At long last, the ESV Reverse Interlinear New Testament has become available. What is a Reverse Interlinear Bible, you ask? The Preface answers well. "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." Though remarkably helpful tools, interliners do have one weakness. "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 every day English New Testament."

Because the Greek language is not as dependent as English on word order, the Greek text is still readable. Take a look at the sample below:

In this passage (1 John 4:1) you can see that the English text remains perfectly intact. By way of comparison, my KJV in terlinear (conventional, not reverse) renders the English "Beloved, not every spirit believe, but prove the spirits, if of God they are; because many false prophets have gone out into the world." While still readable, the Greek takes priority over the English.

You will have noticed that the text has five lines. The first is the English Standard Version translation, of course, and that is followed by the corresponding Greek words, the Greek transliteration (a guide to help in correctly pronouncing the Greek words), the Greek parsing code (grammatical descriptions of the word) and the Strong's number.

The book's Preface outlines several benefits to using 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...
or, 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.

Further along in the Preface, the authors outline the most important benefit of having access to the original languages, even to those with little training. "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."


sample page:
http://www.esv.org/assets/blog/2006.10.interlinear.1john.big.png

strongs dictionary:
http://www.gnpcb.org/assets/pdfs/158134628X.dictionary.pdf

I have never seen a interlinear work this way? Is there anyone that has comments on this or experience with this type of interlinear.


My first question about any Bible or study help is: What greek text is used as a foundation for the work? If the greek text used is the corrupt Wesscott and Hort 'Revised Greek Text' - fabricated from the proven to be altered and edited Alexandrian manuscripts - or any off-shoot thereof (nestles, USB, etc) the work is going to parrot the errors and omissions of the RGT, and should not be considered trustworthy.

Re: The ESV English-Greek Reverse Interlinear New Testament, on: 2006/12/3 14:12

I like!

neil

ps....I wish they had an ESV study Bible. I PRAY they will craft an ESV study Bible...in bonded leather, of course....you can use duct tape when the leather starts to fray

Re: - posted by sermonindex (), on: 2006/12/3 17:14

Quote:
-----------------------------ps....I wish they had an ESV study Bible. I PRAY they will craft an ESV study Bible...in bonded leather, of course....you can use duct tape when the leather starts to fray
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They actually are starting to publish one that will be available in 2008! I am going to possibly get a ESV bible for variant readings, it seems to be quite a literal translation. They use the "older" manuscripts that are less reliable some say then the "newer" manuscripts that have more of a cohesion to them.
I think there might be some good truth in the ESV ie the manuscripts they use but I am also of the point of view that the "textus receptus" is of the true christian church strain of bible translation and perservation.

Re: - posted by roaringlamb (), on: 2006/12/3 18:48

Here's some info from the ESV site
(www.esv.org) ESV Site

Manuscripts Used in Translating the ESV
Each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensur e 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 in delible mark on the English-speaking world and have defined the life and doctrine of the church over the last four centuries.

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 ESVÂ’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.

The footnotes that accompany the ESV text inform the reader of textual variations and difficulties and show 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 lexico graphy and grammatical understanding.

Re: - posted by Logic, on: 2006/12/6 22:03

Quote:

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PaulBenson wrote:
My first question about any Bible or study help is: What greek text is used as a foundation for the work? If the greek text used is the corrupt Wesscott and Hort 'Revised Greek Text' - fabricated from the proven to be altered and edited Alexandrian manuscripts - or any off-shoot thereof (nestles, USB, etc) the work is going to parrot the errors and omissions of the RGT, and should not be considered trustworthy.

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I prefer the "corrupt" Wesscott and Hort, Alexandrian manuscripts.

How are they "proven to be altered and edited"?

Re: - posted by philologos (), on: 2006/12/7 12:03

Quote:

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They actually are starting to publish one that will be available in 2008! I am going to possibly get a ESV bible for variant readings, it seems to be quite a literal translation. They use the "older" manuscripts that are less reliable some say then the "newer" manuscripts that have more of a cohesion to them.

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The best way of viewing the ESV is to regard it as an evangelical revision of the Revised Standard Version. ie the RSV and hence its initials ESV. I used the RSV for 3 years of academic studies and it is a very 'readable' version which I susp
ect has been its main attraction for the likes of Packer and Grudem.

However the question must be asked 'is it possible to correct a version which was based on such a shaky foundation of manuscripts and translation philosophy?'

I tried to use it recently while preaching through interpreters but in the end I had to abandon it. One of the great themes of Ephesians is the Christian walk with its step by step progress in grace and conformity to Christ's purpose. The ESV has abandoned the biblical idiom of 'walk' altogether and opted for 'life', but the 'life' and the 'walk' are different concepts as Paul makes clear in Gal 5:25. I don't believe it is possible to understand the injunctions of Ephesians when the concept of 'walk' has been eliminated.

Just my two-pennorth as we say over here!