

## Greek Lesson #2

David K Vallance / February 10, 2005

- **Goal:** to learn the parts of speech in the first clause of John 1:1  
 εἰν ἀρχῆ/ ἡν ὁ λόγος" = *In [the] beginning was the Word.*

- **Topics Covered in this Lesson:**

1. Parts of speech
2. Prepositions and prepositional phrases
3. Nouns and pronouns
4. Morphemes
5. Inflection (declension of nouns, conjugation of verbs)
6. Gender (masculine, feminine, neuter)
7. Case (nominative, genitive, dative, accusative, vocative) / Subjects and Predicates
8. First declension noun (ἀρχῆ)
9. Conjugation of the past progressive (a.k.a. imperfect) form of εἶμι (to be)
10. The article (ὁ ἡ τό)
11. Second declension noun (λόγος)

### 1. Parts of Speech

Like English, Greek has *nouns, pronouns, verbs, adjectives, articles, prepositions, infinitives, participles, adverbs, interjections, and conjunctions*. Greek also has *particles*. We will learn these forms as we meet them.

### 2. Prepositions and Prepositional Phrases

- **First Word:** εἰν —a *Preposition*

Prepositions are words that show relationships among other words in a sentence. These relationships include *direction, place, time, cause, manner* and *amount*.

<u>Sentence</u>	<u>Preposition</u>	<u>Relationship</u>
1. She went <u>to</u> the store.	to	<i>direction</i> —to the store
2. It is <u>under</u> the table.	under	<i>place</i> —under the table
3. He will be here <u>at</u> three o'clock.	at	<i>time</i> —at three o'clock
4. He went to bat <u>for</u> her	for	<i>cause</i> —for her
5. He came <u>by</u> bus	by	<i>manner</i> —by bus

Fortunately, prepositions in Greek function very much as they do in English. A preposition goes with a noun or pronoun, which is called the *object of the preposition*. The *preposition* is placed before the noun or pronoun (that is why it is called a preposition). The *preposition* and the *object of the preposition* together are called a *prepositional phrase*:

<u>Preposition</u>	<u>Object of the Preposition</u>	<u>Prepositional Phrase</u>
1. <u>to</u>	the store	<u>to</u> the store
2. <u>under</u>	the table	<u>under</u> the table
3. <u>at</u>	three o'clock	<u>at</u> three o'clock
4. <u>for</u>	her	<u>for</u> her
5. <u>by</u>	bus	<u>by</u> bus

- Examples of prepositions of place: *at* my house, *in* New York, *in* my hand, *on* the table, *near* the library, *across* the street, *under* the bed, *between* the books
- Examples of prepositions of time: *at* two o'clock, *on* Wednesday, *in* an hour, *in* January, *in* 1992, *for* a day

### 3. Nouns and pronouns

- Second Word: ajrchʹ —a Noun
- a) Nouns. A *noun* is the name of a person, place, thing, or idea. Whatever exists can be named, and that name is a noun (< Latin *nomen*, name). All Greek nouns have *gender* (masculine, feminine, or neuter), *number* (singular or plural), and *case* (nominative, genitive, dative, accusative, or vocative). **ajrchʹ** is a *feminine singular dative noun*.
- b) Pronouns. A *pronoun* is a word that stands in place of a noun by substituting for that noun (*pro-* in place of + *nomen* name). E.g. “*He* is John,” and “*This* is *his* hat,” and “*Who* is John?”

### 4. Morphemes

- A morpheme is the smallest unit of meaning in a language. Each morpheme is irreducible—if you try to subdivide a morpheme, the resultant fragments have no meaning. A morpheme can be a word (*man*, *pit*, *free*, *log*), part of a word (*unlovable* has three morphemes—*un-*, *lov[e]*, and *-able*), or even just an accent (*permit* is a noun, *permit* a verb).
  - Semantic morphemes convey the *lexical* (dictionary) meaning of the word. *Man*, *pit*, *free*, *log*, and *lov[e]* are all semantic morphemes.
  - Relational morphemes show the *grammatical* role that the word plays. *Un-* and *-able* are relational morphemes.
- Walking*, *walks*, *walker*, *walked* share the root *walk* and the suffixes *-ing*, *-s*, *-er* and *-ed*. *Walk* is a semantic morpheme; these endings are relational morphemes.

- c) Consider the word *act*. It has several meanings, including the noun concept “something done,” and the verbal action “to play the part of.” All of the meanings of *act*, however, share in a common semantic idea, a basic meaning symbolized by bracketing the morpheme: {act}.
- d) Now consider the words *acts*, *acted*, *acting*, *action*, *active*, *activity*, *actor*, *actress*, *activate*. Each is formed by linking the semantic morpheme *act* with the relational morphemes *-s*, *-ed*, *-ing*, *-tion*, *-tive*, *-ivity*, *-or*, *-ress*, and *-ivate*. These endings have nothing to do with the notion {act}, but serve instead to modify the basic meaning of the word and to show its role in the sentence. *Actor* has two morphemes: the semantic morpheme *act* {act} and the relational morpheme *-or* {male person}. *Acts* also has two morphemes: *act* {act} and *-s*, a relational morpheme with two possible meanings: {present 3<sup>rd</sup>-person singular verb} or {plural noun}.
- e) **αἴσχη** consists of a semantic morpheme **αἴσ-** and a relational morpheme **-χη**

## 5. Inflection

Greek words fall into two categories: the *changing* and the *unchanging*:

- a) The *changing* group includes nouns, pronouns, adjectives, verbs, participles, and the article. These words are all *inflected*—they change form to show their role in the sentence and their grammatical relationships with other words.
- b) *Unchanging* words are always spelled the same: conjunctions (**καί**), prepositions (**ἐν**), adverbs (**αἴμα**), negatives (**οὐ**), infinitives (**εἶναι**), and particles (**γε**).
- c) **Inflection**. Inflection is a system of modifying a word’s *root* or *stem* in order to show its grammatical function in a sentence. The modification usually involves adding a series of *affixes* (*prefixes*, *infixes*, or *suffixes*) to the *root* or *stem*.
- **Declension**: the inflection of nouns, pronouns, and adjectives. Greek “declines” nouns, pronouns, and adjectives for *number*, *case*, and *gender*. **αἴσχη** consists of the root **αἴσ-** (a semantic morpheme) and an inflectional ending **-χη** (a relational morpheme {singular dative noun}).
  - **Conjugation**: the inflection of verbs. Greek “inflects” verbs for *tense*, *aspect*, *voice*, *mood*, *person*, and *number*. **ἦν** consists of the root **ἦ** and an inflectional ending **-ν** {past progressive active indicative 3<sup>rd</sup>-person plural}.

## 6. Gender

- a) All nouns, pronouns, adjectives, and participles have gender—masculine, feminine, or neuter.
- b) Gender is merely a classification device that places words into three grammatical categories. One category of nouns happens to include men, so that class is called *masculine*. Women are among the nouns in a second category, so that class is called *feminine*. But most nouns (e.g. raindrop, whiskers, kettle, mitten, doorbell, noodle, hope, truth) have nothing intrinsically masculine, feminine, or neutered about them—they aren’t persons, or even alive. Still, they all have a gender, which is largely arbitrary and (like accent) must be learned as part of vocabulary.

- c) Gender requires agreement between words that go together in a sentence. E.g. a feminine noun must have feminine referents (articles, pronouns) and feminine modifiers (adjectives, participles).
- d) In English, we are used to gender in *pronouns* (*he, she, it*). However, we usually reserve *he* (masculine) and *she* (feminine) for *persons*, and use *it* (neuter) for everything else. There are some exceptions—e.g. we refer to a ship as *she*. But in Greek, the pronoun *he* serves for *all* masculine nouns, even if they are not persons. Similarly, *she* serves for *all* feminine nouns, and *all* neuter nouns are *it*. So the pronoun for ἀρχὴς ἡ (she), although it is not female, and for λόγος is ὁ (he), although it is not male. (In translation, however, we would use “it” for all non-persons, and use “he” for neuter nouns like τὸ πνεῦμα that describe persons.)
- e) In John 1:1 λόγος does refer to a male—Christ—but that is not why the noun is masculine. The gender of a noun is part of the noun and never changes. So in John 14:6, Christ says ἐγώ εἰμι [I am] ἡ ὁδὸς [the path, feminine] καὶ ἡ ἀλήθεια [and the truth, feminine] καὶ ἡ ζωὴ [and the life, feminine]. The feminine gender of these three nouns merely signals the category they belong to, and is unrelated to male gender of Christ. (Abstract nouns like ἀλήθεια are usually feminine.)

## 7. Case / Subjects and Predicates

Nouns can function in different ways in a sentence. Consider the following sentence:

- *The butcher gave the bone to the baker's bloodhound.*

There are four nouns: *butcher, bone, baker, and bloodhound*. The *subject* is *butcher*, because the sentence is about him—he performed the action of the verb *gave*.

All sentences can be divided into two basic parts: a *subject* and a *predicate*.

- The *subject* is the word, phrase, or clause about which something is stated in the predicate. Here it is *The butcher*.
- The *predicate* is the verb along with its complements and modifiers. Here it is *gave the bone to the baker's bloodhound*.

In the predicate, *bone* is the *direct object*, because it directly received the action of the verb (it is what the butcher *gave*). *Bloodhound* is the *indirect object*, because this dog received the benefit of the butcher's gift—the bone (the direct object) was given *to* or *for* the bloodhound (the indirect object). The fourth noun *baker's* performs a fourth role, *possession*—it tells *whose* bloodhound received the bone.

Each of these four nouns is said to be in a different *case*, because each performs a different role in the sentence.

1. Nominative Case. The *subject* is in the nominative case (< Latin *nominativus* = [case] of naming < *nomen*, name). The nominative case is used for words that act as the subject of a sentence or of a clause.
  - Predicate nominatives. When the subject is followed by a *linking verb*, usually a form of the verb *to be*, then the predicate will also contain a nominative word. A

linking verb connects the subject with a *subject complement*, an equivalent word in the sentence that identifies or describes the subject. Linking verbs are verbs of existence (*be, become, remain*) or sensation (*feel, look, appear, seem*). E.g. in “The play is *Hamlet*,” the word “*Hamlet*” is a *predicate nominative* equated to the subject “play.” “It [subject] became tedious [predicate adjective].” “The play seems absurd.”

- **Appositive nominatives.** When two words, clauses, or phrases stand close together and share the same part of the sentence, they are in apposition and are called *appositives*. An appositive is like a subject complement without the linking verb: “My brother is [linking verb] a scientist [subject complement].” “My brother the scientist [appositive] works at Pfizer.”
2. **Accusative Case.** The *direct object* is in the accusative case (< Latin *accusativus* = [case] of accusation). The accusative case is used for words that receive the verbal action *directly*. In Greek, the accusative case is also used for the object of certain prepositions.
  3. **Dative Case.** The *indirect object* is in the dative case (< Latin *dativus* = [case] of giving). The dative case is used for words that receive the verbal action *indirectly*. In English, the dative idea is usually expressed by the prepositions *to* or *for*—e.g. “he hit the ball *to her*,” or “he ran the bases *for her*.” If *to* or *for* are not used, then English shows the dative by word order: the dative must precede the accusative—e.g. “he hit *her* the ball,” or “thou gavest *Me* no kiss.” In Greek, the dative case is also used for the object of certain prepositions (as with *to* and *for* in English).
  4. **Genitive Case.** Words showing *possession* or *origin* are in the genitive case (< Latin *genetivus* = [case] of begetting < *genitus*, past participle of *gignere*, to beget). In English, the genitive idea is usually expressed by the addition of an apostrophe and the letter “s” [—’s], or by the prepositions *of* or *from*:
    - He hit *Jane’s* ball
    - That ball *of Jane’s* is white
    - He got a bat *from Sports Authority*
    - All the men *of Northville* are coming

In Greek, the genitive case is also used for the object of certain prepositions (as with *of* and *from* in English).
  5. **Vocative Case.** A fifth case, the *vocative*, is used for direct address (< Latin *vocativus*, case of calling < *vocatus*, past participle of *vocare*, to call [cf. vocation]). In older English, the word “O” was usually used to indicate the vocative—the person or thing being addressed. “O *LORD* God of my master Abraham” (Gn 24:42), or “Then Israel sang this song, ‘Spring up, *O well*’” (Nm 21:17). Here is a real Greek example from Luke 5:8, where Simon Peter falls down at the feet of Christ and says: “*ekel qe* [“go away,” imperative mood—a command] *ap’ ejnou’* [from me], *o@i* [because] *ajnh’ amartwlo’ eijmi* [a man sinful I am], *kurie* [O Lord—*vocative*

case, direct address].” The Greek word **kurio**” (Lord) is changed to **kurie** to show that it is in the vocative case. Vocatives are usually very obvious in context.

### *Showing Case in English*

Nouns change form in English in only two ways: 1) nouns are inflected to show number, usually by adding *-s* (singular *car*, plural *cars*); and 2) nouns are inflected when in the possessive (genitive) case, usually by adding an apostrophe and *-s*. The chart below illustrates the English case forms—the point here is that these words *hardly change*.

	Singular				Plural			
Subjective (nominative)	cat	Mary	goose	deer	cats	Maries	geese	deer
Possessive (genitive)	cat's	Mary's	goose's	deer's	cats'	Maries'	geese's	deer's
Objective (dative or accusative)	cat	Mary	goose	deer	cats	Maries	geese	deer
Address (vocative)	hey cat!	hail Mary!	silly goose!	here deer!	here kitty!	hail Maries!	silly geese!	here deer!

Like most languages, however, Greek shows the case of a noun by changing its *form* or *spelling*. The use of spelling change to indicate case in English survives only in the personal pronouns. When these pronouns change *case*, they change *form*. Notice that in addition to number and case, the third-person personal pronouns are also inflected for gender:

Person	Case	Personal Pronouns					
		Singular			Plural		
		Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
First	Subjective (nominative)	I			we		
	Possessive (genitive)	my/mine			our/ours		
	Objective (dative or accusative)	me			us		
Second	Subjective (nominative)	you/thou			you/[y'all/you's]		
	Possessive (genitive)	your/yours/thy/thine			your/yours/[y'all's]		
	Objective (dative or accusative)	you/thee			you/[y'all/you's]		
Third	Subjective (nominative)	he	she	it	they		
	Possessive (genitive)	his	her/hers	its	their/theirs		
	Objective (dative)	him	her	it	them		

| or accusative) | | | |

Modern English shows a noun's case by its *position* in the sentence:

<i>1. subject</i>	?	<i>2. verb</i>	?	<i>3. direct object</i>
The dog	?	bit	?	me

Now compare this sentence, “The dog bit me,” with “The dog bit I.” This latter sentence sounds weird, because it gives two conflicting case signals. Judging from *word order*, “The dog” is expected to be the subject of both sentences, because it comes *first*. But judging from its *form*, “I” in the second example is in the *subject* (nominative) case. “I,” the subject, do the biting; “I” cannot be the *object* of the verb “bit.” Therefore most of us would interpret this sentence to mean “I bit the dog,” and chalk the strange word order up to “poetic license.” However, most people would interpret “Me bit the dog” to mean “I bit the dog,” because the principle of word order would dominate. Even though “Me” is in the *direct object* (accusative) case, word order would like trump morphology (form), and people would guess that the speaker was resorting to “baby talk.”

### *A Greek Example of the Role of Inflection—Romans 16:20*

oj deí qeof' [But the God] th" eijrhnh" [of peace] suntriyei [will crush] toñ satanah [Satan] upof tou" poda" umwh [under your feet] ejh tacei [shortly].

As an English reader, you quickly decide from the word order who the subject is (the one doing the crushing) and what the direct object is (the one being crushed). Because the noun “God” comes *before* the verb “will crush,” you see “God” as the subject of the sentence, the performer of the verb’s action. Since the noun “Satan” comes *after* the verb, you regard it as the object, the recipient of the verb’s action. But consider the following:

toñ deí satanah [But Satan] suntriyei [will crush] oj qeof' th" eijrhnh" [the God of peace] upof tou" poda" umwh [under your feet] ejh tacei [shortly].

In English, this appears to be blasphemy. This sentence contains exactly the same words as the first, but a few of them have been rearranged. Since the *order* of the words has changed, we English readers assume that their *role* in the sentence has also changed. This example again shows how important *word order* is in the English language. In Greek, however, each word is *inflected* to show the role it plays in the sentence. So regardless of the order of the words in Rm 16:20, the Greek reader would be perfectly clear about the fate of Satan and would not worry at all about the possible demise of the God of peace.

### 8. First declension noun (ajrch)

- Second Word: ajrch/ —a Noun

#### First Declension Noun

ajrchv -h'', h| (beginning) / stem: ajrc-

	Singular		Plural	
Nominative (subject)	-hv	ajrchv (beginning)	-aiv	ajrcaiiv (beginnings)
Genitive (possessive)	-h''	ajrch'' (of a beginning)	-wh	[ajrcwh]* (of beginnings)
Dative (indirect object)	-h/	ajrch/ (to a beginning)	-ai''	ajrcai'' (to beginnings)
Accusative (direct object)	-hn	ajrchn (beginning)	-at'	ajrcat' (beginnings)
Vocative (direct address)	-hv	[ajrch]* (O beginning)	-aiv	[ajrcai]* (O beginnings)

\*The bracketed words are forms not found in the NT.

Nouns that follow prepositions have cases that are determined by the preposition and its meaning in the sentence. The preposition ejh, for example, takes dative nouns, so ajrchvis in its dative form, ajrch/

The following verses show how ajrchvis used in its various forms. As you look at these examples, don't be concerned that you don't know the meaning of most of the other words. We are learning *inductively*—so sound out the words and start guessing their meaning.

- a) Nominative singular: jArch/ tou' euaggelion jhsou' Cristou' uibu' qeou' The beginning of the gospel of Jesus Christ the Son of God (Mr 1:1).
- b) Genitive singular: o hn ap= ajrch'' o) akhkoamen o) ewrakamen toi'' oj qalmoi'' hnhw What was from the beginning, what we have heard, what we have seen with our eyes (1 Jh 1:1).
- c) Accusative singular: Tauthn epoisen ajrchh twh shmeiwn ol jhsou'' ejh Kana/th'' Galilain'' This beginning of signs did Jesus in Cana of Galilee (Jh 2:11).
- d) Nominative plural: pepeismai gar ofi oute qanato'' oute zwh/oute aggeloi oute ajrcai' dunhsetai hna'' cwrisai apo/th'' agaph'' tou' qeou' For I am persuaded that neither death nor life nor angels nor principalities [those first in rank, rulers]...shall be able to separate us from the love of God (Rm 8:38-9).
- e) Dative plural: ifa gnwrisqh/ nuh tai'' ajrcai'' kai' tai'' ejkousiai'' ejh toi'' epouranioti'' dia/th'' ekklhsia'' h| polupoikilo'' soj ia tou'

qeou' That now the manifold wisdom of God might be known through the church to the **principalities** [those first in rank, rulers] and to the authorities in the heavenlies (Ep 3:10).

- f) **Accusative plural:** kaivSuVkat= **arcat'** kurie thh ghh ejemel iwsa" kaifeŕga twh ceirwh souveijsin oiloujranoiv And Thou in the **beginnings**, Lord, laid the foundation of the earth, and the works of Thy hands are the heavens (Hb 1:10)

### 9. Conjugation of the past progressive (a.k.a. imperfect) form of eijniv(to be)

- **Third Word:** **hñ** —a Verb

Past Progressive (Imperfect) Active Indicative—eijniv			
Singular		Plural	
hñhn	I was	hñen	we were
h" (hšqa)	you were	hte	you were
hñ	he/she/it was	hšan	they were

- a) **First-person singular:** xeno" **hñhn** kaif sunhgangetev me **I was** a stranger and you gathered me [in] (Mt 25:35).
- b) **Second-person singular (form 1):** ej h aujt w/ ol kurio" aujtou! Eu\ doule agaqeV/kaiVpistey epivoj iga **h'** pistoV His lord said to him, “Well done, good and faithful slave, in a few [things] **you were** faithful” (Mt 25:21).
- c) **Second-person singular (form 2):** kaiVijdousa toh Petron qermainomenon ejmleyasa aujt w/ legei: KaiVsuVmetaV tou' Nazarhnou' **hšqa** tou' Jhsou' And when she saw Peter warming himself, she looked at him and said, “**You were** also with Jesus of Nazareth” (Mr 14:67).
- d) **Third-person singular & first-person plural:** **hšan** deV lampade" ikanaiV ej tw/ upevw w/ ou **hñen** sunhgmenoi And many lamps **were** in the upper room where **we were** gathered (Ac 20:8).

- e) Second-person plural: οἱ ἡτε τῶν καιρῶν ἐκεῖνων / τῶν κτισθῶν τῆς κοινῆς τοῦ Ἰσραὴλ καὶ ξένων τῶν διαθηκῶν τῆς ἐπαγγελίας ἐπιπέσαντες καὶ ἀθεοὶ ἐν τῷ κόσμῳ / That **you were** at that time apart from Christ, being aliens from the community of Israel and strangers from the covenants of promise, not having hope and godless in the world (Ep 2:12).
- f) Third-person plural: καὶ ἄνωγοντες ἡσάν ἐν τῷ οὐρανῷ προσκυνοῦντες αὐτοῦ καὶ ἰδοὺ ἀνδρῶν δύο παρεστῆκεσαν αὐτοῖς ἐν ἐσθῆσιν λευκαῖς / And while **they were** looking steadfastly toward heaven as he went up, behold, two men stood by them in white apparel (Ac 1:10).

## 10. The article (οἱ ἡ τοῖ)

- **Fourth Word:** **οἱ** —an Article

	<u>Singular</u>			<u>Plural</u>		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nominative	οἱ	αἱ	τὰ	οἱ	αἱ	τὰ
Genitive	του'	της'	του'	των	των	των
Dative	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
Accusative	τον	την	τὸν	τούτους	ταύτας	τάυτα

Note **double redundancies** and **triple redundancy**

## 11. Second declension noun (ἰσχυρῶς)

- **Fifth Word:** **ἰσχυρῶς** —a Noun

### Second Declension Noun

ἰσχυρῶς -ου, οἱ (word) / stem: ἰσχυρ-

	<u>Singular</u>		<u>Plural</u>	
Nominative(subject)	-ος	ἰσχυρῶς (a word)	-οι	ἰσχυροὶ (words)
Genitive(possessive)	-ου	ἰσχυροῦ (of a word)	-ων	ἰσχυρῶν (of words)
Dative(indirect object)	-ῳ	ἰσχυρῷ (to a word)	-οῖς	ἰσχυροῖς (to words)
Accusative(direct object)	-ον	ἰσχυρόν (a word)	-οὺς	ἰσχυροὺς (words)
Vocative (direct address)	-ε	[ἰσχυρῆ]* (O word)	-οι	[ἰσχυροὶ]* (O words)

\*The bracketed words are forms not found in the NT.

- a) Genitive singular: hñei" del'th/ proseuch/ kai'v'th/ diakonia/ tou' **logou** proskarterhōmen And we will give ourselves continually to prayer and to the ministry of the **word** (Ac 6:4).
- b) Dative singular: Eñh uñei" meinhte ejn tw/ **logw/** tw/ ejmw/ aj' hqw" maqhtai' mou ejste If you abide in My **word**, you are truly My disciples (Jh 8:31).
- c) Accusative singular: ol speirwn toh **logon** speirei The sower sows the **word** (Mr 4:14).
- d) Nominative plural: kai'v'toutw/ sumj wnou'sin oil **logoi** twh proj htwh kaqw' gegraptai And with this the **words** of the prophets agree, just as it is written (Ac 15:15).
- e) Genitive plural: kai'Vejan ti" aj' elh/ apo' twh **logwn** tou' bibliou th" proj hteia" tauth" aj' elei' ol qeo' to' lmero" au'tou' apo' tou' xulou th" zwh" kai'Vej th" polew" th" agia" twh gegrammenwn ejn tw/ bibliw/ toutw/ And if anyone takes away from the **words** of the book of this prophecy, God will take away his part from the tree of life, from the holy city, [and from] the things which are written in this book (Rv 22:19)
- f) Dative plural: ephrw'ta del' au'toh ejn **logoi"** ikanoi" au'to' del' ou'dej apekri' nato au'tw/ Then he questioned Him with many **words**, but He answered him nothing (Lk 23:9).
- g) Accusative plural: Pa" ouh o'sti" akou'ei mou tou' **logou"** toutou" kai'v'poi'ei' au'tou' onoiwqh'setai aj'dril'j ronimw/ o'sti" w'kodomhsen au'tou' thh' oikian epi'v'thh' petran Therefore whoever hears these **words** of mine, and does them, I will liken him to a wise man who built his house on the rock (Mt 7:24).