

Greek Lesson #4

David K Vallance / April 21, 2005

- **Goal: to learn the four nominal sentences in John 1:1-2**

• **Topics Covered in this Lesson:**

1. Article-Noun Phrases
2. Nominal Sentences
3. Demonstrative Pronouns **οὗτο**", **αὐτὸ**, **τούτο** (this) and **ἐκεῖνο**", **ἐκεῖνῃ**, **ἐκεῖνο** (that)
4. Introduction to the Verb Chart
5. Conjugation of Past Progressive Active Indicative Form of **λεγω**

1. Article-Noun Phrases

- a. An article may combine with its noun to form a phrase:
 - **ὁ θεός** the God
 - **ὁ ἄνθρωπος** the man
 - **ἡ ἀρχή** the beginning
 - **ἡ γυνή** the woman
 - **τὸ παιδίον** the child
 - **τὸ μέτρον** the measure
- b. Note that Greek has no indefinite article (“a” or “an”). Since there is no *indefinite* article, it makes little sense to speak of a contrasting *definite* article. Therefore we refer simply to “the article” (**ὁ ἄρθρον**) and realize that it is not always the same as English “the,” nor should we translate “the” every time we see the Greek article.
- c. The presence of the article *particularizes* a noun, and its absence *qualifies* a noun. That is, the article points to the noun as a *particular* object, distinguishing it from other similar objects (among all men, *this* is the particular man I mean). When the writer or speaker wants to stress the *essential quality* of an object—which it would share with other identical objects—he omits the article (the man in question has many qualities true of all men). “When the character of the object is predominant in the speaker’s mind, the article will be absent” (J. N. Darby).
- d. In John 1:1, **θεός** is “anarthrous”—it has no article. John omits the article to *stress* the deity of Christ, not to negate it. By omitting the article, John says that the Word possesses all of the qualities that the word “**θεός**” implies. And he places his most important word (**θεός**) first for emphasis: The Word was *God*” (italics show the emphasis in English).
- e. “God was the Word” or “The Word was *the* God” are both incorrect, because they both imply that **θεός** and **ὁ λόγος** are mutually exhaustive terms. This would teach Unitarianism, that God is only one Person, or Modalism, that the **ὁ λόγος** is simply one “mode” of God, and not a distinct Person.
- f. Any descriptive word or phrase can be inserted between the article and its noun, as in English. The adjectival word or phrase is said to be in the *attributive* position:

- οἷσοφοῖ' θεοῦ the wise God
- οἱξενο" ἀἰήν the foreign man
- ἡκαλῆ ἡγυνην the pretty woman
- ἡἀγαθῆ ἀρχῆν the good beginning
- τοῖ ἀγαθοῦ παιδιον the good child
- τοῖ κακοῦ μετρον the bad measure

g. In Greek, descriptive material can be bound into the article-noun phrase in two other ways that differ from English. These adjectives are also in *attributive* positions:

- οἱ θεοῖ' οἷσοφοῦ the wise God (*lit* the God, that is, the wise One)
 - θεοῖ' οἷσοφοῦ a wise God (*lit* a God, that is, the wise One)
- οἱ ἀἰήν οἱξενο" the foreign man (*lit* the man, that is, the foreign one)
 - ἀἰήν οἱξενο" a foreign man (*lit* a man, that is, the foreign one)
- ἡ ἡγυνηῖ ἡκαλῆ ἡν the pretty woman (*lit* the woman, that is, the pretty one)
 - ἡγυνηῖ ἡκαλῆ ἡν a pretty woman (*lit* a woman, that is, the pretty one)
- ἡ ἀρχῆ ἡ ἀγαθῆ the good beginning (*lit* the beginning, that is, the good one)
 - ἀρχῆ ἡ ἀγαθῆ a good beginning (*lit* a beginning, that is, the good one)
- τοῖ παιδιον τοῖ ἀγαθον the good child (*lit* the child, that is, the good one)
 - παιδιον τοῖ ἀγαθον a good child (*lit* a child, that is, the good one)
- τοῖ μετρον τοῖ κακον the bad measure (*lit* the measure, that is, the bad one)
 - μετρον τοῖ κακον a bad measure (*lit* a measure, that is, the bad one)

2. Nominal Sentences

- Nominal sentences use a linking verb to connect a subject with its predicate. The linking verb (often a form of **εἶμι** *to be*) equates or connects the subject with the predicate, which may be a noun, adjective, or adjectival phrase.
- If the linking verb is a form of **εἶμι** (*to be*), it may be implied rather than actually written: **ψυχῆ σοφῆν** (a soul [is] wise), "**παντων μετρον ἀηρωπο**" (mankind [is] a measure of all things, **Πρωταγορα**).
- The predicate can be in any position relative to the subject and linking verb, except it cannot be in any of the three *attributive* positions described above (because it would then be bound into the article-noun phrase). The following all mean the same thing, but each conveys a different emphasis or stress or style:
 - σοφοῖ' οἱ ἀἰήν the man [is] wise

- σοφὸν ἐστὶν ὁ ἄνθρωπος the man is *wise*
- σοφὸς ὁ ἄνθρωπος ἐστὶν the man is *wise*
- ὁ ἄνθρωπος σοφὸν the man [is] wise
- ὁ ἄνθρωπος ἐστὶν σοφὸν the man is wise
- ὁ ἄνθρωπος σοφὸν ἐστὶν the man is wise

d. John 1:1-2 contains 4 nominal sentences:

1) ἐν ἀρχῇ ἦν ὁ λόγος"

Subject (the Word) = Predicate (*prepositional phrase*: in the beginning)

2) ὁ λόγος ἦν πρὸς τὸν θεόν

Subject (the Word) = Predicate (*prepositional phrase*: with God)

3) θεὸς ἦν ὁ λόγος"

Subject (the Word) = Predicate (God)

4) οὗτος ἦν ἐν ἀρχῇ/πρὸς τὸν θεόν

Subject (this [Word]) = Predicate (*prepositional phrases*: in the beginning with God)

3. Demonstrative Pronouns

• **First Word of John 1:2** οὗτος" —a *Demonstrative Pronoun*

a. Pronouns stand for (*pro* + noun) or refer to a noun—a person or persons, or place or places, or thing or things, or idea or ideas (the pronoun's *antecedent*) whose identity is made clear earlier in the context. We have already looked at *personal* pronouns (I/me, you/your (singular), he/his, she/her, it, we/us, you/your (plural), they/them) and possessive pronouns (my, yours, his, hers its, our you're their).

b. The family of *demonstrative* pronouns (this/that/these/those/such) can behave either as pronouns or as determiners.

c. As pronouns, they simply identify or point to nouns:

- *That* is incredible! (referring to something you just saw)
- I will never forget *this*. (referring to a recent experience)
- *Such* is my belief. (referring to an explanation just made)
- *This [One]* was in the beginning with God

d. As determiners, the demonstratives adjectivally modify a noun that follows. A sense of relative distance (in time and space) can be conveyed through the choice of these pronouns/determiners:

- These [pancakes sitting here now on my plate] are delicious.

- Those [pancakes that I had yesterday morning] were even better.
- This [book in my hand] is well written.
- That [book that I'm pointing to, over there, on the table] is trash.

e. **ou%**" / **au%**h / **touto**—**this, these**

- stem [t]out- / [t]aut- / tout-]—**this, these**
- semantic feature {**immediate = near in time or space**}

	Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nominative	ou%	au%h	touto	ou%oi	au%ai	tauta
Genitive	tou%ou	tau%h"	tou%ou	tou%wn	tou%wn	tou%wn
Dative	tou%w/	tau%h/	tou%w/	tou%oi"	tau%ai"	tou%oi"
Accusative	tou%on	tau%hn	touto	tou%ou"	tau%a"	tauta

- ⇒ If ultima is short → circumflex accent on antepenult
- ⇒ If ultima is long → acute accent on antepenult
- ⇒ These endings are very similar to the noun endings and to the definite article.

f. **ekei%**" / **ekei%**h / **ekei%**o—**that, those**

- stem [ekeih-]—**that, those**
- semantic feature {**remote = far in time or space**}

	Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nominative	ekei%	ekei%h	ekei%o	ekei%oi	ekei%ai	ekei%a
Genitive	ekei%ou	ekei%h"	ekei%ou	ekei%wn	ekei%wn	ekei%wn
Dative	ekei%w/	ekei%h/	ekei%w/	ekei%oi"	ekei%ai"	ekei%oi"
Accusative	ekei%on	ekei%hn	ekei%o	ekei%ou"	ekei%a"	ekei%a

- ⇒ If ultima is short → circumflex accent on antepenult
- ⇒ If ultima is long → acute accent on antepenult
- ⇒ These endings are very similar to the noun endings and to the definite article.

g. **ou%**" in John 1:2 is a demonstrative pronoun, literally "this [One]." This pronoun functions as an emphatic "He" (harking back to **o%I o%go**"). You could translate "He Himself" to convey this emphasis. KJV "the same" also conveys emphasis, but imports the word "same" which is not in the text.

h. A few NT Greek examples of demonstrative pronouns follow:

1. **kaq%**" **gar** **e%e%eto** **j%na**" **toi**" **Nineui%vai**" **shmei%bn** **ou%fw**" **e%tai** **kai%vo%jui%o%**" **tou** **aj%qr%w%ou** **th%/genea%/tau%h/** = For just as Jonah became a sign to the Ninevites, so also will the Son of Humanity to **this** generation (Lk 11:30).

2. αἰ = ἐν **τούτοις** πασιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντός ἡμᾶς =
But in all **these [things]** we prevail mightily through the One having loved us (Rm 8:37).
3. ἐν **ταύταις** ταῖς δύο ἐπιτολαῖς οὗτο ὁ νόμος καὶ οἱ προφῆται = On **these** two commandments all the law and the prophets are suspended (Mt 22:40).
4. καὶ γινώσκοντες ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ ὡς τε κληθήσεται τὸ κωριὸν **ἐκεῖνο** τῆς ἰδίᾳ/διὰ τῶν αὐτῶν Ἀκeldama τοῦ ἐστίν ὁ κωριὸν Αἵματος = And it became known to all the ones living in Jerusalem, so that **that** place is called, in their own language, Akeldama, that is, Field of Blood (Ac 1:19). [“That” serves as a *relative* pronoun in its other two instances here.]
5. **αὐτὴ** ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ ταῦτα ἡμέρα **ἐκεῖνα** λέγει κύριος ὁ θεός μου ἐπι κardia αὐτῶν καὶ ἐπι τῆς διαμοῖαν αὐτῶν ἐπι γράψω αὐτοῦς = “**This** [is] the covenant which I will covenant with them after **those** days,” says [the] Lord, “putting My laws on their hearts, and I will inscribe them on their minds” (Hb 10:16).

4. [Refer to verb chart.]

5. Conjugation of past progressive active indicative form of λέγω

The “imperfect tense,” as it is called in most grammars, is a *past* tense—the action occurred earlier in time. Past tense in Greek is shown by “augment,” which means the addition of a prefixed ἐ-. The verb’s aspect is *progressive* (or imperfective), because the action is viewed as ongoing and unfinished. In the active voice, the person and number are shown by endings, connected by a vowel (here ο or ε) to the stem:

Augment	Progressive stem	Vowel	Secondary endings
ἐ	λεγ-	ο or ε	n, s, -, men, te, n

Past Progressive (Imperfect) Active Indicative—*l egw* (I say, speak)

Singular		Plural	
<i>el egon</i>	I was saying	<i>el egomen</i>	we were saying
<i>el ege"</i>	you were saying	<i>el egete</i>	you were saying
<i>el ege[n]</i>	he/she/it was saying	<i>el egon</i>	they were saying

Of these six forms, only the third-person singular and plural are common in the NT:

1. *kai l egen* *autois*: *Umin to musthron de dotai th' basileia' tou' qeou, ekeinoi' de ltoi' ekw ejn parabolai' ta' panta ginetai*
 = And *He was saying* to them, "To *you* the mystery of the kingdom of God has been given, but to those outside, all [things] are in parables" (Mr 4:9).
2. *th'/te gunaiki l egon* *oti oukevi dia thh shh l alia h pisteuomen autois gar akhkoamen kai loidamen oti ou to'v estin al hqw' o j swth'r tou' kosmou* = But to the woman *they said*, "No longer are we believing your speech, for we ourselves have heard and are knowing that this [One] is truly the Savior of the word" (Jh 4:42).