal God the same German title *'Herr Gott'* (Mister God), as they do to *'Herr'* Pastor and *'Herr'* Hitler.
- C.3.** God(s): EGB translates אֱלֹהִים, as **God_(s)**, contrary to all traditional Bible translations, which consistently translate the Hebrew Plural אֱלֹהִים, **God_(s)** as the Singular English word **God**. EGB presents **God_(s)** in both Plural and Singular, where **God_(s)** is one yet more than one, just as the Hebrew noun Gods is in the Plural, yet its verb is invariably in the Singular. So EGB lets the reader decide if **God_(s)** enigmatically points to the Trinity. 
- C.4.** 'Je-Sus:' Holy Scripture, and therefore EGB, challenges the reader with the dual-natured, the hyphenated **Je-Sus**, for He is both man and Eternal God. Unfortunately because of His publically used name, today's *'Jesus'* is as if He were any *John Doe*. But the real Biblical Greek **Je-Sus** is the alliteration **Jé-sus** of the Hebrew dual יה – וְשַׁע = **Je – shua**, which etymologically is *'Eternal God saves'*, just as the angel told Mary and Joseph. Whereas, the traditional *Jesus* accentuates His humanity, as if He were only man, which diminishes His divine nature, EGB points to **Jeshua**, יהוֹשֻׁעַ, *'Eternal God saves'*, the **Divine Savior**, the **Je-Sus**, who, though He was Eternal God all along, humiliated himself and became a crucified man to save mankind.
N.B. It is not the name, which determined who the son of Mary really was. His divine essence determines what His name must be. That is what irked Pharisees, when people shouted, EGB: *'Hosanna ... He who comes BY the name Eternal God=Je-sus.'* (NOT merely in the name of somebody else.)
- C.5.** 'Christ (the Messiah):' Again, because today's public regards **Jesus Christ**, as if He were any John Doe, **EGB** occasionally augments the Greek, *'Christ'*, with its Hebrew equivalent (**the Messiah**), to draw attention to the fact that the title **Messiah** is the Hebrew alternate optional word and title for the Greek, **Christ**. Furthermore, the etymological roots of **Messiah** are twofold: מָשִׁיחַ – **to anoint** and יה – **Eternal God**. Hence the Hebrew title **Messiah** says much more than the Greek title, **Anointed, Christ**: The **Messiah** is anointed indeed. The **Messiah** is commissioned from God, as God's equal – the Eternal Son of God, sent by the Father..
- C.6.** 'God of the Field' is the literal EGB translation of the Hebrew Old Testament *'El Shaddai.'* **El Shaddai** is the gracious God, the **God of the Field**, who generously provides His people with food from the field, who lovingly shepherds His flock in *'pastures green ... by still waters,'* who makes grass grow, lilies bloom and knows every sparrow that falls. The Latin Jerome, without grammatical justification, renamed **El Shaddai** as **Omnipotent God**. (Unbelievers call Him *'Mother Nature.'*) Every user of the Latin non-Biblical **Omnipotent**, builds on the Latin Vulgate, whose misleading translation misrepresents the gracious Eternal God of love, as a domineering God, who governs and controls by means of **omnipotent** power, as Islam emphatically proposes.
- C.7.** 'Ruler of All' is the etymological EGB translation of the Biblical Greek concept 'pantocrator.' **Pantocrator** is the captain of the ship, who governs wind and waves in every storm of life. He is the Eternal God, who has everything in His gentle hand, who in humility with His hand washed His disciples' feet, who laid His healing hand on the sick, who took (κρατέω) a dead 12 year old girl's dead hand into His hand and raised her up. Again, the Latin Vulgate arbitrarily translated and imposes **pantocrator** as **Omnipotent God**. Every user of the Latin non-Biblical **Omnipotent**, builds on the misleading Latin Vulgate; whereas the gracious Eternal God of grace has everything and everyone in the palm of the loving hand of our heavenly Father.
- C.8.** The renaming of God as 'Omnipotent,' who rules by virtue of power, cannot be under-estimated. The use of power and control by religious zeal is evident in past and present-day conflicts, Jihads, Crusades, witch hunts, bombing, burning at the stake. In the name of justice and religion: Islam, Rome, even Lutherans enforce the dual *'Office of the Keys.'* Instead of grace and love, they excommunicate and damn, as the altered LXX and Latin Vulgate justify: (a.) the concept of the Eternal God of grace and love is now an omnipotent domineering LORD. (b.) John's 20:23, κρατέω = forcefully take away (ἀφίημι) sins, (a firm practice of forgiveness) is now 'retineo = retain,' the

direct opposite of *'taking away (ἀφαιρέω);'* and (c.) Matthew's 18:18, *'δέω = bind,'* the Messiah's binding up the wounded broken-hearted, is now the Latin *'alligo = to bind,'* binding deemed criminals in shackles, firm like in an alligator's locked jaw. (Today's Armageddon is not Good against Evil; it is a contest to see who can inflict the greatest harm. Scriptures says, *'Rejoice! The End is near. God will pull their plug.'*)

C.9. *'Eternal God of Strength'* is the EGB translation of a Hebrew Old Testament concept that is traditionally rendered as LORD Zebaoth (or Lord of Hosts/Armies). In conformity to C.6., 7. and 8., EGB does not present a traditional *Almighty God of Power*, who controls by military force and power. *God(s)* army of angels and saints are not an attacking military force; instead by moral strength, justice and love, they, like the Eternal God, defensively overcome evil attacking foes with good, hence *'Eternal God of Strength'* not *'Lord of Hosts.'*

C.10. *'Law:'* The word Law is the most misused and misinterpreted word in the Bible, because people associate laws with Imperatives: *'Do this!' or 'Don't do that!'* But (a.) Biblical summary of the entire Law, and (b.) Greek New Testament quotations of Hebrew Old Testament of the *so-called Law: Ten Commandments* are NOT grammatical *Imperatives*. They are grammatical *Future Indicatives*: *'You will not kill.'* The so-called *Summary of Law* is also stated in *Future Indicatives*: *'You will love the Eternal God, your God, with all your heart; 'You will love your neighbor as yourself.'* Because King David and the Apostle Paul accepted the above statements as *Future Indicatives*, which describe eternal, futuristic, heavenly relationships between God and man and among men, David could say, *'I love Your Law'* and Paul could speak for us *'we uphold the Law.'* But all who consider the above statements as *'Do's and Don'ts,'* which must be obeyed, produce theologies, like that of the Pharisees, who rigorously tried to enforce specific rules and regulations. Legalistically minded, blind Biblical enforcers invariably impose their opinions; they fail to distinguish between (a.) immovable, eternal, statutory concepts and (b.) laws that are temporal administrative detail. They pervert the futuristic Eternal Gospel promise *'You will be holy'* into guilt-producing, legalistic, unattainable demand, *'You must be holy.'* (E.g.: A translation of the Divine Savior's statement *'A new commandment I give to you,'* is wrong if it implies that love can be commanded. Such conclusions are misleading and are replaced by EGB as *'A new order I commit to you.'* His *'order'* is not a command; it is a new order, a new system, which differs from Pharisaical systematic legalism. The motivation in the *Law of Love* is not a Pharisaical regulatory law – by command, but the motivating force is love, which is the image of the Father's love, who sent the Son, who laid down His soul for people, who loves those who do not know how to love.)

C.11. The word *'soul'* (Hebrew נֶפֶשׁ *nephesh*; Greek ψυχή *psyché*) is in Old and New Testaments (754 + 104) 858 times. Depending on contexts, it has been translated as, soul, life, self, person, heart, creature, mind, living being, etc. It can refer to the *'soul'* of God, man, animal, cities, nations, even Hell. Traditionally, dogmatic translators placed Hebrew נֶפֶשׁ (*nephesh*) and Greek ψυχή (*psyché*) 858 times into completely different categories of their choosing, to foist their conclusions, such as the *'Immortality of the Soul,'* on the public. Contrary to such unwarranted manipulation and impositions, EGB translations of נֶפֶשׁ (*nephesh*) and ψυχή (*psyché*) consistently translate *nephesh* and *psyché* as *'soul'* that the reader may make his/her own conclusions.

C.12. *'Ekklesia'* instead of *'Church:'* The English word Church is an Englishman's attempt to say the German word *'Kirche.'* A *'Kirche'* is a place where people sing, the Greek phrase, *'Kyrie eleison = LORD have mercy,'* which is not the Greek New Testament concept *'ἐκκλησία,'* which is traditionally translated as *'Church, assembly, congregation.'* The *'ἐκκλησία'* are they who are called from one group to another or from one task to another, like the Apostle Peter, who was called from being a fisher of fish to be a fisher of men. The *Ekklesia* are believers and disciples of Je-Sus, the Divine Savior, who are called out to be His *'chosen generation, a royal priesthood, a holy nation, a people assuming ownership that you may publicly proclaim the moral excellence of Him, who called you out of darkness into His marvelous light,'* which unfortunately has little or nothing to do with what the world, and even many Christians call a *'church'* today. Therefore, EGB reminds members of the *'Ekklesia,'* who they really are, the real *Ekklesia*, of the *'Called Saints,'* the Body of Christ, on a mission, active in love. EGB eliminates pretensions of being a *'Church,* a social club, a charitable organization that offers tax benefits, that has a well-paid clergy, which is paid to do what its members of the Body of Christ are instructed to do.

C.13. The English word *'Hell'* is a misleading concept, which the KJV introduced and promotes. It uses *'Hell'* 54 times (23 in Old, and 31 in New Testament). What the KJV calls, *'Hell,'* others call the *'Realm of the Dead,'* the Latin: *'Infernus = Underworld,'* the French: *'L'abîme = abyss'* and Revelation (20:14) has *'Hades = Lake of Fire = Second Death.'* Without prejudice, the EGB uses the alliterations of Hebrew *'Sheol,'* Greek *'Hades,'* and *'Gehenna'* and lets the reader research the matter to draw his/her own conclusions.

C.14. 'Renewed mind-set' instead of 'Repentance:' Translators invariably follow the unjustified lead of the Latin Vulgate verb '*poenitere*,' meaning 'to repent, be sorry, regret,' which is a perversion of the original Greek New Testament '*μετανοέω*.' '*μετανοέω*.' comprises the preposition '*μετα*,' which means 'after' and the verb '*νοέω*,' which means 'I know.'" Thus etymologically and literally '*μετανοέω*' means 'after I know,' which obviously suggests regret. But self-acclaimed Law/Gospel preachers put the cart in front of the horse; they call people to repentance so that they may be forgiven. To the contrary, *μετάνοια* 'repentance' is not a preliminary step that leads to forgiveness; '*μετάνοια*' follows and comes after forgiveness, after "Now I know," has come into effect. '*μετάνοια*,' 'a renewed mind-set' is like being 'born again/ from above by the Holy Spirit.' A renewed mind-set, *Repentance*, is the product of the Gospel.

C.15. Hebrew and Greek words may be translated into English in many ways. Finally, '*cheded רחם*' is (a) 'mercy and pity' or (b) 'kindness and love.' If *רחם* is translated as (a), it implies that the recipient is a pitiful, miserable, no-good sinner, which destroys self-esteem. But (b) the 'kindness and love' of the Father does not allow the prodigal son to confess one sin. Catholics insisted on private Confession; Lutherans insist on it publicly; Islam uses force: Down on your knees! Face down! Say *Uncle!* (a) Mercy may be granted when remorsefully asked for. But (b) God's 'kindness and love' is God's unconditional gift; it is not requested, but received with thanks.



D. GRAMMAR MATTERS



Attention has to be paid to Hebrew and Greek Biblical texts, because they differ in many respects from English. Whereas the English have various pronouns, prepositions and auxiliary verbs, Hebrew and Greek has suffixes, prefixes, and completely different Verb Tenses, which if ignored, can change everything. For example:

D.1. Difference of Hebrew and English Tenses: The Hebrew verb has only two basic formats; it is either *Perfect* or *Imperfect*. The *Perfect* format is always perfect. On the basis of context, the translator has to decide whether to translate, 'He was despised (in the past),' or "He is (presently) despised.' On the other hand the *Imperfect* is always imperfect; on the basis of context, the translator has to decide whether to translate, 'He was [repeatedly] despised,' or 'He is continually despised,' or 'He will yet be despised.' A common mistake of traditional translators is, that, on the basis of their opinion, they translate verbs neither as *Perfect*, nor as *Imperfect*, but in spite of *Masoretic Pointing*, they interpret verbs that are in the *Indicative* as grammatical *Imperatives*, *Subjunctives* and/or *Optatives* and in so doing they change statements of faith 'You will love your neighbor,' into legalistic requirements 'You must, should or wish.'

D.2 Hebrew verbs have verb formats, which do not exist in English, which traditional translations generally overlook. Thus they change the *Intensive Piel* as *Subjunctives*: 'The Eternal God will MOST CERTAINLY BLESS you' as 'May God bless you.' (Maybe He won't.) They manipulate God's Word, tools of the Holy Spirit's that create faith. No wonder, so many people don't believe

D.3. Greek verbs have verb formats, which do not exist in English, so translators often overlook the significance and the distinctions between the Greek (a.) *Aorist* and (b.) *Present Tense*: E.g. (a.) 'He is decapitated and dies (instantly);' versus (b.) 'He has cancer and dies (progressively).' This is how controversies developed, because people failed to distinguish between the *Aorist* and the *Present Tense*: E.g. Is the Greek verb 'baptize' in a sentence an *Aorist* or is it a *Present Tense Participle*? Do we baptize (a.) once and that's it; or (b.) do we keep on baptizing in the name of the Father, the Son and the Holy Spirit?

D.4. Being the salt of the earth requires at times being blunt, saying, 'You are wrong,' which often is met by, 'YOU are wrong.' If so, EGB undoubtedly can be improved. But in the end, only Grammar has the final normative word, no matter what people may say, think, or Confessions of previous generations dictate.



E. DETAILS MATTER



E.1. The God: EGB occasionally includes the *Definite Article* before God, because the Greek has it. Some readers may consider this poor grammar, or even offensive. But the Greek *Definite Article*, 'the,' is almost the equivalent to the English *Demonstrative Pronoun* 'this,' which refers to a very specific God, Therefore, 'the God' is the Eternal God, not just any heathen god. All of which is lost in traditional Bible translations, but specifically noted in EGB.

E.2. EGB tries to avoid paraphrasing, except in figures of speech that cannot be translated literally. But being true to original texts may seem awkward, raise eyebrows, even the conclusion: *'This translation must be wrong.'*

E.3. Whenever this introduction refers to grammatical details, the translator does not rely on his personal knowledge of Hebrew and/or Greek; he relies on and uses **Strong's Exhaustive Concordance**, which identifies every grammatical detail of every word that occurs in original Hebrew and Greek Biblical texts.



F. EXPLANATORY DETAILS



F.1. Similar to the KJV English, the translator opted to be more specific in respect to the **Personal Pronoun** 'you.' The EGB does what only a Bible can do: Introduce to the English language a completely new word, the two-letter word, "**yu.**" Rather than using the archaic '**ye**' and '**thee**,' to distinguish between the Plural and Singular, EGB introduces a new system by simply omitting the letter '**o**' as in '**yu**,' in **Singular Pronouns**, except in pronouns that refer to God; which are capitalized, e.g., "You, Your, He, Him.'" (Since EGB publication is a progress that started a decade ago, preliminary drafts on <https://backtoiam.wordpress.com/> are not yet re-edited.)

F.2. (...) Regular parentheses include parallel words, or paraphrasing translations, as in God(s), which could be either *God(s)* or *God*, and in *Christ (the Messiah)*, who is more than merely anointed. [...] Square parentheses include non-textual auxiliary notes on grammar, geography, measurements etc.

F.3. Color Code for Marginal Notes and Flagging: (But if all irregularities were flagged, flagging would be redundant.)

N Green applies to specific or alternate Names and titles, such as Eternal God and Je-Sus.

F Yellow highlights significant Future events that falsely have been rendered as Imperatives.

G Red draws special attention to misapplication of Grammar in traditional translations. E.g. God(s)

F.4. System of Identifying General EGB Files: (Files without '**.4u**' may yet be edited.)

EGB.e .	where e means English
EGB.g .	where g means German
EGB.e.O .	where O means Old Testament
EGB.e.N .	where N means New Testament
EGB.e.O.L .	where L means Large Print – Has abbreviated marginal references – ideal for i-Phone
EGB.e.O.A .	where A means Audio Version – Without Book, Chapter and Verse Numbers
EGB.e.N.B .	where B means Book Format – Has L.P. text, in book format
EGB.e.O.R .	where R means Research Version, – Original/Historic/EGB Texts, Grammatical Details
EGB.e.N.R.01m	where 01m means N.T. book No. 01 and m is the first letter of Matthew
EGB.e.N.R.01m.b	where the letter b identifies the second sequential number of publication



G. THREE RECOMMENDED READINGS



1. **PSALMS** (19) DIVINE THEOLOGY – A UNIVERSAL TEXTBOOK – Medicine For The Soul.
2. **JOHN** (43) The Apostle John's presentation of the Divine Savior Je-Sus Christ (the Messiah).
3. **COLOSSIANS** (51) The Apostle Paul summary statement, presented in writing to people he had not met.



H. ABOUT THE TRANSLATOR and THE REAL ISSUE

pwelk@shaw.ca



Paul Welk, a German Canadian is among other things by trade, profession, Electrician, Ordained Public Minister of the Eternal God. As Lutheran Pastor, he served in Parishes of Ontario, Alberta and British Columbia. After LC-MS and LCC Presidents publicly defrocked him, he affirmed Biblical theology (See his WebPages.) and contested fake traditions for many years – to no avail. Finally he realized God must intervene. The Holy Spirit's powerful Word, Holy Scripture changes minds and brings hearts of stone to life. Thus, to liberate people from their downward spiral and reveal the truth, he set out to translate the Bible, as it should have been all along. For universal effectiveness, all EGB translations are in Public Domain, in various English and German formats.

To some, this introduction may appear to be a tempest in a teapot, or a game which clergymen play. It is not a game.

It is the reality, taught by the nursery rhyme: *All around the cobbler's bench, the monkey chased the weasel.*

The monkey thought 'twas all in fun – pop – goes/kills the weasel. So is the '**Memo**,' not funny but true.

If the above-stated is Scriptural, **EGB WILL A REVITALIZE THE EKKLÉSIA**, as not seen since apostolic days.