"For God so loved the world…"
John 3:16-21

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.

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

John 3:16-21 Lesson Notes

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

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

I include complete {Grammar Reference Notes} for the first verse of each lesson or passage. After that, I 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".

John 3:16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν (αὐτοῦ) τὸν μονογενῆ ἔδωκεν ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον

Parsing: {Notes 101 & 102}

Greek	Lexical Form	Some possible meanings	Grammar
οὕτως	οὕτω(ς)	so, thus, even so, likewise	Adverb
γὰρ	γάρ	for, since, then, indeed, though	Conjunction
ἠγάπησεν	ἀγαπάω	love, show love, prove love, desire	**Verb** 3rd Aorist Act Ind Sng
θεὸς	θεός	God, god, godly	Noun Nom Sng M
κόσμον	κόσμος	world, mankind, universe	Noun Acc Sng M
ὥστε	ὥστε	so that	Conjunction
υἱὸν	υἱός	son, descendant, offspring, heir	Noun Acc Sng M
(αὐτοῦ)	αὐτός	he, she, it	Personal Pronoun Gen Sng M
μονογενῆ	μονογενής	only begotten, only child, adopted heir	Adjective Acc Sng M
ἔδωκεν	δίδωμι	give, supply, furnish, allow, deliver	**Verb** 3rd Aorist Act Ind Sng
ἵνα	ἵνα	that, in order that, so that,	Conjunction
πᾶς	πᾶς	All with article and each w/o	Adjective Nom Sng M
πιστεύων	πιστεύω	believe, trust, entrust	**Verb** Present Act Part Nom Sng M
εἰς	εἰς	into, to, in, among, for, toward	Preposition
αὐτὸν	αὐτός	he, she, it	Personal Pronoun Acc Sng M
μὴ	μή	not, is it not?	Adverb
ἀπόληται	ἀπόλλυμι	destroy, die, lose, mar, perish	**Verb** 3rd Aorist Mid Subj Sng
ἀλλ᾽	ἀλλά	but, nevertheless, however, rather	Conjunction
ἔχῃ	ἔχω	have, hold, possess, keep, receive	**Verb** 3rd Present Act Subj Sng
ζωὴν	ζωή	life, alive, animate, living thing	Noun Acc Sng F
αἰώνιον	αἰώνιος	eternal, everlasting, unending	Adjective Acc Sng F

Rendering: {Note 103} Five verbs, one of them a participle, and only one non-verb textual difficulty, so five rendering charts.

Οὕτως "so" Adverb modifying the verb {Note 110}

γὰρ "for" introductory conjunction goes in the vocative slot {Note 106}

ἠγάπησεν "he loved" {Notes 638, 701, 801}

ὁ θεὸς "the God" Subject {Note 107}

τὸν κόσμον "the world" Direct Object {Note 108}

for	so loved	the world
God		

"For God so loved the world …"

                                                    {New clause because Note 125e}

ὥστε "that" Conjunction in the vocative slot {Note 106}

τὸν υἱὸν "son" Direct Object {Note 108}

(αὐτοῦ "his") Genitive indicating possession {Notes 151 & 204}

τὸν μονογενῆ "only begotten" Adjective modifying the Direct Object {Note 301}

ἔδωκεν "he gave" Verb of the clause {Notes 638, 701, 801}

that	gave	his only begotten son
He		

"… that He gave His only begotten son …" Without the textual variant it would carry the same meaning but sound awkward, so I left it in.

{New clause because Note 125e}

ἵνα "so that" Conjunction in the vocative slot {Note 106}

πᾶς "each" Nominative case but not subject {Note 902} I think it is nominative because it is part
        of the participal phrase forming the subject of the next clause.

ὁ πιστεύων "believing" Participle in the nominative, probably the subject of the next clause
        {Note 901}

εἰς "in" {Note 401}

αὐτὸν "him" adverbial prepositional phrase modifying the verb.   {Note 501}

so that	believing in him	
each		

[so that each believing in him] Subject of next clause

{New clause because Note 913a}

μὴ "not" Adverb modifying the verb {Note 502}

ἀπόληται "he, himself destroyed" Verb of the clause {Notes 638, 751, 752, 826}

	would not be destroyed	
[Previous Participle]		

"… so that each believeing in Him would not be destroyed …"

{New clause because Note 125e}

ἀλλ᾽ "but" Conjuction in the vocative slot {Note 106}

ἔχῃ "he might have" Verb of the clause {Notes 613, 651, 701, 826}

ζωὴν "life" Direct Object {Note 103}

αἰώνιον "eternal" Adjective modifying the direct object {Note 103}

but	might	eternal life
he		

"… but he might have eternal life."

My Translation: "For God so loved the world that He gave His only begotten son, so that each
believing in Him would not be destroyed, but he might have eternal life."

Comparison to the Experts: {Note 104} We have substantial agreement except the experts use
"whoever" and "everyone" for πᾶς instead of each. My understanding is that when πᾶς is
without the article "each" is the right translation, but apparently I'm missing something. I agree
with them that "perish" is better for ἀπόληται because it captures the Middle Voice more
accurately. {Note 753} They disagree with each other slightly about τὸν μονογενῆ being "only
begotten" or "one and only" but I'm not sure which is best.

KJV For God so loved the world, that he gave his only begotten Son, that whosoever believeth in
him should not perish, but have everlasting life.

NKJV "For God so loved the world that He gave His only begotten Son, that whoever believes in
Him should not perish but have everlasting life.

NLT "For God loved the world so much that he gave his one and only Son, so that everyone who
believes in him will not perish but have eternal life.

NIV For God so loved the world that he gave his one and only Son, that whoever believes in him
shall not perish but have eternal life.

NASB "For God so loved the world, that He gave His only begotten Son, that whoever believes
in Him shall not perish, but have eternal life.

YLT for God did so love the world, that His Son -- the only begotten -- He gave, that every one
who is believing in him may not perish, but may have life age-during.

John 3:17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν (αὐτοῦ) εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
οὐ	οὐ	no, not; never, nothing, none	Adverb
γὰρ	γάρ	for, since, then, indeed, though	Conjunction
ἀπέστειλεν	ἀποστέλλω	send, send away, send out	**Verb** 3rd Aorist Act Ind Sng
θεὸς	θεός	God, god, godly	Noun Nom Sng M
υἱὸν	υἱός	son, descendant, offspring, heir	Noun Acc Sng M
(αὐτοῦ)	αὐτός	he, she, it	Personal Pronoun Gen Sng M
εἰς	εἰς	into, to, in, among, for, toward	Preposition
κόσμον	κόσμος	world, mankind, universe	Noun Acc Sng M
ἵνα	ἵνα	that, in order that, so that,	Conjunction
κρίνῃ	κρίνω	decree, determine, judge	**Verb** 3rd Aorist Act Subj Sng
κόσμον	κόσμος	world, mankind, universe	Noun Acc Sng M
ἀλλ᾽	ἀλλά	but, nevertheless, however, rather	Conjunction
ἵνα	ἵνα	that, in order that, so that,	Conjunction
σωθῇ	σῴζω	heal, be made whole, saved	**Verb** 3rd Aorist Pass Subj Sng
κόσμος	κόσμος	world, mankind, universe	Noun Nom Sng M
δι᾽	διά	through, by means of, with, by	Preposition
αὐτοῦ	αὐτός	he, she, it	Personal Pronoun Gen Sng M

Rendering: 3 Verbs, and the textual variant is not a verb, so 3 rendering charts.

οὐ "not" Adverb modifying the verb

γὰρ "for" Conjunction in the vocative slot

ἀπέστειλεν "he sent" Verb of the clause

ὁ θεὸς "the God" Subject

τὸν υἱὸν "the son" Direct Object

(αὐτοῦ) "his" Genetive pronoun modifying "son"

εἰς "into"

τὸν κόσμον "the world" Adverbial prepositional phrase

For	didn't send into the world	his son
God		

"For God didn't send his son into the world …"

ἵνα "so that" Conjunction in the vocative slot

κρίνῃ "he might have judged" Verb of the clause, showing purpose {Note 829}

τὸν κόσμον "the world" Direct Object

so that	might have judged	the wold
he		

"… so that he might judge the world …" (I think he was going for the punctilear aspect of Aorist more than the past time.) {Notes 601, 604, 606}

ἀλλ᾽ "but" Conjunction in the vocative slot
ἵνα "in order that" Another conjunction in the vocative slot
σωθῇ "it might be saved" Verb of the clause, again showing purpose {Note 829}
ὁ κόσμος "the world" Subject
δι᾽ "by"
αὐτοῦ "him" Adverbial prepositional phrase

but in order that	might be saved by Him	
the world		

"… but in order that the world might be saved by Him."

My Translation: "For God didn't send His son into the world so that he might judge the world, but in order that the world might be saved by Him."

Comparison to the Experts: We have substantial agreement.

KJV For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

NKJV "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

NLT God sent his Son into the world not to judge the world, but to save the world through him.

NIV For God did not send his Son into the world to condemn the world, but to save the world through him.

NASB "For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

YLT For God did not send His Son to the world that he may judge the world, but that the world may be saved through him;

More fun from the Greek New Testament!

Is John 3:8 a pun in Greek? In the NASB it says, "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit." In the Greek the word "wind" and the word "Spirit" are both pneuma.

See https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G4151

The context makes it clear that the translation of "wind" one place and "spirit" another is correct, but since it is actually the same word in Greek, was it a pun? I think so.

John 3:18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ (δὲ) μὴ πιστεύων ἤδη κέκριται ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
πιστεύων	πιστεύω	believe, trust, entrust	**Verb** Present Act Part Nom Sng M
εἰς	εἰς	into, to, in, among, for, toward	Preposition
αὐτὸν	αὐτός	he, she, it	Personal Pronoun Acc Sng M
οὐ	οὐ	no, not; never, nothing, none	Adverb
κρίνεται	κρίνω	decree, determine, judge	**Verb** 3rd Present Pass Ind Sng
(δέ)	δέ	but, rather, and, now, so, even,	Conjunction
μὴ	μή	not, is it not?	Adverb
πιστεύων	πιστεύω	believe, trust, entrust	**Verb** Present Act Part Nom Sng M
ἤδη	ἤδη	now, already, this time, soon	Adverb
κέκριται	κρίνω	decree, determine, judge	**Verb** 3rd Perfect Pass Ind Sng
ὅτι	ὅτι	that, because, for, since	Conjunction
μὴ	μή	not, is it not?	Adverb
πεπίστευκεν	πιστεύω	believe, trust, entrust	**Verb** 3rd Perfect Act Ind Sng
εἰς	εἰς	into, to, in, among, for, toward	Preposition
ὄνομα	ὄνομα	name, surname, title, status	Noun Acc Sng N
μονογενοῦς	μονογενής	only begotten, only child, adopted heir	Adjective Gen Sng M
υἱοῦ	υἱός	son, descendant, offspring, heir	Noun Gen Sng M
θεοῦ	θεός	God, god, godly	Noun Gen Sng M

Rendering: 5 verbs and the textual variant is non-verbal so 5 rendering charts.
ὁ πιστεύων "the one believing" Nominative participial phrase
εἰς "in"
αὐτὸν "him" Prepositional phrase acting as adverb to participle

	believing in him	
the one		

[Participial phrase forming subject of following clause]

οὐ "not" negation {Note 502}
κρίνεται "he is being judged" Verb of the clause

	is not being judged	
the one believing in him		

"The one believing in Him, is not being judged …"

ὁ "the one" article for following participial phrase
(δὲ) "but" – Means the same thing with and without the variant
μὴ "not" negation {Note 502} – not believing is emphasized more than not judging above
πιστεύων "he is believing" Nominative participal

but	not believing	
the one		

[Participial phrase forming subject of following clause]

ἤδη "now" or "already" or "soon"?
κέκριται "he is being judged" Verb of the clause

but	is now being judged	
the one not believing		

"… but the one belileving is now being judged …"

ὅτι "because"
μὴ "not" negation
πεπίστευκεν "he is believing" Verb of the clause
εἰς "in"
τὸ ὄνομα "the name"
τοῦ μονογενοῦς "the only begotten"
υἱοῦ "son"
τοῦ θεοῦ "of the God"

because	is not believing in the name of the only	
he	begotten Son of God	

"… because he is not believing in thename of the only begotten Son of God."

My Translation: "The one believing in Him, is not being judged, but the one not believing is now being judged because he is not believing in the name of the only begotten Son of God."

Comparison to the Experts: We have substantial agreement. I agree with the experts that "condemned" is a better translation of κρίνω than "judged" since "judged" might be construed in the sense of discernment, which I don't think could fit this context.

KJV He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

NKJV "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

NLT "There is no judgment against anyone who believes in him. But anyone who does not believe in him has already been judged for not believing in God's one and only Son.

NIV Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.

NASB "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

YLT he who is believing in him is not judged, but he who is not believing hath been judged already, because he hath not believed in the name of the only begotten Son of God.

John 3:19   αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
αὕτη	οὗτος	this, these, this one, these things	Demonstrative Nom Sng F
δὲ	δέ	but, rather, and, now, so, even,	Conjunction
ἐστιν	εἰμί	be, am, are, is, was, were, exist	**Verb** 3rd Present Act Ind Sng
κρίσις	κρίσις	judgement, accusation, condemnation	Noun Nom Sng F
ὅτι	ὅτι	that, because, for, since	Conjunction
φῶς	φῶς	light, flame, star, fire, lamp	Noun Nom Sng N
ἐλήλυθεν	ἔρχομαι	come, go, accompany, appear	**Verb** 3rd Perfect Act Ind Sng
εἰς	εἰς	into, to, in, among, for, toward	Preposition
κόσμον	κόσμος	world, mankind, universe	Noun Acc Sng M
ἠγάπησαν	ἀγαπάω	love, show love, prove love, desire	**Verb** 3rd Aorist Act Ind Plu
ἄνθρωποι	ἄνθρωπος	man, human being , person, one	Noun Nom Plu M
μᾶλλον	μᾶλλον	more, rather	Adverb
σκότος	σκότος	darkness, blackness, evil	Noun Acc Sng N
ἢ	ἢ	or, than, else, rather, either, but	Conjunction
φῶς	φῶς	light, flame, star, fire, lamp	Noun Acc Sng N
ἦν	εἰμί	be, am, are, is, was, were, exist	**Verb** 3rd Imperfect Act Ind Sng
γὰρ	γάρ	for, since, then, indeed, though	Conjunction
αὐτῶν	αὐτός	he, she, it	Personal Pronoun Gen Plu M
πονηρὰ	πονηρός	bad, evil, troubled, annoying, difficult	Adjective Nom Plu N
ἔργα	ἔργον	business, work, deed, action, behavior	Noun Nom Plu N

Rendering: 4 verbs and no textual variants so 4 rending charts
αὕτη "this" Subject
δέ "but" in vocative spot
ἐστιν "he, she or it is" Verb of the clause
ἡ κρίσις "judgement" predicate nominative

but	is	the judgement
this		

"But this is the judgement …"

ὅτι "because" in vocative spot
τὸ φῶς "the light" Subject
ἐλήλυθεν "is appearing" Verb of the clause
εἰς "in"
τὸν κόσμον "the world"

because	is appearing in the world	
the light		

"… because the light is appearing in the world …"

καὶ "and" in the vocative spot
ἠγάπησαν "he, she, it loved" Verb of the clause
οἱ ἄνθρωποι "the people" Subject
μᾶλλον "more" or "rather"
τὸ σκότος "the darkness" Direct Object
ἢ "rather"
τὸ φῶς "the light" Direct Object

and	loved	more the darkness than the light
people		

"… and people loved the darkness more than the light …"

ἦν "he, she or it were being" Verb of the clause
γὰρ "for"
πονηρὰ "evil" Predicate Adjective
αὐτῶν "their"
τὰ ἔργα "the deeds" Subject {Note 357}

for	were being	
their behavior		evil

"… for their behavior was evil." Notice the verb comes unchariteristically first in the clause emphasizing it in the Greek. Also note the predicate adjective comes first in the Greek, also a form of emphasis.

My Translation: "But this is the judgement because the light is appearing in the world and people loved the darkness more than the light for their behavior was evil."

Comparison to the Experts: We have substantial agreement but note the subtle distinction in meanings between the various possible senses of ὅτι in the second clause.

KJV And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

NKJV "And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

NLT And the judgment is based on this fact: God's light came into the world, but people loved the darkness more than the light, for their actions were evil.

NIV This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil.

NASB "This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.

YLT 'And this is the judgment, that the light hath come to the world, and men did love the darkness rather than the light, for their works were evil;

John 3:20   πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
πᾶς	πᾶς	Usually all with article & each w/o	Adjective Nom Sng M
γὰρ	γάρ	for, since, then, indeed, though	Conjunction
φαῦλα	φαῦλος	evil	Adjective Acc Plu N
πράσσων	πράσσω	commit, do, perform	**Verb** Present Act Part Nom Sng M
μισεῖ	μισέω	hate, detest, despise, ignore	**Verb** 3rd Present Act Ind Sng
φῶς	φῶς	light, flame, star, fire, lamp	Noun Acc Sng N
οὐκ	οὐ	no, not; never, nothing, none	Adverb
ἔρχεται	ἔρχομαι	come, go, accompany, appear	**Verb** 3rd Present Mid Ind Sng
πρὸς	πρός	to, toward, beside	Preposition
φῶς	φῶς	light, flame, star, fire, lamp	Noun Acc Sng N
ἵνα	ἵνα	that, in order that, so that,	Conjunction
μὴ	μή	not, is it not?	Adverb
ἐλεγχθῇ	ἐλέγχω	convict, convince, rebuke, reprove	**Verb** 3rd Aorist Pass Subj Sng
ἔργα	ἔργον	business, work, deed, behavior	Noun Nom Plu N
αὐτοῦ	αὐτός	he, she, it	Personal Pronoun Gen Sng M

Rendering: 4 verbs and no textual variants, so 4 rendering charts
πᾶς "all" Adjective in the nominative case
γὰρ "for" in the vocative spot
ὁ φαῦλα "the evil" Adjective in the accusative case
πράσσων "he, she or it was doing" participle in the nominative case

for	is doing	the evil
all		

An adjective, "all" is acting like the subject here, which is a noun function. {Note 302} I added "who" to make it sound better. I don't know what else to do with it. "is" sounds terrible with "all" so I changed it to "are." -- "For all who are doing evil …" [This participle is acting as the subject of the next caluse.]

μισεῖ "he, she or it hates" Verb of the clause
τὸ φῶς "the light" Direct object

	hates	the light
[Previous participial phrase]		

"For all who are doing evil hate the light …"

καὶ "and" Conjunction in the vocative spot
οὐκ "not" adverb
ἔρχεται "he, she or it goes"
πρὸς "toward"
τὸ φῶς "the light" Adverbial prepositional phrase

and	does not go toward the light	
he, she or it		

The previous participial clause is also the subject of this clause, but is not explicitly repeated, so -- "… and does not go toward the light …"

ἵνα "so that" in the vocative spot
μὴ "not" adverb
ἐλεγχθῇ "is being rebuked"
τὰ ἔργα "behavior" Subject
αὐτοῦ "their"

so that	is not being rebuked	
their behavior		

"… so that their behavior is not being rebuked." The verb is tricky here because the verb is in the middle voice which says the subject is participating in the action but is also the recipient of the action. {Note 751}The idea is that when the light shines on their behavior it makes them uncomfortable, so they avoid the light.

My Translation: "For all who are doing evil hate the light and do not go toward the light so that their behavior is not being rebuked."

Comparison to the Experts: We have substantial agreement. I like the experts' choice of "exposed" better than my "rebuked." I think it captures the middle voice better than mine.

KJV For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

NKJV "For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

NLT All who do evil hate the light and refuse to go near it for fear their sins will be exposed.

NIV Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed.

NASB "For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed.

YLT for every one who is doing wicked things hateth the light, and doth not come unto the light, that his works may not be detected;

John 3:21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
δὲ	δέ	but, rather, and, now, so, even	Conjunction
ποιῶν	ποιέω	make, do, cause, form	**Verb** Present Act Part Nom Sng M
ἀλήθειαν	ἀλήθεια	truth, reality	Noun Acc Sng F
ἔρχεται	ἔρχομαι	come, go, accompany, appear	**Verb** 3rd Present Mid Ind Sng
πρὸς	πρός	to, towards	Preposition
φῶς	φῶς	light, flame, star, fire, lamp	Noun Acc Sng N
ἵνα	ἵνα	that, in order that, so that,	Conjunction
φανερωθῇ	φανερόω	reveal, appear, show	**Verb** 3rd Aorist Pass Subj Sng
αὐτοῦ	αὐτός	he, she, it	Personal Pronoun Gen Sng M
ἔργα	ἔργον	business, work, deed, behavior	Noun Nom Plu N
ὅτι	ὅτι	that, because, for, since	Conjunction
ἐν	ἐν	in, on, among, by, with	Preposition
θεῷ	θεός	God, god, godly	Noun Dat Sng M
ἐστιν	εἰμί	be, am, are, is, was, were, exist	**Verb** 3rd Present Act Ind Sng
εἰργασμένα	ἐργάζομαι	commit, do, labor for	**Verb** Perfect Pass Part Nom Plu N

Rendering: There are five verbs but the last one is "to be" with another verb which is almost always a periphrastic verb phrase, just as it is in English {Note 800}, so 4 rendering charts. No textual variants to contend with.

δὲ "but" in the vocative slot
ὁ ποιῶν "the one making" Participle in the nominative case
τὴν ἀλήθειαν "the truth" Direct object

but	making	the truth
the one		

"But the one making the truth …" I have no idea what this means. ποιέω is a general purpose verb with a wide range of sense. My reference tells me for instance that "ποιέω prayer" means "pray" although literally it is "do prayer" and "ποιέω redemption" means "redeem" or "set free" although literally it is "do redemption." But I can't figure out what "do the truth" means. I'll have to wait on the experts for this one.

ἔρχεται "he, she or it comes" Middle voice, verb of the clause
πρὸς "toward"
τὸ φῶς "the light" Adverbial prepositional phrase

	comes toward the light	
[Previous participial phrase]		

"But the one making the truth comes toward the light …"

ἵνα "so that" Conjunction in the vocative slot
φανερωθῇ "he, she or it might be revealed"
αὐτοῦ "his, hers or its"
τὰ ἔργα "behavior" Subject

so that	might be revealed	
his behavior		

"… …"

ὅτι "because" Vocative spot, but I'm almost certain I will need to dig in the range of sense for
        something else.
ἐν "in"
θεῷ "God" Prepositional phrase acting as predicate nominative
ἐστιν "he, she or it is"

because	is	
[Following participial is subject]		in God

"… because they are being worked is in God." No idea what this might mean, but I'm going to string it all together and see if something pops out at me.

εἰργασμένα "they are being worked" Turns out I was wrong it is a participle requiring its own rendering chart. Also having trouble making sense of this.

	are being worked	
they		

"… they are being worked …" – [Subject of previous clause]

My Translation: "But the one making the truth comes toward the light so that his behavior might be revealed because they are being worked is in God." I'm beginning to think I was right to start with and the last two verbs go together. ἐν can be translated as "by" so final try --- "But the one making the truth comes toward the light so that his behavior might be revealed as being worked by God."

Comparison to the Experts: A lot of variation here. I like what the NASB did with "doing or making truth" by saying, "he who practices the truth". This is a very difficult verse.

KJV But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

NKJV "But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

NLT But those who do what is right come to the light so others can see that they are doing what God wants."

NIV But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God.

NASB "But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."

YLT but he who is doing the truth doth come to the light, that his works may be manifested, that in God they are having been wrought.'

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.