

## Lesson 9 Vocabulary

αἶρω	I take up, take away
ἀμήν	verily, truly, amen (particle)
ἀναβαίνω	I go up
αὐτός, -ή, -ό	he, she, it (pronoun)
δέ	but, and, now (particle and conj.)
δοξάζω	I glorify, praise
ἐγώ; ἡμεῖς (pl.)	I, we (pl.) (pronoun)
εἰμί	I am
ἐσθίω	I eat
ἴδιος, -α, -ον	one's own
κἀγώ	and I, I also (καί + ἐγώ)
καταβαίνω	I go down
μέν	particle indicating contrast, emphasis, or continuation; μέν ... δέ ... =on one hand ... on the other hand as conj.
οὐ	not (particle; οὐκ before smooth breathing, οὐχ before rough breathing)
Παῦλος, ὁ	Paul
Πέτρος, ὁ	Peter
σύ; ὑμεῖς (pl.)	you (sing. and pl.) (pronoun)
τέκνον, τό	child

δέ is postpositive: it cannot stand first in its sentence or clause.  
Its normal position is second, but sometimes, it appears in the third place.

ὁ ἄνθρωπος ἀναβαίνει πρὸς τὴν ἐκκλησίαν, ὁ δὲ μαθητὴς καταβαίνει πρὸς τὸν οἶκον.

οὐ In Greek, the negative particle is usually placed immediately in front of the word it negates.

ὁ ἀπόστολος οὐκ ἀναβαίνει πρὸς τὴν ἐκκλησίαν.

Enclitic: μου, μοι, με, συ, σοι, σε  
 εἰμί, ἐστί, ἐσμέν, ἐστέ and εἰσί(ν) excluding εἶ  
 particle δέ

## Personal Pronouns (First and Second Person)

		1st person	1st person unemphatic	2nd person	2nd person unemphatic
sing.	N	ἐγώ		σύ	
	G/A	ἐμοῦ	μου	σου	σου
	D/L/I	ἐμοί	μοι	σοί	σοι
	Acc	ἐμέ	με	σέ	σε
pl.	N	ἡμεῖς		ὑμεῖς	
	G/A	ἡμῶν		ὑμῶν	
	D/L/I	ἡμῖν		ὑμῖν	
	Acc	ἡμᾶς		ὑμᾶς	

The first person pronoun "I" is ἐγώ. Think of *ego*. My *ego* is all about **me**.  
 The first person pronoun has no gender, but is declined for case and number as above.  
 The first column shows the forms that are emphatic. If no emphasis is intended, the initial ε is dropped resulting in the forms, μου, μοι, and με, all of which are enclitic.

The second person pronoun "you" is συ. Again, it has no gender, but is declined for case and number.

The unemphatic forms of 1<sup>st</sup> and 2<sup>nd</sup> person pronoun μου, μοι, με, συ, σοι, σε are called enclitic including εἰμί, ἐστί, ἐσμέν, ἐστέ and εἰσί(ν) excluding εἶ and particle δέ.

It means that these words tend to throw their accent forward to the word preceding them.

Observe the following accent rules:

1. An enclitic at the beginning of a sentence retains its accent.
2. An enclitic is accented before another enclitic.
3. An acute accent on the ultima is retained in a word standing before an enclitic.
4. If a word preceding an enclitic has an accent on the antepenult or circumflex on the penult, it takes an additional acute on the ultima.
5. If a word preceding an enclitic has an accent on the penult or a circumflex on the ultima, an enclitic of one syllable loses its accent.
6. If a word preceding an enclitic has an accent on the penult or a circumflex on the ultima, an enclitic of two syllables retains its accent.

## αὐτός: Third Person Pronoun (oblique cases only) and Intensive Pronoun

		masc.	fem.	neuter
sing.	N	αὐτός	αὐτή	αὐτό
	G/A	αὐτοῦ	αὐτῆς	αὐτοῦ
	D/L/I	αὐτῶ	αὐτῇ	αὐτῶ
	Acc	αὐτόν	αὐτήν	αὐτό
pl.	N	αὐτοί	αὐταί	αὐτά
	G/A	αὐτῶν	αὐτῶν	αὐτῶν
	D/L/I	αὐτοῖς	αὐταῖς	αὐτοῖς
	Acc	αὐτούς	αὐτάς	αὐτά

An **oblique case** is a noun case that is used generally when a noun is the predicate of a sentence or a preposition. An oblique case can appear in any case relationship except the nominative case of a sentence subject or the vocative case of direct address.

For all practical purposes for beginning Greek, oblique case means any other than nominative.

\*as an accusative case for a direct object:

*She bit me!*

\*as a dative case for an indirect object:

*Give me the rubber hose!*

\*as the instrumental object of a preposition:

*That stain wasn't made by me . . .*

\*and as a disjunctive topic marker:

*Me, I like French . . .*

In contrast to the 1st and 2nd person pronouns, the 3rd person pronoun is declined for number case **and gender**, as above.

Notice that the endings for the 3rd person pronoun are typical 1st and 2nd declension endings. Also notice that in the neuter gender, the final *v* is dropped in the nominative and accusative singular. Remember that the same thing happens in the definite article.

# Use of Personal Pronouns

## Case, Gender and Number

Βλέπω τὸν μαθητὴν καὶ διδάσκω τὸν μαθητὴν.  
Acc sing masc

Βλέπω τὸν μαθητὴν καὶ διδάσκω αὐτόν.  
antecedant of αὐτόν  
Acc sing masc

Γινώσκω ἐκκλησίαν καὶ μένω ἐν ἐκκλησίᾳ.  
L sing fem

Γινώσκω ἐκκλησίαν καὶ μένω ἐν αὐτῇ.  
Acc sing fem L sing fem

## Pronouns as Subjects: Nominative

The **nominative** form of the pronoun is the form that a pronoun takes when it serves as the subject of a verb.

Personal pronoun is not needed because the subject is present in the verb ending.

It is, however, not used as subjects of verbs unless **emphasis** or contrast is desired.

Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου; (John 9:35)

You you believe in the son of man?

When a pronoun appears, it emphasizes the subject:

"Do **you** believe in the son of man?"

**Agreement:** The subject of a verb must always "agree" with the verb. A pronoun and a verb are said to "agree" if they have the same **person** and **number**.

Can you answer these questions?

1. Which form of the pronoun agrees with βλέπομεν?
2. Which form of the pronoun agrees with βλέπετε?
3. Which form of the pronoun agrees with βλέπετε?
4. Which form of the pronoun agrees with βλέπουσιν?
5. Which form of βλέπω agrees with συ?
6. Which form of βλέπω agrees with ὑμεῖς?
7. Which form of βλέπω agrees with ἐγώ?
8. Which form of βλέπω agrees with αὐτός?

**Exer.:** Using the forms we have learned, supply the missing pronoun in these examples:

καὶ πῶς \_\_\_\_\_ ἀκούομεν ἕκαστος τῆ ἰδία διαλέκτῳ  
and how we \_\_\_\_\_ we hear each in the own dialect  
ἡμῶν; (Acts 2:8)  
of us?

"And how is it that we each hear in our own dialect?"

λέγω \_\_\_\_\_, οὐχ ὁ κύριος· (1 Cor 7:12)  
I say I not the Lord

"Say I, not the Lord:"

εἰδότες ὅτι καὶ \_\_\_\_\_ \_\_\_\_\_ κύριον ἐν οὐρανῶ.  
knowing that also you(pl) you have a lord in heaven  
(Col 4:1)

καὶ \_\_\_\_\_ \_\_\_\_\_, διὸ καὶ λαλοῦμεν.  
also we we believe therefore also we speak  
(2 Cor 4:13)

\_\_\_\_\_ ὅτι εἷς θεός ἐστιν; (James 2:19)  
you you believe that one God he is

Οὐδὲ \_\_\_\_\_ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.  
neither I I say to you in what authority these things I do  
(Mark 11:33)

καὶ \_\_\_\_\_ ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος  
and you(pl) you say that in Jerusalem is the place  
ὅπου προσκυνεῖν δεῖ. (John 4:20)  
where to worship must

πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ  
many prophets and kings wanted to see what  
\_\_\_\_\_. (Luke 10:24)  
you(pl) you see

ὁ δὲ Ἰησοῦς ἔφη, \_\_\_\_\_. (Matt 27:11)  
the but Jesus said you you say

Note: in the New Testament, Jesus is usually called "the Jesus". When we translate into English, we omit "the". We will discuss this in more depth in a later chapter.

### Answers:

καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν; (Acts 2:8)  
and how we we hear each in the own dialect of us?

"How is it that we each hear in our own dialect?"

λέγω ἐγώ, οὐχ ὁ κύριος. (1 Cor 7:12)  
I say I not the Lord

"Say I, not the Lord:"

Note that the pronoun can occur before or after the verb  
If a pronoun located near a verb is nominative, and it agrees with the verb, then it is likely to be the subject of that verb.

εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ. (Col 4:1)  
knowing that also you(pl) you have a lord in heaven

καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. (2 Cor 4:13)  
also we we believe therefore also we speak

οὐ πιστεύεις ὅτι εἷς θεός ἐστιν; (James 2:19)  
you you believe that one God he is

Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. (Mark 11:33)  
neither I I say to you in what authority these things I do

καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου  
and you(pl) you say that in Jerusalem is the place where

προσκυνεῖν δεῖ. (John 4:20)  
to worship must

πολλοὶ προφηῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε.  
many prophets and kings wanted to see what you(pl) you see  
(Luke 10:24)

ὁ δὲ Ἰησοῦς ἔφη, Σὺ λέγεις. (Matt 27:11)  
the but Jesus said you you say

Note: in the New Testament, Jesus is usually called "the Jesus". When we translate into English, we omit "the". We will discuss this in more depth in a later chapter. For now, ignore that "the".

## Possessive pronouns: Genitive

The genitive involves the relationship between a pronoun and a noun or another pronoun - the genitive pronoun indicates the owner of something else.  
When I want to say that a book is "her" book, I use the genitive case.

μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαριάς τῷ Ἰωσήφ. (Matt 1:18)  
had been engaged the mother of him Mary to Joseph  
his mother Mary had been engaged to Joseph

Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος. (Matt 1:19)  
Joseph and the husband of her, righteous being  
And Joseph, her husband, being a righteous man

μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου, (Matt 1:20)  
not be afraid to take Mary as the wife of you  
do not be afraid to take Mary as your wife

σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. (Matt 1:21)  
he will save the people of him from the sins of them  
He will save His people from their sins

Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. (Matt 2:15)  
out of Egypt I called the son of me  
out of Egypt, I called my son

\* Unemphatic form is used in the genitive case to express possession.

Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς. (Matt 2:18)

Rachel weeping for the children of her

Rachel weeping for her children

## Pronouns as direct objects: Accusative

οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν

who when they hear the word immediately with joy they received

αὐτόν. (Mark 4:16)

it

Before translating the above, one needs to know whether "it" refers to a masculine, feminine, or neuter noun. In this case, they receive "the word" (τὸν λόγον).

οὐκέτι λέγω ὑμᾶς δούλους (John 15:15)

no longer I call you slave

καὶ οὐ λαμβάνετε με (John 5:43)

and not you receive me

ὁ πατὴρ φιλεῖ ὑμᾶς (John 16:27)

the father loves you all

σὺ οἶδας ὅτι φιλῶ σε. (John 21:15)

you know that I love you

εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; (John 21:17)

he said to him the third do you love me

Ὅτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾶς με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου. 16 λέγει αὐτῷ πάλιν δευτέρον, Σίμων Ἰωάννου, ἀγαπᾶς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου. 17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. (John 21:15-17)

## Pronouns as indirect objects: Dative

If you see an "ι" in a pronoun or noun ending, think dative.

ἀμὴν γὰρ λέγω ὑμῖν (Matt 5:18)  
truly for I say to you(pl)

ἀμὴν λέγω σοι (Matt 5:26)  
truly I say to you

Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; (Matt 13:10)  
for what reason in parables do you speak to them

Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναί. (Matt 13:51)  
have you(pl) understood these things all they say to him Yes

καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται. (Matt 21:19)  
and he says to her no longer from you fruit come into being

In this passage Jesus is talking to a fig tree, which happens to be a feminine noun.

## Pronouns with Prepositions

Emphatic forms of the personal pronouns are ordinarily used with prepositions.

Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς,  
(Matt 15:5)

Whoever says to *his* father or mother, it is a gift. Whatsoever from me that would be profited

Μακροθύμησον ἐπ' ἐμοί (Matt 18:29) rather than ἐπ' μοί  
Have patience with me.

**However, the form πρὸς με is often found in the New Testament.**

καὶ σὺ ἔρχῃ πρὸς με; (Matt 3:14)

and do you come to me?

Luke 6:47; John 5:40; Acts 22:21; I Cor 16:11; 2 Tim 4:9

## Uses of the 3rd Person Pronoun αὐτός

The various uses of the 3rd person pronoun can be summarized as follows:

(1) a. When in the **attributive position**, it means "*same*."

Remember the use of **Adjectives**: the attributive use (modifies the noun):

Definite Article	Adjective	Noun	
ὁ	ἀγαθός	λόγος	the good word

Definite Article	Adjective	Definite Article	Noun	
ὁ	λόγος	ὁ	ἀγαθός	the good word

Definite Article	Pronoun	Noun	
ὁ	αὐτός	λόγος	the <b>same</b> word

Definite Article	Noun	Definite Article	Pronoun	
ὁ	λόγος	ὁ	αὐτός	the <b>same</b> word

We saw that in both cases, the adjective is in the attributive position. If a 3rd person pronoun stands in the place of the adjective, it functions as an adjective meaning "same". It will agree with the noun it modifies in number, case, and gender. Consider the following examples:

τὴν αὐτὴν ἀγάπην (Ph. 2:2)  
*the **same** love*

ὁ αὐτὸς κύριος (1 Co. 12:5)  
*the **same** Lord*

ὁ δε αὐτὸς θεός (1 Co. 12:6)  
*the **same** God* (notice the postpositive **de**. Its presence does not preclude this construction from being attributive.)

τῆς ἐπαγγελίας τῆς αὐτῆς (He. 11:9)

of the *same* promise (Here the word order is **Def. art | Noun | Def. art. | Adj.**, the promise the same. Remember that this order also is the attributive position.)

### b. Substantive Use

In lesson 4, we noted that an adjective can be used as a substantive. This is also true of the 3rd person pronoun.

The adjective functions as a noun

- |      |           |                |
|------|-----------|----------------|
| i.   | ὁ ἀγαθός  | The good man   |
| ii.  | ἡ ἀγαθή   | The good woman |
| iii. | τὸ ἀγαθόν | The good thing |

Consider the following example:

τὰ αὐτὰ γράφειν (Ph.3:1)

to write the *same* things (γράφειν is the infinitive form of γράφω).

There is no word here for *things*. Rather τὰ αὐτὰ functions as a substantive. Because τὰ αὐτὰ is neuter plural, *things* is the natural noun to supply in English.)

(2) When in the predicate position, in the nominative case, it often intensifies.

Pronoun	Definite Article	Noun	
αὐτὸς	ὁ	λόγος	the word <i>itself</i>

Definite Article	Noun	Pronoun	
ὁ	λόγος	αὐτός	the word <i>itself</i>

Note: αὐτός only **functions** as an **intensifier** when it is in the nominative case!

\* We need to give some special attention to this function in connection with verbs. It is important to dismiss all thought of a third person pronoun (he, she, it, him, her, they, them).

In this capacity, αὐτός has no person. **Person is determined by the verb.**

For example, αὐτὸς λέγω means *I myself say*, **not** *he himself says*.

Only its **number** (singular vs. plural) and **gender** are significant.

The number must agree with the verb. The gender will be dictated by the explicit or implicit subject.

The fact that the masculine αὐτός is used rather than the feminine αὐτή indicates that the speaker is a man rather than a woman.

Consider the following carefully:

αὐτὸς λέγω	= I myself say (spoken by a man)
αὐτὴ λέγω	= I myself say (spoken by a woman)
αὐτὸς λέγεις	= you yourself say (spoken to a man)
αὐτὴ λέγεις	= you yourself say (spoken to a woman)
αὐτὸς λέγει	= he himself says
αὐτὴ λέγει	= she herself says
αὐτὸ λέγει	= it itself says
<i>Now you try to translate the next one</i>	
αὐτοὶ γιώσκετε (Acts 20:34)	= you yourselves know

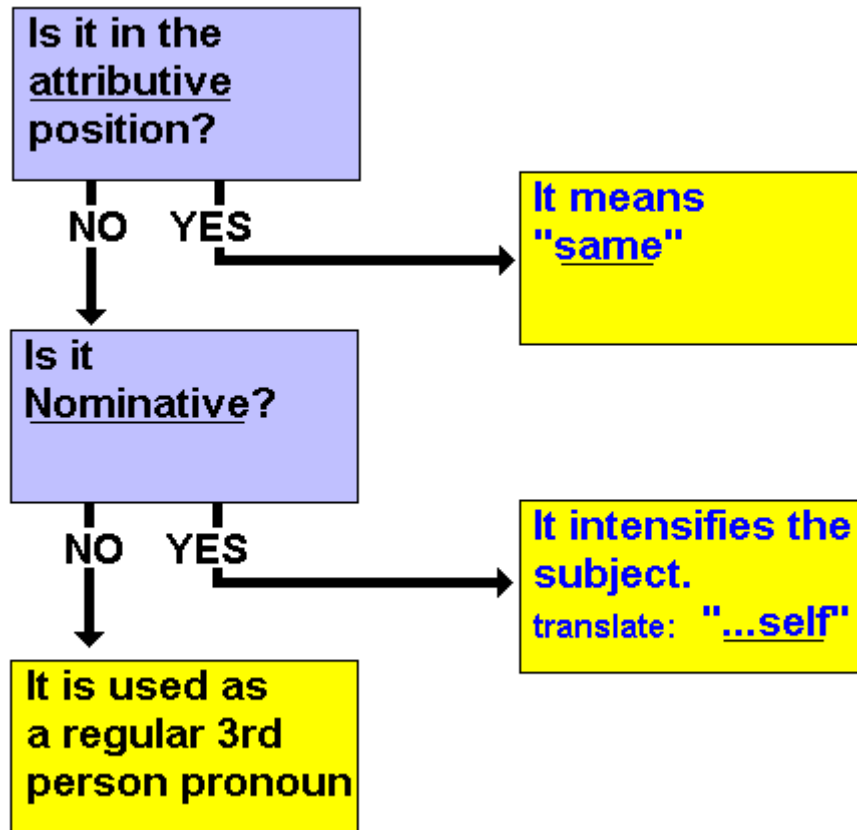
καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι. (Acts 10:26)	
and I myself man I am and I myself am a man	
αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. I Cor 2:15	
he yet by no one is appraised yet he himself is appraised by no one	

**(3) When NOT in the attributive position, in any of the oblique cases (i.e., any case other than the nominative case) it is being used as a regular 3rd person pronoun.**

So far, we have only seen the cases where αὐτός is used in functions other than 3<sup>rd</sup> person pronoun.

μακάριοι οἱ πεινῶντες, ὅτι αὐτοὶ παρακληθήσονται. (Matt 5:4)  
*Blessed are they who mourn, because they shall be comforted*  
Rather than they **themselves** shall be comforted.

Here is another way to organize your thinking about the 3 uses of αὐτὸς:



		1st person (I)	2nd person (You)	3 <sup>rd</sup> masc. (He)	3 <sup>rd</sup> fem. (She)	3 <sup>rd</sup> neut. (It)
sing.	N	ἐγώ	σύ	αὐτός	αὐτή	αὐτό
	G/A	ἐμοῦ (μου)	σοῦ (σου)	αὐτοῦ	αὐτῆς	αὐτοῦ
	D/L/ I	ἐμοί (μοι)	σοί (σοι)	αὐτῶ	αὐτῇ	αὐτῶ
	A	ἐμέ (με)	σέ (σε)	αὐτόν	αὐτήν	αὐτό
pl.	N	ἡμεῖς	ὕμεῖς	αὐτοί	αὐταί	αὐτά
	G/A	ἡμῶν	ὕμῶν	αὐτῶν	αὐτῶν	αὐτῶν
	D/L/ I	ἡμῖν	ὕμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς
	A	ἡμᾶς	ὕμᾶς	αὐτούς	αὐτάς	αὐτά

# Questions regarding Verb and Object

Accusative Case associated with Direct Object (Acc → D.O.)

However, for some verbs, what would be a D. O. in English may be in the Genitive or Dative case in Greek.

- πιστεύω may take an **accusative** object, but more often it is used with the **dative** case (or **with a prepositional phrase**).

οὐ πιστεύετε μοι (John. 8:45) *you do not believe me.*

μοι: Dative sing 1st person pronoun - serves as the object of πιστεύετε.

- ακούω may be used with the **Genitive** case as well as the **Accusative** case. In Classical Greek, the distinction in case represented a distinction in meaning. Ex.: ακούω with the Genitive: more to do with **hearing from** someone with the Accusative: **hearing what** was said.

\* A. T. Robertson: "The accusative (case of extent) accents the intellectual apprehension of the sound, while the genitive (specifying case) calls attention to the sound of the voice without accenting the sense (A Grammar of the Greek New Testament, A. T. Robertson, p. 506).

This distinction was not consistently observed in Hellenistic Greek, and certainly we often see the two cases used with ακούω interchangeably in the New Testament. However, the distinction is not entirely lost in the New Testament. And it so happens, noting this distinction helps us work through what some have considered a contradiction in the book of Acts.

Acts 9:7: οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἔνεοί, ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες.

*the men who traveled with him stood speechless, hearing the voice, but not seeing anyone*

Acts 22:9: οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθέασαν τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.

*Saul's recounting of the story "they that were with me saw the light, but they did not hear the voice of the one speaking to me."*

So did they hear the voice or not? In both cases the verb for *hear* is a form of ακούω but the case of the word φωνῆς is genitive in one and accusative in the other. It appears that Luke is making the old classical distinction; they heard the sound (the genitive case in Acts 9:7) but did not comprehend the meaning (the accusative case in Acts 22:9).

# εἰμί (be): Present Indicative

		pres. ind.	
s.	1	εἰμί	pl. ἐσμέν
	2	εἶ	ἐστέ
	3	ἐστί(ν)	εἰσί(ν)
		infinitive	εἶναι

This verb has no voice since it shows state of being.

It does not take a direct object. It takes or requires a compliment.

The compliment will be in nominative case.

This verb does not always have to be present to mean predicate situation.

e.g.: ἀγάπη ὁ Θεός. God is love.

εἰμί μαθητής	I am a disciple
εἶ μαθητής	you are a disciple
ἐστί μαθητής	he is a disciple
ἐσμέν μαθηταί	we are disciples
ἐστέ μαθηταί	you are disciples
εἰσὶ μαθηταί	they are disciples