



Lesson 7a

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Chapter 12: Third Person Pronouns

αὐτός, αὐτή, αὐτό • Note that third person pronouns in Greek have gender! (Not like 1st & 2d person pronouns.)

	Masc.	Fem.	Neut.
NS	αὐτός	αὐτή	αὐτό
GS	αὐτοῦ	αὐτῆς	αὐτοῦ
DS	αὐτῷ	αὐτῇ	αὐτῷ
AS	αὐτόν	αὐτήν	αὐτό
NP	αὐτοί	αὐταί	αὐτά
GP	αὐτῶν	αὐτῶν	αὐτῶν
DP	αὐτοῖς	αὐταῖς	αὐτοῖς
AP	αὐτούς	αὐτάς	αὐτά

◆ **αὐτός** can be used 3 ways (pp. 96ff):

1. **Pronominal use**
2. **Adjectival intensive use**
3. **Adjectival identifying use**

1. **Pronominal use:** *he, she, it, they ...*

- ✓ This is the most common use of **αὐτός**.
- ✓ When used as a pronoun, it agrees with its antecedent in gender and number.
- ✓ Case is determined by the pronoun's function in the sentence.
- ✓ Use proper English gender in translation regardless of gender in Greek.
 - If the third person pronoun refers to **ὁ κόσμος** ("world"), it will be masculine gender in Greek (**αὐτός**), but in English it is **not** translated **he**, but as **it**.
 - Translate third person pronouns using "natural gender."

Try these examples from the workbook. Both use **αὐτός** as a pronoun. Watch the case of the words so that you translate them with the correct function in the sentence. (The workbook gives you the information you need for words that you haven't had yet.)

Workbook, p. 49, **1.** Mark 9:19–20,

φέρετε αὐτὸν πρὸς με. καὶ ἤνεγκαν **αὐτὸν** πρὸς **αὐτόν**.

(You might want to browse the context in your English Bible to make sense of this statement. Notice that there are two different antecedents for the three pronouns in this sentence. Only the context and some common sense will tell you “who is who.”)

Workbook, p. 49, **2.** John 8:12,

Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου·

2. Adjectival intensive use: '-self'

himself, herself, itself, themselves, etc.

- ✓ When used intensively, **αὐτός** modifies another word with which it agrees in gender, number, and case.
- ✓ It is *usually* in predicate position (but you don't supply *is* like you would with a regular adjective in predicate position). (Go back to chapter 9, lesson 4 and review predicate position if you don't remember what that it.)

αὐτός > art. > noun

or: art. > noun > **αὐτός**

- ✓ It is *usually* in the nominative case modifying the subject.

Study these examples:

- **αὐτός ὁ ἀποστόλος** = the apostle himself
- **ἡ ἐκκλησία αὕτη** = the church itself

- **αὐτο το δωρον** = the gift itself

- **ἐγω αὐτος** = I myself

- Jn. 12:49, **ὁ πεμψας** (one who sent) **με πατηρ αὐτος** μοι ἐντολην δεδωκεν (has given).

The one who sent me, **the father himself**, has given me a command.

- Mk. 12:36, **αὐτὸς Δαυίδ** εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ.

David himself spoke by the Holy Spirit

- Jn. 4:2, **Ἰησοῦς αὐτὸς** οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ

Jesus himself was not baptizing but his disciples.

- **Additional notes:**

- ✓ The subject does not have to be in the 3d person. For example, **συ αὐτος** λεγεις τοις ἀνθρωποις (**you yourself** speak to the men).

- ✓ The subject may come from the verb (i.e., there may not be a separate word in the sentence that serves as the subject): **αὐτός** λεγεις τοις ἀνθρώποις (you **yourself** speak to the men).

In the workbook, #9 is an example of the intensive use:

John 14:11, πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, διὰ **τὰ ἔργα αὐτὰ** πιστεύετε.

Believe me because I [am] in the Father and the Father [is] in me; but if not, believe on account of **the works themselves.**

(Other workbook sentences that fit categories #1 & 2 that you will want to try include ## 3, 4, 6, 7, 10, 14, 15.)

In #14, **οὐδένα** is from the lexical form **οὐδεις**. It is a compound form of οὐ + εἰς and it declines as follows: **οὐδεις οὐδενος οὐδενι οὐδενα** (third declension endings).

3. Adjectival identifying use: *same*

- ✓ When **αὐτός** is used in an adjectival identifying way, it modifies another word in the sentence with which it agrees in gender, number, and case.
- ✓ *Usually* in attributive position. (Go back to chapter 9, lesson 4 and review predicate position if you don't remember what that it.)

art. **αὐτός** noun

art. noun art. **αὐτός**

καὶ πάλιν ἀπελθὼν προσήξατο τὸν **αὐτὸν** λόγον (Mk. 14:39).

And again after going away he prayed *the same thing*.*

(*Note: λόγος can mean not only *word*, but also *thing*—which makes better sense here: “he prayed the same word” communicates only in a very clumsy fashion in English; it is *not* more “literal” or accurate, only more clumsy and amateurish.)

Ἐν **αὐτῇ** τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι (Lk. 13:31).

In *the same hour* some Pharisees came.

✓ If it has an article, but does not modify another word, it may be substantival: *the same one/thing*.

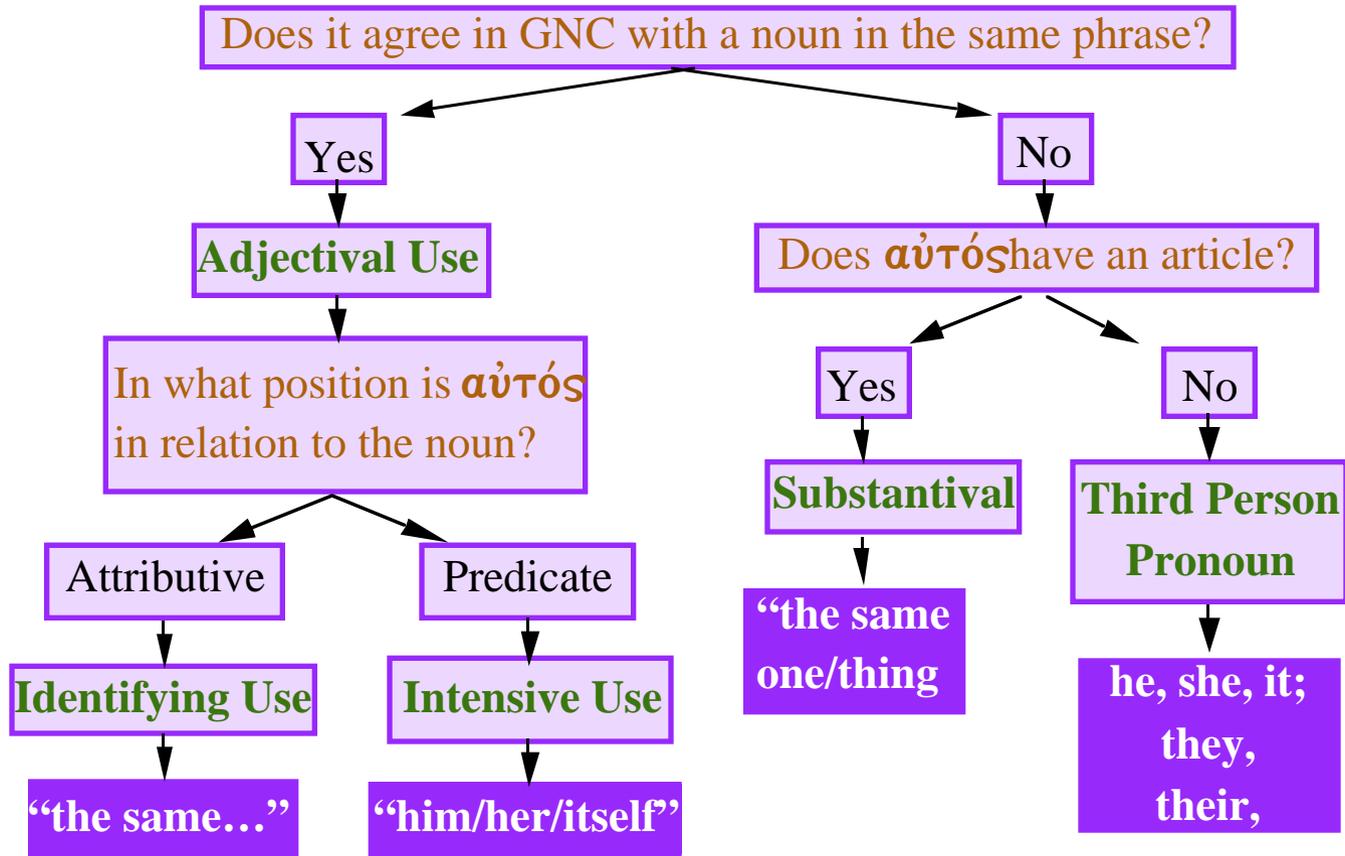
18. Luke 6:23, **τὰ αὐτὰ** γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

For their fathers were doing **the same things** to the prophets.

Notes: What is the subject? How do you know? What *number* is **τὰ αὐτὰ**?

You'll find a chart that summarizes these common uses of **αὐτός** on the next page. Be sure to see note after the chart!

Flowchart for Common Uses of αὐτός



This chart will *usually* provide an appropriate translation/classification for the use of **αὐτός**. Context is the final arbiter, however, and some passages may require adjustment. (See Mounce, *BBG*, 96 n. 4 and 98 n. 8.) In particular, sentences that take their subject from the verb and instances in which the noun is anarthrous (i.e., without an article) cannot be resolved by this chart.

Exercises, workbook, pp. 49–53

A few notes to get you started...

13. 1 Cor. 15:39, οὐ πάσα σὰρξ ἢ αὐτή σὰρξ

Not all flesh is the same flesh.

- Note that you have to supply a form of εἶμί in this sentence.
- **αὐτός** modifies another word (> ἢ σὰρξ).
- It is in attributive position (article > **αὐτός** > noun)

17. 1 Cor. 12:4–6, Διαιρέσεις δὲ χαρισμάτων **εἰσίν**, τὸ δὲ **αὐτὸ** πνεῦμα· καὶ διαιρέσεις διακονιῶν **εἰσιν**, καὶ ὁ **αὐτὸς** κύριος· καὶ διαιρέσεις ἐνεργημάτων **εἰσίν**, ὁ δὲ **αὐτὸς** θεός ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

There are varieties of gifts, but the same spirit; and there are varieties of services, but the same Lord; and there are varieties of workings, but the same God—the one who works all things in all [people].

Notes: subject comes from the verb (**εἰσίν**) in each clause; you must supply a verb in the last clause; the difference in translating *all things* but *all people* in the last clause is due to the gender (neuter vs. masculine).

See also ## 18, 16, 12, 11, 19, 8, and 5.