Topic 8. *Examine substantive functions.*

A substantive has different grammatical and syntactical functions within the sentence.

The *declension* inflects the grammatical role, number, and gender of a substantive.

Some characteristics are completely functional. Others are a combination of a function and grammar. In human communication, it is not possible to completely separate the two.

Classify grammatical role functions.

The *grammatical role* of a substantive positions its actor relative to its master word. The subject is the *actor*. The direct object receives the *effect*. The indirect object receives the *benefit*. The possession is the *owner*. The address is *spoken to*.

Each grammatical role has a continuous range of functions, with a center of gravity for each role.

Classify subject role functions.

The *actor* effects the action, for example, ἀσπάζεταί σε τὰ τέκνα 'the children greet you' 2 John 1:13, οὐ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας 'God did not give us a wimpy character' 2 Timothy 3:7.

The *predicate* equates to the subject by a coupling action, for example, ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη 'your joy can be complete' 2 John 1:12, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων 'he is the savior of all men' 1 Timothy 4:10. The coupling action is usually some form of the action εἶναι 'be', γενέσθαι 'become', or ὑπάρχειν 'exist'.

An *apposition* equates with the subject, for example, ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς "God the father will give us favor, mercy, and peace' 2 John 1:3, ἀλέξανδρος ὁ χαλκεὺς 'Alexander the smith' 2 Timothy 4:14. It is like the predicate, except there is no coupling action.

The *absolute* is a grammatically independent function of the subject, such as a title or an address, for example, ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ 'from the elder to the special lady' 2 John 1:1.

A *proverb* is a subject in a sentence absent an action, for example, ὁ βασιλεὺς τῶν βασιλευόντων 'he is the king among kings' 1 Timothy 6:15.

An *address* is the recipient of speech. Although the address has its own grammatical form, it may sometimes appear in the subject role, for example, τέκνον μου, ἐνδυναμοῦ 'my son, stay strong' 2 Timothy 2:1.

An *exclamation* may appear independent of a sentence, for example, ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου 'look—my mother and brothers' Mark 3:34.

Classify possession role functions.

An *owner* possesses something, for example, τῶν χειρῶν μου 'my hands' 2 Timothy 1:6.

A *description* modifies another thing, for example, τὸ εὐαγγέλιον τῆς δόξης 'the wonderful good news' 1 Timothy 1:11.

A *relationship* marks a family connection, for example, τοῦ υἱοῦ τοῦ πατρὸς 'the son of the father' 2 John 1:3, μιᾶς γυναικὸς ἄνδρα 'the husband of one wife' 1 Timothy 3:2.

A *whole* marks the entire part of a division, for example, ἐκ πάντων με ἐρρύσατο ὁ κύριος 'the lord saved me from every one' 2 Timothy 3:11.

A *part* marks a portion of a whole, for example, εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ 'I discovered some of your children living genuinely' 2 John 1:4.

A *quality* names an attribute of something, for example, ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς 'Your children greet you, special sister' 2 John 1:13, ὁ τῆς δικαιοσύνης στέφανος 'the crown of righteousness' 2 Timothy 4:8.

An *attributed* has the quality of something, for example, μὴ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ 'they do not stick to the teaching about the messiah' 2 John 1:9, τὸ ὄνομα τοῦ θεοῦ 'God's name' 1 Timothy 6:1.

A *material* specifies composition, for example, γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου 'containers made from silver, gold, precious stones' Revelation 18:12.

A *content* specifies what something contains, for example, ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα 'accusation of wild living or rebelliousness' Titus 1:6.

An *apposition* equates with the object, for example, ἰησοῦ χριστοῦ 'Jesus the messiah' Titus 1:1.

The *source* indicates origin, for example, ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ 'God will grant us grace, mercy, and peace' 2 John 1:3, ὁ λόγος τοῦ θεοῦ 'God's word' 2 Timothy 2:9.

A *destination* indicates the target direction, for example, ἐπισκοπῆς ὀρέγεται 'aspires to the position of overseer' 1 Timothy 3:1.

A *purpose* is the motivating factor, for example, ζηλωτὴν καλῶν ἔργων 'zealous for good deeds' Titus 2:14.

The *predicate* makes an assertion about something, for example, (αὐτῶν) ψευδολόγων (εἶναι) '(they are) liars 1 Timothy 4:2.

A *subordinate* expresses inferior rank, for example, τοῦ σωτῆρος ἡμῶν 'our savior' Titus 1:3.

A *superior* expresses higher rank, for example, ἀπόστολος χριστοῦ 'a representative of the messiah' 1 Timothy 1:1.

A *producer* makes something, for example, κτίσμα θεοῦ 'God's creation' 1 Timothy 4:4.

A *product* specifies something made, for example, ἐλπίδα ζωῆς αἰωνίου 'the hope of eternal life' Titus 3:7.

A *separation* indicates the point of departure, for example, ἀποστήσονταί τινες τῆς πίστεως 'some people will wander from the faith' 1 Timothy 4:1.

A *comparison* likens two things, for example, ἀπίστου χείρων 'worse than an unbeliever' 1 Timothy 5:8.

A *subject* acts on something, for example, τὴν ἐπιφάνειαν αὐτοῦ 'his appearance' 2 Timothy 4:8.

An *object* is acted on by something, for example, σου τῆς νεότητος καταφρονείτω 'despise your youth' 1 Timothy 4:12.

A *quantity* specifies the amount of something, for example, προεστῶτες πρεσβύτεροι διπλῆς τιμῆς 'pay the elders double' 1 Timothy 5:17.

A *time* specifies when something occurs, for example, ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας 'in prayer all the time' 1 Timothy 5:5.

A *manner* specifies how something occurs, for example, μεμνημένος σου τῶν δακρύων 'I remember you with tears' 2 Timothy 1:4.

An *agent* specifies who does something, for example, παγίδα τοῦ διαβόλου 'the devil's trap' 1 Timothy 3:7.

An *association* indicates a relationship with something, for example, ἄνθρωπε θεοῦ 'man of God!' 1 Timothy 6:11.

Certain words take a *referent* in the possession role, for example, προσευχάς ὑπὲρ πάντων ἀνθρώπων, ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων 'prayers for everyone, including kings and all important people' 1 Timothy 2:2.

Classify indirect object role functions.

An indirect *object* specifies who receives the action, for example, δώῃ ἔλεος τῷ οἴκῳ 'show mercy to the family' 2 Timothy 1:16.

An *absolute* is grammatically independent of an action, for example, ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ 'from the elder, to the special lady' 2 John 1:1.

An object may have an *advantage* from the action, for example, εὔχρηστον τῷ δεσπότῃ 'useful to his master' 2 Timothy 2:21.

An object may have a *disadvantage* from the action, for example, πολλά μοι κακὰ 'a lot of harm to me' 2 Timothy 4:14.

A *destination* specifies the direction of the action, for example, ἀγόμενα ἐπιθυμίαις 'they lead them into lusts' 2 Timothy 3:6.

A *recipient* receives the object in action-less constructions, for example, εὐχαριστίας τοῖς πιστοῖς 'generously share them with the faithful' 1 Timothy 5:3.

An *owner* possesses the object, for example, σοὶ χαρίσματος 'your special gift' 1 Timothy 4:14.

An *apposition* equates with the object, for example, τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει 'Timothy, my loyal son in the faith' 1 Timothy 1:2.

A *location* specifies where the action occurs, for example, πορευόμενος εἰς μακεδονίαν 'travel to Macedonia' 1 Timothy 1:3.

A *time* specifies when the action occurs, for example, ἐφανέρωσεν καιροῖς ἰδίοις τὸν λόγον αὐτοῦ 'he revealed his word at just the right time' 1 Timothy 6:15.

A *manner* explains how the action occurs, for example, γυνὴ ἐν ἡσυχίᾳ μανθανέτω 'a woman should learn quietly' 1 Timothy 2:11.

An *instrument* states the means of the action, for example, γυναικάρια σεσωρευμένα ἁμαρτίαις 'idle women burdened with sin' 2 Timothy 3:6.

An *agent* explains who accomplishes the action, for example, δικαιωθέντες τῇ ἐκείνου χάριτι 'he makes us righteous by that mercy' Titus 3:7.

A *measure* specifies the quantity of the action, for example, μὴ οἴνῳ πολλῷ προσέχοντας 'not addicted to a lot of wine' 1 Timothy 3:8.

A *cause* explains why the action is produced, for example, τοῖς ἔργοις ἀρνοῦνται 'their conduct betrays them' Titus 1:16.

A *cognate* shares the same morphological stem with the action, for example, γυναῖκας ἐν καταστολῇ κοσμίῳ κοσμεῖν ἑαυτάς 'women must wear appropriate clothing' 1 Timothy 2:9.

A *material* specifies the substance used to effect the action, for example, γυναῖκας ἐν καταστολῇ κοσμίῳ κοσμεῖν ἑαυτάς 'women must wear appropriate clothing' 1 Timothy 2:9.

A *content* completes an action of filling, for example, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ 'pay attention to reading, persuasion, and instruction' 1 Timothy 4:13.

Certain words take a *referent* in the indirect object role, for example, προάγουσαι εἰς κρίσιν 'they lead to judgment' 1 Timothy 5:24.

Classify direct object role functions.

An *object* receives the action, for example, εἰδὼς τοῦτο 'know this' 1 Timothy 1:6.

A *double* object identifies both the person and also the thing, ἐκεῖνος ὑμᾶς διδάξει πάντα 'he will teach you everything' John 14:26.

A *cognate* shares a stem with the action, for example, στρατεύῃ τὴν καλὴν στρατείαν 'battle the good battle' 1 Timothy 1:18.

A *predicate* asserts a characteristic of the object, for example, τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι 'an overseer must be beyond criticism' 1 Timothy 3:2.

An *impersonal subject* is the subject of an impersonal action, for example, βούλομαι προσεύχεσθαι τοὺς ἄνδρας 'I want men to pray' 1 Timothy 2:8.

An *impersonal object* is the object of an impersonal action, for example, μαρτυρίαν καλὴν ἔχειν 'have a good reputation' 1 Timothy 3:7.

A *participle subject* is the actor of a participle, for example, διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν 'this because the truth remains in us' 2 John 1:2.

An *apposition* equates with the object, for example, ἰησοῦν χριστὸν ἐγηγερμένον ἐκ νεκρῶν 'Jesus the messiah rose from the dead' 2 Timothy 2:8.

A *description* qualifies the action, for example, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν 'then everyone else will be afraid' 1 Timothy 5:20.

A *measure* indicates the quantity of the action, for example, ἐμοὶ ἐνδείξηται χριστὸς τὴν ἅπασαν μακροθυμίαν 'the messiah demonstrated complete patience with me' 1 Timothy 1:16.

An object may be a *reference* to something, for example, κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους 'they will find teachers of their own choice' 2 Timothy 4:3.

Certain directions take a *referent* in the direct object role, for example, ἤλπικεν ἐπὶ θεὸν 'she hopes in God' 1 Timothy 5:3.

Classify address role functions.

An *addressee* is the named recipient, for example, καὶ νῦν ἐρωτῶ σε, κυρία 'I urge you, lady' 2 John 1:5.

An *emphatic* is used with deep emotion, for example, ὦ γύναι, μεγάλη σου ἡ πίστις 'you have strong faith, woman' Matthew 15:28.

An *apposition* equates with the addressee, for example, ἔρχου, κύριε ἰησοῦ 'come, lord Jesus' Revelation 22:20.