

PREFACE: LAST GENERATION VERSION

(Updated 08/30/2025)

Purpose

This entirely new English translation of the New Testament from the Greek is intended for the last generation of Christians who will live to see the return of Jesus Christ. It is a very accurate representation of the Greek text in current English, although sacrificing some readability for the sake of precision. Subtle nuances of the Greek grammar and sentence structure can have a significant effect on interpretation, yet these details do not come through in most English translations. The LGV's attention to detail regarding sentence structure allows the English speaking interpreter to understand the syntax of the New Testament, how dependent clauses relate to each other and to the independent clauses. The LGV's attention to detail regarding the Greek grammar allows the interpreter to understand things like the subtleties of verb and participle tenses, which have a significant impact on interpretation. These things come through in the LGV for the interpreter without having any knowledge at all of Greek.

Greek Text

There are three main families of Greek manuscript traditions from which translators must choose. These are the Textus Receptus which is the printed Greek text represented by the KJV and NKJV, the Majority (or Byzantine) Text which represents the vast majority of known Greek manuscripts (regardless of age or location), and the Alexandrian Text family which represents a very small number of the earliest Greek manuscripts from Egypt. Each of these text families has its strengths and weaknesses.

The Alexandrian Text's strength is its greater age, and the fact that it does not reflect later evolution of theology. Its weaknesses are its extremely small numbers, internal discrepancies among its witnesses, and its limited geographical area.

The Majority Text's strength are its numbers and the very wide geographical area represented by its witnesses. Its weakness is the later date of its witnesses which sometimes reflect later evolution of theology. It also ignores ancient versions and patristic evidence.

The Textus Receptus' strength is that it sometimes takes into account very old patristic quotations and other ancient versions, which most modern translations ignore. Its weakness is that it occasionally follows very obscure readings for which there is scant

evidence, especially in support of the late creedal developments of the doctrine of the Trinity.¹

Most modern English translations follow the Nestle – Aland Greek text. This is the printed Greek edition of the New Testament which represents the latest critical analysis of the various Greek manuscripts. While the LGV generally follows the latest Nestle – Aland 28th edition, there are occasions when it follows the Majority Text, and on very rare occasions follows a reading that has very strong support among the earlier patristic evidence. Footnotes are provided where important textual variants occur.

Theological Bias

Most translations of the Bible are affected by pressure to conform to certain theological traditions. All translations are to some degree influenced by the personal theological biases of the translators, and the theological traditions of the organizations underwriting the translations which apply pressure to conform. Bias is always present because the text must be understood in order to be translated. And the theological filters and presuppositions in the minds of translators strongly influence their understanding of the text, and consequently their choices in translation. The diligent student of the Scriptures should be aware of this fact, his own biases, and the particular biases of the translators of any version he chooses to use.

The LGV, like all translations, is influenced by theological bias as well. However, it does not contain Roman Catholic, Eastern Orthodox, Reformed, or Evangelical bias in this translation or its notes. Instead it tends to favor the theology found in the earliest writings of the Ante-Nicene Fathers who were pastors, apologists, and martyrs, free from any pressure to conform to the interpretations of modern theologians.

Theologically Shaded Terms

There are certain theological terms in our English translations that were not special theological terms in the Greek culture or the Greek text of the Bible, but were ordinary words used in common speech. Instead of translating these terms into English, most English Bibles have “transliterated” these terms instead. This is the process of conveying the phonetic sound of a Greek word into the target language rather than conveying its meaning. For example, the Greek word βαπτίζω (baptizo) is the normal Greek word meaning to submerge in a liquid. It was used for anything from soaking dishes to the sinking of a ship. It was not a special theological term. A proper

¹ The best example is the Trinitarian statement in 1 John 5:7 found in the KJV & NKJV but is not found in any of the Alexandrian or Majority Text manuscripts, nor in any of the early Latin or Aramaic translations, and is therefore not included in most translations. It is an obvious late addition.

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translation would be “submerge” or “immerse.” By not actually translating this term, but merely carrying over the phonetic sound into English (thus creating a new English theological term), various denominations have cover for importing their own theological spin to the term rather than being forced to convey its true meaning. Christian “baptism” today in various denominations means different things, from a purely spiritual experience to making the sign of the cross on the head of an infant with a few drops of “holy water.” Another example is the rendering of ἀπόστολος (apostolos) as “apostle” instead of translating its true meaning (one personally sent on a mission with the authority of the sender – an “emissary”). Thus an “Emissary of Jesus Christ” requires that Jesus Himself personally sent that person by His own authority to act on His behalf. By transliterating the term instead of translating it, cover is given to the Roman Catholic doctrine of “Apostolic Succession” and to some who claim the title “Apostles of Christ” (even though they were never commissioned personally by Jesus). Likewise, ἄγγελος (angelos) is the Greek word that means “messenger,” and is used in the Bible for both human and heavenly messengers. But by transliterating this term as “angel” instead of translating it as “messenger,” an entirely new theological term is created which changes the sense from merely one who delivers a message to a certain kind of creature that is not human.

Sometimes the English word used has no resemblance at all to the Greek word it supposedly translates, either in meaning or phonetic sound. The best example is the English word “church” which is given for the Greek word ἐκκλησία (ekklesia). The Greek word literally means an assembly of people called together for a particular purpose. “Congregation,” “assembly,” and “gathering” are the best English equivalents.

The LGV translates these terms accurately rather than using the traditional transliterations. The exception is proper names. Here we follow the practice of the New Testament writers who themselves followed the precedent established by the Septuagint, transliterating proper names to retain the basic phonetic sound. However, special, meaningful titles which refer to Jesus are accurately translated as their significance is lost if only transliterated. The most obvious is Χριστός (Christos) which means “Anointed one” in Greek, but is merely transliterated as “Christ” in English Bibles. The Greek New Testament follows the precedent of the Septuagint, and the LGV then follows the precedent of the New Testament writers. Translating this term accurately as “the Anointed” or “Anointed One” allows the reader to immediately make the connection in the Old Testament to the Davidic Covenant. Without a proper translation, many Christians suppose that “Christ” is merely Jesus’ last name, especially since they do not see that title or name in their Old Testament, but rather “Anointed One,” (cf. Psalm 2:2; Psalm 18:50).

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The digital LGV is an ongoing project, being periodically reviewed and continuously refined. Only the latest revisions are posted on this site with the date of the last revision at the beginning of each book. The goal is to eventually provide a complete printed edition.

² The name and location of the translator must also be included in any translations.