

## New Testament Greek

### 11. Lesson 7: Masculine First Declension Nouns; Prepositions

Date: 071118G

Duration: 1:47:48

1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

Let's start by going through the rest of last week's exercises.

The first part of today's lesson is just to introduce masculine nouns of the first declension. There really is not a lot to say.

But, to make this a little easier, I've prepared a revised listing of the vocabulary that sorts things out for you.

Let's go through it quickly to make associations with English words.

ἄγγελος: angel; θεός: theology, atheist; κόσμος (world = universe): cosmic, cosmopolitan; λίθος: lithography, monolith, paleolithic (the stone age); οὐρανός:—; τόπος: topographical; τέκνον:—; μαθητής:—; προφήτης: prophet, prophesy; ἄγω: synagogue; βάλλω: ball, ballistic; μένω: remain; πέμπω:—; φέρω: bear; ἀπό: apocalypse, apocrypha, apologetic, apostasy, διά: diameter, diaspora, diagram; εἶς:—; ἐκ or ἐξ: expand, explode, exist, exit; ἐν: envelop(e), enclose; μετά: metamorphosis; πρὸς: prospect.

Masculine nouns of the first declension are just another paradigm.

The only differences are the final sigma of the nominative singular, and the genitive singular is the same as the second declension.

Now, coming to the preposition, Machen gives more explanation of the distinguishing characteristics of the Greek cases.

So far, all we have learned is that the nominative is for the subject, the genitive is for a possessive, the dative is for indirect objects, the accusative is for the direct object.

When we were going through the outline of Greek accidence, I told you that there are two approaches to the cases.

One approach is based on the number of different endings: since there are only 5 endings each, singular and plural, and some of them even overlap, we speak of five cases.

There is another approach, based on usage, in which eight cases are distinguished, based on usage.

Nominative, accusative, and vocative are the same as in Greek.

But the genitive is divided between genitive and ablative, and the dative includes dative, instrumental, and locative.

I plan to share with you an illustration of this in the dative case in a little while, when we get a little farther along in this lesson.

But, we need to have some concept of all these eight uses of case in the Greek, whether we see them as separate cases or not.

So, as we go through this lesson, we will bring these things out.

Prepositions: what is a preposition?

It is a word that connects two other words, usually nouns, putting them in relationship one to another.

Different prepositions express different relationships.

As noted in §82/80, we all recognize the difference between “the book is in the desk” and “the book is on the desk.”

Now, in English, we really don't have cases for the nouns. We must add other words, or case is determined by usage. But, nouns in English do not change forms, except, as I have told you before, the “-s” of the possessive.

So, when an English noun is connected with any preposition, we simply call it “the object of the preposition.” I do not think it's really right to say the noun is in the “objective” case, since, in English, there is no inflection (that is, no change of spelling).

But, prepositions in Greek go with different specific cases of nouns.

In Greek, use and meaning of the preposition largely depends on the case of the noun with which it is used.

So, to better understand why a preposition goes with a particular case, we need to go to the root purposes of the various cases.

And, again, I do not know why Machen starts with the dative. All the paradigms have genitive before dative, so that is how we will take them.

1. First, the nominative case is never used with a preposition. So, that is one simple fact that is easy to remember.
2. Second, the genitive case, if you think of engender or generate, has to do with one thing coming out of some other thing.

There are several ways we can think of this.

- Origin or source: water from a spring; books from an author. This is the what “genitive” means, in the strictest sense.
- Ownership: generally not expressed by a preposition. This is genitive in the sense that something belonging is seen as coming from its owner. If I want to borrow your pencil, it is the pencil that comes from you, not from someone else.
- Separation: scales fell from Paul's eyes; Jesus prayed “take this cup away from Me.”

Note: Jesus was neither the owner nor the source of the cup (at least not in the natural view of things).

This is the strict meaning of the ablative case: separation.

So, let's have a look at the prepositions that are listed as "w/gen" in our vocabulary.

ἀπό is obvious: "from" can be either origin or separation.

"Jesus came from heaven" includes origin and separation.

διά, in the sense of "through" can mean source or separation.

With διά, however, another origin may precede the source.

Jesus came through Mary, but Mary was not the origin. He also was separated from Mary, as any child is at birth.

An arrow may be shot through a balloon. The balloon isn't the source, but the arrow emerges from the other side.

"Reconciliation through the cross," the cross is the source.

"Through many dangers, toils, and snares" is separation.

ἐκ and ἐξ are one word, just different forms, meaning "out of," which can obviously be source or separation.

"Come out from among them," means separation.

Getting out of a sinking ship means separation.

But, water out of the rock means source.

μετά is an interesting word, and, as Machen observes, we may not see right away how "with" relates to source, separation, or possession. But, I think we can figure this out.

For example, "with" is a case where the preposition followed by a genitive expresses ownership: "a man with a dog" is clearly a relationship of belonging together, whether it's a dog owning a man or a man owning a dog! It isn't talking about the man's position near to the dog, but the man as having the dog as a possession.

But, even turning it around, "the dog with the man" indicates belonging together, hence, it is still a kind of possession.

3. The third case, the dative, §83/81a, is a case of *relationship* in several different senses, with or without using a preposition.

• Locative speaks of location or position: a book in a desk.

Since the only preposition with the dative in this lesson is ἐν, "in" is the only dative example I can give using a preposition.

But, this is a good time to mention other uses of the dative when the noun is used without a preposition.

In fact, "the book in the desk," could also be expressed without a preposition, just by putting "the desk" in the dative case.

Location is sometimes the idea with the indirect object, which we know is always dative case, as in "I give a book to the man."

Accompaniment, relationship, or interest, is related to location. It is the most basic idea of dative. This is where I say, "he gave the cat some food," and cat is in the dative. This is *interest*.

• Instrumental indicates a mechanical connection (compared to the genitive idea of origin or source):

*Dative of means*, "He ate his spaghetti with a fork," wouldn't use preposition μετά, but dative case in the instrumental sense.

*Dative of manner*, not to be confused with dative of means.

If I said, "I typed the phrase in boldface," the word, "boldface," would be dative case, without a preposition.

This isn't dative of means. If I said, "I typed the phrase in boldface with a typewriter," "with a typewriter" would be dative of means; but, "in boldface," is neither means nor location; it is a dative of manner. No preposition is needed; the word "boldface" would simply be in dative case.

Turn in your Greek New Testaments to Galatians 6:11.

The King James translates this verse as "Ye see how large a letter I have written unto you with mine own hand."

Let's look at it in the Greek.

Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.

The words you don't know I'll tell you, but I just want you to look at the cases.

Ἴδετε means "look," or "notice." King James makes it indicative.

You can recognize the ending as 2ppai, and that translates as "you see." But, actually, the imperative mood uses the same form, and in context should be translated "behold" or "look."

That is the first word of the verse. You can put that down.

Now, notice the ending of the next word, πηλίκοις: dative plural.

The word is an adjective; it is plural; and it means "how large."

Now we have to find if it is modifying another word.

There is no article, so it could be predicate or attributive. It also could be a substantive use of the adjective. So, we can't get to the bottom of that until we go further in the verse.

ὑμῖν is the pronoun, "you," plural, and in the dative case. It can't possibly be used as the subject of the verb in the dative case; but, we have learned that the dative is the case of the indirect object. So, it means, "to you."

If this were an interlinear, you would now have "Look how large to you." It makes no sense so far. But, there's more.

The next word is γράμμασιν. This is a third declension noun that means "letter." The lexicon form is γράμμα, and it follows the paradigm of ὄνομα, §602/561 in the back of Machen.

Following the paradigm, do you see what case γράμμασιν must be? Lo and behold! It's dative again! Dative plural, in fact! And, because it's neuter, the gender matches the gender of the adjective πηλικοίς. So, is it, "how large a letter"? No. It's in the plural. So, it can't possibly be "how large a letter." And, we know it couldn't be talking about the length of the book of Galatians, since several epistles of Paul are much longer. It's a dative case, used to express manner: "in how large letters." It has nothing to do with the physical size of letters, but how he is writing. Like saying, boldface! In fact, that's precisely why I used boldface as an example of dative of manner earlier. This is talking about how emphatic he is in what he is writing to the Galatians, that they not be drawn back into legalism. So far, we have a dative of indirect object, and a dative phrase in the sense of manner. Two datives, two different uses. The next word, ἔγραψα, is a past tense verb, "I have written." So, we can now write this much of the verse: Notice in how large letters (manner) I have written to you..." That's good Greek! The last three words are another dative case phrase, meaning, in literal translation, "the to me hand." and includes two uses of the dative. First is called the dative of possession: the "to me" hand, which actually means "my own hand." Second, the whole phrase a dative of means, meaning, "by my own hand." His hand is the instrument of writing, so this is called the instrumental, or the dative of means. This is now the fourth distinct use of a dative here in just one verse! This is just an illustration of how, if you know the many ways the dative is used, you can correctly translate a difficult passage. "See in how large letters I have written to you by my own hand" is the simple translation. Not a lot different from the King James. But, it cannot possibly mean Paul wrote in physically large letters because he was nearly blind. To fully express the meaning, we must say, "Notice, in how large letters manner I have written to you by my own hand." Datives of manner, indirect object, possession, and means. So, that covers the dative case usage, and we mentioned the use of ἐν with the dative. The fourth case we are concerned with is the accusative. As the dative case, the case of the indirect object, indicates some kind of interest or relationship, so the accusative case, the case of the direct object, indicates an immediate focus or direction.

Our vocabulary includes four prepositions that are used with the accusative: διά, εἰς, μετά, and πρός. διά means *on account of*, in the sense of pointing to something as contributory or responsible; finger pointing, perhaps? εἰς means *into*, which indicates motion toward something, thus fitting in with the sense of the accusative case. We will deal with μετά after we look at πρός. πρός can be translated several ways, all indicating position with a specific focus, or a motion in a specific direction. To indicates the destination. Toward indicates the direction. In the presence of, or in face of, indicate position with focus. A great example of the one of the uses of πρός is in John 1:1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. The King James says, "In the beginning was the Word, and the word was with God, and the word was God." The phrase, "the word was with God," uses the preposition πρός. But, our vocabulary does not include "with" as a definition of πρός. So, is the King James wrong? Not at all. But, we can get an extra little nugget of truth seeing that, where the preposition πρός means "in face of," or "in the presence of," it fits well to translate it as "with." πρός and μετά give us two different senses of "with," and I will now go over μετά, so that we can compare them. μετά is also used with the genitive, which we already covered. When used with the accusative, instead of being translated in the genitive sense as "with," it is translated "after." Now, for many years I wondered how the same word can be translated either as "with" or "after." Then, I realized that there is a word in English that we use the same way! This is the word I put in your vocabulary list, which will cover almost every use of *with*, and that is the word "next." Next can mean *next to* or *beside*, in the sense of "with," if it's used with the genitive. Now, this is where we need to compare to πρός in John 1:1. There, πρός is translated as *with*, but it isn't "with" in the way μετά is used with the genitive, meaning *next to* or *beside*. Rather, πρός with the accusative means *in face of*. Picture the relationship as two people facing each other. Of course, it is not two people when we are talking about God; we are just talking about the Father and Son being together.

In contrast, μετά with the genitive pictures two people standing side by side, not facing each other. Next as beside.

So, can you see the distinction between μετά with a genitive, meaning “with,” and πρὸς with the accusative, translated in John 1:1 as “with”?

But, coming now to μετά with the accusative, we need to see how μετά can be used in the sense of direction or focus.

Again, as I said, we do the same thing with “next” in English. We may use “next” in the sense of “next to,” or “beside,” the same as μετά with the genitive in Greek.

But, we may also use “next” in the sense of “next in line,” or, as μετά with the accusative is translated: “after.”

So, one word meaning “with” or “after” is not unheard of.

The meaning depends entirely on the case of the word that is used after the preposition.

In the accusative, think of a line of people at McDonald’s, or, if you prefer, Taco Bell or Arby’s or wherever. When one customer has been served, the customer next in line, that is, after him, moves forward to take his place. Motion in a certain direction is involved — which is the precise sense of the accusative.

Next without motion means beside or with; next with motion in a specific direction means after.

This covers the general subject of the prepositions, and why they’re used with different specific cases of substantives.

Sections 87/85 through 90/88 are very important to read, and I am sure you can understand them as well reading them yourselves as if I read them to you here in class.

Section 91/84 simply tells us εἰς, ἐκ, ἐξ, or ἐν, are not accented, as they are proclitics. Proclitics are covered in §65/64.

GE1. οἱ μαθηταὶ τῶν προφητῶν μένουσιν ἐν τῷ κόσμῳ.

οἱ μαθηταὶ: sbj d.n npm the disciples; τῶν προφητῶν: psv d.n gpm of the prophets; μένουσιν: v 3ppai ( ) remain; ἐν: prp.d in; τῷ κόσμῳ: o-p d.n dsm in the world

The disciples of the prophets remain in the world.

EG1. In the world we have death, and in the church life.

In: prp.d ἐν; the world: o-p d.n dsm τῷ κόσμῳ; we have sbj/v 1ppai ἔχομεν; death d-o n asm θάνατον; and: cnj καὶ; in: prp.d ἐν; the church: o-p dsf τῇ ἐκκλησίᾳ; life: d-o asf ζωὴν ἐν τῷ κόσμῳ ἔχομεν θάνατον, καὶ ἐν τῇ ἐκκλησίᾳ ζωὴν.

GE2. οἱ κακοὶ βάλλουσιν λίθους εἰς τὸν οἶκον τῶν μαθητῶν.

οἱ κακοὶ: sbj d.sub npm the bad men; βάλλουσιν: v 3spai are throwing; λίθους: d-o n apm stones; εἰς: prp.a into; τὸν οἶκον: o-p d.n asm the house; τῶν μαθητῶν: psv d.n gpm of the disciples

The bad men are throwing stones into the house of the disciples.

EG2. The prophets lead the righteous disciples of the Lord into the way of the desert.

The prophets: sbj d.n npf οἱ προφήται; lead: v 3ppai ἄγουσι; the righteous disciples: d-o d.att.n apm τοὺς δικαίους μαθητὰς; of the Lord: psv d.n gsm τοῦ κυρίου; into: prp.a εἰς; the way: o-p asf τὴν ὁδόν; of the desert: psv d.n gsf τῆς ἐρήμου

οἱ προφήται ἄγουσι τοὺς δικαίους μαθητὰς τοῦ κυρίου εἰς τὴν ὁδὸν τῆς ἐρήμου.

GE3. ὁ θεὸς πέμπει τοὺς ἀγγέλους εἰς τὸν κόσμον.

ὁ θεὸς: sbj d.n nsm God; πέμπει: v 3spai sends; τοὺς ἀγγέλους: d-o d.n apm the messengers; εἰς: prp.a into; τὸν κόσμον: o-p asm the world

God sends the messengers into the world.

EG3. The child is throwing a stone into the little house.

The child: sbj d.n nsn τὸ τέκνον; is throwing: v 3spai βάλλει; a stone: d-o n asm λίθον; into: prp.a εἰς; the little house o-p d.att.n τὸν μικρὸν οἶκον

τὸ τέκνον βάλλει λίθον εἰς τὸν μικρὸν οἶκον.