

Lesson 32

The Relative Pronoun

οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, ὀπίσω μου ἔρχεται ἀνὴρ, ὅς ἐμπροσθέν μου γέγονεν.
This is he concerning whom I said, "After me comes a man who has been before me." John 1:30

237. The Relative Pronoun. A relative pronoun is a pronoun which relates or connects a subordinate clause (adjectival) with an antecedent in a main clause. The antecedent is the substantive which "goes before"; that is, with which the pronoun is connected in thought. In the sentence The man whom you sent is here, "The man is here" is the main clause; "whom you sent" is the relative (subordinate clause); "whom" is the relative pronoun; and "man" is the antecedent.

The English relatives are who, which, what, and that. The Greek relatives are ὅς, who (the most common); ὅστις, who, ὅσος, as much (many) as, how much (many); οἷος, such as, what sort.

238. Declension of ὅς. The simple relative pronoun, ὅς, ἥ, ὅ, presents a declension similar to ἀγαθός.

ὅς, ἥ, ὅ,¹ who, which, what

	<u>Singular</u>			<u>Plural</u>		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ὅς, <u>who</u>	ἥ, <u>who</u>	ὅ, <u>which, what</u>	οἱ, <u>who</u>	αἱ, <u>who</u>	ἅ, <u>which</u>
Gen.	οὗ, <u>of whom</u>	ἥς, <u>of whom</u>	οὗ <u>of which</u>	ῶν, <u>of whom</u>	ῶν, <u>of whom</u>	ῶν, <u>of whom</u>
Abl.	οὗ, etc.	ἥς, etc.	οὗ, etc.	ῶν, etc.	ῶν, etc.	ῶν, etc.
Dat.	ᾧ	ἧ	ᾧ	οἷς	αἶς	οἷς
Ins.	ᾧ	ἧ	ᾧ	οἷς	αἶς	οἷς
Loc.	ᾧ	ἧ	ᾧ	οἷς	αἶς	οἷς
Acc.	ὄν	ἦν	ὄ	οὓς	ἄς	ἄ

239. Declension of ὅς. The Relative Clause As Adjectival. The relative clause is usually adjectival, describing or identifying the antecedent.

μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ὁ κύριος αὐτοῦ εὕρήσει ποιῶνται οὕτως.
Blessed is that servant whom his Lord shall find doing this. Matt. 25.10

However, without an antecedent the relative may often be the subject of the sentence.
ὅς ἔχει ὦτα ἀκούειν, ἀκουέτω, Who has ears, let him hear.

¹Notice the similarity to the article, except for the accent.

240. Rule of Syntax: Agreement of Relative with Its Antecedent. The relative agrees with its antecedent in gender and number (e.g., οἱ ἄνθρωποι οἷς, the men to whom; αἱ γυναῖκες αἷ, the women whom.) The case of the relative is determined by its grammatical use in the sentence.

γινώσκω τὸν ἄνθρωπον ὃν θέλεις.
I know the man whom (direct object) you want.

γινώσκω τὸν ἄνθρωπον ὃς θέλει σε.
I know the man who (subject) wants you.

A clause may form an antecedent (neuter) to the relative; e.g., Acts 11:29f; Col. 1:29; 2:22.

241. The Attraction of the relative to the Case of Antecedent. Greek exhibits one peculiarity in its use of the relative: The relative may be attracted in form away from its grammatical case and assume the case of the antecedent. The attraction is usually away from the accusative and to another oblique case (not the nominative).

σημείους οἳ ἐποίησε, by signs which he did . . .
 ἐκ τοῦ ὕδατος (Abl.) οὗ ἐγὼ δώσω αὐτῷ of the water which I shall give to him.

Both of these relatives are direct objects grammatically in their own clause but are attracted to the case of the antecedents.

a. Reverse Attraction. This attraction may be reversed, with the antecedent being put in the case of the relative, Mark 6:16, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτος ἠγέρθη,
This John whom I beheaded is raised up.

b. Attraction to Predicate. The relative often takes the gender of the noun in its predicate.
 τῷ σπέρματι (neuter) σου, ὃς ἐστὶν χριστός. to thy seed which, is Christ Gal. 3:16

Logically John should be in the nominative case. See Acts 21:16; I Cor. 10:16

242. Omission of of the Antecedent. Greek often omits the antecedent which is plain from the context.

πῶς δὲ πιστεύουσιν οὗ οὐκ ἤκουσαν;
But how shall they believe (one) whom they did not hear?
 ἕως οὗ, until (the time, χρόνου) which = until when

243. Relative Clauses are often virtual equivalent of purpose clauses.

ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου ὃς κατασκευάσει τὴν ὁδόν.
I shall send my messenger who shall prepare my way = in order that he may prepare.

244. Other Relatives. ὅσος α, ον (qualitative) of what sort (somewhat rare in the New Testament 12 cases) and ὅσος, η, ον (quantitative), how many, as many as, are among other relatives to be met in the Greek. They are declined like adjectives of the first and second declension.

ὅσοι ἤψαντο διεσώθησαν, whoever (as many as) touched were healed.

ἔσται θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου, There shall be great affliction, which (of the sort as) has not happened since the beginning of the world.

245. Vocabulary.

διατίθημι, I arrange,

make (a covenant) διεθέμην, 2nd Aor. Mid.)

διαθήκη, ης, ή, covenant

ἐάω, permit, allow, suffer

εὐλογία, ας, ή, blessing

ἔπεσον, Aor. of πίπτω, fall

οἶσος, α, ον, or what kind, such as (relative pronoun)

ὅς, ή, ὅ, who, what (relative pronoun)

ὅσος, η, ον, how much, how many
(relative pronoun), as many as

πλήν, except

ποτήριον, ου, τό, cup

κλάω, I break

κοινωνία, ας, ή, communion, fellowship

λοιπός, ή, όν, remaining, rest

Σατανᾶν, ὁ Satan

σημαίνω, -ανῶ, ἐσήμανα, I signify

ὑπέρ, (with acc.) over, (with Gen.) for

φρόνιμος, ον, wise, intelligent

νεύω, nod

246. Exercises.I. Text. A.

πιστός δὲ ὁ θεός, ὅς οὐκ εἰσὶν ὑμᾶς περιπαθεῖν ὑπὲρ ὃ δύνασθε ...
ὡς φρονίμοις λέγω, κρίνατε (judge) ὑμεῖς ὃ φημι, τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν,
οὐχὶ κοινωνία τοῦ αἵματος (blood) τοῦ χριστοῦ ἐστίν; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία
τοῦ σώματος (body) τοῦ χριστοῦ ἐστίν;

ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θουατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην,
οἳ οὐκ ἔγνωσαν τὰ βαθέα (deep things) τοῦ Σατανᾶ, ὡς λέγουσιν. οὐ βάλλω ἐφ' ὑμᾶς
ἄλλο βάρος (burden) πλήν ὃ ἔχετε.

II. Text. B.

1. δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.
2. οὐ δύναται ἀγαπᾶν τὸν θεὸν ὃν οὐκ ἐώρακεν.
3. εἶμι ὃ εἶμι.
4. ὅσα ἀκούει λαλήσει ὑμῖν.
5. ὑμεῖς ἐστὲ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς (for ἣν) διέθετο ὁ θεός.
6. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς καὶ ἐπίστευσαν
τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπε ὁ Ἰησοῦς.
7. οἱ ποιμένες ἐνδύονται ἰσχύϊ ἢ ὁ κύριος δίδωσι αὐτοῖς.

8. ἐσήμανεν Ἰωάννη ὅς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ ἕκαὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν.
9. ὁ ἡγεμὼν ἔνευσε αὐτῷ λέγειν καὶ ὁ Παῦλος ἀπεκρίθη.
10. οἱ ἀφρόνες ἔπεσον ἐν τῷ τοὺς ἡγεμόνας τοὺς σώφρονας κρίνειν τοὺς φρονίμους.

III. Translate.

1. We bless the cut which is given in behalf of us.
2. As many things as John saw he signified to the church.
3. He touched the vest (Genitive) which (attract to relative) the foolish man had (use dative of possession).
4. Thus shall the Lord smite the trees with fire and the fruit, as many as it has, will fall.
5. The Lord gave the house which he built to the foolish shepherds.

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