

Half title

The Greek-English Interlinear NIV/NASB

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Title Page

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Abbreviations

- a. Most parsing codes first list the type of word following by a period.

n. Noun	r. Pronoun	v. Verb	f. Infinitive
a. Adjective	d. Definite article	pt. Participle	

- b. Substantives are parsed as case–number–gender. “n.asm” means “noun . accusative singular masculine”

n Nominative	s Singular	m Masculine
g Genitive	p Plural	f Feminine
d Dative		n Neuter
a Accusative		
v Vocative		

Adjectives can be followed by “.c” (“Comparative”) or “.s” (“superlative”). “a.gpn.c” means “adjective . genitive plural neuter . comparative.”

Personal pronouns are parsed “case–number–gender . person–number.” “r.apf.3p” means “pronoun . accusative plural feminine . third person plural.”

- c. Verbs are parsed “tense–voice–mood . person–number.” “v.pai.1s” means “verb . present active indicative . first person singular.”

p Present	a Active	i Indicative	1 First
i Imperfect	m Middle	s Subjunctive	2 Second
f Future	p Passive	o Optative	3 Third
a Aorist		m Imperative	
r Perfect			s Singular
l Pluperfect			p Plural

Participles are parsed “tense–voice . case–number–gender.” “pt.pa.nsm” means “participle . present active . nominative singular masculine.”

Infinitives are parsed “tense–voice.” “f.ra” means “infinitive . perfect active.”

- d. The following codes are used by themselves for other parsing tags.

adv Adverb	cj Conjunction
adv.c Comparative adverb	j Interjection
adv.s Superlative adverb	pl Particle
p.g Preposition with the genitive	
p.d Preposition with the dative	
p.a Preposition with the accusative	

Preface

Greek tools are like some medicines: you wish you didn't have to use them, but you're glad they're there when you need them. In a perfect world we would all know biblical Greek and not need any help reading the New Testament as it was originally written. But it is not a perfect world, and many people do need help.

I have long considered interlinears to be a questionable form of help because they engender so many false notions about language. They make it appear that one word in Greek corresponds to one and only one English word. It appears, because of the nature of most interlinears, that one Greek word always has the same meaning in English. Not only are these assumptions false, but they are misleading and, to anyone conversant with a foreign language, foolish. And because most interlinears follow the Greek word order, their English translations are almost worthless.

John 3:16 in a traditional interlinear: “For thus loved God the world, so as the Son the only begotten he gave, that everyone believing in him may not perish but may have life eternal.”

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

I have already addressed most of these issues when I created my “reverse interlinear,” an interlinear that follows the English word order and alters the order of the Greek words (*Interlinear for the Rest of Us* [Grand Rapids: Zondervan, 2006]). For someone who has never learned Greek, this is the better volume to purchase, especially if you study from the NIV translation.

So when Zondervan asked me to write some new interlinears that were still traditional in their approach, at first I hesitated. Why reinvent my own wheel, so to speak? Then I realized that with a special typesetting format and just the right translation, I could write an interlinear that would not perpetrate the myths created by traditional interlinears and instead produce a work that would make it easy to see both the Greek and the English in their respective word order. I also wanted to work on a project with my father, and as a result of his many years of translation expertise, this seemed to be the right thing to do.

What is distinctive about this interlinear?

1. As with traditional interlinears, it follows the word order of the Greek text. You can scan along the Greek line, and at any point drop down and see how that word is translated. κόσμος means “world.” Nothing new here.

ὁ	κόσμος	δι'	αὐτοῦ	ἐγένετο,	καὶ	ὁ	κόσμος	αὐτὸν	οὐκ	ἔγνω.	¹¹	εἰς	τὰ										
the	world	was	created	by	him,	was	created	but	the	world	did	not	know	him.	not	did	know	He	came	to	(that	which,)	was
3836	3180	1181	1181	1328	899	1181	2779	3836	3180	1182	4024	1182	899	4024	1182	2262	2262	1650	3836				
d.nsm	n.nsm			p.g	r.gsm.3	v.ami.3s	cj	d.nsm	n.nsm				r.asm.3	pl	v.aai.3s			p.a	d.apn				

2. The second line of each staff is a brand new translation done by my father, Robert Mounce. My goal was to have a translation that would make good sense while at the same time illustrate how translation work should be done. This is unique in the history of traditional interlinears.

In the example above, a traditional interlinear following Greek word order would translate, “the world by him was created but the world him not did know.” As I will discuss below, if you want to read the English, just ignore any word that is in superscript italics: “the world was created by him, but the world did not know him.” (I greyed out the superscript just for this example.)

ὁ	κόσμος	δι'	αὐτοῦ	ἐγένετο,	καὶ	ὁ	κόσμος	αὐτὸν	οὐκ	ἔγνω.	¹¹	εἰς	τὰ										
the	world	was	created	by	him,	was	created	but	the	world	did	not	know	him.	not	did	know	He	came	to	(that	which,)	was
3836	3180	1181	1181	1328	899	1181	2779	3836	3180	1182	4024	1182	899	4024	1182	2262	2262	1650	3836				
d.nsm	n.nsm			p.g	r.gsm.3	v.ami.3s	cj	d.nsm	n.nsm				r.asm.3	pl	v.aai.3s			p.a	d.apn				

But there is more that is new in this translation besides word order. Contrary to normal practice, the same Greek word is not always translated with the same English word. That simply is not the way language functions. *ὁ* does not always mean “the”; sometimes, in context, it means “you” or “my” or some other word. Often, it has no translation equivalent because it is performing a grammatical function. For example, a common Greek construction is “article (‘the’) — noun — article — adjective”; for example, “the person the good.” It is simply wrong to translate the second article as “the.” Its function is to tell the reader that the following adjective modifies the preceding noun. Nothing more.

There are words like *δέ*, which may be translated by a punctuation mark, *ὅτι*, which may be translated with quotation marks, or *καί*, which may be translated as a new paragraph.

And then there are idioms. *εἰς* (“into”) *τῶν* (“the”) *αἰῶνα* (“age”) does not mean “into the age.” It means “forever,” just as the German “Ich (‘I’) habe (‘have’) Hunger (‘hunger’)” does not mean “I have hunger”; rather, it means, “I am hungry.”

3. The third line contains the GK number for the word. Ed Goodrick and John Kohlenberger developed this numbering system as an improvement over the more familiar Strong’s numbering system. This means that without any knowledge of Greek you can find the English word you want to study, drop down and get its number, and then use that number to look up the meaning of the Greek word (not the English word) in a reference book such as my *Mounce’s Complete Expository Dictionary of Old and New Testament Words*, or the fuller *New International Dictionary of New Testament Theology; Abridged Edition* by my good friend Verlyn Verbrugge (who is also my Zondervan editor). In the example below, “grace” is from the Greek word #5921.

ἔδόθη,	ἡ	χάρις	καὶ	ἡ	ἀλήθεια	διὰ	Ἰησοῦ	Χριστοῦ	ἔγένετο.	¹⁸	θεὸν	οὐδεὶς	ἑώρακεν	πώποτε·			
was given	{the}	grace	and	{the}	truth	came through	Jesus	Christ.	came		No one	has ever	seen	God.	No one	has seen	ever
1443	3836	5921	2779	3836	237	1181	1328	2652	5986	1181	4029	4029	3972	4799	3972	4799	
v.api.3s	d.nsf	n.nsf	cj	d.nsf	n.nsf	p.g	n.gsm	n.gsm	v.am.3s		n.asm	a.nsm	v.rai.3s	adv			

4. The fourth line of each staff “parses” each word. In other words, it tells you the case, number, and gender of the noun, or the person, number, tense, voice, mood of the verb. For someone who has had a little Greek, this line may be your favorite. In the example above, the Greek word translated “has seen” is a verb, perfect active indicative, 3rd person singular (“v.rai.3s”).

5. At the end of the book is an updated Greek dictionary for quick reference. This is the same dictionary that is included in my *Mounce’s Complete Expository Dictionary of Old and New Testament Words*. In the Greek dictionary, references such as “See *king; leader*” refer to the main entries in the *Expository Dictionary*.

These interlinears are truly a group project. Stan Gundry (Senior Vice President and Editor in Chief at Zondervan) approached me with the idea. I (Bill) designed the basic approach with much help from my editor (Verlyn Verbrugge). Dad (Robert) did the translation. I wrote the software that enabled Matt Smith (a former student and now good friend and collaborator with me at BiblicalTraining.org) to connect each Greek word to its English counterpart. I made the software to typeset the book.

I hope to create a short class on how to use this tool and the others I have written, to be published at www.BiblicalTraining.org. I would encourage you to go there often, not only for this class but for all the other classes the website has to offer.

My thanks to all involved. Without each of you, the interlinears would not exist. May our work help all of you who are using this new interlinear to understand the wonderful truths of God’s Word, every word proceeding from God’s very mouth, and may you by God’s enabling grace be transformed as you grow in your knowledge of him.

Bill Mounce
Spokane, 2007

Technical Comments

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

Greek text

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

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

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

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

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

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

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

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

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

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

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

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

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

The Special Formatting

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

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

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

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

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

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

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

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

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

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

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

αὐλήν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής. ² ὁ δὲ
<i>sheepfold</i> but climbs in <i>{that one}</i> is a thief <i>is</i> and a robber. But the <i>But</i>
885 3836 4585 247 326 249 1697 1639 3095 1639 2779 3334 1254 3836 1254
n.asf d.gpn n.gpn cj pt.pa.nsm adv r.nsm n.nsm v.pai.3s cj n.nsm d.nsm cj

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

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

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

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

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

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

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

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

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

When οὔτι is translated with quotation marks.

Table with Greek text and interlinear English translation for Galilee, κηρύσσων τὸ εὐαγγέλιον, τοῦ θεοῦ, καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία.

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

Table with Greek text and interlinear English translation for ἐν τῇ διδασκῇ αὐτοῦ, ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπεῖρων σπεῖραι, καὶ ἐγένετο ἐν τῷ σπεῖρειν ὁ.

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

Table with Greek text and interlinear English translation for βλασφημία ἧσα ἐὰν βλασφημήσωσιν, ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει.

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

Table with Greek text and interlinear English translation for ἔχει, ἄλλ' οὐ δυναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθῶν τὰ σκευή.

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

Table with Greek text and interlinear English translation for μέν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό, καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρώδες.

10. Quotation marks in the English line. We decided not to paragraph the interlinear text in order to save space. However, we followed the standard procedure of using quotation marks in English as if the interlinear English translation were divided into paragraphs.

11. Idioms. Idioms are collections of words that together mean something different than what the individuals words mean. εἰς ("into") τῶν ("the") αἰῶνα ("age") does not mean "into the age." It means "forever." The interlinear format simply fails at this point.