Ch. 7 • Genitive & Dative Cases

English background

- **Possessive case:** the Word **of** God [or] God**'s** Word

- **Indirect object:** to whom or for whom the action of the verb is done

    Karin threw Brad a ball.
    ["**Karin threw Brad"** says something quite different!]

    "Karin threw a ball to Brad" says the same thing, but uses a **prepositional phrase**
    instead of an indirect object.]

English does not have a separate case for the indirect object; Greek does. In other words, we don't use a different spelling when we employ an indirect object in English.

Genitive Case

• A genitive case noun in Greek usually modifies another noun.

• The Greek genitive case is the case of *restriction.*

• Its function in a sentence is to restrict the word it modifies by specifying a *description* or *relationship* that is true of the word it modifies.

> E.g., not just *the word* or *a word* (which might be Tom, Dick, or Harry's word—any old word at all), but the word *of God.*

> • *A wife* is expecting a baby in October. (There are thousands of wives who fit this description!)

> • *Rob Green's* wife is expecting a baby in October. (There is only one wife who matches the description of this restricted statement.)

> (We could also say, *The wife of Rob* is…, but this would be considered clumsy English.)

The genitive *restricts* the statement. It is not just **a wife** who anticipates giving birth, but **Rob's wife** (i.e., *Stephanie,* not Debra or Angella or Kristie or Laura or Judy or Krista or any other wife.…)

- Genitive nouns may also be the object of a preposition (we will see this in ch. 8) or the direct object of some verbs (coming later…).

- In Greek, the genitive case is formed by adding a special ending to the stem of the word.
    θεος = nominative case = **God**
    θεου = genitive = **of God,** or **God's**

- The **usual** pattern in Greek is for the word in the genitive case to **follow** the noun it modifies.

- **Key word** for genitive case: **of** (This is the "default translation" for the genitive; you will meet instances in which some other English equivalent is more accurate.)

    Examples:
    νομοι του θεου = laws **of** God [or: God's laws]

    λογος του θεου = word **of** God [or: God's word]

ἡ δοξα ἀνθρωπ**ου** = the glory **of** man [or: the man**'s** glory]

ὁ υἱος ἀνθρωπ**ου** = the son **of** man [or: the man**'s** son]

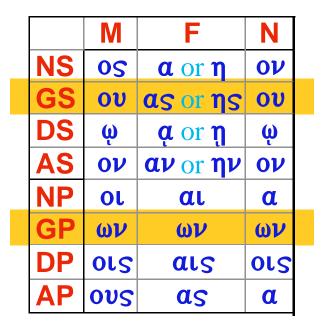◆ Do not think of all genitives as possessive; some are, some are not.

> **The Greek genitive case is not the same as an English possessive relationship, though it includes that meaning as one of its functions.**

◆ την παραβολην του σπειραντος, *the parable of the sower*
- ≠ the parable **that belongs to** the sower
- = the parable **about** the sower

◆ ἡμερα ὀργης, *the day of wrath*
- ≠ the day *that belongs to* wrath
- = the day *characterized by* wrath

◆ τῳ φοβῳ του κυριου, *the fear of the Lord*
- ≠ the fear *that belongs to* the Lord
- = the fear that is appropriately directed towards the Lord

◆ Note that all these genitives **restrict** the meaning of the noun they modify by **describing** it in some way.

The Genitive case endings may be seen in the chart you learned in the last lesson. Notice that masculine and neuter singular genitive endings are the same, as are the endings for the genitive plural in all genders. This means that you cannot tell the gender by knowing the case ending. (To know the gender—which is important—you have to know the lexical form. This shows again the importance of knowing your vocabulary well.)

	M	F	N
NS	ος	α or η	ον
GS	ου	ας or ης	ου
DS	ῳ	ᾳ or ῃ	ῳ
AS	ον	αν or ην	ον
NP	οι	αι	α
GP	ων	ων	ων
DP	οις	αις	οις
AP	ους	ας	α

Lexical entry:

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θρονος, ου, ὁ, *throne*

nom. sg. form, gen. ending, article, gloss

ἁμαρτια, -ας, ἡ, *sin*

εὐαγγελιον, ου, το, *good news*

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The **article** in the lexical entry is important! It is the only way to find the gender of a noun.

The **genitive ending** in the lexical entry is important because some words have different patterns of endings. This will be more important later than right now, especially in 3d declension. First declension forms have three possible ending patterns: all alphas (**α**), all etas (**η**), or an **α-η-η-α** pattern. (See p. 334 for examples of first declension words which follow each of these patterns.)

You can always tell which alternate is used by knowing the nominative and genitive forms (which is why they are included in the lexical form).

The word **δοξα, ης, ἡ** (see p. 48 in your dictionary) follows this pattern:

δοξα, ης, ῃ, αν, αι, ων, αις, ας

Since the workbook includes both genitive and dative examples, I've listed the exercises that include genitive forms (see workbook, p. 18f): 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15. I have also color-coded the genitive endings in the first few of these here. Translate enough of these sentences so that you are comfortable with the function of the genitive. (Note that the workbook gives you any information necessary to translate even if you haven't had something yet—such as a verb.)

3. John 5:27 υἱὸς ἀνθρώπου ἐστίν.
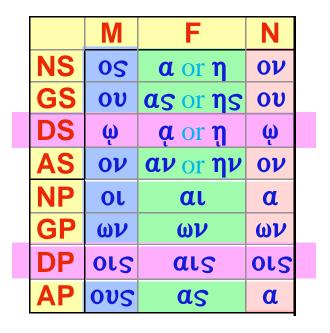
4. Mark 3:11 Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.

5. John 5:42
τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε

6. John 1:4
ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

Dative Case

- The basic meaning of the dative case is ***togetherness*** or ***relation.***

- The *function* of a dative case noun in a sentence is often that of an indirect object (this chapter) or the object of a preposition (next chapter); sometimes it is a direct object (later); in other instances it may indicate *advantage* or *disadvantage.*

- The key word for dative case: ***to,*** so the default translation is: "to x…" (or sometimes "for x…").

- Note that an indirect object in Greek usually becomes a prepositional phrase when translated into English.

- Like the genitive, the dative is formed by adding a special ending to the stem of the word.

Dative case endings:

	M	F	N
NS	ος	α or η	ον
GS	ου	ας or ης	ου
DS	ῳ	ᾳ or ῃ	ῳ
AS	ον	αν or ην	ον
NP	οι	αι	α
GP	ων	ων	ων
DP	οις	αις	οις
AP	ους	ας	α

Note that there is always an iota in a dative case ending, subscripted in the singular, written on the line in the plural. These are the only noun endings that have an iota, so it is an important parsing clue. If it is a noun and it has an iota in the ending, it must be dative case.

Dative examples (Follow the color coding to get the gist of the sentence; don't worry about verbs and such that you haven't had yet, but do make sure that you understand what the **dative** is doing in each instance.)

- μη δωτε το ἁγιον τοις κυσιν

  *do not give the holy thing **to the dogs***

  [or: *do not give dogs the holy thing* (or, *what is holy*)]

- ἀπεθανομεν τῃ ἁμαρτιᾳ

  *We died **to sin**.* (Note that *sin* is usually taken as an abstract concept here, so the article is not translated; if you thought it referred to *the sinful nature,* then you might translate it *we died to the sin nature*—but that is an exegetical matter for which we aren't ready yet.)

- τῃ χαριτι ἐστε σεσωσμενοι

  by grace *you are saved*

Noun Rules 4–6

4. In the dative singular, the iota subscripts if possible.

[An iota can only subscript under a long vowel; most often **ῃ, ῳ, ᾳ.**]

5. Vowels often change their length ("ablaut"). [*ab´ lout*]

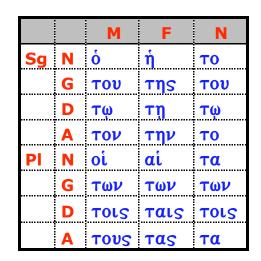| short:		long:	either:
ε	>	η	α, ι, υ
ο	>	ω	

6. In the genitive and dative, the masculine and neuter will always be identical.

Noun Endings

Declension:	2	1	2
usual gender:	Masc	Fem	Neut
Nom Sg	ος	α or η	ον
Gen Sg	ου	ας or ης	ου
Dat Sg	ω	α or η	ω
Acc Sg	ον	αν or ην	ον
Nom Pl	οι	αι	α
Gen Pl	ων	ων	ων
Dat Pl	οις	αις	οις
Acc Pl	ους	ας	α

Complete Article Chart

		M	F	N
Sg	N	ὁ	ἡ	το
	G	του	της	του
	D	τῳ	τη	τῳ
	A	τον	την	το
Pl	N	οἱ	αἱ	τα
	G	των	των	των
	D	τοις	ταις	τοις
	A	τους	τας	τα

Dative examples/exercises, workbook, p. 18f

1. Mark 1:17, **καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς**

2. Mark 2:2, **καὶ ἐλάλει αὐτοῖς τὸν λόγον**

16. John 4:50, **ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς**

Additional verses with datives (since there aren't many in the workbook):

John 5:27, **καὶ ἐξουσίαν ἔδωκεν** (was given) **αὐτῷ κρίσιν** (judgment) **ποιεῖν** (to exercise)**, ὅτι υἱὸς ἀνθρώπου ἐστίν** (he is).

Rev. 13:5, **Καὶ ἐδόθη** (it was given) **αὐτῷ στόμα** (mouth) **λαλοῦν** (speaking) **μεγάλα** (proud things) **καὶ βλασφημίας**.

John 1:43, **λέγει** (he said) **αὐτῷ ὁ Ἰησοῦς· ἀκολούθει** (follow) **μοι** (me).

Each of these three sentences use the dative as a direct object (remember that direct objects usually are accusative case) rather than as an indirect object (the last example has one of each). Words that aren't translated you can find in your dictionary. Remember that the lexical form will always be in nominative case, so they might have a different ending that you see here.