

The
ENGLISH-GREEK
REVERSE
INTERLINEAR
NEW TESTAMENT

ENGLISH
STANDARD
VERSION

The
ENGLISH-GREEK
REVERSE
INTERLINEAR
NEW TESTAMENT

ENGLISH STANDARD VERSION



ESV

NESTLE-ALAND
NOVUM TESTAMENTUM GRAECE
27TH REVISED EDITION

JOHN SCHWANDT, GENERAL EDITOR
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The English-Greek Reverse Interlinear New Testament, English Standard Version

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PREFACE TO THE ENGLISH STANDARD VERSION

The Bible

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611: “God’s sacred Word . . . is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

Translation Legacy

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale’s New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of accuracy were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for a new century.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale–King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought to current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of the church over the last four centuries.

Translation Philosophy

The ESV is an “essentially literal” translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As

such, its emphasis is on “word-for-word” correspondence, at the same time taking into account differences of grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and meaning of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive opinions of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, then, the ESV seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, it is ideally suited for in-depth study of the Bible. Indeed, with its emphasis on literary excellence, the ESV is equally suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

Translation Style

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetorical indictments in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as “and,” “but,” and “for,” in a way that goes beyond the conventions of literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have

varied the rendering by using alternatives (such as “also,” “however,” “now,” “so,” “then,” or “thus”) when they better capture the sense in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, “anyone” replaces “any man” where there is no word corresponding to “man” in the original languages, and “people” rather than “men” is regularly used where the original languages refer to both men and women. But the words “man” and “men” are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word “man” has been retained where the original text intends to convey a clear contrast between “God” on the one hand and “man” on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women, and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huiioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

The inclusive use of the generic “he” has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it. Similarly, where God and man are compared or contrasted in the original, the ESV retains the generic use of “man” as the clearest way to express the contrast within the framework of essentially literal translation.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than on the terms of our present-day culture.

The Translation of Specialized Terms

The ESV has adopted special policies in translating certain specialized terms. First, concerning terms that refer to God in the Old Testament: God, the Maker of heaven and earth, introduced himself to the people of Israel with the special, personal name, whose consonants are YHWH (see Exodus 3:14-15). Scholars call this the “Tetragrammaton,” a Greek term referring to the four Hebrew letters YHWH. The exact pronunciation of YHWH is uncertain, because the Jewish people considered the personal name of God to be so holy that it should never be spoken aloud. Instead of reading the word YHWH, they would normally read the Hebrew word *adonai* (“Lord”), and the ancient translations into Greek, Syriac, and Aramaic also followed suit. When the vowels of the word *adonai* are placed with the consonants of YHWH, this results in the familiar word *Jehovah* that was used in some earlier English Bible translations. As is common among English translations today, the ESV usually renders the personal name of God (YHWH) with the word LORD (printed in small capitals). An exception to this is when the Hebrew word *adonai* appears together with YHWH, in which case the two words are rendered together as “the Lord [in lower case] GOD [in small capi-

tals].” In contrast to the personal name for God (YHWH), the more general name for God in Old Testament Hebrew is *'elohim* and its related forms of *'el* or *'eloah*, all of which are normally translated “God” (in lower case letters). The use of these different ways to translate the Hebrew words for God is especially beneficial to the English reader, enabling the reader to see and understand the different ways that the *personal* name and the *general* name for God are both used to refer to the *One True God* of the Old Testament.

In the New Testament, the Greek word *Christos* has been translated consistently as “Christ.” Although the term originally meant “anointed,” among Jews in New Testament times the term came to designate the Messiah, the great Savior that God had promised to raise up. In other New Testament contexts, however, especially among Gentiles, *Christos* (“Christ”) was on its way to becoming a proper name. It is important, therefore, to keep the context in mind in understanding the various ways that *Christos* (“Christ”) is used in the New Testament. At the same time, in accord with its “essentially literal” translation philosophy, the ESV has retained consistency and concordance in the translation of *Christos* (“Christ”) throughout the New Testament.

Lastly, the word “behold” usually has been retained as the most common translation for the Hebrew word *hinneh* and the Greek word *idou*. Both of these words mean something like “Pay careful attention to what follows!” and there is no other single word in English that fits most contexts. Although “Look!” and “See!” and “Listen!” work in some contexts, in many others they do not seem solemn enough or well suited for written communication. Given the principles of “essentially literal” translation, it is important not to leave *hinneh* and *idou* completely untranslated, and so to lose the intended emphasis in the original languages.

Textual Basis

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (2nd ed., 1983), and on the Greek text in the 1993 editions of the *Greek New Testament* (4th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (27th ed.), edited by Nestle and Aland. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV's attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 27th edition. In this regard the footnotes that accompany the ESV text are an integral part of the ESV translation, informing the reader of textual variations and difficulties and showing how these have been resolved by the ESV translation team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from

new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

Publishing Team

The ESV publishing team includes more than a hundred people. The fourteen-member Translation Oversight Committee has benefited from the work of fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which has been carried out under the auspices of the Good News Publishers Board of Directors. This hundred-member team, which shares a common commitment to the truth of God's Word and to historic Christian orthodoxy, is international in scope and includes leaders in many denominations.

To God's Honor and Praise

We know that no Bible translation is perfect or final; but we also know that God uses imperfect and inadequate things to his honor and praise. So to our triune God and to his people we offer what we have done, with our prayers that it may prove useful, with gratitude for much help given, and with ongoing wonder that our God should ever have entrusted to us so momentous a task.

Soli Deo Gloria!—To God alone be the glory!

*The Translation Oversight Committee**

*A complete list of the Translation Oversight Committee, the Translation Review Scholars, and the Advisory Council, is available upon request from Crossway Bibles, a publishing ministry of Good News Publishers.

EXPLANATION OF FEATURES, ENGLISH STANDARD VERSION

The English-Greek Reverse Interlinear New Testament of the ESV Bible includes a number of valuable features to encourage the reading and study of the Bible.

Introductions to Each Book of the Bible

An introduction is provided at the beginning of each book of the New Testament. The purpose of the ESV introductions is to provide basic background information needed to begin to read and understand the books of the New Testament on one's own. The introductions normally include information about the central content, theme, and message of the book, as well as the time, setting, and author. The introductions intentionally do not address technical questions concerning the text and doctrine, preferring instead to help people read the Bible on their own and discover the timeless truths and riches of God's Word.

Section Headings

Section headings have been included throughout the text. While the headings are not part of the Bible text itself, they have been provided to help identify and locate important themes and topics.

Footnotes

Several kinds of footnotes related to the ESV text are provided to assist the reader. These footnotes appear at the bottom of the page and are indicated in the ESV text by a superscript number that follows the word or phrase to which the footnote applies (e.g., "Paul²").

The footnotes included in the ESV are an integral part of the text and provide important information concerning the understanding and translation of the text. The footnotes fall mainly into four categories, as illustrated in the examples below.

Types of Footnotes

(1) *Alternative Translations*. Footnotes of this kind provide alternative translations for specific words or phrases when there is a strong possibility that such words or phrases could be translated in another way, such as: "Or *keep awake*" (see Matt. 26:38); and "Or

down payment” (see Eph. 1:14). In such cases, the translation deemed to have the stronger support is in the text while other possible renderings are given in the note.

(2) *Explanation of Greek Terms*. Notes of this kind relate primarily to the meaning of specific Greek terms, as illustrated by the following examples:

(a) Notes about the meaning of names in the original languages, such as: “*Onesimus* means *useful*” (see Philem. 10).

(b) Notes that give the literal translation of a Greek word or phrase deemed too awkward to be used in the English text, such as: “Greek *girding up the loins of your mind*” (see 1 Pet. 1:13).

(c) Notes that indicate the specialized use of a Greek word, such as: “brothers,” translating the Greek word *adelphoi* (see, e.g., the extended note on Rom. 1:13, corresponding to the first occurrence of *adelphoi* in any New Testament book, and the abbreviated note, e.g., on Rom. 7:1, corresponding to subsequent occurrences of *adelphoi* in any New Testament book); and “sons,” translating the Greek word *huioi* (see, e.g., Rom. 8:14). See also the discussion of *adelphoi* and *huioi* in the preface.

(3) *Other Explanatory Notes*. Footnotes of this kind provide clarifying information as illustrated by the following examples:

(a) Notes clarifying additional meanings that may not otherwise be apparent in the text, such as: “*Leprosy* was a term for several skin diseases; see Leviticus 13.”

(b) Notes clarifying important grammatical points that would not otherwise be apparent in English, such as: “The Greek word for *you* here is plural” (see Luke 14:24).

(c) Notes clarifying when the referent for a pronoun has been supplied in the English text, such as: “Greek *he*” (see, e.g., Mark 1:43).

(d) Notes giving English equivalents for weights, measures, and monetary values.

(4) *Technical Translation Notes*. Footnotes of this kind indicate how decisions have been made in the translation of difficult Greek passages. Such notes occasionally include technical terms. For an explanation of these terms the reader is referred to standard Bible study reference works. See further the section in the preface on “Textual Basis” for an explanation of the original-language texts used in the translation of the ESV Bible and how the translation of difficult passages has been resolved.

PREFACE

What Is a Reverse Interlinear?

A conventional interlinear New Testament provides an English translation directly below each Greek word in a Greek New Testament. This tool is called an interlinear because the English words are placed between the lines of Greek. Since the English words are merely translations of individual Greek words, the English words are out of grammatical word order, do not constitute any particular translation, and cannot easily be read. Their only use is as a reference. This is not to say that conventional interlinear New Testaments should not be used. One simply must be aware of their purpose and limitations.

A *reverse* interlinear displays an English translation as the primary text and then weaves the corresponding Greek words between the English lines. So the word order of the English translation is untouched, but the Greek words are rearranged to correspond with the English. This means that the English lines are readable and the text can be used as a working everyday English New Testament.

Furthermore, since Greek is not as dependent on word order as English, often the Greek found in a reverse interlinear is also readable. This means that there is nothing prohibiting someone from reading the English lines and then growing accustomed to reading the Greek lines as well. One of the features of this reverse interlinear is that the Greek words are numbered according to their original order. This provides an easy reference to the original for situations where the Greek word order could make a difference.

The Purpose and Benefits of a Reverse Interlinear

For the layperson or pastor who has never learned Greek, a reverse interlinear provides an inductive access to the original language of the New Testament. Everyone has a favorite English Bible translation. Not only do most people tend to memorize Scripture in one translation, they normally read out of just one Bible because they become familiar with the locations of verses and passages on particular pages. Those who choose to use a reverse interlinear as their day-to-day Bible, in addition to learning the locations of particular verses, will become familiar with repeated Greek vocabulary and phrases that underlie the English translation. Furthermore, this particular reverse interlinear does not merely attempt to connect English vocabulary with Greek vocabulary, it associates English and Greek syntax, allowing the reader to compare multiple word constructions in the two languages.

There are many kinds of clauses and phrases in both languages. To produce a finished English translation, the structures of these phrases and clauses are often mixed and matched. For example, the English Standard Version often translates Greek participial phrases (e.g., “running into the house”) with a conjunction and an indicative verb (e.g., “and he ran into the house”). Using this interlinear, one doesn’t need to learn the meaning of all of those grammatical terms to get a feel for how Greek is used at the phrase and clause level. This is a helpful advantage over a system that simply aligns vocabulary words. This broader understanding of both languages can be gained inductively over time simply by reading one’s favorite English translation while noticing the underlying Greek.

For those who need to refresh their Greek skills or who have just finished a beginning course in Greek, this reverse interlinear can sharpen those skills and advance their fluency in the language. It is not uncommon for a person who knows some Greek to use a conventional interlinear as a tool to translate parts of the New Testament. However, in many places where translations are not woodenly literal, a conventional interlinear does not provide any guidance for connecting the Greek to the reader’s favorite English translation. Many English words in our favorite translations are left unaccounted for, and the reader is left wondering where the translation came from. This also happens when people who know some Greek translate the Greek New Testament alongside their English Bible. It isn’t long before these students start seeing English words in their translation that are difficult to account for, and they have no idea where to look to find the answers.

This grammatically oriented reverse interlinear provides the answers by showing exactly which Greek words and phrases produced the difficult English. Students immediately see which Greek words produced the English, and by using the parsing information they can look up the corresponding grammatical information in their favorite Greek grammars. If you are more inductively oriented, you can just take note of the Greek lexical and grammatical information as you read your favorite translation and gradually get a feel for how the Greek is translated. Every English word is connected to the Greek. You are not left on your own to determine where the English came from.

Overcoming the Objection of the Dangers of Dabbling in Greek

Of course, some would say that learning Greek little by little with such a tool as a reverse interlinear is too dangerous for a layperson. They say that the risk of misusing or misunderstanding the language is not worth the effort, and we should leave the original languages of our Scriptures to the professionals. If such an argument were taken seriously, however, it would be very difficult to determine who is qualified to work in the original languages or even read the Bible at all, since mistakes and misrepresentations are not made only by laypeople. One does not have to look very far to find scholars knowledgeable in the original languages who have abused Greek grammar for theological purposes. How could we determine which scholars should be banned from reading the Greek New Testament? I am of the opinion that the more people who read or dabble in Greek the better. It would mean an overall increase in exegetical conversations using the original languages. For this reason, my hope is that this reverse interlinear will be an encouragement and an aid to help many Bible readers dare to dabble.

This encouragement for Bible readers to start dabbling even though it is dangerous

should not imply that the dangers are not real. Perhaps the most common danger comes not from those who use the original language with ill motives but from those who approach the Greek with unrealistic expectations. Most references to the original Greek in sermons and articles refer to the meaning of certain Greek words as if the Greek unlocks a deeper and more accurate meaning disguised by English translations. So many people then go on to learn Greek intending to unearth some previously ignored word meaning that will have a significant effect in their Bible study. I believe this estimation of the purpose of original language study is unrealistic and does not do justice to the value and work of translators. The first job of translators is to render the meaning of the Greek in English. They have many tools at their disposal to accomplish their task and to render their understanding of the Greek in English accurately. So when a dabbler discovers something in the Greek that isn't represented in translations, instead of thinking he has unearthed a golden nugget of meaning he should rather take it as a warning that he may be doing something wrong.

After a time of study, students sometimes say that the work involved in acquiring Greek skills isn't worth the effort because they rarely see anything that substantially differs from their English translation. Their disappointment is the result of an unrealistic expectation of the purpose of Greek study. Beginners should not expect to correct translators who have years of experience. Rather, they should be encouraged that they are doing something right by coming to the same conclusions as those who are more advanced. Yet, this is not to say that we shouldn't expect Greek study to affect our understanding of the Scriptures in ways not available to those who are completely dependent on English translations. It is just that the fruit of our labors will normally be in areas other than word meaning.

The primary benefit of working in the original biblical languages is noticing structural patterns and word play. Good translations correctly conveying the original meaning in good English style obscure these. Often the original Greek repeats words or structures that help to identify a contrast or forcibly present a paradox. Such repetition is not as common in good English style, so these structural clues are often obscured by translations, which primarily attempt to render meaning rather than structure. More often than showing the word repetition, translations hide the repetition in verb tense, voice, and mood. In making these necessary and difficult choices between form and meaning, some of the flavor of the original is inevitably lost. If we want to have a realistic and fulfilling expectation for the benefits of learning Greek, we should look toward developing a taste and a love for the *ipsa verba* (the very words themselves) of Scripture. This is something that translations cannot replicate, and this deficiency will end up affecting our understanding and appreciation of our Scriptures. This is analogous to the difference between hearing the original presentation of a momentous speech with all of its intonations, pauses, and inflections and reading a transcription of the speech. Reading the Scriptures in the original Greek, with all of its inflections, will often strike us differently from reading the words and grammatical structures of a translation.

It is my earnest hope that as you begin to dabble in the original Greek, your love for God's very words will sustain your efforts and encourage you on to further study and fluency with the language of the New Testament. It is difficult to refuse more of a good

thing. So please dabble and enjoy the meaning and the very words, sentences, and paragraphs in which God ordained to reveal himself. Approach these words in all reverence and fear, not in self-seeking pride or ambition. Do so with a humble spirit prepared to be molded and shaped by the “washing of water with the word” (Eph. 5:26). Of course there will be mistakes, but that happens in English Bible study too. What is important and reassuring is that the Holy Spirit will guide and keep us, and that “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work” (2 Tim. 3:16-17).

There are many who deserve thanks for their help on this project. Logos Bible Software funded my work and provided the necessary tagging program to make the project possible. Crossway Bibles granted the use of the English Standard Version of the New Testament and has seen fit to make this project available in print. Jack Collins greatly improved the project in the editing phase with his careful eye for detail, consistency, and sensible judgment. His experience on English Standard Version translation committees proved valuable when deciding how to handle many difficult passages. Special thanks go to the administration of New St. Andrews College, which has encouraged projects like these, and to a number of senior students and alumni who helped with the initial data entry. Special thanks go to Josiah Helsel and Timothy Griffith. Not only did they invest a considerable amount of time and effort in this project, they also helped sharpen and implement many difficult grammatical tagging strategies. My wife, Tabithah, and three sons, John Owen, Samuel, and Kaspar, deserve special thanks for their encouragement and patience.

—John Schwandt

INTRODUCTION

Purpose

As explained in the preface, this reverse interlinear is intended to provide a gateway to the Greek New Testament and a tool for refreshing one's Greek by demonstrating how the English Standard Version of the New Testament is derived from the Greek. This is not a critical work aimed to expose any difference of opinion either of us may have with any particular translation in the ESV. It is primarily a descriptive project to aid and encourage ESV readers when they wish to study the underlying Greek text. All of the ESV introductory comments, textual notes, and section headings are included in this reverse interlinear. The supporting Greek information is the only addition.

The following figure shows that under each English line of text there are four other rows of information to facilitate Bible study. After the ESV text line, there is the Greek text from Nestle-Aland 27, rearranged according to our interlinear method. The small subscript numbers show the original placement of each word in Nestle-Aland, with the first word in each Nestle-Aland verse having the number 1. In places where the Greek underlying the ESV differs from Nestle-Aland 27, the Greek line reflects that difference and an explanatory note has been added.

The third line is a transliteration of the Greek word to aid with pronunciation and to facilitate working with Bible study resources that do not use Greek fonts. The fourth is a parsing code for the Greek word (see explanation, page xxv), and the last row is the Strong's Concordance number for the Greek word. A key to the parsing codes is located across the bottom line of each two-page spread.

English Standard Version	king	of	the	Jews?
Corresponding Greek Words	βασιλεὺς ₆	†8	τῶν ₇	Ἰουδαίων ₈
Transliteration of the Greek	basileus		tōn	Ioudaion
Greek Parsing Code	NNSM		RGPM	(N/J)GPM
Strong's Number	935		3588	2453

Due to the amount of information rendered on each page, the paragraph breaks are marked with a paragraph sign (e.g., Matt. 1:6) instead of beginning with indentation on a fresh line. Lines of poetry are separated by forward-slash (/) marks, with a double slash (//) marking places where a poetry section ends within a paragraph (e.g., Matt. 1:23).

When you see a Greek word beginning with a capital letter, it is because that word is first in a sentence in Nestle-Aland 27, although it will not necessarily be first in a

sentence in the ESV translation of that passage (e.g., Ὡς in Acts 19:21). You'll notice that sometimes a capitalized word does not have the number 1 and does not begin a sentence in the ESV translation (e.g., Οὐκ in 1 Cor. 9:15). This is because Nestle-Aland 27 begins a new sentence at that point but the ESV does not.

Descriptive Linking Method

The general concept behind this project is to connect all of the words in the English Standard Version translation to the Greek words of the New Testament as presented in the Nestle-Aland 27 Greek text and vice-versa. This general principle of linking as much as possible between the two languages works well when there is a word-for-word correspondence between the words in each of the languages. However, it is difficult to find a sentence in the New Testament where each word in any English translation matches each word in the original Greek in a one-to-one ratio.

It is not uncommon (especially in Greek) to leave out a word that is redundant or that is made clear by the context. The grammatical term for this is “ellipsis.” For example, we have left out the second verb in this sentence: “He blessed me, and I him.” In this interlinear, when ellipsis occurs in one of the language lines and not in the other, there is a word left without an explicit match. In these cases we have linked the word to a bullet, which we call a “redundancy bullet.” Use of this bullet should not imply that something is either missing from or added to the English, since in these cases a wooden, word-for-word translation would not change the meaning. This can be seen in the example just given. The word “blessed” can be either added or removed without changing the meaning in the second clause: “He blessed me, and I [blessed] him.”

An example of ellipsis in the Greek is in Romans 11:18:

the root that supports you.
 ἡ ῥίζα ἧς στέκεται

An example of it in the English is in Matthew 3:15:

Jesus answered • • him,
 ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν πρὸς αὐτόν • •

In this second example, the Greek literally says, “Answering Jesus said to him.” Although the ESV translation is not woodenly word-for-word, no meaning is lost and the English is more readable.

The result of this principle of not allowing any word (especially in the English) to be linked to a blank space is that, since all of the words are accounted for, the reader is never left wondering if something went wrong with the translation. Instead, this text always provides evidence for every word of the translation. And if the text is used as a Greek resource, it demonstrates how the translators handled each Greek word.

A further implication of the non-word-for-word-correlation between the Greek and English languages is that often multiple words in one language correlate to a single word in the other. In addition, even in places where there could be a word-for-word translation, translators often choose to convey the meaning with a different phrase or

clause structure. They often do this to preserve acceptable English style and thereby facilitate English reading comprehension.

In situations where a single Greek word is the source of multiple adjacent English words, we have used a simple arrow to indicate that the meaning of the English word is also derived from the adjacent Greek word.

we saw
→ εἶδομεν₉

In this case, εἶδομεν produces both of the English words “we” and “saw.” It is placed under “saw” because the meaning of the root has more in common with “seeing” than with the first-person plural pronoun “we.” Yet it is important to communicate that “we” is not coming out of thin air and is also communicated by the form of this Greek verb.

It is not uncommon for the English words produced by one Greek word to be separated from each other. In these cases an arrow with a number referencing the Greek word is used. An example is in Matthew 4:6:

they will bear you up,
→ → ἀροῦσίν₂₄ σε₂₅ ◀₂₄

The Greek verb means “they will bear up.” Since the first words are all adjacent, simple arrows can be used; but the pronoun “you” separates “bear” and “up.” Here we use an arrow with a number to find the Greek source of the English word (the number “24” corresponds to the subscripted “24” following ἀροῦσίν).

On the other hand, the translation often conveys the meaning of multiple Greek words with one English word. We show this by grouping the Greek words together with brackets (</>). For example, it is customary for Greek to use a definite article with a noun when it is modified by a possessive pronoun, but if we did that in English we would end up with strange-sounding phrases like “my the people.” Given that this construction appears frequently in Greek, the grouping brackets are used quite frequently:

my people
μου₂₂ < τὸν₂₀ λαόν₂₁ >

The bracketing convention enables us to show where τὸν corresponds to the English even though the English grammar is different. We think this is superior to linking τὸν to a blank space, which would at best be unhelpful and at worst imply that something wasn’t translated. The English word is centered over the Greek group to help spacing issues on the English line, making it as readable as possible.

Sometimes, as in the following example from Matthew 1:23, a word or phrase that introduces a quotation in Greek does not need to be translated directly in English and therefore will be represented by nothing more than an opening quotation mark in the English line:

"	Behold, the
λέγοντος 2334	ἰδοῦ, ἡ
legontos	idou hē
VPGSMFA	T RNSF
3004	2400 3588

Idioms

The final possible linking situation is where there is a group of English words translating a group of Greek words, but there is no correspondence between any of the particular words. Normally, this is caused by an idiom in the languages. It is difficult to define a cut-and-dried category for figurative or idiomatic language in contrast to literal language. There is a real gray area between the figurative and the literal, since some figures become literal over time. For example, the term skyscraper is very pictorial and was introduced as a figure (something scraping the sky) for a very tall building. Today, “skyscraper” has enjoyed such common use that it refers directly to a very tall building rather than indirectly through the figure of scraping the sky. If you look it up in a dictionary you will not see anything about the sky or scraping. Since languages are always in flux, it is often difficult to determine what is literal and what is idiomatic.

This is an issue for an interlinear since Greek and English do not have the same idioms. Often, even though the translation of an idiom correctly conveys the meaning of the idiom, none of the particular words in either language match up. An example of this is when the ESV translates the Greek verb ἤγγικεν (woodenly, “has come to be near”) with the idiomatic expression “it [the time] is at hand” (see Matt. 3:2). It might be misleading to connect this verb and “hand,” since it might imply that the Greek verb refers to a part of the human body. In these cases, since none of the particular words can be directly linked, the English phrase is italicized and all of the Greek words are placed below the English with no particular word correspondence.

Sometimes a similar disjunction between the languages occurs even when there is not an idiom in either language. An example of this is the Greek phrase ἐν γαστρὶ ἔχουσα (woodenly, “having in the stomach”), which the ESV correctly translates as “to be with child” (see Matt. 1:18). The problem is that there is no lexicon in which γαστήρ means “child,” yet the two phrases are equivalent. Even though neither the Greek nor the English may be idioms, their parts do not correlate, yet the phrases in their entirety do correspond. In all of these situations the English phrase is italicized and the entire Greek phrase is centered underneath as a group.

to be with child
 < ἐν₂₁ γαστρὶ₂₂ ἔχουσα₂₃>

Sometimes when there is an idiomatic connection between the languages, the English phrase is broken up by words that are not part of the corresponding Greek idiomatic phrase. This makes it impossible to center all of the English over the Greek without altering the ESV translation. For example, in the English phrase “going with him to court” the idiomatic translation of ἐν τῇ ὁδῷ (literally, “on the way”) is “going to court,” but the English words “with him” break up the phrase and have different Greek connections (μετ’ αὐτοῦ). In these situations, only part of the italicized English phrase

can be placed over the corresponding Greek. The word(s) left out will still be italicized and will have an arrow with a number pointing to where the Greek source and the rest of the English idiom begins:

going with him to court,
 •14 μετ' αὐτοῦ ἐν τῇ ὁδῷ

If you are new to Greek and are using this text as a tool to familiarize yourself with the language, you have everything you need to get started. All of the symbols and general principles have been introduced. You are ready now to read the New Testament while getting a feel for the original language and having quick access to it for improved Bible study.

—John Schwandt

—C. John Collins

¶	New Paragraph
/	Line divisions in poetry
//	End of poetry section within a paragraph
•	Ellipsis or redundancy
→	Points to source of one English word in a group
◀25 or ▶25	Points to source of an English word when it is separated from its group; the number indicates the source Greek word, the triangle indicates the direction in which the word is located
◁ τὸν ₁₂ ἀστέρα ₁₃ ▷	Brackets show a group of Greek words translated by a single English word or phrase
<i>English Italics</i>	English phrase that is idiomatic or cannot be connected to any single Greek word.

GUIDE TO THE PARSING CODES

As mentioned in the introduction, the fourth line in each set of five lines of text contains parsing information for each Greek word. These parsing codes, developed by James A. Swanson, offer a grammatical description of each word. For easy reference, the letters used in these codes are listed along the bottom of each two-page spread.

Verbs

Verb codes for *Finite Verbs* may be broken into three sections. The first section indicates the **Type** of verb, which is *Finite*. The second section denotes the **Person** and **Number** of the verb. The third section indicates the **Tense**, **Mood**, and **Voice** of the verb. For example, the word ἤκούσατε (“heard”) in Matthew 5:38 has the codes VF2PAIA:



These codes may be read as follows:

VF: Verb, Finite

2P: Second Person, Plural

AIA: Aorist, Indicative, Active

Codes for *Finite Verbs* therefore have the following structure:

Verb, Finite, [Person], [Number], [Tense], [Mood], [Voice]

Verb codes for *Participial Verbs* may be broken into three sections as well. The first section indicates the **Type** of verb, which is *Participial*. The second section indicates the **Case**, **Number**, and **Gender** of the participle. The third section indicates the **Tense** and **Voice** of the participle. For example, the word αγαπῶντας (“love”) in Matthew 5:46 has the codes VPAPMPA:



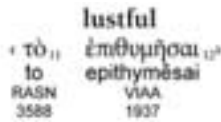
These codes may be read as follows:

- VP: Verb, Participial
- APM: Accusative, Plural, Masculine
- PA: Present, Active

Codes for *Participial Verbs* therefore have the following structure:

Verb, Participle, [Case], [Number], [Gender], [Tense], [Voice]

Verb codes for *Infinitive Verbs* may be broken into two sections. The first section indicates the **Type** of verb, which is *Infinitive*. The second section indicates the **Tense** and **Voice** of the verb. For example, the word ἐπιθυμῆσαι (“lustful”) in Matthew 5:28 has the codes VIAA:



These codes may be read as follows:

- VI: Verb, Infinitive
- AA: Aorist, Active

Codes for *Infinitive Verbs* therefore have the following structure:

Verb, Infinitive, [Tense], [Voice]

All three types of verbs can always be broken up in these ways to determine the morphological qualities of the verbs. The following lists tell what each code letter used with verbs stands for. Bold letters indicate the letter by which each morphological quality is represented in the parsing codes:

Verb Type

- VF: **V**erb, **F**inite
- VP: **V**erb, **P**articiple
- VI: **V**erb, **I**nfinitive

Person (Finite Verbs only)

- 1: **1** (First) Person
- 2: **2** (Second) Person
- 3: **3** (Third) Person

Number (Finite and Participial Verbs)

- S: **S**ingular
- P: **P**lural

Tense (All Verb Types)

- P: **P**resent
- F: **F**uture
- I: **I**mperfect
- R: **P**e**R**fect
- L: **P**Lu**P**erfect
- A: **A**orist
- 2: **2** (second) Aorist

Mood (Finite Verbs only)

- I: **I**ndicative
- V: **I**mperati**V**e

S: **S**ubjunctive

O: **O**ptative

Voice (All Verb Types)

A: **A**ctive

M: **M**iddle

P: **P**assive

D: **D**eponent

D: **D**ative

A: **A**ccusative

V: **V**ocative

Gender (Participial only)

M: **M**asculine

F: **F**eminine

N: **N**euter

Case (Participial only)

N: **N**ominative

G: **G**enitive

Nouns and Noun-Like Parts of Speech

Several different parts of speech are classified by **Case**, **Number**, and **Gender**. These include *Nouns*, *Substantives*, *Number-words*, *Adjectives*, and *Articles*. For example, the word Μακάριοι (“Blessed”) in Matthew 5:3 has the codes JNPM:



These codes may be read as follows:

J: Ad**J**ective

N: **N**ominative

P: **P**lural

M: **M**asculine

The formation of codes for nouns and noun-like parts of speech are all the same:

[Part of Speech], [Case], [Number], [Gender]

Thus, *Nouns*, *Substantives*, *Number-words*, *Adjectives*, and *Articles* all have information for **Case**, **Number**, and **Gender**. The following lists tell what each of the code letters used within these categories stands for.

Part of Speech

N: **N**oun

S: **S**ubstantive

P: **P**ronoun

M: Nu**M**ber word

J: Ad**J**ective

R: **A**RTicle

A: **A**ccusative

V: **V**ocative

Number

S: **S**ingular

P: **P**lural

Case

N: **N**ominative

G: **G**enitive

D: **D**ative

Gender

M: **M**asculine

F: **F**eminine

N: **N**euter

Pronouns

Pronouns are classified similarly to nouns, with the addition of a **Type** classification. For example, the word αὐτοῦ (“his”) in Matthew 1:2 has the codes PPGSM:

his
αὐτοῦ₁₈
autou
PPGSM
846

These codes may be read as follows:

- P: **P**ronoun
- P: **P**ersonal
- G: **G**enitive
- S: **S**ingular
- M: **M**asculine

The codes for pronouns therefore have the following structure:

Pronoun, [Pronoun Type], [Case], [Number], [Gender]

The following is a comprehensive listing of pronoun types. Information regarding Case, Number, and Gender is available in the tables for nouns above.

Pronoun Types

- D: **D**emonstrative
- I: **I**ndefinite
- G: Interro**G**ative
- P: **P**ersonal
- L: Reciproca**L**
- X: Refle**X**ive
- R: **R**elative

Other Parts of Speech**Adverbs**

- D: **AD**verb. *Adverbs* may be categorized as:
 - C: **C**omparative
 - S: **S**uperlative
 - R: **R**elative
 - P: of **P**lace
 - I: **I**ndefinite

Conjunctions

- C: **C**onjunction. *Conjunctions* may be categorized as:
 - D: **D**isjunctive
 - T: **T**emporal

Particles

- T: **ParT**icle. *Particles* may be categorized as:

C: Conditional

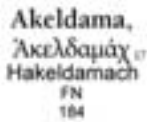
E: Enclitic

Prepositions

E: PrEposition. *Prepositions* may contain case information.

Foreign Words

F: Foreign word. As in the following example, *Foreign Words* have basic part of speech information (in this case, it is **N** for Noun):



Interjections

I: Interjection. Interjections have no further classification.

PAGE-BOTTOM REFERENCES TO THE PARSING CODES

For easy reference, the more significant letters used in the parsing codes appear along the bottom of each two-page spread. Those associated with verbs are listed on left-hand pages while those associated with nouns and various other parts of speech are listed on right-hand pages. Verb-related categories, separated by dots, include tense, mood, and voice. The right-hand page lists the letters for the various parts of speech, then the letters for case, number, and gender.

Though listed on the right-hand pages, case, number, and gender, also apply to participial verbs.

Page-bottom codes do not include the numbers 1, 2, and 3 for person or the various subcategories for parts of speech other than nouns and verbs (e.g., types of pronouns, such as demonstrative; or types of adverbs, such as superlative).