

**Our Father's Discipline
Hebrews 12:1-13**

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

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Hebrews 12:1-13 Lesson Notes

This bonus lesson was originally intended for the Greek II course, but since most of the verses turned out to be above my head, I substituted other less difficult passages.

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 only 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".

Hebrews 12:1 Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχουμεν τὸν προκείμενον ἡμῖν ἀγῶνα

Parsing: {Notes 101 & 102}

Greek	Lexical Form	Some possible meanings	Grammar
Τοιγαροῦν	τοιγαροῦν	consequently, therefore	Conjunction
ἡμεῖς	ἐγώ	I	Personal Pron Nom Plu
τοσοῦτον	τοσοῦτος	as large, so great, this many	Demonstrative Acc Sng N
ἔχοντες	ἔχω	have, hold, possess, keep	Verb Present Act Prt Nom Plu M
περικείμενον	περίκειμαι	enclose, encircle, wear	Verb Present Mid Prt Acc Sng N
ἡμῖν	ἐγώ	them	Personal Pron Dat Plu
νέφος	νέφος	cloud	Noun Acc Sng N
μαρτύρων	μάρτυς	martyr, witness	Noun Gen Plu M
ὄγκον	ὄγκος	weight	Noun Acc Sng M
ἀποθέμενοι	ἀποτίθημι	cast off, lay aside, put away	Verb Aorist Mid Prt Nom Plu M
πάντα	πᾶς	All with article, each w/o	Adjective Acc Sng M
εὐπερίστατον	εὐπερίστατος	easily ensnaring or entangling	Adjective Acc Sng F
ἀμαρτίαν	ἀμαρτία	sin, error, mistake, wrong	Noun Acc Sng F
δι'	διά	through, by, by means of	Preposition
ὑπομονῆς	ὑπομονή	enduring, patience, steadfast	Noun Gen Sng F
τρέχουμεν	τρέχω	run	Verb 1st Present Act Subj Plu
προκείμενον	πρόκειμαι	set forth	Verb Present Mid Prt Acc Sng M
ἡμῖν	ἐγώ	them	Personal Pron Dat Plu
ἀγῶνα	ἀγών	conflict, contention, fight, race	Noun Acc Sng M

Rendering: I'm starting with five rendering charts since there are five verbs but in two cases they look as if they might form compound verbs, so I may not need them all.
{Note 103, 105a}

Τοιγαροῦν “Therefore” Introductory Conjunction {Note 106}

καὶ “and” Another introductory Conjunction {Note 106}

ἡμεῖς “we” Subject of the clause {Notes 107, 240}

τοσοῦτον “so great” Acting as an adjective modifying the direct object

{Notes 108, 251, 914}

ἔχοντες “having” To participles together acting as the verb just as they sometimes do in English.

{Note 913, 915}

περικείμενον “enclosing” The rest of the verb of the clause {Note 913, 915}

ἡμῖν “us” Dative pronoun used in the locative sense. We are in the cloud of witnesses.

{Note 109, 205}

νέφος “cloud” Direct object {Notes 108, 206}

μαρτύρων, “of witnesses” Genitive noun modifying “cloud” {Note 201b}

The clause already has a direct object and the next word is in the accusative but is not joined to it, therefore this must be the end of the clause. {Note 125i}

And therefore	Having enclosing	So great cloud of witnesses
we		Around us

“And therefore we being enclosed with so great a cloud of witnesses around us ...”

ὄγκον “weight” Direct Object {Notes 108, 113, 206}
 ἀποθέμενοι “laid aside” Participle in the nominative case modifying the subject of the previous clause {Note 903, 907}
 πάντα “all” Adjective modifying direct object {Note 301}
 καὶ “and” Joining the two noun phrases of the direct object {Note 000}
 τὴν “the” Article for the noun phrase following {Note 360b}
 εὐπερίστατον “entangling” {Note 301}
 ἁμαρτίαν, “sin” {Note 108, 206} {New clause because Lesson Guide Note 125k}

	Having laid aside	all heavy and entangling sin

“... having laid aside all heavy and entangling sin ...”

δι’ “through” Prepositional phrase modifying the verb taking the introductory position
 {Note 401}

ὑπομονῆς “patience” Object of the preposition {Note 211}
 τρέχωμεν “we might run” {Notes 613, 701, 826}
 {New rendering chart Lesson Guide Note 913a}

With patience	Might run	[following participle in accusative case]
we		

“... let us run with patience ...” {Note 112, 827}

τὸν “that” {Note 351}
 προκείμενον “set before” {Notes 909, 752, 913}
 ἡμῖν “us” {Note 201c, 205a}
 ἀγῶνα “race” Subject of the participle, chose “race” from range of sense because it best matches “run” {Note 902}

that	Set before	us
race		

“... that race set before us.” {Note 901}

My Translation: “And therefore, we being enclosed with so great a cloud of witnesses around us, having laid aside all heavy and entangling sin, let us run with patience that race which is set before us.” {Note 105a, 904}

Comparison to the Experts: {Note 104} I did not do very well on this one.

First of all, I forgot that although καὶ means “and” 95% of the time, it does have a range of sense beyond that. The fact that it came after “therefore” and I had to move it to make it sensible should have been my clue to look for another meaning like “since” as the NASB has it.

Second, I misread the lexicon for εὐπερίστατον leaving out “easily.” A simple oversight.

Third, I might have allowed the subjunctive mood of the main verb guide my translation of both associated participles as most of the experts did. I believe it sounds better that way.

NASB Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

KJV Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset [us], and let us run with patience the race that is set before us,

ASV Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Darby Let us also therefore, having so great a cloud of witnesses surrounding us, laying aside every weight, and sin which so easily entangles us, run with endurance the race that lies before us,

DR And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us:

YLT Therefore, we also having so great a cloud of witnesses set around us, every weight having put off, and the closely besetting sin, through endurance may we run the contest that is set before us,

Hebrews 12:2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἀφορῶντες	ἀφοράω	look	Verb Present Act Prt Nom Plu M
εἰς	εἰς	in, into, toward, among	Preposition
πίστεως	πίστις	faith, trust, belief, confidence	Noun Gen Sng F
ἀρχηγὸν	ἀρχηγός	author, captain, prince	Noun Acc Sng M
τελειωτὴν	τελειωτής	finisher	Noun Acc Sng M
Ἰησοῦν	Ἰησοῦς	Jesus, Joshua	Noun Acc Sng M
ὃς	ὅς	who, which, what, another	Relative Pron Nom Sng M
ἀντὶ	ἀντί	for, instead of	Preposition
προκειμένης	πρόκειμαι	set forth	Verb Present Mid Prt Gen Sng F
αὐτῷ	αὐτός	he, she, it	Personal Pron Dat Sng M
χαρᾶς	χαρά	joy, gladness, delight	Noun Gen Sng F
ὑπέμεινεν	ὑπομένω	abide, endure, tarry behind	Verb 3rd Aorist Act Ind Sng
σταυρὸν	σταυρός	cross	Noun Acc Sng M
αἰσχύνης	αἰσχύνη	dishonesty, shame	Noun Gen Sng F
καταφρονήσας	καταφρονέω	despise	Verb Aorist Act Prt Nom Sng M
ἐν	ἐν	in, among, within	Preposition
δεξιᾷ	δεξιός	right hand or side	Adjective Dat Sng F
τε	τέ	also, and, both, even	Conjunction
θρόνου	θρόνος	seat, throne	Noun Gen Sng M
θεοῦ	θεός	God, god, godly	Noun Gen Sng M
κεκάθικεν	καθίζω	set, sit down, tarry	Verb 3rd Perfect Act Ind Sng

Rendering: Five verbs, so five rendering charts.

ἀφορῶντες “looking” Participle, may be subject, may modify subject, may be subordinate clause
 εἰς “toward” Chose toward because it seems to go better with “looking”
 τὸν “the” Two articles in a row? One of them might be something else.

{Notes 351 & 352}

τῆς “the” The first one is accusative, this one is genitive. Both are singular.

πίστεως “of faith” Noun in the genitive modifying something. Must go with preceding article.

ἀρχηγὸν “author” Object of the Preposition

καὶ “and” Joining objects

τελειωτὴν “finisher” Object of the Preposition

Ἰησοῦν, “Jesus” in apposition to the objects.

Relative pronoun means a new clause, so what do I do with the above? {Note 125c}

	Looking toward the author and finisher of our faith, Jesus.	
--	---	--

“Looking toward the author and finisher of our faith, Jesus, ...” Best guess.

ὃς “who” Relative pronoun and subject of a verb hopefully to found soon
 ἀντὶ “for” Prepositional phrase modifying what?
 τῆς “the” Genitive article with genitive participle. {Lesson Guide 902}
 προκειμένης “setting forth” {Note 751, 752, 908}
 αὐτῷ “to him” Indirect Object
 χαρᾶς “of joy” Genitive noun modifying what?
 ὑπέμεινεν “he endures” Verb of the clause. Chose “endures” because of next word.
 σταυρὸν “cross” Direct object
 αἰσχύνης “of shame” Modifying “cross” once again guiding range of sense choice
 καταφρονήσας “despising” Participle in the nominative case
 ἐν “in” Prepositional phrase modifying what?
 δεξιᾷ “right hand” or “side” Object of the preposition
 τε “also” Conjunction joining what and what?
 τοῦ θρόνου “of the throne” Genitive noun modifying what?
 τοῦ θεοῦ “of the God” Genitive noun modifying “throne”
 κεκάθικεν “he is sitting” Verb of the clause

I’m completely confused. So I’m going to take the remaining four rendering charts and try to sort all of the above at one time. I’m going to put the verbs in the second and fourth charts, and the participles in the first and third. Then I’m going to work my way out from these four points and see if I can make some sense of all this.

	For <i>the</i> Setting forth of joy	
Who		To him

“... who for the setting forth of joy to him...”

	endures	The cross of shame
he		

“... he endures the cross of shame...”

	despising	

“... despising ...”

also	Is sitting in the right hand of	
he	the throne of God	

“... also he is sitting in the right hand of the throne of God.”

My Translation: I am very perplexed so I’m going to just take a lot of license and make a guess. “Looking toward the author and finisher of our faith, Jesus, who set forth to endure the cross of shame, despising his own joy, who is also sitting at the right hand of the throne of God.” I hope I can learn something from the experts.

My Translation: I am very perplexed so I'm going to just take a lot of license and make a guess. "Looking toward the author and finisher of our faith, Jesus, who set forth to endure the cross of shame, despising his own joy, who is also sitting at the right hand of the throne of God." I hope I can learn something from the experts.

Comparison to the Experts: I didn't do as bad as I expected, but I'm unsure how I could have done better here. I don't know why the experts made the rendering choices that they did, but since they are pretty much in agreement with each other, I suspect they weren't guessing as I was.

NASB fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

KJV Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

ASV looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

Darby looking stedfastly on Jesus the leader and completer of faith: who, in view of the joy lying before him, endured the cross, having despised the shame, and is set down at the right hand of the throne of God.

DR Looking on Jesus, the author and finisher of faith, who having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God.

YLT looking to the author and perfecter of faith -- Jesus, who, over-against the joy set before him -- did endure a cross, shame having despised, on the right hand also of the throne of God did sit down;

Hebrews 12:3 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς [ἑαυτὸν] ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλύομενοι.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἀναλογίσασθε	ἀναλογίζομαι	consider	Verb 2nd Aorist Mid Imp Plu
γὰρ	γάρ	for, since, then, indeed	Conjunction
τοιαύτην	τοιούτος	like, such	Demonstrative Acc Sng F
ὑπομεμενηκότα	ὑπομένω	abide, endure, tarry behind	Verb Perfect Act Prt Acc Sng M
ὑπὸ	ὑπό	by (agent)	Preposition
ἁμαρτωλῶν	ἁμαρτωλός	sinful, sinner	Adjective Gen Plu M
εἰς	εἰς	in, into, toward, among	Preposition
ἑαυτοῦς	ἑαυτοῦ	herself, himself, itself	Reflexive Pron Acc Sng M
ἀντιλογίαν	ἀντιλογία	contradiction, strife	Noun Acc Sng F
ἵνα	ἵνα	that, in order that, so that,	Conjunction
μὴ	μή	not, (negation)	Conjunction or Adverb
κάμητε	κάμνω	faint, sick, be wearied	Verb 2nd Aorist Act Subj Plu
ψυχαῖς	ψυχή	soul, life, mind, heart, self	Noun Dat Plu F
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu
ἐκλύομενοι	ἐκλύομαι	faint	Verb Present Pass Prt Nom Plu M

Rendering: Four verbs, so four rendering charts. Two participles, so here we go again.

ἀναλογίσασθε “you consider” Verb of the clause

γὰρ “for” Introductory Conjunction in the Vocative slot

τὸν “the” Article, probably associated with participle phrase following

τοιαύτην “such” Some kind of pronoun.

ὑπομεμενηκότα “having endured” Participle in the accusative, might be Direct Object of previous clause

ὑπὸ “by” Prepositional phrase modifying what?

τῶν ἁμαρτωλῶν “the sinful”

εἰς “into” Prepositional phrase modifying what?

[ἑαυτὸν] “itself” Accusative reflexive pronoun?

ἀντιλογίαν, “strife” Object of the preposition or the participle?

Not sure of much except that all of the above is supposed to fit in the following two rendering charts. I’ll put in the verbs and work my way out.

for	consider	
you		

	Having endured such strife	Of the sin itself

“For you consider having endured such strife of sin itself ...” Makes no sense to me. Let’s see if the next segment helps.

The rest goes in the next two rendering charts. So, starting with the verbs and working my way outward to the rest of the list

ἵνα “that” Conjunction in the vocative slot

μη̄ “not” Negation adverb

κάμητε “you might faint” Verb of the clause

ταῖς ψυχαῖς “to the spirit” Indirect object

ὑμῶν “of your” Genitive pronoun modifying spirit or something to do with the participle

ἐκλυόμενοι. “will be fainted” Participle

that	Might not faint	
you		

“... that you might not faint ...”

Where do “your” and “spirit” go?

	Will be fainted	

“... Your spirit will be fainted.”

My Translation: I am even more confused than on the first two verses. Hebrews is very difficult. “For you consider having endured such strife of sin itself, that you may not, your spirit will be fainted.” I have no idea what that could possibly mean.

Comparison to the Experts: Clearly, I am in over my head here.

NASB For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.

KJV For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

ASV For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls.

Darby For consider well him who endured so great contradiction from sinners against himself, that ye be not weary, fainting in your minds.

DR For think diligently upon him that endured such opposition from sinners against himself; that you be not wearied, fainting in your minds.

YLT for consider again him who endured such gainsaying from the sinners to himself, that ye may not be wearied in your souls -- being faint.

Hebrews 12:4 Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Οὐπω	οὐπω	not yet	Adverb
μέχρις	μέχρι(ς)	till, until	Preposition
αἵματος	αἷμα	blood, (idiom for death)	Noun Gen Sng N
ἀντικατέστητε	ἀντικαθίστημι	resist	Verb 2nd Aorist Act Ind Plu
πρὸς	πρός	to, toward, beside, against	Preposition
ἁμαρτίαν	ἁμαρτία	sin, error, mistake, wrong	Noun Acc Sng F
ἀνταγωνιζόμενοι	ἀνταγωνίζομαι	strive against	Verb Present Mid Prt Nom Plu M

Rendering: Two verbs, so two rendering charts.

Οὐπω “not yet” Adverb modifying the verb

μέχρις “until” Prepositional phrase modifying verb in the introductory position

αἵματος “blood” Object of the preposition

ἀντικατέστητε “you resisted” Verb of the clause

πρὸς “against” Prepositional phrase modifying verb or participle?

Chose “against” because it seemed to go best with “resist” and “strive against”

τὴν ἁμαρτίαν “the sin” Object of the preposition

ἀνταγωνιζόμενοι “striving against” Participle in the nominative case, modifies subject of clause I thought with the shorter verse I would have some chance, but again I’m lost. I’m going to put in the verbs, guess where stuff goes, and then guess at the meaning.

Until blood	Not yet resisted	
You [participle]		

	Striving against	
		Against sin

“Until blood you striving against against sin not yet resisted.” So here goes my guess

My Translation: “You have not yet resisted against sin until you were bleeding.”

Comparison to the Experts: Not as bad a guess as I feared it would be. I like Darby’s translation best here.

NASB You have not yet resisted to the point of shedding blood in your striving against sin;

KJV Ye have not yet resisted unto blood, striving against sin.

ASV Ye have not yet resisted unto blood, striving against sin:

Darby Ye have not yet resisted unto blood, wrestling against sin.

DR For you have not yet resisted unto blood, striving against sin:

YLT Not yet unto blood did ye resist -- with the sin striving;

Hebrews 12:5 καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται υἱέ μου, μὴ ὀλιγῶρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἐκλέλησθε	ἐκλανθάνω	forget	Verb 2nd Perfect Mid Ind Plu
παρακλήσεως	παρακλήσις	comfort, consolation, exhortation	Noun Gen Sng F
ἥτις	ὅστις	whoever, whichever, who, which	Relative Pron Nom Sng F
ὑμῖν	σύ	you	Personal Pron Dat Plu
ὡς	ὡς	as, like, just as, though	Conjunction
υἱοῖς	υἱός	son, descendant, heir, disciple	Noun Dat Plu M
διαλέγεται	διαλέγομαι	dispute, preach unto, reason with	Verb 3rd Present Mid Ind Sng
Υἱέ	υἱός	son, descendant, heir, disciple	Noun Voc Sng M
μου	ἐγώ	my, mine	Personal Pron Gen Sng
μὴ	μή	not, (negation)	Conjunction or Adverb
ὀλιγῶρει	ὀλιγωρέω	despise	Verb 2nd Present Act Imp Sng
παιδείας	παιδεία	chastisement, instruction, nurture	Noun Gen Sng F
κυρίου	κύριος	God, Lord, master, Sir	Noun Gen Sng M
μηδὲ	μηδέ	neither, but not, and not, not even	Conjunction
ἐκλύου	ἐκλύομαι	faint	Verb 2nd Present Pass Imp Sng
ὑπ’	ὑπό	by (agent)	Preposition
αὐτοῦ	αὐτός	he, she, it	Personal Pron Gen Sng M
ἐλεγχόμενος	ἐλέγχο	convict, convince, rebuke, reprove	Verb Present Pass Prt Nom Sng M

Rendering: 5 Verbs, so 5 rendering charts.

καὶ “and” Introductory conjunction

ἐκλέλησθε “your have forgotten” Verb of the clause

τῆς παρακλήσεως, “of comfort” Genitive but nothing near to modify. Might be direct object?

and	Have forgotten	The comfort
you		

“And you have forgotten the comfort ...”

ἥτις “who” or “which” Subject of the clause

ὑμῖν “to you” Indirect object

ὡς “as” Conjunction joining what?

υἱοῖς “to the descendants” Another indirect object?

διαλέγεται “he reasons” Verb of the clause

	reasons	
which		To you as to the descendants

“... which reasons with you as children...”

υἱέ “children” Vocative so address. Seems odd he would start a new sentence in the middle of the verse.

μου, “my” modifies “children”

μὴ “not” Adverb of negation

ὀλιγώρει “you despise” Verb of the clause

παιδείας “chastisement” Genitive with nothing to modify, direct object?

κυρίου “of the Lord” Genitive modifying “chastisement”

My children	Do not despise	The chastisement of the Lord
you		

“... My children, do not resent the chastisement of the Lord ...”

μηδὲ “neither” Introductory conjunction

ἐκλύου “you be weakened” Verb of the clause

ὑπ’ “by” prepositional phrase modifying the verb

αὐτοῦ “his” Genitive pronoun modifying the participle

ἐλεγχόμενος “rebuke” I don’t understand why the object of a preposition is nominative, but that is my guess. We’ll see. Didn’t use the extra rendering chart.

neither	Be weakened by His reproving	

“... neither be weakened by His reproving.”

My Translation: “And you have forgotten the comfort which reasons with you as children. My children, do not resent the chastisement of the Lord, neither be weakened by His reproving.”

Comparison to the Experts: Not too bad. “Exhortation” is a better choice from the range of sense of παρακλήσεως than “comfort” and “addressed” is a better choice from the range of sense of διαλέγεται than “reasons.” That would have allowed me to keep my original “to you” instead of taking license to use “with you” for ὑμῖν. The main thing I missed was that the writer was quoting from the Old Testament which explains why the verse is a sentence within a sentence.

NASB and you have forgotten the exhortation which is addressed to you as sons,
 “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD,
 NOR FAINT WHEN YOU ARE REPROVED BY HIM;

KJV And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

ASV and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, Nor faint when thou art reproved of him;

Darby And ye have quite forgotten the exhortation which speaks to you as to sons: My son, despise not the chastening of the Lord, nor faint when reproved by him;

DR And you have forgotten the consolation, which speaketh to you, as unto children, saying: My son, neglect not the discipline of the Lord; neither be thou wearied whilst thou art rebuked by him.

YLT and ye have forgotten the exhortation that doth speak fully with you as with sons, 'My son, be not despising chastening of the Lord, nor be faint, being reproved by Him,

Hebrews 12:6 ὄν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὄν παραδέχεται.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ὄν	ὄς	who, which, what, another	Relative Pron Acc Sng M
γὰρ	γάρ	for, since, then, indeed	Conjunction
ἀγαπᾷ	ἀγαπάω	love, show love, prove love	Verb 3rd Present Act Ind Sng
κύριος	κύριος	God, Lord, master, Sir	Noun Nom Sng M
παιδεύει	παιδεύω	chastise, instruct, learn, teach	Verb 3rd Present Act Ind Sng
μαστιγοῖ	μαστιγώω	scourge	Verb 3rd Present Act Ind Sng
δὲ	δέ	but, rather, now, then, so, even	Conjunction
πάντα	πᾶς	All with article, each w/o	Adjective Acc Sng M
υἱὸν	υἱός	son, descendant, heir, disciple	Noun Acc Sng M
ὄν	ὄς	who, which, what, another	Relative Pron Acc Sng M
παραδέχεται	παραδέχομαι	receive	Verb 3rd Present Mid Ind Sng

Rendering: Four verbs, so four rendering charts. No participles, so I have a chance!

ὄν “who” or “what” Introductory relative pronoun, but grammatically direct object

γὰρ “for” Introductory conjunction

ἀγαπᾷ “he loves” Verb of the clause

For who	loves	
he		

“For who he loves ...”

κύριος “God” Subject

παιδεύει, “he chastises” Verb of the clause

	chastises	
God		

“... God chastises ...”

μαστιγοῖ “he scourges”

δὲ “even” Introductory conjunction. Not “but” because verbs are similar in meaning.

πάντα “each” Adjective modifying direct object

υἱὸν “son” direct object, probably meant in the more general sense of descendant

even	scourges	Each child
he		

“...even scourges each child ...”

ὄν “who” or “what” Introductory relative pronoun, but grammatically direct object

παραδέχεται “he receives”

who	receives	
He		

“... who He receives.”

My Translation: “For who He loves, God chastises, he even scourges each child who He receives.”

Comparison to the Experts: We have substantial agreement and my self-confidence is restored.

NASB FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES,
AND HE SCOURGES EVERY SON WHOM HE RECEIVES.”

KJV For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

ASV For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth.

Darby for whom the Lord loves he chastens, and scourges every son whom he receives.

DR For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth.

YLT for whom the Lord doth love He doth chasten, and He scourgeth every son whom He receiveth;'

Hebrews 12:7 εἰς παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός.
τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ;

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
εἰς	εἰς	in, into, toward, among	Preposition
παιδείαν	παιδεία	chastisement, instruction, nurture	Noun Acc Sng F
ὑπομένετε	ὑπομένω	abide, endure, tarry behind	Verb 2nd Present Act Ind Plu
ὡς	ὡς	as, like, just as, though	Conjunction
υἱοῖς	υἱός	son, descendant, heir, disciple	Noun Dat Plu M
ὑμῖν	σύ	you	Personal Pron Dat Plu
προσφέρεται	προσφέρω	bring to, deal with, offer unto	Verb 3rd Present Pass Ind Sng
θεός	θεός	God, god, godly	Noun Nom Sng M
τίς	τίς	someone, something, who? what?	Intrg / Indef Pron Nom Sng M
γὰρ	γάρ	for, since, then, indeed	Conjunction
υἱός	υἱός	son, descendant, heir, disciple	Noun Nom Sng M
ὃν	ὅς	who, which, what, another	Relative Pron Acc Sng M
οὐ	οὐ	no, not; never, nothing, none	Adverb
παιδεύει	παιδεύω	chastise, instruct, learn, teach	Verb 3rd Present Act Ind Sng
πατήρ	πατήρ	father, forefather, ancestor	Noun Nom Sng M

Rendering: Three verbs, so three rendering charts. No participles!

εἰς “in” Introductory prepositional phrase probably modifying the verb

παιδείαν “chastisement” Object of the preposition

ὑπομένετε, “you endure” Verb of the clause. “Endure” seems to match prepositional phrase

ὡς “as” Conjunction joining what? Indirect objects?

υἱοῖς “to sons” Indirect object?

ὑμῖν “to you” Indirect object?

Well, I guess Hebrews can confuse me even without participles.

In chastisement	endure	
you		Sons as you

Let’s try “You endure in chastisement to you as sons ...” Makes no sense to me. Maybe some of this clause is supposed to go with the next one?

προσφέρεται “he is brought to” Verb of the clause

ὁ θεός. “the God” Subject

τίς “someone, something, who? what?”

γὰρ “for” Conjunction, usually introductory. New clause?

υἱὸς “son” Also a subject, so maybe a new clause

ὃν “who” Relative pronoun in the accusative

οὐ “not” Negation adverb

παιδεύει “he chastises”

πατήρ “father” Third subject, for two verbs. Very confused here. I’ll put the verbs in the rendering chart and see where I can sort things.

For someone, something, who? what?”	He is brought to	who
The God son		

	Does not chatise	
father		

The τίς suggests this might be a question, perhaps a rhetorical one. So with a lot of license and speculation I’m going to guess, “For what son who brought to God does the Father not chatise?”

My Translation: “You endure chastisement as sons, for what son who is brought to God does the Father not chastise?” I’m expecting a lot of correction from the experts.

Comparison to the Experts: I should have realized the extra subject meant an “is” understood verb needed to be added. {Note 883} I also should have looked deeper into the range of sense for the first preposition, but I forgot to do that as well. At least I noticed the rhetorical question.

NASB It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?

KJV If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

ASV It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not?

Darby Ye endure for chastening, God conducts himself towards you as towards sons; for who is the son that the father chastens not?

DR Persevere under discipline. God dealeth with you as with his sons; for what son is there, whom the father doth not correct?

YLT if chastening ye endure, as to sons God beareth Himself to you, for who is a son whom a father doth not chasten?

Hebrews 12:8 εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
εἰ	εἰ	if, whether, though, since	Conjunction
δὲ	δέ	but, rather, now, then, so, even	Conjunction
χωρὶς	χωρὶς	beside, by itself, without	Preposition
ἐστε	εἰμί	be, am, are, is, was, were	Verb 2nd Present Act Ind Plu
παιδείας	παιδεία	chastisement, instruction, nurture	Noun Gen Sng F
ἧς	ὅς	who, which, what, another, whatever	Relative Pron Gen Sng F
μέτοχοι	μέτοχος	fellow, partaker, partner	Adjective Nom Plu M
γεγόνασιν	γίνομαι	happen, take place, be, made	Verb 3rd Perfect Act Ind Plu
πάντες	πᾶς	All with article, each w/o	Adjective Nom Plu M
ἄρα	ἄρα	no doubt, perhaps, then, therefore	Conjunction
νόθοι	νόθος	an illegitimate child	Adjective Nom Plu M
οὐχ	οὐ	no, not; never, nothing, none	Adverb
υἱοὶ	υἱός	son, descendant, heir, disciple	Noun Nom Plu M
ἐστε	εἰμί	be, am, are, is, was, were	Verb 2nd Present Act Ind Plu

Rendering: Three verbs, so three rendering charts

εἰ “if” Introductory conjunction

δὲ “but” Introductory conjunction

χωρὶς “without” Preposition without an object, probably acting as an adverb?

{Note 409}

ἐστε “you are” Verb of the clause, copulative verb without a nominative noun nearby?

παιδείας “of chastisement” Genitive noun modifying what?

ἧς “of who” Relative pronoun, also genitive {Notes 108b, 204b, or 208?}

μέτοχοι “partners” or “fellowship” Predicate adjective of previous verb or subject of next verb?

γεγόνασιν “he has happened” or “he has made” Verb of the clause, acting copulative?

πάντες, “all” Another adjective in the nominative case

ἄρα “then” A conjunction starting a new clause?

νόθοι “illegitimate children” Another nominative adjective?

καὶ “and” introductory conjunction?

οὐχ “not” negative adverb modifying verb

υἱοὶ “sons” Nominative noun, probably predicate nominative

ἐστε “you are”

I'm completely confused. I'm going to put in the verbs, guess where the rest of the words go, and then make a wild guess.

But if	Are without	chastisement
you		

“But if you are without chastisement ...”

Of who	Has made (or has happened?)	all
fellowship		

“... ..”

then	Are {Note 883}	Illegitimate children
you		

“... then you are illegitimate children ...”

and	Are not	sons
you		

“... and you are not sons.”

I'm feeling pretty confident in the 1st, 3rd and 4th clauses, but the 2nd has be completely mystified.

My Translation: “But if you are without chastisement, [something something] then you are illegitimate children and you are not sons.” Need help badly from the experts.

Comparison to the Experts: “of which all have been made partakers” makes sense now, but I just could not see it before. Other than that, we are in agreement.

NASB But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

KJV But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

ASV But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons.

Darby But if ye are without chastening, of which all have been made partakers, then are ye bastards, and not sons.

DR But if you be without chastisement, whereof all are made partakers, then are you bastards, and not sons.

YLT and if ye are apart from chastening, of which all have become partakers, then bastards are ye, and not sons.

Hebrews 12:9 εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ δὲ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
εἶτα	εἶτα	after that, afterward, furthermore	Adverb
μὲν	μὲν	even, indeed, some, truly, verily	Conjunction
σαρκὸς	σάρξ	flesh, physical body	Noun Gen Sng F
ἡμῶν	ἐγώ	our, ours	Personal Pron Gen Plu
πατέρας	πατήρ	father, forefather, ancestor	Noun Acc Plu M
εἶχομεν	ἔχω	have, hold, possess, keep	Verb 1st Imperfect Act Ind Plu
παιδευτὰς	παιδευτής	instructor	Noun Acc Plu M
ἐνετρεπόμεθα	ἐντρέπω	regard, revere, confound, shame	Verb 1st Imperfect Pass Ind Plu
οὐ	οὐ	no, not; never, nothing, none	Adverb
πολὺ	πολύς	much, many, great, plentiful	Adjective Acc Sng N
ὃ	δέ	but, rather, now, then, so, even	Conjunction
μᾶλλον	μᾶλλον	more, rather	Adverb
ὑποταγησόμεθα	ὑποτάσσω	to subject, put in subjection	Verb 1st Future Pass Ind Plu
πατρὶ	πατήρ	father, forefather, ancestor	Noun Dat Sng M
πνευμάτων	πνεῦμα	Spirit, being, power, wind	Noun Gen Plu N
ζήσομεν	ζάω	live, be alive, come to life	Verb 1st Future Act Ind Plu

Rendering: 4 verbs, so 4 rendering charts.

εἶτα “furthermore” Adverb modifying what?

τοὺς “the” No nouns around? {Note 351 or 352?}

μὲν “even” Introductory conjunction?

τῆς σαρκὸς “the flesh’s” Noun in the genitive modifying what? {Note 204b?}

ἡμῶν “our” or “ours” Probably modifying flesh?

πατέρας “fathers” Direct object

εἶχομεν “we had” **Verb** of the clause

παιδευτὰς “instructors” Direct object. Could this mean “instructions?”

καὶ “and” Conjunction. New clause?

ἐνετρεπόμεθα “we were regarded” and “we were shamed” seem to contradict each other but both are in the range of sense for this verb? **Verb** of the clause.

οὐ “not” Adverb of negation

πολὺ “many” Accusative adjective modifying what?

δὲ “but” post-positive introductory conjunction so new clause starting with “many”?

μᾶλλον “rather” Adverb modifying the following verb

ὑποταγησόμεθα “we will be in subjection” **Verb** of the clause

τῷ πατρὶ “to the father” Indirect object probably

τῶν πνευμάτων “of the spirit” Genitive noun modifying “father”?

καὶ “and” Conjunction joining what? New clause?

ζήσομεν “we will live” **Verb** of the clause.

I thought with no participles I had a chance, but I guess not. I am baffled. I'm going to put in the four verbs, sort the rest of the words, and then guess. I got three out of four right doing that with the last verse, so maybe it will work well this time too.

Furthermore even	had	the fathers of our flesh
we		

“Furthermore, we even had the fathers of our flesh ...” Never found a home for τοὺς.

and	Were not regarded	
we		

“... and we were not regarded ...”

But rather	Will be in subjection	Many
we		To the father of the spirit

“... but rather we will be greatly in subjection to the father of the spirit ...”

and	Will live	
we		

“... and we will live.”

My Translation: “Furthermore even we had the fathers of our flesh and we were not regarded but rather we will be greatly in subjection to the father of the spirit and we will live.” Makes no sense.

What could this possibly mean? I'll make a wild guess. “Furthermore we were not ashamed by our own fathers, how much more shall we live if we are in subjection to our spiritual Father.”

Comparison to the Experts: I'm just wrong. My wild guess was closer than my literal translation so perhaps I am learning something, but Hebrews is very difficult!

NASB Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?

KJV Furthermore we have had fathers of our flesh which corrected [us], and we gave [them] reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

ASV Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Darby Moreover we have had the fathers of our flesh as chasteners, and we revered them; shall we not much rather be in subjection to the Father of spirits, and live?

DR Moreover we have had fathers of our flesh, for instructors, and we revered them: shall we not much more obey the Father of spirits, and live?

YLT Then, indeed, fathers of our flesh we have had, chastising us, and we were reverencing them; shall we not much rather be subject to the Father of the spirits, and live?

Hebrews 12:10 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευσεν, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
μὲν	μέν	even, indeed, some, truly, verily	Conjunction
γὰρ	γάρ	for, since, then, indeed	Conjunction
πρὸς	πρός	to, toward, beside, against	Preposition
ὀλίγας	ὀλίγος	few, small, a while	Adjective Acc Plu F
ἡμέρας	ἡμέρα	day, time, legal day	Noun Acc Plu F
κατὰ	κατά	throughout, according to	Preposition
δοκοῦν	δοκέω	be of reputation, seem good	Verb Present Act Prt Acc Sng N
αὐτοῖς	αὐτός	he, she, it	Personal Pron Dat Plu M
ἐπαίδευσεν	παιδεύω	chastise, instruct, learn, teach	Verb 3rd Imperfect Act Ind Plu
δὲ	δέ	but, rather, now, then, so, even	Conjunction
ἐπὶ	ἐπί	against, upon, on (motion)	Preposition
συμφέρον	συμφέρω	bring together, be expedient	Verb Present Act Prt Acc Sng N
εἰς	εἰς	in, into, toward, among	Preposition
μεταλαβεῖν	μεταλαμβάνω	to partake of, share	Verb Aorist Act Inf
ἀγιότητος	ἀγιότης	holiness	Noun Gen Sng F
αὐτοῦ	αὐτός	he, she, it	Personal Pron Gen Sng M

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

οἱ “the” Article without a noun? {Probably Lesson Guide Note 351?}

μὲν “even” Introductory conjunction

γὰρ “for” Another introductory conjunction

πρὸς “to” Prepositional phrase – might be modifying direct object or verb?

ὀλίγας “few” Modifies “days”

ἡμέρας “days” Object of preposition

κατὰ “according to” Preposition making participle its object

τὸ “the” Accusative article before the participle connecting it to the direct object

δοκοῦν “seems good” participle phrase, acting as direct object of following verb I think

αὐτοῖς “to them” Indirect object of the participle

ἐπαίδευσεν, “they chastised”

ὁ “he” article by itself {Note 352}

δὲ “but” Introductory conjunction

ἐπὶ “on” or “against” Preposition before the participle

τὸ “the” Accusative article before the participle connecting it to the direct object

συμφέρον “being expedient”

εἰς “in order that” Preposition before an infinitive {Note 955?}

τὸ μεταλαβεῖν “to participate” Infinitive acting as object of preposition

τῆς ἀγιότητος “of the holiness” genitive noun modifying something or subject to participle?

αὐτοῦ “his” genitive pronoun modifying something or subject to participle?

I couldn't be more mystified. I'll put the verbs in place, sort around them, and hope for the best.

For even	chastised	For as many days
they		

“For even they chastised for as many days...”

According to	Seems good	
what		To them

“... according to what seemed good to them...”

But	Only that being necessary	In order that we participate in His holiness
he		

“... but he only as much as necessary in order that we may participate in His holiness.

My Translation: “For they chastised us as much as seemed good to them, but He only what is necessary for us to participate in His holiness.” That is my speculative guess.

Comparison to the Experts: Not as far off as I thought I might be. I sort of hit on the idea of it. I am finding Hebrews extremely difficult.

NASB For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness.

KJV For they verily for a few days chastened [us] after their own pleasure; but he for [our] profit, that [we] might be partakers of his holiness.

ASV For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness.

Darby For they indeed chastened for a few days, as seemed good to them; but he for profit, in order to the partaking of his holiness.

DR And they indeed for a few days, according to their own pleasure, instructed us: but he, for our profit, that we might receive his sanctification.

YLT for they, indeed, for a few days, according to what seemed good to them, were chastening, but He for profit, to be partakers of His separation;

Hebrews 12:11 πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηλικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
πᾶσα	πᾶς	All with article, each w/o	Adjective Nom Sng F
μὲν	δέ	but, rather, now, then, so, even	Conjunction
παιδεία	παιδεία	chastisement, instruction, nurture	Noun Nom Sng F
πρὸς	πρός	for, at, to, toward, beside	Preposition
μὲν	μέν	even, indeed, some, truly, verily	Conjunction
παρὸν	παρεῖμι	to be present	Verb Present Act Prt Acc Sng N
οὐ	οὐ	no, not; never, nothing, none	Adverb
δοκεῖ	δοκέω	be of reputation, seem good	Verb 3rd Present Act Ind Sng
χαρᾶς	χαρά	joy, gladness, delight, happiness	Noun Gen Sng F
εἶναι	εἶμι	be, am, are, is, was, were	Verb Present Act Inf
ἀλλὰ	ἀλλά	but, nevertheless, however	Conjunction
λύπης	λύπη	grief, pain, sorrow	Noun Gen Sng F
ὕστερον	ὕστερον	afterward, last of all	Adjective Acc Sng N Compare
δὲ	δέ	but, rather, now, then, so, even	Conjunction
καρπὸν	καρπός	fruit	Noun Acc Sng M
εἰρηλικὸν	εἰρηλικός	peaceable	Adjective Acc Sng M
δι'	διά	through, by, by means of	Preposition
αὐτῆς	αὐτός	he, she, it	Personal Pron Gen Sng F
γεγυμνασμένοις	γυμνάζω	exercise, train	Verb Perfect Pass Prt Dat Plu M
ἀποδίδωσιν	ἀποδίδωμι	deliver again, repay, restore	Verb 3rd Present Act Ind Sng
δικαιοσύνης	δικαιοσύνη	righteousness, uprightness	Noun Gen Sng F

Rendering: 5 verbs, but the last one looks like it will probably be a compound verb (participle + verb), and one is an infinitive so I'm going to start with 3 rendering charts and see how it goes.

πᾶσα “all” modifying the subject

δὲ “but” Introductory conjunction

παιδεία “chastisement” subject

πρὸς “for” preposition, probably for the participle

μὲν “now” conjunction joining what and what?

τὸ παρὸν “the present” Verb acting like a noun in Greek, but looks is a noun in English, so no rendering chart needed here

οὐ “not” Adverb of negation

δοκεῖ “he seems” Verb of the clause

χαρᾶς “of joy” Genitive noun object infinitive below

εἶναι “to be” Infinitive completing the verb

But now	Does not seem to be joy	For the present
All chastisement		

“But even all chastisement does not seem to be good at the time ...” Feeling pretty good about this clause.

ἀλλὰ “Nevertheless” Introductory conjunction
 λύπης, “of pain” Genitive noun modifying what
 ὕστερον “afterward” Adjective modifying “pain”?
 δὲ “but” Another introductory conjunction
 καρπὸν “fruit” Direct object of something?
 εἰρηνικὸν “peace” Adjective modifying “fruit”
 τοῖς “the” Article probably goes with participle below?
 δι’ “by” Preposition, adverbial phrase I think
 αὐτῆς “him” Genitive pronoun object of preposition
 γεγυμνασμένοις “has been trained” Participle in the dative case
 I’m going to stop here and try to sort what I have so far

But nevertheless	Has been trained by him	Of pain afterward
		Peaceful fruit

I can’t make sense of it, but the next two words look like they might be a clause

ἀποδίδωσιν “he has restored” Verb of the clause
 δικαιοσύνης “righteousness” Genitive case, but since there is no noun around to modify I think it
 is the direct object of the verb {Note 777}

	Has restored	righteousness
he		

“... he has restored righteousness.” Sounds sensible but how does it fit in with the rest.
 I guess it is time for guessing, license, and speculation.

My Translation: “But now all chastisement does not seem to be pleasant at the time, but nevertheless, after the pain of being trained by Him, He restores peaceful fruit of righteousness.”

Comparison to the Experts: Not as terrible as I feared it would be. It is frustrating not knowing how to glue the participial phrases together, but there is other little things, that make it difficult, like the phrase ἀλλὰ λύπης which looks like the beginning of a new clause but actually goes with the previous clause.

NASB All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

KJV Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

ASV All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

Darby But no chastening at the time seems to be matter of joy, but of grief; but afterwards yields the peaceful fruit of righteousness to those exercised by it.

DR Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice.

YLT and all chastening for the present, indeed, doth not seem to be of joy, but of sorrow, yet afterward the peaceable fruit of righteousness to those exercised through it -- it doth yield.

Hebrews 12:12

Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Διὸ	διό	for this reason, therefore	Conjunction
παρειμένας	παρίημι	be present	Verb Perfect Pass Prt Acc Plu F
χεῖρας	χείρ	hand, power, might, authority	Noun Acc Plu F
παραλελυμένα	παραλύομαι	to weaken, disable, paralyze	Verb Perfect Pass Prt Acc Plu N
γόνατα	γόνυ	knee	Noun Acc Plu N
ἀνορθώσατε	ἀνορθώω	set up, make straight, restore	Verb 2nd Aorist Act Imp Plu

Rendering: 3 verbs, 2 of which are participles, start with 3 rendering charts, and see.
 Διὸ “therefore” Introductory conjunction. Goes with the main clause

τὰς παρειμένας “the being present” Makes no sense. I looked deeper into range of sense and found nothing helpful. This is the only time this word is used in the New Testament.
 χεῖρας “powers” Subject or object of participle {Notes 902, 910 & 914}

	Being present	powers

“...the present powers ...” This makes no sense to me. So I tried “powers” as the subject, for “...the powers being present ...” Still means nothing to me.

καὶ “and” joining two participles as a compound direct object
 τὰ παραλελυμένα “the weakening” both participles and all the nouns are accusative
 γόνατα “knees” Subject or object of participle {Notes 902, 910 & 914}

	The weakened	knees

“The weakened knee

ἀνορθώσατε “you restore” Verb of the clause, imperative past tense

therefore	restore	[Participles]
you		

“Therefore you restore [Participles]”

My Translation: “Therefore you restore the powers being powers and the weakened knees.” This can not possibly be right because it is meaningless, but I don’t know what else to try.

Comparison to the Experts: Clearly my lexicon failed me here. There is no way to get “feebled”, “failing”, or “palsied” from “being present.” If I had gone with “hands” for χεῖρας instead of “power” I might have stood a better chance of guessing.

NASB Therefore, strengthen the hands that are weak and the knees that are feeble,

KJV Wherefore lift up the hands which hang down, and the feeble knees;

ASV Wherefore lift up the hands that hang down, and the palsied knees;

Darby Wherefore lift up the hands that hang down, and the failing knees;

DR Wherefore lift up the hands which hang down, and the feeble knees,

YLT Wherefore, the hanging-down hands and the loosened knees set ye up;

Hebrews 12:13 καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
τροχιάς	τροχιά	path	Noun Acc Plu F
ὀρθὰς	ὀρθός	straight, upright	Adjective Acc Plu F
ποιεῖτε	ποιέω	make, do, cause, accomplish, form	Verb 2nd Present Act Imp Plu
ποσὶν	πούς	foot, footstool	Noun Dat Plu M
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu
ἵνα	ἵνα	that, in order that, so that,	Conjunction
μὴ	μή	not, (negative answer expected)	Conjunction or Adverb
χωλὸν	χωλός	lame	Adjective Nom Sng N
ἐκτραπῆ	ἐκτρέπομαι	avoid, turn out of the way	Verb 3rd Aorist Pass Subj Sng
ἰαθῆ	ἰάομαι	heal, make whole	Verb 3rd Aorist Pass Subj Sng
δὲ	δέ	but, rather, now, then, so, even	Conjunction
μᾶλλον	μᾶλλον	more, rather	Adverb

Rendering: Three verbs, so three rendering charts. At first I thought the last two verbs might be a compound verb, but the δέ that follows the second one actually goes between them, so they are different clauses.

My Translation: “And you make the straight path for your feet in order that the lame might not be turned away, but rather he might be healed.”

Comparison to the Experts: Not too awful this time.

NASB and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed.

KJV And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

ASV and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.

Darby and make straight paths for your feet, that that which is lame be not turned aside; but that rather it may be healed.

DR And make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed.

YLT and straight paths make for your feet, that that which is lame may not be turned aside, but rather be healed;

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