

**REJOICE**  
**Philippians 4:4-14**

# **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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## Philippians 4:4-14 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".

## Phillipians 4:4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε

**Parsing:** {Notes 101, 102}

Greek	Lexical Form	Some possible meanings	Grammar
Χαίρετε	χαίρω	farewell, be glad, rejoice	VERB 2nd Present Act Imp Plu
ἐν	ἐν	in, among, within	Preposition
κυρίῳ	κύριος	God, Lord, master, Sir	Noun Dat Sng M
πάντοτε	πάντοτε	always, evermore	Adverb
πάλιν	πάλιν	again, further, once more	Adverb
ἐρῶ	λέγω	say, speak, tell, call, claim	VERB 1st Future Act Ind Sng
χαίρετε	χαίρω	farewell, be glad, rejoice	VERB 2nd Present Act Imp Plu

**Rendering:** 3 verbs, so three rendering charts. {Notes 103, 105}

Χαίρετε “You rejoice” Verb of the clause {Notes 604, 606, 607, 613, 701, 851}

ἐν “in” Prepositional phrase modifying the verb {Note 401, 110}

κυρίῳ “the Lord” Object of the preposition {Notes 210, 211, 360}

πάντοτε: “always” Adverb modifying the verb {Note 501a}

{New clause because Greek semi-colon · Lesson Guide Note 125k}

	Rejoice in the Lord always	
You		

“Rejoice in the Lord always ...”

πάλιν “again” Adverb modifying the verb {Note 110, 501c}

ἐρῶ, “I will say” Verb of the clause {Notes 604, 606, 607, 675, 701, 801}

{New clause because of comma, Lesson Guide Note 125k}

again	will say	
I		

“... again I will say ...”

χαίρετε “You rejoice” Verb of the clause {Notes 604, 606, 607, 613, 701, 851}

	Rejoice	
You		

“... ‘rejoice’ ”

**My Translation:** Rejoice in the Lord always. Again I will say, rejoice.

**Comparison to the Experts:** {Note 104} Very close agreement!

**KJV** Rejoice in the Lord alway: [and] again I say, Rejoice.

**ASV** Rejoice in the Lord always: again I will say, Rejoice.

**Darby** Rejoice in the Lord always: again I will say, Rejoice.

**DR** Rejoice in the Lord always; again, I say, rejoice.

**YLT** Rejoice in the Lord always; again I will say, rejoice;

**NASB** Rejoice in the Lord always; again I will say, rejoice!

**Phillipians 4:5** τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἐπιεικὲς	ἐπιεικῆς	gentle, moderation, patient	Adjective Nom Sng N
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu
γνωσθήτω	γινώσκω	know, recognize, understand	VERB 3rd Aorist Pass Imp Sng
πᾶσιν	πᾶς	All with article, each w/o	Adjective Dat Plu M
ἀνθρώποις	ἄνθρωπος	man, human being, person	Noun Dat Plu M
κύριος	κύριος	God, Lord, master, Sir	Noun Nom Sng M
ἐγγύς	ἐγγύς	at hand, near, nigh, ready	Adverb

**Rendering:** One verb, so one rendering chart, but had to add another one later.

τὸ “the” Article making the following adjective act like a noun

ἐπιεικὲς “gentleness” Nominative, so subject

ὑμῶν “your” Modifying “gentleness”

γνωσθήτω “let ... be known” {Notes 851b, 852, 853, 854}

πᾶσιν “all” Adjective modifying “men”

ἀνθρώποις. “to men” Indirection Object

Let	Be known	
Your gentleness		To all men

“Let your gentleness be known to all men.”

ὁ κύριος “the Lord” Subject of an understood verb. {Note 885}

ἐγγύς “near” Adverb acting as a predicate adjective to the understood copulative verb}

	is	
The Lord		near

“The Lord is near.”

**My Translation:** “Let your gentleness be known to all men. The Lord is near.”

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

**KJV** Let your moderation be known unto all men. The Lord [is] at hand.

**ASV** Let your forbearance be known unto all men. The Lord is at hand.

**Darby** Let your gentleness be known of all men. The Lord is near.

**DR** Let your modesty be known to all men. The Lord is nigh.

**YLT** let your forbearance be known to all men; the Lord is near;

**NASB** Let your gentle spirit be known to all men. The Lord is near.

**Phillipians 4:6** μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν.

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
μηδὲν	μηδεῖς	no one, nothing	Adjective Acc Sng N
μεριμνᾶτε	μεριμνάω	to be anxious, distracted	VERB 2nd Present Act Imp Plu
ἀλλ'	ἀλλά	but, nevertheless, however, rather	Conjunction
ἐν	ἐν	in, among, within	Preposition
παντὶ	πᾶς	All with article, each w/o	Adjective Dat Sng N
προσευχῇ	προσευχή	earnest prayer	Noun Dat Sng F
δεήσει	δέησις	prayer, request, supplication	Noun Dat Sng F
μετὰ	μετά	after, afterward, behind	Preposition
εὐχαριστίας	εὐχαριστία	thankfulness, thanksgiving	Noun Acc Plu F
αἰτήματα	αἴτημα	request, demand	Noun Nom Plu N
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu
γνωρίζεσθω	γνωρίζω	certify, declare, make known	VERB 3rd Present Pass Imp Sng
πρὸς	πρός	to, toward, beside, against	Preposition
θεόν	θεός	God, god, godly	Noun Acc Sng M

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

μηδὲν “nothing” Adjective {Notes 302, 201d, 206b}

μεριμνᾶτε, “you be worried” Verb of the clause

	worry	By nothing
You		

“Let nothing worry you ...”

ἀλλ' “but” Introductory conjunction in the vocative slot

ἐν “in” Prepositional phrase, but I’m puzzled where to put it, I’ll put it where the Greek has it and see how it sounds.

παντὶ “all” Adjective modifying the compound object of the preposition

τῇ προσευχῇ “earnest prayer” Object of the preposition

καὶ “and” Conjunction joining objects of the preposition {Note 530}

τῇ δεήσει “supplication” Object of the preposition

μετὰ “after” Prepositional phrase, pretty sure it modifies the verb?

εὐχαριστίας “thanks” Object of the preposition

τὰ αἰτήματα “requests” {Note 225}

ὑμῶν “your” Modifying “requests”

γνωρίζεσθω “it be made known” Verb of the clause

πρὸς “to” Prepositional phrase adverbially modifying the verb

τὸν θεόν “God” Object of the preposition

But in each earnest prayer and supplication	Be made known to God after thanks	
Your requests		

“... But in each earnest prayer and supplication your requests be made know to God after thankfulness.” Sounds terrible. Μετὰ means “after” with and accusative object, but “with” if the object is genitive. The object is accusative but “with” sounds better. Also I think I’ll borrow the “let” from the imperative mood of the previous verb for this clause as well, giving me:

**My Translation:** “Let nothing worry you, but in each earnest prayer and supplication let your requests be made known to God with thanks.”

**Comparison to the Experts:** They all changed “in all” to “in everything by.” Why? The fact that YLT uses “by” twice makes me suspect the nouns προσευχῆ and δεήσει were not objects of the preposition ἐν but independent nouns in the locative case. {Note 205b} but they used “by” which sounds more like the instrumental case. {Note 206b} Something subtle going on here beyond my understanding. Thank God for the experts.

**KJV** Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

**ASV** In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

**Darby** Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God;

**DR** Be nothing solicitous; but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God.

**YLT** for nothing be anxious, but in everything by prayer, and by supplication, with thanksgiving, let your requests be made known unto God;

**NASB** Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

**Phillipians 4:7** καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
εἰρήνη	εἰρήνη	one, peace, quietness, rest	Noun Nom Sng F
θεοῦ	θεός	God, god, godly	Noun Gen Sng M
ὑπερέχουσα	ὑπερέχω	surpass, rise above	VERB Present Act Prt Nom Sng F
πάντα	πᾶς	All with article, each w/o	Adjective Acc Sng M
νοῦν	νοῦς	mind, understanding	Noun Acc Sng M
φρουρήσει	φρουρέω	to guard, protect	VERB 3rd Future Act Ind Sng
καρδίας	καρδία	heart, mind, will, desire, intention	Noun Acc Plu F
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu
νοήματα	νόημα	device, mind, thought	Noun Acc Plu N
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu
ἐν	ἐν	in, among, within	Preposition
Χριστῷ	Χριστός	Christ (Greek for anointed one)	Noun Dat Sng M
Ἰησοῦ	Ἰησοῦς	Jesus, Joshua	Noun Dat Sng M

**Rendering:** Two verbs, but one is a participle, so two rendering charts with the understanding one of them will probably fit into a slot of the other one in some way.

καὶ “and” Introductory conjunction in the vocative slot  
 ἡ εἰρήνη “the peace” Nominative so subject  
 τοῦ θεοῦ “of the God” Genitive pronoun modifying “peace”  
 ἡ “which” {Notes 351, 904 & 907}  
 ὑπερέχουσα “surpasses” Participle  
 πάντα “all” Adjective modifying the object of the participle  
 νοῦν “understanding” direct object of the participle  
 φρουρήσει “it will guard” verb of the clause  
 τὰς καρδίας “the heart” Direct object  
 ὑμῶν “your” Genitive pronoun modifying “heart”  
 καὶ “and” Joining the compound direct object  
 τὰ νοήματα “the mind” Direct object  
 ὑμῶν “your” Genitive pronoun modifying “mind”  
 ἐν “in” Prepositional phrase modifying the verb  
 Χριστῷ “Christ” Object of preposition {Note 226}  
 Ἰησοῦ “Jesus” Object of preposition

and	Will guard in Christ Jesus	Your heart and mind
The peace of God [participle]		

“And the peace of God [participle] will guard in Christ Jesus your hear and mind.”

	surpasses	All understanding
which		

“... which surpasses all understanding ...” Participle phrase modifying the subject of the clause.



**My Translation:** The word order seems awkward so I changed it. {Note 105a} “And the peace of God which surpasses all understanding will guard your heart and mind in Christ Jesus.”

**Comparison to the Experts:** We have substantial agreement. KJV and Darby chose different rendering for ἐν but I’m not sure why.

**KJV** And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

**ASV** And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

**Darby** and the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus.

**DR** And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

**YLT** and the peace of God, that is surpassing all understanding, shall guard your hearts and your thoughts in Christ Jesus.

**NASB** And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

**Phillipians 4:8** Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίσεσθε

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
λοιπόν	λοιπός	something that remains	Adjective Acc Sng N
ἀδελφοί	ἀδελφός	brother, family member	Noun Voc Plu M
ὅσα	ὅσος	how great, how many	Relative Pron Nom Plu N
ἐστὶν	εἰμί	be, am, are, is, was, were	VERB 3rd Present Act Ind Sng
ἀληθῆ	ἀληθής	truthful, honest, real, genuine	Adjective Nom Plu N
ὅσα	ὅσος	how great, how many	Relative Pron Nom Plu N
σεμνά	σεμνός	grave, honest	Adjective Nom Plu N
ὅσα	ὅσος	how great, how many	Relative Pron Nom Plu N
δίκαια	δίκαιος	righteous, innocent, just	Adjective Nom Plu N
ὅσα	ὅσος	how great, how many	Relative Pron Nom Plu N
ἀγνά	ἀγνός	pure, chaste, holy, innocent, sacred	Adjective Nom Plu N
ὅσα	ὅσος	how great, how many	Relative Pron Nom Plu N
προσφιλῆ	προσφιλής	lovely	Adjective Nom Plu N
ὅσα	ὅσος	how great, how many	Relative Pron Nom Plu N
εὐφημα	εὐφημος	praiseworthy, commendable	Adjective Nom Plu N
εἴ	εἰ	if, whether, though, since	Conjunction
τις	τις	someone, something, who? what?	Intrg/Indef Pron Nom Sng F
ἀρετὴ	ἀρετή	praise, virtue	Noun Nom Sng F
εἴ	εἰ	if, whether, though, since	Conjunction
τις	τις	someone, something, who? which?	Intrg/Indef Pron Nom Sng M
ἔπαινος	ἔπαινος	praise	Noun Nom Sng M
ταῦτα	οὗτος	these, these things, these people	Demonstrative Acc Plu N
λογίσεσθε	λογίζομαι	to account, reckon	VERB 2nd Present Mid Imp Plu

**Rendering:** Two verbs, so I started with two rendering charts, but it soon became clear that there were many times when an “understood” εἰμί needed to be added, and I ended up with nine rendering charts. {Notes 883 & 885}

Τὸ λοιπόν, “the remnant” This is accusative but the nearest verb that takes a direct object is at the end of the verse. The “the” turns the adjective into a noun. I’m going to hold this out for the time being and see what develops.

ἀδελφοί, “brothers” Vocative, so the vocative slot.

ὅσα “whatever” {Note 225} Relative pronoun in nominative case, so subject

ἐστὶν “it is” Verb of the clause, understood to be repeated in all the similar phrases below.

ἀληθῆ, “truthful” Predicate adjective

Brothers	is	
whatever		truthful

“... whatever is truthful ...”

ὅσα “whatever” Relative pronoun in nominative case, so subject  
σεμνά, “honest” predicate adjective

	is {Note 885}	
whatever		honest

“... whatever is honest ...”

ὅσα “whatever” Relative pronoun in nominative case, so subject  
δίκαια, “righteous” predicate adjective

	is {Note 885}	
whatever		righteous

“... whatever is righteous ...”

ὅσα “whatever” Relative pronoun in nominative case, so subject  
ἀγνά, “pure” predicate adjective

	is {Note 885}	
whatever		pure

“... whatever is pure ...”

ὅσα “whatever” Relative pronoun in nominative case, so subject  
προσφιλή, “lovely” predicate adjective

	is {Note 885}	
whatever		lovely

“... whatever is lovely ...”

ὅσα “whatever” Relative pronoun in nominative case, so subject  
εὐφημα, “commendable” predicate adjective

	is {Note 885}	
whatever		commendable

“... whatever is commendable ...”

εἰ “if” Introductory conjunction, so vocative slot  
 τις “something” Indefinite pronoun in the nominative case  
 ἀρετὴ “virtue” noun in the nominative case

if	is {Note 883}	virtue
something		

“... if something is virtue ...” makes no sense, so I’m changing the predicate nominative to a predicate adjective to match the tone of the whole sentence. “... if something is virtuous ...”

καὶ “and” Joining two nominative phrases  
 εἰ “if” Conjunction beginning the second part of the compound noun phrase  
 τις “something” Indefinite pronoun in the nominative case  
 ἔπαινος, “praise” noun in the nominative case

(These can’t be the subject because the verb below is expecting second person)

And if	is {Note 883}	praise
something		

“... and if something is praise ...” makes no sense, so I’m changing the predicate nominative to a predicate adjective to match the tone of the whole sentence. “... if something is praiseworthy ...”

ταῦτα “these” Demonstrative pronoun in the accusative case, so direct object.  
 (I’m also tried pulling in the “remnant” from the emphasis position at the beginning of the sentence, but that is problematic since one is singular and the other plural.)  
 λογίζεσθε “you reckon” Verb of the clause

	reckon	These remnant
you		

“... you reckon these remains.” Strange. Going to try “... you think about these things.”

**My Translation:** “Brothers, whatever is truthful, whatever is honest, whatever is righteous, whatever is pure, whatever is lovely, whatever is commendable, if something is virtuous, if something is praiseworthy, think on these things.” Had no place to put the Τὸ λοιπόν, so I am considering changing the front to read, “Brothers, whatever remains that is truthful, whatever is honest, ... etc.” I really need the experts help on this one.

**Comparison to the Experts:** Τὸ λοιπόν can be rendered “Finally” or “For the rest” but other than that we are in substantial agreement.

**KJV** Finally, brethren, whatsoever things are true, whatsoever things [are] honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue, and if [there be] any praise, think on these things.

**ASV** Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

**Darby** For the rest, brethren, whatsoever things are true, whatsoever things are noble, whatsoever things are just, whatsoever things are pure, whatsoever things are amiable, whatsoever things are of good report; if there be any virtue and if any praise, think on these things.

**DR** For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things.

**YLT** As to the rest, brethren, as many things as are true, as many as are grave, as many as are righteous, as many as are pure, as many as are lovely, as many as are of good report, if any worthiness, and if any praise, these things think upon;

**NASB** Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.

**Phillipians 4:9** ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἃ	ὅς	who, which, what, another	Relative Pron Acc Plu N
ἐμάθετε	μανθάνω	learn, understand	VERB 2nd Aorist Act Ind Plu
παρελάβετε	παραλαμβάνω	receive, take unto, with	VERB 2nd Aorist Act Ind Plu
ἠκούσατε	ἀκούω	hear, listen, comprehend	VERB 2nd Aorist Act Ind Plu
εἶδετε	ὁράω	see, observe, recognize	VERB 2nd Aorist Act Ind Plu
ἐν	ἐν	in, among, within	Preposition
ἐμοί	ἐγώ	him, her, it	Personal Pron Dat Sng
ταῦτα	οὗτος	these, these things, these people	Demonstrative Acc Plu N
πράσσετε	πράσσω	commit, do, perform	VERB 2nd Present Act Imp Plu
θεὸς	θεός	God, god, godly	Noun Nom Sng M
εἰρήνης	εἰρήνη	one, peace, quietness, rest	Noun Gen Sng F
ἔσται	εἰμί	be, am, are, is, was, were	VERB 3rd Future Mid Ind Sng
μεθ'	μετά	with, together with, among	Preposition
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu

**Rendering:** Six verbs, but four of them appear to be a compound verb, so three rendering charts.

ἃ “what” Accusative pronoun, probably grammatically direct object of compound verb to follow

καὶ “and” Introductory conjunction in the accusative slot

ἐμάθετε “you learned” These four verbs form a compound verb of the clause

καὶ “and”

παρελάβετε “you received”

καὶ “and”

ἠκούσατε “you heard”

καὶ “and”

εἶδετε “you saw”

ἐν “in” Prepositional phrase, I’m guessing it modifies the direct object

ἐμοί, “me” Object of the preposition

and	Learned, received, heard and	What in me
you	saw	

“And what you learned, received, heard and saw in me ...” Preserving the Greek word order seems sensible here.

ταῦτα “these things” Direct object

πράσσετε: “you do” Verb of the clause

	do	These things
you		

“... do these things ...”

καὶ “and” Introductory conjunction in the vocative slot  
 ὁ θεὸς “the God” Subject  
 τῆς εἰρήνης “of the peace” Genitive noun modifying “God”  
 ἔσται “he will be” Verb of the clause  
 μεθ’ “with” Prepositional phrase forming predicate adjective  
 ὑμῶν “you” Object of the preposition

and	Will be	
The God of peace		With you

“... and the God of peace will be with you.”

**My Translation:** “And what you learned, received, heard and saw in me, do these things, and the God of peace will be with you.”

**Comparison to the Experts:** We have substantial agreement. Most of the experts added the word “both” probably because they thought it added clarity, but it seems clear enough to me without it.

**KJV** Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

**ASV** The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

**Darby** What ye have both learned, and received, and heard, and seen in me, these things do; and the God of peace shall be with you.

**DR** The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you.

**YLT** the things that also ye did learn, and receive, and hear, and saw in me, those do, and the God of the peace shall be with you.

**NASB** The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.

**Phillipians 4:10** Ἐχάρην δὲ ἐν κυρίῳ μέγਾਲως ὅτι ἤδη ποτὲ ἀνεθάλατε τὸ ὑπὲρ ἐμοῦ φρονεῖν (ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ)

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
Ἐχάρην	χαίρω	farewell, be glad, rejoice	VERB 1st Aorist Pass Ind Sng
δὲ	δέ	but, rather, now, then, so, even	Conjunction
ἐν	ἐν	in, among, within	Preposition
κυρίῳ	κύριος	God, Lord, master, Sir	Noun Dat Sng M
μέγਾਲως	μεγάλως	greatly	Adverb
ὅτι	ὅτι	that, because, for, since	Conjunction
ἤδη	ἤδη	now, already, this moment, soon	Adverb
ποτὲ	ποτέ	formerly, in the old time	Adverb
ἀνεθάλατε	ἀναθάλλω	flourish again, revive	VERB 2nd Aorist Act Ind Plu
ὑπὲρ	ὑπέρ	for, for the sake of, instead of	Preposition
ἐμοῦ	ἐγώ	my, mine	Personal Pron Gen Sng
φρονεῖν	φρονέω	to think	VERB Present Act Inf
ἐφ'	ἐπί	upon, on, at (position)	Preposition
ᾧ	ὅς	who, which, what, another	Relative Pron Dat Sng N
ἐφρονεῖτε	φρονέω	to think	VERB 2nd Imperfect Act Ind Plu
ἡκαιρεῖσθε	ἀκαιρέομαι	lack opportunity	VERB 2nd Imperfect Mid Ind Plu
δέ	δέ	but, rather, now, then, so, even	Conjunction

**Rendering:** Five verbs, but one is an infinitive so four rendering charts. The textual difficulty is the entire last part of the verse so it should not have an impact on the rendering process until it is complete.

Ἐχάρην “I have been gladdened” Verb of the clause  
 δὲ “but” Introductory conjunction in the vocative slot  
 ἐν “in” Prepositional phrase modifying the verb  
 κυρίῳ “the Lord” Object of the preposition  
 μέγਾਲως “greatly” Adverb modifying verb

but	Have been gladdened greatly	
I	in the Lord	

“But I have been gladdened greatly in the Lord ...”

ὅτι “because” Introductory conjunction in the vocative slot  
 ἤδη “now” Adverb modifying the verb or the following adverb?  
 ποτὲ “formerly” Adverb modifying the verb or the previous adverb?  
 ἀνεθάλατε “you have revived” Verb of the clause  
 τὸ “the” Article in accusative {Note 356b}  
 ὑπὲρ “for” prepositional phrase acting as direct object  
 ἐμοῦ “me” object of preposition  
 φρονεῖν “to think” Infinitive completing the verb {Notes 953, 958, 960}

Because now	Have revived thinking about	
you	me as formerly	

“... because now you have revived thinking about me as formerly ...” I’m really guessing about the two adverbs. I’m going to need to check with the experts about this.



(These last two clauses are missing from some ancient manuscripts.)

ἐφ’ “upon” Prepositional phrase probably modifying the verb

ὃν “who” Object of the preposition

καὶ “and” Conjunction, probably introducing the clause postpositively

ἐφρονεῖτε, “you were thinking” verb of the clause

and	Were thinking upon who	
you		

“... and who you were thinking upon ...” I’m really confused here.

ἠκαρεῖσθε “you lacked opportunity” verb of the clause

δέ “but” Introductory conjunction in the vocative slot

but	Lacked opportunity	
you		

“but you lacked opportunity. ...”

**My Translation:** “But I have been gladdened greatly in the Lord because now you have revived thinking about me as formerly and who you were thinking upon, but you lacked opportunity.” I’m taking a lot of license here. We’ll see how it compares to the experts.

**Comparison to the Experts:** They all had to take some license as well but clearly their choices from the range of sense were much better, particularly where they used “care” instead of “think.”

**KJV** But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

**ASV** But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity.

**Darby** But I rejoiced in the Lord greatly, that now however at length ye have revived your thinking of me, though surely ye did also think of me, but lacked opportunity.

**DR** Now I rejoice in the Lord exceedingly, that now at length your thought for me hath flourished again, as you did also think; but you were busied.

**YLT** And I rejoiced in the Lord greatly, that now at length ye flourished again in caring for me, for which also ye were caring, and lacked opportunity;

**NASB** But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity.

**Phillipians 4:11** οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι.

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
οὐχ	οὐ	no, not; never, nothing, none	Adverb
ὅτι	ὅτι	that, because, for, since	Conjunction
καθ'	κατά	throughout, according to, during	Preposition
ὑστέρησιν	ὑστέρησις	need, want, poverty	Noun Acc Sng F
λέγω	λέγω	say, speak, tell, call, claim	<b>VERB</b> 1st Present Act Ind Sng
ἐγὼ	ἐγώ	he, she it	Personal Pron Nom Sng
γὰρ	γάρ	for, since, then, indeed	Conjunction
ἔμαθον	μανθάνω	learn, understand	<b>VERB</b> 1st Aorist Act Ind Sng
ἐν	ἐν	in, among, within	Preposition
οἷς	ὅς	who, which, what, another, whatever	Relative Pron Dat Plu N
εἰμι	εἰμί	be, am, are, is, was, were	<b>VERB</b> 1st Present Act Ind Sng
αὐτάρκης	αὐτάρκης	content	Adjective Nom Sng M
εἶναι	εἶμί	be, am, are, is, was, were	<b>VERB</b> Present Act Inf

**Rendering:** Four verbs, but one is an infinitive, so three rendering charts.

οὐχ “not” Adverb modifying the verb

ὅτι “because” Introductory conjunction in the vocative slot

καθ' “according to” prepositional phrase modifying the verb

ὑστέρησιν “need” Object of the preposition

λέγω, “I say” Verb of the clause

ἐγὼ “I” Pronoun subject

because	Say not according to need	
I		

“Because I don’t say according to need ...”

γὰρ “for” Introductory conjunction in the vocative slot

ἔμαθον “I have learned” Verb of the clause

for	Have learned	
I		

“... for I have learned ...”

ἐν “in” Prepositional phrase acting as introductory phrase?

οἷς “whatever” Relative pronoun

εἰμι “I am” Verb of the clause

αὐτάρκης “content” Predicate adjective of previous clause or object of infinitive following?

εἶναι “to be” infinitive acting as subject or predicate nominative of “I am” I’m going to take some license here and let the experts correct me

In whatever	am	To be content
I		

“... In whatever I am to be content.”

**My Translation:** “Because I don’t say according to need for I have learned in whatever I am to be content.” I think I understand Paul, but it still sounds awkward. I wonder how the experts did it.

**Comparison to the Experts:** This is one of those cases where the Greek word order actually sounds better. I captured the meaning OK, but clearly the experts all expressed it better.

**KJV** Not that I speak in respect of want: for I have learned, in whatsoever state I am, [therewith] to be content.

**ASV** Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.

**Darby** Not that I speak as regards privation, for as to me I have learnt in those circumstances in which I am, to be satisfied in myself.

**DR** I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith.

**YLT** not that in respect of want I say it, for I did learn in the things in which I am -- to be content;

**NASB** Not that I speak from want, for I have learned to be content in whatever circumstances I am.

**Phillipians 4:12** οἶδα (καὶ OR δε) ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν καὶ περισσεύειν καὶ ὑστερεῖσθαι·

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
οἶδα	οἶδα	see, know, perceive, recognize	VERB 1st Perfect Act Ind Sng
ταπεινοῦσθαι	ταπεινόω	to humble	VERB Present Pass Inf
οἶδα	οἶδα	see, know, perceive, recognize	VERB 1st Perfect Act Ind Sng
περισσεύειν	περισσεύω	abound, have an abundance	VERB Present Act Inf
ἐν	ἐν	in, among, within	Preposition
παντὶ	πᾶς	All with article, each w/o	Adjective Dat Sng N
ἐν	ἐν	in, among, within	Preposition
πᾶσιν	πᾶς	All with article, each w/o	Adjective Dat Plu N
μεμύημαι	μυέομαι	instruct	VERB 1st Perfect Pass Ind Sng
χορτάζεσθαι	χορτάζω	feed, fill, satisfy	VERB Present Pass Inf
πεινᾶν	πεινάω	be hungry	VERB Present Act Inf
περισσεύειν	περισσεύω	abound, have an abundance	VERB Present Act Inf
ὑστερεῖσθαι	ὑστερέω	to lack, need	VERB Present Pass Inf

**Rendering:** 9 verbs but 6 are infinitives, so three rendering charts.

οἶδα “I know” Verb of the clause. {Note 626}

(καὶ “and” Introductory conjunction in the vocative slot

OR textual difficulty has not significant impact

δε) “but” Introductory conjunction in the vocative slot

ταπεινοῦσθαι, “to be humbled” Infinitive completing the verb {Note 953}

(And or but)	Know to be humbled	
I		

“And I know how to be humbled ...”

οἶδα “I know” Verb of the clause. {Note 626}

καὶ “and” Introductory conjunction in the vocative slot

περισσεύειν “to abound” Infinitive completing the verb {Note 953}

ἐν “in” Prepositional phrase modifying the verb

παντὶ “each” Object of the preposition

καὶ “and” Conjunction joining the prepositional phrases

ἐν “in” Prepositional phrase modifying the verb

πᾶσιν “all” Object of the preposition

and	Know to abound in each and	
I	in all	

“...and I know how to abound in little or in much ...”

μεμύημαι, “I have been taught” Verb of the clause  
 καὶ “and” Conjunction joining the infinitives  
 χορτάζεσθαι “to be filled” Infinitive part of compound completion of verb  
 καὶ “and” Conjunction joining the infinitives  
 πεινᾶν “to hunger” Infinitive part of compound completion of verb  
 καὶ “and” Conjunction joining the infinitives  
 περισσεύειν “to abound” Infinitive part of compound completion of verb  
 καὶ “and” Conjunction joining the infinitives  
 ὑστερεῖσθαι “to be lacking” Infinitive part of compound completion of verb

and	Have been taught how to be filled and how to hunger,	
I	how to abound and how to be lacking	

“... and I have been taught how to be filled and how to hunger, how to abound and how to be in need.”

**My Translation:** “And I know how to be humbled and I know how to abound in little or in much, and I have been taught how to be filled and how to hunger, how to abound and how to be in need.”

**Comparison to the Experts:** “In everything and in all things” is better than my “in little or in much” but other than that we have substantial agreement.

**KJV** I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

**ASV** I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.

**Darby** I know both how to be abased and I know how to abound. In everything and in all things I am initiated both to be full and to be hungry, both to abound and to suffer privation.

**DR** I know both how to be brought low, and I know how to abound: (everywhere, and in all things I am instructed) both to be full, and to be hungry; both to abound, and to suffer need.

**YLT** I have known both to be abased, and I have known to abound; in everything and in all things I have been initiated, both to be full and to be hungry, both to abound and to be in want.

**NASB** I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need.

## Phillipians 4:13 πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντι με. (χριστῷ)

### Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
πάντα	πᾶς	All with article, each w/o	Adjective Acc Plu N
ἰσχύω	ἰσχύω	be able, prevail, be of strength	VERB 1st Present Act Ind Sng
ἐν	ἐν	in, among, within	Preposition
ἐνδυναμοῦντι	ἐνδυναμόω	enable, increase in, strengthen	VERB Present Act Prt Dat Sng M
με	ἐγώ	him, her, it	Personal Pron Acc Sng
(χριστῷ)	Χριστός	Christ (Greek for anointed one)	Noun Dat Sng M

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

πάντα “All” Adjective in the accusative, probably acting as direct object

ἰσχύω “I am able” Verb of the clause

ἐν “in” Preposition taking participle as its object

	Am able in [Participle Phrase]	all
I		

“I am able in all things to be strengthened in Christ”

τῷ “that” {Notes 351, 902}

ἐνδυναμοῦντι “strengthening” Participle as object of preposition

με. “me” Object of the participle

(χριστῷ) “in Christ” {Note 205b}

	To be strengthened in Christ	
that		

**My Translation:** “I am able in all things to be strengthened in Christ.” I am very confused with the grammar here, and have translated it more from memory than from understanding. Let’s see what the experts can teach me.

**Comparison to the Experts:** We have substantial agreement. I like the version that includes χριστῷ better, but as you can see the experts disagree in most cases.

**KJV** I can do all things through Christ which strengtheneth me.

**ASV** I can do all things in him that strengtheneth me.

**Darby** I have strength for all things in him that gives me power.

**DR** I can do all these things in him who strengtheneth me.

**YLT** For all things I have strength, in Christ's strengthening me;

**NASB** I can do all things through Him who strengthens me.

**Phillipians 4:14** πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντες μου τῇ θλίψει.

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
πλὴν	πλήν	nevertheless, however	Conjunction
καλῶς	καλῶς	well	Adverb
ἐποιήσατε	ποιέω	make, do, cause, accomplish	VERB 2nd Aorist Act Ind Plu
συγκοινωνήσαντες	συγκοινωνέω	fellowship, communicate with	VERB Aorist Act Prt Nom Plu M
μου	ἐγώ	my, mine	Personal Pron Gen Sng
θλίψει	θλίψις	affliction, persecution, trouble	Noun Dat Sng F

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

πλὴν “nevertheless” Introductory conjunction

καλῶς “well” Adverb modifying the verb

ἐποιήσατε “you did” Verb of the clause

Nevertheless	Did well	[I’m putting participle here as if it is a predicate nominative.
you		

“Nevertheless, you did well [Participle]”

συγκοινωνήσαντες “fellowshipping” Participle in nominative case, but the verb already has a subject. Not sure what to do here.

μου “mine” Genitive pronoun modifying “affliction”

τῇ “θλίψει “in the affliction” {Note 205b}

	Participating in my affliction	

“... participating in my affliction...”

**My Translation:** “Nevertheless, you did well participating in my affliction.”

**Comparison to the Experts:** We have lots of variation. Mine agrees best with the NASB.

**KJV** Notwithstanding ye have well done, that ye did communicate with my affliction.

**ASV** Howbeit ye did well that ye had fellowship with my affliction.

**Darby** But ye have done well in taking part in my affliction.

**DR** Nevertheless you have done well in communicating to my tribulation.

**YLT** but ye did well, having communicated with my tribulation;

**NASB** Nevertheless, you have done well to share with me in my affliction.

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