



# Lesson 3b

Copyright © Rodney J. Decker 1998. All rights reserved.

## Ch. 8 • Prepositions

### Vocabulary notes (p. 60):

◆ **θαλασσα, ης, ή,** sea, lake

- ✓ What is different about this entry when compared with the first two vocab. words on p. 52? (The nouns in the list on pp. 52–3 have the more “usual” endings.)
- ✓ According to the lexical entry, what is the genitive form?
- ✓ The paradigm for **θαλασσα** is as follows (p. 61, n. 10):

<b>NS</b>	<b>θαλασσα</b>	<b>NP</b>	<b>θαλασσαι</b>
<b>GS</b>	<b>θαλασσης</b>	<b>GP</b>	<b>θαλασων</b>
<b>DS</b>	<b>θαλασση</b>	<b>DP</b>	<b>θαλασσαις</b>
<b>AS</b>	<b>θαλασσαν</b>	<b>AP</b>	<b>θαλασσας</b>

As pointed out in the last lesson, some first declension nouns use a “hybrid” pattern of endings in the singular: **α-η-η-α** pattern. (You saw the most common word with this pattern of connecting vowels in that lesson: **δοξα**.)

Other words that have similar endings and which are used 10 or more times in the NT include:

ἀκανθα, -ης, ἡ	thorn	(14 ×)
γλωσσα, -ης, ἡ	tongue	(50 ×)
δοξα, -ης, ἡ	glory	(166 ×)
θαλασσα, -ης, ἡ	sea	(91 ×)
μαχαιρα, -ης, ἡ	sword	(29 ×)
ρίζα, -ης, ἡ	root	(17 ×)
τραπεζα, -ης, ἡ	table	(15 ×)

Many others with this pattern are what we call **hapax legomena**—words that occur only once in the NT (**ἅπαξ λεγόμενα**, “once spoken”; **hapax** for short). There are also many proper names that follow this pattern. (There is an explanation given on p. 61 n. 10 for those of you who want to know *why* they do this; you do *not* have to memorize the explanation—and if you don’t care *why*, you can safely ignore it!)

## Other vocabulary notes:

Pay attention to **προφητης** in *l.* 7, p. 54 and be sure to read n. 25! You learned this word in the first set of vocabulary words because it sounds like its English gloss. It has an unusual set of endings. See the full paradigm for this word on p. 335.

**Note the vocab. stats. on p. 62!** With the 72 words that you will know as of chapter 8, you will know more than half of all the words that occur in the NT: **51.48%**. Of course you are learning the most common ones first (and the article accounts for nearly 20,000 of them, and **και** is another 9,000+). But even considering those factors, you will be surprised at how many individual words you can identify. You'll have to press on, however, so that you will know what to do with them!

## English Prepositions

Definition: A **preposition** is a word that indicates the **relationship** between two words in a sentence.



Supply an appropriate English word in this sentence:

*The man ran \_\_\_\_\_ the woods.*

Note that the word you supply describes the relationship between the word *ran* and the word *woods*. Appropriate words that you might supply include:

in            through    to            under    above  
from        into        out         beside    around

# Greek Prepositions

You will quickly discover that Greek prepositions function very much like English ones. If we were to rewrite the sentence above in Greek, we would be able to pick from the following list to describe the relationship between the word *ran* (which would be a form of  $\tau\rho\epsilon\chi\omega$ ) and the word *woods* (a form of  $\acute{\upsilon}\lambda\eta$ ).

ἐν	δια	προς	ὑπο	άνω
ἀπο	εἰς	ἐκ	παρα	περι

- Not all prepositions can be illustrated in this “woody” way; i.e., not all express a *spatial* relationship.
- E.g., *before* is usually a *temporal* relationship, not a *spatial* one.
- The phrase that consists of a preposition and its object is called a **prepositional phrase**.

*The man*  
subject

*ran*  
verb

*into*  
preposition

*the woods.*  
object of the  
preposition

**prepositional phrase**

- A prepositional phrase **usually** modifies a verb, but sometimes modifies a noun (“into the woods” modifies “ran”—it tells us where the man ran).
- The meaning of a Greek preposition depends on the **case of its object**.
- The preposition does **not** have any case of its own; it is **incorrect** to say that a preposition is “in the genitive case.”
- A preposition is said to **govern** a case, but that case is the case of its object, not the case of the preposition.
- Some prepositions always govern the same case and therefore always have the same meaning (e.g., **ἐν**).
- Other prepositions may take their object in 2 (e.g., **δια**) or 3 (e.g., **παρα**) cases, and so may have 2 or 3 different meanings, depending on what case they govern in a particular instance.

<b>ἐν</b>	dat.	<b>in</b>
<b>δια</b>	gen.	<b>through</b>
	acc.	<b>on account of</b>

<b>παρα</b>	gen.	<b>from</b>
	dat.	<b>beside</b>
	acc.	<b>alongside</b>

For example, if you encounter a sentence in which the preposition **παρα** is used, you have to check the case of its object before you can translate it correctly. If its object is in the dative case, you would translate it *beside* rather than *from* or *alongside*.

- Sometimes the various meanings are close; other times they are quite different. Actually what you learn as vocabulary definitions (glosses) of the prepositions are only the more common uses of that preposition. If you were to look up each preposition in your dictionary, you would find a much broader range of translation options (and BAGD would give you even more). The context is the determining factor in selecting which English word to use in best translating the sense of the Greek statement. But for now, just learn the basic definition/s given in the textbook or on the vocab. cards.
- When translating, you do *not* use the key word for the genitive (*of*) or dative (*to*) case if the word in that case is the object of a preposition.

ὁ λογος του θεου = the word of God

ὁ λογος απο θεου = the word from God [*not*: the word from of God]

- The **form** of a preposition does not decline (i.e., it does not use case endings; it is not inflected); it is always spelled the same.
- Prepositions that end with a vowel *may* occasionally drop that vowel or change the spelling slightly, but this is not the same as nouns that add different endings to indicate their function in a sentence. Rather, this change is for **euphony**—to make it easier to pronounce. The more common changes are:

π > φ

κ > χ

τ > θ

- You do *not* have to know the rules as to *why* it changes (if you really want to know *why*, see p. 57, § 8.5), and you do *not* have to memorize the list of examples below, just be able to recognize the changes.

μετα > μετ' or μεθ'

ἐπι > ἐπ' or ἐφ'

κατα > κατ' or καθ'

παρα > παρ'

ἀντι > ἀντ' or ἀνθ'

ἀνα > ἀν'

ἀπο > ἀπ' or ἀφ'

δια > δι'

ὑπο > ὑπ' or ὑφ'

ἐκ > ἐξ

**Now try it out** and see if you can make good sense of some real Greek. Try these exercises, ch. 8, wrkbk., p. 21ff. (You will need the help in the workbook for words that you haven't had yet.)

1. Mk 3:20, ἔρχεται εἰς οἶκον·

2. Mk 1:15, πιστεύετε ἐν τῷ εὐαγγελίῳ.

3. Mk 1:26, ἐξῆλθεν ἐξ αὐτοῦ.

(To help you translate this sentence correctly, the reference here is to a demon coming out of a man. You need the context to translate correctly.)

4. Mk 1:29, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

5. Jn 5:41, Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,

6. Jn 14:1, πιστεύετε εἰς τὸν θεόν καὶ εἰς ἐμὲ πιστεύετε.

7. Mt. 13:34, ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις

# The Forms of εἶμι

The equivalent of our English word "to be" or "I am" or "he/she/it is," etc. in Greek is some form of εἶμι. Mounce has already given you a number of these forms as vocabulary words (which is probably the easiest way to learn them). There is a complete paradigm for this word that you should learn now. (Hint: think "quiz"!)

<b>1S</b>	εἶμι	I am
<b>2S</b>	εἶ	You are
<b>3S</b>	ἐστί(ν)	He/she/it is
<b>1P</b>	ἐσμεν	We are
<b>2P</b>	ἐστε	You are
<b>3P</b>	εἰσι(ν)	They are

Note that the pronoun which serves as the subject of this verb is part of the word itself. That is, ἐστε does not mean just "are" (with "you" supplied to make better English), it means **you are**. You will understand these things better when we get to verbs along towards the end of the semester. And by the way, the ν at the end of the 3d person forms (both singular and plural) is in parentheses to indicate that sometimes it is used and sometimes it is left off.

## Moveable nu (ν)

When a word ends with a vowel and the following word begins with a vowel, the letter *nu* (ν) is *sometimes* added to make it easier to pronounce. (You will see it both ways in the NT.)

It is somewhat like our indefinite article in English: we say **a critter**, but **an animal**.

In the chart of εἶμι above, you will see both forms used in the NT:

ἐστὶ and ἐστίν

εἰσι and εἰσιν

## Dependent Clauses

See the explanation in Mounce, p. 59, §8.11.

**English:** **dependent/subordinate** and **independent/main** clauses:

- If I go home, I will eat dinner.
- I will go home because I want to eat dinner.
- Because my wife has supper ready, I am going home.

- When my wife has supper ready, I will go home immediately because I am hungry.

## Greek

See #15 in the workbook (John 3:17); note the **ἵνα** clause:

οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ'  
ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.

For God did not send the Son into the world **in order to condemn the world**, but [he sent the Son] **in order to save the world through him**.

**Kernel** of the sentence: the main statement, stripped of all its modifiers.  
(subject/verb/D.O./P.N.)

## Supplemental translation exercises: prepositions & forms of εἶμι

(Words you don't recognize from vocabulary and which are not translated for you can be found in the dictionary. Get used to looking up words; it will help you remember them later.)

Mk 1:11, σὺ εἶ ὁ υἱὸς μου

Mk 1:13, καὶ ἦν ἐν τῇ ἐρήμῳ ... καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν (were ministering) αὐτῷ.

Mk 1:23, Καὶ ... ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος

Mk 5:21, καὶ ἦν παρὰ τὴν θάλασσαν.

Mk 7:27, καὶ ἔλεγεν (he said) αὐτῇ· ... οὐ γάρ ἐστιν καλὸν (good) λαβεῖν (to take) τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν (throw [it]).

**Answers** (look *only* when you are really stuck, not just because you ran out of time!)

Mk. 1:11, You are my son

Mk. 1:13, And he was in the desert ... and he was with the wild animals, and the angels were ministering to him.

Mk. 1:23, And there was in their synagogue a man (**ἦν** in *l.* 7 was given as “he/she/it was”—it can also be translated as “there was.”)

Mk. 5:21, And he was alongside of the sea

Mk. 7:27, And he said to her: “... for it is not good to take the bread of the children and throw [it] to the dogs.” [**καλον** = an adj. > **καλος**]