Thoughts are more generally expressed in groups of words and not just a single word. In Bible study and phrasing, we need to think in larger chunks of words.

**ENGLISH**

12.1 A **dependent** construction is one that can’t grammatically stand on its own. In other words, it isn’t a sentence. Do any of the following form a sentence?

- after the rain stops
- which I read to you

No they don’t, and therefore they are **dependent** or **subordinate** clauses.

12.2 An **independent** clause is a clause that can stand on its own as a sentence.

   After the rain stops, *I will dry the car.*

   *Please give me the book,* which I read to you.

Normally, the author’s main thought is in the independent clause, and the dependent clause modifies a main thought. This distinction will be especially important for phrasing.

12.3 A **phrase** is a group of related words that don’t have a subject or a finite verb. It is a dependent construction. You’ve already learned one type of phrase, the prepositional phrase, but there are many other kinds of phrases.
After going home, the rain stopped.

Because of love, I will serve God.

12.4 **Clauses** are like phrases except that they have a finite verb and its subject.

After I went home, the rain stopped.

Clauses can be either dependent (as above) or independent (i.e., a sentence).

12.5 A phrase or clause is often categorized by the type of word it begins with, such as a preposition phrase. Other times a phrase is categorized by its function, such as “adverbial” or “temporal.”

12.6 A **relative pronoun** is a noun substitute: who(m); whose; that; which; what(ever).

The man who is sitting at the table is my pastor.

The relative pronoun introduces a **relative clause**, which is comprised of the relative pronoun, a verb and its subject, and possibly other modifiers.

The disciple whom Jesus loved was not martyred.

12.7 **Antecedent**. The antecedent is the word replaced by the pronoun. The antecedent of “whom” in the preceding example is “disciple.”

In the second sentence in 12.6, the relative pronoun “whom” is the direct object of the verb “loved.” If you are unsure of the function of the relative pronoun within the clause, replace it with its antecedent.

“Whom Jesus loved” → “disciple Jesus loved” → “Jesus loved disciple”

In English, the antecedent must be the closest possible word. If you say, “I saw the student who is studying,” the antecedent of “who” is “student,” not “I.”
12.8 **Function.** The relative clause can function as a noun ("substantival") or as an adjective ("attributive").

Who is not against us is for us.

Those who are not for us are against us.

**GREEK NOUN PHRASES**

12.9 A "noun phrase" is a phrase that has an internally consistent meaning. It’s important to view them as units of thought when phrasing.

12.10 Dative noun phrases can stand somewhat on their own.

Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων.
woe to the world from the enticements

Woe to the world because of the things that cause people to sin! (Matt 18:7)

12.11 Genitive noun phrases are generally modifying something.

δείκνυσιν οὗτῷ πάσας τὰς βασιλείας τοῦ κόσμου
he showed him all the kingdoms of the world

He showed him all the kingdoms of the world (Matt 4:8).

**GREEK RELATIVE CLAUSES**

12.12 The Greek relative pronoun is ὁς. Here is its paradigm, and the article is included for comparison. Memorization is recommended. In most cases, the pronoun is like the article but the τ is replaced by a rough breathing. At a minimum, remember that its number is GK #4005, Strong’s #3739.

<table>
<thead>
<tr>
<th>relative pronoun</th>
<th>article</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom sg</td>
<td>ὁς   ἡ   ὁ</td>
</tr>
<tr>
<td>gen sg</td>
<td>οὗ   ἡς  οὗ</td>
</tr>
<tr>
<td>dat sg</td>
<td>ἰῳ   ἰῃ  ἰῳ</td>
</tr>
<tr>
<td>acc sg</td>
<td>ὁν   ἡν   ὁ</td>
</tr>
</tbody>
</table>
12.13 **Relative clauses** are comprised of the relative pronoun, a verb and its subject, and possibly other modifiers. The clause always starts with a relative pronoun.

καὶ ἔλεγεν· ὃς ἔχει ὦτα ἀκούειν ἀκουέτω.

and he said *who has ears to hear* let him hear

And he said, “Whoever has ears to hear, let him hear” (Mark 4:9).

12.14 **Gender and number.** The relative pronoun must agree with its antecedent in number and gender. So, for example, if the relative pronoun is masculine plural, look for an antecedent that is masculine plural. This is the linkage that ties a pronoun to its antecedent. In phrasing, always connect the relative pronoun to its antecedent (Eph 1:6b–7).

ἐν τῷ ἠγαπημένῳ

in the Beloved.

ἐν ὧ ἐχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ

in him we have received redemption through his blood

ἡγαπημένῳ is singular masculine, so the relative pronoun ὧ must also be singular masculine.

12.15 **Case.** The case of a relative pronoun is determined by its function *inside the relative clause*. This is an important difference from the adjective. What the relative clause may (or may not) be modifying does not affect the case of the relative pronoun. Its case is determined by how it’s used *inside* the relative clause.

Think of the relative clause as its own sentence. If necessary, replace the relative pronoun with its antecedent, and then ask yourself what function the relative pronoun is performing inside the relative clause. If it’s the direct object of the verb, then the pronoun will be accusative. If the relative pronoun is the subject of the verb, it will be nominative.
ὁ μόνος ἔχων ἀθανασίαν … ὃν εἶδεν οὐδεὶς ἀνθρώπων
the only having immortality whom saw no one of men
who alone has immortality … whom no one has ever seen (1 Tim 6:16)

The relative pronoun ὃν is masculine singular because its antecedent ὃ … ἔχων is masculine singular. ὃν is accusative because it is the direct object of εἶδεν within the relative clause.

12.16 **Attributive.** Relative clauses can be adjectival.

κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.
according to the time which he had learned from the wise men

according to the time he had learned from the wise men (Matt 2:16)

κατὰ τὸν χρόνον
ὁν ἠκρίβωσεν παρὰ τῶν μάγων.
according to the time
he had learned from the wise men

12.17 **Substantival.** Relative clauses can also act as parts of speech, like a noun.

ὁς δ᾽ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται
who but ever he does and he teaches this great he will be called

But whoever does them and teaches them will be called great in the kingdom of heaven (Matt 5:19).

The relative clause ὃς δ᾽ ἂν ποιήσῃ καὶ διδάξῃ is the subject of κληθήσεται. Notice that the relative clause is repeated in the pronoun οὗτος. This is not uncommon.

προσκαλεῖται οὐς ήθελεν αὐτός
he called whom he wished himself

He called those whom he himself wanted (Mark 3:13).

οὖς ήθελεν αὐτός is the direct object of προσκαλεῖται. The relative pronoun οὖς is the direct object of ήθελεν inside the relative clause.
When a relative clause functions as a noun, it is not uncommon for the antecedent to be unexpressed. Nevertheless, the number and gender of the relative pronoun are still controlled by the implied antecedent.

\[οἷς...ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ εὑρήσει αὐτήν.\]

Whoever loses their life for me will find it (Matt 16:25).

The relative clause \[οἷς...ありがとうござ \] is the subject of \[εὑρήσει.\] Because it refers to a person, the pronoun \[οἷς\] is a (generic) masculine singular.

**12.18 Indefinite.** Relative pronouns can be changed to indefinite relative pronouns (e.g., to “whomever, whichever, whatever”) when they are followed by \[ἂν\] (or an alternate form such as \[ἐάν\]).

Matthew 5:19 says, “Therefore whoever \[ἂν\] relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven; but whoever \[ἂν\] does them and teaches others, this person will be called great in the kingdom of heaven.”

**Translation**

**12.19 Add in words.** It’s often necessary for the translator to add a word to the clause to make better sounding English. For example, in the sentence “Who will be first will be last,” the relative clause “Who will be first” is the subject of the verb “will be.” To make the translation smoother you could add a word such as a personal pronoun, “He who will be first will be last,” or, “the one who ....”

\[μέσος ὑμῶν ἐστηκεν ὃν ὑμεῖς οὐκ οἶδατε\]

Midst of you stands whom you not know

NRSV: Among you stands one whom you do not know (John 1:26).

**12.20 Substitution.** Because Greek is an inflected language, Greek writers are comfortable separating pronouns from their antecedents by quite some distance. The linkage of the gender and number would allow the Greek reader to identify the pronoun’s antecedent. However, English requires relative pronouns to be much
closer to their antecedent. Because of this difference, translators sometimes substitute the antecedent for the pronoun if they think that the English reader might not be able to identify the pronoun’s antecedent.

ὅ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ

which for he died, to the sin he died once for all

ESV: The death he died he died to sin, once for all (Rom 6:10).

For the relative pronoun ὁ, the ESV substitutes its antecedent, “death.”

12.21 Long sentences. Sometimes a Greek sentence is too long and must be broken into smaller units for the sake of English style. When this is done, the break often is made at the relative pronoun, and the pronoun is replaced with its antecedent. A word-for-word translation of Romans 2:5b–6 reads like this:

ἀποκάλυψεως δικαιοκρισίας τοῦ θεοῦ ὃς ἀποδώσει

disclosure of righteous verdict of God who he will give judgment

ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ

to each according to the works of him

There is no question as to the identity of the “who” (ὁς), especially since it immediately follows “God” (θεοῦ). However, if the translators feel that the sentence is too long and they decide to start a new sentence at ὁς, the “who” becomes separated from its antecedent.

- The NASB does not start a new sentence:

  *who* will repay each person according to his deeds.

- The ESV starts a new paragraph at verse 6 and so it can’t say “who.” They substitute the personal pronoun for the relative pronoun.

  *He* will render to each one according to his works.

- The NIV supplies the antecedent of the relative pronoun.

  *God* “will repay each person according to what they have done.”
12.22* Attraction. Greek, as is the case with any language, does not always follow its own rules. All spoken languages are in a constant state of flux, so nice, neat grammatical rules often break down.

This is the case with the relative pronoun. Its case is supposed to be determined by its function inside the relative clause, but sometimes the relative pronoun is the same case as its antecedent, as if it were modifying it like an adjective. This is called “attraction.”

Attraction usually happens when the relative pronoun occurs in the immediate proximity to the antecedent, when the antecedent is dative or genitive, and when the relative pronoun normally would be accusative.

ἠγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἦς ὡμολόγησεν ὁ θεὸς τῷ Ἄβραάμ
drew near the time of the promise that assured God to Abraham

The time of the promise that God assured to Abraham was drawing near (Acts 7:17).

The relative pronoun ἦς should have been the accusative ἦν because it’s the direct object of ὡμολόγησεν, but it was attracted to the genitive case of its antecedent ἐπαγγελίας.
TYPES OF SENTENCES

12.23 There are different types of sentences, grammatically. Knowing the differences will help you in phrasing.

12.24 A **simple** sentence has one subject and one verb.

I love Greek!

The subject and/or the verb can be compound.

Hayden and I love Greek and Hebrew.

Hayden

and

love Greek and Hebrew.

I

12.25 A **compound** sentence has two or more independent clauses connected with a coordinating conjunction or punctuation.

Tyler loves Greek and Hayden loves Hebrew.

Tyler loves Greek; Hayden loves Hebrew.

Tyler loves Greek

and

Hayden loves Hebrew.

12.26 A **complex** sentence has one independent clause and one (or more) dependent clauses.

Whenever I think back to Hebrew class, I start to sweat.

Whenever I think back to Hebrew class,

I start to sweat.
12.27 A **compound-complex** sentence has two (or more) independent clauses and one (or more) dependent clauses.

I went to class and Hayden went home because he was tired.

I went to class
and
Hayden went home
because he was tired.

12.28 Greek is primarily a **hypotactic** language. This means that it tends to have a main clause with a series of dependent phrases or clauses modifying it. Paul writes with a hypotactic style.

English, and to a greater degree Hebrew, are **paratactic**. They are more linear, tending to link one independent clause to the next with coordinating conjunctions such as “and” and “but.” Greek narrative in general and the Gospel of John in particular tend to be more paratactic.

The difference is important to note when phrasing.

**VOCABULARY**

- **εἰ** if (502)
- **ἀν** Untranslatable. Makes a word contingent. (166)
- **ἐάν** if (348)
- **ἤ** or; than (343)
- **τε** and (215)
- **μέν** on the one hand (178). Often left untranslated.
- **ὡς** as (“like”) (503)
- **τις** someone/thing, anyone/thing (524)
- **ὁς** who (whom) (1,398)

88,771 total word occurrences out of 137,663 (65%)