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, Πάυλος, 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

<table>
<thead>
<tr>
<th>Latin</th>
<th>Amicus - friend</th>
<th>Dominus - master</th>
<th>Petrus - Peter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spanish</td>
<td>Amigo - (boy) friend</td>
<td>Hermano - brother</td>
<td>Pedro - Peter</td>
</tr>
<tr>
<td>Italian</td>
<td>Amico - (boy) friend</td>
<td>Fratello - brother</td>
<td>Pietro - Peter</td>
</tr>
</tbody>
</table>

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.

"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.

"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.

"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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>STEM-ος</td>
<td>STEM-οι</td>
</tr>
<tr>
<td>Accusative</td>
<td>STEM-ον</td>
<td>STEM-ους</td>
</tr>
<tr>
<td>Genitive</td>
<td>STEM-ου</td>
<td>STEM-ους</td>
</tr>
<tr>
<td>Dative</td>
<td>STEM-οις</td>
<td>STEM-οις</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>λόγος</td>
<td>λόγοι words</td>
</tr>
<tr>
<td>Acc.</td>
<td>λόγον</td>
<td>λόγους words</td>
</tr>
<tr>
<td>Gen.</td>
<td>λόγου</td>
<td>λόγων of words</td>
</tr>
<tr>
<td>Dat.</td>
<td>λόγῳ</td>
<td>λόγοις to, for, by, with, from, in, words</td>
</tr>
</tbody>
</table>

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 λόγῳ 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. ἀναγινώσκει λόγον.  We read words.
5. ἀκούω λόγον.  I hear a word.
6. λέγετε λόγοις ἀδελφοί.  Y'all say words to a brother.
7. Παῦλος καὶ Πέτρος γράψουσιν λόγους.  Paul and Peter write words.
8. Μάρθα γράφει λόγοις ἄνθρωποις.  Martha writes words to men.
9. Σίμων οὐ λέγει λόγον.  Simon does not say a word.
10. ἀναγινώσκει λόγοις 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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁ λόγος</td>
<td>οἱ λόγοι the words</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὸν λόγον</td>
<td>τοὺς λόγους the words</td>
</tr>
<tr>
<td>Gen.</td>
<td>τὸν λόγον</td>
<td>τοὺς λόγους of the words</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ λόγῳ</td>
<td>τοῖς λόγοις to for by with from the words</td>
</tr>
</tbody>
</table>

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 ἄδελφον.  Peter sees the brother.
3. ὁ Ἰωάννης βαπτίζει τὸν ἀνθρώπον.  John baptizes the man.
4. οἱ ἀνθρώποι γράφουσιν τοὺς λόγους.  Do the men write the words?

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

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>αὐτός</td>
</tr>
<tr>
<td>him</td>
<td>αὐτόν</td>
</tr>
<tr>
<td>his</td>
<td>αὐτόν</td>
</tr>
<tr>
<td>to/for/by/from/in him</td>
<td>αὐτῷ</td>
</tr>
<tr>
<td>αὐτὸς</td>
<td>αὐτοῖς to/for/by/from/in them</td>
</tr>
</tbody>
</table>

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. αὐτός ὁ θεός . . .  God Himself .

Practice - until you can read and translate easily

1. αὐτός 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 αὐτοῦ.  The teacher speaks the words to them.
5. αὐτοὶ λαμβάνουσιν τὸν ἀδελφὸν αὐτῶν.  They receive their brother.
6. ὁ Χριστὸς διδάσκει τοὺς λόγους αὐτοῦς.  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

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>ὁ Ἰησοῦς</td>
<td>τὸν Ἰησοῦν</td>
<td>τὸ Ἰησοῦ</td>
<td>τῷ Ἰησοῦ</td>
</tr>
</tbody>
</table>

Practice - until you can read and translate easily

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. ἀναγινώσκει τοὺς λόγους τῷ 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. αὐτός ὁ Ἰησοῦς λαμβάνει τοὺς διάκονους.  Jesus himself receives the servants.
10. γράφει 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":

Кύριε 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 θεός Lord God (Revelation 11:16 15:3, 16:7)

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. αὐτός ὁ Χριστός διδάσκει τοὺς ἀπόστολους καὶ αὐτοὶ διδάσκουσιν τὸν λαόν.
2. αὐτός βλέπει τὸν θεοῦ ἐν τοῖς ὑπόρενοις ἐκείνῃς οὗ βλέπει τὸν θεοῦ.
3. ὁ ιησών τοῦ θεοῦ λαμβάνει τοὺς ἁγγέλους ἐν τῷ οὐρανῷ.
4. ὁ Ἰωάννης καὶ ὁ Ἰάκωβος γράφουσιν τοὺς λόγους τοῦ κυρίου ἄλλης ὁ λαός σῶκ ἀναγινώσκει αὐτούς.
5. γράφουμεν τοὺς λόγους τοῦ λαοῦ καὶ αὐτοὶ λαμβάνουσιν αὐτούς.
6. Πέτρε, βαπτίζες τὸν δοῦλόν;
7. λαμβάνετε τὸν διδάσκαλον καὶ αὐτός διδάσκει τοὺς λόγους τοῦ θεοῦ.
8. Χριστέ, διδάσκει τὸν λόγον τοῦ θεοῦ τοῖς ἀνθρώποις;
9. ἀκούετε τοὺς λόγους τοῦ Ἰησοῦ Χριστοῦ καὶ γράφετε αὐτούς.
10. βλέπω τὸν ἁγγέλον τοῦ κυρίου ἄλλης ὁ λαός ὁ ἁγιωτάτης 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 ὄνοµα 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 εὐ- means well, good)
διὰ θελήματος through / by the will (θέλημα - will, wish)
διὰ θεοῦ πατρός through / by God (the Father)
tοῦ ἐγείραντος the one having raised (the one who raised) (from ἐγείρω - I raise)
ἐκ νεκρῶν from the dead (men) (νεκρός - dead, ὁ νεκρός - corpse)
tοὺς ὑπόπους to the ones being (to those who are)
πιστοῖς to (the) faithful (πιστός - faithful)
pᾶσιν τοῖς ἁγίοις to all the saints (ἁγιός - 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 λόγος is λόγος -οῦ ὁ (or "m")
For now, we will learn the nominative form of the noun with the definite article.

ὁ ἄγγελος messenger, angel
ὁ ἁγιος holy person, saint
ὁ ἀδελφός brother (Philadelphia = "the city of brotherly love")
ὁ άνθρωπος man, human being (hence anthropology)
ὁ ἀπόστολος apostle, ambassador
ὁ διάκονος servant, deacon
ὁ διδάσκαλος teacher
ὁ δοῦλος slave, (bond)servant
ὁ ἑπίσκοπος 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)

σὺν with (takes a Dative)