

## Chapter 4

### Second Declension Masculine Nouns

**4.1 Nouns** are names for things (book, dog), persons (girl, John), places (field, Paris), qualities (truth) . In a sentence, nouns can be used to tell us "who" is doing what (the action of the verb) to "whom", with "what".

e.g. "The **dog** chased the **cat** up the **tree**."

English nouns usually show "**Number**" : **Singular** (one thing or person) or **Plural** (more than one). They may do this by changing in several ways.

e.g. dog, dogs; man, men; mouse, mice; child, children; leaf, leaves

Greek nouns will do the same sort of thing but, thankfully, there are fewer variations in the way a plural noun is formed from a singular.

In both English and Greek there are three "**grammatical genders**" associated with nouns :

**Masculine, Feminine, and Neuter.**

The grammatical gender of an English noun is usually the same as the sex of the thing named.

Masculine : boy, lad, stallion, boar, bull, John, Peter, colt, ram, master, hero

Feminine : girl, lass, mare, cow, Mary, Jane, filly, ewe, mistress, heroine, vixen

Neuter : book, table, patience, word, animal, tree, field, metal

The grammatical gender of Greek nouns is less tied to the sex of an object.

They are grouped into families of nouns with the same endings - the families are called "**Declensions**"

For example, there is a large group of nouns which all end in -ος. This family includes many masculine names such as Πέτρος, Παῦλος, Μάρκος. So this whole family of nouns ending in -ος is treated as masculine (with a few exceptions, which we shall meet in a later chapter).

The association of "o" or "u" with a masculine grammatical gender is also found in

Latin	:	amicus - friend	dominus - master	Petrus - Peter
Spanish	:	amigo - (boy) friend	hermano - brother	Pedro - Peter
Italian	:	amico - (boy) friend	fratello - brother	Pietro - Peter

English and Greek nouns have a system of "**cases**" which show how a noun functions in a sentence - as the **subject** (doing the action), the **object** (receiving the action), the **indirect object**, or a **possessive**.

Over the centuries, English has lost much of its original case system, and now relies on the position of a noun in the sentence to give some of this information.

e.g. "The dog chased the cat." is not the same as "The cat chased the dog."

English does retain a few remnants of the case system :

e.g. "I saw her" - "I" is the subject, and is said to be in the "**Nominative**" case,  
"her" is the object, and is said to be in the "**Accusative**" case.

"She saw me" - "She" is in the nominative, "me" is in the accusative.

Modern English only has one other case - the Possessive, or **Genitive** - showing belonging.

The English genitive originally had the ending "-es", but the "e" is no longer pronounced, and has been replaced by an apostrophe.

e.g. "The dog's bone . . ." was originally "The dogges bone"

English now uses **prepositions** such as "to, for, by, with, from, in" to show the indirect object.

e.g. "The girl gave a bone **to** the dog."

The ancient Indo-European languages had a case-system with many more cases than have survived to the present. As the languages developed, they tended to drop some cases.

Classical Latin has endings for the nominative, vocative, accusative, genitive, dative (to, for), and ablative (by, with, from), and a rarely used locative (place where).

Classical and New Testament Greek have endings for the nominative, vocative, accusative, genitive, and dative (to, for, by, with, from); the ablative function was assimilated into the dative.

Modern Greek has dropped the dative, and uses a genitive or accusative with a preposition.

In both Latin and Greek, the **vocative** (addressing someone or something) often has the same form as the nominative. It is often omitted from grammatical tables.

## 4.2 The Second Declension - the -ος family of nouns.

The basic pattern for the second declension is

Case	Singular	Plural
Nominative	STEM- <b>ος</b>	STEM- <b>οι</b>
Accusative	STEM- <b>ον</b>	STEM- <b>ους</b>
Genitive	STEM- <b>ου</b>	STEM- <b>ων</b>
Dative	STEM- <b>ω</b>	STEM- <b>οις</b>

NOTE the iota-subscript under the ending vowel in the dative singular, and the **-ων** ending of the genitive plural. These are part of a regular pattern which will occur in other families of nouns.

For λόγος, (a word) the forms are

		Singular	Plural
Nom.	a word	λόγος	λόγοι words
Acc.	a word	λόγον	λόγους words
Gen.	of a word	λόγου	λόγων of words
Dat.	to, for, by, with, from, in a word	λόγω	λόγοις to, for, by, with, from, in, words

The genitive singular λόγου is translated as "of a word" or "a word's"

The genitive plural λόγων is translated as "of words" or "words"

The dative singular λόγω can be translated as "to/for/by/with/from/in a word"

The dative plural λόγοις can be translated as "to/for/by/with/from/in words"

- the context will guide the translation.

**Practice.** Cover up one column. Then read aloud and translate, first Greek to English, then English to Greek, until you can do it easily. Some words from Vocabulary 4.11 are used.

1. Παῦλος λέγει λόγον. Paul says a word.
2. Πέτρος βλέπει λόγον. Peter sees a word.
3. Μάρκος ἀκούει λόγον ; Does Mark hear a word?
4. ἀναγινώσκομεν λόγους. We read words.
5. ἀκούω λόγον. I hear a word.
6. λέγετε λόγους ἀδελφῶ. Y'all say words to a brother.
7. Παῦλος καὶ Πέτρος γράφουσιν λόγους. Paul and Peter write words.
8. Μάρθα γράφει λόγους ἀνθρώποις. Martha writes words to men.
9. Σίμων οὐ λέγει λόγον. Simon does not say a word.
10. ἀναγινώσκουσιν λόγους Πέτρου. They read Peter's words.

## 4.3 The Masculine forms of the Definite Article : ὁ

The Definite Article "the" has a set of endings very similar to those of λόγος

For ὁ λόγος (the word) they are

		Singular	Plural	
Nom.	the word	ὁ λόγος	οἱ λόγοι	the words
Acc.	the word	τὸν λόγον	τοὺς λόγους	the words
Gen.	of the word	τοῦ λόγου	τῶν λόγων	of the words
Dat.	to for by with from the word	τῷ λόγω	τοῖς λόγοις	to for by with from the words

Greek often uses the definite article with personal names - it is more polite to say ὁ Πέτρος etc., than to just use a personal name. Similarly, God is ὁ θεός.

**Practice** - until you can read and translate easily

1. ὁ πρεσβύτερος ἀναγινώσκει τὸν λόγον. The elder reads the word.
2. ὁ Πέτρος βλέπει τὸν ἀδελφόν. Peter sees the brother.
3. ὁ Ἰωάννης βαπτίζει τὸν ἄνθρωπον. John baptizes the man.
4. οἱ ἄνθρωποι γράφουσιν τοὺς λόγους ; Do the men write the words?

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| 5. ὁ κύριος ἀκούει τοὺς λόγους τοῦ Πέτρου. | The Lord hears Peter's words.    |
| 6. ὁ θεὸς οὐκ ἐκβάλλει τοὺς ἀνθρώπους.     | God does not throw the men out.  |
| 7. οἱ ἀδελφοὶ διδάσκουσιν τοὺς υἱούς.      | The brothers teach the sons.     |
| 8. ὁ Ἰάκωβος ἀναγινώσκει τὸν λόγον ;       | Does James read the word?        |
| 9. ὁ υἱὸς τοῦ θεοῦ λύει τὸν δοῦλον.        | The son of God looses the slave. |
| 10. βλέπουσιν οἱ διάκονοι τοὺς ἀγγέλους ;  | Do the servants see the angels?  |

#### 4.4 The Masculine forms of the **Third Personal Pronoun "he" : αὐτός**

αὐτός uses exactly the same endings as λόγος

		Singular	Plural	
Nom.	he	αὐτός	αὐτοί	they
Acc.	him	αὐτόν	αὐτούς	them
Gen.	his	αὐτοῦ	αὐτῶν	their
Dat.	to/for/by/with/from/in him	αὐτῷ	αὐτοῖς	to/for/by/with/from/in them

The plural "they" can refer to a group of men, or to a mixed group of men and women.

There is a separate word for a group of women - we will meet that in chapter 8.

Because the verb endings also tell us the person, Greek uses the personal pronouns mainly for emphasis or for clarity in expression.

NOTE - for those who want to read Homer - ancient Greek used another set of words for the third personal pronoun, and used forms of αὐτός as the Emphatic Pronoun, e.g. "He himself did it." By the time of the New Testament, αὐτός was used for both the third person personal and the emphatic pronoun.

e.g. αὐτὸς ὁ θεός . . . God Himself . .

**Practice** - until you can read and translate easily

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|--|---------------------------------------|
| 1. αὐτὸς ἀναγινώσκει τοὺς λόγους τοῦ θεοῦ. | He reads the words of God.            |
| 2. ὁ Ἰωάννης βαπτίζει αὐτόν.               | John baptizes him.                    |
| 3. βλέπω τὸν ἀδελφὸν αὐτοῦ.                | I see his brother.                    |
| 4. ὁ διδάσκαλος λέγει τοὺς λόγους αὐτοῖς.  | The teacher speaks the words to them. |
| 5. αὐτοὶ λαμβάνουσιν τὸν ἀδελφὸν αὐτῶν.    | They receive their brother.           |
| 6. ὁ Χριστὸς διδάσκει τοὺς λόγους αὐτοῖς.  | Christ teaches the words to them.     |
| 7. βλέπει αὐτοὺς ἐν τῷ οὐρανῷ.             | He sees them in heaven.               |
| 8. αὐτὸς ὁ θεὸς ἀκούει τοὺς λόγους αὐτῶν.  | God Himself hears their words.        |
| 9. ἀναγινώσκετε τοὺς λόγους αὐτοῦ ;        | Do you (plural) read his words?       |
| 10. οὐ βλέπεις τὸν θρόνον αὐτοῦ.           | You do not see his throne.            |

**4.5 The name of Jesus : Ἰησοῦς** - The name of Jesus is declined

Nom.	ὁ	Ἰησοῦς
Acc.	τὸν	Ἰησοῦν
Gen.	τοῦ	Ἰησοῦ
Dat.	τῷ	Ἰησοῦ

**Practice** - until you can read and translate easily

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|--|--|
| 1. ὁ Ἰησοῦς βλέπει τὸν οὐρανόν.            | Jesus sees/looks at heaven.                    |
| 2. αὐτοὶ ἀκούουσιν τοὺς λόγους τοῦ Ἰησοῦ.  | They hear the words of Jesus.                  |
| 3. αὐτὸς οὐ λέγει τοὺς λόγους τῷ Ἰησοῦ.    | He does not speak the words to Jesus.          |
| 4. ὁ Ἰωάννης βαπτίζει τὸν Ἰησοῦν ;         | Is John baptizing Jesus?                       |
| 5. ὁ Ἰησοῦς διδάσκει τοὺς λόγους τῷ λαῷ.   | Jesus teaches the words to the people.         |
| 6. ἀναγινώσκω τοὺς λόγους τοῦ Ἰησοῦ.       | I read the words of Jesus.                     |
| 7. οἱ πρεσβύτεροι λαμβάνουσιν τὸν Ἰησοῦν.  | The elders receive Jesus.                      |
| 8. ὁ διάκονος λέγει τῷ Ἰησοῦ.              | The servant speaks to Jesus.                   |
| 9. αὐτὸς ὁ Ἰησοῦς λαμβάνει τοὺς διάκονους. | Jesus himself receives the servants.           |
| 10. γράφεις τοὺς λόγους τοῦ Ἰησοῦ ;        | Are you (singular) writing the words of Jesus? |

**4.6 The Vocative** - There is one extra case, the **Vocative**, which is often omitted from grammar tables. The vocative is used when addressing someone, so is often used with an Imperative (giving an order, making a request). e.g. Peter, come here!

In most families of nouns, the vocative has exactly the same form as the nominative.

However, the Second Declension masculine nouns have a vocative singular which ends in **-ε**

The vocative of Ἰησοῦς is Ἰησοῦ - which gives us the English form "Jesu".

The vocative is used in the liturgical text known as "The Kyrie" :

Κύριε ἐλέησον,	Lord have mercy,
Χριστὲ ἐλέησον.	Christ have mercy.

A further complication is that the Definite Article does not have a separate form for the vocative, and if it is used in conjunction with someone's name or title, it forces the noun into the nominative form :

κύριε ὁ θεὸς	Lord God (Revelation 11:16 15:3, 16:7)
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**NOTE :** If reference is made to a New Testament passage with the word "see" it indicates that the Greek given in the example has been changed from the original (grammar or vocabulary may be simplified). Ellipses . . . indicate that one or more words have been omitted

#### 4.7 Sentences for reading and translation

1. αὐτὸς ὁ Χριστὸς διδάσκει τοὺς ἀπόστολους καὶ αὐτοὶ διδάσκουσιν τὸν λαόν.
2. αὐτὸς βλέπει τὸν θρόνον τοῦ θεοῦ ἐν τοῖς οὐρανοῖς ἀλλ' οὐ βλέπει τὸν θεόν.
3. ὁ υἱὸς τοῦ θεοῦ λαμβάνει τοὺς ἀγγέλους ἐν τῷ οὐρανῷ.
4. ὁ Ἰωάννης καὶ ὁ Ἰάκωβος γράφουσιν τοὺς λόγους τοῦ κυρίου ἀλλ' ὁ λαὸς οὐκ ἀναγινώσκει αὐτούς.
5. γράφομεν τοὺς λόγους τοῖς λαοῖς καὶ αὐτοὶ λαμβάνουσιν αὐτούς.
6. Πέτρε, βαπτίζεις τὸν δοῦλον ;
7. λαμβάνετε τὸν διδάσκαλον καὶ αὐτὸς διδάσκει τοὺς λόγους τοῦ θεοῦ.
8. Χριστέ, διδάσκεις τὸν λόγον τοῦ θεοῦ τοῖς ἀνθρώποις ;
9. ἀκούετε τοὺς λόγους τοῦ Ἰησοῦ Χριστοῦ καὶ γράφετε αὐτούς.
10. βλέπω τὸν ἀγγέλον τοῦ κυρίου ἀλλ' οὐκ ἀκούω τοὺς λόγους αὐτοῦ.

**4.8 Writing Practice :** Write the Greek several times, while saying aloud ( Matt. 6:9)

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,	Our Father, the (one) in the heavens,
ἀγιασθήτω τὸ ὄνομά σου,	Let your name be sanctified.

*πάτερ* is the vocative form of *πατήρ* - father

#### 4.9 New Testament Passages for reading aloud and translation

Romans 1:1, I Corinthians 1:1, Galatians 1:1, Ephesians 1:1, Philippians 1:1, Colossians 1:1  
In your Greek New Testament, read the passages aloud several times until you can read them without long pauses or stumbling. Then use the translation helps to translate them.

κλητός	called	(from καλέω - I call)
ἀφορισμένος	being set apart	(from ἀφορίζω - I separate, set apart)
εὐαγγέλιον	Gospel, good news	(the prefix εὖ- means well, good)
διὰ θελήματος	through / by the will	(θέλημα - will, wish)
διὰ θεοῦ πατρὸς	through / by God (the) Father	
τοῦ ἐγείραντος	the one having raised (the one who raised)	(from ἐγείρω - I raise)
ἐκ νεκρῶν	from the dead (men)	(νεκρός - dead, ὁ νεκρός - corpse)
τοῖς οὖσιν	to the ones being (to those who are)	
πιστοῖς	to (the) faithful	(πιστός - faithful)
πᾶσιν τοῖς ἁγίοις	to all the saints	(ἅγιος - holy)

#### 4.10 Vocabulary to learn

Greek nouns are listed in dictionaries in their nominative singular form, followed by the ending for the genitive singular and the grammatical gender. So the dictionary listing for λογος is λογος -ου ὁ (or "m") For now, we will learn the nominative form of the noun with the definite article.

ὁ ἄγγελος	messenger, angel	
ὁ ἅγιος	holy person, saint	
ὁ ἀδελφός	brother	( Philadelphia = "the city of brotherly love")
ὁ ἄνθρωπος	man, human being	( hence anthropology)
ὁ ἀπόστολος	apostle, ambassador	
ὁ διάκονος	servant, deacon	
ὁ διδάσκαλος	teacher	
ὁ δοῦλος	slave, (bond)servant	
ὁ ἐπίσκοπος	overseer, bishop	
ὁ θεός	God	( hence "theology")
ὁ θρόνος	throne	
ὁ κόσμος	cosmos, world	
ὁ κύριος	Lord, master	
ὁ λαός	people	( the laity are "the people of God")
ὁ λόγος	word	( hence the English words which end in -ology)
	( λόγος meant more to the Greeks than just a written word - it could also mean the "essence" or the idea of the thing named in a word)	
ὁ νεκρός	dead (man), corpse	
ὁ οὐρανός	heaven, sky	( the planet Uranus was named for the god of the sky)
ὁ πρεσβύτερος	elder	( the Presbyterian Church is governed by Elders)
ὁ υἱός	son	
ὁ Χριστός	Christ	
ὁ πατήρ	father	( πατήρ is the Nominative. Do not attempt to use other cases yet)
αὐτός	he	
ὁ	the	
πιστός	faithful	( usually an adjective, but can also be used as a noun)
ἐγώ	I	
δουλεύω	I serve, I am of service to	( takes a Dative)
ἀπό, ἀπ', ἀφ'	from, away from	( takes a Genitive)
διά, δι'	through, by	( with Genitive)
διά, δι'	through, on account of	( with Accusative)
σύν	with	( takes a Dative)