

**Being in Readiness  
1 Peter 3:13-22**

# **Koiné Greek II**

**by Thor F. Carden**

**In hopes that you, the student,  
may better understand and enjoy  
God's Beautiful Bible.**

**Koiné Greek II**

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**This course is dedicated to**  
**Ron Scarlata**  
**who believed in me when I needed him to**  
**and to his wonderful daughter**  
**Belinda Vatany**  
**who encouraged me to develop this course**

----- PRICE INFORMATION -----

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## First Peter 3:13-22 Lesson Notes

The concepts of translation that we use are annotated in the Grammar Reference. At first, we will refer to these notes often, but as they become repetitive we will assume the student already knows them. Simply put, if you understand what has been done in my notes, you can ignore the notes, but if you don't understand refer to them.

For each of the verses in this lesson, try to translate it on your own. Compare your results with several good English versions. If you are in agreement, go to the next verse. If you are not in substantial agreement, use your notes and my notes on the verse to determine what you did that made your translation different. Learn from it and then translate the next verse.

I include complete {Grammar Reference Notes} for the first verse of each lesson or passage. After that, I include them only when the situation is a little outside the norm. The notes are in numerical order in the "Annotated Grammar Reference."

Textual Alternatives are put in [brackets] or (parenthesis) within the initial Greek text. If there are alternatives they are separated by "OR".

# 1 Peter 3:13

Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;

**Parsing:** {Note 101 & 102}

Greek	Lexical Form	Some possible meanings	Grammar
τίς	τίς	which?, who? what?	Intrg / Indef Pron Nom Sng M
κακῶσων	κακόω	to mistreat, harm	<b>Verb</b> Future Act Prt Nom Sng M
ὑμᾶς	σύ	you	Personal Pron Acc Plu
ἐάν	ἐάν	if, though, even if	Conjunction
ἀγαθοῦ	ἀγαθός	benefit, goods things	Adjective Gen Sng N
ζηλωταὶ	ζηλωτής	Zealot	Noun Nom Plu M
γένησθε	γίνομαι	happen, take place, be, made	<b>Verb</b> 2nd Aorist Mid Subj Plu

**Rendering:** Two verbs, so two rendering charts. {Note 103, 125a}

Notice the question mark. {Notes 105b, 178}

Καὶ “and” {Note 106, 526, 530}

τίς “who” or “what” or “which” {Note 107, 280, 281}

ὁ “the” Article introducing participial phrase {Note 360b}

κακῶσων “will be mistreating” Participle

{Note 110a, 675, 701, 901, 912, 913, 975, 976}

ὑμᾶς “you” Object of the participle {Note 108a, 206a, 914}

And	Will be mistreating	you
who		

“And who will be mistreating you ...” {Note 105}

New clause because {Note 125e}

ἐάν “if” Conjunction introducing the independent clause {Note 106, 526}

τοῦ ἀγαθοῦ “of the good” Genitive noun modifying ζηλωταὶ {Note 201b, 204a}

ζηλωταὶ “Zealot” Predicate nominative {Note 108a}

γένησθε “you might be” Verb of the clause

{Note 110a, 638, 751-2, 825-6, 828, 831, 881, 975, 976, 977}

if	are	A Zealot of the good
you		

“... if you are zealous for good.” {Note 105}

**My Translation:** “And who will mistreat you if you are zealous for good?”

{Note 105}

**Comparison to the Experts:** {Note 104} We agree on the overall meaning but the experts differ with each other and with me about the best way to express it. I like mine the best, in this case. I can see where they got most of their ideas except “imitators.” I guess their lexicons have it in the range of sense for ζηλωταί. {Note 114}

**KJV** And who [is] he that will harm you, if ye be followers of that which is good?

**DR** And who is he that can hurt you, if you be zealous of good?

**ASV** And who is he that will harm you, if ye be zealous of that which is good?

**YLT** and who is he who will be doing you evil, if of Him who is good ye may become imitators?

**DBY** And who shall injure you if ye have become imitators of that which is good?

**NASB** Who is there to harm you if you prove zealous for what is good?

**1 Peter 3:14** ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἀλλ'	ἀλλά	but, nevertheless, however, rather	Conjunction
εἰ	εἰ	if, whether, though, since	Conjunction
πάσχετε	πάσχω	to suffer	Verb 2nd Present Act Opt Plu
διὰ	διά	on account of, because of	Preposition
δικαιοσύνην	δικαιοσύνη	righteousness, uprightness	Noun Acc Sng F
μακάριοι	μακάριος	blessed, happy	Adjective Nom Plu M
δὲ	δέ	but, rather, now, then, so, even	Conjunction
φόβον	φόβος	fear, dread, terror, sense of awe	Noun Acc Sng M
αὐτῶν	αὐτός	he, she, it	Personal Pron Gen Plu M
μὴ	μή	not, (negative answer expected)	Conjunction or Adverb
φοβηθῆτε	φοβέομαι	fear, terrify, frighten, respect	Verb 2nd Aorist Pass Subj Plu
μηδὲ	μηδέ	neither, but not, and not, not even	Conjunction
ταραχθῆτε	ταράσσω	trouble	Verb 2nd Aorist Pass Subj Plu

**Rendering:** Three verbs, so three rendering charts. The last two may be some kind of compound verb. We'll soon see.

ἀλλ' "nevertheless" Introductory conjunction

εἰ "if" Introductory conjunction

καὶ "and" How many conjunctions can one verse start with?

πάσχετε "you would want to suffer" {Note 870}

διὰ "on account of" Prepositional phrase modifying the verb

δικαιοσύνην, "righteousness" Object of the preposition

Nevertheless if and you	Would want to suffer because of righteousness	
----------------------------	--	--

I don't know what to do with the three conjunctions. I have two ideas.

(1) Ignore them. "Nevertheless you would want to suffer because of righteousness ..."

(2) Use them as kind of multipliers "Nevertheless if you suffer, it would be better to suffer because of righteousness." We'll check the experts shortly.

μακάριοι. "blessed" Adjective acting as subject? 2<sup>nd</sup> person verb, so predicate adjective of "understood is"

τὸν "the" Article that modifies what? φόβον?

δὲ "but" Introductory conjunction

but you	are	blessed
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"but you are blessed ..."

φόβον "fear" Direct object, but of what verb

αὐτῶν "of them" Genitive pronoun modifying "fear"

Not sure if this phrase goes with the clause before or after

μη “neither” with μηδὲ below makes “neither ... nor”  
 φοβηθῆτε “you might be frightened”  
 μηδὲ “nor”  
 ταραχθῆτε “you might be troubled”  
 I am completely confused

if	Are neither frightened or troubled	
you		

“... if you are neither frightened nor troubled by fear of them.” Just a guess.

**My Translation:** “Nevertheless, if you suffer, it would be better to suffer because of righteousness; but you are blessed if you are neither frightened nor troubled by fear of them.”

**Comparison to the Experts:** The three conjunctions are “But even if ...” I should have looked deeper into the range of sense for καὶ when “and” did not make sense. They used subjunctive to translate the optative mood. {Note 870b} The subjunctive in the final two verbs became an exhortation. {Note 832} The NASB indicates by the all caps that the last part of the verse is a quote from the Old Testament. Those can be very difficult sometimes, because they usually quoted from the Septuagint which although it was Koine Greek, it was a version from 300 years earlier. It is sort of like King James English compared with Modern English.

**KJV** But and if ye suffer for righteousness' sake, happy [are ye]: and be not afraid of their terror, neither be troubled;

**ASV** But even if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled;

**NASB** But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED,

**DBY** But if also ye should suffer for righteousness' sake, blessed are ye; but be not afraid of their fear, neither be troubled;

**DR** But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled.

**YLT** but if ye also should suffer because of righteousness, happy are ye! and of their fear be not afraid, nor be troubled,

**1 Peter 3:15** κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι ἀεὶ πρὸς ἀπολογίαὶν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, [ἀλλὰ] μετὰ πραύτητος καὶ φόβου. [Some Greek versions but the final phrase starting with ἀλλὰ at the beginning of the next verse.]

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
κύριον	κύριος	God, Lord, master, Sir	Noun Acc Sng M
δὲ	δέ	but, rather, now, then, so, even	Conjunction
Χριστὸν	Χριστός	Christ (Greek for anointed one)	Noun Acc Sng M
ἀγιάσατε	ἀγιάζω	to sanctify	Verb 2nd Aorist Act Imp Plu
ἐν	ἐν	in, among, within	Preposition
καρδίαις	καρδία	heart, mind, will, desire, intention	Noun Dat Plu F
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu
ἔτοιμοι	ἔτοιμος	prepared, made ready	Adjective Nom Plu M
ἀεὶ	ἀεὶ	always, ever	Adverb
πρὸς	πρός	to, toward, beside, against	Preposition
ἀπολογίαὶν	ἀπολογία	answer for oneself, defense	Noun Acc Sng F
παντὶ	πᾶς	All with article, each w/o	Adjective Dat Sng M
αἰτοῦντι	αἰτέω	ask, request, beg, demand	Verb Present Act Prt Dat Sng M
ὑμᾶς	σύ	you	Personal Pron Acc Plu
λόγον	λόγος	word, saying, message, thought	Noun Acc Sng M
περὶ	περί	concerning, around	Preposition
ἐν	ἐν	in, among, within	Preposition
ὑμῖν	σύ	you	Personal Pron Dat Plu
ἐλπίδος	ἐλπίς	hope, expectation, anticipation	Noun Gen Sng F
ἀλλὰ	ἀλλά	but, nevertheless, however, rather	Conjunction
μετὰ	μετά	with, together with, among	Preposition
πραύτητος	πραύτης	meekness	Noun Gen Sng F
φόβου	φόβος	fear, dread, terror, sense of awe	Noun Gen Sng M
[ἀλλὰ]	ἀλλά	but, nevertheless, however, rather	Conjunction
μετὰ	μετά	with, together with, among	Preposition
πραύτητος	πραύτης	meekness	Noun Gen Sng F
φόβου	φόβος	fear, dread, terror, sense of awe	Noun Gen Sng M

**Rendering:** Two verbs so two rendering charts.

κύριον “Lord” Direct object

δὲ “but” Introductory conjunction

τὸν Χριστὸν “the Christ” Appositive with “Lord,” Direct Object

ἀγιάσατε “you sanctify” Verb of the clause

ἐν “in” Prepositional phrase modifying the verb

ταῖς καρδίαις “the hearts”

ὑμῶν, “your” Genitive pronoun modifying “hearts”

but	Sanctify in your hearts	The Lord Christ
you		

“But you sanctify the Lord Christ in your hearts ...”

ἔτοιμοι “prepared” Adjective acting as predicate nominative {Note 355}



ἀεὶ “always” Adverb modifying verb  
 πρὸς “with” Prepositional phrase modifying prepared  
 ἀπολογία “defense” Object of the preposition

	always be	Prepared with a defense
you		[Participle in the dative]

“... always be prepared with a defense ...”

παντὶ “to all” Adjective probably modifying the participle  
 τῷ “the one” Article introducing participial phrase  
 αἰτοῦντι “asking” Participle  
 ὑμᾶς “you” Plural pronoun in accusative case  
 λόγον “word” Also in accusative case. Not sure where this goes.  
 περὶ “concerning” Preposition introducing the next phrase which combined acts as object of the preposition  
 τῆς “the” Article before a prepositional phrase  
 ἐν “in” Prepositional phrase  
 ὑμῖν “you” Object of the preposition  
 ἐλπίδος “hope” Object of preposition “concerning”  
 [ἀλλὰ] “but” Conjunction combining the prepositional phrases  
 μετὰ “with” Prepositional phrase in parallel to the one beginning with “concerning”  
 πραΰτητος “gentleness” Object of preposition  
 καὶ “and” Combines objects  
 φόβου “respect” Object of preposition

To	asking	You word (This is very confusing. I will have to guess.)
any		Concerning [Subordinate clause formed below {Note 356}] the hope, but with gentleness and respect.

The hope	is	
that		In you

“... to any asking you the reason concerning the hope that is in you, but with gentleness and respect.”  
 Found “reason” deep in range of sense for λόγος

**My Translation:** “But sanctify the Lord Christ in your hearts, always being prepared with a defense to any asking you the reason for the hope that is in you, but with gentleness and respect.” ἄλλὰ doesn’t have a substantial impact on the overall meaning of the verse.

**Comparison to the Experts:** We have substantial agreement. Most of those who used the ἄλλὰ chose “yet” to render it. Notice the DR puts the final phrase with the next verse/sentence because of the difference in the Greek they used.

**YLT** and the Lord God sanctify in your hearts. And be ready always for defence to every one who is asking of you an account concerning the hope that is in you, with meekness and fear;

**NASB** but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

**ASV** but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:

**DR** But sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope which is in you.

**KJV** But sanctify the Lord God in your hearts: and [be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

**DBY** but sanctify the Lord the Christ in your hearts, and be always prepared to give an answer to every one that asks you to give an account of the hope that is in you, but with meekness and fear;



**1 Peter 3:16** συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ [καταλαλεῖσθε OR καταλαλωσιν υμῶν ὡς κακοποιῶν] καταισχυθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
συνείδησιν	συνείδησις	conscience	Noun Acc Sng F
ἔχοντες	ἔχω	have, hold, possess, keep	Verb Present Act Prt Nom Plu M
ἀγαθὴν	ἀγαθός	benefit, goods things	Adjective Acc Sng F
ἵνα	ἵνα	that, in order that, so that,	Conjunction
ἐν	ἐν	in, among, within	Preposition
ᾧ	ὅς	who, which, what, whatever	Relative Pron Dat Sng N
[καταλαλεῖσθε	καταλαλέω	speak evil of	Verb 2nd Present Pass Ind Plu
καταλαλωσιν	καταλαλέω	speak evil of	Verb 3rd Finite ? ? ? Plu *
υμῶν	σύ	Your, yours	Personal Pronoun Gen Plu
ὡς	ὡς	as, like, how, about, very	Conjunction or Adverb
κακοποιῶν]	κακοποιέω	doing evil	Verb Present Act Prt Nom Sng M
καταισχυθῶσιν	καταισχύνω	confound, put to shame	Verb 3rd Aorist Pass Subj Plu
ἐπηρεάζοντες	ἐπηρεάζω	mistreat, falsely accuse	Verb Present Act Prt Nom Plu M
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu
ἀγαθὴν	ἀγαθός	benefit, goods things	Adjective Acc Sng F
ἐν	ἐν	in, among, within	Preposition
Χριστῷ	Χριστός	Christ	Noun Dat Sng M
ἀναστροφήν	ἀναστροφή	behavior	Noun Acc Sng F

\* I was unable to determine the tense, voice or mood of this verb. It is present or aorist. It is not Middle voice. It is indicative or subjunctive. It is not a participle or infinitive.

**Rendering:** Six verbs, three of which are involved in textual difficulties. I'll start with six rendering charts. Should be interesting.

συνείδησιν “conscience” Probably subject of the participle, but might be object  
 ἔχοντες “having” participle  
 ἀγαθὴν, “good” Probably modifying “conscience”

	having	A good conscience

“Having a good conscience ...”

ἵνα “in order that”

ἐν “in” Preposition with a subordinate clause as its object

ᾧ “whoever”

καταλαλεῖσθε “you have speaking evil of you”

whoever	Have speaking evil of you	
you		

“... whoever is speaking evil of you...”

OR the other alternative

ὅς “whoever”

καταλαλῶσιν “speaks evil of” (I was unable to determine the tense, voice or mood of this verb.

It is present or aorist. It is not Middle voice. It is indicative or subjunctive. It is not a participle or infinitive. I’m hoping context will guide me.)

ὕμων “your” Possessive pronoun

ὥς “as” or “like” if it is a conjunction, or “very” if it is an adverb

κακοποιῶν “one doing evil”

	Speaks evil as if you are one	
whoever	doing evil	

“... whoever speaks evil as if you are one doing evil ...” Had to take a lot of license here. It appears there is not a lot of difference in meaning between the alternatives.

καταισχυνθῶσιν “he might be put to shame” Completing the prepositional phrase started with ἐν above. Looked at range of sense for ἐν and decided to use “with” in this cotext.

“... in order that with whoever is speaking evil of you, [participle phrase below] might be put to shame.”

οἱ “the one” Article starting participial phrase

ἐπιηρεάζοντες “falsely accusing” participle

ὕμων “your” possessive pronoun modifying m”behavior”

τὴν ἀγαθὴν “the good” modifying “behavior”

ἐν “in” Prepositional phrase modifying “behavior”

Χριστῷ “Christ” Object of the preposition

ἀναστροφὴν “behavior” Object of the participle

	Falsely accusing	Your good behavior in Christ
The one		

“...the one falsely accusing your good behavior in Christ ...”

**My Translation:** “Keeping a good conscience in order that whenever one speaks evil of you, the one falsely blaming your good behavior in Christ, might be put to shame.”

**Comparison to the Experts:** This shows several valid ways to apply the grammar, the textual alternatives, and range of sense, but we managed to still have substantial agreement with regard to the meaning of this verse.

**NASB** and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.

**DR** But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ.

**DBY** having a good conscience, that as to that in which they speak against you as evildoers, they may be ashamed who calumniate your good conversation in Christ.

**YLT** having a good conscience, that in that in which they speak against you as evil-doers, they may be ashamed who are traducing your good behaviour in Christ;

**KJV** Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

**ASV** having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ.

**1 Peter 3:17** κρείττον γὰρ ἀγαθοποιῶντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιῶντας.

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
κρείττον	κρείττων	best, better	Adj Nom Sng N Compare
γὰρ	γάρ	for, since, then, indeed	Conjunction
ἀγαθοποιῶντας	ἀγαθοποιέω	do good	Verb Present Act Prt Acc Plu M
εἰ	εἰ	if, whether, though, since	Conjunction
θέλοι	θέλω	desire, disposed toward, intend	Verb 3rd Present Act Opt Sng
θέλημα	θέλημα	will, pleasure, desire	Noun Nom Sng N
θεοῦ	θεός	God, god, godly	Noun Gen Sng M
πάσχειν	πάσχω	to suffer	Verb Present Act Inf
ἢ	ἢ	or, than, else, rather, either	Conjunction
κακοποιῶντας	κακοποιέω	doing evil	Verb Present Act Prt Acc Plu M

**Rendering:** 4 verbs, but one is an infinitive, so 3 rendering charts

κρείττον “better” Adjective is only nominative for a while, without a copulative verb, so subject

γὰρ “for” Introductory conjunction

ἀγαθοποιῶντας, “doing good” participle

for	doing good	
better		

“for better doing good ...”

εἰ “if” Introductory conjunction

θέλοι “if he desires” Verb of the clause, looks like Subjunctive in English, but Optative

if	desires	
he		

“...if he desires ...”

τὸ θέλημα “the will” Subject of clause or infinitive?

τοῦ θεοῦ, “of the God” Genitive noun modifying “will”

πάσχειν “to suffer” Decided it is predicate nominative of understood “is”

	is	To suffer
The will of God		

“... the will of God is to suffer ...”

ἢ “rather” Introductory conjunction

κακοποιῶντας “doing evil” Participle

Rather than	Doing evil	

“... doing evil.”

**My Translation:** I don't really know what to do with this grammar, but here is my guess: "It is better to suffer, if it is God's will, for doing good than doing evil."

**Comparison to the Experts:** Not very good, but I got close enough to match the meaning.

**KJV** For [it is] better, if the will of God be so, that ye suffer for well doing, than for evil doing.

**YLT** for it is better doing good, if the will of God will it, to suffer, than doing evil;

**DR** For it is better doing well (if such be the will of God) to suffer, than doing ill.

**NASB** For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

**ASV** For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.

**DBY** For it is better, if the will of God should will it, to suffer as well-doers than as evildoers;

**1 Peter 3:18** ὅτι καὶ Χριστὸς ἅπαξ περὶ ἀμαρτιῶν [ἔπαθεν OR ἀπέθανεν], δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ὅτι	ὅτι	that, because, for, since	Conjunction
Χριστὸς	Χριστός	Christ (Greek for anointed one)	Noun Nom Sng M
ἅπαξ	ἅπαξ	once for all	Adverb
περὶ	περί	concerning, regarding, about	Preposition
ἀμαρτιῶν	ἀμαρτία	sin, error, mistake, wrong	Noun Gen Plu F
[ἔπαθεν	πάσχω	to suffer	<b>Verb</b> 3rd Aorist Act Ind Sng
ἀπέθανεν]	ἀποθνήσκω	be dead, death, die	<b>Verb</b> 3rd Aorist Act Ind Sng
δίκαιος	δίκαιος	righteous, innocent, just	Adjective Nom Sng M
ὑπὲρ	ὑπέρ	for, for the sake of, instead of	Preposition
ἀδίκων	ἄδικος	unjust, unrighteous	Adjective Gen Plu M
ἵνα	ἵνα	that, in order that, so that,	Conjunction
ὑμᾶς	σύ	you	Personal Pron Acc Plu
προσαγάγῃ	προσάγω	bring, draw near	<b>Verb</b> 3rd Aorist Act Subj Sng
θεῷ	θεός	God, god, godly	Noun Dat Sng M
θανατωθεὶς	θανατόω	die, put to death, kill, mortify	<b>Verb</b> Aorist Pass Prt Nom Sng M
μὲν	μέν	even, indeed, some, truly, verily	Conjunction
σαρκὶ	σάρξ	flesh, physical body	Noun Dat Sng F
ζωοποιηθεὶς	ζωοποιέω	make alive, give life, quicken	<b>Verb</b> Aorist Pass Prt Nom Sng M
δὲ	δέ	but, rather, now, then, so, even	Conjunction
πνεύματι	πνεῦμα	spirit, self, disposition, wind	Noun Dat Sng N

**Rendering:** 5 verbs, but two of them are textual alternates with the exact same grammar. 4

rendering charts may be enough.

ὅτι “because” Introductory conjunction

καὶ “and” Introductory conjunction

Χριστὸς “Christ” Subject of the verb

ἅπαξ “once for all” Adverb modifying the verb

περὶ “regarding” prepositional phrase modifying the verb

ἀμαρτιῶν “sins” Object of the preposition

[ἔπαθεν “he suffered”

OR

ἀπέθανεν], “he died”

δίκαιος “righteous” Apposition to subject

ὑπὲρ “for the sake of” prepositional phrase modifying “righteous”

ἀδίκων, “unrighteous” Object of the preposition

And because	Once for all	
Christ, the righteous for the unrighteous	died for sins OR suffered for sins	

“And because Christ once for all died for sins, the righteous for the unrighteous ...”

OR

“And because Christ once for all suffered for sins, the righteous for the unrighteous ...”

Both make sense, so I’m going with the first one because it says exactly what He suffered.



ἵνα “in order that” Introductory conjunction  
 ὑμᾶς “you” Direct Object  
 προσαγάγη “he might bring” Verb of the clause  
 τῷ θεῷ “to the God” Indirect object

In order that	Might bring	you
he		To God

“... in order that he might bring you to God ...”

θανατωθεῖς “putting to death” Participle  
 μὲν “even” Introductory conjunction  
 σαρκὶ “the flesh” Object of the participle

even	Putting to death	The flesh

“... even putting to death the flesh...”

ζωοποιηθεῖς “making alive” Participle  
 δὲ “but” Introductory conjunction  
 πνεύματι “the spirit” Object of the participle

but	Making alive	The spirit

“... but making alive the spirit.”

**My Translation:** “And because Christ once for all died for sins, the righteous for the unrighteous, in order that he might bring you to God, even putting to death the flesh, but making alive the spirit.”

**Comparison to the Experts:** We have substantial agreement. DR; and NASB agreed with me about “died.” The others chose “suffered.”

**YLT** because also Christ once for sin did suffer -- righteous for unrighteous -- that he might lead us to God, having been put to death indeed, in the flesh, and having been made alive in the spirit,

**DR** Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit,

**ASV** Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit;

**NASB** For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

**KJV** For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

**DBY** for Christ indeed has once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in flesh, but made alive in the Spirit,

# 1 Peter 3:19

ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,

## Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἐν	ἐν	in, among, within	Preposition
ᾧ	ὅς	who, which, what, another	Relative Pron Dat Sng N
ἐν	ἐν	in, among, within	Preposition
φυλακῇ	φυλακή	cage, hold, imprisonment, ward	Noun Dat Sng F
πνεύμασιν	πνεῦμα	spirit, self, disposition, being, wind	Noun Dat Plu N
πορευθεὶς	πορεύομαι	depart, go forth, walk	Verb Aorist Pass Prt Nom Sng M
ἐκήρυξεν	κηρύσσω	preach, proclaim, publish	Verb 3rd Aorist Act Ind Sng

**Rendering:** Two verbs, so two rendering charts

ἐν “in” prepositional phrase modifying what?

ᾧ “whom” Relative pronoun, probably referring back to Christ, object of preposition

καὶ “and” joining what

τοῖς “the” Peter seems fond of putting article before prepositional phrases, at the beginning of participial phrases

ἐν “in” Prepositional phrase modifying what?

φυλακῇ “imprisonment” Object of preposition

πνεύμασιν “to spirits” Indirect object

πορευθεὶς “was departing” Participle

ἐκήρυξεν “he preached” Verb of the clause

Not sure what to do with all this. I’m going to put the verbs in the center of these two charts and try to sort the rest of the words around them.

And in whom	Was departed from or to	Those imprisoned

	preached	
he		To spirits

“And in whom was departed from those imprisoned, he preached to spirits,” makes no sense to me but I’m out of ideas of what to try here, so ...

**My Translation:** “And in whom was departed from those imprisoned, he preached to spirits,”

**Comparison to the Experts:** In whom, or in which refers to the spirit in the previous verse I suppose. They all agree the spirits he is preaching to are in prison, but I don’t know how they know that.

**KJV** By which also he went and preached unto the spirits in prison;

**DR** In which also coming he preached to those spirits that were in prison:

**DBY** in which also going he preached to the spirits which are in prison,

**NASB** in which also He went and made proclamation to the spirits now in prison,

**ASV** in which also he went and preached unto the spirits in prison,

**YLT** in which also to the spirits in prison having gone he did preach,

**1 Peter 3:20** ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ\* τοῦ θεοῦ μακροθυμία ἐν ἡμέραις  
Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτῶ ψυχαί, διεσώθησαν δι' ὕδατος.

\* I don't know if this is a form of εἰμί, ἢ OR ὅς

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἀπειθήσασιν	ἀπειθέω	to disbelieve, disobey	Verb Aorist Act Prt Dat Plu M
ποτε	ποτέ	formerly, in the old time	Particle or Adverb
ὅτε	ὅτε	after that, as soon as, when	Adverb
ἀπεξεδέχετο	ἀπεκδέχομαι	to await eagerly	Verb 3rd Imperfect Mid Ind Sng
ἡ	εἰμί	be, am, are, is, was, were, exist	Verb 3rd Present Act Subj Sng
ἡ	ἢ	or, than, else, rather, but	Conjunction
ἡ	ὅς	who, which, what, that, this	Relative Pronoun Dat Sng F
θεοῦ	θεός	God, god, godly	Noun Gen Sng M
μακροθυμία	μακροθυμία	longsuffering, patience	Noun Nom Sng F
ἐν	ἐν	in, among, within	Preposition
ἡμέραις	ἡμέρα	day, time, legal day	Noun Dat Plu F
Νῶε	Νῶε	Noah	Noun Gen Sng M
κατασκευαζομένης	κατασκευάζω	build, make, ordain, prepare	Verb Present Pass Prt Gen Sng F
κιβωτοῦ	κιβωτός	ark	Noun Gen Sng F
εἰς	εἰς	in, into, toward, among	Preposition
ἣν	ὅς	who, which, what, another	Relative Pron Acc Sng F
ὀλίγοι	ὀλίγος	few, small, a while	Adjective Nom Plu M
τοῦτ'	οὗτος	this, this one, this man	Demonstrative Nom Sng N
ἔστιν	εἰμί	be, am, are, is, was, were	Verb 3rd Present Act Ind Sng
ὀκτῶ	ὀκτώ	eight	Adjective Nom Plu F
ψυχαί	ψυχή	soul, life, mind, heart, self	Noun Nom Plu F
διεσώθησαν	διασώζω	escape safely, heal, make whole	Verb 3rd Aorist Pass Ind Plu
δι'	διά	through, by, by means of	Preposition
ὑδατος	ὑδωρ	water	Noun Gen Sng N

**Rendering:** Five or six verb depending on what ἡ turns out to be. I'll start with six rendering charts and see what happens.

ἀπειθήσασιν “those disbelieving” Participle

ποτε “formerly” Adverb modifying participle

ὅτε “after that” Adverb modifying verb

ἀπεξεδέχετο “he was waiting eagerly” Verb of the clause

ἡ “he might be” Probably not this because the word before is a verb

ἡ “or” Might be this conjunction

ἡ “to whom” Might be this relative pronoun

τοῦ θεοῦ “of the God”

μακροθυμία “patience” Subject of verb?

I'm not sure what to do with this partly because of the uncertainty of ἡ so I'm going to put the participle in one chart, the finite verb in the other, sort the words around them, and guess.

	formerly disbelieving	
Those		

	After that	
[Participle above]	is waiting eagerly, but with patience	For God

“Those formerly disbelieving, after that are waiting eagerly, but with patience for God ...”

ἐν “in” Prepositional phrase modifying “patience”  
 ἡμέραις “days” or “times” Object of preposition  
 Νῶε “of Noah” Genitive noun modifying “days”  
 κατασκευαζομένης “the one making” Participle  
 κιβωτοῦ “ark” Object of the participle

In the days of Noah	made	The ark
who		

“... in the days of Noah who made the ark ...”

εἰς “in” prepositional phrase modifying “ark”  
 ἣν “which” Relative pronoun introducing clause that is object of preposition εἰς  
 ὀλίγοι, “few” Adjective modifying τοῦτ’  
 τοῦτ’ “this” Demonstrative pronoun  
 ἔστιν “he is” or “it is” Verb of the clause  
 ὀκτώ “eight” Adjective modifying ψυχαί  
 ψυχαί, “souls” Subject of the verb  
 διεσώθησαν “they escaped safely”  
 δι’ “through” Prepositional phrase modifying the verb  
 ὕδατος “water” object of the preposition

In which	Escaped safely	
A few, that is eight souls,	through the water	

“... in which a few, that is eight souls, escaped safely through the water.”

**My Translation:** “Those formerly disbelieving, after that are waiting eagerly, but with patience, for God, in the days of Noah who made the ark, in which a few, that is eight souls, escaped safely through the water.”

**Comparison to the Experts:** I took too much license with θεοῦ changing it from genitive to a prepositional phrase. It never occurred to me that it might be modifying “patience.”

**DBY** heretofore disobedient, when the longsuffering of God waited in the days of Noah while the ark was preparing, into which few, that is, eight souls, were saved through water:

**ASV** that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water:

**DR** Which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water.

**KJV** Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

**NASB** who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.

**YLT** who sometime disbelieved, when once the long-suffering of God did wait, in days of Noah - - an ark being preparing -- in which few, that is, eight souls, were saved through water;

I find the final prepositional phrase very interesting. δι’ can be translated “through” or “by.” In English “through” can be used in the sense of something you passed into and out of, but the Greek does not have that sense. It means “through” only in the sense of a means to an end. Such as “Through his hard work, the man earned a lot of money.” So it seems the eight souls mentioned weren’t saved from the water by the ark, but saved from a world of sin by the water.

**1 Peter 3:21** ὁ καὶ [ὕμᾱς OR ημᾶς]\* ἀντίτυπον νῦν σφύζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ρύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ,  
 \* Textual difficulties between 1<sup>st</sup> and 2<sup>nd</sup> person plural personal pronouns are the most common textual difficulty found in the New Testament

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ὁ	ὅς	who, which, what, another	Relative Pron Nom Sng N
[ὕμᾱς	σύ	you	Personal Pron Acc Plu
ημᾶς]	εγώ	us	Personal Pron Acc Plu
ἀντίτυπον	ἀντίτυπος	representative, counterpart	Adjective Nom Sng N
νῦν	νῦν	now, present, this time	Adverb
σφύζει	σφύζω	heal, be made whole	Verb 3rd Present Act Ind Sng
βάπτισμα	βάπτισμα	baptism	Noun Nom Sng N
οὐ	οὐ	no, not; never, nothing, none	Adverb
σαρκὸς	σάρξ	flesh, physical body	Noun Gen Sng F
ἀπόθεσις	ἀπόθεσις	putting away, laying aside	Noun Nom Sng F
ρύπου	ρύπος	filth	Noun Gen Sng M
ἀλλὰ	ἀλλά	but, nevertheless, however, rather	Conjunction
συνειδήσεως	συνείδησις	conscience	Noun Gen Sng F
ἀγαθῆς	ἀγαθός	benefit, goods things	Adjective Gen Sng F
ἐπερώτημα	ἐπερώτημα	an inquiry	Noun Nom Sng N
εἰς	εἰς	in, into, toward, against, among	Preposition
θεόν	θεός	God, god, godly	Noun Acc Sng M
δι’	διά	through, by, by means of	Preposition
ἀναστάσεως	ἀνάστασις	raised to life again, resurrection	Noun Gen Sng F
Ἰησοῦ	Ἰησοῦς	Jesus, Joshua	Noun Gen Sng M
Χριστοῦ	Χριστός	Christ (Greek for anointed one)	Noun Gen Sng M

**Rendering:** Only one verb, but glancing at the nouns and pronouns I see several in the nominative case so I suspect we will have one or more “understood is” type clauses. I’ll start with two rendering charts and see how it goes.

ὁ “who” Relative pronoun in subject slot

καὶ “and” Introductory Conjunction

[ὕμᾱς “you” Direct object

OR

ημᾶς]\* “us” Direct object

ἀντίτυπον “representative” Adjective modifying “who” or “baptism”

νῦν “now” Adverb modifying the verb

σφύζει “he is made whole” Verb of the clause

βάπτισμα, “baptism” Is this the subject of the previous verb or of an “is understood?”

οὐ “not” Adverb of negation

σαρκὸς “of flesh”

ἀπόθεσις “putting away” Noun in Greek, participle in English, subject or predicate nominative?

ρύπου “of filth” Genitive noun modifying ἀπόθεσις

ἀλλὰ “but” Conjunction joining what? Words, phrases, clauses?

συνειδήσεως “of conscience” Genitive noun, but how does it fit syntactically?

ἀγαθῆς “good” Adjective modifying “conscience”

ἐπερώτημα “an inquiry” subject or predicate nominative?  
 εἰς “in” Prepositional phrase probably modifying ἐπερώτημα  
 θεόν, “God” Object of the preposition  
 δι’ “through” Prepositional phrase modifying what?  
 ἀναστάσεως “resurrection” Object of the preposition  
 Ἰησοῦ “of Jesus” Genitive noun modifying “resurrection”  
 Χριστοῦ “Christ” Noun in apposition with “Jesus”

I’m overwhelmed by all this. I’m going to start at the end and go towards the front. When I run into a nominative noun, I’ll put it in the predicate nominative slot. The next one I’ll put in the subject. Then I’ll add a rendering chart above, and do it again, until I run into a finite verb. I’ll put it in an empty rendering chart. I’ll put “is” or “are” in the charts with nouns but without verbs. I’ll sort the rest of the words and make my guess.

Still not good. I’m going to write out in Greek word order and try to make it sensible.

“And who representative now is made whole baptism not of flesh putting away of filth but of good conscience an inquiry in God through resurrection of Jesus Christ.”

That makes little sense to me. I suspect idiomatic expressions beyond the lexical entries available to me. I’m going to look a little deeper into the meaning of ἐπερώτημα and if I get no hints there, I’ll just compare this stream of words to the experts and see what I can learn. I found “request”, “question”, “interrogation”, “demand” and even “pledge” for ἐπερώτημα. I’m going to change my guess a little and then make the comparison.

**My Translation:** “And which corresponds now with baptism, making us whole, not by the cleaning the flesh of filth, but in God’s pledge of a good conscience through the resurrection of Jesus Christ.”

**Comparison to the Experts:** Not as awful as I thought it would be. There is enough variation between the experts to convince me that this is a very difficult verse to translate, and enough agreement between us all to make me believe we have captured its meaning.

**YLT** also to which an antitype doth now save us -- baptism, (not a putting away of the filth of flesh, but the question of a good conscience in regard to God,) through the rising again of Jesus Christ,

**NASB** Corresponding to that, baptism now saves you-not the removal of dirt from the flesh, but an appeal to God for a good conscience-through the resurrection of Jesus Christ,

**KJV** The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

**DR** Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ.

**ASV** which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ;

**DBY** which figure also now saves you, even baptism, not a putting away of the filth of flesh, but the demand as before God of a good conscience, by the resurrection of Jesus Christ,

I think it is interesting that the textual difficulty doesn’t change the meaning. Whether Peter is talking to his readers, or including his readers, the general doctrinal import is the same.

**1 Peter 3:22** ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ὅς	ὅς	who, which, what, another	Relative Pron Nom Sng M
ἐστιν	εἰμί	be, am, are, is, was, were	Verb 3rd Present Act Ind Sng
ἐν	ἐν	in, among, within	Preposition
δεξιᾷ	δεξιός	right hand or side	Adjective Dat Sng F
θεοῦ	θεός	God, god, godly	Noun Gen Sng M
πορευθεὶς	πορεύομαι	depart, go forth, walk	Verb Aorist Pass Prt Nom Sng M
εἰς	εἰς	in, into, toward, against, among	Preposition
οὐρανόν	οὐρανός	air, heaven, sky	Noun Acc Sng M
ὑποταγέντων	ὑποτάσσω	to subject, put in subjection	Verb Aorist Pass Prt Gen Plu M
αὐτῷ	αὐτός	he, she, it	Personal Pron Dat Sng M
ἀγγέλων	ἄγγελος	angel, messenger	Noun Gen Plu M
ἐξουσιῶν	ἐξουσία	authority, jurisdiction, power	Noun Gen Plu F
δυνάμεων	δύναμις	ability, power, strength, capability	Noun Gen Plu F

**Rendering:** 3 verbs, so 3 rendering charts.

ὅς “who” Relative pronoun in the subject slot, refers to Jesus Christ at end of previous verse

ἐστιν “he is” Verb of the clause

ἐν “in” Prepositional phrase acting as the predicate adjective

δεξιᾷ “right side” Adjective modifying “God”

τοῦ θεοῦ “the God” Object of the preposition

	is	
who		in the right side of God

“Who is at the right hand of God ...”

πορευθεὶς “departing” Participle, modifying “who” above

εἰς “into” Prepositional phrase modifying “departing”

οὐρανόν “heaven” Object of the preposition

	Departing into heaven	

“... departing into heaven ...”

ὑποταγέντων “being put in subjection” Participle, modifying “God” above

αὐτῷ “to him” Indirect object referring to Jesus Christ

ἀγγέλων “angels” Object of the participle

καὶ “and” Joining objects

ἐξουσιῶν “authorities” Object of the participle

καὶ “and” Joining objects

δυνάμεων “powers” Object of the participle

	Having put in subjection	Angels, authorities and powers
		To him

“... having put into subjection to him angels, authorities and powers.”



**My Translation:** “Who, departing into heaven, is at the right hand of God, who put angels, authorities and powers into subjection to him.”

**Comparison to the Experts:** We have substantial agreement.

**DBY** who is at the right hand of God, gone into heaven, angels and authorities and powers being subjected to him.

**NASB** who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

**YLT** who is at the right hand of God, having gone on to heaven -- messengers, and authorities, and powers, having been subjected to him.

**KJV** Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

**DR** Who is on the right hand of God, swallowing down death, that we might be made heirs of life everlasting: being gone into heaven, the angels and powers and virtues being made subject to him.

**ASV** who is one the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

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