

to Billy Graham

a model of Christian integrity and single-minded focus

and all others who preach the Word of God

who have always wanted to study the Greek New Testament

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Preface

The New Testament is the revelation of God's will. Unfortunately for many, it was given in a language they cannot understand. Either they never learned Greek, or what Greek they did learn in college or seminary has drifted off into the fog of strange paradigms and hard-to-remember vocabulary cards.

I will never forget when my four-year-old daughter asked our pastor, five minutes before the Sunday morning service started, if he knew the Greek alphabet. Talk about timing! He admitted, much to his chagrin, that he no longer did, and Kiersten proceeded to sing it to him. (I did *not* initiate the discussion, and I did *not* require my children to learn Greek; they asked me to teach them.) I have also reflected on my own feeling of uncertainty when I preach from the Old Testament. While I have not forgotten the Hebrew alphabet, my ability in Hebrew is below that of my Greek, and as a result I often am not sure what the Hebrew text "really" says. What is discouraging is that most pastors feel this way every Sunday, no matter whether they are preaching from the Old or New Testament. So what can I do to help?

Some would say, "Leave it. If the pastor or layperson is not able to learn Greek, stay immersed in it, and develop a facility and 'feel' for the language and the biblical text, then they should not even dabble." There is much to be said for this position. The abuse that exegetical dilettantes have wreaked on the text is almost beyond comprehension, and the thought of producing a tool that could aid such people in their abuse of the text has kept me from this project for years.

My favorite story along these lines is of a well-known Christian speaker who based her entire message on the "fact" that a certain Greek word is in the "genital" case. (It's "genitive.") If she cannot even get the name of the case right, I doubt she knows how to exegete it.

Another time a visitor came to my Sunday School class. When he noticed that the women's heads were not covered, he decided I was a sinner and needed to be confronted, challenged, and attacked. (It seems this was his mission in life, going from church to church.) He took a sheet of paper out of his pocket with the same verse written on it ten times, in ten different colors of ink, thrust it into my face, and exclaimed that if I "really" knew Greek, I would know that he was right. When the class broke out in laughter, the matter was diffused.

I am sure that many of you can add your own stories of how a little bit of Greek knowledge is a dangerous thing, and perhaps caution would suggest that this book should never be published. But I have come to the conclusion that *it is not a little bit of Greek that can be dangerous; it is a little bit of pride*. I am convinced that if a person will recognize the limitations of this approach, if this text can be approached with humility and integrity, then *The Interlinear for the Rest of Us (IRU)* can be used properly. I was not comfortable abandoning the vast majority of pastors and laypeople, saying it is just "too bad" if they don't know Greek. There had to be something that I could do to help.

Once I had made this commitment to help, the question became how I could guard against misuse. Of course, there is nothing I can do about arrogance and pride; I will leave that to the Holy Spirit. But I could do something about ignorance and lack of training. So I wrote another text, *Greek for the Rest of Us*, which will help you learn enough about Greek so that you can use *IRU* properly. It is my prayer that by using these two texts, a good word-study book, and an excellent set of commentaries, you will be able to study your New Testament in ways you could not previously even imagine.

IRU is not a traditional interlinear. From my experience of watching pastors use, or perhaps I should say misuse, interlinears, I came to the conclusion that the interlinear format suffers from two basic flaws. *IRU* corrects those flaws.

- *IRU* assumes that the user's primary language is English, not Greek. This is why the top line is English. It is also why I maintain the English word order and alter the Greek word order. The Greek is given along the bottom of each page in Greek order for the purists among us.
- You can study from *IRU* and not just reference it. Because interlinears alter the English word order, they are difficult to read. Most people study with an English Bible and then check the interlinear here and there. But since the English order has not been changed, you can make *IRU* your study Bible for the New Testament.

One of my fears is that the format of this text may imply that there is a word-for-word equivalence between languages, that if you see *ὁ* under "the," you may think *ὁ* is the exact Greek equivalent to the English "the." Let me say clearly up front that this perception is false. There is rarely, if ever, an exact equivalence between words in different languages, and language conveys meaning more in groups of words, in phrases, than it does in individual words.

Please do not draw the wrong implications from the format of this text. This issue is discussed in detail in my *Greek for the Rest of Us* and the “Detailed Guidelines” in Appendix A.

The parsings are the same as I used in my *The Analytical Lexicon to the Greek New Testament*. The methodology I adopted is listed in the back of that text. The parsings are a combination of computer generated parsings plus hundreds of hours of manual checking. Sometimes it was difficult to make a decision between two possibilities, such as whether a present or perfect form is middle or passive, since the forms are identical. I thought about including alternate forms but decided the book was long enough as is. It was also difficult at times to decide what Greek text the NIV translators were following because of their dynamic view of translating (see Appendix A).

I have tried my best to tag the Greek to the English on the basis of what I felt the NIV translators had done. This does not mean that I agree with them at every point. So much for disclaimers.

The Greek text along the bottom of the page was supplied by John R. Kohlenberger III, which he constructed from the NIV; where it is different from the modern critical text I have indicated with variants.

The Greek dictionary in the back is a revised edition of the Greek dictionary in my *The Analytical Lexicon to the Greek New Testament*.

There are a few people I wish to thank, but none more so than Miles Van Pelt. Miles is the type of student every teacher dreams of teaching. He has helped me on many projects, but none so much as this one. The first stage of writing *IRU* was to “tag” the NIV text, connecting the English word to the Greek word in a database. I wrote a computer program to make it as easy as possible, and Miles did the initial tagging. The computer program then creates a file with all the raw data, it runs through a conversion program, and out comes *IRU*, all typeset. I proofed the work, and then Verlyn Verbrugge, my editor at Zondervan, and Robert Mounce, my father, proofed the book again. Finally, I proofed it one more time. The second edition was created with the help of Gabriel Schmidt, Clarissa Keinath, W. H. Tinkler, Rex Koivisto, and my friends at Oaksoft. As careful as I have been, I am sure there are mistakes and inconsistencies, and these are my sole responsibility. I can be contacted through email (support@teknia.com) and through regular mail at Zondervan. I will not be able to respond, but I do appreciate the feedback. You can also visit my website at www.teknia.com. I should also thank Stan Gundry and Ed van der Maas at Zondervan for believing in the project and publishing it, Verlyn and Dad for all their editing work, Matt Smith for helping me finish the project, and my wife, Robin, and my children, Tyler, Kiersten, and Hayden, for all their encouragement and patience.

My prayer is that you find this book a valuable resource in your study of the New Testament. My prayer is also that you will not think you actually know Greek just because *IRU* parses the words. Learning a language is an art, one that takes a substantial commitment of time if it is to be done properly. But for those who are not able to spend the time, this text can help you to better understand the Word of God.

Bill Mounce
August, 2005

General Guidelines

Because *IRU* is unique in its layout, it is important that you spend time reading through these guidelines. They will help you understand the principles that guided my work and will in turn help you use it more efficiently and correctly. The detailed guidelines are listed in Appendix A. If you have never had a class in Greek, you may want to get my *Greek for the Rest of Us* to fully understand these guidelines.

1. Each “staff” has four “lines.” The first is the English translation, then the Greek, then the parsing, and finally the G/K number.

	This	is	the	message	we	have	heard	from	him
Καὶ	αὕτη	ἔστιν	ἡ	ἀγγελία	ἦν	→	→	ἀκηκόαμεν	ἀπ’ αὐτοῦ
cj	r.nsf	v.pai.3s	d.nsf	n.nsf	r.asf			v.ra.1p	p.g r.gsm.3
2779	4047	1639	3836	32	4005			201	608 899

In Appendix B (*The Greek-English Dictionary*) you will find the Strong’s numbers listed at the end of each dictionary entry.*

2. I maintain English order, and the Greek word is listed under the English word it translates, if possible.

For this reason I often refer to *IRU* as a “reverse interlinear.” A traditional interlinear follows Greek order and lists the English under the Greek. For example:

οὕτως	γὰρ	ἠγάπησεν	ὁ	θεὸς	τὸν	κόσμον,	ὥστε	τὸν	υἱὸν
so	for	he loved	the	God	the	world	so that	the	son

3. If two or more English words translate a single Greek word, an arrow is placed under the English word(s) pointing to the Greek word.

“That which” is the translation of the single “O.”

That	which	was	from the	beginning,	which	we have	heard,	
→	“O	ἦν	ἀπ’	ἀρχῆς	ὁ	→	→	ἀκηκόαμεν
	r.nsn	v.iai.3s	p.g	n.gsf	r.asn			v.ra.1p
	4005	1639	608	794	4005			201

“Atoning sacrifice” is the translation of the single ἱλασμός.

	He	is	the	aton	sacrifice	for	our	sins,
καὶ	αὐτός	ἔστιν	ἱλασμός	←	περὶ	ἡμῶν	τῶν	ἁμαρτιῶν
cj	r.nsm	v.pai.3s	n.nsm		p.g	r.gp.1	d.gpf	n.gpf
2779	899	1639	2662		4309	7005	3836	281

I try to place the Greek word under the English word that conveys most of the meaning of that Greek word.

Therefore,	just	as	sin	entered	the	world
Διὰ	τούτο	ὥστε	←	εἰς	τὸν	κόσμον
p.a	r.asn	cj	d.nsf n.nsf	v.aai.3s	p.a	d.asm n.asm
1328	4047	6061	3836 281	1656	1650	3836 3180

When there are two or more arrows in a row, all English words are derived from the same Greek word (i.e., the first is not derived from the second). In this example, “we” is not derived from “have”; both are derived from the Greek word under “seen.”

	The	life	appeared;	we	have	seen	it and	testify
καὶ	ἡ	ζωή	ἐφανερώθη	καὶ	→	→	ἐωράκαμεν	καὶ μαρτυροῦμεν
cj	d.nsf	n.nsf	v.api.3s	cj			v.ra.1p	cj v.pai.1p
2779	3836	2437	5746	2779			3972	2779 3455

* The “G/K” numbers were developed by Edward W. Goodrick and John R. Kohlenberger III and are used throughout Zondervan’s publications. They addressed certain problems with Strong’s numbering system that come out of the differences between the Received Text (used by the KJV and the NKJV) and the Critical Text (used by most modern translations, including the NIV).

There are many reasons why it often takes more than one English word to translate a Greek word. Sometimes it is the nature of the Greek grammatical construction. (μένειν as an infinitive means “to live.”)

Whoever	claims	to	live	in	him				must
ὅ	λέγων	→	μένειν	ἐν	αὐτῷ	καὶ	αὐτὸς	οὕτως	ὀφείλει
d.nsm	pt.pa.nsm		f.pa	p.d	r.dsm.3	adv	r.nsm	adv	v.pai.3s
3836	3306		3531	1877	899	2779	899	4048	4053

Other times the actual meaning of the Greek word requires multiple English words.

Jesus	stepped	into	a	boat,	crossed	over	and	came
Καὶ	ἐμβὰς	εἰς	πλοῖον	διεπέρασεν	←	καὶ	ἦλθεν	
cj	pt.aa.nsm	p.a	n.asn	v.aai.3s		cj	v.aai.3sa	
2779	1832	1650	4450	1385		2779	2262	

If you do not know Greek at all, be careful with using these arrows. It might be better to stick to those English words that have Greek words directly under them and ignore the arrows.

4. If a word comes between the two English words translating a single Greek word, a corner arrow is used. The number of the main Greek word is listed under the other word.

“Do” and “love” both come from the Greek word ἀγαπάτε, word #26.

Do	not	love	the	world	or	anything	in	the	world.
→	Μὴ	ἀγαπάτε	τὸν	κόσμον	μηδὲ	τὰ	ἐν	τῷ	κόσμῳ
	pl	v.pam.2p	d.asm	n.asm	cj	d.apn	p.d	d.dsm	n.dsm
26	3590	26	3836	3180	3593	3836	1877	3836	3180

5. When two Greek words are translated by a single English word, the two Greek words have corner brackets.

“Pregnant” is a translation of the two Greek words ἐν γαστρὶ.

	She	was	pregnant	and	cried	out	
καὶ	→	ἔχουσα	ἐν	γαστρὶ	καὶ	κράζει	←
cj		pt.pa.nsf	p.d	n.dsf	cj	v.pai.3s	
2779		2400	1877	1143	2779	3189	

When this happens with nouns, the first word is often the definite article.

If	we	confess	our	sins,	he	is	faithful	and	just	
ἐὰν	→	ὁμολογῶμεν	ἡμῶν	τὰς	ἁμαρτίας	→	ἐστὶν	πιστός	καὶ	δίκαιος
cj		v.pas.1p	r.gp.1	d.apf	n.apf		v.pai.3s	a.nsm	cj	a.nsm
1569		3933	7005	3836	281		1639	4412	2779	1465

6. When the subject of a sentence is assumed in the verb and the translation supplies a personal pronoun, I place an arrow under the subject pointing toward the verb.

They	went	out	from	us,	but	they	did	not	really	belong
→	ἐξηλθάν	ἐξ	←	ἡμῶν	ἀλλ'	→	→	οὐκ		ἦσαν
	v.aai.3p	p.g		r.gp.1	cj			pl		v.iai.3p
	2002	1666		7005	247	1639	1639	4024		1639

This includes the expressions “this/there is/was.”

Dear	children,	this is	the	last	hour;
→	Παιδιά	→	ἐστὶν	ἑσχάτη	ᾠρα
	n.vpn		v.pai.3s	a.nsf	n.nsf
	4086		1639	2274	6052

There was	a	violent	earthquake,	for	an	angel
ἰδοὺ	→	ἐγένετο	μέγας	σεισμός	γάρ	ἄγγελος
j		v.ami.3s	a.nsm	n.nsm	cj	n.nsm
2627		1181	3489	4939	1142	34

If the translation supplies a specific noun instead of a personal pronoun, I usually do not include an arrow under it. However, it is usually clear that the noun is derived from both the verb and the context.

Jesus	replied,			“Moses	permitted	you	to	divorce
λέγει	αὐτοῖς	ὅτι	Μωϋσῆς	ἐπέτρεπεν	ὑμῖν	→	ἀπολύσαι	
v.pai.3s	r.dpm.3	cj	n.nsm	v.aai.3s	r.dp.2		f.aa	
3306	899	4022	3707	2205	7007		668	

And the dragon	stood	on	the	shore	of	the	sea.
Καὶ	ἐστάθη	ἐπὶ	τὴν	ἄμμον	→	τῆς	θαλάσσης
cj	v.api.3s	p.a	d.asf	n.asf	d.gsf	n.gsf	
2779	2705	2093	3836	302	3836	2498	

But if the supplied word is general, such as “person” but not “man” (see Detailed Guidelines), I include the arrow.

People	went	out	to	him	from	Jerusalem	
Τότε →	ἐξεπορεύετο ←	πρὸς	αὐτὸν	Ἱεροσόλυμα			
adv	v.imi.3s	p.a	r.asm.3	n.npn			
5538	1744	4639	899	2642			

If	there	is	no	interpreter,	the speaker	should	keep	quiet
ἐάν →	ἢ	μὴ	διερμηνευτής	→	→	→	→	σιγάτω
cj	v.pas.3s	pl	n.nsm					v.pam.3s
1569	1639	3590	1449					4967

7. English often requires helping words to translate a Greek verb (“is, can, will, have, do, may,” etc.). There are arrows under these words pointing to the verb.

In	this	way,	love		is	made	complete	among	us
Ἐν	τούτῳ	←	ἡ	ἀγάπη	→	→	τετελείωται	μεθ’	ἡμῶν
p.d	r.dsn		d.nsf	n.nsf			v.rpi.3s	p.g	r.gp.1
1877	4047		3836	27			5457	3552	7005

This is how you **can** recognize the Spirit of God:

ἔν	τούτῳ	←	←	→	→	γινώσκετε	τὸ	πνεῦμα	→	τοῦ	θεοῦ
p.d	r.dsn					v.pai.2p	d.asn	n.asn	d.gsm	n.gsm	
1877	4047					1182	3836	4460	3836	2536	

And we **have** seen and testify that the Father

καὶ	ἡμεῖς	→	τεθεάμεθα	καὶ	μαρτυροῦμεν	ὅτι	ὁ	πατήρ
cj	r.np.1		v.rmi.1p	cj	v.pai.1p	cj	d.nsm	n.nsm
2779	7005		2517	2779	3455	4022	3836	4252

Brothers, I **do** not consider myself yet to have taken hold of it.

ἀδελφοί	ἐγὼ	→	οὐ	λογίζομαι	ἐμαυτὸν	→	→	→	κατελήφεναι	←
n.vpm	r.ns.1		pl	v.pmi.1s	r.asm.1				f.ra	
81	1609	3357	4024	3357	1831				2898	

He who has ears, **let** him hear.

ὁ	←	ἔχων	ῶτα	→	→	ἀκουέτω
d.nsm		pt.pa.nsm	n.apn			v.pam.3s
3836		2400	4044			201

so that your faith **might** not rest on men’s wisdom,

ἵνα	←	ὑμῶν	ἡ	πίστις	→	μὴ	ἢ	ἐν	ἀνθρώπων	σοφίᾳ
cj		r.gp.2	d.nsf	n.nsf		pl	v.pas.3s	p.d	n.gpm	n.dsf
2671		7007	3836	4411	1639	3590	1639	1877	476	5053

8. Greek frequently omits a verb’s direct object (as well as other words), and English translations usually must insert it.

Though	you	have	not	seen	him,	you	love	him;
→	→	→	οὐκ	ιδόντες	ὃν	→	ἀγαπᾶτε	
			pl	pt.aa.npm	r.asm		v.pai.2p	
1625	1625	1625	4024	1625	4005		26	

English does the same type of thing. For example, in certain cases indirect objects in English are omitted but they are included in Greek. English tends to say, “Jesus said” while Greek says, “Jesus said to him” (αὐτῷ).

“Be quiet!”	said	Jesus		sternly.	“Come out
→ φιμώθητι	λέγων	ἰ.ὁ	Ἰησοῦς,	αὐτῷ	ἐπετίμησεν καὶ ἔξελθε ←
v.apm.2s	pt.pa.nsm	d.nsm	n.nsm	r.dsm.3	v.aai.3s cj v.aam.2s
5821	3306	3836	2652	899	2203 2779 2002

9. Greek substantives may require a helping word in translation (e.g., “of, to, for”). This word is often connected with the Greek case. An arrow is placed under these words pointing to the substantive.

“The kingdom of heaven	is	like	treasure	hidden
ἡ βασιλεία → τῶν οὐρανῶν,	ἐστὶν	Ὁμοία	θησαυρῷ	κεκρυμμένῳ
d.nsf n.nsf	d.gpm n.gpm	v.pai.3s a.nsf	n.dsm	pt.rp.dsm
3836 993	3836 4041	1639 3927	2565	3221

I write these things to you who believe in the name	
→ ἔγραψα Ταῦτα ←	→ ὑμῖν τοῖς πιστευουσιν εἰς τὸ ὄνομα
v.aai.1s r.apn	r.dp.2 d.dpm pt.pa.dpm p.a d.asn n.asn
1211 4047	7007 3836 4409 1650 3836 3950

“Do	not	store	up	for	yourselves	treasures	on	earth,
↗	Μὴ	θησαυρίζετε	←	→	ὑμῖν	θησαυροὺς	ἐπὶ	τῆς γῆς,
	pl	v.pam.2p			r.dp.2	n.apm	p.g	d.gsf n.gsf
2564	3590	2564			7007	2565	2093	3836 1178

In Damascus the governor under King Aretas	
ἐν Δαμασκῷ ὁ ἐθνάρχης ↗ τοῦ βασιλέως,	Ἀρέτα.
p.d n.dsf d.nsm n.nsm	d.gsm n.gsm n.gsm
1877 1242 3836 1617	745 3836 995 745

because our testimony about Christ was confirmed	
καθὼς τὸ μαρτύριον → τοῦ Χριστοῦ,	→ ἐβεβαιώθη
cj d.nsn n.nsn	d.gsm n.gsm v.api.3s
2777 3836 3457	3836 5986 1011

making peace through his blood, shed on the cross.	
→ εἰρηνοποιήσας διὰ αὐτοῦ τοῦ αἵματος,	→ τοῦ σταυροῦ
pt.aa.nsm p.g r.gsm.3 d.gsn n.gsn	d.gsm n.gsm
1647 1328 899 3836 135	3836 5089

For the grace of God that brings salvation	
γὰρ ἡ χάρις → τοῦ θεοῦ,	→ σωτήριος
cj d.nsf n.nsf d.gsm n.gsm	a.nsf
1142 3836 5921 3836 2536	5402

10. Troublesome constructions (including idioms). When there is simply no way to place a Greek word under an English word, I put the English words in *italics>. This means that the English word cannot be derived from the Greek word underneath it and you should not attempt a word study unless you know some Greek and can see what is happening. Often this situation is due to a Greek idiom.*

<i>A few days later</i> , when Jesus again entered Capernaum,	
δι' ἡμερῶν ↗	πάλιν εἰσελθὼν εἰς Καφαρναούμ
p.g n.gpf	adv pt.aa.nsm p.a n.asf
1328 2465	1656 4099 1656 1650 3019

to whom be glory for ever <i>and ever</i> . Amen.	
→ ᾧ εἰς αἰῶνας,	αἰώνων ᾧ
r.dsm d.nsf n.nsf p.a d.apm n.apm	d.gpm n.gpm pl
4005 3836 1518 1650 3836 172	3836 172 297

11. I use the NIV's paragraphing and section names. Sections start a new paragraph and the heading is given. Paragraphs are marked with the paragraph symbol (¶) to save space.

John,	¶	To	the	seven	churches
Ἰωάννης	→	ταῖς	ἐπτά	ἐκκλησίαις	
n.nsm		d.dpf	a.dpf	n.dpf	
2722		3836	2231	1711	

If the translation starts a new paragraph because of a change in speaker, the new paragraph may not be marked.

12. The major parsing codes are as follows.

- a. Most parsing codes first list the type of word following by a period.

n. Noun	r. Pronoun	v. Verb	f. Infinitive
a. Adjective	d. Definite article	pt. Participle	

- b. Substantives are parsed as case–number–gender. “n.asm” means “noun . accusative singular masculine”

n Nominative	s Singular	m Masculine
g Genitive	p Plural	f Feminine
d Dative		n Neuter
a Accusative		
v Vocative		

Adjectives can be followed by “.c” (“Comparative”) or “.s” (“superlative”). “a.gpn.c” means “adjective . genitive plural neuter . comparative.”

Personal pronouns are parsed “case–number–gender . person–number.” “r.apf.3p” means “pronoun . accusative plural feminine . third person plural.”

- c. Verbs are parsed “tense–voice–mood . person–number.” “v.pai.1s” means “verb . present active indicative . first person singular.”

p Present	a Active	i Indicative	1 First
i Imperfect	m Middle	s Subjunctive	2 Second
f Future	p Passive	o Optative	3 Third
a Aorist		m Imperative	
r Perfect			s Singular
l Pluperfect			p Plural

Participles are parsed “tense–voice . case–number–gender.” “pt.pa.nsm” means “participle . present active . nominative singular masculine.”

Infinitives are parsed “tense–voice.” “f.ra” means “infinitive . perfect active.”

- d. The following codes are used by themselves for other parsing tags.

adv Adverb	cj Conjunction
adv.c Comparative adverb	j Interjection
adv.s Superlative adverb	pl Particle
p.g Preposition with the genitive	
p.d Preposition with the dative	
p.a Preposition with the accusative	