

Technical Comments

This section will be of interest primary to those who have learned Greek.

Greek text

This is a unique Greek text and one that I trust will prove helpful. It is a compilation of four Greek texts.

1. The UBS (United Bible Society), which is the same as NA²⁷, is the standard Greek text used today. This is the text followed by most modern translations such as the RSV, NRSV, ESV, and the NASB. Prof. Bruce Metzger played a significant role in the UBS, RSV, and NRSV, and so it should be of no surprise to see the latter's use of the UBS text. The ESV differs from the UBS text at only one place (Jude 1:5).

2. The NIV Greek text is not publicly available, but Gordon Fee (one of the NIV translators and one of today's top textual critics) gave Zondervan a marked-up Greek text so we could see the textual basis for the NIV.

3. The NET Bible (available at www.NETBible.org) has a wealth of discussion of the New Testament Greek text. Behind much of the notes lies the work of Daniel B. Wallace, another top textual critic today. In the Preface we read that the NET "agrees for the most part with NA²⁷" and the differences "are due to a slightly different emphasis on the role of internal evidence (such as scribal tendencies, author's style, and context). The NET New Testament puts more emphasis on internal evidence than does the NA²⁷, so that both external and internal evidence are generally given equal weight." Their work therefore makes for a helpful comparison with the more externally-based text-critical work of the UBS. Every place the NET differs from the UBS is marked in the NET with a double dagger ("‡") in a bolded footnote "tc." There are approximately 119 places where this occurs.

4. The TR is the Textus Receptus, the Greek textual tradition behind the King James version. I used the version of the TR included with the software program Accordance, which was "based upon the text compiled by Dr. Maurice A. Robinson" (version 3.2).

Please note that I am not a textual critic. It is beyond my expertise to evaluate the manuscript tradition and make a choice. Rather, the text I have included here is simply a compilation of the first three with notes from the TR. Differences among these four sources are listed in the footnotes. My original goal had been to produce a Greek text that would show the Greek variations that would explain some the differences among the major English translations; however, most translations follow the UBS so closely that my work would simply have produced the UBS. Please attach no text-critical significance to my choice of English words in the footnotes such as "omitted" and "inserted." I am not passing text-critical judgment.

The TR is different from the first three Greek texts in so many places that I could not include every variation. However, I focused on those verses that are significantly different in the TR and would most likely affect someone preaching from the KJV. As a preacher, you would not want to spend a significant amount of your sermon time talking about the angel that descended into the Pool of Bethesda (John 5:4) only to find out that anyone using a modern translation doesn't have that verse.

For the UBS I assumed the full reading of any form they include. The UBS brackets certain words to show that there is some uncertainty about whether they were part of the original text or not. Unfortunately, sometimes these words range from "most likely not original" to "very certain they are original" (my appraisal). I have removed all brackets from the text and listed the word with brackets in the footnotes. The UBS also uses brackets within a word to indicate uncertainty. These are especially confusing words and again I assumed the fuller form of the word. For example, in the UBS we see "αὐτό[v]" in Matthew 14:12. I list the UBS reading as αὐτόν and then footnote the bracketed form as "αὐτό[v]."

As far as the NET is concerned, unless a footnote indicates differently I list the NET as in agreement with the UBS. At times this feels a little uncertain, especially when the UBS has a bracketed form. For example, at times the article with a proper name is bracketed ([ὁ] Ἰησοῦς), and there often is no reference to this in the NET's footnotes, and yet this is relatively unimportant and does not affect the translation. In other words, there are situations in which the NET may simply have decided not to comment on a word. In these cases, I assume

the NET agrees with the UBS. (What brought this situation to my attention was when Fee would cross out the article, indicating that he felt it was not original. I could not tell whether the NET agreed with his assessment or not.) Upon correspondence with Dan Wallace, I learned that the formal Greek text behind the NET is different from the UBS in about 400 places, but many of these readings have no noticeable impact on the translation.

I decided to keep capitalization to a minimum. Unlike the UBS, which capitalizes the first letter of the first word in a paragraph, and often the first word after a semicolon when they felt the following text was a direct citation, I simply kept everything lowercase except for proper names and place names.

A “crasis” is a Greek word in which two words are written as one. There are several in the New Testament and I simply parsed them as “crasis.” Here is a list of all crasis forms. The first word is usually the conjunction *καί*; the second word is listed below.

<i>Crasis</i>	<i>Two parts</i>	
κἀγώ	καὶ ἐγώ	ἐγώ is a first person singular nominative personal pronoun
κἀμοί	καὶ ἐμοί	ἐμοί is a first person singular dative personal pronoun
κἀμέ	καὶ ἐμέ	ἐμοί is a first person singular accusative personal pronoun
κἀκεῖ	καὶ ἐκεῖ	ἐκεῖ is an adverb
κἀκεῖνος	καὶ ἐκεῖνος	ἐκεῖνος is a demonstrative adjective/pronoun
κἀκεῖνον		Nominative or accusative singular masculine
κἀκεῖνα		Nominative or accusative plural neuter
κἀκεῖνοι		Nominative plural masculine
κἀκεῖνους		Accusative plural masculine
κἀκεῖθεν	καὶ ἐκεῖθεν	ἐκεῖθεν is an adverb
κἀν	καὶ ἕαν or ἄν	ἕαν and ἄν are a conjunction and particle (respectively)
τοῦναντίον	τό and ἐναντίον	Nominative or accusative singular neuter
τοῦνομα	τό and ὄνομα	Nominative or accusative singular neuter

The Special Formatting

As mentioned above, the interlinear translation is a special translation specifically developed for these interlinears. I asked Dad to use his years of experience to produce a somewhat dynamic translation that could still function within the context of an interlinear. As you watch Dad work with the different Greek constructions in their different contexts, you not only can see what each word means but can also receive an excellent lesson in how translation should be done (within, of course, the limitations of the interlinear).

But notice that *the translation actually makes sense*. The meaning of the special formatting may not be obvious at first, but within a few minutes it should be clear. *And so, if you want to just read through the English, the key is to ignore any word that is superscript*. Here is a short passage from John 3.

ζωὴν αἰώνιον. ¹⁶	οὕτως	γὰρ	ἠγάπησεν ὁ	θεὸς τὸν	κόσμον.	ὥστε	τὸν	υἱὸν τὸν	μονογενῆ
life. ^{eternal}	For this is how	For	God loved	{the} God the world:	{that} he gave his one and only Son	{the} one and only			
2437 173	1142 4048	1142 2536 26	3836 2536 3836 3180	6063 1443 1443 3836 3666 3666 5626 3836 3666					
n.asf a.asf	adv	cj	v.aai.3s	d.nsm n.nsm d.asn n.asn	cj	d.asn	n.asn	d.asn d.asn a.asn	
ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν	μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον. ¹⁷	οὐ γὰρ							
he gave that everyone who believes in him should not perish but have eternal life.	eternal For God did not	For							
1443 2671 4246 3836 4409 1650 899 660 3590 660 247 2400 173 2437 173	1142 2536 690 4024 1142								
v.aai.3s cj a.nsm d.nsm pt.pa.nsm p.a r.asm.3 pl v.ams.3s cj v.pas.3s n.asf a.asf									
ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι'									
send {the} God his Son into the world to condemn the world, but so that the world might be saved, the world through									
690 3836 2536 3836 5626 1650 3836 3180 2671 3212 3836 3180 247 2671 3836 3180 5392 3836 3180 1328									
v.aai.3s d.nsm n.nsm d.asn n.asn p.a d.asn n.asn cj v.aas.3s d.asn n.asn cj cj v.aps.3s d.nsm n.nsm p.g									

αὐτοῦ. 18	ὁ	πιστεύων	εἰς	αὐτὸν	↗	οὐ	κρίνεται.	ὁ	δὲ	↗	↗	↗	μὴ	πιστεύων	ἤδη			
him.	The	one who believes	in	him	is	not	condemned,	but	the	<i>but</i>	one	who	does	not	believe	is	condemned	already,
899	3836	4409	1650	899	3212	4024	3212	1254	3836	1254	4409	4409	4409	3590	4409	3212	3212	2453
r.gsm.3	d.nsm	pt.pa.nsm	p.a	r.asm.3	pl	v.ppi.3s		d.nsm	cj				pl	pt.pa.nsm				adv

1. A normal situation. Below every Greek word is an English word. It may be in regular Roman type or perhaps superscript in italics, sometimes with curly brackets around the word. In any case, that word is what that Greek means in that context.

In John 3:16, οὕτως means “this is how,” γάρ means “for,” and ὁ means “the.”

2. The straight arrow in the Greek line. The arrow tells you that the English word under it comes from the next Greek word toward which the arrow is pointing. In Mark 1:3, “of” (in the phrase “of the Lord”) is derived from κυρίου.

ἐρίμω·	ετοίμασατε	τὴν	ὁδὸν	→	κυρίου,	εὐθείας	ποιεῖτε	τὰς	τρίβους	αὐτοῦ,	⁴ ἐγένετο	Ἰωάννης	ὁ	βαπτίζων			
wilderness:	Prepare	the	way	of	the	Lord,	<i>straight</i>	make	<i>{the}</i>	his	paths	<i>his</i>	<i>straight.</i> ”	<i>appeared</i>	John	the	baptizer
2245	2286	3836	3847		3261	2318	4472	3836	899	5561	899	2318	1181	2722	3836	966	
n.dsف	v.aam.2p	d.asf	n.asf		n.gsm	a.apf	v.pam.2p	d.apf	n.apf	r.gsm.3		v.ami.3s	n.nsm	d.nsm	pt.pa.nsm		

3. The bent arrow in the Greek line. If an English word is derived from a Greek word, but if there is an intervening Greek word between the English and its Greek counterpart such that a straight arrow would point to the wrong word, the bent arrow points in the correct direction and the GK numbers will help you connect the correct English and Greek words together.

In John 3:18 above, the first “is” (#3212) is derived from κρίνεται. In other words, κρίνεται means “is condemned.”

4. Corner brackets in the Greek line. When the Greek phrase was too idiomatic to translate word for word, I bracketed the phrase and defined it as a unit. If you still want to know what each word means, then use the GK numbers and look the word up in the Greek dictionary in the back of the book. αὐλήν τῶν προβάτων means “courtyard of the sheep,” hence, “sheepfold.”

αὐλήν	τῶν	προβάτων,	ἀλλὰ	ἀναβαίνων	ἀλλαχόθεν	ἐκεῖνος	is	α	thief	is	and	α	ροβber.	But	the	But
<i>sheepfold</i>			but	climbs	in	<i>{by some other way,}</i>	<i>{that one}</i>									
885	3836	4585	247	326	249	1697	1639	3095	1639	2779	3334	1254	3836	1254		
n.asf	d.gpn	n.gpn	cj	pt.pa.nsm	adv	r.nsm		n.nsm	v.pai.3s	cj	n.nsm	d.nsm	cj			

5. Italicized superscripted words with curly brackets in the English line. When a Greek word cannot be translated, such as when it has no true English equivalent or it is performing a grammatical function, I left it out of the translation and you should skip it when reading the English. However, if you are looking at the Greek and want to know what each word basically means, I included its meaning this way.

In John 3:16, ὁ means “the” but is not translated because we do not say, “The God so loved the world.”

6. Italicized superscripted words in the English line. Greek word order is often different from English. So if I was to produce an interlinear that actually made sense when reading the English, I had to find some method to indicate English word order but still connect the English to the Greek word. Here’s what I did. Where the English word needs to appear, I include the English word and the GK number for its corresponding Greek form. This enables you to find the Greek word without any difficulty. When you get to the Greek word, the English word is under it but is in superscripted italics; so if you are just reading the English, you can skip the word. This may seem complicated at first, but you will adjust to it quickly.

John 3:16 reads, “For this is how God loved the world: he gave his one and only Son that everyone who believes in him should not perish but have eternal life.”

7. Corner brackets in the English line. When an English phrase is needed to translate a single Greek word, I often put the English phrase in corner brackets so it would be clear which words come from the Greek. Without the corner brackets, the English words farthest to the right might appear to be disconnected to any Greek word. In John 3:17, σωθῆ means “might be saved”; “saved” comes from σωθῆ.

8. If there is an English word with nothing over it in the Greek line, that means the word was added to make sense of the Greek sentence although it is not connected to any one Greek word. This is a common and necessary practice, and all translations do it. The KJV and NASB put this type of word in italics.

In John 3:16, this rule does not apply to "For." The GK number under it tells you it has been separated from the Greek word it translates. However, in Mark 1:3 below, "a" in the phrase "a voice" is added, because that is how we speak in English.

Table with Greek text and interlinear English translations for Mark 1:3. Includes words like ἀποστέλλω, ἄγγελόν μου, προσώπου σου, ὅς κατασκευάσει, ὁδόν σου, φωνή βοῶντος.

9. Tilde. When a Greek cannot be translated without using tortorous English, and when it is performing a grammatical function, I often put a tilde (~) under the Greek word. I used the tilde mostly in the following situations.

When ὅτι is translated with quotation marks.

Table with Greek text and interlinear English translations for Galatians 4:4. Includes words like Γαλιλαίαν, κηρύσσω, εὐαγγέλιον, θεοῦ, καὶ λέγων, ὅτι, πεπλήρωται ὁ καιρὸς, ἡγγικεν ἡ βασιλεία.

When the article is part of an "articlar infinitive."

Table with Greek text and interlinear English translations for Matthew 13:12. Includes words like ἐν τῇ διδασκῇ, ἀκούετε, ἰδοὺ, ἐξῆλθεν ὁ σπείρων, σπεῖραι, καὶ ἐγένετο, ἐν τῷ σπείρειν.

ἄν introduces an element of contingency, often with the subjunctive. It can sometimes be translated with "would," or with the relative pronoun ὅς ("who") becomes "whoever," but other times it is omitted.

Table with Greek text and interlinear English translations for 1 Peter 2:12. Includes words like βλασφημία, ἅσα, ἐὰν, βλασφημήσωσιν, ὅς, δ' ἄν, βλασφημήσῃ, εἰς, τὸ, πνεῦμα, τὸ ἅγιον, οὐκ ἔχει.

I had to use the tilde in various other situations as well. For example, δυναταὶ οὐδεὶς means "no one is able" and the preceding οὐ ("not") strengthens the negation. It is a nuance difficult to bring into English.

Table with Greek text and interlinear English translations for Matthew 24:24. Includes words like ἔχει, ἄλλ' οὐ, δυναταὶ οὐδεὶς, εἰς, τὴν οἰκίαν, τοῦ ἰσχυροῦ, εἰσελθῶν, τὰ, σκευή.

μέν can indicate the first in a series and is often untranslated.

Table with Greek text and interlinear English translations for Matthew 13:19. Includes words like μὲν, ἔπεσεν, παρὰ τὴν ὁδόν, καὶ, ἦλθεν, τὰ πετεινὰ, καὶ, κατέφαγεν, αὐτό, καὶ ἄλλο, ἔπεσεν, ἐπὶ τὸ πετρῶδες.

10. Quotation marks in the English line. I decided not to paragraph the interlinear text in order to save space. However, I followed the standard procedure of using quotation marks in English as if the interlinear English translation were divided into paragraphs. If there is a series of paragraphs, all of which is a single citation, I start each paragraph with a double quotation mark and include the closing quotation mark only with the final paragraph.

11. Idioms. Idioms are collections of words that together mean something different than what the individuals words mean. εἰς ("into") τῶν ("the") αἰῶνα ("age") does not mean "into the age." It means "forever." The interlinear format simply fails at this point. If you know a little Greek, you should be able to see what I am doing; but if you don't know Greek, it will make little sense. Such is the limitation of an interlinear.