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.

   Kai; au{sth e[stin hJ ajgeli√a h}n ƒ ƒ ajkhkovamen ajp∆ aujtouæ
   cj r.nsf vra.3s d.nsf n.nsf rafa f v.nsf.1p p.g 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:

   ούτως γιὰρ ἠμήσῃν ὃ θεὸς τῶν κόσμων 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’ ὀρχής ὦ → ἀκηρομέν
   r.mn v.iai.3s p.g n.gf r.ins v.rai.1p
   4005 1639 608 794 4005 201

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

   He is the atoning sacrifice for our sins,

   καὶ ὁ ἁμαρτιῶν,
   cj r.mm v.ra.3s n.asm p.g t.pf v.afi.1p n.gf
   2779 899 1639 2662 4300 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 τοῦ ὁμοτιμοῦ ὁμοτιμόν
   r.a v.asm cj d.nsf n.asm vra.3s p.as d.am 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 ὁ ἁμαρτιῶν, εἰς ὁμοτιμόν, καὶ → ἐξωράκαμεν καὶ μαρτυροῦμεν
   cj d.nsf n.asm vrai.3s cj v.nsf.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

Jesus stepped into a boat, crossed over and came

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 ἁγαπάτε, word #26.

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 γαρστρί.

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

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.

This includes the expressions “this/there is/was.”
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 me, but Moses required you to divorce her.”

And the **dragon** stood on the shore of the sea.

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.

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.

8. **Greek** frequently omits a verb’s direct object (as well as other words), and English translations usually must insert it.
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 $	o$ φυμωθῃ λέγων ὁ Ἰησοῦς, αὐτῷ ἐπετίμησεν καὶ ἐξῆλθεν.$$

$\begin{array}{c|c c c c c c}
\text{vapm.2s} & \text{pt.pnam.3s} & \text{n.nm} & \text{rdsm.3} & \text{vaai.3s} & \text{cj} & \text{v2am.2s} \\
3821 & 3306 & 3836 & 2652 & 899 & 2203 & 2779 & 2002
\end{array}$

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

$\begin{array}{c|c c c c c c}
\text{d.nsf} & \text{n.nsf} & \text{d.gpm} & \text{n.gpm} & \text{vapai.3s} & \text{anfs} & \text{n.dsm} & \text{pt.p.dsm} \\
3836 & 993 & 3836 & 4041 & 1639 & 3927 & 2565 & 3221
\end{array}$

“I write these things to you who believe in the name

$\begin{array}{c|c c c c c c}
\text{vai.1s} & \text{rapm} & \text{rdp.2} & \text{d.dpm} & \text{pt.padpm} & \text{pa} & \text{d.asn} & \text{nasn} \\
1211 & 4047 & 7007 & 3836 & 4409 & 1650 & 3836 & 3950
\end{array}$

“Do not store up for yourselves treasures on earth,

$\begin{array}{c|c c c c c c}
\text{pl} & \text{vapam.2p} & \text{n.pam} & \text{p.g} & \text{d.gsf} & \text{n.gsf} \\
2564 & 3590 & 2564 & 7007 & 2565 & 2093 & 3836 & 1178
\end{array}$

In Damascus the governor under King Aretas

$\begin{array}{c|c c c c c c}
\text{en} & \text{dasmci} & \text{ο} & \text{εσβασμῆς} & \text{του} & \text{βασιλείας} & \text{Αρέατα} \\
1877 & 1242 & 3836 & 1617 & 745 & 3836 & 995 & 745
\end{array}$

because our testimony about Christ was confirmed

$\begin{array}{c|c c c c c c}
\text{cj} & \text{d.asn} & \text{n.nm} & \text{d.gsm} & \text{n.gsm} & \text{vaai.3s} \\
2777 & 3836 & 3457 & 3836 & 5966 & 1011
\end{array}$

making peace through his blood, shed on the cross.

$\begin{array}{c|c c c c c c}
\text{pt.aasnm} & \text{pg} & \text{r.gpm.3} & \text{d.gsm} & \text{n.gsm} & \text{d.gsm} & \text{n.gsm} \\
1647 & 1328 & 899 & 3836 & 135 & 3836 & 5089
\end{array}$

For the grace of God that brings salvation

$\begin{array}{c|c c c c c c}
\text{cj} & \text{d.nsf} & \text{n.nsf} & \text{d.gsm} & \text{n.gsm} & \text{n.gsm} & \text{n.gsm} \\
1142 & 3836 & 5921 & 3836 & 2536 & 5402
\end{array}$

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.

A few days later, when Jesus again entered Capernaum,

$\begin{array}{c|c c c c c c}
\text{di} & \text{ἡμερῶν} & \text{τω} & \text{πάλιν} & \text{εἰσῆλθαν} & \text{εἰς} & \text{Καπεναοῦμ} \\
1328 & 2465 & 1656 & 4099 & 1656 & 1650 & 3019
\end{array}$

to whom be glory for ever and ever. Amen.

$\begin{array}{c|c c c c c c}
\text{rdsm} & \text{d.nsf} & \text{n.nsf} & \text{pa} & \text{d.gpm} & \text{n.gpm} & \text{pl} \\
4005 & 3836 & 1518 & 1650 & 3836 & 172 & 3836 & 172 & 297
\end{array}$
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.

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  
   p. 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  
   i. Imperfect  
   f. Future  
   a. Aorist  
   r. Perfect  
   l. Pluperfect

   a. Active  
   m. Middle  
   p. Passive  
   i. Indicative  
   s. Subjunctive  
   o. Optative  
   1. First  
   2. Second  
   3. Third  
   m. Imperative

   s. Singular


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