

# Relative Pronouns

		ὅς, ἣ, ὅ: who, which					
		M	F	N	M	F	N
N	ὅς	ἣ	ὅ	οἷ	αἷ	ἄ	
G	οὗ	ἣς	οῦ	ῶν	ῶν	ῶν	
D	ᾧ	ἣ	ᾧ	οἷς	αἷς	οἷς	
A	ὄν	ἣν	ὄ	οὔς	ἄς	ἄ	

Note how similar these are to the noun endings and to the definite article (ὁ, ἡ, τό). As with αὐτός, οὗτος, and ἐκεῖνος, the only exception is the neuter nominative and accusative singular.

ὅν, εἰς, and μέν are often combined with relative pronouns with the following meanings:

- + ὅν or εἰς = whoever, whichever, whatever, whenever, etc. e.g. ἄ ὅν = *whatever* or ὅς δ' ὅν = *but whoever*
- + μέν . . . δέ = some are doing X . . . others y so ὅς μέν . . . ὅς δέ = *the one . . . the other*

## Characteristics of Relative Pronouns

Relative pronouns introduce relative clauses that are capable of performing many tasks like nouns, adjectives, and adverbs. A relative clause refers to the relative pronoun and the words that follow it. If you place a comma before the relative pronoun and after the last word of the clause, the enclosed phrase should make sense. The actual word you pick to translate the Greek relative pronoun can vary greatly ("who," "which," "that," etc., e.g. "The man *who is sitting at the table* is my pastor," "the book *that is on the table*.").

The number and gender are determined by the antecedent (like αὐτός). However, the case is determined by it's function in the sentence.

ὁ ἄνθρωπος ὃν γινώσκουμεν διδάσκει ἡμᾶς. The man whom we know teaches us.

Even though the antecedent (ἄνθρωπος) is nominative, the relative pronoun (ὃν) is accusative because it is the direct object of the verb γινώσκουμεν.

Sometimes you may need to add a demonstrative pronoun to make sense in English ("Give the good grade to *those* who deserve it.")

Relative clauses are always dependent; they may never contain the main subject and verb of the sentence.

It also helps to keep the relative clause together as a unit when you are dividing up the sentence.

ὁ Ἰησοῦς / ἐλάλησεν / ὃ ἐστὶν δίκαιον. Jesus spoke what is righteous.

## ὅς, ἥ, ὅ· who, which


1. John 6:9 ὅστις ἔστιν παιδάριον (little boy) ᾧδε ὃς ἔχει πέντε ἄρτους (loaves)
2. John 1:47 Ἰσραηλίτης (an Israelite) ἐν ᾧ δόλος (deceit) οὐκ ἔστιν
3. John 13:26 Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω (I dip) τὸ ψωμίον (morsel)
4. Matthew 24:46 μακάριος ὁ δοῦλος ἐκεῖνος
5. John 4:18 καὶ νῦν ὃν ἔχεις (you have) οὐκ ἔστιν σου ἀνὴρ
6. John 8:54 ὃν ὑμεῖς λέγετε (you say) ὅτι θεὸς ἡμῶν ἐστιν·
7. John 14:24 ὁ λόγος ὃν ἀκούετε (you hear) οὐκ ἔστιν ἐμὸς
8. John 6:27 ἦν ὁ υἱὸς τοῦ ἀνθρώπου ὃν ὑμῖν δώσει (he will give)

# Relative Pronoun Worksheet – Answer

1. John 6:9            There is a boy here who has five loaves
2. John 1:47            an Israelite in whom there is no deceit
3. John 13:26           it is that one for whom I dip the morsel
4. Matthew 24:46    blessed is that slave who
5. John 4:18            and the one who you have now is not your husband
6. John 8:54            whom you yourselves say that “he is our God”
7. John 14:24           the word which you hear is not mine
8. John 6:27            which the son of man will give to you

## Indefinite & Interrogative Pronouns

### Chapter 10

So far we have looked at personal (e.g. ἐγώ), relative (e.g. ὅς), demonstrative (e.g. οὗτος) and reciprocal (e.g. ἀλλήλων) pronouns. This summary looks at indefinite pronouns (someone, anything) and interrogative pronouns (who, what).

#### Indefinite Pronoun (τις/τι someone, anything)

This form is an enclitic (no accent) and often combines with ὅς (ὅς τις - whoever). When an accent is present, it is *never* on the iota. The lack of the accent on the iota is the only point of difference between this form and the interrogative pronoun τίς/τί.

Singular		Plural	
Masc & Fem	Neut	Masc & Fem	Neut
τις	τι	τινές	τινά
τινός	τινος	τινῶν	τινῶν
τινί	τινί	τισί (ν)	τισί (ν)
τινά	τι	τινάς	τινά

Example: Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων.

And they sent to him some of the Pharisees. Mark 12:13

#### Interrogatives

Interrogative clauses that use οὐ expect an affirmative answer. Those that use μή expect a negative answer. Other questions can be introduced by:

πότε - when?

ποῦ - where?

πῶς - how?

The interrogative pronoun τίς/τί is the same as the indefinite pronoun except for the accent.

Singular		Plural	
Mas & Fem	Neut	Masc & Fem	Neut
τίς	τί	τίνες	τίνα
τίνος	τίνος	τίνων	τίνων
τίνι	τίνι	τίσι (ν)	τίσι (ν)
τίνα	τί	τίνας	τίνα

Other interrogatives are:

διὰ τί - why?

τί - why?

# Reflexive Pronoun Worksheet

## Chapter 13

1. John 8:54 Ἐὰν ἐγὼ δοξάσω (I glorify) ἑμαυτόν, ἡ δόξα μου οὐδέν ἐστιν
2. 2 Cor 2:1 ἔκρινα (I decided, determined) γὰρ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν . . . πρὸς ὑμᾶς ἐλθεῖν (to come)
3. John 8:14 Κὰν ἐγὼ μαρτυρῶ (I testify) περὶ ἑμαυτοῦ, ἀληθῆς ἐστιν ἡ μαρτυρία (testimony) μου
4. John 8:42 οὐδὲ γὰρ ἀπ' ἑμαυτοῦ ἐλήλυθα (I have come), ἀλλ' ἐκεῖνός με ἀπέστειλεν (he sent)
5. John 14:10 τὰ ῥήματα (words) ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἑμαυτοῦ οὐ λαλῶ (I speak)
6. Mat 19:19 Ἀγαπήσεις (you shall love) τὸν πλησίον (neighbor) σου ὡς σεαυτόν
7. Mat 27:40 σῶσον (save) σεαυτόν, εἰ υἱὸς εἶ τοῦ θεοῦ
8. John 7:4 εἰ ταῦτα ποιεῖς (you do), φανέρωσον (show) σεαυτὸν τῷ κόσμῳ
10. John 8:13 Σὺ περὶ σεαυτοῦ μαρτυρεῖς (you are testifying, bearing witness) · ἡ μαρτυρία σου οὐκ ἔστιν ἀληθῆς. (true, here meaning *valid*)
11. Rom 14:7 οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ (he lives), καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει· (he dies)
12. James 2:17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχη (it has) ἔργα, νεκρά ἐστιν καθ' ἑαυτήν
13. Jude 21 ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε (you keep)
14. 2 Cor 8:5 ἀλλ' ἑαυτοὺς ἔδωκαν (they gave) πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος (will) θεοῦ
15. Rev 2:2 καὶ ἐπείρασας (you have tested) τοὺς λέγοντας (the ones calling) ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν
16. John 1:21 καὶ ἠρώτησαν (they asked) αὐτόν, Τί οὖν; Σὺ Ἥλίας εἶ; καὶ λέγει, Οὐκ εἰμί.
17. John 1:25 Τί οὖν βαπτίζεις (you are baptizing) εἰ σὺ οὐκ εἶ ὁ Χριστὸς;
18. John 2:25 οὐ χρεῖαν (a need) εἶχεν (he had) ἵνα τις μαρτυρήσῃ (might testify) περὶ τοῦ ἀνθρώπου
19. John 3:5 ἐὰν μὴ τις γεννηθῆ (is born) ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται (he is able) εἰσελθεῖν (to enter) εἰς τὴν βασιλείαν τοῦ θεοῦ.
20. John 4:27 οὐδεὶς μέντοι (yet, however) εἶπεν, Τί ζητεῖς (you are seeking); ἢ, Τί λαλεῖς (you are speaking) μετ' αὐτῆς;
21. John 5:12 ἠρώτησαν (they asked him) αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν (the one who said) σοι, Ἄρον (pick up) καὶ περιπάτει (walk);

22. John 6:28 Τί ποιῶμεν (shall we do) ἵνα ἐργαζώμεθα (we might work = we might do) τὰ ἔργα τοῦ θεοῦ;
23. John 6:30 εἶπον (they said) οὖν αὐτῷ, Τί οὖν ποιεῖς (will you do) σὺ σημεῖον;
24. John 6:46 οὐχ τὸν πατέρα ἑώρακέν (he has seen) τις εἰ μὴ ὁ ὢν (the one who is) παρὰ τοῦ θεοῦ
25. John 6:60 Σκληρός (hard) ἐστὶν ὁ λόγος οὗτος· τίς δύναται (he is able) αὐτοῦ ἀκούειν (to hear);
26. John 7:17 ἐάν τις θέλῃ (he wants, is willing) τὸ θέλημα (the will) αὐτοῦ ποιεῖν (to do)
27. John 7:19 οὐδεὶς ἐξ ὑμῶν ποιεῖ (he is doing = is keeping) τὸν νόμον. τί με ζητεῖτε (you are seeking) ἀποκτεῖναι (to kill);

1. John 8:54 If I glorify myself, my glory is nothing
2. 2 Cor 2:1 For I decided this for myself, not to come to you again
3. John 8:14 Even if I bear witness concerning myself, my witness is true
4. John 8:42 for I have not come of myself, but he sent me
5. John 14:10 the words which I say to you I do not speak from myself
6. Mat 19:19 You shall love your neighbor as yourself
7. Mat 27:40 Save yourself, if you are the son of God
8. John 7:4 if you do these things, show yourself to the world
10. John 8:13 You are witnessing concerning yourself; your witness is not true
11. Rom 14:7 For none of us lives for himself, and none dies for himself
12. James 2:17 Even so faith, if it does not have works is dead by itself
13. Jude 21 Keep yourselves in the love of God
14. 2 Cor 8:5 but they first gave themselves to the Lord and then to us by the will of God
15. Rev 2:2 and you tested the ones who call themselves apostles but are not
16. John 1:21 and they asked him, "What then? Are you Elijah?" and he said "I'm not."
17. John 1:25 Why then are you baptizing, if you are not the Christ?
18. John 2:25 he did not have need that anyone witness concerning man
19. John 3:5 unless someone is born of water and the spirit, he is not able to enter into the kingdom of God
20. John 4:27 yet no one said, "What do you seek," or "Why are you speaking with her."
21. John 5:12 Who is the man who said to you, "Pick up and walk"?
22. John 6:28 What may we do that we may work the works of God?
23. John 6:30 Then they said to him, "What then do you do for a sign?"
24. John 6:46 no one has seen the father, except the one who is from God
25. John 6:60 This word is hard; who of us is able to hear it?
26. John 7:17 If anyone is willing to do his will
27. John 7:19 none of you does the law, Why do you seek to kill me?