Relative Pronouns

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<th>Relative Pronouns</th>
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<td>ος, η, ο: who, which</td>
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Note how similar these are to the noun endings and to the definite article (ὁ, ἡ, τό). As with ὁ, ἡ, τό, the only exception is the neuter nominative and accusative singular.

ἀν, εὖν, and μὲν are often combined with relative pronouns with the following meanings:

+ ἀν or ἐὖν = whoever, whichever, whatever, whenever, etc. e.g. ἀν = whatever or ὁς ὁ = the one... the other
+ μὲν... ἔδε = some are doing... others so ὁς μὲν... ὁς ἔδε = 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 ὁ, ἡ, τό). However, the case is determined by it’s function in the sentence.

ὁ ἄνθρωπος ὁν γινώσκομεν διδάσκει ἡμᾶς. The man whom we know teaches us.

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

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 / ἔλαλησεν / ὁ ἔστιν δίκαιον. Jesus spoke what is righteous.
1. John 6:9  Ῥ δυτικοιον (little boy) ὁ δὲ ὤδε ἔχει πέντε ἄρτους (loaves)
2. John 1:47 Ἰσραηλίτης (an Israelite) ἐν ὃ δόλος (deceit) οὐκ ἔστιν
3. John 13:26 Ἐκεῖνος ἔστιν ὃ ἐγώ βάψω (I dip) τὸ ψωμίον (morsel)
4. Matthew 24:46 μακάριος ὁ δοῦλος ἔκεινος
5. John 4:18 καὶ νῦν ὃν ἔχεις (you have) οὐκ ἔστιν σου ἄνήρ
6. John 8:54 ὃν ύμεῖς λέγετε (you say) ὅτι θεὸς ἡμῶν ἔστιν
7. John 14:24 ὁ λόγος ὁν ἄκουετε (you hear) οὐκ ἔστιν ἐμὸς
8. John 6:27 ἦν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει (he will give)
Indefinite & Interrogative Pronouns

Chapter 10

So far we have looked at personal (e.g. ἐγώ), relative (e.g. ὁς), 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 ὁς (ὁς 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.

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<tr>
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<th>Masc &amp; Fem</th>
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<th>Masc &amp; Fem</th>
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<td>τινά</td>
<td>τι</td>
<td>τινάς</td>
<td>τινά</td>
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Example: Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς 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 μὴ expect a negative answer. Other questions can be introduced by:

πότε - when?  Ποῦ - where?  Πώς - how?

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

<table>
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<tr>
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<th>Plural</th>
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<tbody>
<tr>
<td>Mas &amp; Fem</td>
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<tr>
<td>τίς</td>
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<td>τίνος</td>
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<td>τίνι</td>
<td>τίνι</td>
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<tr>
<td>τίνα</td>
<td>τί</td>
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Other interrogatives are:  διὰ τί - why?  τί - why?
Reflexive Pronoun Worksheet

Chapter 13

1. John 8:54 'Εάν ἐγὼ δοξάσω (I glorify) ἐμαυτὸν, ἥ δόξα μου οὐδὲν ἔστιν
2. 2 Cor 2:1 ἐκρίνα (I decided, determined) γὰρ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ... πρὸς ὑμᾶς ἐλθεῖν (to come)
3. John 8:14 Κἂν ἐγὼ μαρτυρῶ (I testify) περὶ ἐμαυτοῦ, ἀληθῆς ἔστιν ἡ μαρτυρία (testimony) μου
4. John 8:42 οὐδὲ γὰρ ἂν ἐμαυτῷ ἐλήλυθα (I have come), ἀλλὰ ἐκεῖνός με ἀπέστειλεν (he sent)
5. John 14:10 τὰ ρήματα (words) ὃ ἐγὼ λέγω ὑμῖν ἂν ἐμαυτοῦ οὐ λαλῶ (I speak)
6. Mat 19:19 Ἄγαπήσεις (you shall love) τὸν πλησίον (neighbor) σου ὡς σεαυτόν
7. Mat 27:40 σῶσον (save) σεαυτόν, εἰ ύιός εἶ τοῦ θεοῦ
8. John 7:4 εἰ ταῦτα ποιεῖς (you do), φανέρωσον (show) σεαυτόν τῷ κόσμῳ
9. John 8:13 Σὺ περὶ σεαυτοῦ μαρτυρεῖς (you are testifying, bearing witness) ὃ ἡ μαρτυρία σου οὖκ ἔστιν ἀληθῆς (true, here meaning valid)
10. Rom 14:7 οὐδεὶς γὰρ ἡμῶν ἐστὶν ἡμῶν (he lives), καὶ οὐδεὶς ἐστὶν ἠμῶν ἀποθνῄσκει (he dies)
11. James 2:17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχει (it has) ἔργα, νεκρά ἔστιν καθ’ ἐαυτήν
12. Jude 21 ἔστω ὡς ἐν ἀγάπῃ θεοῦ τηρήσατε (you keep)
13. 2 Cor 8:5 ἀλλ’ ἐστιν ἐδώκαν (they gave) πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος (will) θεοῦ
14. Rev 2:2 καὶ ἐπείρασας (you have tested) τοὺς λέγοντας (the ones calling) ἐστιν ἀποστόλους καὶ οὖκ εἶσίν
15. John 1:21 καὶ ἤρωτήσαν (they asked) αὐτόν, Τί οὖν; Σὺ Ἰησοῦς εἶ; καὶ λέγει, Οὐκ εἰμί.
16. John 1:25 Τί οὖν βαπτίζεις (you are baptizing) εἰ σὺ οὐκ εἶ ὁ Χριστὸς;
17. John 2:25 οὐ χρείαν (a need) ἔχει (he had) ἵνα τις μαρτυρήσῃ (might testify) περὶ τοῦ άνθρώπου
18. John 3:5 ἐὰν μὴ τις γεννηθῇ (is born) ἐξ ὀδόστος καὶ πνεύματος, οὐ δύναται (he is able) εἰσελθεῖν (to enter) εἰς τὴν βασιλείαν τοῦ θεοῦ.
19. John 4:27 οὐδεὶς μέντοι (yet, however) εἶπεν, Τί ζητεῖς (you are seeking); ἢ, Τί λαλεῖς (you are speaking) μετ’ αὐτῆς;
20. John 5:12 ἤρωτήσαν (they asked him) αὐτόν, Τίς ἔστιν ὁ ἄνθρωπος ὃ εἰπών (the one who said) σοι, Ἀρον (pick up) καὶ περιπάτει (walk);
22. John 6:28 Τί ποιῶμεν (shall we do) ἵνα ἐργαζόμεθα (we might work = we might do) τὰ ἐργα τοῦ θεοῦ;

23. John 6:30 εἶπον (they said) οὖν αὐτῷ, Τί οὖν ποιεῖς (will you do) σοῦ σημεῖον;

24. John 6:46 οὐχ τὸν πατέρα ἐφρακέν (he has seen) τις εἰ μὴ ὁ ὁ ὁ (the one who is) παρὰ τοῦ θεοῦ

25. John 6:60 Σκληρός (hard) ἐστιν ὁ λόγος οὗτος· τίς δύναται (he is able) αὐτοῦ ἀκούειν (to hear);

26. John 7:17 ἓν τις θέλῃ (he wants, is willing) τὸ θέλημα (the will) αὐτοῦ ποιεῖν (to do)

27. John 7:19 οὐδεὶς ἤξι ὁμών ποιεῖ (he is doing = is keeping) τὸν νόμον. τί μὲ ζητεῖτε (you are seeking) ἀποκτείναι (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
9. John 8:13 You are witnessing concerning yourself; your witness is not true
10. Rom 14:7 For none of us lives for himself, and none dies for himself
11. James 2:17 Even so faith, if it does not have works is dead by itself
12. Jude 21 Keep yourselves in the love of God
13. 2 Cor 8:5 but they first gave themselves to the Lord and then to us by the will of God
14. Rev 2:2 and you tested the ones who call themselves apostles but are not
15. John 1:21 and they asked him, “What then? Are you Elijah?” and he said “I’m not.”
16. John 1:25 Why then are you baptizing, if you are not the Christ?
17. John 2:25 he did not have need that anyone witness concerning man
18. 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 5:12 Who is the man who said to you, “Pick up and walk”?
21. John 6:28 What may we do that we may work the works of God?
22. John 6:30 Then they said to him, “What then do you do for a sign?”
23. John 6:46 no one has seen the father, except the one who is from God
24. John 6:60 This word is hard; who of us is able to hear it?
25. John 7:17 If anyone is willing to do his will
26. John 7:19 none of you does the law, Why do you seek to kill me?