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)

Hal Dekker - General Translator and Editor

Thanks to WordSearch Bible for their Database © 2014 WORD*search* for a facsimile 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 facsimile 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.

Closely following the Friberg morphology, nothing else is done in “translation” to add, change or delete the inflected form meanings of the words used in the UBS4 biblical Greek texts by the biblical writers.

The LIT translation process makes no accommodations whatsoever for any paraphrasing, or for the late invention of deponent verb theory. Only in the LIT can readers read a translation of exactly what the biblical writers wrote. Readers who can actually “see” how I produced the LIT will literally be jumping for joy, simply because they can, maybe for the first time, understand certain passages which may have appeared obfuscated in other translations.

Some 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 omitted.* 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

**Lying** – When “translators” invent paraphrases out their own private interpretations, and then ***REPLACE*** what the biblical writers wrote with those opinionated paraphrases. See the word REPLACE in the previous sentence? I capitalized all of the letters, **bolded** the word, *italicized* the word, and increased the font of the word in order to make the point that Bible translators are ***REPLACING*** maybe up to 50% the wordage of the biblical Greek texts with opinionated paraphrasing in English translations. These are needless, opinionated, paraphrases of mortal-made wisdom, mortal-made precepts, and extra-biblical invented ideas!

The LIT and LITAGL, and any and all of my biblical related works and studies, are not for sale, like everything else in Christianity, but are available *free of charge* to anyone interested in my own personal work. Everything at BelieversHomePage.com or BelieversHomePage.org that is downloadable is free of charge. The only thing I get out of it is my own knowledge and understanding of the biblical texts, hopefully God’s Word, and those related rewards, and the satisfaction that I may be helping others in their own search for fellowship with the God almighty YHWH Elohim and his son Christ Jesus.

Some Elements of the LIT Translation Methodology

**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.

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, showing how the grammatical parts of speech, along with their specific inflected forms, determine how the biblical writers’ words should be fit together to form phrases, clauses and sentences.

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, the common use of zero copulas, assumed *to be* verbs and assumed indefinite and definite articles, and the blanks left in place also for the objects of 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! How’s that for a sentence!

Hal Dekker