

Chapter 1 : Interlinear Greek New Testaments Online (free)

About this Edition. The Greek New Testament, Produced at Tyndale House, Cambridge seeks to make a distinctive contribution by providing a text of the Greek New Testament that is based on the most recent scholarship and is rooted in the earliest manuscript witnesses, dating primarily from the fourth and fifth centuries and earlier.

If you are seeing this message, it is because you do not have a "frame-enabled" Web browser. Please upgrade your browser. Some browsers that are frame-enabled are Netscape Navigator version 2. This is most of what is contained in Greek. Introduction to this presentation of Learning N. Greek, by Corey Keating Please note that until this site is completed if ever , the amount of information here is increasing monthly. Please email me below if there are other items concerning Greek that you want to know which are not discussed here. Precursory Items and English Grammar 1. Inflection in the Greek Language 2. Essential Grammatical Terms of English Definitions that you need to know Above is the whole document, or you can look up each term using this index: Greek Grammar Shorter Explanations You can go right to the Greek term you are looking for by using the following list. Singular and Plural Grammatical Gender: Masculine, Feminine, and Neuter Noun Cases: More detailed Explanation of Greek Terms This section is under construction. This list includes study aids, Greek grammars, and linguistic helps. We have included here a full range of books: This list will be updated periodically. Index of all documents being used on this site. You can read through or print-out the following documents and thus obtain all the information that is available on this site. Please note that this is a copy of all the above information, listed by document. Created by Corey Keating at:

Chapter 2 : Introduction to New Testament Greek

The New Testament Greek lexicon based on Thayer's and Smith's Bible Dictionary plus others; this is keyed to the large Kittel and the "Theological Dictionary of the New Testament." Also included are pronunciations of each word with alternate pronunciations if available. The King James Version New.

It must not be confused with classical Greek, which flourished many centuries before. Ancient Greek had several distinct dialects, the chief of which were the Aeolic, the Doric, and the Ionic. Attic was a kind of Ionic, spoken in Athens. Most of the Greek classics were written in this dialect, which later came to be the recognized standard among cultured Greeks. A form of this, called the [koinE], the common dialect, spread over most of the known world after the conquests of Alexander. The Hebrew Scriptures were translated into it and thus it became the language of the people of Palestine. It was the common tongue of all classes. The Greek text The fidelity of the New Testament text rests in the multiplicity of the extant manuscripts. There are about 5, Greek manuscripts to attest the New Testament. Furthermore, the interval between the dates of original composition and the earliest extant evidence is so small as to be in fact negligible. While scarcely a modern scholar defends the superiority of the Received Text, it should be pointed out that there is no substantial difference between it and the critical text. Their differences are merely technical, not doctrinal, for the variations are doctrinally inconsequential. The Language The Greek alphabet has 24 letters. For the forms and names, see chart. The earliest form of the letters was the capital, used in inscriptions out in stone. A modification of this used for manuscripts is called uncial. All Biblical manuscripts in Greek before the 10th cent. It is important for the reader to keep in mind the lateness of some of the editorial devices. The earliest uncial manuscripts were even without breaks between the words. Breathings, accents, and punctuation marks-which often greatly influence the translation-are later editorial additions and should be treated as such. Wigram, to discover the meaning of a word. This method is based on the vocabulary of the original language, not on the various vocabularies found in English versions. It is in line with the linguistic law that the meaning of a word is decided by its usage. In employing this method an exhaustive investigation was made of the whole divine vocabulary in order to find the single most exact English equivalent for each Greek word; one which will not only fit each context in which the original word appears, but one which is not needed for any other Greek word. More about this in these two articles: Grammar The Greek-English concordant interlinear provides a simple and safe tool by which the English-speaking student may acquire some knowledge of Greek. This profit will be greatly enhanced when the grammar tags are intelligently used. Greek grammar allows for the systematic discovery of important theological truths that are difficult to discover through reading a translation. A sentence commonly consists of a verb indicating some kind of action, a number of nouns related to that action, and a variety of modifiers. The Greek language employs a case system that assigns to each noun its grammatical function in the sentence. The case system consists of four of these grammatical functions, which are assigned to the nouns by means of an inflection system. These four functions are: They answer to the questions: The latter three functions are associated with a direction, an association which is the same that governs the prepositions, which will prove of help in the understanding of the case system.

Chapter 3 : New Testament Greek Lexicon

SBL Greek New Testament Share Tweet Save The Society of Biblical Literature, in keeping with its mission to foster biblical scholarship, is pleased to sponsor, in association with Logos Bible Software, a new, critically edited edition of the Greek New Testament.

Did Jesus and the Apostles Speak Greek? Several sects and churches claim that Jesus Christ and the apostles only spoke Hebrew or Aramaic, and that the original monographs of the New Testament were all written in Hebrew, and later translated into Greek. They consider Greek to be a pagan language. What is the real truth of the matter? Did Jesus speak Greek? The September-October issue of *Biblical Archaeology Review* contains several fascinating articles which bear heavily on the questions posed for this article. For centuries, scholars have believed -- assumed -- that very few Jews of the first century spoke Greek. They have believed, and taught, that ancient Judea was a "backwater" area of the Roman Empire, and the people were ignorant as a whole of the Greek language, although it is admitted that Greek was the "lingua franca" and "language of commerce" throughout the Roman Empire. Today, however, new archaeological discoveries have undermined the speculations of scholars and brought into clear light the fact that Greek was well known among the Jews, especially the priesthood, leadership class, and the merchant class. In particular, Greek was well understood in "Galilee of the Gentiles," the region where Jesus Christ of Nazareth was raised, and grew up as a young lad. There is no doubt, therefore, that Jesus and the original apostles all spoke Greek -- commonly, as a "second language. Astonishing as it seems, the burial cave of the Caiaphas family was found, in Jerusalem, by "accident" -- the family of one of the priests who presided at the trial of Jesus. The surrounding area was used as an ancient necropolis during the late Second Temple period first century B. In the burial cave, archaeologists found twelve ossuaries, including one decorated with two six-petaled rosettes within concentric circles. The bone box displays a fluted column on a stepped base and topped by an Ionic capital. Inscriptions on two of the ossuaries found here indicate that this was the burial chamber of the Caiaphas family, and one of the ossuaries may well have contained the bones of the high priest who handed Jesus Christ over to the Romans and Pontius Pilate, after interrogating Him see Matt. Writes Zvi Grenhut, archaeologist involved in the discovery and identification of the site, "Reburial in ossuaries appears mainly at the end of the first century B. Reburial in an ossuary was rare in Jewish tombs after the Roman destruction of Jerusalem in 70 C. One of the ossuaries is simply inscribed "Qafa" ka-FA. The ossuary with the more complete forms of the name is the most beautiful one, decorated with a rare and intricate pattern. Its elaborate decoration must have something to do with the name s inscribed on it. Very few of the people mentioned in the pages of the Bible have been proved to have existed by means of archaeological evidence. It verifies a vital element of the story of the trial and crucifixion of Jesus Christ -- the very existence of the high priest who was the head of the Sanhedrin at that very time. Though the New Testament refers to the high priest by the single name "Caiaphas," the Jewish historian Flavius Josephus refers to him as "Joseph who was called Caiaphas of the high priesthood. In the New Testament he is simply called "Caiaphas" Matt. Van Der Horst, points out that no less than 1, Jewish epitaphs -- funerary inscriptions -- are extant from ancient Palestine dating from B. The geographical spread of these inscriptions reveal that Jews were living all over the world at that time, especially the Roman period. Peter, in his first sermon, enumerates a list of the countries from which Jews came to worship on that first Pentecost of the newly formed Christian Church Acts 2: Van Der Horst goes on: Naturally in Palestine we would expect more Hebrew and Aramaic and less Greek. This is true, but not to any great extent. This is impressive testimony to the impact of Hellenistic culture on Jews in their mother country, to say nothing of the Diaspora. These are shocking statements to all who have believed, and taught, that the Jews as a whole were ignorant of Greek during the time of Christ! Obviously, Judea was not a "backwater" and "boorish" part of the Roman Empire, but a most sophisticated and cultivated part. In fact, the Jewish Temple was acknowledged to be the finest building structure throughout the whole Empire! The Jewish people, because of their widespread dispersion in the Empire, for business and commercial purposes, mainly, spoke Greek rather fluently -- and this knowledge and usage of Greek was also common throughout Judea, as this new "funerary inscription"

evidence attests! This really should not be surprising at all. The Greek influence in Judea had grown very significantly since the days of Alexander the Great, circa B. By the time of Antiochus Epiphanes, circa B. In successive generations, the Greek influence never abated, particularly among the business, commercial and priestly crowd. Many of the priests, being Sadducees, were greatly influenced by Greek culture and contact. Writes Van Der Horst further: Especially in the eastern Diaspora, Jews continued to speak a Semitic language. All of this is very interesting, of course. But what about Jesus Christ, and the disciples? Did Jesus also use Greek, commonly, in speaking to the people of Judea? For centuries, theologians and scholars have assumed that He only spoke Hebrew or Aramaic. However, this assumption now seems to be far off the mark! Jesus and the Disciples Spoke Greek! Another article in the very same issue of BAR discusses this very issue. The author, Joseph A. Fitzmyer, points out that there is no doubt Jesus spoke Aramaic. He shows that although a form of Aramaic was "the dominant language, it was not the only language spoken in Palestine at that time. In addition to Aramaic, some Jews also spoke Hebrew or Greek -- or both. Different levels of Jewish society, different kinds of religious training and other factors may have determined who spoke what" "Did Jesus Speak Greek? During the Babylonian captivity, many Jews came to use Aramaic as their first language, a sister language closely akin to Hebrew. Although Hebrew continued in use in the Temple, and the emerging synagogues, Aramaic was the common language of the people during the time of Christ. The majority of the people apparently did not fully understand Hebrew, for the custom arose to have an Aramaic translation read of the Hebrew Scriptures, following the reading in Hebrew, in all the synagogues. These readings and interpretations were done by a person called the meturgeman. In time, they were written down and were called targumin. But what about Greek? Even the Romans spoke Greek, as inscriptions in Rome and elsewhere attest. The Hellenization of Palestine began even before the fourth-century B. A reference to Greek-speaking Jews is found clearly in the book of Acts. Who were these Hellenists or "Greeks"? The term applies to Greek-speaking Jews, in whose synagogues Greek was spoken, and where undoubtedly the Septuagint Scriptures were commonly used. This is verified in Acts 9: This is suggested by a reference in Philippians 3: Thus Hellenistai as C. Moule has suggested probably is the designation of those Jerusalem Jews or Jewish Christians who habitually spoke only Greek and for that reason were more affected by Hellenistic culture, whereas Hebraioi designated those Greek-speaking Jews and Jewish Christians who also spoke a Semitic language, probably Aramaic, which they normally used" *ibid.* What about Jesus Christ, and the apostles? Did they, too, commonly speak Greek as a "second language"? The more difficult question, however, is whether he taught in Greek. Are any of the sayings of Jesus that are preserved for us only in Greek nevertheless in the original language in which he uttered them? Most New Testament scholars would agree with this. But did he also speak Greek? The evidence already recounted for the use of Greek in first-century Palestine provides the background for an answer to this question. But there are more specific indications in the Gospels themselves. Even if we allow for obvious literary embellishment of these accounts, there can be little doubt that Jesus and Pilate did engage in some kind of conversation. In what language did Jesus and Pilate converse? There is no mention of an interpreter. Similarly, when Jesus conversed with the Roman centurion, a commander of a troop of Roman soldiers, the centurion most likely did not speak Aramaic or Hebrew. It is most likely that Jesus conversed with him in Greek, the common language of the time throughout the Roman empire see Matt. In addition, we find that Jesus journeyed to the pagan area of Tyre and Sidon, where He spoke with a Syro-Phoenician woman. The probability is, therefore, that Jesus spoke to her in Greek. Even more remarkable, however, is the account in John 12, where we are told: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus" John These men were Greeks, and most likely spoke Greek, which Philip evidently understood, having grown up in the region of Galilee, not the back-water region many have assumed, but "Galilee of the Gentiles" Matt. Having grown up in Galilee, it is evident that Jesus and His disciples must have spoken Greek, whenever it suited their purpose to do so. Tiberias, on the Sea of Galilee, was built by Herod Antipas; the population there, too, was far more bilingual than in Jerusalem. Jesus was not an illiterate peasant and did not come from the lowest stratum of Palestinian society; he was a skilled craftsman. He is said to have had a house in Capernaum Mark 2: He would naturally have conducted business in Greek with gentiles in Nazareth and neighboring Sepphoris" *ibid.* Did Jesus also,

therefore, teach in Greek? Were many of His parables and saying actually uttered in the Greek language? If the answer is yes, as A. Argyle says, "We may have direct access to the original utterances of our Lord and not only to a translation of them. Some Aramaic words and expressions are preserved in the Gospels, such as Talitha cum, which means, "Little girl, get up! Also, Abba "Father"; Mark

Chapter 4 : Why the New Testament was Written in Greek, Not Hebrew

The Greek in the New Testament is the so-called koine 'common language'. Based originally on the Greek of Athens, it was circulated throughout Alexander the Great's empire. Based originally on the Greek of Athens, it was circulated throughout Alexander the Great's empire.

Notes on the Translation From the Greek Vocabulary. In general, the renderings given to the Greek words in the New Testament TransLine are of a broad, simple, standardized nature, and are not as finely nuanced as in other translations. Most translations try to reflect the particular shade or nuance of meaning in each place a certain word is used, minimizing footnotes. The New Testament TransLine tries to use the same rendering in all places a Greek word is used, adding a note containing the other shades of meaning and the other places that word is used so that the reader can compare all the uses of that Greek word. An attempt is made to render different forms of a Greek word a noun, adjective, adverb, and verb of the same root word, for example in a way that reflects the relationship between them. Words are not independent islands, and by this method the New Testament TransLine seeks to reflect and display more of the interrelationships and connections between the Greek words than is normally done in English. The Greek student can find the more finely-tuned renderings in a lexicon, and English readers can see them in the standard English translations. In addition, the writers often use the same root word in its verb, noun, and adjective form in the same context. This repetition is mirrored in the New Testament TransLine whenever possible, allowing the English reader to see the words from the Greek perspective. Greek words have different endings that determine the part of speech of each word, so they can be placed almost anywhere in the sentence. English words do not have such endings, so word order is critical. Sometimes the Greek word order could be kept in English, but it sounds like poetry to us. Using English word order in general allows the New Testament TransLine to include other literal aspects of the Greek without overwhelming the English reader with foreignness. But in those cases where the word order is a factor in understanding what is being said, the Greek word order is retained, or an explanation is given in the notes. Words in italics in the New Testament TransLine are a vital part of the literal translation into English. They are not optional words, but words required or implied by the use in context of various aspects of Greek grammar and sentence construction. Do not skip over them when reading. Italics are used in a different way in the New Testament TransLine and are not directly comparable to their use in other translations! The need to use italics at all illustrates the fact that Greek and English express certain matters in different ways. The Greek can express things through the grammar of the words that the English can express only with additional words. In the New Testament TransLine, the expressed Greek words are in plain type; the words implied by the grammar of the Greek word, phrase, or sentence structure are in italic type. Both together make up a literal translation into English. Using italics to display these words is not a perfect solution, but it does permit more visibility of the Greek word relations than has previously been available to the English reader. Taking this approach, instead of putting all the implied words in plain type as is usually and properly done in English translations, allows the New Testament TransLine to more precisely display the forms of the Greek word relations. This allows the English reader to see things a little more from the Greek perspective. The English reader will understand that these words are implied; the reader who knows Greek will understand why. In the vast majority of cases, there is no dispute about what word is implied by the grammar, or about the alternate ways to express it accurately in English. It is all quite routine. Where there is uncertainty regarding the intended meaning, the alternatives are given in the notes. Here are a few examples of the use of italics: In Greek, the relationship that a noun, pronoun, adjective or article has to the sentence is indicated by the ending on the word, and its use in the context. These implied helping words are in italics in the New Testament TransLine, since which one to use is based on the use of the word in context. But Greek also separately expresses these helping words prepositions , for various reasons. When this is the case, they are in plain type. Thus, the difference in the form of expression chosen by the biblical writer can be clearly seen by the English reader in cases like Luke 1: In English, it is not always clear in the context which is being used. In Greek, a writer may deliberately leave routine words out of a phrase or sentence, expecting the reader to supply them

from the context. The structure of the phrase or sentence demands that the reader supply the necessary word to make it complete. This is a very common feature of Greek, but not English, which requires more explicitness. For example, the writer may intend that the reader supply the verb, as Peter does in 1 Peter 1: In Greek, purpose and result are expressed in several ways, as in English. The required words are added in italics. In these cases, the article is not included in the New Testament TransLine. If it is needed in English, it is included in italics. These are also included in italics. When words are added to clarify the meaning of a word, phrase or sentence, they are added in brackets. These words are not implied by the grammar or sentence structure, but by the intended meaning of the biblical writer. If one skips over them, the actual words expressed in Greek may be read. As with words in italics, these words are rarely in dispute. Most are usually in plain type in the other translations; some are in italics. When they are in doubt, the various views are mentioned in a note. Since the New Testament TransLine is reflecting the ancient Greek, these words are rendered as the biblical writers wrote them. Although this is not the modern gender-explicit or gender-neutral way of speaking, it accurately reflects the Greek point of view. The modern reader can easily make the transition between how the Greek states it, and how we in the 21st century prefer to state it. In English we use helping words to convey the meaning of the verb. In Greek there are no helping words. In the New Testament TransLine, the helping words are considered to be part of the verb form itself and are not placed in italics. Special renderings of the tense indicated by the context that overrule the routine meaning of the verb forms are described in the notes. If the pronoun I, we, you, he, she, they is separately expressed in Greek, it is done for emphasis. In the New Testament TransLine, such words are in bold. The Greek tenses do not correspond precisely to English tenses. This is especially true of the Perfect tense. There is no clear way to bring both senses into English. Most translations choose which emphasis to bring across in each specific case. In general, the New Testament TransLine renders the tenses in an artificially strict fashion. The Greek participle is one of the rich features of the Greek language and is used in various ways. In the New Testament TransLine, however, the participle is translated in an artificially strict fashion in order to communicate to the English reader that a participle is being used and to retain the Greek sentence structure. For example, note Matthew 2: Here is more detail on the verb and participle. Some readers may prefer to skip this section. The New Testament TransLine rendering of verbs and participles is deliberately standardized with a nonnuanced, basic significance, reflecting the Greek form of the word. English simply prefers more explicitness than Greek. In most cases, these nuances from the context are clear and obvious to everyone, and can be supplied by the reader, as intended by the Greek. In some places, there are different opinions about which grammatical nuance the context implies, and these are addressed in the notes. In general, the intent of the New Testament TransLine is to remain one step short of interpreting the grammatical nuance, allowing the reader to see the raw data from which such interpretation proceeds. The renderings in other translations are fuller, more explicit expressions of the meaning of the word together with its contextual implications, in normal English forms. The one contains the raw data; the other, the finely tuned and polished end-product. But this does mean that the other versions are more interpretive, since they seek to make explicit what is implied by the context, although in the vast majority of cases the interpretation required is minimal, routine, obvious, and undisputed. And this explains, in part, why we see differences of phrasing in the various standard translations. There is more than one way to correctly rephrase these things in English! The reader who knows Greek will understand the New Testament TransLine renderings for what they are, and will immediately begin considering how to properly nuance them. The English reader can also do this, to some degree. The English reader can avoid such dangers by using the other translations as a guide to the various ways in which the verbs and participles can be properly nuanced. This idiom is normally not translated into English because we have no equivalent way of saying it. The New Testament TransLine attempts to reflect it by using a bolded word and a dash. This idiom does two things: If while reading you emphasize the bolded word, and pause at the dash, you will approximate the idea of the Greek. When this idiom is used, a note is added saying that the grammar is emphasizing the contrast between the two halves of the sentence. Because the Gospels each present the details of the life of Christ, there are many parallel accounts of the same events or words. Special care has been taken to ensure that when two Gospels use the same words and grammar, it is translated the same way in both. When they use

different words or grammar, the New Testament TransLine reflects it. The cross-references to parallel accounts and verbally similar places are provided in the notes.

Chapter 5 : Greek New Testament: Books | eBay

In this context, Koine Greek is also known as "Biblical", "New Testament", "ecclesiastical" or "patristic" Greek. It continues to be used as the liturgical language of services in the Greek Orthodox Church.

English and Greek belong to the Indo-European language family; their earlier versions separated from each other some four thousand years ago. Words of the same origin are often disguised because of changes that have taken place in both languages. For example, an initial [s] sound before vowels in Greek evolved into [h], as in cf. The greatest difference, however, may have resulted from a massive change of consonants in Germanic hence English well before our era. At this time, p, t, k evolved into sounds that today are represented by f, th, h. And the sounds represented by bh, dh, gh in Indo-European were changed to the sounds that today are represented by b, d, g. These sounds were also changed in Greek, as noted above. At the same time, b, d, g were changed to p, t, k. Indo-European had almost no words with b. It is interesting to compare such cognate words, but the changes that both languages have undergone often conceal the relationships, as for the numerals for four and five. Some of the others are transparently related, in spite of changes: Since dictionaries may provide the Greek cognates of English entries, control over the Greek vocabulary can be gained by noting them. Etymological dictionaries are of greater assistance. As noted above, by far the greatest number of similar words are found in academic and ecclesiastical language, where English simply took over the Greek terms through long influence on western culture from these spheres. Words were pronounced in accordance with the English spellings, rather than with their pronunciation in Greek. Some examples are cited here. The academic terms are in accordance with the influence of Aristotle, who conducted his teaching in the Athenian grove known as the Academy, which was named after the hero Akademos. We have already noted terms ending in -logy, to which others might be added like biology and neurology. The last part attained a status of its own, so that further words like sociology, with its initial part from Latin, could be introduced. Other ecclesiastical terms are clergy, clerical, Eucharist and liturgy. In the political sphere the words democrat and democracy are based on the components for people and power, as also in aristocrat and aristocracy for the best or superior people and power, autocracy for self or absolute power, theocracy for ecclesiastical power. The sentence structure of Greek. As is clear from the earlier quotations, the sentence order of Greek may differ considerably from that of English. In an earlier form of Greek, the verb was placed last in the sentence, but in Luke 1: The different position is possible because of Greek inflections. Greek can move elements around for stylistic purposes -- as in Luke 1: In examining a Greek text, one should first identify the verb. Its forms are identifiable through their inflections, with the additional help that nouns are often marked by preceding articles. It is useful, then, to memorize the basic inflections of verbs as well as those of nouns, pronouns, and adjectives. As illustrated by these brief passages, the key to reading Greek is provided by knowledge of its inflections. While these are numerous, memorization of the basic inflections of the article, of nouns and of verbs is generally adequate. The forms of Greek. Thee parts of speech are inflected for four cases, besides a case of address called the vocative. The cases are as follows: Nominative, the case of the subject; Genitive, the case to indicate possession -- possessive, in grammars of English Dative, the case of the indirect object Accusative, the case of the direct object -- objective, in grammars of English Case forms may also be determined by prepositions. I is nominative, my is genitive, me is accusative. Adjectives are not inflected. Greek nouns are also inflected for -- number, that is, singular and plural; Classical Greek also maintained a dual. Paradigms are given in the various lessons.

Chapter 6 : Web Directory: Greek New Testament

The Greek New Testament is the original form of the books that make up the New Testament as they appeared in Koine Greek, the common dialect from BC to AD. Several Greek-language versions of the New Testament that approximate the original form of the New Testament books in Greek.

Greek Texts Online bibelwissenschaft. Website of the German Bible Society. The Online Parallel Bible Project. Full text of several editions of the Greek NT, including an interlinear Westcott-Hort with parsing and a concordance. Also has the full text of the Septuagint. The Greek New Testament in four different editions. Uses the "symbol" font that comes with Windows so that everyone can see the Greek. At this site you can also search the Hebrew Bible, the Septuagint, the Latin Vulgate and several English translations. The Greek texts in unicode characters can also be downloaded in zipped archive format. The Online Greek Bible. A very pleasantly designed site that presents the Nestle-Aland 26 Greek text in a variety of font options, including the Symbol font already installed on your machine with Windows. Click on any word to see it parsed and defined. The search function is very sophisticated. Sponsored by Logos Bible Software. The text of Scrivener giving readings presumed to underlie the KJV is given in two forms: Holmes, and published by Logos Bible Software. No need for Greek fonts on your machine. Search for words by base or inflected form, and by tense, voice and mood. Olive Tree Greek New Testament. Search four different editions of the Greek New Testament: Also has interlinears and texts with grammatical tags. Greek New Testament Editions in downloadable zipped files you will need an unzip utility to open them provided by Vincent Broman. Includes transcriptions of many historic and modern editions. The New Testament in the Original Greek: Byzantine Textform, edited by Maurice Robinson revised edition, Bible Database Online Bibles. Requires unicode text display support from your browser. Go ahead and download the unicode support. The text of S. Tregelles can be downloaded in one large file from the website of Tyndale House, Cambridge. Westcott and Hort "vol. Editio Octava Critica Maior Leipzig, The volumes are also available at the Internet Archive: Scrivener and Nestle, Editio Quarta, ab Eb. George Bell and Sons, By Benjamin Wilson New York: Novum Testamentum ad Exemplar Millianum, cum Emendationibus et Lectionibus Griesbachii, praecipuis vocibus ellipticis, thematibus omnium vocum difficiliorum, atque locis scripturae parallelis. Studio et labore Gulielmi Greenfield. Hanc editionem primam Americanam, summa cura recensuit, atque mendis quam plurimis expurgavit, Josephus P. Perkins and Marvin, in two volumes: Mackinlay and Martin, Novum Testamentum graece et germanice, edited by Eberhard Nestle fifth edition; Stuttgart, BFBS edition of Text with Critical Apparatus. Mark Goodacre, in his New Testament Gateway site. Collations of critical editions and a number of helpful articles. Our Bible and the Ancient Manuscripts. By Sir Frederic Kenyon. Complete book online fourth edition, A comprehensive introduction to the materials and methods of textual criticism. Slightly dated, but still very useful. The third edition is also online at Google Books here.

Chapter 7 : Interlinear Bible: Greek, Hebrew, Transliterated, English, Strong's

The Greek New Testament: SBL Edition The Society of Biblical Literature, in keeping with its mission to foster biblical scholarship, is pleased to sponsor, in association with Logos Bible Software, a new, critically edited edition of the Greek New Testament edited by Michael W. Holmes.

Chapter 8 : Greek New Testament - Greek Orthodox Archdiocese of America

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Chapter 9 : Free online Greek New Testament, interlinear, parsed and per word translation

Ancient Greek (biblical / classical) material including: Online texts (accented Greek New Testament), Shopping for printed materials, and Resources for learning and studying Ancient Greek. The Online Greek Bible.