

## Chapter 16

### The Reflexive Pronouns

**16.1** A Reflexive Pronoun refers back to the subject of the sentence, and is always in the predicate.

Because of this, the Reflexive Pronoun does not have a Nominative.

e.g. He saw **himself**. We love **ourselves**. I talk to **myself**. She did it for **herself**.

#### 16.2 The Reflexive Pronoun of the Third Person

The endings are exactly the same as for *ἐκεῖνος* -η -ο

		Masculine	Feminine	Neuter
Sing.	Acc.	ἐαυτον	ἐαυτην	ἐαυτο
	Gen.	ἐαυτου	ἐαυτης	ἐαυτου
	Dat.	ἐαυτω	ἐαυτη	ἐαυτω
Plural	Acc.	ἐαυτους	ἐαυτας	ἐαυτα
	Gen.	ἐαυτων	ἐαυτων	ἐαυτων
	Dat.	ἐαυτοις	ἐαυταις	ἐαυτοις

**Practice** - until you can read and translate easily

- |   |   |
|---|---|
| 1. οὗτος ὁ ἄνθρωπος ἀγαπα ἐαυτον.                       | This man loves himself.                               |
| 2. ὁ νυμφίος ἀγαπα ἐαυτον ;                             | Does the bridegroom love himself?                     |
| 3. το τεκνον οὐκ ἀγαπα ἐαυτο.                           | The child does not love itself.                       |
| 4. ἡ χηρα ἐκεινη οὐκ ἀγαπα ἐαυτην.                      | That widow does not love herself.                     |
| 5. ἀγαπωσιν ἐαυτα τα παιδια ;                           | Do the children love themselves?                      |
| 6. ὁ ἐλευθερος λεγει ἐαυτω.                             | The free (man) talks to himself.                      |
| 7. οἱ ἰσχυροι λεγουσιν ἐαυτοις.                         | The strong (men) talk to themselves.                  |
| 8. ἡ χηρα εἶπεν ἐαυτη,<br>Οὐαι γαρ μοι ἐστιν.           | The widow said to herself,<br>"(For) Woe is (to) me." |
| 9. ὁ ἰσχυρος βαλλει ἐαυτον<br>ἐπι τον ἐχθρον.           | The strong (man) throws himself<br>on(to) the enemy.  |
| 10. οἱ στρατιωται βαλλουσιν ἐαυτους<br>εἰς τον πολεμον. | The soldiers throw themselves<br>into the fight.      |

#### 16.3 The Reflexive Pronouns of the First and Second Persons

**ἐμαυτον** myself, **σεαυτον** yourself

Not only is there no Nominative form, but also, because it is assumed that the speaker is either male or female, there are no neuter forms for either the First or Second Person Reflexive Pronouns.

NOTE : A further peculiarity is that these pronouns do not have their own plural forms, but use the plural forms of the Third Person Reflexive Pronoun.

		<b>ἐμαυτον</b> - myself		<b>σεαυτον</b> - yourself	
		Masc.	Fem.	Masc.	Fem.
Sing.	Acc.	ἐμαυτον	ἐμαυτην	σεαυτον	σεαυτην
	Gen.	ἐμαυτου	ἐμαυτης	σεαυτου	σεαυτης
	Dat.	ἐμαυτω	ἐμαυτη	σεαυτω	σεαυτη
Plural	Acc.	ἐαυτους	ἐαυτας	ἐαυτους	ἐαυτας
	Gen.	ἐαυτων	ἐαυτων	ἐαυτων	ἐαυτων
	Dat.	ἐαυτοις	ἐαυταις	ἐαυτοις	ἐαυταις

**Practice** - until you can read and translate easily

- |   |  |
|---|--|
| 1. λεγω ἑμαυτῶ, Οὗτος ὁ δεσμιος<br>ψευστης ἐστιν.             | I say to myself, "This prisoner<br>is a liar."                 |
| 2. ὁ χιλιαρχος εἶπεν,<br>Ἐγω ἔχω στρατιωτας ὑπ' ἑμαυτον.      | The tribune said<br>"I have soldiers under me."                |
| 3. ὁ Χριστος λεγει ὅτι, Οὐ λεγω ἀπ' ἑμαυτον.                  | Christ says "I do not speak from myself."                      |
| 4. ἐγω οὐ ζητω την τιμην ἑμαυτου.                             | I do not seek my own honor.                                    |
| 5. ὁ Παυλος εἶπεν,<br>Οὐ τηρω τον δουλον ἑμαυτῶ.              | Paul said,<br>"I do not keep the slave for myself."            |
| 6. συ ἀγαπας τον ἀδελφον σου ὡς σεαυτον.                      | You love your brother as yourself.                             |
| 7. οἱ Φαρισαιοι λεγουσιν τῷ Ἰησου,<br>Συ ποιεις σεαυτον θεον. | The Pharisees say to Jesus,<br>"You make yourself God."        |
| 8. συ διδασκεις ἑτερους<br>ἀλλα σεαυτον οὐ διδασκεις.         | You (singular) teach others,<br>but you do not teach yourself. |
| 9. ὑμεις τηρειτε ἑαυτους καθαροι.                             | You (plural) keep yourselves clean/pure.                       |
| 10. ἡμεις εἶπομεν ἐν ἑαυτοις,<br>Οὐκ ἁμαρτιαν ἔχομεν.         | We said amongst (to) ourselves,<br>"We don't have sin."        |

**16.4 The Reciprocal Pronoun : ἀλλήλους** - one another, formed from ἄλλος - other  
This pronoun has no Nominative, and no singular. The forms found in the New Testament are

Plural	Acc.	ἀλλήλους
	Gen.	ἀλλήλων
	Dat.	ἀλλήλοις

**Practice** - until you can read and translate easily

Do not worry about the various prepositions. The sentences are modeled on real sentences in the New Testament, so as to give you a feel for the range of meanings which prepositions can take.

- |   |   |
|---|---|
| 1. ἀγαπωμεν ἀλλήλους.   | We love one another.  |
| 2. ἀγαπατε ἀλλήλους ;   | Do you love one another?  |
| 3. ἐκείνοι οἱ ἁμαρτωλοι<br>οὐκ ἀγαπωσιν ἀλλήλους.                           | Those sinners<br>do not love one another.                                     |
| 4. οἱ γεωργοι λεγουσιν προς ἀλλήλους,<br>Ὁ οἶνος οὐ καλος ὅτι καινος ἐστιν. | The farmers say to one another,<br>"The wine (is) not good, since it is new." |
| 5. οἱ φιλοι ἔχουσιν εἰρηνην ἐν ἀλλήλοις.                                    | The friends have peace amongst themselves.                                    |
| 6. τα παιδια καλουσιν ἀλλήλοις.   | The children call to one another.   |
| 7. ὁ Ἡρωδης και ὁ Πιλατος<br>φιλοι μετ' ἀλλήλων ἦσαν.                       | Herod and Pilate<br>were friends with one another.                            |
| 8. οἱ ἐχθροι βλεπουσιν εἰς ἀλλήλους.  | The enemies look at one another.  |
| 9. ἀγαπην ἔχομεν ἐν ἀλλήλοις.   | We have love amongst ourselves.   |
| 10. ὑμεις παρακαλειτε ἀλλήλους<br>ἐν τοις λογοις τουτοις.                   | You encourage one another<br>with these words.                                |

### 16.5 Sentences for reading and translation

1. οἱ ἅγιοι οὐκ ἀγαπωσιν ἑαυτους.
2. ὁ ψευστης εἶπεν ἑαυτῶ, Οὐκ ἁμαρτιαν ἔχω.
3. οἱ νεανιαι λεγουσιν ἐν ἑαυτοις.
4. ἐγω γραφω ἐπιστολας ἑμαυτῶ.
5. ἡμεις φιλοι μετ' ἀλλήλων ἐσμεν.

6. ὑμεῖς ἀγαπατε τοὺς ἀδελφοὺς ὑμῶν ὡς ἑαυτοὺς.
7. οἱ μαθηταὶ οὐ ζητοῦσιν τὴν δόξαν ἑαυτῶν.
8. οἱ ἁμαρτωλοὶ οὐ τηροῦσιν ἑαυτοὺς καθαρούς.
9. ἔχετε ἀγαπῆν ἐν ἀλλήλοις;
10. οἱ ἐλεύθεροὶ βλέπουσιν εἰς ἀλλήλους.

### 16.6 Writing Practice : Write, while saying the Greek aloud (Matt. 6:9-13)

πατερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθῆτω τὸ ὄνομα σου, ἐλθῆτω ἡ βασιλεία σου, γενηθῆτω τὸ θελημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.	Our Father, the (one) in the heavens, let your name be sanctified, let your kingdom come, let your will / wish happen (come to pass), just as in heaven (so) also on earth.
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δος ἡμῖν σημερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφηκαμεν τοῖς ὀφειλεταῖς ἡμῶν· καὶ μὴ εἰσενεγκῆς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.	Our bread of / for the day give to us today; and remit/forgive (to) us our debts/guilt, just as we have forgiven our debtors: and don't bring us into a testing (time), but rescue us from the evil one, since yours is the kingdom, and the power, and the glory, to the (end of) the ages. Amen

αἰῶνας is the Accusative plural of ὁ αἰών - age, aeon. It belongs to the Third Declension of nouns.

### 16.7 New Testament Passages for reading and translation : Mark 3:24-26, John 13:34-35

In your Greek New Testament, read the passages aloud several times until you can read them without long pauses or stumbling. Then use the translation helps to translate them.

ἐφ' ἑαυτὴν	against itself	
μερισθῆ	(it) is divided	( Present Passive of μερίζω - I divide)
δυναται	(it) is able	( Present of δυναμαι - I am able, I can)
σταθῆναι	to stand	( an Infinitive of ἵστημι - I stand )
δυνῆσεται	(it) will be able	
ἐμερισθῆ	(he) was divided	
ἀνεστη	(he) should/might rise up	( from ἀνίστημι - I stand up, rise)
τελος ἔχει	(he) has an end = "he is finished"	
δίδωμι	I give	
ἠγάπησα	I loved	( simple past of ἀγαπαω - I love)
καὶ ὑμεῖς	you also, you too	
γινωσκονται	(they) will know	( from γινωσκω - I know)
παντες	all (men), everyone	( Masc. Nom. plural of πας, πασα, παν - each, every)
ἔχητε	you (should/may) have	( from ἔχω - I have)

## 16.8 Vocabulary to learn

ἀληθινός -η -ον	true	
δυνατός -η -ον	able, powerful	( a dynamo is a source of power)
ἕκαστος -η -ον	each	
ἔσχατος -η -ον	last	( the eschaton is the end of time and the world)
ἰκανός -η -ον	sufficient	
λοιπός -η -ον	remaining	
μέσος -η -ον	middle	
( Mesopotamia refers to the land "between" the rivers Tigris and Euphrates. ὁ ποταμός - river)		
μόνος -η -ον	only, alone	( hence words beginning with mono- )
ὀλίγος -η -ον	few	
ὅλος -η -ον	whole, all, entire	( a holocaust is a whole burnt offering. καίω - I burn)
ἐλεύθερος -α -ον	free	
ἰσχυρός -α -ον	strong	
νέος -α -ον	new	
ὅμοιος -α -ον	like, similar to	( takes Dative)
ἑμαυτόν -ην	myself	
σεαυτόν -ην	yourself	
ἑαυτόν -ην	himself, herself, itself	
ἑαυτούς -ας -α	themselves, ourselves, yourselves	
ἀλλήλους	one another	
μερίζω	I divide	
ἀπο, απ', ἀφ'	from	( takes Genitive)
ἐάν	if	( pronounced eh-AN, from εἰ "if" + ἄν)
γάρ	for, because	( comes second in a phrase)
ὑπο, υπ', ὑφ'	under	( with Accusative)
ὑπο, υπ', ὑφ'	by	( with Genitive)
καθώς	just as	