

**Introduction
Miscellaneous Verses**

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 © 2016 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

Most students have probably taken a break since the first year of Greek study, so we are going to spend the first few lessons reviewing a few of the concepts from the first year. We'll do this by translating a few selected verses from the New Testament chosen simply for demonstrative purposes. 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. [The exception to this is that later, for each new passage, we will fully annotate the first verse.] Simply put, if you understand what has been done, you can ignore the notes, but if you don't understand refer to them.

We will start with John 11:35. You try to translate it, and then compare what you have done with what I have done below. You probably did not need all these eleven steps, but study them anyway, because they are a good review of the process learned last year.

Step 1 - The process begins by finding the Greek and writing it down. Use books and/or internet sites to determine the Greek for the verse. I have it as:

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς

Step 2 - Next I create a parsing chart. Like this:

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar

Step 3 - Then I put the Greek words in it. Like this:

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἐδάκρυσεν			
Ἰησοῦς			

Notice that I did not include ο. To save time and space I do not include any form of “the” and “kai.” I don't need to see them, and I don't think 2nd year Greek students do either.

Step 4 - After that I use a parsing guide to add the lexical form and the syntax.
{Grammar Reference Note 101} Like this:

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἐδάκρυσεν	δακρύω		Verb 3rd Aorist Act Ind Sng
Ἰησοῦς	Ἰησοῦς		Noun Nom Sng M

The purpose of the Lexical Form is to allow for finding the range of sense in a Lexicon. If you have a resource that gives you the range of sense without the lexical form feel free to skip filling in that column, or including the column at all.

Step 5 - Next I fill in the possible meanings column from a lexicon. {Grammar Reference Note 101} Like this:

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἐδάκρυσεν	δακρύω	weep	Verb 3rd Aorist Act Ind Sng
Ἰησοῦς	Ἰησοῦς	Jesus	Noun Nom Sng M

I almost never include the entire entry from the lexicon because it would make the size of the chart unmanageable. For instance for Ἰησοῦς my source says “Jesus, Joshua (from the Hebrew for “savior”)” which is more information than I will need. The possible pitfall here is when the range of sense for a word is lengthy you must remember to go back to the lexicon if the ones you chose to put on this list don’t seem to work.

Step 6 - Then I count the verbs and create a rendering chart for each one (except infinitives, which usually don’t need one.) {Grammar Reference Note 103}

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἐδάκρυσεν	δακρύω	weep	Verb 3rd Aorist Act Ind Sng
Ἰησοῦς	Ἰησοῦς	Jesus	Noun Nom Sng M

Rendering: I leave enough room to put the Greek in a list above it. 1 verb, so 1 chart.

VOCATIVE (Address, conjunction or introductory phrase)	VERB (Verb of the clause and its modifiers and helper words)	ACCUSATIVE (Direct Object or Predicate Nominative for εἶμι)
NOMINATIVE (Subject of the Clause)		DATIVE (Indirect Object or Predicate Adjective for εἶμι)

Of course, I don’t actually write all the grammar information in the ones I use.

Step 7 - Then I list the Greek words above the rendering chart.

John 11:35 ἔδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἔδάκρυσεν	δακρύω	weep	Verb 3rd Aorist Act Ind Sng
Ἰησοῦς	Ἰησοῦς	Jesus	Noun Nom Sng M

Rendering:

ἔδάκρυσεν

ὁ Ἰησοῦς (Notice I put the article on the same line with its associated noun)

Step 8 in my head - Then I sort them into the rendering chart and make notes about what I am doing. {Grammar Reference Note 103}

John 11:35 ἔδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἔδάκρυσεν	δακρύω	weep	Verb 3rd Aorist Act Ind Sng
Ἰησοῦς	Ἰησοῦς	Jesus	Noun Nom Sng M

Rendering:

ἔδάκρυσεν **“he wept”** This is the verb of the clause. I included the “he” because the verb is 3rd person. {Grammar Reference Note 240a} I keep it in the back of my mind, that it could also be “she” or “it.” I use “wept” instead of “weep” because the verb is aorist. {Grammar Reference Note 638} I used “he wept” instead of “he was weeping” or “he had wept” because the aorist is usually punctiliar in aspect as well as past in time. {Grammar Reference Notes 604, 606 & 607} I use “wept” instead of “himself wept” or “he was wept” because it is active voice. {Grammar Reference Note 701} I use “he wept” instead of “he might have wept” or “let him weep” because it is indicative mood. {Grammar Reference Note 801}

ὁ Ἰησοῦς

he	wept	

Step 8 on paper - But I don't put all my thoughts down. Just a enough (sometimes more, sometimes less) to have some chance of coming back and figuring out where I went wrong. More like this:

John 11:35 ἔδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἔδάκρυσεν	δακρύω	weep	Verb 3rd Aorist Act Ind Sng
Ἰησοῦς	Ἰησοῦς	Jesus	Noun Nom Sng M

Rendering:

ἔδάκρυσεν **“he wept”** Verb of the clause. {Grammar Ref Notes 240a, 638, 604, 606-7, 701, 801}
 ὁ Ἰησοῦς

	wept	
he		

Step 8 repeated - Then I do the other words:

John 11:35 ἔδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἔδάκρυσεν	δακρύω	weep	Verb 3rd Aorist Act Ind Sng
Ἰησοῦς	Ἰησοῦς	Jesus	Noun Nom Sng M

Rendering:

ἔδάκρυσεν **“he wept”** Verb of the clause. {Grammar Ref Notes 240a, 638, 604, 606-7, 701, 801}

ὁ Ἰησοῦς **“the Jesus”** Subject of the sentence because it is nominative case.

{Grammar Reference Notes 107, 201a}

The article sounds awkward in English, so I leave it out. {Lesson Guide Note 360b}

	wept	
he Jesus		

Step 9 - Then I translate the clause right below the rendering chart:

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἐδάκρυσεν	δακρύω	weep	Verb 3rd Aorist Act Ind Sng
Ἰησοῦς	Ἰησοῦς	Jesus	Noun Nom Sng M

Rendering:

ἐδάκρυσεν “he wept” Verb of the clause. {Grammar Ref Notes 240a, 638, 604, 606-7, 701, 801}

Ἰησοῦς “the Jesus” Subject of the sentence {Grammar Reference Notes 107, 201a}

	wept	
he Jesus		

“Jesus wept”

Step 10 - When I have finished all the clauses in the verse in this way, I translate it.
 {Grammar Reference Note 105}

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἐδάκρυσεν	δακρύω	weep	Verb 3rd Aorist Act Ind Sng
Ἰησοῦς	Ἰησοῦς	Jesus	Noun Nom Sng M

Rendering:

ἐδάκρυσεν “he wept” Verb of the clause. {Grammar Ref Notes 240a, 638, 604, 606-7, 701, 801}

Ἰησοῦς “the Jesus” Subject of the sentence {Grammar Reference Notes 107, 201a}

	wept	
he Jesus		

“Jesus wept”

My Translation: “Jesus wept.” Since there is only one clause this will be the same as the clause above. If there were more than one clause, I would put them together here sometimes taking license to make it have more clarity. {Grammar Reference Note 112}

Step 11 - Then I compare my results with the experts. {Grammar Reference Note 104}

John 11:35 ἔδάκρυσεν ὁ Ἰησοῦς

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἔδάκρυσεν	δακρύω	weep	Verb 3rd Aorist Act Ind Sng
Ἰησοῦς	Ἰησοῦς	Jesus	Noun Nom Sng M

Rendering:

ἔδάκρυσεν “he wept” Verb of the clause. {Grammar Ref Notes 240a, 638, 604, 606-7, 701, 801}

Ἰησοῦς “the Jesus” Subject of the sentence {Grammar Reference Notes 107, 201a}

	wept	
he Jesus		

“Jesus wept”

My Translation: {Grammar Reference Note 105} “Jesus wept.” Since there is only one clause this will be the same as the clause above. If there were more than one clause, I would put them together here sometimes taking license to make it make sense. {Grammar Reference Note 112}

Comparison to the Experts: {Grammar Reference Note 104} If you are confident comparing it with just one version is sufficient. If you are having trouble, comparing it with many versions may help you determine where you went wrong. In this case, we have agreement. Notice that the New Living Translation (NLT) added the word “then.” Of the translations I normally use, NLT takes the most license. {Grammar Reference Note 112} Their intent is to make God’s word more understandable to as wide an audience as possible. I’m not sure what they think “then” adds to the understanding in this case.

ASV “Jesus wept.”

DBY “Jesus wept.”

NASB “Jesus wept.”

KJV “Jesus wept.”

NKJV “Jesus wept.”

NLT “Then Jesus wept.”

YLT “Jesus wept.”

For each of the other verses in this lesson, try to translate them 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 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. Follow the same process for the rest of the lessons in this course.

I include complete {Grammar Reference Notes} for the first verse of each lesson or passage. After that, I only include them 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 13:1 Ἡ φιλαδελφία μενέτω.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
φιλαδελφία	φιλαδελφία	brotherly love, kindness	Noun Nom Sng F
μενέτω	μένω	abide, remain, stay, continue, endure	Verb 3rd Present Act Imp Sng

Rendering: One verb, so one rendering chart.

Ἡ φιλαδελφία “the brotherly love” Subject of the clause

μενέτω “let it endure” Verb of the clause. “Let” to capture third person imperative.

{Note 852}

	Let endure	
Brotherly love		

“Let brotherly love endure.”

My Translation: “Let brotherly love endure.”

Comparison to the Experts: We have substantial agreement.

ASV “Let love of the brethren continue.”

DBY “Let brotherly love abide.”

NASB “Let love of the brethren continue.”

KJV “Let brotherly love continue.”

NKJV “Let brotherly love continue.”

NLT “Keep on loving each other as brothers and sisters.”

YLT “Let brotherly love remain;”

Titus 3:10 Αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ,

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
αἰρετικὸν	αἰρετικός	heretic	Adjective Acc Sng M
ἄνθρωπον	ἄνθρωπος	man, human being, person, one	Noun Acc Sng M
μετὰ	μετά	after, afterward, behind	Preposition
μίαν	εἷς	one, a certain one, each one	Adjective Acc Sng F
δευτέραν	δεύτερος	afterward, again, secondarily	Adjective Acc Sng F
νουθεσίαν	νουθεσία	admonition	Noun Acc Sng F
παραιτοῦ	παραιτέομαι	refuse, reject	Verb 2nd Present Mid Imp Sng

Rendering: One verb, so one rendering chart.

Αἰρετικὸν “heretical” Adjective modifying “man”

ἄνθρωπον “man” Direct object. “Person” might be better here.

μετὰ “after” Prepositional phrase modifying the verb. (I’m going to put it in the introductory position to match the Greek word order better.)

μίαν “one” Adjective modifying the object of the preposition

καὶ “and” Joins adjectives modifying the object of the preposition

δευτέραν “again” Another adjective modifying the object of the preposition

νουθεσίαν “admonition” Object of the preposition

παραιτοῦ “you reject” Verb of the clause

After one and again admonitions	reject	A heretical man
you		

“After one and again admonition reject a heretical man.”

My Translation: “After two admonitions reject a heretical person.” We seem to have substantial agreement. It appears the experts have a much wider range of sense for αἰρετικὸν available to them than I do.

Comparison to the Experts:

ASV “A factious man after a first and second admonition refuse;”

DBY “An heretical man after a first and second admonition have done with,”

NASB “Reject a factious man after a first and second warning.”

KJV “A man that is an heretick after the first and second admonition reject;”

NKJV “Reject a divisive man after the first and second admonition,”

NLT “If people are causing divisions among you, give a first and second warning. After that, have nothing more to do with them.”

YLT “A sectarian man, after a first and second admonition be rejecting,”

Romans 8:25

Εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
εἰ	εἰ	if, whether, though, if only, since	Conjunction
δὲ	δέ	but, rather, and, now, then, so, even	Conjunction
ὃ	ὅς	who, which, what, another, whatever	Relative Pronoun Acc Sng N
οὐ	οὐ	no, not; never, nothing, none, without	Adverb
βλέπομεν	βλέπω	behold, perceive, take heed	Verb 1st Present Act Ind Plu
ἐλπίζομεν	ἐλπίζω	hope, expect	Verb 1st Present Act Ind Plu
δι'	διά	through, by means of, with, during	Preposition
ὑπομονῆς	ὑπομονή	enduring, patience, steadfast	Noun Gen Sng F
ἀπεκδεχόμεθα	ἀπεκδέχομαι	to await eagerly	Verb 1st Present Mid Ind Plu

Rendering: 3 verbs, so three rendering charts

(I divide clauses using {Note 125L} however, you may want to divide the list up first. In this lesson, and the first verse of each passage, I will let you know which clause division rules I think apply.)

Εἰ “if” Introductory Conjunction

δὲ “but” Introductory Conjunction

ὃ “whatever” Relative pronoun acting as direct object of verb, may have to explore range of sense

οὐ “not” Adverb of negation

βλέπομεν “I behold” Verb of the clause
{Note 125b}

But if	Do not behold	whatever
I		

“But if I behold whatever ...”

ἐλπίζομεν, “I expect” Verb of the clause
{Note 125k}

	expect	
I		

“... I expect ...”

δι' “by”

ὑπομονῆς “patience”

ἀπεκδεχόμεθα “I am awaiting eagerly” Verb of the clause

By patience	Am awaiting eagerly	
I		

“... by patience I am awaiting eagerly.”

My Translation: “But if I do not see something, I hope with patience, and I am waiting for it eagerly.” I took some license, but I think I have the sense of it.

Comparison to the Experts: I missed that the relative pronoun made the first clause subordinate. Other than that, not too bad. There seems to be a difference of opinion between the experts which verb the prepositional phrase, “by patience” modifies. I relied on the punctuation but the original had no punctuation, so where the comma goes is a matter of opinion.

ASV “But if we hope for that which we see not, then do we with patience wait for it.”

DBY “But if what we see not we hope, we expect in patience.”

NASB “But if we hope for what we do not see, with perseverance we wait eagerly for it.”

KJV “But if we hope for that we see not, then do we with patience wait for it.”

NKJV “But if we hope for what we do not see, we eagerly wait for it with perseverance.”

NLT “But if we look forward to something we don’t yet have, we must wait patiently and confidently.)”

YLT “and if what we do not behold we hope for, through continuance we expect it.”

1 Timothy 6:8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἔχοντες	ἔχω	have, hold, possess, keep, receive	Verb Present Act Prt Nom Plu M
δὲ	δέ	but, moreover, rather, and, so	Conjunction
διατροφὰς	διατροφή	food, nourishment	Noun Acc Plu F
σκεπάσματα	σκέπασμα	covering, raiment	Noun Acc Plu N
τούτοις	οὗτος	these, these things, these people	Demonstrative Dat Plu N
ἀρκεσθησόμεθα	ἀρκέω	be content, be enough, suffice	Verb 1st Future Pass Ind Plu

Rendering: Two verbs so two rendering charts.

ἔχοντες “having” Participle. {Note 913}
 δὲ “but” Introductory conjunction in the vocative slot
 διατροφὰς “food” Object of the participle
 καὶ “and” Joining the two objects
 σκεπάσματα, “clothing” Object of the participle
 {Note 125k}

but	having	Food and clothing

“but having food and clothing ...”

τούτοις “these” in the dative case. Might be indirect object but makes more sense as locative case so using “with”

ἀρκεσθησόμεθα “we will have be content” Future tense and passive voice. In this case future tense is expressing intention as more than predicting the future.

	Will be content	
we		With these

“... we will be content with these”

My Translation: “So having food and clothing we will be content with these.” I decided it sounded better with “so” which is a little deeper in the range of sense for δέ.

Comparison to the Experts: We have substantial agreement, but I’m a little surprised at the number of subtle differences among the experts. Where did the NASB get “if?” There is no subjunctive mood verbs in the sentence. Why did KJV and NKJV use “and?” NLT added “enough” but I suppose that is implied. YLT chose something deeper out of the range of sense for ἀρκέω. I wonder why.

ASV “but having food and covering we shall be therewith content.”

DBY “But having sustenance and covering, we will be content with these.”

NASB “If we have food and covering, with these we shall be content.”

KJV “And having food and raiment let us be therewith content.”

NKJV “And having food and clothing, with these we shall be content.”

NLT “So if we have enough food and clothing, let us be content.”

YLT “but having food and raiment -- with these we shall suffice ourselves;”

2 Thessalonians 3:13 Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ὕμεῖς	σύ	you	Personal Pronoun Nom Plu
δὲ	δέ	but, moreover	Conjunction
ἀδελφοί	ἀδελφός	brothers	Noun Voc Plu M
μὴ	μή	not	Adverb
ἐγκακήσητε	ἐγκακέω	faint, be weary, grow weary	Verb 2nd Aorist Act Subj Plu
καλοποιοῦντες	καλοποιέω	well doing	Verb Present Act Prt Nom Plu M

Rendering: There are two verbs but one of them is a participle right next to another verb. We may need an extra rendering chart for the participle, but if it turns out to be a combined verb {Note 915}, one will do. We'll start with one and see how it develops.

Ὑμεῖς “you” Subject of the clause because it is nominative case

δὲ, “but” Introductory conjunction goes in the vocative slot

ἀδελφοί, “brothers” Vocative case, so the writer is probably addressing fellow believers.

μὴ “not” Adverb of negation. Turns statement into a negative.

ἐγκακήσητε “you should grow weary” “should” because subjunctive 2nd Person {Note 832}.

Aorist often suggests past time, but in this case I think it is the punctiliar aspect that is being conveyed. {Note 826}

καλοποιοῦντες “doing well” It doesn't make sense as part of the verb so I think it is being used adverbially. I'm going add “in” to make it an adverbial prepositional phrase in English. {Note 905}

But brothers	Should not grow weary in well doing	
you		

“But brothers you should not grow weary in well doing.”

My Translation: “But you, brothers, should not grow weary in well doing.” I changed the order just a little to more closely match the Greek. {Note 105c}

Comparison to the Experts: We have substantial agreement. NLT added “sisters” trying to capture the gender inclusive nature of “brothers” in the original Greek. The YLT, which takes the least license of the versions I normally analyze, used “may” instead of “should” which more accurately captures the Subjunctive mood. The rest of the experts made it sound as if it were in the imperative mood. I may be incorrect in choosing “should.”

ASV “But ye, brethren, be not weary in well-doing.”

DBY “But ye, brethren, do not faint in well-doing.”

NASB “But as for you, brethren, do not grow weary of doing good.”

KJV “But ye, brethren, be not weary in well doing.”

NKJV “But as for you, brethren, do not grow weary in doing good.”

NLT “As for the rest of you, dear brothers and sisters, never get tired of doing good.”

YLT “and ye, brethren, may ye not be weary doing well,”

2 Corinthians 10:17 Ὁ δὲ καυχώμενος, ἐν κυρίῳ καυχάσθω

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
δὲ	δέ	but, rather, and, now, so, even	Conjunction
καυχώμενος	καυχάομαι	boast, glory, joy, rejoice	Verb Present Mid Prt Nom Sng M
ἐν	ἐν	in, on, among, by, with (means)	Preposition
κυρίῳ	κύριος	God, Lord, master, Sir	Noun Dat Sng M
καυχάσθω	καυχάομαι	boast, glory, joy, rejoice	Verb 3rd Present Mid Imp Sng

Rendering: Two verbs, so two rendering charts.

Ὁ “the one” Because δὲ is a postpositive word, this article actually goes with the word after δὲ, which in this case is a participle. {Notes 351, 352, and 353}

δὲ “but” Introductory conjunction in the vocative slot

καυχώμενος, “boasting” Participle acting as the subject of the sentence.

{Note 125k}

but	boasting	
The one		

“But the one boasting ...”

ἐν “in” Prepositional phrase modifying either the previous participle or following verb. I put it with the verb, but if I had put it after the participle, it would have read the same.

κυρίῳ “Lord” Object of the preposition

καυχάσθω “Let him boast” Verb of the clause {Note 852}

	In the Lord let boast	
[participial phrase above]		

“... in the Lord let boast.”

My Translation: “But the one boasting in the Lord, let him boast.” OR “But the one boasting, let him boast in the Lord.” Depending on whether the prepositional phrase goes with the participle of the verb. I’m not sure how to tell for sure, so I am hoping for expert guidance.

Comparison to the Experts: All the experts put the prepositional phrase with the verb. I’m not sure how they knew that, but I now see that everything except δὲ is a quote from the Old Testament. (I know this because NASB is all caps, and three others put it in quotes.) It may be the experts have information about the source of the quote that helped them make the decision. The difference in meaning is pretty subtle.

After writing the above I looked at the context in an English version. The prepositional phrase is clearly modifying the verb because it would make no sense with the verses around it otherwise.

ASV “But he that glorieth, let him glory in the Lord.”

DBY “But he that boasts, let him boast in the Lord.”

NASB “But HE WHO BOASTS IS TO BOAST IN THE LORD.”

KJV “But he that glorieth, let him glory in the Lord.”

NLT “As the Scriptures say, ‘If you want to boast, boast only about the LORD.’”

YLT “and he who is boasting -- in the Lord let him boast;”

Colossians 4:5 Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Ἐν	ἐν	in, on, among, by, with (means)	Preposition
σοφία	σοφία	wisdom	Noun Dat Sng F
περιπατεῖτε	περιπατέω	walk, behave, go, conduct	Verb 2nd Present Act Imp Plu
πρὸς	πρός	to, towards, beside, against, at	Preposition
ἔξω	ἔξω	outside, without, away, forth	Adverb
καιρὸν	καιρός	appointed time, nick of time	Noun Acc Sng M
ἐξαγοραζόμενοι	ἐξαγοράζω	redeem	Verb Present Mid Prt Nom Plu M

Rendering: 2 verbs, so 2 rendering charts.

Ἐν “in” Prepositional phrase modifying the verb

σοφία “wisdom” Object of the preposition

περιπατεῖτε “you walk” Verb of the clause

πρὸς “towards” Prepositional phrase completing the verb

τοὺς ἔξω, “the outsiders” I didn’t know adverbs could act as a noun, but there is nothing else it could be that I can see, especially since it has a plural article in front of it.

{Note 125k}

In wisdom	Walk towards outsiders
you	

“Walk in wisdom toward outsiders ...”

τὸν καιρὸν “the appointed time” Object of the participle

ἐξαγοραζόμενοι “redeeming” Participle. I think it gives an example of, or clarifies, what “walking in wisdom” means, but I’m not certain.

“... redeeming the time.” This is a special word for time sometimes translated “in the nick of time” or “just the right moment.” Not sure what to do with it here.

My Translation: I am confused here. “Walk in wisdom towards outsiders, redeeming the time.” I don’t know what it means, so I have no confidence in this guess.

Comparison to the Experts: I should have had more confidence. Not a bad guess. I like NASB best here, since it is the one that made me realize the meaning.

ASV “Walk in wisdom toward them that are without, redeeming the time.”

DBY “Walk in wisdom towards those without, redeeming opportunities.”

NASB “Conduct yourselves with wisdom toward outsiders, making the most of the opportunity.”

KJV “Walk in wisdom toward them that are without, redeeming the time.”

NKJV “Walk in wisdom toward those who are outside, redeeming the time.”

NLT “Live wisely among those who are not believers, and make the most of every opportunity.”

YLT “in wisdom walk ye toward those without, the time forestalling;”

2 John 1:8 βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσητε ἃ εἰργασάμεθα ἀλλὰ μισθὸν πλήρη ἀπολάβητε.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
βλέπετε	βλέπω	behold, perceive, take heed	Verb 2nd Present Act Imp Plu
ἑαυτοὺς	ἑαυτοῦ	ourselves, yourselves, themselves	Reflexive Pronoun Acc Plu M
ἵνα	ἵνα	that, in order that, so that,	Conjunction
μὴ	μή	not	Adverb
ἀπολέσητε	ἀπόλλυμι	destroy, die, lose, mar, perish	Verb 2nd Aorist Act Subj Plu
ἃ	ὅς	who, which, what, another, whatever	Relative Pronoun Acc Plu N
εἰργασάμεθα	ἐργάζομαι	commit, do, labor for, minister about	Verb 1st Aorist Mid Ind Plu
ἀλλὰ	ἀλλά	but, nevertheless, however, rather	Conjunction
μισθὸν	μισθός	reward, wages	Noun Acc Sng M
πλήρη	πλήρης	full	Adjective Acc Sng M
ἀπολάβητε	ἀπολαμβάνω	receive, take	Verb 2nd Aorist Act Subj Plu

Rendering: 4 verbs, so 4 rendering charts.

βλέπετε “you watch” Verb of the clause

ἑαυτοὺς, “yourselves” Chose “yourselves” from range of sense to match person of verb

{Note 271}

{Note 125e}

	watch	yourselves
you		

“Watch yourselves ...”

ἵνα “so that” Introductory conjunction

μὴ “not” Adverb of negation

ἀπολέσητε “you might lose” Verb of the clause

{Note 125c}

So that	Might not lose	
you		

“... so that you might not lose...”

ἃ “what” Relative pronoun, so new clause

εἰργασάμεθα “we labored for” Verb of the clause {Note 409}

{Note 125c}

what	Labored for	
We		

“... what we labored for...”

ἀλλὰ “rather” Introductory conjunction so new clause

μισθὸν “reward” Direct object

πλήρη “full” Adjective modifying “reward”

ἀπολάβητε “you might receive”

rather	Might receive	A full reward
you		

“... rather you might receive a full reward.”

My Translation: “Watch yourselves, so that you might not lose what we labored for, rather you might receive a full reward.

Comparison to the Experts: We have substantial agreement.

ASV “Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward.”

DBY “See to yourselves, that we may not lose what we have wrought, but may receive full wages.”

NASB “Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward.”

KJV “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.”

NKJV “Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward.”

NLT “Watch out that you do not lose what we have worked so hard to achieve. Be diligent so that you receive your full reward.”

YLT “See to yourselves that ye may not lose the things that we wrought, but a full reward may receive;”

2 Peter 1:20

τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία, γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
τοῦτο	οὗτος	this, this one, this man	Demonstrative Acc Sng N
πρῶτον	πρῶτος	foremost, first (in place, time or importance)	Adjective Acc Sng N
γινώσκοντες	γινώσκω	know, perceive, recognize, understand	Verb Present Act Prt Nom Plu M
ὅτι	ὅτι	that, because, for, since, for since	Adverb
πᾶσα	πᾶς	All or each	Adjective Nom Sng F
προφητεία	προφητεία	prophecy, prophesying	Noun Nom Sng F
γραφῆς	γραφῆ	scripture	Noun Gen Sng F
ἰδίας	ἴδιος	one's own, apart, aside, due	Adjective Gen Sng F
ἐπιλύσεως	ἐπίλυσις	interpretation	Noun Gen Sng F
οὐ	οὐ	no, not (adverb of negation)	Adverb
γίνεται	γίνομαι	happen, take place, be made, be done	Verb 3rd Present Mid Ind Sng

Rendering: Two verbs, so two rendering charts.

τοῦτο “this” Accusative so direct object

πρῶτον “first” Adjective modifying “this”

γινώσκοντες, “be knowing”

{Note 125e}

	Be knowing	This first

“Know this first ...”

ὅτι “that” Adverb, modifies verb, but acts conjunction between participle and clause

πᾶσα “all” Adjective modifying subject

προφητεία, “prophecy” Subject of the clause

γραφῆς “of scripture” Genitive noun modifying “prophecy”

ἰδίας “one’s own” Adjective modifying “interpretation”

ἐπιλύσεως “interpretation” {Note 108b & 208}

OR “from interpretation” Ablative case? {Note 204b}

οὐ “not” Adverb of negation

γίνεται “happen” or “is” {Note 882}

that	Does not happen	from one’s own interpretation
All prophecy of scripture		

“... that all prophecy of scripture does not happen from one’s own interpretation”

OR

that	Is not	One’s own interpretation
All prophecy of scripture		

“... that all prophecy of scripture does not happen from one’s own interpretation”

My Translation: There is not a lot of difference in meaning among these options. I'm going with, "Know this first, that all prophecy of scripture is not one's own interpretation."

Comparison to the Experts: We have substantial agreement. Some of the experts had a little different choices from the ranges of sense for some of the words, but they all chose "is" for γίνεταί as I did, and they all mean basically the same thing except NLT which seems to have a significant departure. I'm not sure how they can justify adding the word "prophet's."

ASV "knowing this first, that no prophecy of scripture is of private interpretation."

DBY "knowing this first, that the scope of no prophecy of scripture is had from its own particular interpretation,"

NASB "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation,"

KJV "Knowing this first, that no prophecy of the scripture is of any private interpretation."

NKJV "knowing this first, that no prophecy of Scripture is of any private interpretation, "

NLT "Above all, you must realize that no prophecy in Scripture ever came from the prophet's own understanding, "

YLT "this first knowing, that no prophecy of the Writing doth come of private exposition,"

Philemon 1:4

Εὐχαριστῶ τῷ θεῷ μου, πάντοτε μνησίαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Εὐχαριστῶ	εὐχαριστέω	give thanks	Verb 1st Present Act Ind Sng
θεῷ	θεός	God, god, godly	Noun Dat Sng M
μου	ἐγώ	my, mine, of me	Personal Pronoun Gen Sng
πάντοτε	πάντοτε	always, evermore	Adverb
μνησίαν	μνησία	mention, remembrance	Noun Acc Sng F
σου	σύ	your, yours, of you	Personal Pronoun Gen Sng
ποιούμενος	ποιέω	make, do, cause, form, accomplish	Verb Present Mid Prt Nom Sng M
ἐπὶ	ἐπί	on, over, upon, at, by, before	Preposition
προσευχῶν	προσευχή	earnest prayer	Noun Gen Plu F
μου	ἐγώ	my, mine, of me	Personal Pronoun Gen Sng

Rendering:

Two verbs, so two rendering charts

Εὐχαριστῶ “I give thanks” Verb of the clause

τῷ θεῷ “to the God” Indirect Object

μου, “my” Genitive pronoun modifying God

πάντοτε “always” Adverb modifying verb

{Note 125L} is what I used, but I should have used {Note 125k}

	Always give thanks	
I		To my God

“I give thanks to my God ...”

μνησίαν “mention” Must be object of participle since it makes no sense with thanks

σου “of you” Genitive pronoun modifying “mention”

ποιούμενος “making” Participle

ἐπὶ “upon” Prepositional phrase modifying participle.

τῶν προσευχῶν “the prayers” object of the preposition

μου “my” Genitive pronoun modifying “prayers”

	upon my prayers making	Mention of you

“... making mention of you in my prayers.”

My Translation: “I give thanks to my God always making mention of you in my prayers.”

Comparison to the Experts: We have substantial agreement. Some of the experts decided “always” modified “making” instead of “give thanks.”

ASV “I thank my God always, making mention of thee in my prayers,”

DBY “I thank my God, always making mention of thee at my prayers,”

NASB “I thank my God always, making mention of you in my prayers,”

KJV “I thank my God, making mention of thee always in my prayers,”

YLT “I give thanks to my God, always making mention of thee in my prayers,”

3 John 1:8 Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἡμεῖς	ἐγώ	we	Personal Pronoun Nom Plu
οὖν	οὖν	and, but, now, so	Conjunction
ὀφείλομεν	ὀφείλω	owe, ought, obliged, indebted	Verb 1st Present Act Ind Plu
ἀπολαμβάνειν	ἀπολαμβάνω	assume, receive	Verb Present Act Inf
τοιούτους	τοιοῦτος	like, such	Demonstrative Acc Plu M
ἵνα	ἵνα	that, in order that, so that,	Conjunction
συνεργοὶ	συνεργός	a fellow worker	Adjective Nom Plu M
γινώμεθα	γίνομαι	happen, take place, be made	Verb 1st Present Mid Subj Plu
ἀληθείᾳ	ἀλήθεια	truth, reality	Noun Dat Sng F

Rendering: Three verbs, but one is an infinitive, so two rendering charts.

Ἡμεῖς “we” Already have a “we” because of the verb person, so provided for emphasis probably
 οὖν “so” Introductory conjunction
 ὀφείλομεν “we ought” Verb of the clause
 ἀπολαμβάνειν “to receive” Infinitive completing the verb
 τοὺς “τοιούτους, “such” Direct object
 {Note 125e}

so	Ought to receive	such
we		

“So we ought to receive such ...”

ἵνα “so that” Introductory conjunction, so new clause
 συνεργοὶ “fellow workers” Subject of sentence {Notes 241 & 242}
 γινώμεθα “are made”
 τῇ ἀληθείᾳ “to the truth” {Note 205b} or {Note 108b}

So that	We are made	
Fellow workers		true

“... so that, fellow workers, we are made true.” {Note 212}

My Translation: “So we ought to receive such, so that, fellow workers, we are made true.” I’m pretty confident of this translation, but without context I’m not sure what it means.”

Comparison to the Experts: It looks like the experts decided γινώμεθα was acting as a copulative verb, and made συνεργοὶ the predicate nominative. Then they went with locative case for “truth” {Note 205b} I still liked my vocative case idea for “fellow workers” but when I looked at the context of the verse, it doesn’t work. John is talking to one person.

ASV “We therefore ought to welcome such, that we may be fellow-workers for the truth.”

NASB “Therefore we ought to support such men, so that we may be fellow workers with the truth.”

KJV “We therefore ought to receive such, that we might be fellowhelpers to the truth.”

NKJV “We therefore ought to receive such, that we may become fellow workers for the truth.”

NLT “So we ourselves should support them so that we can be their partners as they teach the truth.”

YLT “we, then, ought to receive such, that fellow-workers we may become to the truth.”

2 Timothy 2:3 [Συνκακοπάθησον OR Σὺ οὖν κακοπάθησον] ὡς καλὸς στρατιώτης Ἰησοῦ χριστοῦ.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
συγκακοπαθησον	συγκακοπαθέω	suffer together	Verb 2nd Aorist Act Imp Sng
ὡς	ὡς	as, like, how, just as, though	Conjunction
καλὸς	καλός	good	Adjective Nom Sng M
στρατιώτης	στρατιώτης	soldier	Noun Nom Sng M
Ἰησοῦ	Ἰησοῦς	Jesus	Noun Gen Sng M
Χριστοῦ	Χριστός	Christ	Noun Gen Sng M

Rendering: The textual difference at first appears significant, but it is not at all. Συν is a contraction of Σὺ οὖν and the contraction is just added to the front of the verb κακοπάθησον. {Note 409} In my rendering I ignored the more wordy alternative, since it means exactly the same thing. One verb, so one rendering chart.

Συνκακοπάθησον “you suffer together” Verb of the clause. Aorist in the imperative does not mean past tense, but punctiliar aspect. {Note 853}

ὡς “as” Introductory conjunction or conjunction joining noun phrase with subject?

καλὸς “good” Adjective modifying “soldier”

στρατιώτης “soldier” Nominative case, but subject is second person?

Ἰησοῦ “of Jesus” Genitive noun modifying “soldier”

χριστοῦ “Christ” In apposition with “Jesus” {Note 226}

I am a little puzzled by all nouns with so few verbs. I thought about adding an understood “is” {Note 884} but that did not seem sensible. Finally I decided the ὡς joined them all together as a compound subject.

	Suffer together	
You, as a good soldier of Jesus Christ		

“You, as a good soldier of Jesus Christ suffer together.”

My Translation: “You, as a good soldier of Jesus Christ suffer together.”

Comparison to the Experts: We have substantial agreement. ASV, NLT and NASB added “with me” which is I suppose implied by “together.” Some of them used “Christ Jesus” instead of “Jesus Christ.” This is because of a textual alternate I did not include that has the Greek words in the “Christ Jesus” order. I don’t include these “word order” alternates because they make no difference in meaning.

ASV “Suffer hardship with me, as a good soldier of Christ Jesus.”

DBY “Take thy share in suffering as a good soldier of Jesus Christ.”

NASB “Suffer hardship with me, as a good soldier of Christ Jesus.”

KJV “Thou therefore endure hardness, as a good soldier of Jesus Christ.”

NKJV “You therefore must endure hardship as a good soldier of Jesus Christ.”

NLT “Endure suffering along with me, as a good soldier of Christ Jesus.”

YLT “thou, therefore, suffer evil as a good soldier of Jesus Christ;”

Ephesians 5:21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ [Χριστοῦ OR Θεοῦ]

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ὑποτασσόμενοι	ὑποτάσσω	to subject, put in subjection	Verb Present Pass Prt Nom Plu M
ἀλλήλοις	ἀλλήλων	one another, each other	Pers Pronoun Dat Plu M
ἐν	ἐν	in, on, among, by, with (means)	Preposition
φόβῳ	φόβος	fear, dread, terror, sense of awe	Noun Dat Sng M
[Χριστοῦ	Χριστός	Christ	Noun Gen Sng M
Θεοῦ]	θεός	God, god, godly	Noun Gen Sng M

Rendering: One verb, so one rendering chart.

ὑποτασσόμενοι “be in subjection” instead of “being in subjection” because this participial phrase appears to be forming an independent clause. {Note 913}

ἀλλήλοις “one another” Direct object of the participle

ἐν “in” Prepositional phrase modifying the participle

φόβῳ “fear” Object of the preposition

Χριστοῦ “of Christ” Genitive noun modifying “fear”

OR For those of us who believe in the Divinity of Jesus Christ this textual alternative makes no significant difference. I chose “God” for no particular reason.

Θεοῦ “of God” Genitive noun modifying “fear”

	Submit to	One another
	in the fear of God	

“Submit to one another in the fear of God”

My Translation: “Submit to one another in the fear of God.”

Comparison to the Experts: Most of the experts kept the verb a participle which suggests that this entire verse, in their opinion, is a participial phrase in a longer sentence encompassing one or more other verses in the context of this verse. Other than that we have substantial agreement.

ASV subjecting yourselves one to another in the fear of Christ.

DBY submitting yourselves to one another in the fear of Christ.

NASB and be subject to one another in the fear of Christ.

KJV Submitting yourselves one to another in the fear of God.

NKJV submitting to one another in the fear of God.

NLT And further, submit to one another out of reverence for Christ.

YLT subjecting yourselves to one another in the fear of God.

Galatians 5:7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν [τῆ] ἀληθεία μὴ πείθεσθαι;

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Ἐτρέχετε	τρέχω	run	Verb 2nd Imperfect Act Ind Plu
καλῶς	καλῶς	well	Adverb
τίς	τίς	someone, something, who? what?	Inter/Indef Pron Nom Sng M
ὑμᾶς	σύ	you	Personal Pronoun Acc Plu
ἐνέκοψεν	ἐγκόπτω	hinder, be tedious unto	Verb 3rd Aorist Act Ind Sng
ἀληθεία	ἀλήθεια	truth, reality	Noun Dat Sng F
μὴ	μή	not	Adverb
πείθεσθαι	πείθω	persuade, convince, influence, appease	Verb Present Pass Inf

Rendering: 3 verbs, but one is an infinitive, so two rendering charts. The textual alternative is an article being present or not, and since we add or subtract those for clarity in English it would have to be a very unusual construction for it to matter. We'll soon see.

Ἐτρέχετε “you were running” Verb of the clause

καλῶς “well”

{Note 125j}

	Were running well	
you		

“You were running well ...”

τίς “who” Interrogative pronoun, so new clause. I know it is a question because the sentence ends in a semi-colon. I don't know how the experts figure out which are questions.

ὑμᾶς “you” Direct object

ἐνέκοψεν “he hindered” Verb of the clause

[τῆ] “the” Modifies truth. As expected. No impact on translation.

ἀληθεία “truth” Indirect object or Locative case? Neither! Object of Infinitive

μὴ “not” Adverb modifying infinitive

πείθεσθαι Nothing in the range of sense seemed to make sense so I dug deeper in my lexicon. It did not help and then I noticed the infinitive is passive voice.

	hindered	you
who		Not to be convinced of the truth

“... who hindered you not to be convinced of the truth.”

My Translation: I took some license with the second clause. “You were running well. How were you blocked from being convinced of the truth?”

Comparison to the Experts: I’m not too far off. I don’t know how they got “obey” from *πειθεσθαι/πειθω*. In my lexicons it is not in the range of sense. The compound word *πειθαρχέω* means “obey authority.” Clearly *αρχέω* means “authority” and *πειθ* means “obey” in that term, so maybe “obey” is in the range of sense of *πειθω* and my lexicon simply doesn’t list it. Other than that we have substantial agreement.

ASV “Ye were running well; who hindered you that ye should not obey the truth?”

DBY “Ye ran well; who has stopped you that ye should not obey the truth?”

NASB “You were running well; who hindered you from obeying the truth?”

KJV “Ye did run well; who did hinder you that ye should not obey the truth?”

NKJV “You ran well. Who hindered you from obeying the truth?”

NLT “You were running the race so well. Who has held you back from following the truth?”

YLT “Ye were running well; who did hinder you -- not to obey the truth?”

Luke 9:55

Στραφείς δὲ ἐπετίμησεν αὐτοῖς, [καὶ εἶπεν, Οὐκ οἴδατε οἴου πνεύματός ἐστε ὑμεῖς.]

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
στραφείς	στρέφω	turn, convert	Verb Aorist Pass Prt Nom Sng M
δὲ	δέ	but, rather, and, now, then, so, even	Conjunction
ἐπετίμησεν	ἐπιτιμάω	charge, rebuke	Verb 3rd Aorist Act Ind Sng
αὐτοῖς	αὐτός	he, she, it	Personal Pronoun Dat Plu M
εἶπεν	λέγω	say, speak, tell, call, affirm, advise	Verb 3rd Aorist Act Ind Sng
Οὐκ	οὐ	not (negation)	Adverb
οἴδατε	οἶδα	see, know, perceive, recognize	Verb 2nd Perfect Act Ind Plu
οἴου	οἷος	so as, such as, what manner of	Relative Pronoun Gen Sng N
πνεύματός	πνεῦμα	Spirit, spirit, self, disposition, wind	Noun Gen Sng N
ἐστε	εἰμί	be, am, are, is, exist, (copulative)	Verb 2nd Present Act Ind Plu
ὑμεῖς	σύ	you	Personal Pronoun Nom Plu

Rendering: 5 verbs, so 5 rendering charts. Two of the verbs are within a textual alternative, so it should be interesting.

Στραφείς “was being turned” Participle. Going to try “turning” because seems less awkward
δὲ “but” Introductory conjunction

{Note 125i}

but	turning	

“but turning ...”

ἐπετίμησεν “he rebuked” Verb of the clause

αὐτοῖς, “to them” Indirect object {Note 205a} Doesn’t need “to” for clarity.

{Note 125e & j}

	rebuked	
he		them

“... he rebuked them ...” {Also “them” might be Lesson Guide Note 108b}

[καὶ “and” Conjunction introducing the new clause

εἶπεν, “he said” The rest of the verse is what he said.

{Note 125e & j}

and	said	
he		

“... and he said...”

Οὐκ “not” Adverb of negation

οἴδατε “you know” Verb of the clause

{Note 125i}

	Do not know	
you		

“... you do not know ...”

οἴου “what manner of” Relative pronoun, so probably new clause.
 πνεύματος “of spirit” Modifies οἴου and part of introductory phrase
 ἐστε “you are” Verb of the clause
 ὑμεῖς “you”] Pronoun subject supplied, so emphasis intended.

What manner of spirit	are	
you		

“... what manner of spirit you are.”

My Translation: Without the textual alternative it would be “So turning he rebuked them.” With the textual alternative it would be “So turning he rebuked them, saying, ‘You do not know what manner of spirit you are.’” I read the context in an English version to see if one alternative was more likely. Either one works with the context. One provides the details of the rebuke.

Comparison to the Experts: We have substantial agreement on the translation. Some experts chose one alternate, and some the other. NASB provided both with brackets so the reader would know one is an alternative text.

ASV “But he turned, and rebuked them.”

DBY “But turning he rebuked them and said, Ye know not of what spirit ye are.”

NASB “But He turned and rebuked them, [and said, “You do not know what kind of spirit you are of;”

KJV “But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.”

NKJV “But He turned and rebuked them, and said, “You do not know what manner of spirit you are of.”

NLT “But Jesus turned and rebuked them. ”

YLT “and having turned, he rebuked them, and said, 'Ye have not known of what spirit ye are;”

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.