

Introduction to New Testament Greek

Week 7 – More Pronouns (Demonstratives, Relative, Reflexive & Reciprocal)

Continuing on from the last session, the goal of this session is develop our learning concerning four more classes of Pronoun – namely the *Demonstrative*, the *Relative*, the *Reflexive* and the *Reciprocal Pronoun*. This session will be difficult although there is not a lot of new learning here. It relies on the students' memorization of previous noun and article paradigms.

More Pronouns

As introduced last session, the *pronoun* is a significant part of speech as it takes the place of a noun and so must be learned in order to understand how a passage is translated. To aid our comprehension this session will effectively add four paradigms to our repertoire and some vocab.

Demonstrative Pronoun

First is the *Demonstrative Pronoun*.

In Greek when the writer wants to draw attention to a particular object a demonstrative construction is used and this usually consists of a *demonstrative pronoun*. There are two: οὗτος ('this') and ἐκεῖνος ('that')!

- οὗτος ('this') points out something near.
- ἐκεῖνος ('that') points out something further removed.

These two words may be used either as a *pronoun* or an *adjective* (which we will get to later in the course). When thinking of *demonstratives*, it may be helpful to think of increasing degrees of *definiteness*. Using υἱός to explain:

- In the absence of the article a noun could refer to any 'son' (e.g. υἱός = son)
- With the addition of a definite article the translator knows more specifically which particular 'son' (e.g. ὁ υἱός = the son)
- Demonstratives point to a particular intended 'son' (e.g. οὗτος ὁ υἱός = this son or ἐκεῖνος ὁ υἱός = that son)

So the paradigm to learn for 'this' - οὗτος, αὕτη, τοῦτο is:

DEMONSTRATIVE PRONOUN - Οὗτος					
Num	Case	Masculine	Feminine	Neuter	English
Sing	Nom	οὗτος	αὕτη	τοῦτο	This
	Gen	τούτου	ταύτης	τούτου	this
	Dat	τούτῳ	ταύτῃ	τούτῳ	this
Plu	Acc	τούτων	ταύτην	τούτα	this
	Nom	οὗτοι	αὗται	ταῦτα	These
	Gen	τούτων	τούτων	τούτων	these
	Dat	τούτοις	ταύταις	τούτοις	these
Plu	Acc	τούτους	ταύτας	ταῦτα	these

Some tips:

- These paradigms follow the same pattern as the *definite article* and the *3rd person Personal Pronouns*.
- The *rough breathing* occurs in the Masculine and Feminine Nominative in both singular and plural – all others begin with 'τ'.
- Take care not to confuse οὗτος = 'this' with αὐτός = 'he'.
- Where there is an 'Ο' in the stem there is an 'Ο' in the ending.

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The paradigm to learn for 'that' - ἐκεῖνος, ἐκεῖνη, ἐκεῖνο is:

DEMONSTRATIVE PRONOUN - ἐκεῖνος					
Num	Case	Masculine	Feminine	Neuter	English
Sing	Nom	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο	That
	Gen	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου	that
	Dat	ἐκεῖνῳ	ἐκεῖνῃ	ἐκεῖνῳ	that
	Acc	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο	that
Plu	Nom	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα	Those
	Gen	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων	those
	Dat	ἐκεῖνοις	ἐκεῖναις	ἐκεῖνοις	those
	Acc	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα	those

Some tips:

- As with οὗτος these paradigms follow the same pattern as the *definite article* and the *3rd person Personal Pronouns*.

Generally...

- Demonstratives are added to the definite article in the *predicative* position, that is before the article (e.g. οὗτος ὁ υἱός = *this son* or ἐκεῖνος ὁ υἱός = *that son*).
- When the demonstrative modifies the noun it will agree with the noun in *gender, number and case*. (e.g. Mark 7:6 - Οὗτος ὁ λαὸς τοῖς χείλεσιν με τιμᾷ = **This people** honour me with their lips or Mark 2:20 - νηστεύουσιν ἐν ἐκεῖνῃ τῇ ἡμέρᾳ = they will fast **in that day**)
- When the demonstrative replaces the noun it is effectively operating as a *personal pronoun* (e.g. 'this (one)' or 'that (one)' comes out as 'he' – c.f. Mark 3:35 - οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν = **he** is my brother and sister and mother)

Exercise

Translate the following verses¹:

1. Οὗτός ἐστιν (is) ὁ υἱός μου
2. ὁ κακὸς (evil) δοῦλος (servant) ἐκεῖνος
3. ἡ βασιλεία ἡ ἐμὴ (my) οὐκ (not) ἔστιν (is) ἐκ (from) τοῦ κόσμου (world) τούτου
4. καὶ ταῦτα γράφομεν ἡμεῖς

¹ 1. Mk 9:7; 2. Mt 24:48; 3. Jn 18:36; 4. 1 Jn 1:4

The Relative Pronoun

Next is the *Relative Pronoun*. As with all Pronouns, the relative operates as a noun substitute. It works in a shorthand way by referring back to the noun previously mentioned or implied. It is used to connect a subordinate clause with the main clause. Another way of remembering it is that it is the pronoun that does the most *relating!*

It is translated as 'who' or 'that' or 'which' depending on the sense of the clause. They are easy to learn because they are very similar to the endings of the *definite article* (although note the use of the grave accent).

RELATIVE PRONOUN					
Num	Case	Masculine	Feminine	Neuter	English
Sing	Nom	ὅς	ἥ	ὅ	Who, that
	Gen	οὗ	ἥς	οὗ	whose
	Dat	ᾧ	ἣ	ᾧ	to whom, which etc.
Plu	Acc	ὄν	ἣν	ὄ	whom, that
	Nom	οἱ	αἱ	ἃ	Who, that
	Gen	ῶν	ῶν	ῶν	whose
	Dat	οἷς	αἷς	οἷς	to whom, which etc.
	Acc	οἷς	αἷς	ἃ	which, that etc.

To note:

- The addition of *rough breathing* – a distinct feature of the relative pronoun.

As with the *personal pronoun* the noun for which a *relative pronoun* stands in for is called the *antecedent*. It will always agree with its antecedent in *gender* and *number* but its *case* will depend on its use in its own relative clause (e.g. Mark 1:2 - Ἴδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου = Behold, I send **my messenger** (Masculine, singular but accusative) before your face, **who** (masculine, singular, but nominative) will prepare your way).

There are occasions when the *antecedent* of the relative pronoun is not expressed (e.g. Matt 10:38 - ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος = [He] **who** does not take his cross and follow me is not worthy of me.)

Exercise

Express the following in Greek²:

1. The sinners whom you (sg) are saving
2. This is (ἐστίν) the prophet whose words you (sg) are hearing
3. The apostles to whom the children are writing these things are (ἐστε) brothers.

² 1. οἱ ἁμαρτωλοὶ οἱ σῳζεις ; 2. οὗτός ἐστιν ὁ προφήτης οὗ λόγων σου ἀκούεις; 3. οἱ ἀπόστολοι οἷς τὰ παιδία ταῦτα γράφουσιν ἀδελφοὺς ἐστε

The Reflexive Pronoun

Next is the *reflexive pronoun* which refers back to the subject of the sentence and is translated 'myself', 'yourself' or 'him/her/itself' in the singular and 'ourselves', 'yourselves' or 'themselves' in the plural. (e.g. Mark 15:31 - **ἑαυτὸν** οὐ δύναται σῶσαι = [He] does not save **himself**).

The *reflexive pronoun* is always in the *predicative* (before the article or no article). As it always refers back to the subject of the sentence there is no need for a nominative form.

Like the *personal pronoun*, *reflexive pronouns* appear in *first*, *second* and *third* person.

The paradigms for the *reflexive pronoun* follow the same pattern as the *definite article*. The 1st person is made up of a combination of the personal pronoun ἐμέ ('me') with αὐτός coming together to form 'myself'.

1 st Person REFLEXIVE PRONOUN				
Num	Case	Masculine	Feminine	English
<i>Sing</i>	<i>Nom</i>	-	-	-
	<i>Gen</i>	ἑμαυτοῦ	ἑμαυτης	myself
	<i>Dat</i>	ἑμαυτῷ	ἑμαυτῆ	myself
	<i>Acc</i>	ἑμαυτόν	ἑμαυτην	myself
<i>Plu</i>	<i>Nom</i>	-	-	-
	<i>Gen</i>	ἑαυτῶν	ἑαυτων	ourselves
	<i>Dat</i>	ἑαυτοῖς	ἑαυταῖς	ourselves
	<i>Acc</i>	ἑαυτούς	ἑαυτας	ourselves

Notice that it is simply a matter of adding an ἐμ to the αὐτός paradigm already learnt. The plural form will be the same for all reflexive pronouns.

To note:

- In the singular there is a *smooth breathing*, but in the plural it is a *rough breathing*.

The 2nd person is made up of a combination of the personal pronoun σέ ('you') with αὐτός coming together to form 'yourself'

2 nd Person REFLEXIVE PRONOUN				
Num	Case	Masculine	Feminine	English
<i>Sing</i>	<i>Nom</i>	-	-	-
	<i>Gen</i>	σεαυτοῦ	σεαυτης	yourself
	<i>Dat</i>	σεαυτῷ	σεαυτῆ	yourself
	<i>Acc</i>	σεαυτόν	σεαυτην	yourself
<i>Plu</i>	<i>Nom</i>	-	-	-
	<i>Gen</i>	ἑαυτῶν	ἑαυτων	yourselves
	<i>Dat</i>	ἑαυτοῖς	ἑαυταῖς	yourselves
	<i>Acc</i>	ἑαυτούς	ἑαυτας	yourselves

This one, we add a σε to the αὐτός paradigm already learnt. The plural form will be the same for all reflexive pronouns.

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Finally the 3rd person paradigm declines as αὐτός but has a *rough breathing* with the ‘ἑ. With the third person there is a neuter gender.

3 rd Person REFLEXIVE PRONOUN					
Num	Case	Masculine	Feminine	Neuter	English
<i>Sing</i>	<i>Nom</i>	-	-	-	-
	<i>Gen</i>	ἑαυτου	ἑαυτης	ἑαυτου	him-, her-, itself
	<i>Dat</i>	ἑαυτω	ἑαυτη	ἑαυτω	him-, her-, itself
	<i>Acc</i>	ἑαυτον	ἑαυτην	ἑαυτο	him-, her-, itself
<i>Plu</i>	<i>Nom</i>	-	-	-	-
	<i>Gen</i>	ἑαυτων	ἑαυτων	ἑαυτων	themselves
	<i>Dat</i>	ἑαυτοις	ἑαυταις	ἑαυτοις	themselves
	<i>Acc</i>	ἑαυτους	ἑαυτας	ἑαυτα	themselves

Again, the plural form will be the same for all reflexive pronouns – just this time you get a neuter form.

Exercise

Translate the following verses³:

1. ἐγὼ (I) δοξάσω (glorify) ἑμαυτόν
2. ὁ Χριστός σώσον (save) σεαυτὸν καὶ ἡμᾶς.
3. εἶπαν (They said) ἐν (to) ἑαυτοῖς, Οὗτος βλασφημεῖ (is blaspheming).

The Reciprocal Pronoun

Finally for this session we learn the *reciprocal pronoun*.

This is the easiest of the pronouns to learn because of its very specific function. It is the word for ‘one another’ and in the New Testament it only occurs in three forms, all plural.

RECIPROCAL PRONOUN				
Num	Case	Masculine	English	Example
<i>Plu</i>	<i>Nom</i>	-	-	
	<i>Gen</i>	ἀλλήλων	of one another	Matthew 25:32
	<i>Dat</i>	ἀλλήλοις	to one another	Mark 9:50
	<i>Acc</i>	ἀλλήλους	one another	Mark 4:41

Like the *reflexive pronoun* there is no need for the *nominative* case (how could ‘one another’ be the subject?). Similarly due to its nature there is no need for a *singular* form (how could ‘one another’ be a singular entity?)

³ 1. Jn 8:54; 2. Lk 23:39; 3. Mt 9:3.

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It is formed from the word ἄλλος which means ‘other’ (which is not a pronoun but included here because of its close relationship to ἀλλήλων).

Exercise

Find, identify, state the case, and translate the following examples of *reflexive* and *reciprocal* pronouns.

Verse	Reflexive or Reciprocal Pronoun	Case	Translation	Comment
Mark 1:44	σεαυτὸν	Acc	yourself	
Mark 2:8				
Mark 3:24	ἑαυτὴν			Notice that the gender is feminine (qualifying the feminine noun βασιλεία = ‘kingdom’) and so in Greek it is saying ‘herself’, but in English it would be translated ‘itself’ (as if it were neuter!)
Mark 4:41	Rec			
Mark 5:5				
Mark 5:30				
Mark 6:51				
Mark 8:16	Rec			
Mark 8:34				
Mark 9:34	Rec			
Mark 9:50				
Mark 9:50	Rec			
Mark 12:31				
Mark 15:30				
Mark 15:31	Rec			
Mark 15:31				Look for a form of ἄλλος
Mark 15:31				
Verse	Reflexive or Reciprocal Pronoun		Translation	Comment

Vocab List 6 – Pronouns

ἀλλήλων	one another (Mk 4:41)
ἄλλος	another, other (Mk 4:5) <i>Note: Not strictly a pronoun, but included here due to close association.</i>
αὐτός	He (Mk 1:8)
ἑαυτοῦ	himself (Mk 1:27)
ἐγώ	I (Mk 9:5)
ἐκεῖνος	that (Mk 1:9)
ἑμαυτοῦ	myself (Jn 5:31)
ἐμός	my, mine (Mk 10:40)
ἡμεῖς	We (Mk 1:24)
σεαυτοῦ	yourself (Mk 1:44)
σύ	you (sing) (Mk 1:11)
ὃς, ἧ, ὅ	who, which, that (Mk 1:2)
οὗτος	this (Mk 2:7)
ὕμεῖς	you (plural) (Mk 1:8)

For next week:

1. Commit to memory the paradigm for the *Demonstrative, Relative* and *Reflexive Pronoun*.
2. Learn the Vocab from list 6 (and develop flash cards).

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Bibliography

In putting this material together the following texts may have been consulted.

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- Mounce, W.D., *Basics of Biblical Greek – Grammar*. Grand Rapids: Zondervan, 1993.
- Mounce, W.D., *Basics of Biblical Greek – Workbook*. Grand Rapids: Zondervan, 2nd Ed 2003.
- Wenham, J.W. *The Elements of New Testament Greek*. Cambridge: Cambridge Uni Press, Rep 1993.

Note to leader: Bring highlighters, interlinear Bible, and UBS Greek Bibles