

# Preface

Grace to you and peace from God our Father and Lord Jesus Christ.

## I. Two Foundational Points

I deem it appropriate to explain two points to the readers of this translation which I believe to be of value to those who truly seek to understand the relevant issues behind this publication.

First of all, allow me to establish a point that has been of importance to me, as I would begin to read any translation. I want to state at the onset that I am a believer in the Lord Jesus Christ. I fully believe in His true, essential, and eternal Deity as the Son of God. Likewise, I entirely embrace His Incarnation and Messiahship, as well as His bodily resurrection from the dead. I would identify myself as a Trinitarian and a Christocentrist.

Secondly, I believe in the verbal plenary inspiration of the Scriptures of the Old and New Testaments. This includes the faith that they are thus inerrant (without error) because they are infallible (unable to err).

It is my contention that one who can't honestly subscribe to both of the above two points has no right to translate Holy Scripture (Ps. 50:16, 17).

## II. The Greek Text

This translation was made from *The Greek New Testament According to the Majority Text*, edited by Zane Hodges and Arthur Farstad, a text arrived at by the consensus of the majority of extant Greek manuscripts. I find the reasoning in favor of the text behind the vast majority of Greek manuscripts to be more cogent and compelling than that given in favor of the eclectic text behind most of the modern translations. This is why the word "Majority" appears in the title.

## III. Literal Translation

This translation is a highly literal translation. I have attempted to be as literal as possible in conveying the Greek before me into the English. This is the reason for the words "Literal" and "Translation" (rather than "version" or "paraphrase") in the title.

Sometimes this practice makes for some "unpolished" phraseology. This is because I am translating the common Greek of the New Testament (not the classical Greek of philosophers or writers of fiction). If what is before a translator is colloquial, what is translated into the receptor language must also be colloquial. But it should remain the idiom of the original translated into the receptor, rather than a swapping of the idioms. Translating idioms allows the reader to interpret for himself, rather than the translator forcing his opinions upon unsuspecting readership. The "translating" of individual interpretations of the text is nowhere more deplorable than where it is forced upon the Word of God and misrepresented as a translation. A very literally-rendered translation requires teachers of Holy Scripture to actually instruct the students of the Lord Jesus Christ in the meaning of the Holy Writings, which is what they are called to do.

This desire for accuracy of translation will, at other times, appear to some to be offensive. Familiarity of sound is often preferred, by some, over precision of rendering. No doubt, some will not appreciate wording uncommon to them. However, it has been my goal to achieve specificity in nuances, denotations, and connotations of words in context.

## IV. Some Matters of Translation

A.) It has been my intention to translate rather than transliterate words. Many words customarily transliterated (e.g. "baptize") have been translated. Nevertheless, some words (e.g. "apostle," "Christ") have remained transliterated.

- B.) I have capitalized titles and pronouns standing for God. One unique feature of this translation is that when an unbeliever refers to the Lord Jesus Christ, in that they don't recognize Him as God, their reference is kept in lower case letters. Sometimes this is, admittedly, interpretive.
- C.) The reader will notice that, in some places, where one is used to reading a question, the sentence is translated as a statement. Even if the Majority Text punctuates the sentences with a question mark in Greek, in that punctuation was not in the originals at the time of writing and a recognized judgment call has to have been made, I have, in turn, made my own judgment call as to translating, and rendered it as a statement instead. In one place (Rom. 8:33,34), the converse will be true – sentences commonly translated as statements will be translated as questions.

#### V. Free of Charge

The Lord Jesus Christ said, "You received freely; give freely." (Mt. 10:8). Because of this principle, no price is ever to be placed on the Literal Majority Translation. It is copyrighted and strictly forbidden to be sold.

#### VI. History

The Literal Majority Translation is the result of years of translating the New Testament, a chapter each week, for the Scripture readings at Lord Jesus Christ Assembly in Indiana, Pennsylvania, U.S.A. Being an elder therein, I sought to obey 1Tim. 4:13, while giving to the church something that they couldn't get on their own, reading one of the conventional translations. We began to teach from those translations as well. It was then suggested to me by numerous of the congregation and other believers that we publish the assembly's translation of the New Testament. The first portion published was of the Gospels and Acts, distributed at a Christocentric Conference hosted by our assembly in 2008.

#### VII. Copyright

The Literal Majority Translation is a copyrighted work. Permission to record, tape, reproduce, or quote in writing, should be sought from the translator. This is not meant to be restrictive to any who desire to use it to edify the Body of the Christ and glorify God. It is meant to be restrictive to those who would use it otherwise. Should anyone with a reasonable God-honoring purpose of any kind desire to copy and distribute it to others, you will find me more than compliant.

#### VIII. Corrections

Should any reader find mistakes in the text, whether typographical, exegetical, or grammatical, I welcome such to point them out, so that we may correct them in future editions.

#### IX. Acknowledgments

I wish to thank the "scribes" of Lord Jesus Christ Assembly – the typists and proofreaders who served the Lord and His body in preparing for the printed copies of this work. I also thank those who contributed preparation help and/or monies to make the final product possible.

Timothy Metcalf  
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