

## Lesson 16

The Demonstrative. Reflexive Pronoun

ἀληθῶς θεοῦ υἱὸς ἦν οὗτος, Truly this was the Son of God. Matthew 27:54

114. The Demonstratives. The demonstrative adjectives point to a definite object. προφήτης (a prophet) specifies a definite thing – prophet – but does not distinguish it from all other prophets. οὗτος ὁ προφήτης (This prophet) or ἐκεῖνος ὁ προφήτης (That prophet). οὗτος usually refers to an object near at hand; ἐκεῖνος one more remote.

115. Inflection of the Demonstratives.

οὗτος, this

	<u>Singular – this</u>			<u>Plural – those</u>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Nom.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
Gen.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
Abl.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Ins.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Loc.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Acc.	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα

ἐκεῖνος, that

	<u>Singular – that</u>			<u>Plural – those</u>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Nom.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen.	ἐκείνου	ἐκείνης	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
Abl.	ἐκείνου	ἐκείνης	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
Dat.	ἐκείνῳ	ἐκείνης	ἐκείνου	ἐκείνοις	ἐκείναις	ἐκείνοις
Ins.	ἐκείνῳ	ἐκείνης	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις
Loc.	ἐκείνῳ	ἐκείνης	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc.	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα

116. ὅδε, ἧδε, τόδε. An old demonstrative ὅδε, ἧδε, τόδε (article + δε) occurs only eleven (11) times in the New Testament. It means this, these, etc., and usually refers to what follows. It is declined like the article.

τάδε λέγει. . . , These things he says. . . Rev. 2:1, 8, 12

117. Use of the Demonstrative. One of the most common uses of the demonstrative is as adjectives. Here the noun generally has the article, and the demonstrative is in the predicate position.

ἐκείνη ἡ ὁδος, That way  
οὗτοι οἱ λόγοι, These words

The demonstrative may also be used as emphatic personal pronoun. οὗτος, this one, he; αὕτη, she; τοῦτο, it

οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν  
He (this one) was in the beginning with God. John 1:2

118. The Reflexive Pronoun. Reflexive pronouns are pronouns which denote an action directed back upon the subject or actor. They are used in all cases except the nominative; e.g., as the object of a verb, the pronoun referring the action back to the subject.

λέγω ἑμαυτόν I tell myself

Notice the difference between the reflexive and the intensive pronoun: αὐτὸς λέγω αὐτόν, I myself tell him.

The reflexives are formed from the forms of αὐτός plus the possessive adjectives (Section 120). The plurals in the New Testaments generally all have the same form.

### 119. Declension of Reflexives.

#### First Person

	<u>Singular</u>			<u>Plural</u>		
	<i>Masc.</i>	<i>Fem.</i>		<i>Masc.</i>	<i>Fem.</i>	
Gen.	ἐμαυτοῦ	ἐμαυτῆς <sup>1</sup>	of myself	ἐαυτῶν	ἐαυτῶν	<u>of ourselves</u>
Abl.	ἐμαυτοῦ	ἐμαυτῆς	from myself	ἐαυτῶν	ἐαυτῶν	<u>from ourselves</u>
Dat.	ἐμαυτῶ	ἐμαυτῇ	to myself	ἐαυτοῖς	ἐαυταῖς	<u>to ourselves</u>
Ins.	ἐμαυτῶ	ἐμαυτῇ	by myself	ἐαυτοῖς	ἐαυταῖς	<u>by ourselves</u>
Loc.	ἐμαυτῶ	ἐμαυτῇ	in myself	ἐαυτοῖς	ἐαυταῖς	<u>in ourselves</u>
Acc.	ἐμαυτόν	ἐμαυτήν	myself	ἐαυτούς	ἐαυτάς	<u>ourselves</u>

#### Second Person

	<i>Masc.</i>	<i>Fem.</i>	
Gen.	σεαυτοῦ	σεαυτῆς	<u>of yourself</u>
Abl.	σεαυτοῦ	σεαυτῆς	<u>from yourself</u>
Dat.	σεαυτῶ	σεαυτῇ	<u>to yourself</u>
Ins.	σεαυτῶ	σεαυτῇ	<u>by yourself</u>
Loc.	σεαυτῶ	σεαυτῇ	<u>in yourself</u>
Acc.	σεαυτόν	σεαυτήν	<u>yourself</u>

Note Carefully: This one declension serves as the plural of all three reflexives in the New Testament. The Classical (e.g., αὐτῶν ἡμῶν. etc.) is rare (I Cor. 11:13)

<sup>1</sup>Only two forms, no neuter.

### Third Person

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
Gen.	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ	<u>of himself, herself, itself.</u>
Abl.	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ	<u>from himself, herself, itself.</u>
Dat.	ἐαυτῶ	ἐαυτῇ	ἐαυτῶ	<u>to himself, herself, itself.</u>
Ins.	ἐαυτῶ	ἐαυτῇ	ἐαυτῶ	<u>by himself, herself, itself.</u>
Loc.	ἐαυτῶ	ἐαυτῇ	ἐαυτῶ	<u>in himself, herself, itself.</u>
Acc.	ἐαυτόν	ἐαυτήν	ἐαυτό	<u>himself, herself, itself.</u>

cf. ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτόν      In behalf of them I sanctify myself.  
 πάντοτε τοὺς πτωχοὺς ἔχετε μετ' ἐαυτῶν      The poor ye have with you (yourselves) always.

120. The Possessive (Pronominal) Adjectives. The possessive adjectives ἐμός, ἐμή, ἐμόν, (my), σός, σή, σόν (your), and their plurals ἡμέτερος, α, ον, (our) and ὑμέτερος, α, ον (your) are one of the common ways of expressing possession, second only to the genitive case of the pronoun. They are especially characteristic of John's Gospel. The position may be attributive or predicate (John 7:10). They are declined like adjectives of 1st. and 2nd declension.

ὁ λόγος ὁ σὸς ἀλήθεια ἐστίν, Thy word is truth. John 17:17  
 ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς And our fellowship (is) with the Father. I John 1:3

121. Dative of Possession. A common idiom in Greek for expressing ownership is the dative of possession with some form of the verb εἰμί.

ἔστιν τῷ ἀνθρώπῳ τέκνον, The man has a child. (literally: There is to the man a child)  
 ἦν αὐτοῖς πάντα κοινά, They had all things common.

122. The verb πιστεύω. The verb πιστεύω (I believe) is most versatile. It takes many different constructions. It may be used:

- (1) Absolutely, πιστεύω
- (2) Transitive verb with the accusative, πιστεύω τὴν ἀληθείαν
- (3) Transitive verb with a noun clause introduced by ὅτι (that), πιστεύω ὅτι ὁ θεὸς ἐστίν.
- (4) With the dative, πιστεύω τῷ θεῷ Acts 27: 25
- (5) With prepositional phrases with ἐπί, upon (dat.) or εἰς, on (acc) or ἐν in (loc.)

123. Vocabulary.

ἀληθῶς,	<u>truly</u> (adv.)	ἡμέτερος, α, ον,	<u>our</u> (poss. adj. -1st pl.)
ἄλλος, η, ο,	<u>another, other, different</u>	κρίνω,	<u>I judge</u>
διὰ τί,	<u>Why?</u>	ὅπου,	<u>where</u> (adv.)
διδασχῆ, ἦς, ἡ,	<u>teaching</u>	οὖν,	<u>therefore</u> (adv.)
ἑαυτοῦ,	<u>of oneself</u> (reflexive pron.) no nom. case	οὗτος, αὐτή, τοῦτο,	<u>this</u> (dem. pron.-adj.)
ἐκεῖνος, η, ο,	<u>that one</u> (demonstrative pron.-adj.)	πάντοτε,	<u>always</u> (adv.)
ἑμαυτοῦ,	<u>of myself</u>	πιστεύω,	<u>I believe</u> (object in dat.)
ἐμός, ἐμή, ἐμόν,	<u>my</u>	σεαυτοῦ,	<u>of thyself</u> (reflexive pron.)
ἑορτή, ἦς, ἡ,	<u>feast</u>	σός, σή, σόν,	<u>your, thine,</u>
ἔτι,	<u>yet, still</u> (adv.)		(poss, adj. 2nd sg.)
ἤ,	<u>or</u> (conj.)	ὑμέτερος,	<u>your</u> (poss. adj. 2nd pl.)
		χρόνος, ου, ό,	<u>time.</u>

I. Text A.

ὁ Ἰησοῦς ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῇ ἑορτῇ. Οἱ Ἰουδαῖοι ἐθαύμαζον περὶ τῆς διδασχῆς αὐτοῦ. ὁ Ἰησοῦς λέγει αὐτοῖς ἡ ἐμή διδασχῆ οὐκ ἔστιν ἐμή. ἐγὼ λαλῶ οὐκ ἀπὸ ἑμαυτοῦ. ὁ ὄχλος ἠρώτα οὗτός ἐστιν ὁ χριστός; ἐκ τοῦ ὄχλου πολλοὶ ἐπίστευον εἰς αὐτόν. οὖν Ἰησοῦς τάδε λέγει ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι. οἱ Ἰουδαῖοι λέγουσι πρὸς ἑαυτούς· ποῦ οὗτος μέλλει βαίνειν; ἐκ τοῦ ὄχλου οὖν ἤκουον τῶν λόγων τούτων καὶ ἔλεγον οὗτός ἐστιν ἀληθῶς ὁ προφήτης. ἄλλοι ἔλεγον οὗτός ἐστιν ὁ χριστός. οἱ δὲ ἔλεγον ὁ χριστός ἐστιν ἐκ Βηθλέεμ τῆς κώμης ὅπου ἦ Δαυεὶδ. οὗτος ἐκ τῆς Γαλιλαίας ἐστιν. ἐκεῖνοι λέγουσι διὰ τί (why) οὐκ ἄγετε αὐτόν;

II. Text B.

1. αὐτή ἡ κώμη· τοῦτο τὸ σημεῖον· οὗτός ἐστιν ὁ ἐμός υἱός.
2. ἡ διδασχῆ ἐκείνη οὐκ ἔστιν ἡμέτερα.
3. ἡ ἀγάπη οὐ ζητεῖ τὰ ἑαυτῆς.
4. σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;
5. οὗτοι ἦσαν δίκαιοι ἀλλ' οὐκ ἦν αὐτοῖς τέκνον.
6. διὰ τοῦτο πολλοὶ ἐπίστευον τῷ εὐαγγελίῳ.
7. ἠθέλομεν κρίνειν ἑαυτοὺς κατὰ (according to) τὸν ἡμέτερον νόμον.
8. τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ καὶ τὰ ἐμὰ σά ἐστιν.
9. τῆδε ἦν ἀδελφή, Μαριάμ, καὶ ἐκείνη ἤκουεν τὸν λόγον αὐτοῦ.
10. ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις; ἢ ἄλλοι λέγουσί σοι περὶ ἐμοῦ;

### III. Translate.

1. This teaching, that teaching, my teaching, my teachings. Our teaching is not yours.
2. This Christ, this is the Christ, this is the good God.
3. This temple, that child, after this, on account of this.
4. I myself throw. I hit myself. He himself saves. He saves himself.
5. Does that one believe on my Lord?
6. This is my sister. Do you have a sister?

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