Chapter 4
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Second Declension Masculine Nouns
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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 Πετρος, Παυλος, Μαρκος. 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-**ος**	STEM-**οι**
Accusative	STEM-**ον**	STEM-**ους**
Genitive	STEM-**ου**	STEM-**ων**
Dative	STEM-**ῳ**	STEM-**οις**

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 λογος, (a word) the forms are

		Singular	Plural	
Nom.	a word	λογος	λογοι	words
Acc.	a word	λογον	λογους	words
Gen.	of a word	λογου	λογων	of words
Dat.	to, for, by, with, from, in a word	λογῳ	λογοις	to, for, by, with, from, in, words

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

The genitive plural λογων is translated as "of words" or " words' "

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

The dative plural λογοις 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. Παυλος λεγει λογον.   Paul says a word.
2. Πετρος βλεπει λογον.   Peter sees a word.
3. Μαρκος ἀκουει λογον ;   Does Mark hear a word?
4. ἀναγινωσκομεν λογους.   We read words.
5. ἀκουω λογον.   I hear a word.
6. λεγετε λογους ἀδελφῳ.   Y'all say words to a brother.
7. Παυλος και Πετρος γραφουσιν λογους.   Paul and Peter write words.
8. Μαρθα γραφει λογους ἀνθρωποις. Martha writes words to men.
9. Σιμων οὐ λεγει λογον.   Simon does not say a word.
10. ἀναγινωσκουσιν λογους Πετρου. 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 λογος

For ὁ λογος (the word) they are

		Singular	Plural	
Nom.	the word	ὁ λογος	οἱ λογοι	the words
Acc.	the word	τον λογον	τους λογους	the words
Gen.	of the word	του λογου	των λογων	of the words
Dat.	to for by with from the word	τῳ λογῳ	τοις λογοις	to for by with from the words

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

Practice - until you can read and translate easily

1. ὁ πρεσβυτερος ἀναγινωσκει τον λογον.   The elder reads the word.
2. ὁ Πετρος βλεπει τον ἀδελφον.   Peter sees the brother.
3. ὁ Ἰωαννης βαπτιζει τον ἀνθρωπον.   John baptizes the man.
4. οἱ ἀνθρωποι γραφουσιν τους λογους ;   Do the men write the words?

5. ὁ κυριος ἀκουει τους λογους του Πετρου.   The Lord hears Peter's words.
6. ὁ θεος οὐκ ἐκβαλλει τους ἀνθρωπους.   God does not throw the men out.
7. οἱ ἀδελφοι διδασκουσιν τους υἱους.   The brothers teach the sons.
8. ὁ Ἰακωβος ἀναγινωσκει τον λογον ;   Does James read the word?
9. ὁ υἱος του θεου λυει τον δουλον.   The son of God looses the slave.
10. βλεπουσιν οἱ διακονοι τους ἀγγελους ;   Do the servants see the angels?

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

αὐτος uses exactly the same endings as λογος

		Singular	Plural	
Nom.	he	αὐτος	αὐτοι	they
Acc.	him	αὐτον	αὐτους	them
Gen.	his	αὐτου	αὐτων	their
Dat.	to/for/by/with/from/in him	αὐτῳ	αὐτοις	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 αὐτος as the Emphatic Pronoun, e.g. "He himself did it." By the time of the
New Testament, αὐτος was used for both the third person personal and the emphatic pronoun.

e.g.   αὐτος ὁ θεος . . .   God Himself . .

Practice - until you can read and translate easily

1. αὐτος ἀναγινωσκει τους λογους του θεου.   He reads the words of God.
2. ὁ Ἰωαννης βαπτιζει αὐτον.   John baptizes him.
3. βλεπω τον ἀδελφον αὐτου.   I see his brother.
4. ὁ διδασκαλος λεγει τους λογους αὐτοις.   The teacher speaks the words to them.
5. αὐτοι λαμβανουσιν τον ἀδελφον αὐτων.   They receive their brother.
6. ὁ Χριστος διδασκει τους λογους αὐτοις.   Christ teaches the words to them.
7. βλεπει αὐτους ἐν τῳ οὐρανῳ.   He sees them in heaven.
8. αὐτος ὁ θεος ἀκουει τους λογους αὐτων.   God Himself hears their words.
9. ἀναγινωσκετε τους λογους αὐτου ;   Do you (plural) read his words?
10. οὐ βλεπεις τον θρονον αὐτου.   You do not see his throne.

4.5 The name of Jesus : Ἰησους

- The name of Jesus is declined :

	Nom.	ὁ	Ἰησους
	Acc.	τον	Ἰησουν
	Gen.	του	Ἰησου
	Dat.	τῳ	Ἰησου

Practice - until you can read and translate easily

1. ὁ Ἰησους βλεπει τον οὐρανον.   Jesus sees/looks at heaven.
2. αὐτοι ἀκουουσιν τους λογους του Ἰησου.   They hear the words of Jesus.
3. αὐτος οὐ λεγει τους λογους τῳ Ἰησου.   He does not speak the words to Jesus.
4. ὁ Ἰωαννης βαπτιζει τον Ἰησουν ;   Is John baptizing Jesus?
5. ὁ Ἰησους διδασκει τους λογους τῳ λαῳ.   Jesus teaches the words to the people.
6. ἀναγινωσκω τους λογους του Ἰησου.   I read the words of Jesus.
7. οἱ πρεσβυτεροι λαμβανουσιν τον Ἰησουν.   The elders receive Jesus.
8. ὁ διακονος λεγει τῳ Ἰησου.   The servant speaks to Jesus.
9. αὐτος ὁ Ἰησους λαμβανει τους διακονους.   Jesus himself receives the servants.
10. γραφεις τους λογους του Ἰησου ;   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 Ἰησους is Ἰησου - which gives us the English form "Jesu".
The vocative is used in the liturgical text known as "The Kyrie" :

Κυριε ἐλεησον,	Lord have mercy,
Χριστε ἐλεησον.	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 :

          κυριε ὁ θεος   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. αὐτος ὁ Χριστος διδασκει τους ἀποστολους και αὐτοι διδασκουσιν τον λαον.
2. αὐτος βλεπει τον θρονον του θεου ἐν τοις οὐρανοις ἀλλ' οὐ βλεπει τον θεον.
3. ὁ υἱος του θεου λαμβανει τους ἀγγελους ἐν τῳ οὐρανῳ.
4. ὁ Ἰωαννης και ὁ Ἰακωβος γραφουσιν τους λογους του κυριου ἀλλ' ὁ λαος οὐκ ἀναγινωσκει αὐτους.
5. γραφομεν τους λογους τοις λαοις και αὐτοι λαμβανουσιν αὐτους.
6. Πετρε, βαπτιζεις τον δουλον ;
7. λαμβανετε τον διδασκαλον και αὐτος διδασκει τους λογους του θεου.
8. Χριστε, διδασκεις τον λογον του θεου τοις ἀνθρωποις ;
9. ἀκουετε τους λογους του Ἰησου Χριστου και γραφετε αὐτους.
10. βλεπω τον ἀγγελον του κυριου ἀλλ' οὐκ ἀκουω τους λογους αὐτου.

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

Πατερ ἡμων ὁ ἐν τοις οὐρανοις,	Our Father, the one in the heavens.
ἁγιασθητω το ὀνομα σου,	Let your name be sanctified.

                              πατερ is the vocative form of πατηρ - 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.

κλητος	called	(from καλεω - I call)
ἀφωρισμενος	being set apart	(from ἀφοριζω - I separate, set apart)
εὐαγγελιον	Gospel, good news	(the prefix εὐ- means well, good)
δια θεληματος	through / by the will	(θελημα = will, wish)
δια θεου πατρος	through / by God (the) Father	
του ἐγειραντος	the one having raised (the one who raised)	(from ἐγειρω - I raise)
ἐκ νεκρων	from the dead (men)	(νεκρος = dead, ὁ νεκρος = corpse)
τοις οὐσιν	to the ones being (to those who are)	
πιστοις	to (the) faithful	(πιστος = faithful)
πασιν τοις ἁγιοις	to all the saints	(ἁγιος = 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)*

(λογος 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)*