Topic 7. *There are exactly six parts of speech.*

A part of speech is a category of similar grammatical word types. There are exactly six parts of speech: substantive, action, qualifier, direction, connector, and emotion word. A substantive comes in six classes: a thing, substitute, modifer, article, participle, or impersonal action. An action has two classes: personal and non-personal. Non-personal actions are either participles or impersonal actions. Qualifiers, directions, connectors, and emotion words do not subdivide into classes. Each part of speech has morphological forms and grammatical functions in the sentence.

Words come in six *classes*, or *parts of speech*: substantive, action, qualifier, direction, connector, or emotion word. This is amazing—*every* word belongs to exactly one of only six parts of speech, without exception. There is no word that does not belong to one of these parts of speech.

A particle is a morphological form—it is *not* a part of speech.[1] A *particle* is a word that does not vary, parse, conjugate, decline, nor inflect. Every particle belongs to one of the six parts of speech. A particle is usually either a connector εἴ τις ἔρχεται 'if someone comes' 2 John 1:10, an adverb μὴ ἀπολέσητε ἃ εἰργασάμεθα 'do not destroy our work' 2 John 1:8, a direction ἐν ἀληθείᾳ 'in truth' 2 John 1:3, a qualifier καὶ νῦν ἐρωτῶ σε 'now I urge you' 2 John 1:5, or an emotion word ἀμήν 'truly' 1 Timothy 1:17.

Examine word classes.

Some parts of speech do not subdivide into classes, for example, a direction, a qualifier, a connector, or an emotion word. These words are typcially particles, that is, they do not inflect.

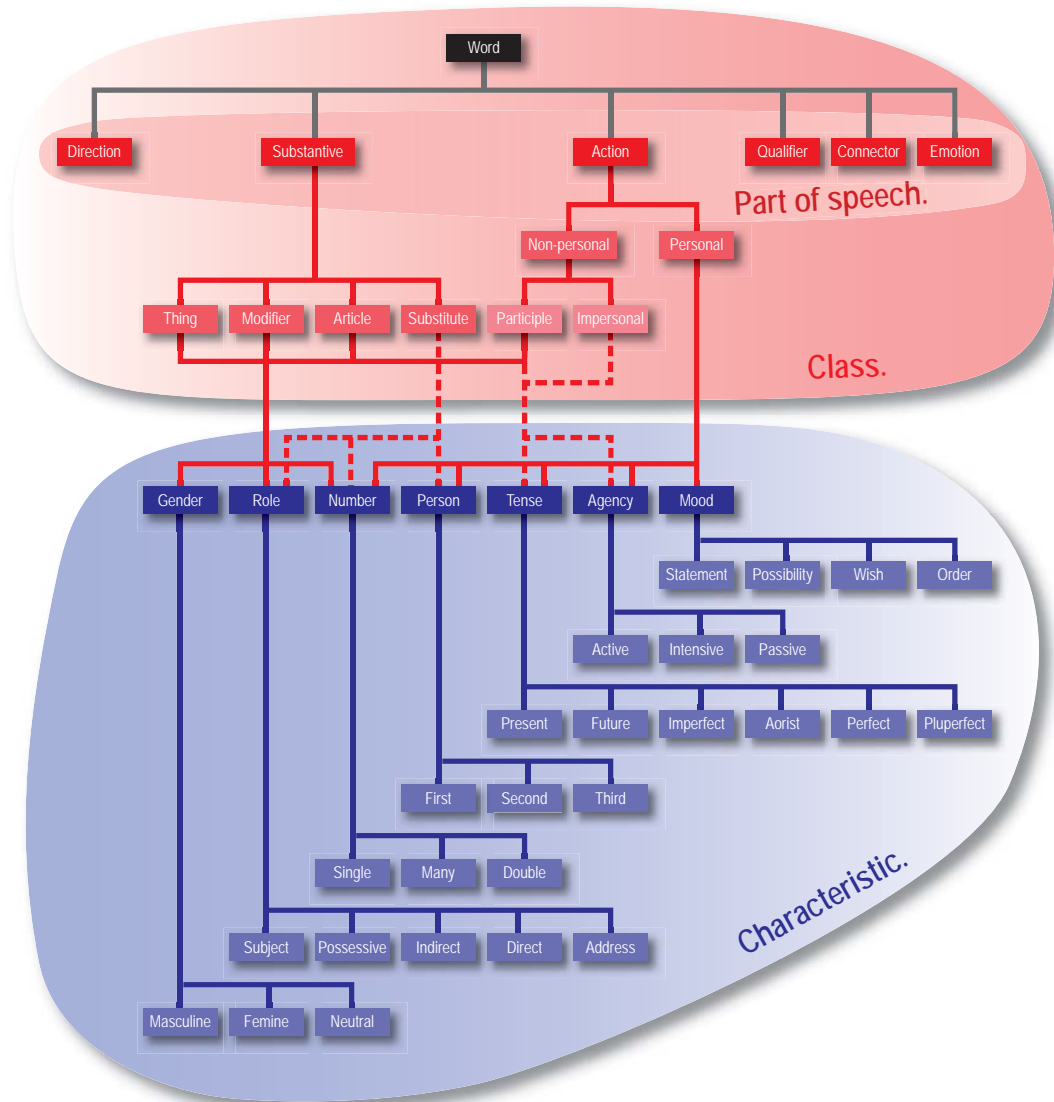Other parts of speech subdivide into classes, for example, substantives and actions.

A substantive appears as a thing, modifier, article, or substitute word.

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1. Some grammars incorrectly treat a particle as if it is a part of speech.

Figure 108. A hierarchy of word classes by characteristic.

An action has either personal or non-personal personality. Non-personal actions appear as either a participle or an impersonal action. So, every action appears as either a personal action, a participle, or an impersonal action.

Those words with classes also parse, that is, they come in different morphological forms. These forms inflect the different characteristics of the word in context. A substantive declines its inflection. An action conjugates its inflection.

Examine a substantive.

A *substantive* is a word or phrase associated with some person, place, object, or idea. A grammatical thing, substitute, modifier, article, participle, or impersonal action may inflect as a grammatical thing.

A Greek substantive usually appears as one of six types: thing, substitute, modifier, article, participle, or impersonal action. In some special cases, a qualifier may function as a thing.

In certain cases, a thing may function *like* an action, for example, κατ᾽ ἐπιταγὴν θεοῦ 'God authorized me' 1 Timothy 1:1. This is a matter of applied translation, not grammatical form.

Examine a thing.

A *thing*, also called a *noun*, is a person, παῦλος 'Paul' 1 Timothy 1:1, place, βασιλείαν 'the kingdom' 2 Timothy 4:1, or substance, φαιλόνην 'cloak' 2 Timothy 4:13. Along with a predicate action, a thing in the subject role forms the foundation of a sentence. A *concrete* thing is material, for example, πρεσβύτιδας 'old women' Titus 2:3. An *abstract* thing is non-material, for example, δικαιοσύνη 'righteousness' Titus 3:5.

Examine a substitute.

A *substitute*, also called a *pronoun*, replaces another implied but unnamed thing, for example, παραγγέλλω σοι 'I command you' 1 Timothy 6:13. A substitute usually refers to some previous recently mentioned thing in the discourse. The substitute makes it unnecessary to reintroduce the thing each time it is mentioned.

Substitutes come in multiple forms: personal, intensive, relative, interrogative, demonstrative, possessive, reflexive, reciprocal, and indefinite.

A *personal* substitute refers to a particular person. The first and second person personal substitutes decline in person, number, and case, but not gender. It may reference the first person, ἀρνήσεται ἡμᾶς 'he will deny us' 2 Timothy 2:12. It may reference the second person, ἀναμιμνήσκω σε 'I remind you' 2 Timothy 1:6, ὑμεῖς 'you all'. The third person personal substitute declines in gender, number, and case, but not person. It may reference the third person, αὐτος 'he', αὐτή 'she', αὐτό 'it', and αὐτοι, αὐταί, αὐτά 'they'. The accented forms express contrast and emphasis. The unaccented forms are weak.

An *intensive* substitute adds emphasis, for example, πρῶτός εἰμι ἐγώ '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. The intensive substitute has the same inflection

as the definite personal substitute. An intensive substitute adds nothing grammatically to the sentence because the action already inflects the person.

A *relative* substitute refers to a person or thing outside a clause, while at the same time having a role within the clause. The *definite* relative substitute refers to a particular thing. In ἥν ἀπωσάμενοι 'they violate it' 1 Timothy 1:19, ἥν 'it' is the object of ἀπωσάμενοι 'violate', but refers to συνείδησιν 'conscience'. The *indefinite* relative substitute, ὅστις 'whoever, whatever', refers to an unspecified thing. The relative substitutes decline by gender, number, and case.

An *interrogative* substitute begins a question, that is, τίς 'who? what? why?', πῶς 'how?' πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; 'how can he care for God's church?' 1 Timothy 3:5, ποῦ 'where?', πότε 'when?' The interrogative substitute τίς declines by gender, number, and case.

A *demonstrative* substitute depends on an external frame of reference, for example, ὅδε, οὗτος 'this, those' ταῦτά γράφω 'I am writing these things' 1 Timothy 3:14, ἐκεῖνος 'that, these'. Demonstrative substitutes are often 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. The demonstrative substitutes decline by gender, number, and case.

A *possessive* substitute indicates ownership, for example, ἐμός, μου 'my', ἡμέτερος, ἡμᾶς 'our', σός, ὑμέτερος, ὑμᾶς 'your', αὐτός 'his', αὐτῆς 'her', αὐτῶν 'their'. Each substitute function expresses possession using the possession role. However, the modifier ἴδιος 'own' may substitute for a possessive substitute, for example, τοῦ ἰδίου οἴκου 'his own house' 1 Timothy 3:4.

A *reflexive* substitute acts on itself, for example, ἑαυτοῦ 'himself, herself', σεαυτοῦ 'yourself', ἑαυτῶν 'themselves', for example, βλέπετε ἑαυτούς 'watch yourselves' 2 John 1:8. A *reciprocal* substitute acts between parties, ἀλλήλων 'each other, one another', for example, ἀγαπῶμεν ἀλλήλους 'love each other' 2 John 1:5.

An *indefinite* substitute refers to unspecified things, for example, πᾶς 'everyone, everything, everybody' ἐνώπιον πάντων ἔλεγχε 'expose in front of everyone' 1 Timothy 5:20, τις 'someone, somebody' εἴ τις ἔρχεται πρὸς ὑμᾶς 'suppose someone comes to you' 2 John 1:10, οὐδείς, μηδείς, 'no one, nothing, nobody'. The indefinite pronoun τὶς declines like τίς except for the grave accent.

Examine a modifier.

A *modifier*, also called an *adjective*, gives more information about a thing, πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων 'sneaky spirits and demonic directions' 1 Timothy 4:1.

A modifier inflects gender, role, and number. However, since it must modify any thing, a modifier usually inflects in all three genders.

Examine an article.

An *article* provides additional information about the word it modifies, for example, καλὸς ὁ νόμος 'the law is good' 1 Timothy 1:6. An article is not an abstraction of a concept, like most other words in parts of speech. An article is a signal about the nature of something.

An article inflects gender, role, and number. However, since the article is capable of modfiying any thing, an article usually inflects in all three genders.

Examine special cases.

Occasionally a qualifier, an action, or a clause may function as a thing, for example, μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν 'have a good reputation with outsiders' 1 Timothy 3:7.

Examine a non-personal action.

Non-personal actions may function as a thing, that is, a participle or impersonal action.

A *participle* is a verbal thing, τυφωθεὶς 'arrogant' 1 Timothy 3:6.

An action *impersonal*, also called an *infinitive*, can also replace a thing, πιστεύειν 'those who believe' 1 Timothy 1:16.

Examine substantive characteristics.

Substantives may have four characteristics. The *role*, also called *case*, indicates the grammatical function of a thing in the sentence. *Gender* associates substantives with a sexual class. The *number* expresses the count. The *person* identifies the relationship of the thing to the speaker or narrator.

Things, modifiers, articles, participles, and some substitutes have gender, number, and role. Some substitutes only have person, role, and number. An impersonal action does not inflect for gender, person, or number at all. It can only be associated with gender, person, or number if an article is its slave.

Role has five forms with a standard function. The *subject* role marks the main actor. The *possessive* role marks a modifier, often an owner. The *direct* object marks the object of the action. The *indirect* object marks the receiver of the verbal action. The *address* role directs attention toward a recipient of speech. A thing has the grammatical form of one of these five roles. In application, however, each role may have a function other than the standard.

Gender has three forms. The *masculine* gender corresponds to males. The *feminine* gender corresponds to females. The *neutral* gender corresponds to neither male nor female.

The number has three forms. The *single*, also called *singular*, number designates one. The *many*, also called *plural*, number identifies more than one. The *double*, also called *dual*, number designates exactly two.

Person has three forms. The *first* person specifies the speaker, 'I, we'. The *second* person specifies the recipient, 'you, you all'. The *third* person specifies someone other than the speaker or recipient, 'he, she, it, them'.

A *declension* is a group of things that inflect similarly. There are three declensions. The *first* declension consists of mostly feminine things ending in -ᾱ- or -η-. The *second* declension ends in -ος for the subject single. The *third* declension has diverse stems but similar endings. A *paradigm* is the system of Greek thing declensions.

Examine an action.

An *action*, also called a *verb*, expresses conduct, ἀσπάζονταί σε 'they greet you' Titus 3:15. A personal action serves as the root action of an independent sentence.

Certain forms of the action may also function as a thing. That includes non-personal actions, that is, a participle or impersonal action.

Action word conjugation and function are discussed at great length later in this commentary. It is more complex than with other parts of speech. This reflects the central role that actions play in forming sentences and supplying linguistic meaning.

Examine a qualifier.

A *qualifier*, also called an *adverb*, modifies something other than a thing. A qualifier can modify an action, for example, ἐνῴκησεν πρῶτον 'it started first' 2 Timothy 1:6. A qualifier can modify a modifier, for example, παρακαλῶ πρῶτον πάντων 'most importantly, I urge you' 1 Timothy 2:1. A qualifier can even modify another qualifier, for example, οὐ μόνον ἀργαὶ 'not only are they lazy' 1 Timothy 5:13. A qualifier can modify a clause, for example, ὁμολογουμένως ἐστὶν τὸ τῆς εὐσεβείας μυστήριον 'the secret of godliness is certain'. A qualifier can modify a sentence, for example, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; 'how can he take care of the church?' 1 Timothy 3:5. Qualifiers typically do not inflect.

Examine a direction.

A *direction*, also called a *preposition*, expresses spatial or temporal relations between a thing and an action. It often combines with a thing to form a direction clause, ἐλθεῖν πρός με εἰς νικόπολιν 'come see me in Nicopolis' Titus 3:12. Direction words typically do not inflect. Direction words may have figurative meanings that follow from their literal spatial direction. Directions typically do not inflect.

Examine a connector.

A *connector*, also called a *conjunction*, joins words, phrases, clauses, sentences, or paragraphs, μηδὲ ἠλπικέναι ἐπὶ πλούτου, ἀλλ' ἐπὶ θεῷ 'do not hope in riches, instead hope in God' 1 Timothy 6:17. Connectors typically do not inflect. Connectors typically do not inflect.

Examine an emotion word.

An *emotion* word, also called an *interjection*, expresses an emotion or sentiment, σὺ δέ, ὦ ἄνθρωπε θεοῦ 'hey you, man of God' 1 Timothy 1:11. Emotion words typically do not inflect.

Interjections include exclamations παπαῖ 'what!' and φεῦ 'phew!', curses ἀνάθεμα 'cursed' and χαλκιδῖτις 'cheap whore', greetings χαίρειν 'greetings' and ἐρρῶσθαί 'health', response particles ἰού 'uh uh!', ναί 'yes', and ἀμήν 'truly', and hesitation markers ῥίς 'um'.