

*Read Me First*  
*A Personal Note from the Translator*

### **Why Another Interlinear?**

1. Every Christian should have an interlinear. Given the high cost of commercial interlinears, I decided to produce this interlinear to counter that trend. Therefore, I provide this work as a grace offering. So, if you bought this from someone, get your money back. **It is not for sale!** I produced it as a ministry to the Lord to be distributed without charge.
2. If you choose to help support this ministry financially, you may send a tax deductible gift to Grace Bible Fellowship of San Diego County, 8622 Placid View Dr., Santee, CA, 92071. You may make a check out to *Grace Bible Fellowship*. **However, such a gift is not required**, so feel free to give out these files to others as you see fit. I would only ask that you always include this *Read Me First*, but other than that there is no restriction on the availability or distribution of this interlinear.
3. My philosophy of interlinearism (I just made up that word), is different from the commercial works. Commercial interlinears are produced in conjunction with a commercially available translation, and attempt to reflect that translation in the interlinear translation, which they provide in the side column. I have also provided a smoother translation in the side column, but it is *derived* from the interlinear. It reflects the work rather than drives the work of the interlinear translation.  
Also I always wanted an interlinear on standard notebook paper that I could put in a binder. With such, I could simply insert notes on the text between the pages, and change them at will.  
Also, the interlinear provided is more of a “word literal” work, than an attempt to match the translation in the column. Hence, the student will find the interlinear somewhat different than the smoother column translation in many cases.
4. Nevertheless, because I have no desire to make money from this work, the column translation is not an attempt to develop a commercial translation. It is sometimes a bit rough around the edges, so to speak.

### **What Greek Text Did You Use?**

1. I have developed a majority text for this interlinear, edited from several available sources. Also, I have studied and edited the text using several different textual apparatuses (including those accompanying the critical texts available) in the editing process. For the student of textual criticism, this Greek text will be very familiar.
2. An interlinear is available for the critical text, based on the *New American Standard Bible* and the Nestle-Aland text that lies behind it, but as noted above, they are generally somewhat expensive. There is also an interlinear for the Farstad-Hodges majority text associated with the *New King James Version*. If you are interested in purchasing these texts, do an internet search.

### **Why Did You Abandon the Capital Letters and Punctuation of Current Greek Editions?**

1. It is popular to treat the uncial Greek alphabet as though it were the same as English capital letters. In modern Greek texts it is common to start names with uncial letters, as though they were capitals. Such texts also use uncial letters with proper nouns such as city names, etc. Some modern Greek texts use an uncial to begin paragraphs, though not usually to begin each sentence. This whole approach is unfortunate and somewhat misleading.
2. First, the two forms of the Greek alphabet were not contemporary. The uncial letters (Α, Β, Γ, Δ, Ε, Ζ, Η, Θ, Ι, Κ, Λ, Μ, Ν, Ξ, Ο, Π, Ρ, Σ, Τ, Υ, Φ, Χ, Ψ, Ω) are some centuries

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older than the minuscule alphabet ( $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$ ,  $\phi$ ,  $\chi$ ,  $\psi$ ,  $\omega$ ). Historically, they were not mixed, and, in my opinion, should not be mixed today.

3. Second, there were no capitalization protocols in effect during the writing and copying of the New Testament manuscripts. The oldest manuscripts were written using all uncial letters, and later were copied with all minuscule letters for speed of transcription.
4. So, I have produced a Greek text without any uncial letters, and that includes not using uncial letters for capitalization of nouns and pronouns that refer to God, or the Lord Jesus Christ, or the Holy Spirit. Such innovations are in many English translations, though not universally. For example, the King James Version capitalized proper names, the word *God*, etc., but did not capitalize pronouns referring to deity at all.
5. Ancient Greek manuscripts generally had little or no punctuation in the modern sense. Therefore, I have avoided punctuation in the Greek text except for convenience sake. I have regularly used only three punctuation marks, the period (.), the colon, or semicolon (:), and the preferred form of the question mark for Greek texts (;). I have used commas in the Greek text inconsistently, and for my own translation purposes. I could have gone through and taken them out, but decided not to do so. I have also used parentheses and dashes where I thought they were appropriate, though those were also not used in ancient manuscripts.

### **How Did You Handle Pronouns for the English Translation?**

1. I have capitalized all personal pronouns when referring to deity (if I missed any, drop me a line at the address provided above, and I'll correct the text).
2. I have capitalized all reflexive pronouns (usually Himself) when referring to deity.
3. I have *not* capitalized relative pronouns such as "who" or "whom," (nor the word "one") when referring to deity. I personally prefer the 17<sup>th</sup> century practice in those cases. In the occasional places where a title is used of deity, I have capitalized the main word(s) of that title.

### **What is the Best Way to Print the Files?**

1. I designed each book file to be printed back-to-back on 8.5 by 11 inch sheets. Please note that the translation columns are alternated for that purpose. The files are in PDF format to be read and printed from any PDF reader, such as Adobe or Firefox. There will be, when completed (Lord willing), one PDF file for each book of the Greek New Testament.
2. At this time, other than the Gospels are paginated consecutively, but other books simply begin with page one. When and if I finish the entire New Testament, I'll number the pages consecutively from Matthew through Revelation, with each book beginning with an odd numbered page.  
Currently, there are end notes attached to each book file, which you can either print or leave out. Eventually, I may (or not) provide an edition with no end notes.
3. If you desire a wide margin, try reducing the print by 10%. I do not recommend reducing it any lower, unless you have the eyes to handle it.

### **What About Errors in the English Text?**

1. It is inevitable that there be errors in a work of this size, produced by a single individual. I have produced it alone, and as you undoubtedly know, it is virtually impossible to proofread one's own

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work. Even so, I've found a number of mistakes, and even a few places where I skipped a line in the interlinear or in the column translation, or wrongly numbered the verses.

2. If you see any typos, or any other kind of errors, please report them. I'd appreciate it and will edit the files appropriately.