Papyrus London 253.

Read the Greek text.

σοφοῦ παρ' ἀνδρὸς προσδέχου συμβουλίαν.
μὴ πᾶσιν εἰκῇ τοῖς φίλοις πιστεύεται.

Read an English translation.

Accept wise advice from a man.
He is not trusted by all your random friends.

1. σοφοῦ παρ' ἀνδρὸς προσδέχου συμβουλίαν.

Accept wise advice from a man.

   a. σοφοῦ, σοφός. Modifier. Masculine single possession. 'wise'.

   σοφοῦ 'wise' is in the possessive role, not a direct object. So, it is not technically a modifier of συμβουλίαν 'advice'. It is more like a qualifier of the core of the clause, 'regarding wisdom'.

   However, from this perspective, it qualifies the *kind* of advice intended. Thus, it can be translated in English as a modifier.

   b. παρ', παρά. Direction. 'from'.

   c. ἀνδρός, ἀνήρ. Thing. Masculine single possession. 'man'.

   d. προσδέχου, προσδέχομαι. Action. Present active command second single. 'accept'.

   This command is directed at a *single* recipient.

   e. συμβουλίαν, συμβουλία. Thing. Feminine single direct. 'advice'.

2. μὴ πᾶσιν εἰκῇ τοῖς φίλοις πιστεύεται.

He is not trusted by all your random friends.

   a. μή, μή. Qualifier. 'not'.

Although normally used with non-personal actions or actions not in the statement mood, the qualifier μή 'not' might be used with a personal statement in causal or conditional statements, for example, μὴ πεπίστευκεν εἰς τὸ ὄνομα 'he has not believed in the name' John 3:18.

b. πᾶσιν, πᾶς. Modifier. Masculine multiple indirect. 'all'.

c. εἰκῇ, εἰκῇ. Qualifier. 'random, purposeless, vain'.

A qualifier might modify a thing as if the qualifer were a modifier, for example, τὰ παθήματα τοῦ νῦν καιροῦ 'the sufferings of the current moment' Romans 8:18.

d. τοῖς, ὁ. Article. Masculine multiple indirect. 'the'.

e. φίλοις, φίλος. Thing. Masculine multiple indirect. 'friends'.

f. πιστεύεται, πιστεύω. Action. Present passive statement third single. 'he is not trusted'.

Some reconstruct this text as πιστεύετε 'trust', present active command second multiple. However, the command would not be in parallel with the first clause, which is singular. This modification is unnecessary.

As written, the subject would be some third person singular. Since this clause completes the thought of the first clause, the best antecedent is τοῦ ἀνδρὸς 'the man'. This inflection is either intensive or passive agency. It reads well in the passive, suggesting that the wise man is not trusted πᾶσιν εἰκῇ τοῖς φίλοις 'by all your random friends'.

The existing reading is preferable over an ungrammatical reconstruction that is otherwise unknown in any manuscript.