

Holy Bible
Modern Literal Version
New Testament
2021 Update
(May 9, 2022**)

The Open Source Bible Translation
The world's most accurate English translation.

If you are or support a missionary which is in a country in which English is not the primary language and Amazon has no real presence, we have a special MLV version just for you. Please contact us at info@modernliteralversion.org if you would like to print and distribute the MLV locally in your own country (royalty free). We want all Christians to have the world's most accurate English Bible available to them and couldn't care less about money.

May 7, 2022** Update

The update was to fix mainly to a few sentence fragments and a few run-on sentences, nothing doctrinal. 1 word change listed under 'Lie, lying, lay, laid' in the Definitions Section. 1 other word change 'continued' to 'continually' now in all occurrences in the N.T.

Simple Reading Schedule

This is a simple reading schedule designed to be followed for 20 minutes a day over a 2-month period. Empty your mind. Read God's Word like a child would for the first time. Never read it with preconceived ideas or thoughts or to prove something! Remember to pray. Don't try to understand everything. Note what you don't understand and move on. Reread those notes later and they may make more sense. This arrangement is for better understanding by letting books build on each other. It is arranged roughly in chronological order. Use Sundays to catch up on days you could not spend 20 minutes with the Word of God. If you have never read the Bible, always start with the New Testament. The New Testament is what you will be judged by, not the Old Testament. It is not wise to read the Old Testament and New Testament together; the O.T. Jewish Law maybe confused with N.T. teachings. Spend the first Monday reading the Preface and other non-bible sections to familiarize yourself with the MLV's style of translation.

The Modern Literal Versions strongest feature is its consistency in translating the original Greek word into the same English word(s) every time and not using the same English word for multiple Greek words, so you should read the Modern Literal Version once all the way through and do not use any other translation during this time to gain knowledge from this uniformity. Then you too will understand why so many of the emails to us are 'I have learned so much just reading the MLV once,' or similar.

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Non-Bible Material	Mark 1-3	Mark 4-7	Mark 8-11	Mark 12-14	Mark 15-Matthew 4
Matthew 5-8	Matthew 9-12	Matthew 13-16	Matthew 17-21	Matthew 22-25	Matthew 26-28
John 1-4	John 5-7	John 8-11	John 12-16	John 17-21	Luke 1-3
Luke 4-7	Luke 8-10	Luke 11-14	Luke 15-18	Luke 19-21	Luke 22-24
Acts 1-4	Acts 5-8	Acts 9-12	Acts 13-16	Acts 17-20	Acts 21-24
Acts 25-28	James 1-5	1Th-2Th	Galatians 1-6	1Cor 1-8	1Cor 9-15
1Cor 16 - 2Cor 6	2Cor 7-13	Rom 1-5	Rom 6-11	Rom 12-16	Ephesians 1-6

Philippians 1-4	Colossians 1-4	1Pet-2Peter	Jude - 1Tim 4	1Tim 5- Heb 2	Hebrews 3-9
Hebrews 10-13	1 John - 3 John	Revelation 1-3	Revelation 4-9	Revelation 10-14	Revelation 15-20
Revelation 21-22					

To read the New Testament as the events happened, go to Mark 1 and follow the {[Harmony of the New Covenant](#)} sections.

Definitions

* **Asterisks** are used for denoting words listed in the ‘Definitions’ section below. These are for the few instances where the English translation does not lend itself to a satisfactory meaning of the underlying Greek word. In addition, we use an asterisk to denote the difference between one English word that is being used for two different Greek words (for example, see **Age*** below.) This substantially aids word studies and concordance look ups.

° **Degree signs** are used to denote plural you° and commands where a plural subject is not clearly stated (imperative 2nd person plural most often).

- **Hyphens** are used in those places where two English words come from a single Greek word. It is of particular benefit to Bible students who wish to cross-reference words to the MLV concordance and Greek lexicon.

Italicized words are words not found directly in the Greek but implied by the context, needed to help show action, tense or expansion of the meaning of words that the literal English does not convey, remove the possible appearance of a contradiction, etc.

Since the MLV is literal, not ‘thought-for-thought,’ supplied words are of significant assistance for those phrases which are exceptionally difficult to read. By pointing out these words using italics, the reader has the option to disregard them.

A, An (indefinite articles) are always supplied words in English but not marked with italics in the text.

Age* is Strong’s Dictionary number 2244 (hereafter, we will abbreviate as G2244 for electronic and book uniformity). It is used in very much the same way we think of a person’s ‘age.’ The other ‘age, ages’ without the *, is for a period of time. This ‘age’ is also translated as ‘world’ 22 times. Context determines which word should be used.

Admonish means to ‘instruct with warning’ G3560.

And from G2532 is used the way we use a comma in lists. We have kept these ‘and’ and any other Greek words that we could, even if they are not ‘English-teacher approved.’

Angel see **Messenger**.

Apostle is a transliterated word. The English equivalent would be ‘one sent’ with the meaning of ‘one sent on a mission.’ Apostle has been kept when speaking of Jesus’ apostles. Ambassador is the other rendering of this Greek word and truly a better translation of G652.

Ambassador* see **Apostle**.

Appointed* is G5087 which literally is ‘placed’ but we don’t use ‘placed’ that way in English. The other ‘appointed’ without the * is from compounds of G5021 that means ‘set in rank’, i.e., ‘command or appoint.’

Assuredly is also ‘amen’ which roughly means ‘so be it.’ Jesus said this (sometimes twice), at the beginning of his teachings. G281.

Baptism see **Immersion**.

Be, is, are, was, were, being, been verbs are generally ‘helper words’ added to other English verbs, adjectives or rarely nouns, to translate some Greek verbs. When they are not ‘helper words’ then they are from compounds of G1510 (‘be, is, was...’) and sometimes but rarely G2192 (‘have, hold, help’) and G5225 (denoted as **be***, **is***, **was***, **were*** **being***; exist, possess).

Because is probably the largest improvement in the MLV over all other translations. In translations dating from 1523 even to now, the English word ‘for’ has been used for words that should have always been translated as ‘because,’ G473, G3754, or ‘because of,’ G1223, G1360, G1752, G5484. Another such bad ‘for’ translation is G5228, ‘on behalf of’. Jesus did not die *for* us; he died *on behalf of* us. See **For**, also.

Believe, belief, faith, faithful, entrust in verb, adjective, adverb, or noun forms, are some of those very few Greek words (G4100, G4102, G4103) which carry more meaning than the English equivalent. These words also carry the meaning: ‘to obey,’ ‘to be persuaded’, even the whole process of salvation as in Acts 19. In the Greek language, the antonym of ‘to believe’ is ‘to be disobedient’ (G544). See John 3:36 for both words together in the same verse.

Believe in literally means ‘believe into,’ in the majority of all places in the New Testament. A similar expression is found in Mat 28:19 ‘into the name’, Acts 2:38 ‘into the forgiveness’.

Belt is impossible to contextually distinguish; it could be a simple belt, or a complex series of leather straps used to hold tools, weapons, money or a belt of armor. The girdle (belt) was worn on the hips, or waist, or across the chest. G2223.

Blessed* see **Gracious*** below also. G3107.

Bowels are where the Greeks thought the emotions were born. This is where we get expressions such as ‘desires of the heart,’ ‘gut feeling,’ ‘nervous stomach’ and so on. G4698.

Brethren is specifically ‘brothers’ but used more often to describe kinfolk in the N.T., whether by family ties or by the blood of Jesus. Though translated from a Greek masculine noun, G80, the word includes males and females in context.

Bring* and other verb forms, can be translated as ‘lead,’ G71 and its compounds. This was done primarily for concordance look-ups.

By is the literal from G5259 ‘hypo’ (also ‘under’); all others are the last choice of substitutes for the Dative case or various prepositions because we just don’t speak the way the literal would be rendered. The interesting fact from this is that ‘by faith’ or ‘by the faith’ was never truly ‘God said’. Oh well, the theologians will have to adjust.

Call* and other verb forms are from G3004 (say, speak) and might be better as ‘is spoken of as’ or ‘is spoken to be’ and is different from the compounds of the synonyms of G2564 (invited, called, surnamed) and G3687 (is named). All ‘called’ words used by other various translations from the Greek words for ‘summon’ or ‘shout out’ have been rendered properly in the MLV. So every time you see ‘called’ it can be ‘invited’ in the MLV same as with all the Greek compound words.

Centurion*, used in Mark, is simply the Latin version of the word since he wrote to a Gentile audience.

Centurions were military commanders of over 100 soldiers. They were highly esteemed individuals of society. (G2763, Latin root; G1543, Greek.)

Charity in the MLV does not mean ‘money.’ It may include money but literally means ‘good, merciful or kind acts.’ G1654

Christ is a transliterated Greek noun G5547, used like an adjective, that would translate as ‘anointed’ or ‘anointed one’; Messiah is the Hebrew translation.

Church, see **Congregation*** below.

Class (a noun) is the priestly service limited to a stated series of days. G2183. This is not to be confused with ‘class’ (a verb), which is found at 2 Cor. 10:12. G1469.

Cohort is a Roman military term used to describe a group of 600 soldiers. G4686.

Come* and its other verb forms, would literally be ‘become’ or possibly ‘come to be’ but we just don’t speak that way. G1096.

Coming (as in Second Coming), G3952, has been translated more properly as ‘presence.’

Commanders were military commanders of over 1000 soldiers. G5506

Congregation(s)* was the original translation by Tyndale in the first English translation from the Greek and then later changed to ‘church’ by the Reformed Protestants in the Geneva Bible, and is a man-made word. The word ‘church’ was then perpetuated by the Catholic Church and Church of England up until today and is now used in most translations simply because of tradition. This man-made tradition has been used over the centuries to promote a ‘church’ rather than the Lord’s ‘congregation’ of believers. The word in context is not a name but a description of ownership, or simply a local congregation located in some area. The word could be translated ‘assembly.’ In Modern English, most think of ‘church’ as a building. The original Greek word, even in the Bible, carries no special reverence. It is used to describe Jews, a mob, a local congregation, and the congregation of faithful, obedient believers worldwide as in Matthew 16:18, Acts 2:47, called the one body in Eph. 4:1-6, Eph. 5:23 and others. Some have followed the etymology, not its daily use, as ‘the called out’. This would be like saying a ‘pineapple’ is an ‘apple produced by a pine tree.’ The word was in use in all Greek writings and meant some form of ‘leaving your home to congregate elsewhere, generally in public for town announcements.’ (G1577).

Consequently* is used to translate a couple Greek particles, G686 and G687. Consequently is not exactly ‘therefore’ in English. It means that the previous statement is probably so or will become so.

Container(s). The Bible uses Hebrew and Greek measurements, such as ‘cor’ which is a measurement of volume equal to about 90 gallons. We rendered these words as volume + the word ‘container.’ For example, ‘a ninety-gallon-container.’ This was done so we would not have to footnote every mention of these words; see Luke 16:7.

Covenant(s)* can be translated as ‘agreement,’ ‘contract,’ ‘testament’ or ‘will’ as in the expression ‘Last Will and Testament.’ The underlying Greek word, G1242 and its compounds were translated uniformly as ‘covenant’ because ‘testament’ has no verb forms in English. It could refer to the Old or New Testament or Covenant, or just a simple agreement, depending on the context. The Old Testament law was until the death of Jesus and the New Testament law is after His death (see Hebrews 9-10 and Galatians 4:4). The entire letter to the Hebrews deals with why Christians are no longer bound by the laws or traditions of the Old Testament. The events recorded in the Gospels and the first chapter of Acts were actually part of the Old Covenant with God.

Cubit is a forearm’s length. About 20-21 inches depending of which cubit measurement was common to that area. G4083.

Die*, died* literally translated are ‘ended.’ G5053.

Deacon(s) see footnote in 1 Timothy 3.

Denarius is a coin of the Roman currency system which we have retained in the MLV translation. Plural is **denarii**. The various other denominations are given here a rough comparison to Modern Day American currency.

1. A **denarius** was equivalent to a day's wage of the normal working class. It was a silver coin with Caesar's face on it. G1220.

2. Two drachmas was worth about 4 denarius, translated as 'four-denarii.' G1323.

3. A lepton was a bronze coin, translated as 'bronze-coin.' Two of these is equal to an Assarion or Quadran which are copper coins worth the cost of a dove or two sparrows, which is about a couple mouthfuls of food. Assarion and Quadran are translated as 'copper-coin.' About 50 cents in US money. G3016.

4. Mina which is translated as '200 denarius-coin' is about 80% of a year's salary in modern terms. In context it probably meant a whole years wage. G3414.

5. Slater was a coin equal to two drachmas or four denarii, translated as 'four-denarii coin.' G4715.

6. **Talant** is not a coin but actually about 75 pounds of silver. Equal to about 1 million dollars in US money today which is roughly 6000 denarii coins. Talant has nothing to do with the English word 'talent' which was how the Greek word, G5007, was erroneously transliterated in various other translations. This has lead to much confusion and is kept in other translations due to tradition.

Devil was changed to 'the Slanderer' in the 2013 version, is back in 2015. The Greek word is an adjective used as a noun, a transliteration of Hebrew, which has a perfect English equivalent 'a slanderer.' This Greek word is where we got 'diabolical.' The Bible even uses the Slanderer and the Adversary (previously rendered Satan) together in Rev. 12:9 and 20:2.

Different as it occurs six times in the MLV is from the Greek word, G2087, which is translated as 'other' or 'another.' In context, it might mean something added as opposed to something different or opposite.

Disobedience* is the result of a 'refusal to hear,' or more subtly a refusal to take in what you hear. G3876. The other disobedience (without the *) is the end result of 'disbelieve.' G543.

Divine* is the only 'divine' that literally comes from the base word 'God.' G2304 and G2316.

Do, does, did, are always a supplied word in the MLV 2020 upward, but not marked as such. Do, Does, Did, are used primarily in questions or with the words, Not or Never.

Do*, does*, doing*, did* are all from G4160 (mostly) and its synonym G4238 or compound words from these Greek words. The 'do' word can be translated as 'practice'. Many false teachings and poor Bible knowledge stems from the non-use of the word 'practice' in the KJV and ASV translations.

Fallen-asleep was used by Jesus and then Paul to mean dead or death in most instances. G2837.

For is a preposition that has no true Greek equivalent. 'To' is the literal translation in all places in the Modern Literal Version. Asterisk (*) versions are listed below. The conjunction 'for' used in other translations, which means 'because, because of, in or on behalf of,' are translated as such in the MLV.

***For** represents the Greek preposition G1519 (eis), that is literally translated as 'into,' 'to' or 'toward.' It never means 'because of.' No translation has ever translated 'eis' as 'because of.' Sometimes 'leading toward' works very well to get the meaning across and has been used by many translations in some places. This preposition expresses forward action in the Greek verb where the English word 'for' can be used with verbs of actions past or future. Again, all Greek words in the Modern Literal Version that mean 'because' are translated as 'because.'

False*, only exist because the MLV is computerized and the word 'false' and 'true' are reserved words in programming languages. So the * was added to fix programming errors in computerized quality checks.

For* represents the Greek word G1063 (gar). It is a conjunction with no exact English equivalent. It is a mild form of ‘because.’

Forever, forevermore represent idiom of literally ‘into the ages’ and ‘into the ages of the ages’.

Forgive* a verb is from the verb form of the Greek noun translated as ‘favor’ or ‘grace.’ G5483

Fornication is from the Greek word G4202 (pornia), which means any premarital or extramarital sexual acts between two or more people. It also means prostitution with its Greek base word meaning ‘sell.’ It does not in any way mean lust. It means physical sex, including all variations of physical sex. This word can never be translated properly as ‘immorality’ or ‘sexual immorality’ as many translations have it wrongly.

Fruit(s)* is from the lesser number of the 2 Greek words. Both are used as literal fruit and one’s actions. G1079b, G2590.

Furlong is 1/8 of a mile in English. But in the MLV it is from G4218 (stadium), which is 1/8 of a Roman mile 607 ft. (53 ft. less than the modern furlong).

Gentiles is also translated as ‘nations.’ The word means all nations which are not Israel or all people who are not Jews. G1484.

Gift*, Gifts* are G5496, another noun form of the Greek noun, G5485, translated as ‘favor’ or ‘grace.’

Gird and its verb forms, means to put on your belt, the final act of dressing yourself for the public or for a job (see **Belt** also). G2224.

Good* is literally ‘well.’ G2095 and compounds. The other ‘good’ (no *) are actually two synonyms. Good in general and good outwardly. G0018 and G2570.

Good-news is simply just ‘good news’ or used to mean Jesus and His teaching in general (1Co 15:1-4; 2Th 1:8, etc.). Originally in the MLV, the Greek word was translated as ‘gospel’ in the religious context and ‘good news’ in other contexts but was adopted as ‘good-news’ throughout in 2013 in order not to ‘commentate’ in the Word. G2098.

Gracious* is the translation of G2128. Traditionally, in other translations, the word ‘blessed’ was an adjective in all the places that would have read something along the lines of: ‘Blessed be God.’ ‘Fortunate’ be God, is craziness. ‘Happy’ be God, is again craziness. God is surely not ‘happy’ with us.

Guardian* is a non-legal term, a nanny, tutor, house servant, babysitter or a combination of all. A bond-servant or hired person who specifically helped raise and teach the children. The other guardian is the legal type ‘guardian’.

Have, has when connected to a past tense verb, though marked as supplied, technically are not. These are to help your mind see the difference between perfect tense and past tense; ‘has gone’ would be ‘went’, if English were perfect.

Heart(s)* is literally the intestines. The Greeks thought emotions were born there, in the way we often feel emotions in our gut. G4698.

Hell is from two different Greek synonyms which were the common names for the trash dump that was always on fire outside the city, called Gehenna by the Jews and Tartarus by the Greeks. They used the same terms to describe the deepest, darkest, hot realms of Hades where the most evil people were cast after dead to suffer punishment, in English that is Hell. G1067, G5020 a verb “throw into Hell (Tartarus, one time 2Pe 2:4).” From a bible standpoint Hades is where all go at death, paradise or flame, Luke 16, Mar 9:43-50. Tartarus is where the heavenly messengers who sinned are now. At the judgment the ‘flame side’ of Hades and Tartarus will be cast into Gehenna, i.e., Hell.

Helper* is from a Greek masculine noun, G3875, always capitalized. It is a ‘person called to

help.’

Hosanna is a Hebrew word meaning ‘Save me, I pray.’ or ‘Please deliver me.’

Helper words, are words added to help translate certain Greek tenses, moods, cases, person, direction, timing or intensity into English; they are not supplied words.

Infant(s) may also mean a child of some age who is a minor in the legal sense; especially in Gal 4. G3516

In-order-that is a better and more meaningful translation of G2443. See also **That*** and similar ***That** below.

Immerse* or **dipping** and all its verb, noun and adjective forms are the translation of the Greek verb, G0907 (baptizo), and its Greek variations (**immersion***, **immerser***), which all mean to submerge completely. In 1999, until baptism was changed to immersion in about 2002, over 75% of the comments for revision of the Modern Literal Version from readers or visitors to the Christian Library were ‘make baptism immersion.’ This word has a perfect English equivalent and so immersion has been used. For a Bible definition read Romans 6:1-6. The Greek word was common to the Greeks and was used to describe a ‘bath,’ ‘washing dishes,’ ‘ceremonial washings (always plural)’ and ‘Christian baptism.’ See Mark 7:4,8; Mark 16:16, Colossians 2:12-14, 1 Peter 3:21, etc. This word never meant ‘shower.’ There is a Greek word, G4472, for ‘sprinkling,’ G4472 (base word ‘rain-o’), and it is also used in the New Testament.

Indeed* (if indeed) is a conditional particle (G1437b and G1512). The real interesting one is the indeed (G3303) without an asterisk and its use with ‘but’ G1161 in comparative statements.

Iota (subscript) and **serif** are the smallest punctuation or accent marks of Greek. G2503.

Irreproachable, G410, and **Unimpeachable**, G423, are both in the qualifications of Lord’s earthly congregation’s leadership, described in various Bible versions and locations within as: elders, bishops, overseers, pastors, shepherds, presbyters (always plural). These words do not translate well into English. They are simply a description of a person not under an accusation by an enemy or legal system or better as under any accusation for that matter, this person is blameless, guiltless and has an impeccable reputation.

Jesus or **Joshua**, **James** or **Jacob**, **Mary** or **Maria** or **Miriam**, are places where a Greek word could have represented one’s Greek or Hebrew name. We represent different people by different names; ‘Mary’ being the only exception because of Mat 27:61 and 7 total ‘Mary’ named people in the N.T.

Keep in the MLV is one of those very few Greek words, G5083 and compounds, which carry more meaning than the English word. The word carries with it: ‘to guard’ and/or ‘to watch over.’ ‘Keep’ the commandments would be to ‘guard’ them from harm too.

Koine Greek is the language of the New Testament, it was not even known to exist before the 1880’s. All translators and reference books (Strong’s Dictionaries for a really good example) written before then were based on the idea that all Greek is the same Greek from Homer to that time with little variations even as the language changed from use over the centuries.

Lie, lying, lay, laying. Lie and lying are related to ‘falsehood.’ Many English teachers would disagree with the MLV using ‘laying’ and ‘laid’ for transitive and intransitive verbs of ‘lay’. So Microsoft Word’s Grammar Checker was used in the April, 2022 update to determine and on its recommendation and Rom 7:18 and 7:21 for G3773 was change to ‘lying-beside’. G480 ‘lay (lays, laid) in opposition’ is a person or thing placed or placing themselves as opposing.

Like is literally ‘as.’ It was common to their language, but comes across as slang in English. G5613.

Likewise* is G5615, a purely literal translation would be ‘as the same’ (i.e., likewise, similarly), and is marked more as a way to show it is not the other likewise which is from G3668 (similar).

Loins is literally the hips or hip areas.

Love* and its other verb forms, are words meaning Christian love. The Greeks had different words for different kinds of love, unlike English. This word is G25 (agapao). This word in religious writings had an intensified meaning, sacrificial love. The same Greek spoken outside of the Bible or Christian writings, ‘love of people’ or simply ‘like.’

Make*, makes*, made*, making* are simply the rendering of G4160 (poieo), and a few of its compounds. All other renderings of ‘make’ wording are where the word ‘make’ is added to another English verb or noun to better translate a Greek word into English.

Master* is simply marked to show G1988 used in Luke 5-17 vs. G1203 used elsewhere.

May, Might, Should see **Subjunctive Mood** in ‘**Verbs Tenses Moods**’ section.

Messenger is simply transliterated as ‘angel’ in many translations, G32. We have opted to translate it rather than transliterate. Only context can determine if the messenger was from God or man or the devil. It is not the job of translators to give our opinion as to which is which meaning by using ‘angel’ in some.

Minister* with its other verb and noun forms are words from G3008-G3011, these are to describe a type of servant whose service is more public vs. the domestic servant, or bondservant who are house or estate workers and the bondservant who serve who owns his bond. Most translation just make these all ‘serve’ and ‘servant’ and do not take in consideration the different Greek words and the slight differences.

Never would be best rendered as ‘in absolutely no way!’ an emphatic *no!* or *not!* but is just way too wordy to fit into most verses. Never is often 2 negatives side by side. When never occurs with the subjunctive mood verb as in, ‘should never,’ it does not mean ‘will not.’ Instead, there is a slight possibility this could happen.

Obey*, obedient*, obedience are G5218 and 5219. It is related to listening obediently to someone with authority. For example, a soldier listening to and obeying his commanding officer or children to their parents, as in: ‘Children, obey* your^o parents.’ The other ‘obey’ and ‘obedient’ words, G3980, G3982, come from the same root word as ‘believe.’ (See **Believe**).

Offend and **Offense** literally means to ‘snare,’ ‘stumble’ or a ‘cause to stumble.’ G4634 and G4625.

Only begotten is from the Greek word, G3439, which literally means ‘only born of a mother’ (Classical Greek of the LXX) or ‘only born of a father’ (God)’ (Koine Greek of the N.T.). This clarifies the statement in the Bible ‘we are all sons of God through Christ Jesus’. All other theologies and various other translations about G3439 end up creating a Bible contradiction.

Permit*, permits*, permitted*, are from G2010. Literally to turn over the control to, authorize. Authorize was just too strange in context for places that are more of the “may I please” or “to please you”.

Present* is a different Greek word (G3918) from the other more common ‘present’ (Greek compounds of G2476).

Prostitute is the best English word we have that is not vulgar to describe a sexually promiscuous individual or a prostitute or both, primarily female. Context is not always certain as to which meaning is applicable either. G4204.

Rabbi and **Rabboni** both mean teacher in the Hebrew language. G4461 and G4462.

Ravening is an adjective (same as ‘ravenous’) and a verb that is a variation of ‘seize.’ G724-G727,

G4884. Ravening is more of a hunger to seize more especially what is not yours. This word in 2018 replaces: ravenous, plundering, swindling or swindler(s).

Regeneration* is the restoration of a thing to its pristine state, its renovation, as a renewal or restoration of life after death as in the death of the Law, the birth of Jesus' Law or death of our previous life to live as new creations. In some past versions: rebirth. G3824

Recognize is also translated as 'fully know' or 'know fully.' It is the reader's choice of which they prefer, since they are interchangeable. G1921.

Rejected* has more meaning to it in the Greek and is best thought of as: 'they tested it, they did not like it and so they rejected it.' G593.

Repent, repentance are terms which mean to change your heart or perception with your actions, to 'do a 180,' to have an afterthought and then fix it. G3539.

Rise* and Raise* with other verb forms are literally 'stand up,' but that poses a problem since we do not use that idiom in English, G0450.

Separate* and other verb forms, are from 'border or boundary' which would be 'border off' or the lighter meaning of 'quarantine off.' The other 'separate' is 'make room between.' G0873.

Serve*, Servant* and other verb forms, are the verb form of bondservant, which is best described as to serve in or under contract of someone which could be voluntarily or not. Moses was a bondservant, which is how he gained his wife. Bondservants could be slaves, people paying off a debt or hired servants under a contract. The specific type of servant cannot be determined, even in context. G1398.

Should, May, Might see **Subjunctive Mood** in the 'Verb, Tense and Moods' section.

Sold*, selling* are G4097 and is only used in the sense of 'sold for money.' The other sell, sold (G4453) can also be barter or exchange.

Sound* is also translated as 'healthy.' G5198.

Spirit G4151, has been capitalized following the ASV. However, capitalization and punctuation are not features of the Greek, and may be ignored if believed to be incorrect.

Spirit(s)* is literally 'soul.' G5590. 'Breath of life' and its compounds occur only in Philippians 2.

Standard* is like a U.S. yardstick. A round straight piece of wood or metal used as a standard of measurement to measure the length or distance of something. It is used figuratively in most instances of the New Testament. G2583.

Stewardship means to manage the house or household, or to manage the affairs of others. G3622.

Than though marked as supplied, is most often a translation of a genitive Greek word when next to a comparative or superlative adjective or adverb; a Greek idiom. As an example 'he is greater of me' would be 'he is greater than I.'

That** is G3705 which is stronger than Modern English 'that.' It means 'in-order-that' but not as strong as the word **In-order-that** or **that, listed below.

That* in Greek is G2443 (hina), which literally means 'in-order-that' but is just too wordy for some English sentences.

That was used to replace a Greek idiom that reads 'into the thing to verb' (G1519 (eis) + G3588 neutered (to) + an infinitive verb), occasionally G4314 instead of G1519. We have converted all of these idioms to a subjunctive like form, '*that* {the subject} should/may {the verb}.' *That* can be read as 'in-order-that' if this makes more sense.

The (definite article) occurs in Greek same as in English with one major exception: 'the' is used with proper nouns. 'Paul' is literally 'the Paul.' We render these in all places where English will

allow. The inspired writers could have left 'the' out and it still would have been good Greek grammar, but they didn't. G3588.

There* is simply a way to show G847 vs. G1563 and its compounds.

True*, only exist because the MLV is computerized and the word 'false' and 'true' are reserved words in programming languages. So the * was added to fix programming errors in computerized quality checks.

View is a stronger form of 'see' or 'look.' It means to 'view as a spectator' or to 'view from the side lines.' View implies that there is more attention being given to what is being viewed. G2334.

Travel, can be a short distance like 'travel down the throat' or travel around the world. G4198.

Unfaithful, disbelieve, unbeliever and all verb, noun or adjective forms of these or similar in the MLV could be translated as 'disobey' or 'is disobedient.' Any Greek word compound of G1 & any compound of G3982.

When, while, after are helpers words used to help create English like verb tenses from Greek participles, Luke's infinitives and mixed tense sentences. If you place yourself in the sentence, you can understand the action and why the Greeks wrote this way.

While* is used in translating a Greek idiom (in the thing to verb).

With* is literally 'in' or 'at' or 'among,' G1722 (en).

Wormwood may be a person or thing, and an actual substance which is bitter tasting. G894.

You^o, your^o, yours^o are the plural forms of 'you' and 'your.'

English Words to one Greek Word

Less than 10% of the Greek words used in the N.T. have multiple meanings of which context determines the proper word. These are words noteworthy to the average non-Greek student which came from the same Greek word; enclosed together in (parentheses): (grace, favor), (complete, mature; all verb, noun and adjective forms), (divorce, release), (false, lying; all adjective forms), (patterns, examples), (choice, chosen), (corrupt, decay), (jealous, zealous), (comfort, encourage, plead), (might, should), (gentiles, nations), (condemnation, judgement), (healthy, sound), (keep, guard, observe), (lawsuit, judgement), (lust, O.T. desire), (pursue, persecute), (make ready, prepare), (save, cure), (tempt, test), (tent, tabernacle), (way, road), (weak, sick), (witness, testify), (will, wish) and the Greek synonym (will, plan), ('age' can be 'world'), (non hyphenated 'hold' can be 'have') ('lead' can be 'bring'), ('return' can be 'turn' or 'turn again') ('speech' can be 'word'), ('toward' can be 'to' or 'leading to' even 'to obtain'), ('call' or 'called' can be 'invite' or 'invited' in most instances), ('covenant,' 'testament'; though 'testament' is not used in the actual MLV's text).

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1. The purpose of a Copyright is to prevent others from altering the text and then claiming the result is their own work. You are not allowed to change any of the MLV when used in any other locations or projects.

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3. This translation may be used in any Bible commentary, study module, tract, class book, or similar study materials as long as it is noted according to the guidelines above, and the MLV's part is not 80% of the total project; so 'have at it.' Essentially, you may quote 6,300 verses without permission. (Contact us, and we will be happy to assist you in the completion of your project.)

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6. The HTML version and search engine can be reproduced on other web sites but requires permission. (There are too many old copies of the MLV around and we would like to have those updated.)

7. The authorized Kindle edition is available only from amazon.com in BOLD Letter for color blind people and Kindles or Red Letter Editions.

You can purchase copies from the following links:

Buy from your Amazon (if located in your country). Simply do a search for 'Modern Literal Version' in the search box for various sizes and formats available.

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Preface to the Modern Literal Version 2021

Quick Overview

God wrote His New Covenant with man in a language called Koine Greek. The Modern Literal Version uses the Majority Greek Text (The New Testament in the Original Greek, Byzantine Textform 2018, Compiled and Arranged by Maurice A. Robinson and William Pierpont).

Only three primary methods exist to translate a foreign language. The first is to translate each word, in a literal word for word fashion, keeping the original word order (ISBN: 978-1973921967). This, when combined with the Greek Bible is called a 'Greek interlinear' even though most of them attempt to be a 'translation' especially the pathetic 'reverse interlinear' of recent times. This will be our, not yet published, 'New Koine Greek Textbook VI.'

The Modern Literal Version is the second type of 'literal' translation also called a 'word-for-word'

translation (descriptions ‘coined’ centuries ago). This sounds like an interlinear, but is not the same and the two should not be confused with each other. (This difference is where all those who talk about translations, who have never worked on a published translation, are misled and mislead others.) In a literal translation each word and phrase is uniformly rendered, Greek idioms (all languages have them, Greek has plenty of them) are carefully translated uniformly. The Greek parts of speech are rearranged as they would be in typical English: subject, verb, object, indirect object, and punctuation is added. Greek is extremely choppy and supplied words are needed to have an ‘English like flow’ to them. (In particular, the word “the” often needs to be added.) Supplied words should always be identified in all literal translations. This way the reader can always omit them if desired. Now for the *extremely rare* places (the unskilled think idioms are such places) where literal is too choppy for most English readers, two sub-methods exist, which are either paraphrasing or adding supplied words. The MLV uses the latter. Supplied words are written in *italics* in the MLV text. No truly literal translation can be ‘English teachers approved’ without paraphrasing!

The third translation method, and the *most* common one especially in the past 30 years, is to paraphrase the Greek into English. These are easy to spot because they read like a newspaper or a story book and *have no supplied words marked* in them. They are ‘English teacher’ approved wording and sentence structure. English teachers are more the translators of these translations than Greek scholars. This type of translation is known by various names, such as dynamic equivalence, essentially literal, free style, thought-for-thought, better than a word-for-word, and so on. The paraphrased versions actually account for more than 95% of all Bible translations ever made. We understand the value of a paraphrase for those looking for a Bible that reads as easily as a newspaper, and want the translators to interpret the Bible for them. But this type should *never* be used as a study tool. A sad commentary is paraphrased foreign language documents are acceptable only in fiction, story telling and churches.

However, we feel strongly that thought-for-thought introduces way too many editorial opinions. They are sometimes better described as ‘opinion for opinion’ because each time they are proofread by another person(s) or English teacher, more personal beliefs are exchanged for the Word of God. We desire to see a Bible that reproduces the original Greek Bible into modern English as faithfully as possible with as little editorial bias as possible. One way to look at it is like this: If there was a court case with a key document as evidence, and this document was in a foreign language, would a ‘essential literal’ translation be acceptable? No! The document we are talking about here is the ‘Last Will and Testament’ of our Lord Jesus. Did you know that paraphrased bible versions are generally 10% smaller than literal ones in the number of words they contain? They are often watered down and those places that are disputed by the various religious groups *will always* match the beliefs of their translators, or those controlling the money behind the translation. The goal of everyone who has worked on the Modern Literal Version has been to keep any form of commentary or paraphrasing out of the translation as much as is humanly possible.

The MLV stays free from theological concerns and traditions by translating the text as literally as possible while retaining modern language and readability. The ‘Open Source’ approach (discussed more later) is a far superior ‘checks and balance’ system. In roughly 30 years only one person recommended an ‘indoctrination.’ People don’t even try because the next person would just remove it.

The MLV is *NOT* under the control of any: denomination, publishing company, government, college or software vendor and is not the current work of any either; that is why it can be sold for no profit. The Open Source method takes the control from those who love money and power and gives

the power back to *ALL* Christians who want to have the ‘purest’ Word of God available. The only uninspired traditions kept in the MLV are punctuation and capitalization, chapter and verse numbers, and the *not* God breathed non-chronological book order.

History

The MLV was the first translation to use the power of the computer (an 8086), and absolutely would have been impossible before the computer age and WordPerfect and its macro abilities (special thanks to Corel Corporation).

The ‘Modern Literal Version New Testament’ came about in 1987 due to a young Christian’s goal to find an accurate Modern English translation from which to study. The New American Standard contradicted itself in Matthew 5:17 and Ephesians 2:15 for example. Almost all other Modern English translations do not claim to be literal or word-for-word and most that make such a claim are factually not! Concordance look-ups in all existing translations present non-uniform Greek word renderings and this too was an issue of concern.

A Bible Study Group, of which this new Christian was a part, was actively doing topical, English and Greek word studies with their Bibles and ‘Englishman’s Greek Concordances.’ They discovered that the ASV was the most accurate translation, and initially started a study Bible cross reference section for it. Then an idea developed to do a slight revision of the 1901 American Standard Version for the public domain, code named ‘ASV3’. Eventually, these ideas were dropped due to too many problems: the underlying Greek text, massive footnoting, archaic words, inconsistent Greek word translations, poor verb tensing, etc.

Then a better idea grew, let computers and programming do the work, then let humans proofread and edit the result, so the creation of a modern (English) literal version (which later became its name) was born. A group of workers, teachers, scholars, computer owners and programmers, who believe in the total authority and inspiration of the Bible, have devoted time, advice, software, money and work to the project. Now, over 30 years later, at least 66 experts in the original language have contributed work needed to make this translation a reality. Many others, about 430, 9 computer technicians, 40+ programmers, and another 6500 or so in all the MLV, Greek and other discussion groups on Facebook and various Christian forums have also helped with large amounts of proofreading, improvements to English comprehension, double-checking Greek definitions, compounds, synonyms, Greek concordance look-ups, accuracy checks and/or other menial (but extremely essential) tasks. Many thousands of corrections have been received via FTP, snail mail, telephone, chat, and e-mail, over the years. 99% of us have never met in person and know each other only by a nickname from email or chat. We will never be able to express our gratitude enough to all of these people, living and deceased.

There has been nothing traditional about the MLV and our unorthodox methods are what produced the ‘world’s most accurate’ English New Testament. A side note, as the MLV went thru stages of growth an English Concordance, Greek Lexicon and Greek Concordance, Analytical Greek Lexicon and Greek Word Concordance were also created for tracking purposes, now called the ‘New Koine Greek Textbook Series’ and also available in print and electronic formats.

The Open Source Bible Translation

The Modern Literal Version New Testament is considered ‘completed,’ although it has been open

for revision by anyone since 1998. No bible should have ever been ‘closed.’ We doubt to ever need to make another major update because in 2017 very few ‘Thus saith the Greek’ recommendations were submitted but then a massive rechecking of verb tenses in the summer of 2018 rendered the 2019. Further computerized quality checks has now produced the 2021 update. Our utmost desire is to have a translation that has no translation errors in it and we believe that the best way to produce an error-free translation is to keep it open to the public in the same manner as ‘open-source software’ is to programmers. Our original attempt to follow traditional methods of translation failed; they always have! Since 1999, we have found no better way than our ‘open’ translation idea to achieve this goal and the use of computer programming for uniformity and accuracy with millions of possible proofreaders. Absolutely anyone in the world, any Christian affiliation, is able to contribute to the translation, including, the several million who have visited the Christian Library and the official MLV web site. You, too, may make recommendations or help in other ways, with either Greek or English type proofreading. If the recommendations warrant another update next year, we will do one each year in printed form and a Kindle edition. Free electronic versions are updated periodically throughout the year, as needed on the web sites and Facebook. The ‘cutting edge’ update is always the **BOLD** Letter Edition PDF at:

<http://www.ModernLiteralVersion.org/bibles/MLV/MLVBL.pdf>

As far as we know, this ‘open’ translation idea is unique to the MLV. You are invited to participate in helping to remove 600+ years of error from the Bible. There is even a Facebook group at <https://www.facebook.com/groups/MLVbible> that now has many offshoots. All who have helped have contributed to further the readability or accuracy of this translation or simply have double checked previous efforts. Now is the time for the Bible to be placed in the hands of everyday Christians who have no agendas. If you can suggest any corrections please send an email to info@modernliteralversion.org with subject line: ‘MLV’. Please always download the newest (link above) to check it, before submitting a ‘recommendation.’ We want an error-free translation! Thank you in advance.

General Translation Notes

The Greeks wrote in present tense to give the reader the feeling of ‘being there’ and so this translation leaves present tense unchanged. It is common that the Greek speaking writers start with a past event (some point in time), go to present, and then onward even to future in a few places. Even when they wrote in past tense they still wanted the ‘reader’ in the action. You will gain valuable insights if you put yourself in the ‘action.’ We hope this will also help you feel closer to our Lord and God. Sad how many theologians have missed this simple fact for centuries and have complicated simple Greek translation.

G1-G5624 are from the Strong’s Numbering System, are used often here because Unicode is not supported in various conversion processes. Sorry that these annoy you Greek Scholars, but 99% of the people who want to look up the Koine Greek listings in the MLV will be using them.

Paragraphs are used in this translation with no credence given to chapter or verse numbers since verse formats, chapter titles or other special formatting often takes ideas out of context (for example, see Mark 8:34 to 9:1). Double-spaced paragraphs are attempts to arrange sentences by subject. Single-spaced paragraphs are for conversations or for sub-topics. We did not include subject headings since we decided this would reflect opinions, and something not desirable even in the Word of God.

Single or double quotation marks are not used in this translation for conversations, since they are

not found in the original language, and adding them would be an area of opinion too often.

We also do not capitalize pronouns that appear to be referring to God ('Him,' 'He' etc.). This is to avoid inserting our opinion in the translation; the Greek Bible does not make these distinctions.

Red Lettering or **Bold Lettering** (electronic or printed editions) is used for the words of Jesus, God the Father and the Holy Spirit even in an indirect quote as in Acts 26. If you do not believe the RED or **BOLD** should be used in a certain area, please ignore.

Greek is participle crazy. A rather large number of participles are found in sentences; it is common that a sentence contains no main verb, and one participle after another. We have added supplied words in an effort to stay more literal and yet break these into smaller, more readable English sentences. We have also keep these to one or two per sentence otherwise young people or non-native English people will not understand the sentences.

The curly brackets {...} offer additional information. They are blue in the Red Letter edition or charcoal gray in the Bold Letter release. These contain:

1. The Old Testament reference at the end of the verse, which may be an exact quote or a paraphrase by the inspired writer, or simply the location of the historical event. Single quotes are used at the beginning and end of actual quotes or paraphrases. We did not attempt to translate the Greek in Old Testament quotes to match the Hebrew to English translations.

2. We used a {T} to denote wording that is not found in the majority of manuscripts. Most of these were early attempts to harmonize various events which were added into the King James Version or maybe commentary that was added which later became part of the text by copyists. The exception being, Acts 8:37 in which the last section 'I believe Jesus Christ to be the Son of God.' was quoted in the late 2nd Century by Irenaeus, which predates almost all manuscripts, so 8:37 was inserted back into the MLV text. 1Jn 5.7b-8a was put there from the Catholic Latin Bible and it is *not* included.

3. 'Harmony of the New Covenant' is a man-made study help and combines information from the four books of Jesus' life here on the earth and place the actual time that the letters were written in the book of Acts and continue to the end of Revelation. (The Bible was not written in Encyclopedia format. Not all information on any subject is generally all inclusive in any one area.) Here is an example of the 'Great Commission' or better 'How to Make or Become a Disciple of Christ' and the way it is represented in the Modern Literal Version throughout Mark.

Here is a combination of the passages listed below as an example, Mark is **BOLD**, Matthew is black, Luke is italicized (the punctuation was fixed to attempt to make it easier to read in English).

{Mar 16:15-18 and Mat 28:18-20 and Luk 24:46-47 Mountain in Galilee}

And he said to them, **While you* have traveled** into all the world *to all the nations, beginning from Jerusalem* to all creation, preach the good-news, **make disciples of all the nations.**

He who believes (*and that repentance and forgiveness of sins should be preached in his name*) and is immersed* (**immersing* them into the name of the Father and of the Son and of the Holy Spirit**), will be saved, **teaching them to observe all things, as many things as I have commanded you***, but he who disbelieves will be condemned.

And behold, I am with you* all the days until the end of the earth.

The original intentions and guidelines for the Modern Literal Version

1. To translate the original Greek of the Bible, word-for-word, into English, then to further boost the accuracy of the MLV, we translate the same Greek word into as few different English words as

is possible. We also do this for English words by not using the same English word for different Greek words. Careful attention was paid to synonyms, antonyms, compound words and the few Greek words which truly have multiple meanings. Greek has 'shades of meaning' no more than does equal English words (a common misconception). One way to look at this is: if God wanted 10 different words used instead of one single Greek word, the inspired writers would have penned it that way. The New Testament is its own best commentary when you see the same Greek word translated into the same English word throughout. We call this 'uniform and consistent' translating and we believe that we're the first translation to ever attempt this and had the power of computers to accomplish it. This form of translation is an extremely challenging task, and not one that many translators would ever take the time to do, even though it is now possible to do with computers. More information is in the 'Wording Statistics' section at the end or on the web site or in MySword and e-Sword.

2. The goal of the MLV was not to make it perfect everyday English, but to try to make it understandable to the majority of English speaking people, while remaining literal, especially to teenagers and 2nd speaking English people. Many sentences in the MLV start with conjunctions like 'and,' 'but,' 'for' and 'because.' This was so that we could split incredibly long sentences, some of which were more than 50 words in length, into shorter ones as we were translating the text into English. The Modern Literal Version is at about a 12-year old's reading level.

3. To translate some verses that have been misinterpreted for years by many religious groups, as close as possible to the original language.

4. To use *italics* for supplied words and use supplied words as opposed to paraphrasing. We want people to see what we added.

5. To translate the money and measuring systems of the Bible into some understandable form.

6. To use 'will' for all future tenses, though it is not 'teacher approved' Modern English. It is the way most English people speak.

7. To use paragraph format. Verse format often takes meanings out of context or contributes toward misinterpretations of the context.

8. To use the more proper 'may' or 'might' for the subjunctive mood verbs. The ASV used 'should' and 'shall.' Shall is not considered 'conditional' in Modern English, but future tense. (See more in the '**Verb, Tenses, Moods**' section).

9. To arrange the Greek word order into normal English word order of subject verb object (SVO). Following Greek word order is not more literal or accurate; if we retained the Greek order it would just be more like an interlinear without the Greek.

10. To footnote or explain in the '**Definitions**' section places where a literal translation could not be understood or an idiom used by the common Greeks. For example: 'into the ages' is an idiom for 'forever;' 'into the ages of the ages' is 'forevermore.' (These are not as common as many people would have you believe).

11. To render active tense verbs as 'is/are verb-ing' to help show action. Many people wrongly say the '-eth' ending used in older translations meant continual action. It was simply the way they spoke before the 1800's.

12. To fix the preposition and conjunction problems that plague all translations. Our biggest fix is the English word 'for' that was used even in the ASV for several Greek words which mean 'because of,' 'because,' 'to,' 'toward,' 'of,' 'in/on behalf of' and a mild form of 'because.' The MLV translated all Greek words that mean 'because,' 'because of' and 'in/on behalf of' as such. The other meanings are shown by use of asterisks (*) with the two most common Greek words translated

as 'for' ('eis,' G1520 = *for and G1063 'gar' = for*).

13. To avoid inconsistencies caused by splitting up the translators and proofreaders into groups. A typical translation may have 100 plus people but by the time you split them into 25 or more committees the number of people in one particular book might be as little as 4 and those different groups can cause stylistic and translation variations. Those who volunteer with the MLV tend to work all the way through the New Testament, so in the MLV the total per book far exceeds any committee type translation ever made.

14. To include a Harmony of the New Testament with AD dates, which gives a person the ability to read the New Testament straight through or in chronological order. (Start at Mark, then go to Acts: The Book of Conversions.)

15. When traditional renderings are not Greek, they will be translated properly. Oh well, and the theologians will just have to adjust; (added in 2013 because we found us also following tradition).

16. Translate words using their full translation even if a little too wordy in places to denote differences between English wording used for different Greek wording. Two examples are: 'together with' vs. 'with' (G4862 & its compounds); 'in-order-that' vs. 'that' (G2443 and its compounds).

The 1987-1999 version, at roughly 95% completed, was formally U.S. copyrighted and placed into the 'Christian Library' in June, 1999 at <http://www.ChristianLibrary.org>. In 2014, the MLV has an official site <http://www.ModernLiteralVersion.org>. The Christian Library is a mirror site to deal with most of the bandwidth issues (special thanks to ISCnetwork.com). Currently the MLV is 2016 (+75 yrs.) US Library of Congress Copyright <http://www.ModernLiteralVersion.com> is for future growth in 2017.

Finally, a challenge to all who think that another translation is more accurate to the original Greek than the MLV: show us the correction needed! Please remember 'thus saith the Greek' not 'my version says.' This translation needs to be judged by the Greek, not anything else!

In Christ,

G. Allen Walker, June 9, 1999.

Computer Tech for the New Testament, 1987-2012

Revised and updated by multiple helpers from 2001-2021.

The glory is God's. Amen.

Greek History During N.T. Times

In the first century, the entire known world was under Roman rule and the universal language was Koine Greek (common Greek). The language became dead two centuries later (nevermore to change). Even though many have tried to make the Greek language 'change' with new theologies, only translation principles have changed. For example, Koine Greek was not even known to be a separate language from Greek until the 1800's.

The New Testament makes mention of three different rulers of Judea under Greek authority named Herod. Herod the Great reigned from 39 BC to 4 BC. He expanded the Temple to include the royal family's wing. His son Herod Archelaus reigned from 4 BC to 6 AD. Augustus judged him incompetent and reorganized the territories under the other son, Herod Antipas from 6 AD to 39 AD.

When you were called back to Rome, you were given the 'suicide' option or be killed.

Jews did not speak to Samaritans or women in public (John 4). This is useful to know for understanding parts of John.

The soldiers of the Roman military were also the police. If a guard lost his prisoner(s), he and his family were forfeited in exchange; that is why many guards committed suicide. By committing suicide, their families would be spared. The jailer in Acts 16 was about to do this before Paul shouted to him.

Part of a day, to the Jews, equaled an entire day and night. In modern terms, the Bible indicates that Jesus said he will be in the tomb three days and three nights (Mat 12:40), but this is by Jewish thinking or custom. Jesus was buried Friday (Day of Preparation; Day 1). He was in the tomb from 6:00 PM Friday to 6:00 PM Saturday (The Sabbath; Day 2). He arose sometime around dawn Sunday (the first day of the week; Day 3). The 'ninth hour' in those days is 3:00 PM in modern time. This is also a different teaching along this line that God when he darkened the sun on Friday at noon, made Friday (in the eyes of the Jews) 2 days.

Women and bondservants under Roman rule had the same rights in court. A widow or single woman without close male family was an easy target by just about anyone who wanted to take advantage of her (James 1:27). Lydia and her group, in order to stay safe, probably maintained a circle of protection in Acts 16.

Respectable Christian women and those from a Jewish background covered their heads and long hair because prostitutes of the time didn't.

Evangelism & Truth

Many congregations give the MLV to all the members and any visitor; yours should also. All have grown thanks to having a purer, more understandable Word of God. Please point out the Simple Reading Schedule to those who receive them, to help them read God's Word, especially for the first time. The MLV is the only translation we know to exist in which every word can be looked up in a standard dictionary, and the proper meaning is 'Bible' correct. The MLV is written at about a 12 year-old's reading level; even some 'big' bible words were simplified for teenagers and 2nd language English foreigners.

We want your input should you ever find a typo or a better Greek correction for the MLV. Please check: www.modernliteralversion.org for a current PDF update and make sure the typo or fix has not already been applied before submitting to info@modernliteralversion.org. Thank you in advance. As far as we know, the MLV is the only Bible in print that wants such input.

{{ Introduction to the Good News

The first four books of the New Testament are traditionally called the *gospels*, a word which means ‘good news.’ These are four biographies about Christ Jesus, written to share the good news about His life, death, and resurrection. Each of these four *gospels* was written to a different audience, and so each one has a slightly different approach—but they are all accurate biographies of Christ Jesus. Matthew wrote his *good- news* to a Jewish audience, and so he included several quotations from the Old Testament, showing that Jesus of Nazareth was the Messiah they had been waiting to come. Mark wrote to a Roman audience, which liked their reading to be more action-oriented, so his account focuses more on the actions of Jesus. Most scholars believe that Mark is written in chronological order. Luke wrote to a more detail-oriented audience, and his account is filled with historical and geographical details that were not included by the other writers. John wrote to a general audience, guiding them to faith in Jesus as the Son of God. John wrote his account much later than the others, so he concentrates more on aspects of Jesus’ life not mentioned previously. It makes a great supplement to the other three. All who lived during this time of these books were still under the Law of Moses, Galatians 4:4. Jesus’ teachings during this time were to introduce the Jews to the covenant promised to Abraham completed by Jesus’ death, Hebrews 9:16-17.}}

{{ Introduction to Matthew 45-52 AD

The book of Matthew is better called ‘The Good News According to Matthew.’ The writer is traditionally thought to be Matthew (Levi), a tax collector whom Jesus called to be an apostle (Matthew 9:9-13; 10:3). This biography of Jesus the Christ was written primarily for Jews, to convince the Jews that Jesus is the prophesied Messiah which is why Matthew spent so much time showing how Jesus fulfilled Old Testament prophecies— things that would have been irrelevant to a non-Jewish audience. A key verse in Matthew is 5:17 where Jesus states He came to fulfill the law. Matthew presents the teachings of Jesus in large sections and discusses the works of Jesus (emphasizing His power). Jesus’ speech to the Jews in what is commonly called the ‘Sermon on the mount’ is a contrast between the Law of Moses vs. New Testament Law, outward vs. inward actions. This section contains the most misquoted verse in the bible by sinners 7:1, ‘do not judge.’ But Christians have read John 5:30 and 7:24 and have seen many examples of Jesus and the inspired writers judging (or condemning) others or their practices. Beginning with the birth of Jesus, Matthew recounts how Jesus lived a perfect life under the Law of Moses (Gal 4:4), and how His death would set the stage for a New Testament (Covenant) under which men could be saved. The final instructions given by Jesus after His resurrection, in this biography, are on how disciples are made: by teaching and immersing them in the name of the Father, Son, and Holy Spirit (Matthew 28:18-20). After the list of apostles in Acts 1:13, Matthew disappears from the history of the New Testament.}}

{{ Introduction to Mark 45-52 AD.

The book of Mark, better titled as ‘The Good-news According to Mark,’ was written for a Roman audience. The author of the book does not identify himself, but the early Christian congregations attributed the authorship to John Mark, cousin of Barnabas and possibly Peter’s son. It is fast paced and should have been the first book of the New Testament. With this in mind,

many feel this gospel was written primarily to the Romans who were very industrious and proud of their achievements. Jesus' heroic service to others and His willingness to die for others would attract Roman attention too. The Romans were not interested in lots of extra details, nor were they too concerned about prophecies contained in Jewish writings from hundreds of years earlier (Mark only quotes three Old Testament prophecies). Mark even disregards many instances of special Jewish interest and explains Jewish customs and language for non-Jewish readers (5:41; 7:34; 15:34). Mark gives us one of the three reasons for Jesus' death: A ransom for many - 10:45. For the forgiveness of sins - Matthew 26:28. For the sheep - John 10:11. Isaiah 52:13-53:12 is the very relevant background for this Good-news book. The events in Mark are held by scholars to be in chronological order. Starting from His immersion (baptism) Mark portrays Jesus as a Man constantly on the move for God, with the word 'immediately' appearing 42 times in this book, the shortest of the Good-news accounts. Percentage-wise, Mark spends more time dealing with the final week of Jesus' life than any of the other Good-news writers. The final instructions given by Jesus after His resurrection, in this biography, are to 'preach the good-news to the whole creation. He who believes and is immersed will be saved, but he who disbelieves will be condemned' (Mark 16:15-16).}}

{{ Introduction to Luke 60-62 AD

The Good-news account by Luke was written from a historian's point of view to Theophilus, Gentiles, and people everywhere. This doctor, a close friend of Paul, a Greek and Gentile Christian and the only Gentile writer in the New Testament was very specific when describing when and where things took place. As such, Luke is the most detail-oriented of the four Good-news accounts. Beginning with the miraculous birth of John (a relative of Jesus) and Jesus' own birth six months later, Luke reveals the life of Jesus in a very orderly manner. Luke demonstrates how the Holy Spirit promotes belief in Jesus as the Son of God in an accurate account of the life of Christ presenting Christ as the perfect human savior. Luke also influences his readers through various elements of a narrative text of Scripture that is written from Rome or possibly Caesarea. A key verse in Luke is 19: 9, 10 and our Lord and Savior's mission to save mankind. Luke stresses the Savior's relationship with people. It is in this biography of Jesus that we see Jesus foretelling the completion of the Old Testament in the lifetime of the people to whom He spoke (Luke 20:21-22). Jesus' final instructions to His apostles, after His resurrection, were 'Repentance and forgiveness of sins should be preached in *My* name to all the nations, beginning from Jerusalem' (Luke 24:47, shown in Acts 2:38). Luke also wrote Acts: The Book of Conversions.}}

{{ Introduction to John 67-95 AD

The Good-news account by John, which was most likely written after the other three, fills in some gaps that were not covered by Matthew, Mark, and Luke. Eight percent of Matthew, Mark, and Luke are in John, and ninety-two percent is unique to John through the Holy Spirit. No specific writer is stated but the similarities in writing style, thought patterns, vocabulary and the 'very' Koine Greek language of the Good-news of John, 1-3 John, and Revelation (denoted as 'John') is unmistakable. This 'John' was always assumed to be apostle John, the son of Zebedee.

John writes to a general audience. John talks about the unbelieving Jews and equates them to the world.

He also talks about the Greek speaking Jews (Hellenistic) in this book and shows many witnesses confirming that Jesus is the Christ prophesied of in the Old Testament. John states his purpose in 20:30, 31 where signs were recorded for a specific purpose to bring about faith in Jesus. John recognizes that unless one has this faith (belief), he will not have eternal life. John also explains what belief in Jesus really means in John 3:36 and that belief is obedience according to John through inspiration. John begins his biography of Jesus by starting at the very creation of the world, showing Jesus as 'The Word was God' and 'became flesh and resided among us' (John 1:1-3, 14). If it help understand the preeminence of Jesus as God in chapter one, the words: become, became, can be translated as "come into being". From there, the focus is on showing the life, teachings, and miracles of Jesus in such a way that the reader might 'believe that Jesus is the Christ, the Son of God, and that believing, *the reader* may have life in His name' (John 20:30-31). So as you read this great book from God, focus on how John builds the witnesses of Jesus, the signs, and wonders of God's Son and how God brings about faith and belief in the reader with confidence that Jesus is God's Son. Among other things, it is in this Good-news account that we learn that Jesus rejected the idea of setting up an earthly kingdom (John 6:15, 18:36). A later writing of John, Revelation tells us he made for us, Christians, a kingdom, and we are the priests of God, Revelation 1:6.}}

{{ Harmony of the N.T. Conversions

Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, -16, 26:12-18 are in chart below and these are great examples of Jesus' 'great commission' in action (harmonized on page 7).

Others are possibly noted by Luke's term 'believed' but not all details were given since the Greek word for 'believed' carries with it 'obedience' and continued action: Acts 4:1-4; 11:21 (note 'conversion' is the Greek noun form of 'turned'), 13:12; 13:48; 14:1 & 2 (note the contrast of believed vs. disobedient) then later 14:21-23 (note they were called disciples, Mat 28:19, 'in the faith', elders, every congregation); 17:12-14; 17:32-34; 19:15-20. Now since Crispus listed below was immersed as recorded in 1Co 1:14, this lets us know that even when all the elements of conversion aren't specifically listed, it is still safe to assume they all occurred.

The Bible is not written in exhaustive encyclopedia form. God only told us what we need to know and practice if we love him, John 14:15. The biggest lies ever told to a Christian is 'The Bible doesn't say not to...' or that 'It is okay to substitute' and the O.T. is binding in any way on us Christians.

Heard/Example	Belief/Faith	Repentance	Confession or Call on the name of the Lord	Immersion	Forgiveness and Gift of the Holy Spirit
3000 Jews/Proselytes on Pentecost; 2:14-41		2:37-38	2:21	2:38, 41	2:38-39
Thousands of Jewish men from the Temple; 3:11-4:4	4:4	3:19-20			
Simon & Samaritans; 8:5-17	8:12-13			8:12-13	8:15-17
Ethiopian eunuch; 8:26-39	8:37		8:37	8:36-39	
Saul/Paul; 9:1-18, 22:1-16			22:16	9:18, 22:16	9:17-18
Cornelius & household; 10:34-48, 11:1-18, 15:7-11	10:43, 15:9	11:18		10:47-48	10:44-46, 11:15-17
Sergius Paulus; 13:4-12	13:8, 12				
Lydia & household; 16:12-15	16:14-15			16:15	
Philippian jailer & household; 16:25-34	16:31, 34	16:30		16:33	
Dionysius, Damaris & Areopagites; 17:22-34	17:34	17:30			
Crispus* & Corinthians; 18:5-8	18:8			18:8, 1Co 1:14	
Ephesian disciples (of John the Immerser and Apollos); 19:1-7	19:4			19:5	19:2, 6

}}

{{ Introduction to Acts: The Book of Conversions 30-63 AD

The book of Acts, or the *Book of Conversions*, is a history of the establishment of various congregations and the expansion of Christianity. It is actually a continuation of the gospel of Luke, written by the same author to the same audience. A good outline for the whole book is given by Jesus in 1:8: ‘you will be witnesses to me, both in Jerusalem (chapters 1-6) and in all Judea and Samaria (chapter 8), and to the outermost parts of the earth (9-28).’

These Roman emperors reigned during this period were as follows: Tiberius (14-37 A.D.), Caligula (37-41), Claudius (41-54), and Nero (54-68).

This book covers about 30 years.

In this book are the only examples in the entire New Testament of how people are saved from their sins following the death of Christ Jesus; great examples of the ‘Great Commission’ in action. In fact, the question, ‘what will we do?’ is asked and answered multiple times in this book. The Jews (Acts 2), the Samaritans (Acts 8), the Gentiles (Acts 10), the Philippian jailer (Acts 16), and Saul (Acts 9,22, 26) were taught about Christ Jesus, and salvation was offered to them all in the same way. Saul (later, apostle Paul), even though called from heaven, was even told what was essential to do (Acts 22:16).

The last half of the book focuses mainly on the travels of the apostle Paul, who went throughout the Roman Empire teaching people what to do to be saved. During his travels, many of the New Testament letters were written to various congregations.

Look closely in this book to see what commands are from God, and put them to the test of men in regards to salvation and how Jesus built his congregation of believers.}}

{{ Introduction to the Christian Letters

After you know about who Jesus was in the first four books and have followed an example of how to become a Christian in Acts, then comes the remainder of the New Testament. A collection of letters written *to Christians*, helping them to know how to live their lives for Christ Jesus after they are saved from their sins. They were not arranged in chronological order so to read and learn from them as God intended, it is better to follow the order of the Simple Reading Schedule. This way each letter will build upon each other. You will also have some preparation before you read Romans, a very intense letter. Each letter deals with specific issues and problems that different groups of Christians were struggling with at the time of the writing. The most common problem was that Jewish false teachers were binding the Gentile Christians under the Law of Moses. However, up front, the Law, spoken of in the letters is in a very generalized way as “Law” vs. “the Law” most often. It is the old covenant of God, the Old Testament from Genesis through Malachi.

The first nine letters are written by the apostle Paul to specific congregations of the Lord’s body in various cities and are named for the area in which those Christians lived. The next four letters are written by Paul to specific Christian individuals who were working with congregations.

The letter to the Hebrews was written to help Jewish Christians understand that the Old Testament had fulfilled its purpose in pointing people to something much better: Christ Jesus.

The letters of James, 1 and 2 Peter, 1, 2, and 3 John, and Jude were all written to Christians in various areas, and the letters are named after the writer.

The book of Revelation is a combination of letters from Christ Jesus to specific congregations, and a prophecy given as a reminder to Christians to stay faithful even in persecution because God is the one ultimately in control.}}

{{ Introduction to Romans 58 AD

The Romans had their problems with Jewish Christian false teachers also. But he first addressed homosexuality which was a common practice in Rome at the time. Caesar Nero was a classic example. Paul puts it in blunt terms in 1 Cor. 6:9, 'they will not inherit the kingdom of God.' In the next few chapters, Paul deals with: various quotes of the O.T., why they are not the 'faith of Abraham,' and that Christ was the fulfilment of that promise to Abraham, long before the O.T. was written. In chapter 6, Paul gives us one more aspect about immersion, the death burial, and resurrection, same as our Lord. Chapter 7 shows the contrast of a married couple and remarriage, but the whole point is you cannot keep the Old Covenant of God and be married to the New Covenant of Jesus or else God calls you an adulteress. Paul speaks of his (and our) war between what we want to do vs. what we are to do in Christ and how nothing but ourselves can ever keep us the love of God. Chapter 9 goes back to the argument against the Jewish false* teachers. In 10, the same problem with the Israel of then and many false religious groups of today, 'a zeal of God, but not according to knowledge.' Then Paul speaks of the declarations/report from the apostles that brought them to Christ. In 11, Paul speaks that it was always God's plan to have the Gentiles and Jews under one covenant. In Chapters 12-14, instructions on how to live as a Christian, and governments in Chapter 13. In Chapter 15 back to more about the Law of Moses vs. the Law of Christ. Ending with Paul's typical farewells.}}

{{ Introduction to 1 Corinthians 56-58 AD

If you could find a place where sin was rampant, it was Corinth. Then what was worse is the attitude common to today of 'it really doesn't matter.' The more garbage you take in, the more chance of it influencing you! Then the congregation in Corinth seems to take everything to the extreme.

They were not unified in much of anything and filled full of splits, and the 'anything goes' policy so common to many religious groups of today. 'In the same...' 'be mindful of the same...' is a common commandment throughout all the letters; but not in this congregation. Paul's use of sarcasm is superior throughout both Corinthian letters, 'Christ sent me not to immerse, but to proclaim the good-news' actually both are commands of the Lord written at the ends of the books of Matthew, Mark, Luke, witnessed in Acts 2:38 'to be saved.' Man's foolishness is used by God to promote His purpose. 4:10, apostles are foolish, but they (the Corinthians) are wise, and many more places.

Then in chapter 2, Paul goes from foolishness of man to wisdom of man vs. God's wisdom, which progresses onward to the spiritual things. Chapter 3, Paul calls them babies and fleshly. Then he talks about the foundation (Jesus) that he and Apollos built that they should make sure they build properly on it. Because even if Paul's work fails at judgment day (the Corinthians); Paul is still saved as though he walked through the fire. In chapter 4 & 9, Paul calls them arrogant, they are judging him. They have everything, even reigning like kings; they do not need Paul. In chapter 5, a man is fornicating with his stepmother. Instead of disciplining him, so he would not spend eternity away from them; they just do not care. This 'leavening' could ruin the batch of them, and they just do not get it. Then they have lawsuits against each other. Paul finally lists all of their past sins (possibly current ones) and tells them no one who practices them will inherit heaven. The Corinthians thought you could be like the world and still be in the Lord's body at the same time. Chapter 7 deals with marriage and the unmarried. Then in Chapters 8, 10, they add idolatry to the list. Also in Chapters 10, 11 it was pointed out how they are abusing the Lord's Supper and the love feast versus how it should be respected. We know from Acts 20:7, this is one of the reasons the congregations come together every Sunday. Chapters 12, 13, 14 talks about the spiritual gifts

Christians had during the first century used to evangelize the world (Mark 16:15-20). In 13:10, he tells them the completed word will stop all of this, so put love higher on the list, it never fails. Once again, the Corinthians took this to extremes as about everything else they did. In 15, Adam and Jesus are compared, and the last part talks about the time when Jesus will come back where 'in the blink of an eye' we will inherit our heavenly bodies. In 16, he concludes with his typical greetings and encouragements.}}

{{ Introduction to 2 Corinthians 58-59 AD

Paul continues his battle with those who think of themselves too highly and states he did not come to them right then to spare them. He was giving them a chance to repent. About three chapters are spent showing his authority from Jesus, and how good they had life in comparison to the apostles' 'verdict' of death. In chapter 6 and 11, he talks about how bad the people who had ministered to the Corinthians had it, but all of it was for the sake of the Corinthians and others. He gave various encouragements: all in life is temporary; hope for a new body in heaven; in salvation, a new creation; you* are in our hearts, etc. 'You* are not distressed by us, but you* are distressed by your* own affections' in 6:11 sums it up for them.

Then Paul describes a relief that many of the congregations had put together for the poor holy-ones (10:1) in Jerusalem, one of many mentioned in the New Testament. Many were assigned and cooperated due to the high possibility of robbers (food during a drought is more valuable than gold). Then in chapter 10, he redirects his letter to rebuke one or many who claim that 'they walk according to the flesh.' He tells the Corinthians they should have already done it in 10:2. In 11, he talks to the Corinthians as he did to the Galatians about anyone adding in another good-news or teaching not in the bible is a false teacher. Adding in 'it doesn't say not to' is just as bad as excluding parts. Paul continues his sarcasm in 12 and then his rebuke in 13 'not sparing' them when he comes.}}

{{ Introduction to Galatians 55-58 AD

The letter is addressed to Christians as is all 'letters' and this time multiple congregations all located in Galatia. Paul wastes no time getting right to the point that there is only 'one good-news of Jesus' and obeying any other is a curse. Apparently, some previously converted Jew(s) were teaching the previously converted Gentile Christians that they had to be circumcised and keep the Old Covenant Laws. A wonderful comparison of the 'promise to' and the 'faith of Abraham' and 'the faith of Christ' seen here in Galatians. The real purpose of God was always to bring Christ into the world. However, Paul with various arguments pretty much put it in the context in 5:1-6. Circumcision is not profitable, but if you keep any of the Law (Old Testament), then you have to practice all of it. However, in Christ, all are free from the Old Testament Law and Christians are not a slave to it. Then the typical 'slap on the face' from Paul 'you* who are made righteous by the law; you* have fallen from the grace of God.'

Therefore, if you are keeping tithing, then you have to keep the Sabbath (Saturday) and about 630 more laws. Then once again 'who hindered you* not to obey the truth' 'I wish-that those who are unsettling you* will even castrate themselves. No doubt, we know Paul's (God's) opinion of false teachers who lead Christians away from the truth by making them keep Old Testament Law. For* all the Law is fulfilled in one word, in this: 'You will love* your neighbor like yourself' 5:14.}}

{{ Introduction to Ephesians 62-64 AD

By the time, Paul wrote to the Ephesian congregation, they seem to have few problems, which were so

common to the other congregations of the Lord in his letters, or they had already learned the truth from them. Paul is still in prison and sends others in his place to help and encourage them. The introduction in the first chapter and second about God's favor; his original plan for our salvation, all we have to do it obey it. Eph. contains the most misquoted verse in the Bible by Christians, completely out-of context, 2:8. God made a plan for us to be saved from our sins and showed us many examples in Acts. Once saved from your past sins, Christians have the letters to guide them on how to stay in God's grace and receive further forgiveness of sin for us as the 'new creation.' So many miss this fact. In chapter 3, he describes God's plan, a mystery hidden until this age when the Gentile and the Jew would be together in one body, the congregation of believers. The absolute best description of what the body of Christ is supposed to be and follow in Chapter 4:1-6, 11-16. We pray that all 'achieve to the unity of the faith and of the full knowledge of the Son.' In Chapter 5, Paul uses an example of a husband and wife to describe Jesus' love for the congregation. In Chapter 6, Paul tells us the devil is the real enemy, and only the knowledge of God's word can defeat him and his schemes.}}

{{ Introduction to Philippians 62-64 AD

Paul, still in prison, writes a long, encouraging letter that has very few sentences dealing with problems or possible problems, one is two women who are making some kind of disturbance. Paul tells them to be of the same mind a commandment he tells all the Christians in all his letters. All Christians should strive to be the congregation, which obeys the commands of Jesus and not the traditions of men, fulfill Jesus' prayer for unity (Joh 17). He speaks about his evangelism of all the palace guard. You might say he had a 'captive audience' with 'the whole palace guard and to all the rest.' You get to see a lot of Paul's human side, his emotions, and concern for all the congregations and his desire to make sure someone is sent to them in his place. Paul does a rebuke to the 'mutilation,' i.e., the Jewish Christian false teachers in chapter 3. Some of the best advice that could be given to a Christian, 'forgetting the things which are behind me and stretching forth to the things which are before me.' He ends with the usual greeting and encouragements.}}

{{ Introduction to Colossians 62-64 AD

The Colossians had a 'pastor' problem, a one-man self-righteous false teacher, most likely a Jewish Christian with 'persuasive speech' who wanted the congregation to follow his teachings and not the teachings of the Christ given to them by Paul. There are reasons, as shown here, why God did not establish a democracy or a dictatorship in the congregation, but multiple shepherds (overseers, elders, etc. Philippians 1:2, Tim. 3, Titus 1). An inspired description of this man, without naming him and strong rebuke in Chapter 2:8-23. In this a teaching that immersion cleaned away their sins, trespasses, and killed the Old Testament Law 'having nailed it to the cross.' He uses the same type of example here as he did in Rom 6. In Chapter 3, now that you have been raised up from the dead do away with old sinful things and replace them with holy things. Do all in the name of Jesus; (do only what is authorized). A short encouragement to the married, children, bondservants (workers), and employers. Some simple instruction to them and the plans to send others in his place to continue to help them grow.

We can learn a valuable lesson from this letter to never exalt or follow any man, as well as how to live as a Christian. Hero worship has no place with Christians and should be condemned by all.}}

{{ Introduction to 1 & 2 Thessalonians 52-53 AD

The letter sent to a congregation in Thessalonica apparently who had problems with the teachings previously given to them, which deals with what is typical, called the 'Second Coming.' They believed (wrongly) that Jesus was coming back 'like right now.' One thing that false religious groups and 'self-proclaimed' (false) prophets have taught us in the past 100 years or so is that no one knows when Jesus is coming back. Jesus did not even know. A very vivid picture is given of how the judgment, revelation of the Lord, Jesus' coming and the end occurs. Jesus and the messengers of God would come with a sound of a trumpet (common in Greek history as a call to battle, that everyone could hear it) in flaming fire. Christians will meet Jesus in the air 1Thessalonians 4:16-17, 'those who are not obeying...the sentence of everlasting utter-destruction' in 2Thessalonians 1:7-9. The warning that the 'man of sin' would come first, 1Thessalonians 2, Caesar Nero (called 666 by John in Revelation 13:18) was a time that Christians would start suffering persecution from the hands of the Roman government. A quick 'to the point' conclusion in 2Thessalonians 3 and a commandment to stay away from those who do not teach 'the tradition received from us.' A commandment we hope all Christians will obey by not following the 'traditions of men' and so save themselves from the 'fire.'}}

{{ Introduction to 1 Timothy 63-64 AD

This was written after Paul was released from his first two-year imprisonment in Rome, which is mentioned in Acts 28:30, 31. Paul wants the reader to gain knowledge about God's instructions to preachers, prayer, the role of women, qualifications of elders and deacons, proper treatment of various categories of people, the importance of the right example and more. Timothy receives this letter from Paul and Paul took Timothy with him on other journeys (Acts 16:3-5). However, the writing is to give instructions and encouragement to Timothy and all other men who would preach the Good-news and to stress the necessity of preaching and teaching the sound doctrine (i.e., the Good-news of Christ, without adding to or taking away from it). To identify the need to wage the good spiritual warfare against Satan, including resisting and rebuking the ones who teach false doctrine. Paul addresses prayer, submission of women, qualifications of the men for the eldership or servants such as deacons. We also see instructions on the proper treatment of older and younger men and women, including widows and elders. Instruction and strong warning and exhortation to the ones who desire to be rich and to the ones who actually are rich in this world's goods.}}

{{ Introduction to 2 Timothy 65 AD

Paul wrote this Letter to Timothy (1:2) and taught Timothy the Good-news, and they did a great deal of work together preaching the Good-news. To give instructions and encouragement to Timothy and all future preachers and teachers of not being ashamed of God's word, and to hold fast to the pattern of sound words delivered by Paul and other apostles and prophets. Being strong and endure hardship and suffering as a good soldier of Christ and willing to endure all things for the chosen, that they may obtain the salvation which is in Christ. Being a diligent worker, rightly dividing the word of truth, carefully following sound doctrine and continuing to live in it. Being watchful, endure affliction and do the work of an evangelist and beware of false teachers because false doctrine spreads and kills like cancer, undermining the work of faithful preachers, but most of all, fighting the good fight, keep the faith and finish the race in Christ looking forward to the crown of righteousness.}}

{{ Introduction to Titus 63-64 AD

This letter was written after Paul was released from his first two-year imprisonment in Rome (Acts 28:30, 31). It was written to provide instructions and encouragement to Titus and to all men who preach the Good-news and to set in order things that are lacking in any congregation of Christ as well as to give some qualifications of elders (1Tim. 3 also). He also points out the importance of exhorting and convicting false teachers. He is stressing the necessity of teaching and preaching sound doctrine as well as to bring to mind the kindness, love, mercy, and grace of God focusing on blessings of being saved from sin, justified, redeemed, purified, God's own special people and heirs of God so the Christian can have hope. No wonder Paul described Titus as his partner and fellow worker! }

{{ Introduction to Philemon 62-64 AD

Paul writes the letter, not to a congregation(s) in an area but Philemon, the owner of a runaway bondservant, Onesimus. The non-Christian bondservant met Paul in Rome who taught him the truth, and he became a Christian and good friend of Paul. Paul was sending Onesimus back to Philemon, but he wants Philemon to treat this bondservant now like a brother in Christ. Paul even says he personally will compensate if need be. However, it is doubtful Philemon ever asked for it considering he was also taught the truth by Paul and, as you will see Paul being Paul in this short letter. } }

{{ Introduction to Hebrews 65-66 AD

The book of Hebrew gives direction to the Jewish Christians; building on their common knowledge of Jewish Law and traditions, the book furthers their comprehension of the Kingdom of Jesus Christ. Using the Law as a shadow of the things that have happened in their sight.

It is important to realize how difficult it was for "Children of Abraham" to shove aside generations of teachings and the marvelous acts of God recorded in their history. The miraculous confirmations happening among them got their attention, but they must understand all the fulfilling of recorded prophecies.

The author would have referred to the destruction of Jerusalem had it been written after AD 70, also references in the present tense is used when speaking of worship in the Temple. (5.3, 10.1) It probably was written after the first generation of Christians. (2.3) "having received it in the beginning when spoken through the Lord, which was confirmed to us by the ones who heard it?" We lean toward the idea that Paul actually wrote Hebrews and it would have been about 65-66 AD, right before his death. There have been many speculations on the authorship, all the way from Paul, Luke, Barnabas, Clement of Rome, Apollos, and Silvanus. However, what was seen in the early writings has Paul as the author. We can understand at this point in life not to have his name inside. However, more importantly, God is the final authority over His Written Word.

Hebrews is a book of encouragement, exhortation, but contains strong warnings. Powerful beginning, "God, who long-ago spoke, in many parts and in many manners, in the prophets to the fathers, has in the end of these days, spoken to us in his Son."

Hebrews shows the proper relationship between the Old and New Testaments and explains clearly the Old Testament passages and ideas. It also demonstrates the superiority of the Good-news of Jesus'. It was written to prevent apostasy from Christianity back into Judaism by showing the Good-news is superior to Judaism (a God-given religion) and by showing perfection and finality of Christ's priesthood. Hebrews also shows how Jesus was the Christ to the non-believer and as the fulfillment of many Old Testament prophecies. It was a final attempt for the Jews to be saved before their massacre in the destruction of Jerusalem in 70 AD and the end of the now false Jewish religion. } }

{Note: Mark and Matthew were written at about the same time as James. This ties up a lot of questions why Matthew is written to the Jews and Mark was written to the Greeks.}

{{ Introduction to James 50-52 AD

This letter was most likely written about the same time the letter in Acts 15 was sent to all the congregations from the apostles in Jerusalem. That letter told the Gentile Christians and the Jewish Christians that only four things from the Law (Old Testament) were to be obeyed. Jews who had known the Law all of their lives could not keep it, no way Gentiles could either and neither has to obey it under the New Testament.

So James is fast paced written to an overall Christian audience and encourages all to not have a 'faith only,' or a 'works can save you' type attitude but to have both. James has more commandments (short and simple) per page than does any other letter: Do not be a hearer only but be a doer. To believe (have faith) is to have works. Do not blame God for your lack of control. Listen. Practice mercy. Do not be prejudiced. Do not ignore the poor, etc. The classic 'faith only' can never save you rebuke because even 'demons believe' is in 2:19. James tells us how to live as Christians. He tells us 'like it is.'}}

{{ Introduction to 1 Peter 64-65 AD

Peter shows us the blessings of Christianity, Christian suffering and service, our relationships in the congregation and world, Christian attributes and how to grow in them, what to expect from false teachers, and the second coming of Christ. Many times, it is back and forth, commands 'do this' and 'don't do this' or 'be this' and 'do not be this.' This is a letter of hope in the midst of suffering persecution from the Jews, and the Roman government under Nero and the intended readers are primarily Gentile Christians. It was written from Babylon. This letter, like much of the teaching of the congregations at that time, was very much concerned with the second coming of Christ. The believers needed to be assured they were right in Christ and no other.}}

{{ Introduction to 2 Peter 65-67 AD

The emphasis is on false teachers and false teaching. It is a letter of warning, and Peter's cure for false teaching is true^{*} spiritual knowledge. As Jesus showed us in Mat, it has been written... This letter is most likely a follow-up letter to his previous one to the same group of people.

It was written in Peter's mature years. He is one of the elders. It stirs up readers to grow in Christian character and encourage them into a patient expectation of the Lord's return also warning them against being 'led away in the error of the immoral.' As translators, do not be lead away by those Bibles who would change Chapter 3:10 at the end to anything but 'will be burned up.' Peter wants them to grow in 'the grace and knowledge of our Lord and Savior Jesus Christ.'}}

{{ Introduction to 1 John 67-70 AD

The writer does not name himself but speaks as an eyewitness and as if his information was first-hand. See 'Introduction to John' for more information.

1-3 John should be taken as a whole, so you understand all three and were probably written very close together.

He writes in categorical, almost dogmatic, terms. There is no disputing the truth of what he says. He condemns error in no uncertain terms! With the rising interest in a merging of Christianity with the higher forms of paganism, there was a pressing need for the presentation of adequate Christian knowledge to

combat the danger. Nowhere else in the New Testament is the combination of faith, love, and obedience so clearly brought out. The letter was written to a group of people, with whom the author was personally acquainted and who were threatened with the same infiltration of false teachings. The writing is from Ephesus. Major themes in 1st, 2nd, and 3rd John are the assurance of salvation. One of John's main purposes in 1 John is to give believers assurance (1 John 5:13), and the need for assurance is needed by all Christians, especially true* for new converts. The Bible rejects the false teaching of 'once saved always saved,' but it does not reject the biblical doctrine of assurance.}}

{John's Good-news could have been written between 63-70 AD. For sure after the other three Good-news books were written.}

{All of John's letters 1, 2, and 3 were written close together, 63-70 AD. God sealed up the New Testament with the writing of Revelation, and fulfilled all the New Testament and Old Testament prophecies with the destruction of Jerusalem. If any letters had been written after the destruction of Jerusalem, we see no reason for some of the wording contained in them and no mention of God's Judgment Day on the Jewish religion.}

{{ Introduction to 2 John 67-70 AD

The author describes himself as 'the elder.' Maybe to describe his age or his position as part of the congregation's leadership. The false teachers in verse 7 are the same as those referred to in 1 John. John wants to forewarn his readers against the infiltration of error, and the apostle wants his readers to have Christian hospitality. However, John still must warn against receiving and aiding any false teacher (2 John 10, 11). Do not even greet them.}}

{{ Introduction to 3 John 67-70 AD

John starts with a long encouragement to the believing at the congregation. Then he names Diotrephes as a false teacher who practices evil against John and others. Then gives a great testimony about Demetrius who probably stood up against Diotrephes.}}

{{ Introduction to Jude 60-67 AD

The brother of James is the author's identification of himself. This means that he is also a half-brother of Jesus and was the youngest or next to youngest (Matthew 13:55; Mark 6:3). Following the example of James, he simply refers to himself as a 'Servant of Jesus Christ.' He claims no special privilege because of his fleshly relationship to Jesus. False teachers needed to be rebuked, and Jude is going to address the sins of the people who thought they could sin with the body, and their physical sin had nothing to do with their spiritual well-being. This same false teaching in common within the Calvinism of today. James would go on to talk about those and their denial of the deity of Jesus.}}

{{ Introduction to Revelation 64-66 AD.

The book of Revelation was written before 66 AD, the start of the invasion by Vespasian and his son Titus toward Jerusalem. If it had been written after the destruction of Jerusalem, that would have been mentioned in the book since that was God's Judgment Day upon the Jews and a great example about what happens to false teachers or religious groups who claim to be 'God's people'.

The book was written during the time when Christians were not only being persecuted by the Jews but

also from the Roman government by one of the vilest men to walk on this earth, Caesar Nero. The entire book is written in extremely symbolic language, and O.T. like arrangement (not chronological). This was like a code that the Christians would understand, but the Jews and Romans would never see God's judgment on the Jewish nation coming. This would keep them safe and give them hope during this extreme time of Nero (the man 666) and while seeing the deadly advance of Roman armies (Luk 21:20) reserved to put an end to the various Jewish rebellions which had plagued Roman rule for over a decade, once and for all.

Through the symbolic language, you have a historical 'play by play' of what is going to take place with the eventual fall of Jerusalem, which took 3.5 years. It even prophesies of the stopping of the advance also foretold in Luke 21, so no single Christian lost their life in the 3.5-year massacre (Josephus) and the final destruction of the Jewish temple and all its records, thus fulfilling every unfulfilled prophecy of the Old and New Testament. The armies were led by the soon to be Caesar Vespasian and then his son Titus after apostle Paul's execution by Nero and then Nero's death in June 68 AD. Even though Revelation is a symbolically written history book from 1 to 20:11, it still gives every Christian hope because we know that God always wins!

Revelation contains the chapter (20:1-7) most often mistranslated to meet certain beliefs more than any other place in the Bible (the 'abolish' in Mat 5:17 is second). If you have to change what the Word of God says to promote your doctrine, then your doctrine cannot possibly be God's doctrine. The final warning from God, 'do not add to or take away from' God's word in 22:19. People who 'add' or 'remove' things in worship or the Word of God as it is preached, should take heed and know they are taking a chance with their souls and need to repent.}}

Talking to Others about the MLV

One of the best ways to describe the Modern Literal Version New Testament translation is that it is the *first* to adopt many significant translation principles:

1. The MLV was never made for money. It is given away royalty free in foreign countries, a *first* in the English bible arena, all one has to do is ask for the print-ready PDF's to take to any local print shop (info@modernliteralversion.org).

2. The MLV's intention from day one was to be a 'purer Word of God' than any other 'xyz bible translation' and to correct the 600 years of error or traditions of man found in 'xyz' version. We still see others not willing to do so.

3. It was the *first* translation to use the power of modern computers. All the way back in 1987.

4. The MLV was the *first* to attempt to keep Greek uniformity. A completely 'foreign' concept to others. (Same Greek word translation into the same English word(s) whenever possible, same with phrases and idioms.)

5. The MLV was the *first* and *only* to attempt to keep English uniformity. In other words keeping one specific English word to represent only one specific Greek word or one of its meanings. The worst example probably is the word '*will*' which is the translation of 69 different Greek words in the King James Version. Please note though, that some related Greek words from the same root will share English words. If God had intended the New Testament to be written in 10,000 different words, he would have written it that way.

6. The *first* translation that has no contradictions. The MLV began its journey because of the Mat 5:17 (abolish) vs. Eph 2:15 (abolish) one found in almost every modern translation; same English word used for 2 different Greek words. Jesus came to not tear down the old law but to fulfill it (5:17-18), and then He abolished it with his death on the cross, thereby implementing the 'New Covenant' (Eph 2:12-16).

7. The MLV was the *first* Bible translation to be open on the internet for anyone to submit corrections, updates or help, since 1998 and the *only* published translation to stay open with yearly and web updates.

No bible should have ever been closed, especially in the computer age.

8. The MLV is the *first* to be done by a group of people *not* divided among committees which instantly creates inconsistent translations. This means some books in the MLV may have had 40 or more people look over them for Greek or English problems. No other translation has had this kind of manpower devoted to it, about 375 thus far and a million plus potential proofreaders! For comparison, the NIV had 3 people per chapter which is about the normal for all committee translations.

9. The MLV is the *first* and *only* translation to ever deal with the word 'for,' by translating all the 'for' conjunctions as 'because.' In fact, the MLV renders more accurately all English and Greek prepositions because too many Christians have learned error due to these sloppy translations.

10. The MLV is the *first* to denote when there is an update. Almost all other translations make changes and the name remains the same and occasionally the copyright dates change.

11. The MLV is the only bible translation to ever create books (e-Sword modules, MySword, MyBible, too) that can be used to correct or verify the MLV.

Other uncommon translation principles that sets the MLV apart:

A. You^o (plural) vs. You (singular). Many insights are lost because there is no way to know who is being addressed, a crowd or an individual.

B. The 'Checks & balance system' of being an 'Open Source' translation with the possibility of millions of people watching has kept the MLV pure from denominational or theological slants. No one has ever submitted 'indoctrinations' because they know the next person will just take them out. No 'publisher version' can ever say that since all were made for profit! The MLV is dedicated to removing 600 years of 'traditions of men' which are not Greek. We are *not* sorry that the theologians will have to adjust.

C. The MLV has removed many traditional renderings and transliterated words by translating them unless they are 'thus saith the Greek' such words as: angel, baptism, baptize, baptist, blessed, church, doctrine, gospel, saint, and satan.

D. 12-13 year old reading level.

E. All wording is in Modern English, each word can be looked up at dictionary.com or in a regular dictionary and you have a 'Bible Correct' meaning. For example, 'mediator' in Modern English is an 'arbitrator' a person who works out compromises; if there is an attribute of God, compromise is not it!

F. You have the ability to read the New Testament in chronological order; start in Mark and continue, or in a similar fashion by following the enclosed 'Reading Schedule.'

G. The MLV translates the transliterated words which still plague translations by being repeated over and over because of the 'traditions of men.' For example 'Satan' is 'The Adversary' and 'angel' is now 'messenger' (a serious issue because people didn't know 'messenger' and 'angel' are from the same Greek word), etc.

H. The MLV has actually used a few words which are transliterations because English uses them with the same meaning, like 'exodus,' 'paradise' and 'trauma.'

I. This is probably the best translation anyone could use if studying Greek and exegesis studies because of its uniformity

J. The MLV is literal (word-for-word) translation; other translation styles primarily use paraphrase. Literal is 'God says' and paraphrase is 'The translators interpret what God said for you.'

K. The MLV has non-traditional formatting. We care more about what is inside than making the MLV a pretty accessory for your Sunday suit or dress.

L. The MLV has gone to extremes to better translate verb moods, tenses and cases than any other English Bible translation. Most do a pitiful job of showing the action conveyed in Greek verbs. Other versions almost completely miss 'perfect tense' like 'it has been written.' Other versions make subjunctive mood verbs future tense verbs; 'should happen' was never 'will happen' and will never happen in the MLV (pun intended). (More discussed below.)

Verb, Tenses, Moods

Downfalls of the English Language

Many words in the English language commonly used are ‘irregular’ verbs. The “be verb group” of ‘be, is, was, were, been, being’ has no good ‘-ing’ form so actions would change from, ‘I am’ to ‘I am-ing’ or ‘we were’ to ‘we were-ing’. Because of this, Greek tenses often share common English wording especially in participles. If English ‘be verbs’ were correct, aorist participles would be: ‘was-ing VERB-ed’ vs. ‘having VERB-ed’ (wording shared with perfect tense verbs).

Another problem is that we just don’t talk that way. The most annoying ones, ‘I am believing’ and ‘I am knowing’. Belief was never a ‘once and done’ sort of anything; even ‘I am having’ is also a problem in too many contexts. The word ‘saved’ is a horrid translation but the best we have and many false theologians uses this fact. Salvation is not passive or ever was.

Present Tense Active Indicative verbs have seldom ever been translated to show action in any translation before the MLV. The Greek language is more about action than tense. Typical translation would be ‘I go...’ but to bring out what really is being said in the Bible, the MLV uses (when English will allow) ‘I am going’ to denote the action of the verb. We are *not* sorry the theologians will have to adjust.

Imperfect Tense Active Indicative verbs are the same as above except past tense type of action ‘I was going...’ These are seldom correct in other versions or ever uniform throughout (less than 40%).

Subjunctive Mood verbs ‘usually state a thing as conditional, possible (but not accomplished) or something merely entertained as a thought. It may be a statement viewed emotionally, as desired, doubted, or wished.’ (Roberts Grammar, pg. 130.) Subjunctive mood verbs have always been a problem in translations in the past 600 years and have plagued the MLV as well. These verbs are denoted by the words ‘should, may or might’ and are added in front of them. These subjunctive mood verbs in Greek are most often preceded by a ‘conditional particle’ or some other part of speech (see G302, G1437, G1437a, G1875, G2579, G3752). These conditional statements, when translated into English, begin with words like ‘if, whoever, whatever, whenever, lest’ and the ‘should, may or might’ is usually dropped (too wordy and confusing for Modern English). Some of these conditional statements are denoted at the beginning with ‘*that’ (G3705), ‘that*’ or ‘in-order-that’(G2443). We have translated all of these, as in Mark 4:27, for the sake of remaining as literal as possible, even though Modern English would abbreviate the sentence down to the first ‘should.’

In Greek translation places where subjunctive mood verbs occur with G3661 are generally changed to imperative mood (determined by context). An example is the ending of Mark 5:7 where the demon is speaking to Jesus and saying: ‘Do not torment me’ whereas the subjunctive mood would be meaningless: ‘You may not torment me.’ Even though a conditional statement does carry a future tense feeling, the improper use of ‘shall’ and ‘will’ was dropped. (‘Shall’ is Old English present tense of ‘should’ as well as first person future tense; a current 13 year old has no idea about ‘shall’ meaning ‘should.’) Even though, ‘should never’ and ‘should we give?’ might sound better as ‘will never’ or ‘shall we give?’ we opted to keep subjunctive mood as such as opposed to making them future tense. ‘Will’ in modern language, even though ‘it has not happened,’ is frequently thought of as ‘is absolutely going to take place,’ which would be incorrect in almost all places. The inspired writers could have used future tense if that was what they meant. Most translations would rather sound pretty in about 100 N.T. verses, *than be correct*.

Perfect Tense verbs are those which show a completed action in the past. ‘It is written’ in reference to O.T. scripture should have always been rendered: ‘It has been written.’ God wrote it before Jesus or the apostles said it. These are seldom correct in other versions or ever uniform throughout (less than 40%).

These inconsistencies are due to ‘it sounds better’ *but still wrong*. We wish the theologians (theorists) would learn!

Constantly Changing Wording Through the Years

Mat 1:1 - 'lineage,' 'generation,' 'birth,' 'birth records,' 'genealogy,' (G1078).

Joh 3:16 - 'should,' 'may,' 'might' all subjunctive mood.

Acts 2:38 - In 2017 the comment here was inserted into the text, apparently very few ministers read the non-bible pages. See Acts 2:38.

1Co 9:26 - 'boxing,' 'fighting,' 'warring,' 'battling,' (G4439) and 'punching,' 'beating,' 'whipping,' 'slapping at,' 'whipping at,' (G1194).

Php 2:6 - 'award,' 'prize,' 'robbery,' 'seizure,' (G725). This is due to the fact that those who defend the Deity of Jesus, always hope for more than what Php 2:6 actually says.

1 Tim 3:11 Women or *Their* wives.

Heb 3:17 - 'dead-bodies,' 'carcasses,' 'corpses,' (G2966).

James 1:25 'complete,' 'finished,' 'perfect,' (G5046). Same as its counterpart 1Co 13:10 with the word 'thing' added for the neutered. This entire Greek word group was redone to the more literal 'complete' and 'mature' throughout the MLV in the 2017 Beta version. 'To bring to an end' G5056 and compounds; all listed in 'The Koine Greek Textbook II/III'.

1 Pet 3:21 'demand,' 'interrogation,' 'pledge,' (G1906).

'Congregation' originally 'church' was also 'assembly' for years (G1577); already discussed under 'Definitions.'

'Comfort' and 'encourage' are the same Greek word and often vary back and forth in verses (G3870).

'Devil' to 'slanderer' and changed back again. 'Slanderer' is the translation of devil. G1228.

'Out-of' and 'from' when from the Greek preposition 'ek' (G1537). This is changed often.

'To' and 'toward' changed back and forth; (same Greek wording). Usually G1519 or G4314.

'Select, prefer, choose' changed back and forth (G142 and G143).

'Believing, faithful' changed back and forth (same Greek word G4103).

'Wash, bathe' changed back and forth. In 2017 'fully-washed' to express the idea of not partially washed.

To Foreign Language Translators

This translation is literal enough to the original Greek language in English that it could be used as a medium from which to translate a foreign language New Testament. Many languages of the world have no translation available. Many are Catholic and they were not directly from the Greek. India and China are in desperate need of a better translation.

The Modern Literal Version has been used by missionaries who do not know Greek as a basis for a Bible translation for these native tongue translations. Even though this results in a semi-paraphrase, it is more accurate and a faster way to deliver the Word of God than trying to teach English. We pray that Christians from countries would create their own translation, using the original Greek Majority Text and the same translation principles we used in the MLV.

All that is asked is that you make sure the reader knows that this is a translation from the English Modern Literal Version to their language, not directly translated from the original Greek language.

UK English Dictionary

These are the UK spellings of some American words: allegorised apostatise armour axe dishonour dishonoured flavourless honour labour longsuffering neighbour offence recognise travelling worshipping.

It might also disturb British and Commonwealth nationals the strange American way of leaving punctuation inside quotation marks, like so: 'This just isn't right.' When you were expecting: 'This is the way to do it'.

Bible Accuracy Chart

In order to highlight some of the issues we have found with translation accuracy in various Bibles, we have compiled a chart that compares the amount of English words translated from the Greek words. By using a random number generator, we have picked some of the Strong's numbers between 1 and 5624 and added G1096 which is the most troublesome Greek verb we know. Unlike the Theologians who like comparing by their beliefs or motives, this is pure Math, without opinions. We hope this will illustrate our faithfulness to our own guidelines in making the MLV as accurate as possible:

1. *To translate the original language, word-for-word into English. Then to further boost the accuracy of the MLV, to translate the same Greek word into as few different English words as possible. We also do this for English words by not using them for different Greek words...*

Specifically, we compare the MLV to the KJV and the NASB, later the NKJV and ESV were added. This is simply because they are the only Bibles that have an easily accessible English to Greek Lexicon and a Greek to English concordance that we need to compile this chart, **not** because they are 'the most' inaccurate. We have now a similar concordance for the MLV in book form. This concordance with Greek addition is available in e-Sword or as 'The New Koine Greek Textbook I & II' on amazon.

Modern Bibles claim to be accurate, but most do not even italicize, or otherwise highlight, *supplied words*. These are words that are not in the Greek, but are implied by context. The reader should be able to decide whether or not to include the words of man in the Word of God. The reader is unable to do this in any Bible translation that does not highlight supplied words.

We believe that the translators should translate the Greek into English as literally as possible (within the scope of readability) and should not commentate, indoctrinate, or follow man-made tradition. That is, insert the translator's opinion on what the verse means. For example,

John 3:16:

For* God so loved* the world, that he gave his only begotten Son, in-order-that everyone who believes in him might not perish, but may have everlasting life. (MLV)

'For God loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have everlasting life. (Holman Christian Study Bible)

The translators of the HCSB made a conditional statement (might not perish) into a 'proof positive' statement by a simple verb tense change (will not perish) and they are not the only ones to have done this (NASB, NIV, etc.). Also, in the second part, 'may have everlasting life' was changed to 'have everlasting life.' Almost all other translations joined them on that one.

To keep the chart below simple, only one of the main base words has been kept; not the various tenses or plurals or leading verbs. (For example, BE for all of the: be, is, was, were, and being.)

Comparison Chart of Greek Words to English Renderings (Version 2)

Best to Worse ==>>

Stron g No.	Part of Spee ch	MLV 2013:	King James Version (KJV):	New King James Version (NKJV)	New American Standard (NASB): (1995 not the better 1977)	English Standard Version (ESV)
		Literal	Literal	Literal	Literal	'Essentially literal' = paraphrase.
G1096	Verb ginomai	become, happen, come, born. (4)	arise, assembled, become, befall, behave, brought, come to pass,	against, arise, arrive, assemble, awake, be, become, behaved,	accomplished, appeared, arise, arrived, become, be, brought, been done,	accomplished, after, amazed, appear, arises, arrived, be, become, before, beginning,

			continue, divided, draw, ended, fall, finished, follow, found, fulfilled, God forbid, grow, happen, have, kept, made, married, ordained to be, partake, pass, performed, published, require, seem, showed, soon as it was, sound, taken, turned, use, wax, will, would, wrought. (40)	born, brought, ceased, certainly, come, continued, dawn, divided, do, drawing, ended, falling, fell, finished, following, forbid, found, fulfilled, give, grow, happen, have, heard, kept, law, lived, loses, made, marry, means, occurred, offered, pass, past, performed, place, preferred, proclaimed, proved, ran, reached, revealed, rising, seemed, showed, sounded, spent, take, this, turned, vanished. (64)	been made, been...came, began, behaved, come into being, carried, born, breaking*, came, came to pass, comes to pass, dawn, decided*, developing, done, drawing, during, elapsed, existed*, falling, feeling, fell, finished, followed, formed, found, get, give, granted, grown*, had, happen, join*, made, occur, performed, prove, put, reached, realized, results, show, spent, split, spoken, starting, take place, taken, thundered*, took place, turns, would. (60) <i>(* means the word is paraphrased 6 times with other word(s).)</i>	belong, born, bring, by no means*, certainly, certainly not*, come, descended, did, died, disbelieve, during, experienced, falling, far be it*, finds, finished, followed, frightened, gain, go, granted, happen, have, he fell into*, imitating, lives, look, look gloomy*, makes, marries, means, may supply*, need. Never, now, occasion, occurred, offense, one, overshadowed, participated, performed, place, produce, promised, proved, put, rewards, secure, secure any such provision*, set, share, spoken, started, supply, surely, take, terror, that evening*, to dawn, took, trembled, turn, vanished, wake, will, receive, you put him at ease*. * Not translated 47 times (This means paraphrased sentences.) (174 (includes the paraphrases))
G293 2 ktaom ai	Verb	procure. (1)	possess, purchase, provide, obtain. (4)	possess, purchased, obtain, provide (4)	acquire, gain, get, obtain, possess. (5)	acquire, bought, control, gain, get, obtain. (6)
G69 agrup neo	Verb	watch. (1)	watch. (1)	watch, watchful (2)	alert, keep on the alert, keep watch. (4)	awake, keep, watch. (3)
G287 2 kopia o	Verb	fatigued, labor. (2)	(bestow) labour, toil, be wearied. (3)	labor, toil, hardworking, wearied (4)	diligently labor, grown weary, hard-working, labor, toil, weary, work hard, workers. (8)	hard-working, labor, laborer, toil, wearied, weary, worked, workers. (8)
G322						

5						
G180 3	Noun					
G370 1	Noun	vision. (1)	vision. (1)	vision. (1)	vision. (1)	Vision. (1)
G618	Verb	taken away from, receive again, receive. (3)	receive, take. (2)	receive, took (2)	receive, receive back, took...aside. (3)	get, receive, taking, win. (4)
G370 3						
G131 3	Adjective	different, excellent. (2)	differing, divers, more excellent. (3)	excellent, differing, various (3)	differ, more excellent, various. (3)	differ, excellent, various. (3)
G321	Verb	bring up, set sail. (2)	bring (again, forth, up again), depart, launch (forth), lead (up), loose, offer, sail, set forth, take up.(14?)	sail, +up, brought, sea, bring, departed, led, offered, +out. (11)	bring, launched, led, put out to sea, putting out to sea, set sail, setting sail. (7)	bring, led, offered, put, putting, sail, set, took. (8)
G481 5	Verb	take, conceive, help. (3)	catch, conceive, help, take. (4)	conceive, arrested, help, seized, take, seize. (6)	arrest, became pregnant, conceive, help, seized, taken. (6)	arrest, capture, conceive, help, seized, taken. (6)
G144 8	Verb	draw near. (2)		near, hand, approach, close (4)		approached, came, drawing, drew in, is at hand, near. (6)
G122 3	Prep.	through, +3956: always, +5101: why, because of, after, by. (6)	after, always, among, at, to avoid, because of, briefly, by, for (cause)... Fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, though, throughout, to, wherefore, with, within. (24)	through, by, for, because, therefore, of, with, in, from, after, reason, always, throughout, account, all, among, another, at, briefly, how, or, purpose, sakes, so, that, though, to, wait, within (29)	account, after, afterward, always*, because, between*, briefly*, charge*, constantly, continually*, during, forever*, gives, means, over, presence, reason, sake, sakes, since, so then*, so*, therefore*, this reason*, this*, though, through, through the agency, through*, view, way, what, why, why*. (33)	after, along, at, avoid, because, briefly*, by, circumcised*, continually*, during, for, for the sake of, forever*, from, have, lifelong*, mindful*, one piece*, on account of, of, on, on the ground of, out, reason*, regularly*, result, sake, since, that is why*, that we utter*, thereby*, therefore*, the reason why*, this is why*, through, throughout, to make

						another, under, use, we*, why*, with, with the following letter*, you*. (43)
G314	Verb	read. (1)	read. (1)	read, reader. (2)	read, reader. (2)	read, reader. (2)
G1247	Verb	serve. (1)	administer, minister, serve, use the office of a deacon. (4)	minister, serve, administer, deacons, provided (6)	administered, administration, cared, contributing...support, do...the serving, employ...in serving, minister, ministered, ministering, servant, serve, serve as deacons, served, served as deacons, serves, services...rendered, serving, take care, wait. (19)	administered, delivered, helpers, minister, provided, rendered, serve. (7)
G5319	Verb	Appear, make manifest, manifest. (3)	appear, manifestly declare, make manifest, manifest, manifest forth, shew (self). (6)	manifest, appear, show, known, clearly, diffuses, reveal, seen (8)	appear, become visible, disclose, displayed, made...evident, made known, made manifest, make...clear, manifest, revealed, show. (11)	appear, clear, disclose, displayed, known, manifest, opened, plain, revealed, seen, show, shown, spreads, visible. (14)
G3586	Noun	wood, wood stocks, clubs, tree. (4)	staff, stocks, tree, wood. (4)	tree, club, woods, stocks (4)	clubs, cross, stocks, tree, wood. (5)	clubs, stocks, tree, wood. (4)
G1256	Verb	reason, reason with. (2)	dispute, preach, preach unto, reason, reason with, speak. (6)	reason, dispute, speak (3)	addressed, argued, carrying on a discussion, discussed, discussing, reasoned, reasoning, talking. (8)	addresses, argued, disputing, reasoned, talked. (5)
G4762	Verb	turn. (1)	convert, turn again, turn back, turn again, turn self, turn self about. (6)	turn, turn around, turn back, converted (4)	converted, returned, turn, turned away, turned back, turning. (6)	brought, turn. (2)
G1994 (Ironi c, this is a comp ound of G476	Verb	turn, return. (2)	come, come again, go, go again, convert, return, turn, turn about, turn again. (9)	turn, turn around, return, turn back, converted, go (6)	back, return, take back, turn, turn back, turned again, turned around, turning, turning around. (9)	brings, handed over, return, turn. (4)

2.)						
G331 9	Adjective	in the middle, in the midst. (2)	among, X before them, between, + forth, mid(-day, -night), midst, way. (8?)	midst, among, middle, midnight, way, between, center, forward, here, midday. (10)	among, before*, between, center, forward*, midday*, middle, midnight*, midst, two, way, within*. (12)	among, among them*, around, between, company, from, he set aside*, here, inside, midday*, middle, midnight*, midst, standing before him*, two, way. (15)
G268	Noun	sinner. (1)	sinful, sinner. (2)	sinner, sinful (3)	sinful, sinner. (2)	sinful, sinner, sinners. (3)
G536 8	Verb	love, kiss. (2)	kiss, love. (2)	love, kiss. (2)	kiss, love. (2)	kiss, love. (2)
G475 0	Noun	mouth, edge. (2)	edge, face, mouth. (3)	mouth, face, edge, say, spoken (5)	edge, face, lips, mouth, say*, testimony, utterance, voice, words. (9)	edge, evidence, face to face*, have spoken freely*, lips, mouth, say*, spoken, they are loud-mouthed boasters*, voice. (10)
G143 2	Adverb	freely. (1)	without a cause, freely, for naught, in vain. (4)	freely, free, cause, vain (4)	freely. (1)	for no purpose*, free, gift, without a cause, without pay, without paying, without paying for it, without payment, without price. (9)
Total:	24 words	49 renderings	150 renderings	192 renderings (this is high due, computer without human editing) Estimate of actual: 173.	214 renderings	337 renderings (probably very low due to all the paraphrased sentences.) Note: the ESV is 7% less in wording than the MLV another proof it contains lots of paraphrase.

Bottom line, the MLV is almost 6 times more accurate than the ESV, 4 times the NASB, 3.5 the NKJV, 3 times the KJV.

The first 3 columns, Modern Literal Version, King James Version and the New American Standard Bible are from concordances. They are the most accurate of all. The English Standard Version came from Logos software and even with a second revision is low, due to all the paraphrase in the ESV. The New King James Version came from Accordance 10; it is high by about 10%. It would be great if all Bibles could come from multiple identical sources, but that option is not available until the publishers do their jobs better. The MLV wants you to find ‘thus saith the Greek’ mistakes so we are providing a complete series of reference books to help.

If you have any other translation information or wish to compile such to add to this chart, please send it along to info@modernliteralversion.org.

In conclusion, The King James Version uses almost 3 times as many words or phrases for the corresponding Greek words than does the Modern Literal Version and the 'New American Standard Bible' 1995 uses over 4 times as many. The 'New King James Version' falls in between them. The English Standard Version is bottom of the list due to all of its paraphrasing. As literal as the King James Version was, Jay P. Green Sr. in his revision of the Englishman's Concordance showed the English word 'will' (not future tense) was used for 69 different Greek words. So the Modern Literal Version does meet its claim to be the 'world's most accurate Bible translation.'

Please share this chart with others. Few people know how inaccurate their current translations truly are.

KJV & NASB statistics are from concordances.org. MLV statistics are from the 'The New Koine Greek Textbook.' NKJV statistics were from Accordance 10 Software, ESV was a from Logos.

Why the Byzantine Majority Text?

There are about 6000 known manuscripts of the N.T., none are the original; they are all handwritten copies. There no way with the majority of them to know what kind of copyist: clergy, housewife, non-Christian historian, a professional copyist. The Sinaiticus manuscript (a keystone in higher textual criticism) was for sure done by an amateur. It has 10+ other attempts to correct it documented. They are in length from a sentence to an almost complete Septuagint and N.T. combined together in a codex (book). They fall into 2 major splits Alexandrian 10% and Byzantine 90%. For the first 15 centuries after our Lord's death the Alexandrian was not used by the vast majority of religious groups and very little was done to attempt to figure out what the original would have looked like. There was no compilation of multiple texts since most manuscripts have handwriting (typos) or age problems.

The first compile of Koine Greek manuscripts was done by Erasmus in 1516. It was packed full of printing press typos. This 1516 version was the basis of the Tyndale's translation (the one that was burned). A revision in 1522, became Tyndale's second translation. A revision again by Stephanus in 1550 in which verses were added. Beza was done in 1604. The King James Version supposedly used the 1604 version and a couple more revisions of what is commonly called the Textus Receptus. These were all Byzantine texts. They do not perfectly match the R.P. Byzantine Textform 2018; Revelation being about 1/2 the problems.

In 1796, Griesbach promoted his *unproven* beliefs into a textual criticism which had two major flaws, 'shorter is better' and 'most unique is better.' The 'more unique' manuscripts are also the most corrupt showing massive copyist error. His theories with more 'theory of evolution' like arguments, 'older is better' being one, has become what is commonly called the 'Higher Textual Criticism' of today. But the computer age has proven over a billion times copyists delete so the 'short is better' is a lie. The other 'more unique' is also a lie, God does not have error in His Book. Mark 1:2 in the Higher Textual Criticism is a bible contradiction regardless of all the 'smoke and mirrors' they can muster up! When your theories make Bible contradictions, then the theory is wrong, but they keep refusing to adopt better theories.

Again, going back to the computer age, if you had 90 hospital records that agreed well with each other vs. 10 that do not agree at all with each other, which are you going to use? The Byzantine majority text may not be the best compilation that mankind can ever produce but for sure it is in a better agreement with all manuscripts not just the 6 or so Alexandrian type manuscripts which makes up 90% of the 'Higher Textual Criticism' final compilation. This compilation can be as much as 6800 differences from the mass majority (Byzantine) with many contradictions! The other fact often neglected is only good manuscripts would be copied, corrupt ones would stay on the shelf to rot or be buried away so they would never be used. We will never buy a 'house built on sand' (i.e., the higher textual criticism).

In 2017, it was decided to review the MLV all the way through to make sure the Greek translation was

correct and make sure nothing had been overlooked. Much to our surprise (and disappointment) we had missed translating multiple words; we had made 'shorter is better' mistakes ourselves. We found 2 places in which we lost our place and added in 2 words in the whole N.T. Since 1999, everything MLV has been on modern computers and with modern lighting; we once again proved 'shorter is better' is a hoax.

If you wanted to make sure your 'Last Will and Testament' was available to all after your death, would you produce 5500 or 500 of them for safe keeping?

The omission of Acts 8:37 in modern texts including the R.P. Byzantine Textform, has been reinserted into the MLV on the research of James Snap Jr.

Our conclusion is, when it comes to 'Higher Textual Criticism' text translations, 'pitch the baby with the bath water.' *No* way to fix 6800 mistakes which could be as many as 10,000 English words.

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New Koine Greek Textbook Series
(Offshoot of the MLV)

On Amazon.com, search the following numbers to find everything from the "Modern Literal Version Bible Open Source Project" (pricing may vary on all of the books; all are 8.5"x11" if not stated otherwise): ASIN: 1492776270 The "Cutting Edge Version", newest version other than the Bold Letter PDF from the website, \$7.49.

ASIN: 1976027314 the Pink covered 7"x10" MLV \$10.99.

ASIN: B00FND1FO4 'Red Lettered' MLV in Kindle Format (free with above purchase) \$0.99.

ASIN: 1977787495 Olive MLV, \$10.99.

ASIN: B00FNGPP4C 'Bold Lettered' MLV in Kindle Format (free with above purchase) \$0.99.

ASIN: 1545531412 Larger Print MLV, \$10.95.

ASIN: 1494881144 Wide Margin MLV, \$13.99.

ASIN: 1540402118 Modern Literal Version Old Testament, \$14.99.

ASIN: B01N41X3XN Modern Literal Version Old Testament in Kindle (free with above purchase) \$0.99.

ASIN: 1987402952 Modern Literal Version Old Testament, 7"x10". \$16.99.

ASIN: B095JG3M6P Modern Literal Version Hard Cover 7"x10". \$18.39.

ASIN: B0B2N3WG35 Modern Literal Version Hard Cover Larger Print (14 pt.) 7"x10". \$20.49.

New Koine Greek Textbooks to help you study or proofread the MLV to find any mistakes:

ASIN: 1973921960 Modern Literal Word for Word (Pre-translation), \$13.99. (Vol. 0)

ASIN: 1503330117 Modern Literal Version English Concordance, \$11.49. (Vol. 1)

ASIN: 1503338169 Modern Literal Greek Lexicon and Concordance, \$12.99. (Vol. 2&3)

ASIN: 1974377016 Modern Literal Analytical Greek Lexicon & Concordance, \$19.99. (Vol. 4&5)

ASIN: 1724879766 Modern Literal New Testament Greek Interlinear, \$19.95. (Vol. 6)

ASIN: 1979047995 New Koine Greek Textbook Series Supplement. RMAC coding & books referenced from the Modern Literal Greek Lexicon & Concordance. \$7.99. (Vol. 8)

Greek Text under the MLV (1 word difference from current 2019 version not yet released for free PDF downloads):

ASIN: 1540415589 The New Testament in the Original Greek: Byzantine Textform 2005/2010 (2017 unofficial version). \$9.95.

ASIN: B01N2J8R2W The New Testament in the Original Greek: Byzantine Textform 2005/2010 (2017 unofficial version) in Kindle (free with above purchase) \$0.99.

ASIN: 1540792455 Same as above but with the textual criticism notes. \$11.95.

We have our own MLV App on Google Play Store for Android or Apple.

The e-Sword, MyBible, MySword versions also contain New Koine Greek Textbooks, Volume 1-3 and have the ability to click almost any word in the MLV and the lexicon, concordance and dictionary sections will appear in the dictionary window. If we could get the Modern Literal Version in e-Sword as an official module, we will include other volumes. This is a *first NO* other translation has ever achieved! The modules are available at www.biblesupport.com Modern Literal Version 2021 (00_MLV2021.bblx) and Modern Literal Version Dictionary, Concordance + Greek (MLVDC+G.dctx). It was the only module that was ever created so anyone could double check or correct a translation. We truly want error-free. We truly want the purest Word of God in your hands. As far as we know the MLV is the only Bible in print that does want error-free because we don't want to be rich in money, just rich in Christ Jesus.

Freebies or for those who can not afford the books are also on the official website:

www.ModernLiteralVersion.org also through the aliases of: .com www.mlvbible.org & .com, .net, .info.

Bulk wholesale orders are available from info@modernliteralversion.org

If you are in a country in which English is not the primary language, and you have no actual Amazon.com, we have a special MLV version just for you. Please contact us at info@modernliteralversion.org if you would like to print and distribute the MLV locally in your own country (royalty free). We want all Christians to have the world's most accurate English Bible available to them and couldn't care less about money.

This is dedicated to God, Christ Jesus, and the Holy Spirit. To God is the glory. Amen.