

Lesson 13

Conjugation of εἰμί. The Personal Pronoun

λέγει αὐτοῖς, ὑμεῖς δὲ τίνα με λέγετε εἶναι;
He says to them, “but who do you say that I am?” Matthew 16:15

84. Conjugation of the Present of εἰμί (root εσ-), I am.

<u>Singular</u>		<u>Plural</u>	
1. εἰμί	<u>I am</u> ^{1,2}	ἐσμέν	<u>We are</u>
2. εἶ	<u>You are</u>	ἐστέ	<u>You “all” are</u>
3. ἐστί (ν)	<u>He, she or it is</u>	εἰσὶ	<u>They are</u>

Infinitive εἶναι, to be

85. εἰμί As a Copulative Verb. Some verbs express merely the relation of the subject to the predicate. Such verbs are called copulas, or linking verbs.

εγὼ Φαρισαῖός εἰμι, I am a Pharisee. Acts 23:6

The word making up the predicate (called subjective complement, or predicate nominative) like the subject is in the nominative case.

The copula may also join a predicate adjective in the nominative case. The copula is no essential here since the predicate position of the adjective (Section 72) in reality says the same thing.

When two nouns are used in a sentence – one as subject and the other as predicate – the subject may often be identified by having the article.

ὁ λόγος ἦν³ θεός, The word was God.

86. Enclitics. See Introduction, Section i for the rules of accent of enclitics.

87. Personal Pronouns. A pronoun is a word used instead of a noun, the pronoun serving to avoid repetition of the noun. Personal Pronouns are those expressing a distinction of persons. ἐγώ (I), σύ (you), αὐτός, αὐτή, (he, she, it), and their plurals.

¹Explanation of forms: εἰμί < ἐσ-μί; εἶ < ἐσσί; εἰσὶ < (σ)εντί < () εντί; εἶναι < ἐσ-ναι.

²All the forms of the present of εἰμί are enclitic except εἶ. The accent is not recessive and where it follows a word with an accent it generally loses its accent.

³See p. 43

88. Declension of the Personal Pronoun, ἐγώ, I

	<u>Singular</u>		<u>Plural</u>	
Nom.	ἐγώ	<u>I</u>	ἡμεῖς	<u>We</u>
Gen.	ἐμοῦ, μου	<u>of me, my</u>	ἡμῶν	<u>of us, our</u>
Abl.	ἐμοῦ, μου	<u>from me</u>	ἡμῶν	<u>from us</u>
Dat.	ἐμοί, μοι	<u>to me</u>	ἡμῖν	<u>to us</u>
Ins.	ἐμοί, μοι	<u>with me</u>	ἡμῖν	<u>with us</u>
Loc.	ἐμοί, μοι	<u>in me</u>	ἡμῖν	<u>in us</u>
Acc.	ἐμέ, με	<u>me</u>	ἡμᾶς	<u>us</u>

The shorter unaccented forms are enclitic. Both forms are in common use in the New Testament. The accented form is generally the more emphatic or is used in contrast.

89. Declension of the Second Person Pronoun, σύ, You

	<u>Singular</u>		<u>Plural</u>	
Nom.	σύ	<u>You</u>	ὅμοις	<u>you</u> “all”
Gen.	σοῦ, σου	<u>of you</u>	ὅμων	<u>of you</u> “all”
Abl.	σοῦ, σου	<u>from you</u>	ὅμων	<u>from you</u> “all”
Dat.	σοί, σοι	<u>to you</u>	ὅμιν	<u>to you</u> “all”
Ins.	σοί, σοι	<u>with you</u>	ὅμιν	<u>with you</u> “all”
Loc.	σοί, σοι	<u>in you</u>	ὅμιν	<u>in you</u> “all”
Acc.	σέ, σε	<u>you</u>	ὅμας	<u>You</u> “all”

90. The Third Person Pronoun. There is no separate third person pronoun in the Koiné, the Classical σφεῖς having become obsolete. In its place the demonstrative pronouns ἐκεῖνος (that) and οὗτος (this) are often used. (See Section 115)

The article with δέ (ὁ δέ, ἡ δέ, τὸ δέ) is used as a third personal pronoun especially in narratives where there is a change of persons. It refers to the last person mentioned rather than to the subject.

Ἰησοῦς λέγει αὐτοῖς . . . οἱ δέ λέγουσι, ναί
Jesus says to them . . . they say yes.

In contrasts it is translated “some . . . others:” οἱ μὲν . . . οἱ δέ.

The pronoun αὐτός, αὐτή, αὐτό serves in the New Testament both as an intensive subject for all persons (αὐτὸς λέγει, He himself speaks) and as an identical pronoun. In the oblique cases (than the nominative) this pronoun is the third person pronoun.

91. Declension of αὐτός, ἡ, ὁ, himself, he, etc.

	<u>Singular</u>			<u>Plural</u>		
Nom.	αὐτός	αὐτή	αὐτό	αὐτοί	αὐταί	αὐτά
Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
Abl.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐτοῖς	αὐτοῖς
Ins.	αὐτῷ	αὐτῷ	αὐτῷ	αὐτοῖς	αὐτοῖς	αὐτοῖς
Loc.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐτοῖς	αὐτοῖς
Acc.	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

92. Uses of αὐτός. It is important to learn accurately the uses of αὐτός. It is more than the personal pronoun.

An Intensive Pronoun. (self, himself, herself, itself, themselves) It may be used with a verb.

αὐτὸς ἐγὼ δουλεύω, I myself serve. Romans 7:25
 αὐτοὶ γὰρ ὑμεῖς θεοδιδασκτοὶ ἐστε, for you yourselves are taught of God

Note Carefully. Notice that with a verb in the third person the pronoun intensifies the subject. It is not merely the subject.

Or (as an intensive pronoun) αὐτός may be used with a noun. Here it takes the predicate position, the noun usually having the article.

ἐν αὐτῇ τῇ ἡμέρᾳ, on the very day, on the day itself
 αὐτὸς ὁ θεὸς εἰρήνης, the God of Peace himself. I Thessalonians 5:23

An Identical Pronoun. (the same). Here the pronoun αὐτός has the article and is in the attributive position.

οὐκὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι;
Do not the publicans do the same thing? Matthew 5:46
 ὁ γὰρ αὐτὸς κύριος παντῶν..
For the same one is Lord of all. Romans 10:12

A Personal Pronoun. Other than in the nominative case it is the third person pronoun.

αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν
For he himself shall save his people from their sins. Matthew 1:21

93. Uses of the Personal Pronouns. Generally personal pronouns are used with verbs only for emphasis or contrast, since the verb has its own subject in its ending. Otherwise personal pronouns are used in all situations where nouns may be used; as Predicate Nominative, in Possession (cf. Matthew 1:21, above) (Notice the noun has the article and the pronoun the predicate position.), as Dative of Indirect Object, Object of Preposition, etc.

94. Vocabulary.

ἀπόστολος, ου, ό,	<u>apostle</u>	πάσχω,	<u>I suffer</u>
ἀνίστημι,	<u>I cause to rise, I arise</u>	πέμπω,	<u>I send</u>
αὐτός, ή, ό,	<u>self, same, he, she, it</u>	πόθεν,	<u>from where, whence</u>
δόλος, ου, ό,	<u>guile, deceit</u>	ποῦ,	<u>where</u>
εἰμί,	<u>I am</u>	σήμερον,	<u>today (adverb)</u>
ἐχθές,	<u>yesterday (adverb)</u>	σύ,	<u>you</u>
λαός, οῦ, ό,	<u>people</u>	σύν,	<u>with, only with instrumental (accompaniment or association)</u>
μακάριος, α, ον,	<u>happy, blessed</u>	τόπος, ου, ό,	<u>place</u>
μέν,	emphatic particle, οί μέν, <u>some</u>	φωνέω,	<u>I call</u>
μένω,	<u>I remain, abide</u>	ᾧδε,	<u>here, (adverb)</u>
οὐπω,	<u>not yet</u>		
πάρειμι,	<u>I am present, have arrived (conjugate like εἰμί)</u>		

95. Exercises.I. Text A.

ἐν τῇ αὐτῇ ἡμέρᾳ οἱ μαθηταὶ αὐτοῦ βλέπουσι τὸν χριστὸν. ἀκολουθοῦσι αὐτῷ. ὁ δὲ λέγει αὐτοῖς, τί (what) ζητεῖτε; οἱ δὲ λέγουσι αὐτῷ ῥαββὶ (rabbi) ποῦ μένεις; Ἀνδρέας εὐρίσκει τὸν ἀδελφὸν αὐτοῦ καὶ ἄγει αὐτὸν τῷ Ἰησοῦ. ὁ Ἰησοῦ λέγει, σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου. ὁ Ἰησοῦς εὐρίσκει Φίλιππον. ὁ Φίλιππος καὶ ἀκολουθεῖ αὐτῷ. εὐρίσκει ὁ Φίλιππος τὸν Ναθαναήλ. Ναθαναήλ λέγει αὐτῷ ἐκ Ναζαρετ δύναται (is able) τι (anything) ἀγαθὸν εἶναι; ὁ Ἰησοῦς λέγει, εἶ ἀληθῶς (truly) Ἰσραηλείτης· οὐκ ἔχεις δόλον. Ναθαναήλ λέγει αὐτῷ, πόθεν με γινώσκεις; ῥαββὶ εἶ ὁ υἱὸς τοῦ θεοῦ.

II. Text B.

1. κύριε, καλὸν ἐστὶν ἡμᾶς ᾧδε εἶναι.
2. αὐτὸς ὁ θεὸς ἡμῶν πέμπει τὸν υἱὸν αὐτοῦ σώζειν ἡμᾶς.
3. ἡμεῖς ἐσμεν τὰ τέκνα αὐτοῦ.
4. καὶ οἱ μέν εἰσι σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.
5. οἱ δὲ λέγουσι, ὁ ἄγγελός ἐστὶν αὐτοῦ.
6. αὐτὸς μένει ἐν τῷ αὐτῷ τόπῳ.
7. σήμερον ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε. (πάρεστι 3rd. sing. pres. ind.)
8. ὁ λαὸς μου ἀνιστᾶσι καλεῖν με μακάριον.
9. τί (What) ἐμοὶ καὶ σοί; ἡ ὥρα μου οὐπω πάρεστιν.

III. Translate.

1. I say to you, "It is good for us to be here with you."
2. It is written in your law, "You are gods."
3. They say, "Some are lords; others are slaves."
4. Our brethren in the world suffer the same things
5. He saves his people from their sins.
6. The apostles themselves rise up to serve their brethren.

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