

Topic 11. *Examine substitute functions.*

A substitute stands in the place of another thing. The thing that the substitute replaces is its referent. There are several categories of substitutes: A personal substitute stands in the place of a referent. A relative substitute has a dual role—it stands both in the place of a referent outside the clause, while at the same time has a separate role within its own clause. An interrogative substitute introduces a question. A demonstrative substitute stands in the place of some external referent relative to how near or far away it is. A referential substitute both stands in the place of a referent, and at the same time interacts with itself or another thing.

A *substitute*, also called a *pronoun*, stands in the place of another thing.

The thing that the substitute replaces is its *referent*. The referent may not be present within the same clause, or even in the immediate context, for example, παραγγέλλω σοι ‘I command you’ 1 Timothy 6:13. The referent of σοι ‘you’ is the recipient from the beginning of the letter, namely, τιμοθέω ‘Timothy’ 1 Timothy 1:2. The use of a substitute makes it unnecessary to reintroduce the referent each time it is mentioned, functioning like a shortcut to the referent. The referent usually fits the context and agrees with the substitute in gender and number.

Most substitutes decline like a modifier, that is, in gender, number, and role. However, some substitutes decline in person, number, and grammatical role.

There are several categories of substitutes, including personal, relative, interrogative, demonstrative, and referential substitutes.

Examine personal substitutes.

A *personal* substitute stands in the place of a referent.

A *definite* personal substitute refers to a particular referent.

The first and second person definite personal substitutes may reference the first person, for example, οὓς ἐγὼ ἀγαπῶ ‘I love them’ 2 John 1:1, ἀρνήσεται ἡμᾶς ‘he will deny us’ 2 Timothy 2:12. It may reference the second person, for ex-

ample, ἀναμιμνήσκω σε ‘I remind **you**’ 2 Timothy 1:6, ἐλπίζω γενέσθαι πρὸς ὑμᾶς ‘I hope to visit with **you all**’ 2 John 1:12.

Singular *accented* forms express contrast and emphasis. *Unaccented* forms are weaker. First and second person definite personal substitutes decline in person, number, and grammatical role, but not gender.

The third person definite personal substitute may reference the third person, αὐτός ‘he, him’, αὐτή ‘she, her’, αὐτό ‘it’, and αὐτοί, αὐταί, αὐτά ‘they, them’. Technically, αὐτός is a modifier meaning ‘same, self’. However, as a definite personal substitute it essentially means ‘same *person*’, ‘same *man*’, ‘same *woman*’, ‘same *thing*’, ‘same *people*’, and so on and so forth, for example, ἤγαγεν αὐτὸν ‘he lead **him**’ John 1:42, κατέβη εἰς καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ ‘**he**, his mother, his brothers, and his disciples went down to Capernaum’ John 2:12.

The third person definite personal substitute declines in gender, number, and grammatical role, but not person.

Occasionally, the article ὁ, ἡ, τό ‘the one’ by itself can function like a definite personal substitute, for example, οἱ ἔλεγον ‘**they** said’ John 7:12.

An *intensive* substitute provides emphasis.

The intensive substitute is simply the definite personal substitute. However, its superfluous repetition of the person inflected within the action marks it as an intensive. Otherwise, it adds nothing grammatically to the sentence, for example, πρῶτός εἰμι ἐγὼ ‘**I** am the *worst*’ 1 Timothy 1:15, αὐτοὶ τύχωσιν ‘**they** may *gain*’ 2 Timothy 2:10, οὓς ἐγὼ ἀγαπῶ ‘**I** *love* them’ 2 John 1:1.

An *indefinite* personal substitute refers to some ambiguous referent.

τις ‘someone, somebody’ refers to a subset of persons, for example, εἴ τις ἔρχεται πρὸς ὑμᾶς ‘suppose **someone** comes to you’ 2 John 1:10. The indefinite pronoun τις declines like the interrogative substitute τίς, except it is unaccented.

οὐδείς and μηδείς ‘no one, nobody, none, nothing’ refers to a person prohibitively, for example, οὐδείς ἀναβέβηκεν εἰς τὸν οὐρανὸν ‘**no one** has gone up to heaven’ John 3:13, μηδείς πλανάτω ὑμᾶς, ‘let **no one** trick you’ 1 John 3:7.

πᾶς ‘everyone, everything, all’ refers to the totality of things, for example, ἐνώπιον πάντων ἔλεγε ‘expose in front of **everyone**’ 1 Timothy 5:20.

Indefinite personal substitutes decline by gender, number, and grammatical role.

Examine relative substitutes.

A *relative* substitute has a dual role—its referent exists outside the clause, while at the same time has a distinct role within its own clause. It usually agrees in gender and number with its referent.

The *definite* relative substitute, ὅς ‘who, that, which’ refers to a particular referent, for example, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν ἀπώσάμενοι ‘have faith and a good conscience, while they violate it’ 1 Timothy 1:19. ἣν ‘it’ is the direct object of ἀπώσάμενοι ‘they violate’, but simultaneously refers to συνείδησιν ‘conscience’ from the previous clause.

The *indefinite* relative substitute, ὅστις ‘whoever, whatever’, refers to an unspecified referent, for example, ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ ‘so, it will be given to whoever possesses’ Matthew 13:12.

The relative substitutes decline by gender, number, and grammatical role. The indefinite relative substitute declines like the definite relative substitute ὅς attached to the indefinite personal substitute τις.

The substitute and its referent usually match by gender and number.

Examine interrogative substitutes.

An *interrogative* substitute introduces a question, including τίς ‘who? what? why?’, for example, τίς ἐστὶν ὁ ψεύστης; ‘who is the liar?’ 1 John 2:22; πῶς ‘how?’, for example, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; ‘how can he care for God’s church?’ 1 Timothy 3:5; ποῦ ‘where?’, for example, ποῦ μένεις; ‘where are you staying?’ John 1:38; ποθεν ‘from where?’, for example, ποθεν ἦλθον; ‘from where did I come?’ John 8:14; πότε ‘when?’, for example, πότε ὤδε γέγονας; ‘when did you get here?’ John 6:25; ποῖος ‘what kind?’, for example, διὰ ποίου νόμου; ‘by what rule?’ Romans 3:27; ποταπός ‘what type?’, for example, ποταπός ἐστὶν οὗτος ‘what type of person is this?’ Matthew 8:27.

The interrogative substitutes, τίς ‘who? what? why?’, ποῖος ‘what kind?’, ποταπός ‘what type?’, decline by gender, number, and grammatical role. Those interrogatives that do not decline, πῶς ‘how?’, ποῦ ‘where?’, ποθεν ‘from where?’, πότε ‘when?’, ποταπός ‘what type?’, are technically qualifiers, but also function like substitutes because they have a referent.

Examine demonstrative substitutes.

A *demonstrative* substitute stands in the place of some external referent relative to how near or far away it is. It is as if the author is rhetorically *pointing* at some thing.

ὅδε ‘this one right here’ refers to something both near and present, for example, *τῆδε ἦν ἀδελφὴ Μαριάμ* ‘**this** was the brother of Miriam’ Luke 10:39. ὅδε is a contraction of the article ὁ, ἡ, τό ‘the’ and the alternate connector δέ ‘but’.

οὗτος ‘this one here’ refers to something near, for example, *ταῦτά γράφω* ‘I am writing **these things**’ 1 Timothy 3:14. οὗτος is a contraction of the article ὁ, ἡ, τό ‘the’ and the third person definite personal substitute αὐτός ‘him’.

ἐκεῖνος ‘that one over there’ refers to something more distant, for example, *παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκεῖνην* ‘he stayed with him for **that** day’ John 1:39. ἐκεῖνος is a substantive form of the location qualifier ἐκεῖ ‘there’.

ἄλλος ‘another, other, else’ refers to something that is both distant and not present, for example, *ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ* ‘**someone else** testifies about me’ John 5:32. ἄλλος is a substantive form of the alternate connector ἀλλά ‘but, otherwise’.

In certain cases, demonstrative substitutes are indistinguishable from a personal substitute, for example, *οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος* ‘**he** is a deceptive opponent of the messiah’ 2 John 1:7, *ἐκεῖνός μοι εἶπεν* ‘**he** told me’ John 1:33.

The demonstrative substitutes decline by gender, number, and grammatical role.

Examine referential substitutes.

A *referential* substitute both stands in the place of a referent, and at the same time interacts with itself or another thing.

A *possessive* substitute indicates ownership of another thing.

This includes the possessive form of the definite personal substitutes, μου ‘my’, ἡμᾶς ‘our’, ὑμᾶς ‘your’, αὐτοῦ ‘his’, αὐτῆς ‘her’, αὐτῶν ‘their’, for example, *ὁ ἐώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν* ‘we saw it with **our** eyes’ 1 John 1:1.

It also includes possessive modifiers, ἐμός ‘my’, ἡμέτερος ‘our’, σός, ὑμέτερος ‘your’, for example, *ἡ κοινωνία ἣ ἡμετέρα μετὰ τοῦ πατρὸς* ‘**our** fellowship is with the father’ 1 John 1:3.

However, the modifier ἴδιος ‘own’ may also function as a possessive substitute, for example, *τοῦ ἰδίου οἴκου* ‘**his own** house’ 1 Timothy 3:4.

A *reflexive* substitute ἑαυτοῦ ‘himself, herself’, σεαυτοῦ ‘yourself’, ἑαυτῶν ‘themselves’ acts on itself, for example, *βλέπετε ἑαυτούς* ‘watch **yourselves**’ 2 John 1:8.

A *reciprocal* substitute ἀλλήλων ‘each other, one another’ acts between parties, for example, *ἀγαπῶμεν ἀλλήλους* ‘love **each other**’ 2 John 1:5.

Examine related literature.

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