

Chapter 62

Prepositions (part 2)

62.1 Chapter 17 introduced the prepositions, and Section 17.9 listed all prepositions which are used frequently in the GNT. The vocabulary and Practice Sentences for Chapter 17 focussed on the most frequent prepositions; this chapter will give us practice with all the prepositions occurring in the GNT.

Please revue Chapter 17 before proceeding.

Prepositions tell us the relation between two words - they generally tell us where something is or takes place.

Appendix D-2 lists the prepositions which occur in the GNT. Print it out and start to learn them.

Many of the prepositions on the list are what are called "improper prepositions" - they are really adverbs which may also be used as prepositions. Improper prepositions do not form compounds with verbs.

The ending -θεν usually - but not always - implies a sense of "from"

e.g. ἔσω - inside

ἔσωθεν - (from) inside

Remember

Prepositions which imply "**motion towards**" something usually "take" (go with) the **Accusative**.

Prepositions which imply "**motion away from**" something usually take the **Genitive**.

Prepositions which imply "**something at rest**" usually take the **Dative**.

62.2 Examples - Practice until you can read and translate easily

1. τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου
ποιμανεῖ αὐτούς.
The lamb in the midst of the throne
will shepherd them. (Rev. 7:17)
2. φιλόξενοι εἰς ἀλλήλους
ἄνευ γογγυσμοῦ.
(φιλόξενος, -η, -ον - hospitable)
(Be) hospitable to one another,
without grumbling. (1 Pet. 4:9)
3. Ἦκούσατε ὅτι ἐρρέθη, ὀφθαλμὸν ἀντὶ
ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.
You (have) heard that it was said, "(An) eye
for (an) eye and (a) tooth for (a) tooth.
(Matt. 5:38)
4. ἦλθομεν εἰς Μιτυλήνην, κάκειθεν
ἀποπλεύσαντες τῇ ἐπιούσῃ
κατηντήσαμεν ἄντικρυς Χίου.
(ἀποπλέω - I sail away, from ἀπό + πλέω - I sail
καταντάω - I come down (from the sea) - hence "I arrive". Greeks thought of "going up" onto the
sea when boarding a ship, and "coming down" from the sea when arriving after a voyage.
ἐπιούση = Participle of ἔπειμι - I follow immediately τῇ ἐπιούσῃ = τῇ ἐπιούσῃ ἡμέρῃ)
We came to Mytilene, and having sailed away
from there, on the next day we came down
(arrived) opposite Chios. (Acts 20:14-15)
5. καὶ κατέπλευσαν εἰς τὴν χώραν τῶν
Γερασηνῶν, ἣτις ἐστὶν
ἀντιπέρα τῆς Γαλιλαίας.
(κατεπλέω - I sail "down" from the sea to the land - hence "I arrive")
And they arrived (came down from the sea)
into the region of the Gerasenes, which is
across from the Galilee. (Luke 8:26)
6. ὁ Πιλάτος . . . ἀπενίψατο τὰς χεῖρας
ἀπέναντι τοῦ ὄχλου.
(ἀπενίψατο = Aorist Middle of ἀπονίπτω - I wash off, from ἀπό + νίπτω - I wash)
Pilate washed his hands (off) before
(in view of) the crowd. (Matt. 27:24)
7. Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς
ἄτερ βαλλαντίου . . . ,
μὴ τιнос ὑστερήσατε ;
(τὸ βαλλάντιον - purse)
And he said to them, "When I sent you out
without a purse . . . you didn't lack
anything, did you ? (see Luke 22:35)
8. ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον
καὶ τὸ ποτήριον τοῦτο πίνητε,
τὸν θάνατον τοῦ κυρίου καταγγέλλετε
ἄχρι οὗ ἔλθῃ.
(ἄχρι οὗ stands for ἄχρι τοῦ χρόνου ᾧ - "the time in which") (1 Cor. 11:26)
As often as you eat this bread
and drink this cup,
you proclaim the Lord's death
until (the time in which) he comes.

9. Εισέλθατε **διὰ** τῆς στενῆς πύλης. Enter through the narrow gateway.
(*Matt. 7:13*)
10. καὶ ἔσεσθε μισούμενοι **ὑπὸ** πάντων
διὰ τὸ ὄνομά μου. And you will be hated by all (people)
on account of my name. (*Matt. 10:22*)
11. ὅταν ἴδητε ταῦτα γινόμενα,
γινώσκετε ὅτι **ἐγγύς** ἐστὶν
ἡ βασιλεία τοῦ θεοῦ. When you see these things happening,
know (or "you know") that the
Kingdom of God is near. (*Luke 21:31*)
12. καθάρισον πρῶτον τὸ **ἐντὸς** τοῦ ποτηρίου,
ἵνα γένηται καὶ τοῦ **ἐκτὸς** αὐτοῦ καθαρόν. First cleanse the inside of the cup,
so that the outside of it may also be clean.
(*Matt. 23:26*)
13. καὶ τὸν ἐρχόμενον **πρὸς** ἐμὲ
οὐ μὴ ἐκβάλω **ἔξω**. I will certainly not throw out (outside)
the one coming (who comes) to me.
(*John 6:37*)
14. Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν
οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, . . . For after we came into Macedonia
our flesh (bodies) had not a single rest
fightings from outside, fears from inside.
(*2 Cor. 7:5*)
(οὐδεμίαν = Feminine of οὐδεῖς - not one ἢ ἄνεσις - relaxine, relief
ἡ μάχη - fighting, strife)
15. Πᾶς οὖν ὅστις ὁμολογήσει **ἐν** ἐμοὶ
ἔμπροσθεν τῶν ἀνθρώπων,
ὁμολογήσω ἀγῶ **ἐν** αὐτῷ
ἔμπροσθεν τοῦ πατρός μου. Then whoever declarers himself for me
in front of men,
I also will declare myself for him
in front of my Father. (*Matt. 10:32*)
16. ὡς ἀμνὸς **ἐναντίον** τοῦ κείραντος αὐτὸν
ἄφωνος, . . . As a lamb before its shearer
is mute . . . (*Acts 8:32*)
(κείραντος = Aorist Participle of κείρω - I shear ; ἄφωνος, - voiceless, mute)
17. ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ **ἕνεκεν** ἐμοῦ
εὕρησει αὐτήν. The one who loses his life for my sake
shall find it. (*Matt. 10:39*)
18. πάντα τὰ ἔθνη ἤξουσιν καὶ
προσκυνησουσιν **ἐνώπιόν** σου. All the nations will (have) come (be present)
and will worship before you. (*Rev. 15:4*)
19. Ὁ **ἄνωθεν** ἐρχόμενος **ἐπάνω** πάντων ἐστίν. The one coming from above is above all.
(*John 3:31*)
20. Καὶ **μεθ'** ἡμέρας ὀκτὼ
πάλιν ἦσαν **ἔσω** οἱ μαθηταὶ αὐτοῦ
καὶ Θωμᾶς **μετ'** αὐτῶν. And eight days later (after eight days)
his disciples were inside (the room) again,
and Thomas (was) with them. (*John 20:26*)
21. οὕτως καὶ ὑμεῖς **ἔξωθεν** μὲν φαίνεσθε
τοῖς ἀνθρώποις δίκαιοι, **ἔσωθεν** δέ
ἐστε μεστοὶ ὑποκρίσεως καὶ ανομίας. Likewise, you also appear righteous to men
but inside you are full of hypocrisy
and lawlessness. (*Matt. 23:28*)
22. Καὶ σύ, Καφαρναούμ,
μὴ **ἔως** οὐρανοῦ ὑψωθήσῃ ;
ἔως ᾗδου καταβήσῃ. And you, Capernaum, will you be
exalted to heaven? You will be brought
down to Hades. (*Matt. 11:23*)
23. ὡς **ἐκ** θεοῦ **κατέναντι** θεοῦ
ἐν Χριστῷ λάλουμεν. We speak in Christ (as) sent from God (and)
in the sight of God. (*2 Cor. 2:17*)
24. Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς **ἀπταιστους**
καὶ στήσαι **κατενώπιον**
τῆς δόξης αὐτοῦ ἀμόμους . . . To the one able to keep you without stumbling
and to stand (present) you
spotless before (in the presence of) his glory
(be) glory, dominion, power and authority.
(*Jude v.24-25*)
(ἀπταιστος - not stumbling, from ἀ + παταίω - I trip up, stumble)
στήσαι = Aorist Infinitive of ἵστημι I stand - see Chapter 69
ἄμωμος - without blemish)

25. καὶ τὰ τέσσαρα ζῶα, ἐν **καθ'** ἐν αὐτῶν
ἔχων **ἀνὰ** πτέρυγας ἕξ, **κυκλόθεν** καὶ
ἔσωθεν γέμουσιν ὀφθαλμῶν.
26. καὶ περιβλεψάμενος τοὺς **περὶ** αὐτὸν
κύκλω καθημένους λέγει,
Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.
27. ἐὰν δὲ ἀμαρτήσῃ **εἰς** σὲ ὁ ἀδελφός σου,
ὑπάγε ἐλεγξον αὐτὸν
μεταξὺ σοῦ καὶ αὐτοῦ μόνον.
28. Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ
ἡ γενεὰ αὕτη **μέχρις** οὗ ταῦτα πάντα
γένηται.
(*μέχρις οὗ* - stands for *μέχρις τοῦ χρόνου ᾧ* - until the time in which)
29. καὶ γυνὴ . . . ἀκούσασα **περὶ** τοῦ Ἰησοῦ,
ἐλθοῦσα **ἐν** τῷ ὄχλῳ **ὀπισθεν**
ἤψατο τοῦ ἱματίου αὐτοῦ.
30. Ἰωάννης μαρτυρεῖ **περὶ** αὐτοῦ καὶ
κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον,
Ὁ ὀπίσω μου ἐρχόμενος
ἔμπροσθέν μου γέγονεν,
ὅτι πρῶτός μου ἦν.
(*Exegetical note : μαρτυρεῖ is Present tense, and κέκραγεν is Perfect with a Present connotation. These tenses were probably used to emphasize that John's testimony is timeless.*)
31. **Ὁπὲρ** δὲ σαββάτων, . . . ἦλθεν Μαριὰμ ἡ
Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία
θεωρῆσαι τὸν τάφον.
32. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων
τὴν γυναῖκα αὐτοῦ **παρεκτὸς** λόγου
πορνείας ποιεῖ αὐτὴν μοιχευθῆναι.
33. Καὶ ἀπῆλθεν πάλιν
πέραν τοῦ Ἰορδάνου.
34. ἐρχεται οὖν **εἰς** πόλιν τῆς Σαμαρείας
λεγομένην Συχάρ **πλησίον** τοῦ χωρίου
ὃ ἔδωκεν Ἰακώβ τῷ Ἰωσήφ τῷ υἱῷ αὐτοῦ.
35. καὶ οὐδεὶς ἐδύνατο **ἐν** τῷ οὐρανῷ οὐδὲ
ἐπὶ τῆς γῆς οὐδὲ **ὑποκάτω** τῆς γῆς
ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.
36. εἰ δὲ πνεύματι ἄγεσθε,
οὐκ ἐστὲ **ὑπὸ** νόμον.
37. Τί οὖν ὁ νόμος ;
τῶν παραβάσεων **χάριν** προσετέθη.
(*ἡ παράβασις* - transgression, from *παρά* + *βαίνω* = go beyond) (Gal. 3:19)
38. ὃς γὰρ οὐκ ἔστιν **καθ'** ἡμῶν,
ὑπὲρ ἡμῶν ἐστιν.
39. λογιζόμεθα γὰρ δικαιοῦσθαι πίστει
ἄνθρωπον **χωρὶς** ἔργων νόμου.
40. καὶ νῦν δόξασόν με σύ, πάτερ,
παρὰ σεαυτῷ
τῇ δόξῃ ἣ εἶχον **πρὸ** τοῦ
τὸν κόσμον εἶναι **παρὰ** σοί.
- And the four creatures, each one of them
having six wings each, are full of eyes
all around and within. (Rev. 4:8)
- And having looked around at the ones sitting
round him, he said, "Behold my mother
and my brothers." (Mark 3:34)
- If your brother sins against you,
go, reprove him
between you and him alone. (Matt. 18:15)
- Truly, I say to you that this generation shall
(certainly) not pass away until all these things
happen (come to pass). (Mark 13:30)
- And a woman, having heard about Jesus,
(and) having come behind him in the crowd
touched his garment. (Mark 5:25, 27)
- John bears witness about him and
cries out, saying, "This one was the one of
whom I said, "The one coming after me
(in time) was before me (in rank),
because he was prior to me. (John 1:15)
- After the Sabbath, Mary Magdalene
and the other Mary went
to see the tomb. (Matt. 28:1)
- But I say to you that everyone divorcing
his wife except for a verdict of immorality,
makes her commit adultery. (Matt. 5:32)
- And he went away again
across the Jordan. (John 10:40)
- Then he came (comes) to a city of Samaria
called Sychar, near the field which Jacob
gave to his son Joseph. (John 4:5)
- And no-one in heaven or
on the earth or below the earth was able
to open the book or look (in) it. (Rev. 4:3)
- But if you are led by the Spirit,
you are not under (the) Law. (Gal. 5:18)
- Why then the Law ? (Why was the Law given?)
It was added on account of transgressions.
- For he who is not against us
is for us. (Mark 9:40)
- For we reckon that man is justified by faith
apart from works of the Law. (Rom. 3:28)
- And now, Father, glorify (thou) me,
in your own presence,
with the glory which I had with you before
the world (came) to be. (John 17:5)

(*παρὰ σεαυτῶ* = "in your presence"
ἧ is an example of the attraction of the Relative Pronoun, which here should be *ἦν*,
to the case of its antecedent. This was common in both *ΚΟΙΝῆ* and classical Greek)

62.3 Sentences for reading and translation

- ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκοπρεύονται, πορνεῖαι, . . . πλεονεξίαι, . . . δόλος, ἀσέλγεια, ὀφθαλμοὶς πονηρός, βλασφημία, . . . πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορευέται καὶ κοινοῖ τὸν ἄνθρωπον. (Mark 7:21-23)
(κοινοῖ = Third Person Singular Present Active Indicative of ΚΟΙΝῶ - I make unclean, declare unclean, defile. See chapter 7 for conjugation of -όω verbs)
- οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. (Matt. 23:28)
- Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ. (John 20:30)
- ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. (Matt. 28:2)
(ἀποκυλίζω - I roll away/back ἐκάθητο = Imperfect of κάθημαι - I sit)
- καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν. (Rev. 5:1)
- Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν. (Rev. 4:6)
(γέμοντα = Masculine Accusative Present Participle Active of γέμω - I am full of)
- τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν. (Matt. 21:1-2)
- χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίαις μαθηταῖς ἐπέλυεν πάντα. (Mark 4:34)
- Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. (Matt. 3:13)
- Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς. (Gal. 1:1)

62.4 Writing Practice : Write the Greek text several times, while saying aloud : Philippians 4:4-6

Χαίρετε ἐν κύριῳ πάντοτε . <p> πάλιν ἐρῶ, χαίρετε. τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς. μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας</p>	Rejoice in the Lord at all times; Again I will say, "Rejoice!" Let your gentleness be known to all men. The Lord (is) near. Worry about nothing but in everything with prayer and supplication with thanksgiving
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62.5 Vocabulary to learn - Start to learn the Prepositions listed in Appendix C 3

κοινῶ	I make unclean, declare unclean, defile
ἡ ἀνομία	lawlessness
ἡ ἀσέλγεια	indecency, vice, sensuality
ὁ γογγυσμός	grumbling (from γογγύζω - I grumble)
ἡ πλεονεξία	greed, covetousness
ἡ ὑπόκρισις, -εως	hypocrisy
μεστός, -ή, -όν	full