

**PARTICIPLES**  
**Accusative Case**

# **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**

**Copyright © 2017 by Thor F. Carden. All rights reserved.**

All content of this training course not attributed to others is copyrighted, including questions, formatting, and explanatory text.

Scripture quotes in this work come from the **KJV** (King James Version) Public domain, unless it is marked as coming from one of these:

- ASV** (American Standard Version) Public Domain
- DBY** (Darby Translation) Public domain
- DR** (Douay-Rheims) 1899 American Edition - Public Domain
- MSG** (The Message) Scripture taken from The Message. Copyright 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.
- NASB** or **NASV** (New American Standard Bible) Scripture taken from the NEW AMERICAN STANDARD BIBLE®, Copyright © 1960,1962,1963,1968,1971,1972,1973,1975,1977,1995 by The Lockman Foundation. Used by permission.
- NKJV** (New King James Version) "Scripture taken from the New King James Version. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.
- NLT** Scripture quotations marked NLT are taken from the Holy Bible, New Living Translation, copyright 1996. Used by permission of Tyndale House Publishers, Inc., Wheaton, Illinois 60189. All rights reserved.
- YLT** (Young's Literal Translation) Public Domain

-----

**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 -----

This material is provided at no cost to those wanting to understand God’s word better. If you use it in such a way that you make some money from it, please be sure to share what you can by giving it to your local Christian church or Christian School

These are exercises to practice one particular syntactical construction until it is well understood. This set of exercises are for participles in the accusative case, present tense, active voice.

Note 902 - Participles can take a subject in the genitive case or accusative case. The case has more to do with the usage of the participle in the main clause. If the participle has no subject sometimes an article was used to clarify its usage.

Note 903 - Participial phrases may be used in an adjectival, adverbial or substantively. That is; they may be used as an adjective, adverb, or noun in the previous or following clause.

Note 904 - To translate any participial phrase, especially those used in a substantively, you may need to add a relative pronoun to help it make sense in English and/or change its English form to a finite verb. Sometimes a phrase is required like “One who is ...” or “that which” or “to those who”, etc.

Note 905 - To translate a participial phrase used adverbially, you may need to add the words “while”, “after,” “before”, “by,” “though” or “because.”

Note 906 - If a participial phrase is used adverbially, but the usual helper words seem awkward or do not make sense, you may need to simply form a two verb phrase with the verb in the main clause. “But he answered saying ...” where either “answer” or “saying” is a participle.

Note 907 - A participial modifying a noun or substantive phrase will agree with it in case, number and gender. It is often unnecessary to add helper words in these situations, but if you do don't try to use the helper words associated with the adverbial participles {Note 905} “Which” often works for these.

Note 909 - A present participial does not mean present time, it means at the same time as the time of the verb in the main clause. This is called relative time. Make your participles agree in time with the main clause.

Note 910 - Technically a participle does not have a subject, but it is not unusual to have to provide one in English. This is usually a relative pronoun but not always.

Note 913 - (a) Participles in English are never used as independent clauses or separate sentences. In Greek they often were. (b) When this happens, you may need to change the participle to a finite verb form in English.

Note 914 - Like all verbs, participles might take a direct object. It is usually in the accusative case but in rare instances can be in other cases.

Note 915 - Sometimes participles are combined together to form a verb of a regular clause, just as they are in English.

**Luke 21:2** εἶδεν δέ τινα και χήραν πενιχράν βάλλουσαν ἐκεῖ λεπτὰ δύο

**Parsing:**

| Greek     | Lexical Form | Some possible meanings                | Grammar                                      |
|-----------|--------------|---------------------------------------|--|
| εἶδεν     | ὁράω         | see, observe, notice, understand      | <b>Verb</b> 3rd Aorist Act Ind Sng           |
| δέ        | δέ           | but, rather, and, now, then, so, even | Conjunction                                  |
| τινα      | τις          | someone, some, OR who? what?          | Interr/Indefinite Pronoun Acc Sng F          |
| χήραν     | χήρα         | widow                                 | Adjective Acc Sng F                          |
| πενιχράν  | πενιχρός     | poor                                  | Adjective Acc Sng F                          |
| βάλλουσαν | βάλλω        | throw, put, thrust, toss, give, sow   | <b>Verb</b> Present Act Participle Acc Sng F |
| ἐκεῖ      | ἐκεῖ         | there, to yonder place                | Adverb                                       |
| λεπτὰ     | λεπτόν       | mite                                  | Noun Acc Plu N                               |
| δύο       | δύο          | both, twain, two                      | Adjective Acc Plu N                          |

**Rendering:** 2 verbs, so 2 rendering charts.

εἶδεν “he noticed” verb of the clause

δέ “but” Introductory conjunction

τινα “someone” Pronoun is direct object

και “and” Conjunction joining what? (some Greek texts have it in different place in sentence)

χήραν “widowed” Adjective modifying direct object

πενιχράν “poor” Adjective modifying direct object

|     |         |                          |
|-----|---------|--------------------------|
| but | noticed | Someone poor and widowed |
| he  |         |                          |

“But He noticed someone poor and widowed ...”

βάλλουσαν “putting” Participle describing what the direct object is doing

ἐκεῖ “there” Referring to temple treasure mentioned in verse 1, adverb modifying participle

λεπτὰ “mites” Object of participle, small coins

δύο “two” Adjective modifying “mites”

|  |               |           |
|--|---------------|-----------|
|  | putting there | Two mites |
|  |               |           |

“... putting there two mites.”

**My Translation:** “So He noticed a poor widow giving two mites.”

**Comparison to the Experts:** We have substantial agreement. I like NASB best. Who knows what a “mite” is today?

KJV And he saw also a certain poor widow casting in thither two mites.

NASB And He saw a poor widow putting in two small copper coins.

YLT and he saw also a certain poor widow casting there two mites,

DBY but he saw also a certain poor widow casting therein two mites.

**Acts 17:8** ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα

**Parsing:**

| Greek      | Lexical Form | Some possible meanings                | Grammar                               |
|------------|--------------|---------------------------------------|---------------------------------------|
| ἐτάραξαν   | ταράσσω      | trouble                               | <b>Verb</b> 3rd Aorist Act Ind Plu    |
| δὲ         | δέ           | but, rather, and, now, then, so, even | Conjunction                           |
| ὄχλον      | ὄχλος        | multitude, crowd                      | Noun Acc Sng M                        |
| πολιτάρχας | πολιτάρχης   | ruler of the city                     | Noun Acc Plu M                        |
| ἀκούοντας  | ἀκούω        | hear, listen, comprehend, understand  | <b>Verb</b> Present Act Prt Acc Plu M |
| ταῦτα      | οὗτος        | these, these things, these people     | Demonstrative Acc Plu N               |

**Rendering:** 2 verbs, so 2 rendering charts.

ἐτάραξαν “they troubled” verb of the clause

δὲ “but” Introductory conjunction

τὸν ὄχλον “the crowd” Direct object

καὶ “and” joining the direct objects

τοὺς πολιτάρχας “the ruler of the city”

|      |          |                           |
|------|----------|---------------------------|
| but  | troubled | The crowd and city rulers |
| they |          |                           |

“But they troubled the crowd and the city rulers ...”

ἀκούοντας “hearing” Participle modifying the direct objects

ταῦτα “these things” Object of the participle

|  |         |              |
|--|---------|--------------|
|  | hearing | These things |
|  |         |              |

“... hearing these things.”

**My Translation:** “But they troubled the crowd and the city rulers hearing these things.”

**Comparison to the Experts:** Most of the experts decided to render the participial phrase as a subordinate clause. Other than that, we have substantial agreement.

KJV And they troubled the people and the rulers of the city, when they heard these things.

NASB They stirred up the crowd and the city authorities who heard these things.

ASV And they troubled the multitude and the rulers of the city, when they heard these things.

DBY And they troubled the crowd and the politarchs when they heard these things.

YLT And they troubled the multitude and the city rulers, hearing these things,

**Acts 8:23** εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα**Parsing:**

| Greek     | Lexical Form | Some possible meanings                        | Grammar                        |
|-----------|--------------|---|--------------------------------|
| εἰς       | εἰς          | into, to, in, among, for, toward, against     | Preposition                    |
| γὰρ       | γὰρ          | for, since, then, certainly, actually, though | Conjunction                    |
| χολὴν     | χολή         | gall  | Noun Acc Sng F                 |
| πικρίας   | πικρία       | bitterness                                    | Noun Gen Sng F                 |
| σύνδεσμον | σύνδεσμος    | bond  | Noun Acc Sng M                 |
| ἀδικίας   | ἀδικία       | unrighteousness, wrongdoing, evil, sin        | Noun Gen Sng F                 |
| ὁρῶ       | ὁράω         | see, observe, notice, understand              | Verb 1st Present Act Ind Sng   |
| σε        | σύ           | you   | Personal Pronoun Acc Sng       |
| ὄντα      | εἰμί         | being, am, are, is, was, were, exist          | Verb Present Act Prt Acc Sng M |

**Rendering:** 2 verbs, so 2 rendering charts.

εἰς “in” Prepositional phrase starting after the following postpositive conjunctions

γὰρ “for” Introductory conjunction

χολὴν “gall” Object of the preposition

πικρίας “of bitterness” Genitive noun modifying “gall”

καὶ “and” Conjunction joining objects

σύνδεσμον “bond” object of the preposition

ἀδικίας “of evil” Genitive noun modifying “bond”

ὁρῶ “I see” Verb of the clause

σε “you” Direct object

ὄντα “being” Participle associated with direct object (The participle had no apparent associated words or phrases so I just put it next to the direct object and deleted the extra rendering chart.)

|  |     |           |
|--|-----|-----------|
| For in the gall of bitterness and bond of evil | see | You being |
| I  |     |           |

“For in the gall of bitterness and bond of evil I see you being.”

**My Translation:** “For I see you being in the gall of bitterness and bond of evil.”

**Comparison to the Experts:** Slightly different choices from the range of sense for ἀδικίας but other than that we have substantial agreement.

KJV For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

NASB “For I see that you are in the gall of bitterness and in the bondage of iniquity.”

ASV For I see that thou art in the gall of bitterness and in the bond of iniquity.

DBY for I see thee to be in the gall of bitterness, and bond of unrighteousness.

YLT for in the gall of bitterness, and bond of unrighteousness, I perceive thee being.

## Romans 14:1

Τον δὲ ἀσθενοῦντα τε πίστει προσλαμβάνεσθε μὴ εἰς  
διακρίσεις διαλογισμῶν

### Parsing:

| Greek          | Lexical Form   | Some possible meanings           | Grammar                               |
|----------------|----------------|----------------------------------|---------------------------------------|
| δὲ             | δέ             | but, rather, and, now, then, so  | Conjunction                           |
| ἀσθενοῦντα     | ἀσθενέω        | be diseased, sick, weak          | <b>Verb</b> Present Act Prt Acc Sng M |
| πίστει         | πίστις         | faith, trust, belief, confidence | Noun Dat Sng F                        |
| προσλαμβάνεσθε | προσλαμβάνομαι | receive, take unto               | <b>Verb</b> 2nd Present Mid Imp Plu   |
| μὴ             | μή             | not                              | Adverb                                |
| εἰς            | εἰς            | into, to, in, among, unto, for   | Preposition                           |
| διακρίσεις     | διάκρισις      | discerning, disputation          | Noun Acc Plu F                        |
| διαλογισμῶν    | διαλογισμός    | imagination, reasoning           | Noun Gen Plu M                        |

**Rendering:** 2 verbs, so 2 rendering charts.

Τον “the” Goes with ἀσθενοῦντα because δὲ is a postpositive.

δὲ “but” Introductory conjunction

ἀσθενοῦντα “being weak” Participle in accusative case

τε πίστει “the faith” Direct object of participle or indirect object of verb of the clause?

|       |            |       |
|-------|------------|-------|
| but   | Being weak |       |
| those |            | faith |

“... but those being weak in faith ...”

προσλαμβάνεσθε “you receive” Verb of the clause. Note imperative mood, middle voice.

μὴ “not” Adverb of negation

εἰς “into” Prepositional phrase modifying προσλαμβάνεσθε, I think

διακρίσεις “disputation” Object of preposition. Chose “disputation” because it seemed to match διαλογισμῶν best.

διαλογισμῶν “of reasoning” Genitive noun modifying διακρίσεις

|     |                               |                              |
|-----|-------------------------------|------------------------------|
|     | Do not receive                | [participle above is object] |
| you | into disputation of reasoning |                              |

“... you do not receive into disputation of reasoning.”

**My Translation:** I’m pretty sure it means don’t argue with people who are weak in faith, but I’m not sure how to say it in a way that does justice to the words Paul actually used without being awkward in English. “But do not receive into disputations of reasoning those who are weak in the faith.”

**Comparison to the Experts:** It looks they all had trouble rendering it in a literal but non awkward way, but they all agree I am wrong about “receive” being negated by μὴ. I’m not sure how they know that, but after looking at another dozen English versions besides those listed below, I’m the only one who seems to not know it. NASB, which I normally regard highly for their commitment to accuracy seem to have really gone far afield in this case.

KJV Him that is weak in the faith receive ye, but not to doubtful disputations.

NASB Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.

ASV But him that is weak in faith receive ye, yet not for decision of scruples.

DBY Now him that is weak in the faith receive, not to the determining of questions of reasoning.

YLT And him who is weak in the faith receive ye -- not to determinations of reasonings;

# 1 Corinthians 12:7 ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον

**Parsing:**

| Greek     | Lexical Form | Some possible meanings                        | Grammar                        |
|-----------|--------------|---|--------------------------------|
| ἐκάστῳ    | ἕκαστος      | any, both, each one                           | Adjective Dat Sng M            |
| δὲ        | δέ           | but, rather, and, now, then, so, even         | Conjunction                    |
| δίδεται   | δίδωμι       | give, supply, furnish, allow, deliver, grant  | Verb 3rd Present Pass Ind Sng  |
| φανέρωσις | φανέρωσις    | disclosure, announcement                      | Noun Nom Sng F                 |
| πνεύματος | πνεῦμα       | spirit, self, disposition, being, power, wind | Noun Gen Sng N                 |
| πρὸς      | πρός         | to, toward, beside, against, with, at         | Preposition                    |
| συμφέρον  | συμφέρω      | bring together, be expedient, be good for     | Verb Present Act Prt Acc Sng N |

**Rendering:** 2 verbs, so 2 rendering charts.

ἐκάστῳ “any” Indirect object

δὲ “but” Introductory conjunction

δίδεται “it is given” Verb of the clause

ἡ φανέρωσις “the disclosure” Subject

τοῦ πνεύματος “of the spirit” Genitive noun modifying φανέρωσις

πρὸς “to” Prepositional phrase modifying the verb

τὸ συμφέρον “those bringing together” Participle acting as object of preposition

|                              |          |                         |
|------------------------------|----------|-------------------------|
| but                          | Is given | Those bringing together |
| The disclosure of the spirit |          | To any                  |

“But the disclosure of the spirit is given any those bringing together.” This makes no sense to me. I’m going to look deeper into the range of sense for φανέρωσις and συμφέρω.

My lexicon says the phrase ἡ φανέρωσις in 1 Cor 12:7 is not completely understood by scholars, but the general consensus is that it is a synonym of χάρισμα, which is something freely and graciously bestowed. συμφέρω has a wide range of sense. I’m going with “the common good.”

**My Translation:** “But the free gift of the Spirit is given to each for the common good.”

**Comparison to the Experts:** They all did better at capturing the root meaning of φανέρωσις but other than that we are in substantial agreement, especially between me and NASB.

KJV But the manifestation of the Spirit is given to every man to profit withal.

NASB But to each one is given the manifestation of the Spirit for the common good.

ASV But to each one is given the manifestation of the Spirit to profit withal.

DBY But to each the manifestation of the Spirit is given for profit.

YLT And to each hath been given the manifestation of the Spirit for profit;



**Acts 15:27** ἀπεστάλκαμεν οὖν Ἰούδαν και Σιλᾶν και αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τα αὐτά

**Parsing:**

| Greek         | Lexical Form | Some possible meanings                   | Grammar                        |
|---------------|--------------|--|--------------------------------|
| ἀπεστάλκαμεν  | ἀποστέλλω    | send, send away, send out, dismiss       | Verb 1st Perfect Act Ind Plu   |
| οὖν           | οὖν          | and, but, now, so                        | Conjunction                    |
| Ἰούδαν        | Ἰούδας       | Judas, Judah, Jude                       | Noun Acc Sng M                 |
| Σιλᾶν         | Σίλας        | Silas                                    | Noun Acc Sng M                 |
| αὐτοὺς        | αὐτός        | them                                     | Personal Pronoun Acc Plu M     |
| διὰ           | διὰ          | through, by means of, with, during       | Preposition                    |
| λόγου         | λόγος        | word, saying, message, thought           | Noun Gen Sng M                 |
| ἀπαγγέλλοντας | ἀπαγγέλλω    | tell, inform, proclaim, report, announce | Verb Present Act Prt Acc Plu M |
| αὐτά          | αὐτός        | them                                     | Adjective Acc Plu N            |

**Rendering:** 2 verbs, so 2 rendering charts.

ἀπεστάλκαμεν “We are sending” Verb of the clause

οὖν “now” Introductory conjunction

Ἰούδαν “Jude” Direct object

και “and” Conjunction joining direct objects

Σιλᾶν “Silas” Direct objects

και “and” Conjunction joining direct objects

αὐτοὺς “them” Direct object but who are the antecedents?

διὰ “by” Prepositional phrase modifying what?

λόγου “word” object of the preposition

|     |             |                           |
|-----|-------------|---------------------------|
| Now | Are sending | Jude, and Silas, and them |
| we  | by word     |                           |

“Now we are sending by word Jude, Silas and them ...”

ἀπαγγέλλοντας “proclaiming” Participle in the accusative case

τα αὐτά “them” Neuter, so what is the antecedent?

|  |             |      |
|--|-------------|------|
|  | proclaiming | them |
|  |             |      |

“... proclaiming them.”

**My Translation:** I’m confused so I’m going to read the verses right before this in an English version. αὐτοὺς is referring to Paul and Barnabas. “We” is talking about James and the elders. τα αὐτά might mean the contents of the letter in which this verse is included, but I’m not at all sure. Guessing: “Now we are sending by word Jude, Silas, and them proclaiming them.” I’m not sure what it really means.

**Comparison to the Experts:** I got both αὐτοὺς and τα αὐτά wrong. αὐτοὺς was used by all the experts reflexively – themselves - I don’t know why. Τα αὐτά was translated as “same things” by all the experts. I should have seen that. {Note 244} Also διὰ λόγου was translated “by word of mouth” by all but one. I’m guessing that is an idiom. Most of them made the participial phrase a subordinate clause with “who” referring to the direct object of the main clause.

KJV We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

NASB “Therefore we have sent Judas and Silas, who themselves will also report the same things by word of mouth.

ASV We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

YLT we have sent, therefore, Judas and Silas, and they by word are telling the same things.

**Acts 19:37** ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν

**Parsing:**

| Greek         | Lexical Form | Some possible meanings                | Grammar                        |
|---------------|--------------|---------------------------------------|--------------------------------|
| ἡγάγετε       | ἄγω          | be, bring forth, carry, let go        | Verb 2nd Aorist Act Ind Plu    |
| γὰρ           | γάρ          | for, since, then, certainly, actually | Conjunction                    |
| ἄνδρας        | άνήρ         | fellow, husband, man, sir             | Noun Acc Plu M                 |
| τούτους       | οὔτος        | these, these things, these people     | Demonstrative Acc Plu M        |
| οὔτε          | οὔτε         | neither, nor                          | Conjunction                    |
| ἱεροσύλους    | ιερόσυλος    | robber of temples                     | Adjective Acc Plu M            |
| οὔτε          | οὔτε         | neither, nor                          | Conjunction                    |
| βλασφημοῦντας | βλασφημέω    | blaspheme, defame, revile, speak evil | Verb Present Act Prt Acc Plu M |
| θεὸν          | θεός         | God, god, godly                       | Noun Acc Sng F                 |
| ἡμῶν          | ἐγώ          | our, ours, of us                      | Personal Pronoun Gen Plu       |

**Rendering:** 2 verbs, so 2 rendering charts.

ἡγάγετε “you brought forth” Verb of the clause

γὰρ “for” Introductory conjunction

τοὺς ἄνδρας “the men” Direct object

τούτους “these” Apposition with direct object

οὔτε “neither” Conjunction working with other οὔτε below

ἱεροσύλους “robbers of temples” Adjective modifying direct object? οὔτε “nor” Conjunction

|     |               |                            |
|-----|---------------|----------------------------|
| for | Brought forth | These men                  |
| you |               | Neither robbers of temples |

“For you brought forth these men ...”

working with other οὔτε above

βλασφημοῦντας “blaspheming” Participle associated with direct object

τὴν θεὸν “the goddess” Object of the participle. Notice feminine gender

ἡμῶν “our” Genitive pronoun modifying “goddess”

|     |             |             |
|-----|-------------|-------------|
| Nor | blaspheming | Our goddess |
|     |             |             |

“... nor blaspheming our goddess.”

**My Translation:** “For you brought forth these men who are neither robbers of temples nor are blaspheming our goddess.”

**Comparison to the Experts:** We have substantial agreement. Notice some said “our” and some said “your”. 1<sup>st</sup> person plural vs. 2<sup>nd</sup> person plural pronouns are probably the most frequent textual problem in the New Testament. I didn’t notice it until afterwards.

KJV For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

NASB “For you have brought these men here who are neither robbers of temples nor blasphemers of our goddess.

ASV For ye have brought hither these men, who are neither robbers of temples nor blasphemers of our goddess.

DBY For ye have brought these men, who are neither temple-plunderers, nor speak injuriously of your goddess.

YLT 'For ye brought these men, who are neither temple-robbers nor speaking evil of your goddess;

## Hebrews 11:10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν ἧς τεχνίτης καὶ δημιουργὸς ὁ θεὸς

### Parsing:

| Greek      | Lexical Form | Some possible meanings                        | Grammar                        |
|------------|--------------|---|--------------------------------|
| ἐξεδέχετο  | ἐκδέχομαι    | expect, look for, wait for                    | Verb 3rd Imperfect Mid Ind Sng |
| γὰρ        | γάρ          | for, since, then, certainly, actually, though | Conjunction                    |
| θεμελίους  | θεμέλιος     | foundation                                    | Noun Acc Plu M                 |
| ἔχουσαν    | ἔχω          | have, hold, possess, keep, receive, get       | Verb Present Act Prt Acc Sng F |
| πόλιν      | πόλις        | city  | Noun Acc Sng F                 |
| ἧς         | ὅς           | who, which, what, that, this, another         | Relative Pronoun Gen Sng F     |
| τεχνίτης   | τεχνίτης     | builder, craftsman                            | Noun Nom Sng M                 |
| δημιουργός | δημιουργός   | maker   | Noun Nom Sng M                 |
| θεός       | θεός         | God, god, godly                               | Noun Nom Sng M                 |

**Rendering:** 2 verbs, so 2 rendering charts.

ἐξεδέχετο “he expected” Verb of the clause

γὰρ “for” Introductory conjunction

τὴν “this” Two articles in a row?

τοὺς “these” {Note 351 or 352?}

θεμελίους “foundations” object of participle?

ἔχουσαν “having” Participle associated with direct object

πόλιν “city” Object of the verb?

|     |          |                           |
|-----|----------|---------------------------|
| for | expected | A city having foundations |
| he  |          |                           |

“for he expected a city having foundations ...”

ἧς “whose” Introduction to a subordinate clause modifying “city” or “foundations”?

τεχνίτης “builder” Subject

καὶ “and” joins nominative nouns - need understood εἰμι

δημιουργός “maker” Subject

ὁ θεός “the God” Predicate nominative

|                   |                 |         |
|-------------------|-----------------|---------|
| whose             | Is (understood) | The God |
| Builder and maker |                 |         |

“... whose builder and maker is God.”

**My Translation:** “For he expected a city having foundations whose builder and maker is God.”

I’m confused about the two articles and the relative syntax of “city” and “foundations.”

**Comparison to the Experts:** Most of them translated the extra article as “which” and made the participial phrase a subordinate clause. It is not clear to me yet whether this verse means God founded the city, or built it in its entirety.

KJV For he looked for a city which hath foundations, whose builder and maker is God.

NASB for he was looking for the city which has foundations, whose architect and builder is God.

ASV for he looked for the city which hath the foundations, whose builder and maker is God.

DBY for he waited for the city which has foundations, of which God is the artificer and constructor.

YLT for he was looking for the city having the foundations, whose artificer and constructor is God.

**Acts 5:11** και ἐγένετο φόβος μέγας ἐφ’ ὅλην την ἐκκλησίαν και ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα

**Parsing:**

| Greek     | Lexical Form | Some possible meanings                         | Grammar                        |
|-----------|--------------|--|--------------------------------|
| ἐγένετο   | γίνομαι      | happen, take place, be, be made, be done,      | Verb 3rd Aorist Mid Ind Sng    |
| φόβος     | φόβος        | fear, dread, terror, sense of awe              | Noun Nom Sng M                 |
| μέγας     | μέγας        | greater, greatest, elder, more, most           | Adjective Nom Sng M            |
| ἐφ’       | ἐπί          | Against, upon, on, up to, to, over             | Preposition                    |
| ὅλην      | ὅλος         | whole, all, complete, entire, altogether, full | Adjective Acc Sng F            |
| ἐκκλησίαν | ἐκκλησία     | assembly, church                               | Noun Acc Sng F                 |
| ἐπὶ       | ἐπί          | Against, upon, on, up to, to, over             | Preposition                    |
| πάντας    | πᾶς          | All or each                                    | Adjective Acc Plu M            |
| ἀκούοντας | ἀκούω        | hear, listen, comprehend, understand           | Verb Present Act Prt Acc Plu M |
| ταῦτα     | οὗτος        | these, these things, these people              | Demonstrative Acc Plu N        |

**Rendering:** 2 verbs, so 2 rendering charts.

και “and” Introductory conjunction

ἐγένετο “it happened”

φόβος “fear” Subject

μέγας “great” Adjective modifying “fear”

ἐφ’ “upon” Prepositional phrase modifying verb

ὅλην “entire” Adjective modifying “assembly”

την ἐκκλησίαν “the assembly” Object of preposition

και “and” Conjunction joining two prepositional phrases

ἐπὶ “upon” Prepositional phrase modifying verb

πάντας “each” adjective modifying object of preposition

τοὺς ἀκούοντας “listening” participle included in object of preposition

ταῦτα “these” Object of preposition

|            |                                   |  |
|------------|-----------------------------------|--|
| And        | Happened upon the entire assembly |  |
| Great fear | and upon each listening those     |  |

“And great fear happened upon the entire assembly and upon each listening those”

**My Translation:** “And great fear fell upon the entire assembly and upon each of those listening.”

**Comparison to the Experts:** This is a great example of what can happen when you translate out of context. My translation has no technical flaws, but when you look at the context in chapter 5, “church” is clearly better than “assembly”, “heard” is better than “listening” and “all” is better than “each.”

KJV And great fear came upon all the church, and upon as many as heard these things.

NASB And great fear came over the whole church, and over all who heard of these things.

ASV And great fear came upon the whole church, and upon all that heard these things.

DBY And great fear came upon all the assembly, and upon all who heard these things.

YLT and great fear came upon all the assembly, and upon all who heard these things.

## 2 John 1:2 δια την ἀλήθειαν την μένουσαν ἐν ἡμῖν και μεθ’ ἡμῶν ἔσται εἰς τον αἰῶνα

**Parsing:**

| Greek    | Lexical Form | Some possible meanings                        | Grammar                        |
|----------|--------------|---|--------------------------------|
| διὰ      | διά          | on account of, because of                     | Preposition                    |
| ἀλήθειαν | ἀλήθεια      | truth, reality                                | Noun Acc Sng F                 |
| μένουσαν | μένω         | abide, remain, stay, dwell, continue, endure  | Verb Present Act Prt Acc Sng F |
| ἐν       | ἐν           | in, on, among, by, with (means)               | Preposition                    |
| ἡμῖν     | ἐγώ          | us  | Personal Pronoun Dat Plu       |
| μεθ’     | μετά         | with, together with, among                    | Preposition                    |
| ἡμῶν     | ἐγώ          | us, our, ours                                 | Personal Pronoun Gen Plu       |
| ἔσται    | εἰμί         | will be, shall be                             | Verb 3rd Future Mid Ind Sng    |
| εἰς      | εἰς          | into, to, in, among, for, toward, against, so | Preposition                    |
| αἰῶνα    | αἰών         | forever, age, eternity, long time period, eon | Noun Acc Sng M                 |

**Rendering:** 2 verbs, so 2 rendering charts.

διὰ “because” Prepositional phrase introducing the clause  
 την ἀλήθειαν “the truth” Object of the preposition  
 την μένουσαν “the abiding” Participle acting as an adjective modifying ἀλήθειαν  
 ἐν “in” prepositional phrase modifying μένουσαν  
 ἡμῖν “us” Object of the preposition

|                                    |  |  |
|------------------------------------|--|--|
| Because the truth abiding<br>in us |  |  |
|                                    |  |  |

I decided to translate the participial phrase as a subordinate clause  
 “Because the truth abides in us ...”

και “and” Introductory conjunction  
 μεθ’ “with” Prepositional phrase acting as predicate adjective  
 ἡμῶν “us” Object of the preposition  
 ἔσται “it will be” Verb of the clause  
 εἰς “for” Prepositional phrase modifying the verb  
 τον αἰῶνα “the eternity” Object of the preposition

|     |                  |         |
|-----|------------------|---------|
| and | Will be          |         |
| it  | for the eternity | With us |

“... and it will be with you forever.”

**My Translation:** “Because the truth abides in us, and it will be with us forever.”

**Comparison to the Experts:** I came closest to YLT, but we have substantial agreement.

KJV For the truth's sake, which dwelleth in us, and shall be with us for ever.

NASB for the sake of the truth which abides in us and will be with us forever:

ASV for the truth’s sake which abideth in us, and it shall be with us for ever:

DBY for the truth's sake which abides in us and shall be with us to eternity.

YLT because of the truth that is remaining in us, and with us shall be to the age,

**Romans 3:22** δικαιοσύνη δὲ θεοῦ διὰ πίστεως [Ἰησοῦ] Χριστοῦ εἰς πάντας τοὺς πιστεύοντας οὐ γάρ ἐστὶν διαστολή

**Parsing:**

| Greek       | Lexical Form | Some possible meanings                        | Grammar                               |
|-------------|--------------|---|---------------------------------------|
| δικαιοσύνη  | δικαιοσύνη   | righteousness, uprightness                    | Noun Nom Sng F                        |
| δὲ          | δέ           | but, rather, and, now, then, so, even,        | Conjunction                           |
| θεοῦ        | θεός         | God, god, godly                               | Noun Gen Sng M                        |
| διὰ         | διά          | through, by means of, with, during            | Preposition                           |
| πίστεως     | πίστις       | faith, trust, belief, confidence, conviction  | Noun Gen Sng F                        |
| [Ἰησοῦ]     | Ἰησοῦς       | Jesus, Joshua                                 | Noun Gen Sng M                        |
| Χριστοῦ     | Χριστός      | Christ (Greek for anointed one)               | Noun Gen Sng M                        |
| εἰς         | εἰς          | into, to, in, among, unto, for, toward        | Preposition                           |
| πάντας      | πᾶς          | all, each                                     | Adjective Acc Plu M                   |
| πιστεύοντας | πιστεύω      | believe, trust, entrust, have faith           | <b>Verb</b> Present Act Prt Acc Plu M |
| οὐ          | οὐ           | no, not; never, nothing, none                 | Adverb                                |
| γάρ         | γάρ          | for, since, then, certainly, actually, though | Conjunction                           |
| ἐστὶν       | εἶμι         | be, am, is, was, were, exist                  | <b>Verb</b> 3rd Present Act Ind Sng   |
| διαστολή    | διαστολή     | difference, distinction                       | Noun Nom Sng F                        |

**Rendering:** 2 verbs, so 2 rendering charts.

δικαιοσύνη “righteousness” Subject

δὲ “but” introductory conjunction

θεοῦ “of God” Genitive noun modifying righteousness

διὰ “by means of” Prepositional phrase, acting as predicate adjective

πίστεως “faith” Object of preposition

[Ἰησοῦ] “Jesus” Genitive noun in apposition with Χριστοῦ and modifying πίστεως

Χριστοῦ “Christ” Genitive noun in apposition with Ἰησοῦ and modifying πίστεως

εἰς “in” Prepositional phrase, modifying participle

πάντας “all” or “each” Modifying participle

τοὺς πιστεύοντας “the believing ones” Participle, object of preposition

|                      |                   |   |
|----------------------|-------------------|---|
| but                  | [is] (understood) |   |
| Righteousness of God |                   | by means of faith of Jesus Christ in each of the believing ones |

“But the righteousness of God is by means of the faith of Jesus Christ in each of the believing ones ...”

οὐ “not” Adverb of negation modifying verb because γάρ is postpositive

γάρ “for” Introductory conjunction

ἐστὶν “it is” Verb of the clause

διαστολή “distinction” Predicate Nominative

|     |            |             |
|-----|------------|-------------|
| for | Is without | distinction |
| it  |            |             |

“... for it is without distinction.”

**My Translation:** “But righteousness of God is by means of the faith of Jesus Christ in each of the believing ones, for it is without distinction.”

**Comparison to the Experts:** The extra “upon all them” in a couple of the versions is from a textual difficulty which I did not notice until after I had done my parsing and rendering. Most of the versions start with “even” instead of “but”. Two versions have “faith in” instead of “faith of” but I do not see how they can justify that “in”.

KJV Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

NASB even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

ASV even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction;

DBY righteousness of God by faith of Jesus Christ towards all, and upon all those who believe: for there is no difference;

YLT and the righteousness of God is through the faith of Jesus Christ to all, and upon all those believing, -- for there is no difference,

**Romans 16:1** Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν οὖσαν  
 διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχραεῖς

**Parsing:**

| Greek     | Lexical Form | Some possible meanings                 | Grammar                               |
|-----------|--------------|--|---------------------------------------|
| Συνίστημι | συνίστημι    | approve, commend                       | <b>Verb</b> 1st Present Act Ind Sng   |
| δὲ        | δέ           | but, rather, and, now, then, so, even, | Conjunction                           |
| ὑμῖν      | σύ           | you                                    | Personal Pronoun Dat Plu              |
| Φοίβην    | Φοίβη        | Phoebe                                 | Noun Acc Sng F                        |
| ἀδελφὴν   | ἀδελφή       | sister                                 | Noun Acc Sng F                        |
| ἡμῶν      | ἐγώ          | our, ours                              | Personal Pronoun Gen Plu              |
| οὖσαν     | εἰμί         | being                                  | <b>Verb</b> Present Act Prt Acc Sng F |
| διάκονον  | διάκονος     | deacon, minister, servant              | Noun Acc Sng F                        |
| ἐκκλησίας | ἐκκλησία     | assembly, church                       | Noun Gen Sng F                        |
| ἐν        | ἐν           | in, on, among, by, with (means)        | Preposition                           |
| Κεγχραεῖς | Κεγχραεῖς    | Cenchrea                               | Noun Dat Plu F                        |

**Rendering:** 2 verbs, so 2 rendering charts.

Συνίστημι “I commend” Verb of the clause

δὲ “So” Introductory conjunction

ὑμῖν “to you” Indirect object of the verb

Φοίβην “Phoebe” Direct object in apposition to “sister”

τὴν ἀδελφὴν “the sister” Direct object in apposition to “Phoebe”

ἡμῶν “our” Genitive pronoun modifying “sister”

|    |         |                    |
|----|---------|--------------------|
| so | commend | Phoebe, our sister |
| I  |         | To you             |

“So I commend Phoebe, our sister, to you ...”

οὖσαν “being” Participle modifying the direct object

διάκονον “deaconess” Object of the participle

τῆς ἐκκλησίας “of the church” Genitive noun modifying “deaconess”

|  |       |                         |
|--|-------|-------------------------|
|  | being | deaconess of the church |
|--|-------|-------------------------|

“... being deaconess of the church ...”

τῆς “which is” {Note 356} Article before prepositional phrase makes it a subordinate clause

ἐν “in” Prepositional phrase acting as predicate nominative

Κεγχραεῖς “Cenchrea” Object of the preposition

|       |    |             |
|-------|----|-------------|
| which | is |             |
| it    |    | In Cenchrea |

“... which is in Cenchrea.”

**My Translation:** “So I commend Phoebe, our sister, to you being deaconess of the church which is in Cenchrea.”

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

KJV I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea;  
 NASB I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea;  
 DBY But I commend to you Phoebe, our sister, who is minister of the assembly which is in Cenchrea;  
 YLT And I commend you to Phebe our sister -- being a ministrant of the assembly that is in Cenchrea -



*Koiné Greek II* is a chance to practice the unique new approach to learning the Greek originally used to write the New Testament learned previously in the course *Introduction to Koiné Greek*. This course will give you practice with most of the various New Testament Writers' styles of writing.

This course contains only the Translation Hints for parsing and Translation Guide for rendering for a small selection of New Testament passages. The student will need access to a Greek Lexicon and Parsing Guide to complete the course. A version of the Greek text is provided but it is recommended that the student have access to an independent version of the Greek. Although designed to be used for home schooled High School students it may be used equally well as a self-study guide for adults or in a classroom.