The Use of the Preposition in the Gospel of Matthew

BY

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Introduction

The purpose of this study is fourfold:

a. To present a complete, classified list of all prepositions used in the Gospel.
b. To show what their uses are.
c. To note what stylistic effect, if any, such use gives.
d. To note any variations from Attic usage.

a. Basing my work on the Greek text, edited by the Rev. A. Carse of Wellington College, and issued by the Cambridge press, a complete list of instances where the preposition is used has been made. In some cases, the classification will be found not to agree with other texts, much as all manuscripts are not agreed
as to the preposition used in each particular instance. The text used is based on the authority of the two most recent critical editions, those of Tischendorf and Tregelles.

§ 1. It is intended to discuss, in concise form, the various uses of each preposition and the constructions in which it occurs. In a few cases attention is called to the changes in the idea expressed by verbs and other words which led to the change in use of the preposition; as in the case of εἰς with verbs of rest.

One fact, however, should be borne in mind; that the meanings of the preposition, in its varied uses, sometimes seem far fetched from its primary signification.
In tracing the change of meaning in the word it will be found that most of them are logical developments from the primary one; also that it is possible to translate a preposition in several ways, and yet preserve substantially the same idea. In cases where this is likely to occur, the meaning given in the Revised Version of the New Testament has been followed.

c. Several peculiarities of style arise from the use of the prepositions in this Gospel. The most striking perhaps is the predominance of the use of εἰς, ἐν and ἐπί over the other prepositions; the frequency with which the writer uses words, heretofore used almost exclusively as adverbs, as prepositions, e.g., μετὰ τῶν, ἐπὶ προσδεχόμενον etc.
The effect produced upon the style extends no farther than to give the sentences where such words are employed, a certain mannerism hardly to be dignified by a more serious term. Their appearance is more noticeable from a grammatical standpoint and appertain to the question of local or personal idiom rather than to general rhetorical principles, in the same way that Xenophon's continual use of σίν is a personal matter. Their occurrence, however, calls attention, as one reads, to the fact that he is not reading Attic Greek, and to that extent may be said to raise the question of style.

d. Generally speaking, it will be found that the signification and constructions of
Attic and Hebraistic Greek are not widely separated. On the other hand, various peculiarities of use will be found in Matthew which do not occur in Attic Greek. The following show some of the more striking differences:

1. τῶς is used only with the Accusative.
2. ἔρρι is never used with the Dative.
3. ἔνδο does not occur with the Dative.
4. εἰς is used quite frequently with verbs of rest. These and other less striking differences will be taken up and discussed in their proper places.

Throughout the discussion, where examples would help to elucidate statements, suitable ones have been selected from the text and quoted.
A Discussion of the Use of the Preposition in the Gospel of Matthew.


This construction occurs but once in Matthew. It is used with πέφυκε, the phrase meaning among. ἀνά' is very rarely employed in New Testament writings, and does not vary in its constructions from Attic use.

In chapter 20: 9, 10, it is used distributively and is to be considered as an adverbial ad-
dition, and not as governing the noun which it precedes.

The ancient and Hebrewistic uses of ἀνά' do not differ.


*Indicates that the preposition occurs twice in the same verse.
There is a slight deviation in the use of the preposition ἀπὸ from that of the classic authors, noticeable in such expressions as καὶ ὁ θεὸς ἀπὸ τῶν ἀποκτεννόν τῶν τὸ σῶμα, chapter 10:28, where the object of the fear is put in the Genitive with ἀπὸ.

The occasions for the use of ἀπὸ — of, are various. In some instances the idea of source is conveyed, as in chapter 3:4; 11:29. In others there is a partitive idea, as in Matthew 27:9 which reads as follows: ἐτελεύσαντο ἀπὸ υἱῶν Ἰσραήλ, etc.


ἀπὸ in the sense of from is used with the Genitive in expressions involving the idea of separation. It is one of the prepositions...
most frequently occurring in New Testament Greek, e.g. ὅτις ὁ ὄντως ἐχεῖ, καὶ ὁ ἐχεῖ
ἀπ’ ἐνδοτα ἀπ’ αὐτοῦ. chapter 13:12.

ἀπ’ with Genitive, — from — 1: 17, 21, 24; 2: 1,
10: 3; 7, 13, 16; 4; 25: 5; 18, 29, 30; 42: 6; 13: 7; 16, 23: 8; 1,
11, 30, 34: 9; 15, 16, 22: 11; 12, 25: 12; 38: 13; 12, 35: 14; 2,
13, 24, 26, 29: 15; 1, 8, 22, 27, 28: 16; 21: 17; 18, 23: 26: 18;
8, 9, 10, 34: 19; 1, 4, 8: 20; 8, 29: 21; 8, 11, 43: 22; 46: 23;
33, 34, 35, 39: 24; 1, 21, 27, 29, 31, 32: 25; 28, 29, 32: 34, 41;
26; 16, 39, 47, 48: 27; 9, 40, 42, 45, 55, 57, 64: 28; 4, 7, 8.

ἀπ’ with Genitive, — by — 7; 16, 20; 11; 19.

This construction is certainly a slight
deviation from the Attic, as much as in
the latter ἐκ would have been employed
as the more preferable form of expression.
ἀπ’ also occurs once in chapter 12: 43 when
the more concise translation would be out of
also in chapter 13:44 in the sense of for, and in 18:7 in the sense of because of. And, in the Gospel of Matthew there are no anomalies in the use of ἐν. The idea represented by it in every expression can be traced back to its two fundamental ideas: through and on account of.

ἐν is used with the Genitive in the sense of through to denote agency, as in the expression ἐν ὑμῖν ὅπερ τὸ ἄνθρωπος δι' αὐτὸ τὸ σκάνδαλον ἔρχεται chapter 18:7; to denote motion through a place, as in δι' ἄλλης ὅπερ ἄνεχώρησαν εἰς τὴν χώραν chapter 2:12; to express duration through time as in καὶ ἐν ἐν ἡμέραν ἀπὸ τὸν ὀικοδομητὴν, chapter 26:61.

ἐν, with Genitive, through: 1; 22: 2; 3; 12; 15; 17, 23: 3; 3: 4; 14: 7; 13: 8; 17, 28: 11: 2: 12: 1; 17, 43: 13: 33:
With the Accusative, ósa is employed in prepositional phrases expressing cause. It generally expresses the cause or motive of an action: e.g. in the clause καὶ εἰσὶν ἐνοχῶν σῶτρες εὐνοῦχοι καὶ αὐτούς σώζει τὴν βασιλείαν τῶν οὐρανῶν.

Chapter 19: 12.

ósa, with Accusative, for the sake of, on account of:

6; 25: 9; 11, 14: 10; 22: 12; 27; 31: 18; 5, 6, 10, 13, 21, 52, 58: 14; 2, 3, 9: 15; 2, 3, 6: 17; 19, 20: 18; 23; 19; 12: 21; 26, 43; 23; 34: 24; 9, 12, 22, 44; 27; 18, 18.

Éis is used primarily with verbs of motion.

But it occurs also with verbs of rest. This arose probably by its being attracted by a verb of motion to which it partly belonged. This idiom has its analogue in all languages. The New Testament uses
have made such an extended use of it as to make it a distinguishing feature of their style.

The primary use of *eis* is to express limit of motion.

*eis*, with Accusative, — to, into — 2: 1, 8, 11, 12, 13, 14, 20, 21, 22: 3; 10, 12: 4; 1, 5, 8, 12, 18, 24: 5; 1, 20, 22, 25, 29, 30, 6; 6, 13, 26, 30: 7; 13, 19, 21: 8; 5, 12, 14, 18, 23, 28, 31, 32, 33: 9; 1, 6, 7, 17, 23, 26, 28, 38: 10; 5, 11, 12, 17, 21, 22, 23, 11: 7; 12; 4, 9, 11, 29, 44: 13; 2, 30, 36, 42, 47, 48, 50, 54: 14, 15, 19, 22, 23, 32, 33: 15; 11, 14, 17, 21, 29, 39: 16; 5, 13, 21, 17, 1, 15, 2, 22, 24, 25, 27, 18; 3, 8, 9, 30, 19: 1, 5, 17, 23, 24; 20, 4, 7, 17, 18: 21, 2, 10, 12, 17, 18, 21, 23, 31, 42: 22, 3, 4, 5, 9, 10, 13, 16: 23; 34: 24; 13, 38: 25; 10, 21, 23, 30, 41, 46: 26; 8, 18, 32, 41, 45, 52, 67, 71, 27; 5, 6, 27, 51, 52, 28: 7, 10, 11, 16.

*eis* meaning unto is employed with verbs.
expressing motion. Sometimes it is true, the idea of motion is obscured by another idea which seems to predominate: e.g. in the clause μυκέτι ἐκ τοῦ καρποῦ γενναὶς εἰς τὸν αἰῶνα.

Chapter 21: 19.

 eius, with Accusative, — unto — 3: 11; 7; 14; 12; 20; 14; 34; 15; 24; 21; 19; 24; 9; 26; 3; 30; 36; 27; 33; 28; 16.

This preposition also occurs in Matthew 28: 1 in the phrase eius πρὸς ταῖς ἐκκλήσιας in the sense of toward. This construction is rather unusual in phrases expressing limit of time. The preposition meaning among, against, also expresses limit of motion, though the idea is somewhat obscured.

 eius, with Accusative, — against — 18; 21.
 eius, with Accusative, — among — 13; 22.
 eius, with Accusative, — at — 12; 41.
This latter construction is unusual. It represents the development of a loose usage of the preposition which finally resulted in the obliteration of the fine distinctions between constructions with εἰς and with ἐν.

εἰς, meaning on, always occurs in phrases expressing the end of a motion or action. This construction is in full harmony with the primary meaning of εἰς, limit of motion.

εἰς, with Accusative, — on, 6:39; 6:26; 18:6; 26:10; 27:30.

This preposition is employed in the sense of for in phrases expressing purpose or cause. It is sometimes equivalent to as, e.g. in the clause ἐπεὶ εἰς πρὸφητὴν αὐτὸν εἶχον, chapter 21:46.

With verbs of rest, *eis* is found in phrases expressing position. It was stated above that this use arose from the fact that the preposition is attracted by a verb of motion on which it partly depends. Matthew 2:23 affords an excellent illustration of this attraction, in the expression καὶ ἐξῆλθεν κατὰ ἄκρην *eis pólin* λεγομένην Νάζαρέων.

*Eis*, with Accusative, is used idiomatically in phrases denoting source or separation. It does not depart in any point essentially from ancient usage. Its characteristic constructions are in phrases expressing source, origin and separation. The idea of separation is probably the fundamental one from which all others have been
derived.

ἐκ, with Genitive, — of — 1; 3, 5; 6, 16, 18, 20; 3; 9; 6; 37; 6; 27; 7; 9; 10; 29; 12; 11; 13; 47; 18; 12, 19; 21; 31; 22; 36; 23; 34; 24; 17; 28; 2; 8; 26; 21, 27, 29, 73; 27; 29, 48.

ἐκ, with Genitive, — out of — 2; 6, 13; 3; 17; 6; 4; 7; 4, 5; 8; 28; 12, 34, 35; 13; 1; 41, 52; 15; 11, 18, 19; 17; 5; 21, 16; 27; 53.

ἐκ, with Genitive, — from — 12; 42; 13; 49; 16; 1; 17; 9; 19, 12; 21; 19, 24; 26; 23; 28; 24; 31; 28; 3.

ἐκ in the sense of out is employed idiomatically in the phrases ἐκ δὲ ἰρᾶν and ἐκ ὑονισμῶν.

ἐκ, with Genitive, — out — 20; 24, 23; 22; 44; 27; 33; 34, 41; 26; 64; 27; 38.

It also occurs in a few expressions of means or cause. e.g. ἐκ ἀντι τοῦ καρποῦ τὸ δένδρον γίνασθαι — κήταρ, chap. 12; 33, 37: 15; 5.

There are a few peculiar meanings occur
ring here and there in the text; e.g. in chapter 20:2 in the phrase ἐκ ἐκ ναυπίου where ἐκ = for; in chapter 27:7 in the clause νῦν ὁ ἀν
ἀν ἐς αὐτῶν τὸν ἰππόν etc. where ἐς = with.

ἐς is used in the New Testament in all its varied constructions. It is perhaps more frequent
ly used in

ἐς with Passive — in 1:18, 20, 23: 2; 1, 2, 3, 9, 16, 18,
19; 3; 1, 3, 6, 12, 12, 17: 4; 13, 16, 21, 23: 5; 12, 15, 16, 18, 26, 28,
45: 6; 1, 2, 4, 6, 9, 10, 12, 18, 20, 23, 29: 7; 3, 4, 11, 15, 21, 28;
6, 10, 11, 24, 32: 9, 4, 10, 11, 13, 17, 20, 23, 27, 28, 32;
33: 11, 1, 2, 4, 8, 11, 16, 21, 21, 23: 12; 5, 19, 40, 41, 42, 43, 13, 19,
21, 24, 27, 31, 32, 43, 44, 44, 37: 14, 2, 3, 6, 10, 13, 33: 15; 32, 33:
16: 17, 19, 28: 17, 5, 22: 18, 1, 2, 4, 6, 14, 14, 18, 19, 28: 19, 21;
20; 3, 17, 21: 21, 5, 12, 14, 15, 28, 32, 33, 42: 22, 14, 16, 38, 36;
23, 6, 7, 34: 24, 14, 15, 16, 18, 19, 26, 30, 48, 48: 25, 4, 28, 36,
Once in chapter 6:7 the preposition is used in a causal sense, translated by for.

It is also used idiomatically in a few phrases, as ἐν παράβολαις and ἐν ὑφώματι.

ἐν, with Dative, - in - 13; 3, 10, 13, 34, 33; 16; 27; 21; 9, 22; 1, 43; 23; 30, 39; 25; 31.

The preposition is used in various local phrases.

ἐν, with Dative, - among - 2; 6; 4; 23; 11; 11; 16; 7, 8; 20; 26, 27; 21; 25, 28; 26; 5; 27; 56.

ἐν, with Dative, - at - 11; 25; 12; 1; 14; 1; 23; 6; 24; 41.

ἐν, with Dative, - within - 3; 9; 9; 3; 21.

In this latter sense ἐν is employed only with verbs of saying: e.g. ἔλεγεν γὰρ ἐν ἑαυτῷ --- chapter 9:21.

The use of ἐν to express means is not com-
now in Attic Greek. In Matthew 22:37, ev
with the Nataive expresses the limit of an act.
Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου
kai ἐν ὅλῃ τῇ ψυχῇ σου kai ἐν ὅλῃ τῇ διναοίᾳ σου; thou
shalt love the Lord thy God with all thy heart
and with all thy soul and with all thy mind.
EV, with Nataive, — with — 5; 13: 7; 2: 20; 15: 22; 37:
25; 16.

This preposition is used quite frequently
in temporal phrases. It is employed in this
construction more commonly in Matthew's Gos-
pel than in classical Greek.
22; 28, 30: 23; 36: 24; 19, 38; 46; 54: 26; 5, 31, 34, 35: 27; 12, 40.
In chapter 17:12 ev is used in the sense of un-
to, a very uncommon construction; the Accusative
without any preposition would be the more common construction.


In chapters, 12:2; 13:1; 22:23, \(\varepsilon\nu\) is used in temporal phrases, in the sense of \textit{on}.

Twice, in chapters 21:19: 22:40 \(\varepsilon\nu\) is used to denote rest upon an object, which is ordinarily expressed by \(\varepsilon\tau\iota\iota\iota\iota\) with the Genitive.

The preposition \(\varepsilon\nu\epsilon\kappa\varepsilon\nu\) always occurs in expressions in which an action is stated as taking place for the sake of some one other than the actor.

There is a noticeable variation in the position of this word, in that in Attic Greek it almost always follows its case, while in Matthew
it invariably precedes it. Furthermore, the idea expressed in Attic Greek may be that of personal advantage on the part of the actor; but here it is clearly used to indicate that the object of the action is centered on someone other than the actor.


ἐπὶ has in the New Testament almost all the manifold meanings which it has in Greek authors. It occurs with nouns in three different cases, viz. Genitive, Dative, and Accusative. In general it does not vary from ordinary Attic usage.

With the Genitive it is employed in phrases to express nearness to an object; in a temporal sense it signifies immediately in, at or during meanings which correspond very closely to its
local signification.

ἐπί is used with the Genitive to denote rest upon. It probably implies motion to an object terminating in rest upon that object.

ἐπί, with Genitive, upon: 4; 6; 6; 10, 19; 9; 2, 6; 10; 27; 14; 19, 26; 16; 12; 18; 18; 19; 19; 28; 21; 7; 23; 9, 35; 24; 3, 17, 30; 25; 31; 26; 7; 12, 64; 27; 19, 29; 28; 18.

It occurs in various other phrases in a local sense.

ἐπί, with Genitive, over: 24; 46; 25; 21, 23.
ἐπί, with Genitive, before: 28; 14.
ἐπί, with Genitive, by: 21; 19.
ἐπί, with Genitive, at: 18; 16.

In chapter 1: 11, ἐπί is used in a temporal phase, translated by at the time of.

With the Genitive, meaning over, upon, not customary in good Greek prose, ἐπί occurs
quite frequently in Matthew.

*ἐπὶ* with ἐκάλεσεν — οὐκ, εἰπεῖν — 9:16:14; 8:11; 14:16; 18

*ἐπὶ* with the Passive, meaning over, contains a causal idea as in the following clause: ὦν 
χαίρεις ἐπὶ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα 
tοῖς μη' πεπλανυμένοις chapter 18:13. It may also express the limit of an action, as in the clause, ὀτὶ ἐπὶ 

*ἐπὶ* is used twice with the verb παραλήπτω, meaning with. 18:26, 29.

It is employed twice in the phrase ἐπὶ τῷ ὄνομάτι μου, in the sense of in. 18:5; 24:6. In each case it is used after a verb denoting an act willed by the person acting. This is rather an unanal construction and is rarely found.

ἐπὶ, with Dat., at—7:28; 22:33; 24:33.

In this construction the preposition doubtless bears an idea of cause. It occurs twice in the clause ἐγείρατο ὁ ὄχλος ἐπὶ τῇ διδαχῇ αὐτοῦ. In 24:33 it denotes nearness of position.

With the Accusative ἐπὶ is used in its ordinary sense, expressing movement upon or tendency towards something. It often stands in a relation of rest; e.g. τελεµελήσατο γὰρ ἐπὶ τὴν πέτραν chapter 7:25; καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγυπαῖον εἰστήκεις chapter 13:2.

ἐπὶ with the Accusative, meaning on, upon,
is used generally after verbs expressing motion. This motion may be expressed by a verb of real motion, or by one representing a movement of the mind, as in Matthew 1:32 in the clause ἐπεξεργαζόμενος ἐπὶ τὸν ὄχλον.

ἐπὶ, with Accusative, — on, upon — 3; 16; 4; 5; 5; 13; 42; 7; 24; 25; 26; 9; 18; 10; 13; 29; 34; 11; 29; 12; 18; 28; 13; 2; 8; 7; 8; 24; 23; 48; 14; 25; 28; 29; 16; 32; 35; 17; 6; 19; 28; 21; 5; 4; 4; 23; 2; 4; 35; 36; 24; 2; 26; 39; 50; 27; 25; 42, 43, 48.

ἐπὶ, with Accusative, — to — 3; 7; 13; 5; 23; 6; 27; 14; 34; 18; 12; 21; 19; 22; 5; 9; 24; 16; 27; 27.

ἐπὶ, with Accusative, — toward — 12; 49.

ἐπὶ, with Accusative, — over — 25; 21, 28.

ἐπὶ, with Accusative, — before — 10; 18.

In the latter instance the preposition sign...
This preposition is also used idiomatically in the phrase ἐφ' ὅνον: 26; 40, 46.
ἐπί, with Accusative, — for — 26; 50.
ἐπί, with Accusative, — at — 5; 23; 9; 9.
It is much used in Greek writings to express opposition.
ἐπί, with Accusative, — against — 10; 21; 12; 26;
24; 7; 26; 55.
ἐῶς is used in expressions involving the idea of change. It perhaps gives the limit of change. This idea is not necessarily a change of position. It may be a change of condition, e.g. περίλυπος ἐστὶν ὃς πυγῆ μου ἐῶς θανάτου χαπ-
ter 26; 38. ἐῶς is seldom used as a preposition in Attic Greek. It is almost always an ad-
verb.


\[ \varepsilon\omega\sigma, \text{with Genitive, } - \text{ unto } - 11; 23; 24; 31; 26; 38; 18. \]

\[ \varepsilon\omega\sigma \text{ is also employed in phrases in which some action or state is to continue, or has done so, until some stated event or time. e.g. } \kappa\alpha\iota \rho\nu \varepsilon\kappa\tau\nu \varepsilon\omega\sigma \tau\iota\nu\varsigma \tau\acute{e}l\epsilon\upsilon\tau\acute{e}n\acute{h} \Pi\rho\omega\delta\acute{o}u \text{ chapter 2; 15. But this idea of limitation is not always involved or implied e.g. in the passage } \varepsilon\omega\sigma \delta\acute{o} \alpha\pi\omicron\upsilon\lambda\upsilon\sigma\omicron \tau\omicron\upsilon\varsigma \acute{o}x\lambda\omicron\upsilon\varsigma \text{ Matthew 14; 22 the idea would be better translated by English while as indicating that the action is not limited to a specific time. } \]

\[ \varepsilon\omega\sigma, \text{with Genitive, } - \text{ unto, until } - 1; 17; 25; 2; 15; 11; 13; 30, 33; 17; 9; 18; 34; 20; 8; 22; 26; 23; 35; 24; 21, 27; 26; 29, 36; 27; 8, 44, 64; 28; 20. \]

\[ \kappa\alpha\tau\omicron \text{ has no marked peculiarities of structure in Matthew. The deviations from ancient } \]
Greek constructions are very slight. The use of this preposition with the Sensitive to express opposition is characteristic, and is frequent in Greek prose in general. 

\[\text{kata', with Sensitive, against} \]

1; 11, 23; 10; 35; 12; 14, 25, 30, 32; 20; 11; 26; 39; 27; 1.

It is employed in Matthew 8:32 in the clause 

\[\text{kai i̱dou̱ ómpev pàsa hé áyelh kata' toû krhmwv eis tin \varepsiloṉalhaguv,} \]

--- to denote downward motion.

A very striking and unusual construction with \text{kata'} is found in chapter 26:63 in the sentence, 

\[\text{e̱ξorigiv te kata' toû Ieou toû \varepsiloṉantwv} \]

--- to adjure or swear by some one.

In chapter 26:36 it occurs in the sense of by in the temporal phrase \text{kai' hē'pēnav.}

This preposition is used with the Accusative, in phrases expressing the harmony...
of the action, denoted by the verb which they follow, with some fact; e.g. κατὰ τὴν πίστιν ὑμῶν γεννηθάτο ὑμῖν.

κατὰ, with Accusative, — according to — 2:16; 9:29; 16:27; 23:3; 25:18.

It occurs once in chapter 27:15 in the phrase κατὰ δὲ ἐορτὴν ——— specifying a definite time.

In chapter 19:3 it is used in the clause ——— ἀπὸ δὲ σαύρα τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν, in a causal sense, best translated by for.

κατὰ is used idiomatically in the phrase κατ’ ὁσῶν in the New Testament and also in the adverbial phrase κατ’ ἑαυτόν. Only once in chapter 24:7 does it occur in a local sense in the phrase κατὰ τότους.

κατὰ, with Accusative, — in — 1:20; 2:12, 13, 19, 22;
14; 13, 23; 17; 1, 19; 20; 17; 24; 3, 7; 27; 19.

In the case of μετά New Testament writers do not deviate from ordinary Attic usage except that for the sake of conciseness, they express attributive limitations with μετά and the Genitive, which are ordinarily expressed by attributive adjectives.

With the Genitive meaning with μετά is generally employed in constructions in which the idea is purely that of accompaniment. Typical examples are plentiful; as in 1 Peter 1:23 ο' ἐστιν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός. 9:11 Διατί μετά τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐστε ὑμεῖς ὅ διδάσκαλος ἤμων. There are occasional variations from the idea of accompaniment, in that the preposition bears a slight additional force; as in Matthew
14:7, ὅλεν μετ' ὧπον ἀμφολογησεν — where the preposition conveys the idea of means.


ΜΕΤΑ', with the Accusative, is almost always found in expressions of time. With the Accusative denoting position it does not, with one or two exceptions, occur in New Testament Greek.


ΤΡΑΠΕζ occurs in Matthew with all three of the oblique cases. In its constructions it va-
tries but slightly from ancient usage. The radical meaning of the preposition is beside, expressing immediateness.

With the Genitive παὰ expressing immediateness of source or possibly of agency, e.g. γεννηται αυτοις παὰ τοι πατρος μου τοι εν ουρανοις

παὰ, with Genitive, from 2:4, 7, 16: 21: 42.
παὰ, with Genitive, of 18: 19: 30; 20.

It is used with the Dative to express immediateness of rest, in a local sense. It never occurs in Matthew with verbs of motion.

παὰ, with Dative, among 28: 15.
παὰ, with Dative, in 8: 18.
παὰ, with Dative, with 6: 1: 19; 26: 22: 25.
παὰ with the Accusative expresses limit of motion. This use is not out of harmony.
with the idea of nearness; on the other hand we shall find that commonly this is quite prominent. In chapter 13:1, it seems to express rest; but in fact it is attracted by a verb of motion; ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξῆλθον ὁ Ἰησοῦς ἐκ τῆς οἰκίας ἐκάλυπτο παρά τὴν Ιέρουσαλίμ.

παρά, with Accusative, — by, alongside of, — 4:18:


παρά, with Accusative, — near to — 15:28.

παρά, with Accusative, — at — 15:30

περί is never found with the Dative in Matthew. The local references of this case are all transferred to the Accusative:

With the Genitive περί meaning concerning, of, is used to indicate the object which the idea expressed by the verb immediately refers to.
περί, with Sensitive, concerning, of—2; 8; 4; 6; 6; 28; 7; 10; 12; 36; 16; 7; 16; 11; 17; 13; 18; 19; 19; 17; 20; 24; 21; 41; 22; 16, 31, 42; 24; 36; 26; 24.

Twice in Matthew 9; 36 & 26; 28 περί is used in the sense of ἐπί for.

περί is employed with the Accusative in a local and also in a temporal sense. In the former case it denotes nearness of position. The idea of nearness is also involved in the phrases expressing time.

περί, with Accusative, about, around—3; 4; 8; 18; 18; 6; 20; 3; 6, 9; 27; 46.

πρό is found with the Sensitive in temporal phrases. It also occurs in the expression πρό προσώπου, regarded by some authors as a circumlocution for the simple πρό. Its constructions do not differ essentially from the Attic.
πρὸς, with Genitive, — before — 5; 12; 6; 8; 8; 29; 11; 10; 24; 38.

πρὸς does not occur in Matthew with the Genitive or Dative. With the Accusative it is found in almost all its manifold shades of meaning. It denotes rest more frequently than in Attic prose.

The preposition generally expresses limit of motion; sometimes this construction is used by analogy, after verbs of speaking: e.g. ἀποκριθεὶς δὲ καὶ Ἰννοὺς εἰς ἐν πρὸς αὐτὸν.

πρὸς, with Accusative, — to, unto — 2; 12; 3; 3; 10; 13; 14; 15; 7; 15; 10; 6; 13; 11; 28; 13; 2; 14; 24; 28; 29; 17; 14; 19; 14; 21; 31; 34; 37; 23; 34; 37; 25; 9; 36; 39; 26; 14; 40; 40; 37; 27; 4; 19; 62.

πρὸς, with Accusative, — against — 4; 6.

πρὸς το, with Infinitive, — to — 5; 28; 6; 11; 13; 30.
προς is used twice in Matthew, in chapters 13:56 and 26:18 in the sense of with, to express rest with or association with. In Matthew 27:14 it occurs in an expression of manner; in 19:8 it denotes cause. This latter construction is unusual.

σύν, with the passive denotes accompaniment, its characteristic usage. It is not a favorite construction in Attic prose, except in Xenophon, but is used with more freedom in New Testament prose.

σύν, with passive, — with: — 23:27; 26:35; 27:38; 44.

ὑπερ is used in expressions involving the comparison of objects, e.g. οὐκ ἐστὶν μαθητὴς ὑπερ τῶν δειδασκάλων. It occurs but four
times in this Gospel in this sense, viz.: in chapter 10: 24, 37. In chapter 15: 44 it means for. It does not differ in usage from that of the Artic.

In the New Testament ὑπὸ is no longer found with the Dative. Its use is confined to the Genitive and Accusative. Its fundamental meaning is under - Latin sub. It is employed much more frequently with the Genitive than with the Accusative.

ὑπὸ, in the sense of by is used with the Genitive to express the personal agent, in the passive construction; e.g. τὸ ἐνδέκεν ὑπὸν ὑπὸ τὸν Ἰησοῦν λέγοντος ———- Matthew 22: 31.


In passive constructions the prepositions
is often translated by of. This translation is mostly a matter of taste and nicety of construction in English. The distinction between the two words in this instance is rather obscure and does not essentially affect the idea conveyed.


In Matthew 8:24 in the clause Ὁ δὲ τὸ πλοῖον καλύπτεσθαι υπό τῶν κυμάτων perhaps the more elegant translation is with.

ὑπό is used with the Accusative in the sense of under. It primarily means motion to (a place) under. But its use has been transferred to phrases expressing rest under.

ὑπὸ, with Accusative, — under — 5:15; 8:8, 9; 23;