The Literal Idiomatic Translation (LIT)

of the

New Testament Biblical Greek Texts

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Hal Dekker’s Translations of the biblical Greek texts of Stephens 1550, Elziver and United Bible Society’s New Testament Eclectic Greek Text (UBS4)

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Thanks to WordSearch Bible for their Database © 2014 WORD*search* for a facsimili of the UBS4 text used in the production of the Literal Idiomatic Translation

Thanks to George Ricker Berry’s Interlinear Greek-English New Testament, 1897, Hinds & Nobel, reprinted 2003, Baker Book House, for a facsimili of the Stephens 1550 text, used in the production of the Literal Idiomatic Translation.

Grammar Tags and Lemmas: Analytical Greek New Testament copyright © 1997 by Timothy and Barbara Friberg. All rights reserved.

In the Literal Idiomatic Translation Analytical Greek Lexicon (LITAGL) I present Friberg’s grammar tags, which I used exclusively to translate all inflected forms.

The LIT presents the biblical Greek texts in a linear format, placing the words in the Greek texts in brackets ( ), and immediately preceeding each of them with an inflected form-accurate English translation which simply, without additions or modifications, *quotes* the biblical writers. In the LIT no paraphrases are needed or used to translate the biblical Greek texts. Closely following the Friberg morphology, nothing else is done in “translation” to add, change or delete the inflected form meanings of the words used by the biblical writers.

Translation Symbols and Procedures Used In The LIT

1. ( ) are used to indicate Greek words used in the UBS4 texts, and personal notes supplied by the translator.

2. [ ] are used to indicate supplied translations that are *inferred* by inflections or context.

3. [ ] are used to supply inferences for indefinite and definite articles, zero copulas and ellipses.

4. < > Indicates where a following Greek verb should begin to be read in an English sentence.

5. Transliterations are used mostly for Greek nouns of which most have already been adopted into the English language.

A Paradigm for Rendering Greek Verb Voices

Greek verb voices have been translated based upon their inflected forms, as the Friberg’s morphology has determined, especially for middle/reflexive voice, with no accomodations whatsoever given for the late invention of deponent verb theory.

General Definitions:

**Colloquialism** - A saying which meaning *can* be understood through understanding the meanings of its individual words.

**Idiom** - A saying which meaning *cannot* be understood through understanding the meanings of its individual words.

**Ellipses** - “The figure is so called, because some gap is *left* in the sentence, which means that a word or words are *left out or ommited*. The English name of the figure would therefore be *Omission*.

 The figure is a peculiar form given to a passage when a word or words are omitted; words which are necessary for the grammar, but are not necessary for the sense.” Bullinger, E. W.. Figures of Speech Used In The Bible - Explained and Illustrated. Grand Rapids, MI: Baker Book House

**Notes:**

 The order of the words in the Greek texts are reordered in the LIT to closely follow English grammar sentence structures.

From very closely examining the biblical Greek texts, I can see that very often the identification and supplication of ellipses in sentences and passages is required to “unlock” their essential meanings. I believe I may have discovered that “hidden knowledge” often spoken about by ancient Judean religious groups isn’t necessarily a missing manuscript from a collection, but can be a word or wordage already present within a manuscript, but which wordage must be brought forward from the immediate context to fill in a deliberate elliptical blank *left* in a subsequent sentence or passage. This is the use of ellipses by the biblical writers, which is not anomalous but apparently used abundantly, and seems to be an essential grammatical tool they used to skillfully both conceal and reveal parts of the knowledge of the Evangelism of Jesus Christ.

The LIT and LITAGL, and any and all of my biblical related works and studies are not for sale, but are offered *free of charge*. I do all of my work out of my love for our heavenly Father and his son Christ Jesus. Everything at BelieversHomePage.com is downloadable and free of charge. The only thing I get out of it is my own knowledge of God’s Word, possible heavenly rewards sometime in the future, and the satisfaction now that I may be helping others in their own search for fellowship with the God almighty and his son Christ Jesus.

The LIT books available through the LIT Downloads Page include, along with the biblical texts, most all of my study notes about perceived and/or inferred meanings appearing to me in the immediate and local contexts.

**Zero Copula** - Is the use of ellipses for verbs. I can see in the biblical texts that the biblical writers often wrote based upon an assumption known as *zero copula*, that conspicuously missing *to be* verbs in the texts would be noticed and then assumed to be present, on the fly, by contemporary readers. Therefore I supplied the proper *to be* verbs in translation, based upon the immediate contexts, similar to how I’ve identified and supplied non-verbal ellipses.

**Punctuation** - In the biblical Greek texts the writers used no punctuation. So the use of punctuation in English Bible translations is based upon the discretion of the translator. And so for the sake of English some kind of punctuation must be supplied by the English translator or reader.

**Capitalization** - Particular persons, places and things are not capitalized in the biblical Greek texts, which puts added pressure upon Greek readers to actually notice the unique meanings of words, in order to determine if some nouns are more proper in nature than other nouns.

**Chapter and Verse Indications** - The biblical Greek texts of the new testament were divided into chapters and verses long ago, but within the Greek texts themselves there are no such divisions. But for the obvious advantages in the use of chapter and verse divisions, I used them conventionally in the LIT. However, on account of there being passages in the biblical Greek texts themselves in which erroneous wordage, in the form of paraphrases, has been added, forged/fudged into the biblical Greek texts, since I left those forgeries out of the LIT the verse numbers for those anomolous verses normally appearing in other Bible translations (along with those associated forgeries!) are missing in the LIT.

For example: If in any given biblical book and chapter a particular verse was not authentic to the Greek biblical text, such as **Mark 7:16**, or a part of a verse was not authentic, such as is the *Johannine comma* in **1 John 5:7-8,** which had to be “weeded” out of the text, I would show them by using verse notes and/or by combining and labeling two verses together, to indicate and explain the lack of presence of those textual anomolies/forgeries.

**Blue and Red Lettering**

In order for me to quickly determine whether YHWH Elohim or his first born son, Christ Jesus, is speaking in any biblical passage, **blue** lettering is used to identify holy Spirit, YHWH Elohim speaking, and **red** lettering is used to identify Christ Jesus speaking. In those passages in which Jesus speaks, if he quotes the words of his heavenly Father, YHWH Elohim, then those words are rendered in **blue** also.

**A New Precedent In Non-Paraphrased Bible Translations**

The LIT is a new testament Bible translation which uses the aforementioned procedures but uses no opinionated/privately interpreted paraphrases, setting a *new* precedent in Bible translation through simply *quoting* the biblical writers. The excellence of the Friberg morphology applied to the biblical texts is exactly what allows the biblical texts to be simply *quoted* in translation. It’s the Friberg morphology which demonstrates that the biblical texts need no paraphrasing whatsoever to render them accurately.

The Friberg’s exhaustive morphology indicates to me that they must have discovered the intentional grammatical blanks left in biblical texts by their writers use of ellipses, zero copulas, assumed *to be* verbs and assumed indefinite and definite articles, and the blanks left in place also for unanswered transitive verbs, which writers’ skillful use of all indicates there is no need whatsoever for the use of privately interpreted paraphrases in Bible translations!

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