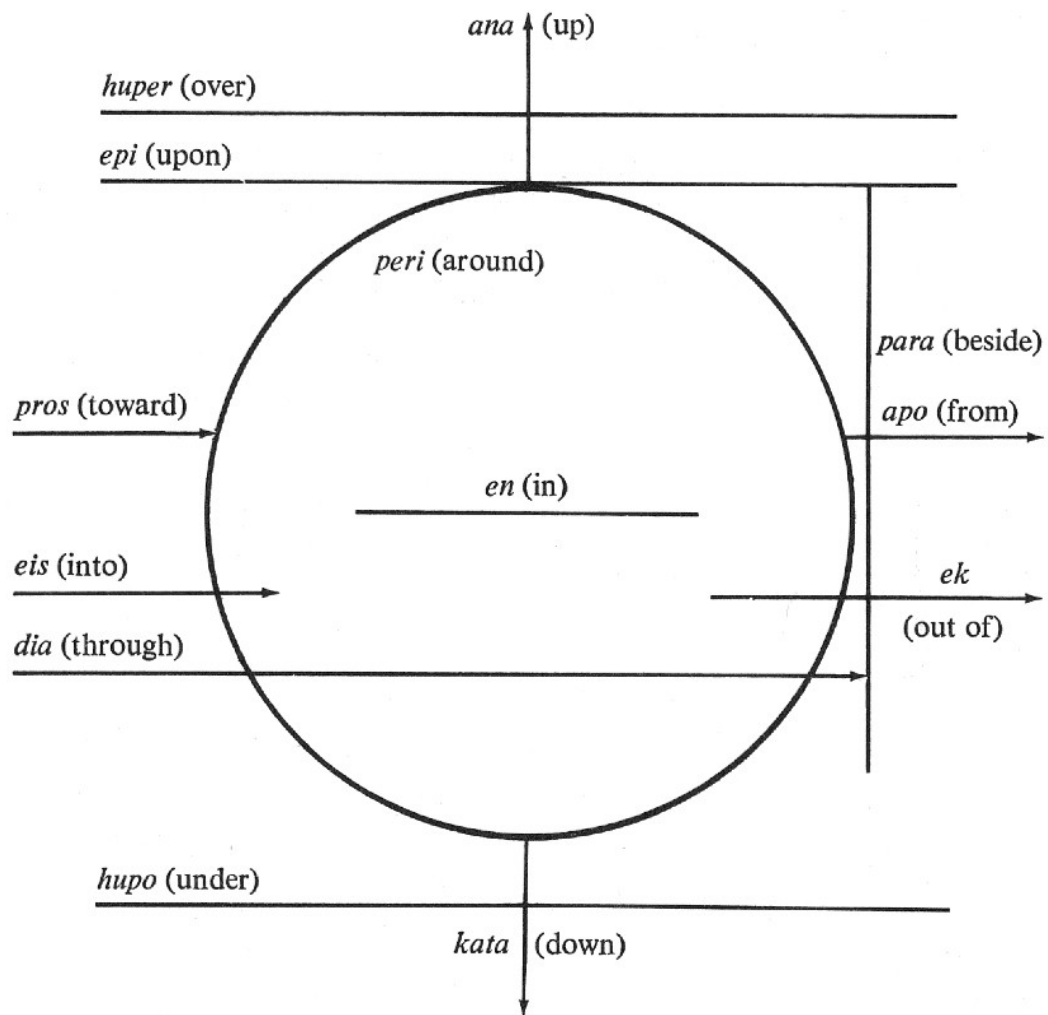


Diagram of the Directive and Local Functions of Prepositions



(From Dana and Mantey, *Manual Grammar of the Greek New Testament*)

Prepositional Meanings Classified

	Direction	Position	Relation	Agency	Means	Cause	Association	Purpose
<i>ana</i>	up	in, by						
<i>anti</i>			in exchange for, instead of, for			because of		
<i>apo</i>	from		for	by		on account of		
<i>dia</i>	through		for	by	through, by means of	because of		for the sake of
<i>ek</i>	out of	on			by means of	because of		
<i>en</i>	into	in, on, at, within	besides, among	in	with, by means of	because of	with	
<i>eis</i>	into, unto, to	in, among, upon	as, for, against, in respect to			because of		for the purpose of
<i>epi</i>	up to, to	upon, at, on, in, by, before, over	against, after, in the time of			on account of		for
<i>kata</i>	along, down, upon, throughout	down, from, upon, at, in, by, before	according to, with reference to					
<i>meta</i>			after				with	
<i>para</i>	beyond, to the side of, from	beside, before	contrary to				with	
<i>peri</i>	around, about		in behalf of, concerning, about				with	
<i>pro</i>		before						
<i>pros</i>	to, toward	at, on, beside	against, for, pertaining to		by means of	on account of	with	for
<i>sun</i>			besides				with	
<i>huper</i>	beyond	over, above	concerning, for, instead of, on behalf of					for the sake of
<i>hupo</i>		under		by				

(From Dana and Mantey, Manual Grammar of the Greek Testament)

I have found this chart so helpful that I have put it in the flyleaf of my Bible. To illustrate how important prepositions can be, I would like to cite two glaring cases of careless (and thus faulty) translation. In the Revised Standard Version John 13:8 reads, "If I do not wash you, you have no part in me." The Greek preposition translated "in" is *meta*, which should be translated "*with*." The King James Version and the New American Standard properly translate it so. The difference is crucial! "In me" would indicate that Peter's salvation was in question, whereas "with me" speaks of Peter's fellowship with Christ--his joint participation with the Lord in the activities of life.

The other faulty translation is perhaps just as costly if we fail to get the true meaning inferred from the prepositions used. It is in Ephesians 4:11, 12, and here even the New American Standard Version doesn't keep it straight. The passage should read, if we observe the Greek prepositions used: "And he gave some prophets, some evangelists, some pastors and teachers *toward* (Greek, *pros*) the equipping of the saints *unto* (Greek, *eis*) the work of ministry, *unto* (Greek, *eis*) the building of the body of Christ." (italics mine).

Most of the translations fail to make the distinction between the prepositions used here in the Greek text. Thus it obscures the fact that the ministry belongs to all God's people, not just the pastor-teachers. The result of this failure has, among other things, contributed greatly to the Christian "unemployment" problem. Many Christians would think themselves to be presumptuous to entertain the idea of having a ministry for the Lord. **Source:** Bob Smith – *Basics of Biblical Interpretation*, pp. 83-84.