A CORPUS LINGUISTIC VERB ANALYSIS OF THE PAULINE LETTERS:
THE CONTRIBUTION OF VERB PATTERNS TO PAULINE LETTER STRUCTURE

by

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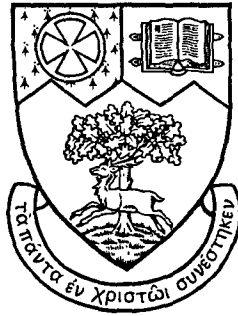   Pauline Letter Structure

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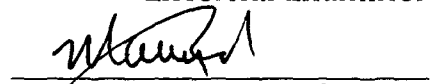
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ABSTRACT

A Corpus-Linguistic Verb Analysis of the Pauline Letters:
The Contribution of Verb Patterns to Pauline Letter Structure

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This dissertation addresses the question of whether the empirical data gathered

from an analysis of verb categories within the primary clauses of the Pauline corpus

reveals letter structure. It begins with a discussion of the classification and structuring of

the ancient Greek letter, with focus on the New Testament letter tradition. It shows that

no real consensus has been reached concerning the classification and structure of ancient

letters, especially the New Testament letters. This lack of consensus serves as the impetus

for attempting a different approach for the description of Pauline letter structure. After

providing a brief description and history of corpus linguistics and its application to New

Testament studies, a corpus linguistic application similar to one presented by Douglas

Biber is suggested to analyze the verb patterns within the Pauline letter corpus. This is

accomplished by analyzing and describing the patterns revealed in each of the letters of

the Pauline corpus and then comparing them with attempts made within Greek texts,

Bible translations, and commentaries at structuring the letters. This analysis not only

reveals verbal patterns but also discovers other key features found within the primary

clauses that seem to contribute to the structure of the letters, such as conjunctions,

formulaic verbs, and vocatives/nominatives of address. The combination of the verb patterns and the occurrence of these features leads to the presentation of structural outlines for each of the letters within the Pauline corpus according to a five-part (letter opening; thanksgiving; body; parenesis; and letter closing) letter structure. With these structural parts established, the verb occurrences within each part are counted to test whether the verbal categories of mood, person-number, and aspect contribute to the structuring of the Pauline letter. The tracking of these occurrences reveals a statistically significant shift between the body and parenetic section of the letters. This further validates the assumption that verb patterns contribute to the structuring of Paul's letters.

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ABBREVIATIONS

AB	Anchor Bible
ANRW	*Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung*
AThR	*Anglican Theological Review*
AUSS	*Andrews University Seminary Studies*
BECNT	Baker Exegetical Commentary on the New Testament
Bib	*Biblica*
BBR	*Bulletin for Biblical Research*
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
GBS	Guides to Biblical Scholarship
GNS	Good News Studies
HTR	*Harvard Theological Review*
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement Series
LEC	Library for Early Christianity
LNTS	Library of New Testament Studies
NAC	New American Commentary
Neot	*Neotestamentica*
NICNT	New International Commentary on the New Testament
NovT	*Novum Testamentum*
NovTSup	Supplement to Novum Testamentum
NTTS	New Testament Tools and Studies
PNTC	Pillar New Testament Commentary
SBLDS	Society of Biblical Literature Dissertation Series
SBLSP	*Society of Biblical Literature Seminar Papers*
WBC	Word Biblical Commentary
ZNW	*Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der älteren Kirche*

CHAPTER 1

INTRODUCTION TO GREEK LETTERS

The impetus for the ancient letter is somewhat unparallelled in our modern world

where cellular phones, text-messaging, and e-mail make it all too convenient to enter into

conversation with someone else. In the ancient world, when one person needed to tell

something to another person, but could not immediately do so face to face, the letter

served as an appropriate medium to relay information. In fact, this is how John White

defines the ancient letter: "The letter arises because of the inability of two or more parties

to communicate face to face. Thus, the letter becomes the written means of keeping oral

conversation in motion."[1] In combining the contextual and formal characteristics that

make a text a letter, Michael Trapp writes,

> A letter is a written message from one person (or set of people) to another,
> requiring to be set down in a tangible medium, which itself is to be physically
> conveyed from sender(s) to recipient(s), by the use at beginning and end of one of
> a limited set of conventional formulae of salutation (or some allusive variation on
> them) which specify both parties to the transaction. One might also add, by way
> of further explanation, that the need for a letter as a medium of communication
> normally arises because the two parties are physically distant (separated) from
> each other, and so unable to communicate by unmediated voice or gesture; and
> that a letter is normally expected to be of relatively limited length.[2]

From these definitions, it is apparent that ancient letters served a practical function as

well as being differentiated by formal characteristics. Koskenniemi similarly points out

that the essence of ancient letter writing was the maintenance of friendship

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[1] White, "New Testament Epistolary Literature," 1731.
[2] Trapp, *Greek and Latin Letters*, 1.

(*philophronesis*),[3] whereby two individuals that had previously shared life experiences

could once again be present with each other through the device of letter writing

(*parusia*).[4] The letter, then, serves a conversational purpose (*homilia*) between the writer

and addressee as this friendship is maintained.[5] Letter writing was usually a solitary

endeavor, either written by the author him/herself or using a secretary.[6] It was an

important part of life in the Greco-Roman world because, by the use of letters,

correspondence was kept between families, military officials, and government leaders.[7]

This chapter discusses the classification and structure of both Greco-Roman and

New Testament letters. It will become obvious that no real consensus has been reached

in these matters, especially in relation to the structure of New Testament letters. This

frustrating position will lead to the positing of the thesis of this dissertation concerning a

proposed model for empirically describing the structure and classification of Paul's

letters.

Pertinent Issues concerning First Century Greek Letters

Background to the Ancient Letter

Because of the archaeological findings of the past century, scholars have

recognized the letter as a popular form of communication within the ancient world at the

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[3] Koskenniemi, *Studien*, 35.

[4] Koskenniemi, *Studien*, 38.

[5] Koskenniemi, *Studien*, 42.

[6] Stirewalt, *Paul, The Letter Writer*, 1.

[7] White (*Light*) provides a succinct collection of ancient non-literary letters that reveals individuals from different levels of society engaged in the process of producing letters. Examples of letters between government officials include PHib I 40, PHib I 41, PHib I 43, PYale 33 (letters 1–4 in White, *Light*). The Zenon correspondence represents a sample of business letters between a finance minister and his personal agent (letters 5–26 in *Light*), including some lengthier letters such as PCairZen I 59015 (letter 6 in *Light*), PSI V 502 (letter 18 in *Light*), and PCol IV 66 (letter 22 in *Light*). Family letters include correspondence between siblings (PAmh II 135 and PMich VIII 481, letters 108 and 112 in *Light*) and soldiers with family members (PMich VIII 464; POxy XII 1481; SelPap I 112; BGU II 632; PMich VIII 490–1; PMich VIII 466; these represent letters 101–105 in *Light*).

time both the Old and New Testaments were written. The impetus for the emergence of

letter writing in ancient times was the need for communication for officials ruling in large

states and kingdoms.[8] Most Old Testament correspondence fits into this diplomatic letter

type (1 Kgs 5:2–6; 5:8–9; 2 Chronicles 2:3–10 and 2:11–15). Individual states also

directed many of their affairs through the exchange of administrative letters back and

forth between superiors and subordinates at any level of government.[9] With the

emergence of papyrus as an inexpensive writing material on which to compose letters, the

"non-official" use of letters started to become prevalent within Greco-Roman society.[10]

While the letter allowed communication between two parties separated by

distance, the ancient epistolary theorists still recognized two problems with this mode of

communication. First, a reader could more easily misinterpret the letter than a

conversation; and second, the recipient could not ask for immediate clarification from the

writer.[11] Thus, the theorists maintained that above all clarity was the most essential

aspect in writing a letter.[12] In the first extensive discussion on letter writing, Pseudo-

Demetrius (third century B.C.E. to third century C. E.)[13] said that epistolary style should

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[8] White, "Ancient Greek Letters," 85.
[9] White, "Ancient Greek Letters," 86.
[10] White, "Ancient Greek Letters," 86
[11] White, "Ancient Greek Letters," 86.
[12] At both the beginning and ending of his discussion on epistolary style, Demetrius (*De Elocutione*, §223 and §235) epitomizes literary style as clear or plain (ἰσχνός): Ἐπεὶ δὲ καὶ ὁ ἐπιστολικὸς χαρακτὴρ δεῖται ἰσχνότητος, καὶ περὶ αὐτοῦ λέξομεν (223) and Καθόλου δὲ μεμίχθω ἡ ἐπιστολὴ κατὰ τὴν ἑρμηνείαν ἐκ δυοῖν χαρακτήροιν τούτοιν, τοῦ τε χαρίεντος καὶ τοῦ ἰσχνοῦ (235). The discussion on epistolary style is found within the lengthier unit concerning plain style (ἰσχνός) that runs from §190–§239. Pseudo-Libanius (*Characteres Epistolici*, §48) also highlights the need for clarity, which should be present in all discourse, especially epistolary discourse: κοσμεῖν δὲ δεῖ τὴν ἐπιστολὴν σαφηνείᾳ τε μάλιστα καὶ συντομίᾳ μεμετρημένη καὶ ἀρχαϊσμῷ λέξεων. σαφήνεια γὰρ ἀγαθὴ μὲν ἡγεμὼν παντὸς λόγου, μάλιστα δὲ ἐπιστολῆς.
[13] White (*Light*, 189) suggests that the third century B.C.E. to third century C.E. dating for this work. Stowers (*Letter Writing*, 34) narrows this dating down to a probable date of the first century B.C.E.

be plain and written as if it were one of the two sides of a dialogue (*De Eloc*. 223).[14] This

led theorists to advise against using affected styles common to oration and rhetoric and

against using the letter for a technical subject.[15] Yet, as time passed, letter writers

incorporated treatises and essays into the letter-form to instruct their audience through a

variety of means.[16]

Due to the archaeological findings of the past century within the confines of the

Greco-Roman world, especially within Egypt, there exist today a substantial number of

letters, mainly written on papyrus, to analyze and compare, ranging greatly in length.

Papyrus documents have been found primarily in three sources: rubbish heaps, ancient

collapsed buildings, and tombs and cemeteries (in the Fayum cemeteries of Egypt it was

customary to wrap mummies in old discarded papyri).[17] According to Richards'

numbers, there are approximately 14,000 extant private papyrus letters in Greco-Roman

antiquity. These range in size from the shortest at 18 words to the longest at 209 words.

The average length of a papyrus private letter is 87 words. Literary masters wrote longer

letters. For instance, the shortest letter by Cicero is 22 words in length, and the longest is

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[14] Referencing the comment made by Aristotle's letter editor, Artemon, Demetrius (*De Elocutione*, §223) writes, "Ἀρτέμων μὲν οὖν ὁ τὰς Ἀριστοτέλους ἀναγράψας ἐπιστολάς φησιν, ὅτι δεῖ ἐν τῷ αὐτῷ τρόπῳ διάλογόν τε γράφειν καὶ ἐπιστολάς· εἶναι γὰρ τὴν ἐπιστολὴν οἷον τὸ ἕτερον μέρος τοῦ διαλόγου."

[15] White, "Ancient Greek Letters," 86. Demetrius (*De Elocutione*, §225) chides one who would write a letter in which he is conversing with a friend and would choose to use language similar to oratorial speech like Aristotle. He concludes by saying, "ὁ γὰρ οὕτως διαλεγόμενος ἐπιδεικνυμένῳ ἔοικεν μᾶλλον, οὐ λαλοῦντι." He also argues, §228, that letters that lengthen beyond their bounds are not in truth letters at all but treatises: "Τὸ δὲ μέγεθος συνεστάλθω τῆς ἐπιστολῆς, ὥσπερ καὶ ἡ λέξις. αἱ δὲ ἄγαν μακραὶ καὶ προσέτι κατὰ τὴν ἑρμηνείαν ὀγκωδέστεραι οὐ μὰ τὴν ἀλήθειαν ἐπιστολαὶ γένοιντο ἄν, ἀλλὰ συγγράμματα τὸ χαίρειν ἔχοντα προσγεγραμμένον, καθάπερ τῶν Πλάτωνος πολλαὶ καὶ ἡ Θουκυδίδου."

[16] White, "Ancient Greek Letters," 86. Refining Demetrius' earlier assessment that letters could not be lengthy (*De Elocutione*, §228), Pseudo-Libanius (*Characteres Epistolici*, §50) maintains that length must be proportional to the subject being described: "τὸ μὲν οὖν μέγεθος τῆς ἐπιστολῆς ὡς πρὸς τὰ πράγματα, καὶ οὐ πάντως τὸ πλῆθος καθάπερ κακίαν ἀτιμάζειν καλόν, ἀλλὰ δεῖ καί τινας ἐπιστολὰς ἀπομηκύνειν ἐν καιρῷ πρὸς τὴν ἀπαιτοῦσαν χρείαν. . ."

[17] White, *Light*, 4.

2,530 words in length, with the average letter containing 295 words. Seneca's shortest

letter is 149 words, and his longest is 4,134 words, with an average letter length of 995

words. Yet, none of the literary masters can even compare with the letters of the apostle

Paul. Paul's shortest letter (Philemon) is 335 words in length, and his longest letter

(Romans) is 7,114 words in length, with an average of 2,495 words per letter.[18] These

figures seem to suggest that while one may compare Paul's letters to other ancient letters,

the length of his letters indicate that he was either going into greater detail or trying to

accomplish something with his letters that the vast majority of ancient letter writers never

attempted.

<div align="center">The Classification of Ancient Letters</div>

The classification of Greek letters has proven a difficult task. On this difficulty,

Nils Dahl states, "Letters can be classified according to several criteria which often

overlap: writing materials; mode of preservation; private, official, or public character;

level of style; and what was most important to ancient letter theory – occasion, scope, and

mood."[19] In his discussion of letters, Stirewalt orders his discussion along the lines of

personal letters versus official letters.[20] His discussion focuses on the societal level of the

writer and recipient as well as the different circumstances surrounding the delivery of the

letter. Richards speaks in terms of public and private letters.[21] He focuses on whether or

not the letter was intended to be received and read in and by the public, or whether the

letter was written for a family member or friend. These simple classifications are

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[18] Richards, *Paul and First-Century Letter Writing*, 163.
[19] Dahl, "Letters," 539.
[20] See especially Stirewalt, *Paul, The Letter Writer*, 1–24.
[21] Richards, *Paul and First-Century Letter Writing*, 122–7.

delineated in greater detail in both ancient and modern approaches to the classification of ancient letters.

Ancient Letter Classifications

Classification of ancient letters goes back to the Greco-Roman world. Possibly as early as the first century B.C.E., rhetoricians were classifying letters according to the functions they served. While epistolary theory belonged to the domain of the rhetoricians, letter writing was not originally part of their rhetorical systems.[22] Thus, letter writing drew the interest of rhetoricians but only gradually attached itself to the rhetorical systems.[23] The extant handbooks of epistolary theory that have come down through history give practical instruction in letter writing, but the type of letter writing described was reserved for advanced students.[24] According to Pseudo-Demetrius, letters could be written in a number of styles, but they should fit the particular circumstance to which they are addressed.[25] The author listed the following epistolary types which are named after the style to which they belong: φιλικός (friendly), συστατικός (commendatory), μεμπτικός (blaming), ὀνειδιστικός (reproachful), παραμυθητικός (consoling), ἐπιτιμητικός (censorious), νουθετητικός (admonishing), ἀπειλητικός (threatening), ψεκτικός (vituperative), ἐπαινετικός (praising), συμβουλευτικός (advisory), supplicatory (ἀξιωματικός), ἐρωτηματικός (inquiring), responding (ἀποφαντικός), ἀλληγορικός (allegorical), αἰτιολογικός (accounting), κατηγορικός (accusing), ἀπολογητικός (apologetic), συγχαρητικός (congratulatory), εἰρωνικός

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[22] Malherbe, *Ancient Epistolary Theorists*, 2.
[23] Malherbe, *Ancient Epistolary Theorists*, 3.
[24] Malherbe, *Ancient Epistolary Theorists*, 4.
[25] Pseudo-Demetrius, *Τύποι Ἐπιστολικοί*, proem line 1ff., "Τῶν ἐπιστολικῶν τύπων, ὦ Ἡρακλείδη, ἐχόντων τὴν θεωρίαν τοῦ συνεστάναι μὲν ἀπὸ πλειόνων εἰδῶν, ἀναβάλλεσθαι δὲ ἐκ τῶν ἀεὶ πρὸς τὸ παρὸν ἁρμοζόντων,"

(ironic), and ἀπευχαριστικός (thankful).[26] Producing a later classification of letters,

Pseudo-Libanius identifies 41 unique letter types.[27]

Another type of letter being produced at this time was the fictitious letter.

Because of the interest in the theory of letter writing and the impact of the sophists and

rhetors on their students, individuals wrote fictitious letters for two main reasons. Some

(Aelian, Alciphron and Philostratus) composed "imaginary" or "comic" letters to practice

their own skill and further develop their own argumentation and rhetoric. Others wrote

letters attributed to famous historical or philosophical characters in order to "show a clear

affinity with the historical declamation, in which a famous figure is made to speak 'in

character' in some defined situation."[28] These fictitious letters have received little

attention in the description of Greco-Roman letter writing, but some have seen in them a

correlation with letters purported to be written by an individual like Paul.[29]

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[26] The translations for these terms are taken from Malherbe, *Ancient Epistolary Theorists*, 30–31. These are further explained and illustrated in *Τύποι Ἐπιστολικοί* §§1–21 found on pp. 32–41 in Malherbe; for further introduction and discussion concerning these letter types, see Klauck, *Ancient Letters*, 194–205.

[27] Pseudo-Libanius (*Characteres Epistolici*, §4 line 2) lists the following (translations are Malherbe's, *Ancient Epistolary Theorists*, 66): παραινετική (paraenetic); μεμπτική (blaming); παρακλητική (requesting); συστατική (commending); εἰρωνική (ironic); εὐχαριστική (thankful); φιλική (friendly); εὐκτική (praying); ἀπειλητική (threatening); ἀπαρνητική (denying); παραγγελματική (commanding); μεταμελητική (repenting); ὀνειδιστική (reproaching); συμπαθητική (sympathetic); θεραπευτική (conciliatory); συγχαρητική (congratulatory); παραλογιστική (contemptuous); ἀντεγκληματική (counter-accusing); ἀντεπισταλτική (replying); παροξυντική (provoking); παραμυθητική (consoling); ὑβριστική (insulting); ἀπαγγελτική (reporting); σχετλιαστική (angry); πρεσβευτική (diplomatic); ἐπαινετική (praising); διδασκαλική (didactic); ἐλεγκτική (reproving); διαβλητική (maligning); ἐπιτιμητική (censorious); ἐρωτηματική (inquiring); παραθαρρυντική (encouraging); ἀναθετική (consulting); ἀποφαντική (declaratory); σκωπτική (mocking); μετριαστική (submissive); αἰνιγματική (enigmatic); ὑπομνηστική (suggestive); λυπητική (grieving); ἐρωτική (erotic); μικτή (mixed). Pseudo-Libanius goes on to briefly characterize each of these types in §§5–45. Of interest here is his last style, μικτή (mixed), which he further defines in §45 as "ἣν ἐκ διαφόρων χαρακτήρων συνιστῶμεν," which indicates that the ancients recognized that certain letters did not exhibit one particular style throughout but could be composites of these other styles.

[28] Costa, *Greek Fictional Letters*, xii.

[29] Costa, *Greek Fictional Letters*, xv.

Recent Classifications of Greco-Roman Letters

Over the last century, numerous scholars have provided their own classifications of Greek letters. While the ancient classifications indicated by Pseudo-Demetrius and Pseudo-Libanius consist of numerous letter types, the more recent classifications provide considerably fewer letter forms. These recent smaller classifications are due to the recognition that the ancient handbooks on letter writing were not trying to provide a complete list of unique letter types but rather the various styles a letter writer could employ in given situations and circumstances.[30] In what follows, various individuals will be discussed concerning their understanding and contribution to the classification of Greco-Roman letters. The discussion will begin with Deissmann's controversial differentiation between the letter and the epistle, followed by the classification schemes proposed by numerous scholars within the past few decades.

Deissmann's differentiation between *letter* and *epistle*

While addressing the classification of New Testament letters, Adolf Deissmann, at the beginning of the twentieth century, initiated a significant change in how ancient letters are understood. Responding to the position that the New Testament was composed almost exclusively of small literary works, he attempted to swing the pendulum in the complete opposite direction through his interpretation of the non-literary papyri. In the everyday life depicted by the papyri, Deissmann found nothing in these scraps of paper that led him to believe that the average person was writing literature; on the contrary, these scraps simply depicted real life.

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[30] Koskenniemi, *Studien*, 62; White, *Light*, 190.

In response to these findings, Deissmann posited two distinct entities: the letter

and the epistle. Defining the letter, he wrote,

> A letter is something non-literary, a means of communication between persons
> who are separated from each other. Confidential and personal in its nature, it is
> intended only for the person or persons to whom it is addressed, and not at all for
> the public or any kind of publicity. . . . There is no essential difference between a
> letter and an oral dialogue.[31]

In contrast to the letter, Deissmann defined the epistle as follows:

> An epistle is an artistic literary form, a species of literature, just like the dialogue,
> the oration, or the drama. It has nothing in common with the letter except its
> form; apart from that one might venture the paradox that the epistle is the opposite
> of a real letter. The contents of an epistle are intended for publicity – they aim at
> interesting "the public."[32]

For Deissmann, the letter was a piece of life, while the epistle was merely a literary

product.[33] Deissmann's differentiation between the personal letter and the literary epistle

serves as a starting point for most of the letter classifications that follow.[34]

Deissmann's polarizing approach to ancient letter classification opens itself up to

criticism. Positively, he brought the common non-literary letters into focus, which

enabled the New Testament letters to be compared with them instead of just in

comparison with the highly stylized literary letters of the Greco-Roman world. This has

proven to show a great deal of similarity between features found in the non-literary letters

and the New Testament letters.[35] While he provided an important corrective through his

reliance on the non-literary papyri, he seems to have swung the pendulum too far and

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[31] Deissmann, *Light*, 218.

[32] Deissmann, *Light*, 220.

[33] Deissmann, *Light*, 221.

[34] Deissmann's differentiation between epistle and letter will be further discussed later in this chapter
within the discussion of the relation of New Testament letters to ancient epistolary letters.

[35] Murphy-O'Connor (*Paul the Letter-Writer*) recognizes this contribution when he writes, "The point of
the distinction, as far as Deissmann was concerned, was to force those among his contemporaries, who
thought of the new testament writings as something apart and therefore timeless and rootless, to recognize
that what Paul wrote were letters, a medium of genuine communication and part of real life in the mid-first
century A.D."

overemphasized their importance to the letter writing process. First, letter writing found

in provincial Egyptian towns should not be seen as representative of all Greco-Roman

letter writing, especially as it may have been practiced in Hellenistic cultural centers like

Corinth or Ephesus.[36] Second, Deissmann's distinction between the private letter and

public epistle for either Greco-Roman society or New Testament literature is highly

suspect, since Paul's letters seem to represent both private and public correspondence.[37]

Today, most scholars reject Deissmann's complete contrast between the *letter* and

the *epistle* as representative of two distinct types of literature. It would seem better to

view the literary and non-literary features of a letter as two poles on a single continuum,

which can be used to classify individual letters.[38]

Doty's letter types

Before describing the use of the ancient Greek epistolary handbooks, Doty

provides the "range of epistolary types" that are found in the handbooks and other literary

remains from the Hellenistic world.[39] He lists and describes five letter types. The business

letter represents the first type in which everyday business communication was carried out

including the writing of contracts, surveys, and wills and testaments.[40] Second, official

letters consist of the correspondence directed by a ruler or leading official, including

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[36] Stowers, *Letter Writing*, 18–19.

[37] Stowers, *Letter Writing*, 19. Further Stowers notes that to these two could be added a third criticism concerning Deissmann's "romanticized" view of the letter writing process that he saw for private letters versus the conventionality and artificiality he thought the literary letters possessed. As Porter and Pearson ("Genres of the New Testament," 150) point out, "Of course, this delineation really had more to do with the perceived social make-up of society at the time of the New Testament writings, reflecting contemporary German Romantic ideas of natural religion and the stagnancy of the church at the time, against which the idealized New Testament Church was held up as an example. Had Paul been shown to be 'literary' (meaning 'upper class', 'conventional' or 'hierarchical'), then the whole contention that there was an ideal pattern of an early Church which could be emulated in modern times would have disappeared."

[38] Pearson and Porter ("Genres of the New Testament," 151) recommend such an approach.

[39] Doty, *Letters*, 5.

[40] Doty, *Letters*, 5.

juristic decisions and military communications. These letters convey the presence of the ruler and could be used to direct or inform a large body of people in one correspondence.[41] Third, public letters were composed by ancients in order to influence public opinion, and these usually represent pleas, apologies, or attempts at persuasion. A normal feature of these letters is the suggestion of intimacy with the addressee by which the author tries to lend credence to his plea.[42] Fourth, the non-real letter mainly consists of pseudonymous letters which are written under the name of individual who is not actually the author of the letter. Doty maintains that these letters were not thought of as forgeries or falsifications by ancients as much as "legitimate extensions" of the original writer used to express how the stated author may have written, in order to meet "apologetic needs, or to supply biograghical or edifying information."[43] Fifth, the discursive letter, standing at the opposite end of the ancient letter spectrum from the private letter, represents the group of letters commonly called letter essays, which include various astrological and scientific communications as well as paraenetic didactic letters used to provide advice on how one should live.[44] Recognizing the commercial and political motivation of many of these letters, Doty maintains that in many cases these letters are of little direct relevance for the study of the Christian letters.[45]

Doty's approach narrows the number of letter types down to a reasonable size compared to the ancient classifications, while at the same time avoiding Deissmann's over-simplistic approach of distinguishing only between the real/non-literary letter and

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[41] Doty, *Letters*, 6. He further adds that these letters could make for interesting comparison with the letters of early Christianity since in these letters an authoritative figure is directing a large body or community, a similar situation to the earlier church communities.
[42] Doty, *Letters*, 6.
[43] Doty, *Letters*, 6–7.
[44] Doty, *Letters*, 7–8.
[45] Doty, *Letters*, 5.

the unreal/ literary epistle. Yet, his approach seems to alienate the New Testament letters, and the subsequent letter tradition that it initiated, from categorization. They seem closest to the public letter or the discursive letter. Yet, the New Testament tradition, especially the Pauline letters, do not feel forced or contrived but seem to be describing real situations.[46] If they cannot be placed within one of these categories, how can features that typify these categories be used to interpret the New Testament letters? Doty's approach seems to create categories, then, that dismiss a large representative group, the New Testament letter tradition, from categorization.

John White's four types of letters

Along more formalistic lines, White classifies the Greek letter according to fixed patterns and stereotyped phrases. He lists four types of letters: letters of introduction and recommendation, petitions, family letters, and royal letters of diplomacy.[47] The functions of both the letter of recommendation and the petition are similar in that both are requesting something from the recipient; they differ essentially in that the author of the recommendation letter writes from a position of equality with the recipient, while the author of the petition writes from a position of inferiority.[48] The family letter is addressed to some member of the family and basically deals with the welfare of the parties involved (both author and recipient).[49] The royal letter was issued by the king and was sent to either an individual or city in order to present the decree the king was making in regards to the recipient. In general, in the Greco-Roman world, individuals wrote

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[46] While Deissmann may have gone too far in highlighting this aspect of the Pauline letters, he shows that these letters represent real life situations.

[47] White, "Ancient Greek Letters," 88. He provides a similar classification (*Light*, 193–97) but replaces the royal letter with the classification of memoranda, which are not petitions but rather "are intended to be reminders of future business" or "about business dealt with in the past" (197).

[48] White, "Ancient Greek Letters," 90–91.

[49] White, "Ancient Greek Letters," 93.

letters to 1) convey information, 2) request or command/instruct something, and 3) enhance or maintain personal contact.[50]

As will become evident from later discussion of and interaction with White, he relies heavily on the impact that formal features play within the letters themselves. This leads to his broad categorization of letters. Yet, reliance on such broad categories seems to eliminate the differentiation between similar letters, at least according to formalistic criteria.[51] Further, within such a scheme, the New Testament letter tradition seems to avoid categorization, since it would prove difficult to locate a New Testament letter completely within one of these four categories. White's letter classification moves toward formal criteria, but still does not seem to encompass the New Testament letter tradition.

Stirewalt's classification of the official letter

Because of the variety within his broad categories of personal and official letters, Stirewalt has further classified the official letter. The first class of official letter is that which substitutes for a speech. This type stemmed from the context of the city-state in which an orator was not able to present his speech before the assembly in person. It thus became necessary to write the speech out, which could not escape the epistolary context.[52] The second class evolved when kingdoms replaced city-states. The kings needed to communicate with their officials throughout the empire in order to conduct the affairs of state. Eventually, lesser officials used these administrative letters to conduct

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[50] White, "Ancient Greek Letters," 95; White, *Light from Ancient Letters*, 218–9. These parallel Koskenniemi's description of what the ancient letter accomplished (*Studien*, 34–47).

[51] White (*Light*, 202–03) recognizes this and maintains that many of the ancient letters can be further described by what types of epistolary styles (following the classification of a theorist such as Pseudo-Demetrius) the body of the letter conveys. He also argues that many of the papyri letters fall within Libanius' *mixed* category.

[52] Stirewalt, *Paul, The Letter Writer*, 30.

daily business.[53] The third class came into existence through the need for citizens to

communicate with officials. Because of the formality of dealing with a person of power,

these letters were influenced by the conventions of official letter writing.[54]

Such a classification points out an important aspect in relation to New Testament

letters, namely that they were written within a context in which the writer was superior to

those to whom he was writing. Thus, one would theoretically expect to find parallels

within royal/official correspondence and the writings of the New Testament. At the same

time, many official letters deal with subject matter that finds little similarity with what is

found in the New Testament letters.[55] Stirewalt's emphasis on the official letter, while

helpful, seems limited in its applicatory impact on the whole of New Testament letters.

Aune and Klauck's three letter types

Aune and Klauck believe the Greco-Roman letter can be categorized within three

letter types: private/documentary letters (Aune) or nonliterary (Klauck), official letters,

and literary letters.[56] The private/documentary or nonliterary letters are those represented

by the thousands of personal correspondence found in the sands of Egypt relating the

day-to-day happenings of the average person living in the last centuries B.C.E. and first

centuries C.E. These letters are determined by their function and can be categorized as

(1) letters of request or petition, (2) letters of information, (3) letters of introduction, (4)

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[53] Stirewalt, *Paul, The Letter Writer*, 30.

[54] Stirewalt, *Paul, The Letter Writer*, 31.

[55] For instance, the four letters that could be considered diplomatic letters in White, *Light*, PHib I 40, PHib I 41, PHib I 43, PYale 33 (letters 1–4), share very little similarity in either content or length to New Testament letters. CPJud II 153 (letter 88 in *Light*), a letter from the emperor Claudius to the Alexandrians, reflects a length that is consistent with New Testament letters, but the way in which Claudius speaks places him in an elevated position that rarely comes across within the New Testament tradition. This is seen in the almost exclusive use of first person singular reference with the Claudius' letter versus Paul's use of both first person singular and plural reference by which he brings the audience into closer relationship with himself.

[56] Aune, *The New Testament in Its Literary Environment*, 161–9; Klauck, *Ancient Letters*, 67–71.

letters of order and instruction, (5) family letters, and (6) business letters.[57] Official

letters are those written by a government head to other officials, which were many times

published and displayed for public consumption.[58] Klauck differentiates within this

category of official letters, everyday official correspondence among lower level officials,

and diplomatic letters, royal or imperial letters that carry significant weight.[59] The literary

letters are those that were written for literary means either as models or examples of

literary artistry.[60] These have been mostly preserved as copies, rather than as actual

letters.[61] Within this category, Aune discusses letters of recommendation, letter-essays,

philosophical letters, novelistic letters, imaginative letters, and embedded letters.[62]

This approach seems to rely on formal features found within the letters as well as

the function the letter was trying to accomplish in order to classify a letter. However, it

still creates boundaries between the categories of letters that make it difficult to

categorize a particular letter that displays features found in more than one category. For

instance, how can features displayed in papyri letters be used to discuss letters that fall

more in line with a letter-essay? Creating boundaries between these categories would

again seem to make it difficult to adequately categorize New Testament letters.

Stowers' functional typology

Stowers classifies the letters he discusses according to the following categories:

letters of friendship, family letters, letters of praise and blame, letters of exhortation and

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[57] This list is from Aune, *The New Testament in Its Literary Environment*, 162–3; Klauck (*Ancient Letters*, 68) produces a similar listing.

[58] Aune, *The New Testament in Its Literary Environment*, 164.

[59] Klauck, *Ancient Letters*, 69.

[60] Aune, *The New Testament in Its Literary Environment*, 165.

[61] Klauck, *Ancient Letters*, 69.

[62] Aune, *The New Testament in Its Literary Environment*, 166–9; Klauck (*Ancient Letters*, 69) produces a similar list minus letters of recommendation.

advice, letters of mediation, and accusing, apologetic, and accounting letters. He does so

based on the functional role letters played in Greco-Roman society and the classification

the ancient epistolary theorists gave to letters.[63] Further, he provides a number of

examples for each of these categories of letters including New Testament examples, non-

literary (documentary) letters, and literary letters.

Stowers approach seems to represent the clearest way in which to describe ancient

letters as well as New Testament letters. It allows for a particular letter to be analyzed

according to features found within either non-literary papyri or literary letters, such as

letter-essays. A possible problem, though, could arise if one tried to describe a lengthier

New Testament letter, which displays more than one of these functions, according to only

one category, thereby diminishing the role of the neglected function(s).

These various recent approaches embrace neither the tendency to list every

possible purpose accomplished through letter writing as a letter type (the ancient

epistolary handbooks) nor Deissmann's overly simplistic distinction between the personal

letter and the literary epistle. At the same time, the differences in how they classify the

letters and the different emphases found within each approach reveals that ancient letter

classification is somewhat subjective.[64] This leads further to disagreements over how to

apply these classifications to the understanding of New Testament letters, which will be

taken up after a discussion of the ancient letter structure.

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[63] Stowers, *Letter Writing*, 49–57.

[64] Klauck (*Ancient Letters*, 67) recognizes this when he states, "The multitude of letters that have come down to us from antiquity presents us with considerable problems of classification that have not found a single simple or widely accepted solution."

The Structure of the Ancient Letter

Many individuals have recognized the basic structure of the Greco-Roman letter as displaying at minimum three parts: opening, body, and closing.[65] The essential feature of the letter opening consists of the prescript (address/salutation) in which senders identify themselves and greets the letter recipient. It also can include a health wish,[66] which at times took on the form of a prayer (προσκύνημα).[67] In most letters of antiquity, the letter closing typically stated "farewell" (either ἔρρωσο or εὐτύχει)[68] to the recipients and by the first century could also include a statement of "greetings" (indicative or imperative, or both forms of the verb ἀσπάζεσθαι).[69] The body of the letter consists of the part of the letter in which the various styles or functions of the letter would be displayed as the author accomplishes the purpose of the letter. Numerous formulaic features have been identified within the letter body.[70] Each of these parts has received attention in its own right and needs to be discussed in more detail.

Exler's Work on Letter Openings and Closings

In the early 20th century, Francis J. Exler wrote a dissertation that focused mainly on the formulae found in the papyri from the third century B.C.E. to the third century C.E. The main contribution of this work was in the areas of the opening and closing

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[65] Aune, *The New Testament in Its Literary Environment*, 162; Murphy-O'Connor, *Paul the Letter-Writer*, 45; Richards, *Paul and First-Century Letter Writing*, 45; Schnider and Stenger, *Briefformular*, vii–viii; White, "Ancient Greek Letters," 45; White, *Form and Function*, 7; White, "New Testament Epistolary Literature," 1731.

[66] PMich VIII 476 (=White, *Light* 110), "πρὸ μὲν πάντων εὔχομαί σε ὑγιαίνειν καὶ εὐτυχεῖν μοι," and PMich VIII 479 (=White, *Light* 111), "τρὸ μὲν πάντων εὔχομαί σε ὑγιαίνειν καὶ εὐτυχεῖν."

[67] PMich VIII 490 (=White, *Light* 104), "πρὸ παντὸς ἔρρωσό μοι ὑγιαίνουσα τὸ προσκύνημα σου ποιῶν παρὰ πᾶσι τοῖς θεοῖς," and SelPap I 120 (=BGU III 846, White, *Light* 114), "καὶ διὰ πάντων εὔχομαί σαι ὑγειαίνειν. τὸ προσκύνημά σου."

[68] For ἔρρωσο see PRyl IV 560 (=White, *Light* 21). Numerous other examples can be found in White, *Light*; for εὐτύχι see PMich I 29 (=White, *Light* 20).

[69] PMich VIII 476 (=White, *Light* 110), lines 23–30, include both greetings and requests to greet.

[70] See note below on discussion of White's work in the letter body.

formulae of papyri letters. Exler showed that the opening formulae of Greek letters

grouped according to the nature of the letter written. In familiar, business, and official

communications, the predominant opening formula is A — to B — χαίρειν.[71] In petitions,

however, the formula used was "To B— χαίρειν A–"[72] or "To B—from A—."[73] In

those familiar letters with "A—to B— χαίρειν," the closing is marked by ἔρρωσο or

one of its modifications,[74] while the closing formula εὐτύχει follows the opening

formula "To B— χαίρειν A—,"[75] and in petitions and similar documents, it or

διευτύχει follows "To B—from A—."[76] He also showed that, during the Roman period,

greetings at the end of letters were commonly added, sometimes accumulating to a rather

large size (e.g., Paul's letters), and the final phrase in petitions was in many instances

very extensive through the use of a purpose clause or conditional clause with a genitive

absolute in the protasis.[77] While Exler moved the discussion of opening and closing

along, it was not until the latter part of the twentieth century that the structure of the

middle, or body, of the letter was analyzed.

White's Three-part Letter Structure and Discussion of the Letter Body

John White's dissertation focused on the body of the Greek letter, and in this

work he defined the body as "that part which comes immediately after opening

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[71] Exler, *The Form of the Ancient Greek Letter*, 133. Examples include PHib I 40 (= White, *Light* 1), "Πολέμων ᾿Αριμούθηι χαίρειν," PHib I 43 (=White, *Light*, 3), "Καλλικλῆς ᾿Αριμούθηι χαίρειν," and SelPap I 99 (=UPZ I 66; PParis 43; White, *Light*, 40), "Σαραπίων Πτολεμαίωι καὶ ᾿Απολλωνίω τοῖς ἀδελφοῖς χαίρειν."

[72] An Example is PMich I 29 (=White 20), "Ζήνωνι χαίρειν Σενχώνς,"

[73] Exler, *The Form of the Ancient Greek Letter*, 133. Examples include PTebt I 48 (=White, *Light*, 50), "Μεγχεῖ κωμογραμματεῖ Κερκεοσίρεως παρὰ ῎Ωρου κωμάρχου" and CPJud II 151 (=BGU IV 1140; White, *Light*, 86), "Γαίωι Τυρρανίωι παρὰ ῾Ελένου."

[74] So PHib I 40 (= White, *Light* 1) and PHib I 43 (=White, *Light*, 3), which both use ἔρρωσο.

[75] So PMich I 29 (=White 20), "εὐτύχι."

[76] Exler, *The Form of the Ancient Greek Letter*, 134.

[77] Exler, *The Form of the Ancient Greek Letter*, 136. In general, when a letter opening or closing is full of content, this indicates that the sender and recipient were friends and maintenance of the friendship was important to the writer (White, *Light from Ancient Letters*, 19).

conventions and immediately before the closing formulas"; like the letter in general, the body is made up of three parts: the body-opening, body-closing; and the body-middle.[78]

He characterizes the function of the body as follows:

> The general function of the body is the imparting of information to someone at a distance and the role that the respective body parts play in the execution of this function may be stated as follows. The body-opening posits the basis of mutuality (i.e., whither disclosing new information; recalling previous communication of which both parties are cognizant; or reassuring the addressee about the present status of a business matter; the body-opening introduces the most pressing matter of mutual concern). The body-middle – once the basis of common concern has been introduced – carries the message forward; either by developing its relevant details, introducing new and equally important matters of mutual concern, or by introducing new but less important matters. The role of the body-closing may be grasped on the basis of the interaction of its two principal functions: (1) the means whereby the principal motivation for writing is finalized (either by accentuating or reiterating what was previously stated); (2) the means of establishing the basis of future communication.[79]

To identify and differentiate the three parts of the body, White posits two criteria that mark transition – stereotyped phraseology and position. The body-opening and closing are major transitional sections of the body and are easily identified by their position within the letter. The body-opening follows the completion of the letter opening elements (salutation, greetings, health-wish, and *proskynema* formula) and introduces the main motivation for writing the letter; the body-closing immediately precedes the closing of the letter (health-wish, closing greetings, and the farewell proper) and in many instances reemphasizes the principal motivation for the letter.[80] The body middle is differentiated by numerous transitions through "phraseology."[81]

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[78] White, *Form and Function of the Body*, 8–9.

[79] White, *Form and Function of the Body*, 64.

[80] White, *Form and Function of the Body*, 65.

[81] White (*Light*, 211) mentions a number transitional conventions within the letter body. These include conjunctions such as οὖν, διό, and ὅθεν, which typically transition from background to request. The prepositional phrase περί δέ plus the genitive is employed, according to White, to reply to some inquiry by the recipient. Also, disclosure formulae such as γίνωσκε and γινώσκειν σε θέλω ὅτι can appear at the beginning of new sections of text within the body. For the particular transitional phrases and wording that

While the basic letter-form is a three-part structure, the various letter types have their own letter form, based on the function of the letter. In relation to the letter of petition, White posited a four-fold structure of opening, background, petition/request, and closing.[82] The opening contains such elements of salutation, lineage item, vocation item, and residence item. The background is the most unstructured of the other four parts, but it has at least one unit that delineates the occasion surrounding the writing of the petition. The heart of the letter is the petition/request section, which is characterized as displaying three key loci which have their own features peculiar to them. The first locus is the address, which may consist of (1) a petition verb, (2) a conjunction connecting with the background section, (3) and a pronominal object referencing the official being addressed. The second locus is the request, which may contain (1) an infinitive clause, which indirectly requests the official to act on behalf of the petitioner, (2) the desired action anticipated in the request by means of an infinitive clause, a purpose clause, or the combination of the two, and (3) the desired action qualified even further through the use of an infinitive clause, purpose clause, or the combination of the two. The third locus is the statement of the anticipated justice for the petitioner if the request is carried out by means of a conditional construction, purpose clause, or a combination of the two.[83] The letter ends with the closing, which primarily is characterized by a word of farewell with the possibility of attendant items such as a date formula or signature.

While White distinguishs differences in structure according to letter function in his earlier writings, he gravitates back to a three-part structure in his later writings. This

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sets off the body-middle, refer to White, *Form and Function of the Body*, 51–62. Differences in phraseology also characterize the body-opening and body-closing (32–50).
[82] White, *Form and Structure of the Official Petition*, 13–19.
[83] White, *Form and Function of the Body*, 15–18.

can be seen in his consistent use of a three-part structure to describe each of the four

letter types discussed in *Light from Ancient Letters*.[84] Further, he describes the various

epistolary functions and letter elements in relation to the three parts of ancient letters:

letter opening, body, and letter closing.[85]

Kim's Five-Part Structure of Recommendation Letters

In his study on the letter of recommendation, Chan-Hie Kim expounded a five

part structure for this particular letter type. First, the opening consists of a salutation

formula and formula *valetudinis*. This is followed by the background section in which

the person being recommended is identified, and background proper (consisting of

reasons, motives, circumstances, and necessities) for the recommendation is given. The

third section is the request period in which the writer indicates "the favor he is asking of

the recipient on behalf of the recommended."[86] This request period is usually comprised

of a request clause, a circumstantial or conditional clause, and a purpose or causal

clause.[87] The fourth unit is that of the expression of appreciation for responding to the

request period, and this exclamation of appreciation is absent in many recommendation

letters. Finally, the letter ends with closing *valetudinis* and a closing salutation.[88]

Stirewalt's Three-part Pattern for the Official Letter

In his discussion of the official letter, Stirewalt orders his discussion around a

three-part pattern of letters: salutation, body, and subscription.[89] According to Stirewalt,

the salutation marks off whether the letter is to be understood as an official letter in

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[84] White, *Light from Ancient Letters*, 193–7.
[85] White, *Light from Ancient Letters*, 198–211.
[86] Kim, *Form and Structure*, 61.
[87] Kim, *Form and Structure*, 64.
[88] Kim, *Form and Structure*, 7.
[89] Stirewalt, *Paul, The Letter Writer*, 34.

contrast to a family or personal letter. In the salutation of an official letter, the writer

introduces himself as an authority figure and addresses the audience as a corporate body

for which the author is the authority.[90] Stirewalt points out that in many letters it was

hardly necessary to fully identify oneself because the circumstances surrounding the

situation of the letter would not require such an identification (family relation, business

transaction, and ruler whom everyone knew).[91] Yet, in three types of letters, the sender

was fully identified. The first type of letter was that sent by the Roman emperor who did

this to highlight his own prestige. The second type was sent by citizens specifically

petitioning for official action to be done. The third type, in which full address of the

sender was given, was written by those who held a high office yet were responsible to a

higher official for the jurisdiction of the addressees under their own authority. Such a full

address displayed by the sender gave credence to this being an official communication.[92]

The reference to co-senders was utilized for two different purposes. The first is when an

official refers to the superior body to which he belongs, and in this circumstance the

chain of authority and the writer's position are mentioned. The second reference to co-

senders occurs when other individuals or colleagues are named in order to take part in the

authority and responsibility of the sender. In such a case, they serve as witnesses to the

letter-event.[93] While personal letters are typically addressed to one recipient with

possibly other family members named, a sender composing an official letter was

frequently addressed to multiple recipients being spoken to as a community.[94]

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[90] Stirewalt, *Paul, The Letter Writer*, 34.
[91] Stirewalt, *Paul, The Letter Writer*, 35.
[92] Stirewalt, *Paul, The Letter Writer*, 35–7.
[93] Stirewalt, *Paul, The Letter Writer*, 42.
[94] Stirewalt, *Paul, The Letter Writer*, 45.

In Stirewalt's scheme the second structural unit to an official letter was that of the body, which was broken up into two parts. The first part laid background to the letter and could consist of a short notice, a reminder, or a lengthier recording of previous events or transactions.[95] Stemming from the background, the second part of the body was the message, consisting of an order, request, or announcement. To the message a writer could add a basis or explanation of the decision and a promise/threat.[96]

The official letter also distinguishes itself in the subscription at the end of the letter. In many cases the simple word for farewell ends the correspondence. However, in letters written by another hand, the subscription usually indicates that the letter was written by someone else, and the sender signs off in his own hand. In personal correspondence, this addition by the actual sender approves the message and identifies the letter as a gift to the recipient.[97] Yet, in official correspondence, this subscription confirms and authenticates the message in the letter.[98]

Klauck's Three-part Structure for Typical Letters

One of the most recent and detailed discussions of the basic structure of ancient letters is found in Hans-Josef Klauck's work on ancient letters and their importance for understanding New Testament letters.[99] Similar to White's presentation, Klauck details the various components that can be found within the letter: the letter opening, the letter body, and the letter closing. The letter opening consists of the prescript, containing the sender, addressees, and greetings, and the proem, transitional expressions including

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[95] Stirewalt, *Paul, The Letter Writer*, 46.
[96] Stirewalt, *Paul, The Letter Writer*, 46.
[97] Stirewalt, *Paul, The Letter Writer*, 48.
[98] Stirewalt, *Paul, The Letter Writer*, 49–50.
[99] Klauck, *Ancient Letters*, 17–41.

thanksgiving and prayer wish.[100] Similar to White, Klauck describes the letter body as

consisting of body opening, body middle, and body closing, which each possess certain

formulae and features.[101] The body contains an epilogue of concluding exhortations and

plans for a possible visit as well as a postscript in which are found elements such as

greetings and "farewell" statement.[102] Klauck details each of these in what he labels the

model letter, displaying the three letter parts and identifying the various features found

within them. He clearly points out, however, that this model is not representative of

particular letters, but rather "each letter draws from the stock of formulas, adapts the

existing letter template for its own purposes, and also includes distinctive material

depending on the specific situation and the individuality of each author."[103]

The function of letters was tied closely to the structure of the letter. As stated

earlier, people wrote letters to (1) convey information, (2) request or command/instruct

something, and (3) enhance or maintain personal contact. Thus a letter writer would use

the opening and closing of his/her letter to convey sentiments for the purpose of

maintaining friendly relations with the recipients (3). In the body, the writer would

express the occasion the message was intended to convey (1 and 2).[104]

The Relation of the Ancient Greco-Roman Letter to the New Testament Letter

The issues of classification and structure that concern the Greco-Roman letter also

pertain to the handling of New Testament letters. Both the classification of and the

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[100] Klauck, *Ancient Letters*, 17–23.
[101] Klauck, *Ancient Letters*, 23–24.
[102] Klauck, *Ancient Letters*, 24–25.
[103] Klauck, *Ancient Letters*, 40.
[104] White, "New Testament Epistolary Literature," 1731.

proposed structures that interpreters have given to New Testament letters will be discussed in what follows.

Classification of New Testament Letters

Deissmann's Distinction between Letter and Epistle

Deissmann's bifurcation of the letter and the epistle worked its way out in how he viewed and described the various "letters" of the New Testament. Comparing the New Testament "letters" to the papyri findings, he viewed all of Paul's letters as non-literary letters in the mode of the papyri letters.[105] Alongside the letters of Paul, he placed 2 and 3 John as non-literary letters. In contrast to these letters, the writings attributed to James, Peter, and Jude, along with 1 John, Hebrews, and even the Apocalypse of John were said to be literary epistles.[106]

Deissmann's views made a profound impact on the understanding of the New Testament writings for over half a century. John White notes, "With regard to the Pauline letters (and the New Testament letters in general), literary analysis has lagged behind comparable advance in the Synoptic Gospels and Acts primarily because of the influence of one man, Adolf Deissmann."[107] The last quarter of the twentieth century witnessed the shift away from this strong dichotomy of letter and epistle back to a more neutral stance.

Recent Classifications of New Testament Letters

Most scholars today describe the New Testatment letters as a mixed form, which has affinities to both the more personal papyri letters and the more literary letters. Prior

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[105] Deissmann, *Light*, 225.
[106] Deissmann, *Light*, 235–8.
[107] White, *Form and Function of the Body*, 2.

maintains that Paul's letters do not resemble either the letters from the papyri collections or royal letters. Rather, they find themselves somewhere between the two poles of private and official letters.[108] Aune maintains that the best arrangement in trying to classify New Testament letters is to follow a two-part typology that labels each letter as either a circumstantial/dialogical letter, which is closely linked to specific historical situations, or a general/monological letter, which is not connected to specific historical settings.[109] Stowers states that the New Testament letters as a whole do not resemble the common papyri letter nor the works produced by those with strong rhetorical training. Rather, they fall somewhere in between these two poles.[110] In line with his classification of letters, Stowers describes how sections of the New Testament letters, especially Paul's letters, display aspects of each of these letter categories.[111] For Stowers, the exhortation found in paraenetic letters probably represents the category most commonly found within New Testament letters.[112] He even labels certain New Testament letters, such as 2 Timothy and 1 Peter, as examples of parenetic letters, and praises Malherbe's recognition[113] of 1 Thessalonians as a parenetic letter.[114] Yet, in a recent work, Pitts has

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[108] Prior, *Paul the Letter-Writer*, 52.

[109] Aune, *The New Testament in Its Literary Environment*, 204. With in the first category of circumstantial letters, he places most of Paul's letters, Hebrews, and the Ignatian letters (204). In the second category of general letters, he places Romans, Ephesians, the Pastorals (probably because he views both Ephesians and the Pastorals as non-Pauline), 1 and 2 Peter, James, Jude, and 2 Clement (218).

[110] Stowers, *Letter Writing*, 25.

[111] Stowers, *Letter Writing*, 58–173, cites New Testament examples for each of the letter types he delineates. For instance, he notes that although the New Testament does not contain any examples of friendship letters, there are examples of common features and language found in friendship letters, such as the "absent in body, but present in spirit" statements found in 2 Cor 5:3, Col 2:5, and 1 Thess 2:17, or the theme of "longing to be with the loved one" found in 2 Cor 1:16, 1 Thess 3:6–10, Philemon 22, 2 John 12, and 3 John 14.

[112] Stowers, *Letter Writing*, 96–97. He notes that exhortation, as displayed in pareanetic letters, can be found in all the letters of Paul and the Pauline school, with the exception of Philemon, as well as in Hebrews, James, 1 Peter, and 1 and 2 John.

[113] The two works that Stowers draws upon are Malherbe, *Moral Exhortation*, and "Exhortation in First Thessalonians," 238–256. Since Stowers' work, Malherbe has also written *Paul and the Thessalonians: The Philosophic Tradition of Pastoral Care* and *The Letter to the Thessalonians*.

tried to show that Malherbe's view that Paul drew upon the paraenetic letter tradition

found in Hellenistic philosophy is misguided, since such an approach fails to recognize

the differences between philosophical parenesis and epistolary parenesis.[115]

From this discussion of letter types, it becomes apparent that little agreement

exists as to how letters, especially the New Testament letters, should be classified.

Further, the unique nature of the New Testament letters, as (1) non-literary letters (2)

written to communities, rather than individuals, (3) displaying abnormally long length,

further complicates a classification of these letters. While scholars have moved beyond

the simplistic approach of Deissmann's classification of letter and epistle, a concensus on

letter typology seems like a remote possibility.

The Structure of New Testament Letters

While the letters of the New Testament have remained difficult to classify, their

structure has received a great deal of attention. Numerous schemes have been proposed

for understanding the letter structure in line with epistolary conventions. These normally

follow either a three-, four-, or five-part description of New Testament letter structure.

Three-part Scheme of New Testament Letters

Aune discusses his understanding of the structuring of New Testament letters

under two headings, "Framing Formulas" and "The Central Section." It appears from

this that he basically follows a three-part structure to the composition of Paul's letters.[116]

White has shown that the body has an opening, closing, and middle, but this still relays

little as to how the bulk of the letter progresses and what features are involved in this

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[114] Stowers, *Letter Writing*, 25–26 and 96–97.

[115] Pitts, "Philosophical and Epistolary Contexts," 269–306.

[116] Aune, *The New Testament in Its Literary Environment*, 183–91.

movement. As is evident from the earlier discussion of the letter-form, this description of

letter structure is extremely simplistic. Attention has been paid to the beginning and

ending sections of the letter, yet the structure of the body of the letter is still relatively

unexplored.

Schnider and Stenger's Discussion of Briefformular (Letter Formulae)

In relation to the New Testament, the most extensive discussion of the various

features found within a three-part letter structure is the work done by Franze Schnider

and Werner Stenger. While it may not necessarily be an attempt to set out a particular

letter structure, their treatment of letter formulae (*Briefformular*) makes a number of

significant suggestions for understanding the ancient letter structure. While not overtly

stated, the way in which they segment the various formulae into three main sections —

the letter opening (*der Briefanfang*), the letter ending (*der Briefschluss*), and appendix,

focusing on letter-body formulae (*annex*) — seems to suggest that they adhere to a three-

part letter structure.[117] Within each of these sections, they discuss a number of formulaic

features and expressions found within the New Testament letters.

The letter opening (*Briefanfang*) consists of three elements, the prescript

(*Präskript*), the epistolary thanksgiving (*Briefliche Danksgung*), and the epistolary self-

recommendation (*Briefliche Selbstempfehlung*). Their discussion of the self-

recommendation as a distinct unit within the letter opening stands out as they see this

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[117] Schnider and Stenger, *Briefformular*. vii–viii.

element serving as the final element of the letter opening, separating the thanksgiving from the body of the letter.[118]

Under letter closing (*Briefschluss*),[119] they discuss a number of elements under two distinct formulaic categories: final exhortation (*Schlussparänese*) and postscript (*Postskript*). The final exhortation (*Schlussparänese*)[120] section consists of request for intercession (*Bitte um Fürbitte*), apostolic tradition and treatment of deviants (*Apostolische Überlieferung und Behandlung von Abweichlern*), church officers (*Amt*), interceding blessing (*Fürbittender Segenwunsch*), literary functions (*Briefliche Funktion*), and travel plans (*Apostolische Parusie*).[121] The postscript (*Postskript*)[122] typically possesses greetings (*Grußteil*), the command to greet (*Grußauftrag*) and the sending of greetings from others (*Grußausrichtung*), and the closing statement (*Eschatokoll*), under which they discuss the Christological closing greeting (*Christologischer Schlußgruß*), and the personal note and the author's signature statement (*Eigenhändigkeitsvermerk und Namensunterschrift*).[123]

The short appendix (*Annex*) highlights some formulaic expressions found in the body of New Testament letters, including appeals formula (*Rekursformel*), announcment formula (*Kundgabeformel*), request formula (*Ersuchensformel*), expression of surprise

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[118] Schnider and Stenger, *Briefformular*, 50–52. They argue that the purpose of this element is to move the focus from the readers (the outcome of the thanksgiving section) back to the author (54) and his intended subject (52–54).

[119] Schnider and Stenger, *Briefformular*, 71–167.

[120] Schnider and Stenger, *Briefformular*, 71–107.

[121] Schnider and Stenger (*Briefformular*, 92–107) place travel plans within their discussion of letter closing elements, a possibly significant point since most treatments locate these as elements marking the closing of the letter body (see White, *Light from Ancient Letters*, 219–20 and Klauck, *Ancient Letters*, 42, who actually places them in both the letter body closing and the letter closing).

[122] Schnider and Stenger, *Briefformular*, 108–67.

[123] Schnider and Stenger (*Briefformular*, 135–67) cover the author's signature in great detail and conclude that the signature establishes a legal relation between the author and the recipient(s), in contrast to an authenticity marker.

(*Ausdruck des Erstaunens*), expression of joy (*Ausdruck der Freude*), oath formula

(*Schwurformel*), and eulogies and doxologies (*Eulogien, Doxologien*).[124] While it

provides a compendium for the various letter features, Schnider and Stenger's treatment

of the various letter features serves to highlight the great amount of attention and detail

pertaining to the opening and closing of the letter while also revealing the lack of

attention to features found in the letter body.

Four-Part Scheme of New Testament Letters

A few authors have described the New Testament Letters as consisting of four

parts.[125] Although he explicitly states that a letter consists of three parts (address, body,

farewell),[126] Murphy-O'Connor describes the letter form, especially the Pauline letter

form, under four categories: address, thanksgiving, body, and conclusion. That the

thanksgiving section is differentiated as a unique unit in Murphy-O'Connor's scheme is

evident by the lengthy treatment it receives, as well as discussion of its recognition and

occurrence within other letters outside of the New Testament.[127] After a brief discussion

of attempts to find an epistolary structure to the letter's body, he dismisses such attempts

in favor of rhetorical approaches to explain the size and content of the body of Paul's

letters.[128]

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[124] Schnider and Stenger, *Briefformular*, 168–81.

[125] Murphy-O'Connor, *Paul the Letter-Writer*, 45–113. See especially his organization of this section of the book in his "Contents" (iv); also, Weima, *Neglected Endings*, 11.

[126] Murphy-O'Connor, *Paul the Letter-Writer*, 45.

[127] Murphy-O'Connor, *Paul the Letter-Writer*, 55–64.

[128] Murphy-O'Connor, *Paul the Letter-Writer*, 65–86. He criticizes the forcing of the letters into particular rhetorical schema when the content does not cooperate and argues that the propositio (the main point the author wants to convey) should be the controlling factor in applying rhetorical techniques to the interpretation of the Pauline letters (83–6).

Five-Part Scheme of New Testament Letters

Others have offered five-part[129] divisions to the structure of Paul's letters.

Roetzel's approach is typical of a five-part scheme.[130] He outlines the Pauline letters

accordingly: salutation, thanksgiving (prayer), body, closing commands, and conclusion.

The salutation is the most stable element in the ancient letter. While it was stereotyped

and stable in most correspondence, Paul felt free to manipulate it to serve his purposes.

The thanksgiving is a formal element within the Pauline letters, which ends the letter

opening. It also relates the basic intent of the letter and may possibly serve as an outline

for other topics to be discussed. The body is marked by a request or disclosure formula

with the end marked by announcement of Paul's travel plans. The command section

(parenesis) can consist of three elements in Paul's writings: (1) clusters of moral maxims

strung together, (2) vice and virtue lists, and (3) prolonged exhortations on a particular

topic. Like the letter opening, the conclusion is a rather stable element, which usually

contains a peace wish, greetings, and a benediction.[131]

Critique of the Approaches to New Testament Letter Structure

In relation to the number of letter parts, the New Testament letters, especially the

Pauline letters, represent an expansion of the three-part letter structure and should thus

probably be discussed in relation to five-parts. Each of these parts has received treatment

by scholars, and the following listing is just representative of the discussion of them:

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[129] Doty, *Letters in Primitive Christianity*, 27–43; Porter, "Exegesis of the Pauline Letters," 543–50. A five-part letter is also defended in Porter and Adams, *Paul and the Ancient Letter Form*, as they include chapters on each of the five sections of ancient letters.

[130] Most four-part schemes contain the same divisions with one of the elements (either the thanksgiving or the parenesis) subsumed into the body of the letter.

[131] Roetzel, *The Letters of Paul*, 29–39.

Third, as a result of the frustration of describing the larger body and parenesis

from the perspective of epistolary categories, numerous individuals today have moved

away from epistolary descriptions of the letter body and have embraced rhetorical

approaches instead. Even individuals who have made significant contributions to

understanding the epistolary nature of ancient letters have embraced rhetorical

approaches. In more recent work, White has shifted his focus in relation to the body

material. He writes,

> My earlier analyses of Paul's letters were overly formalistic and the choice of
> comparative materials too narrow. I tried to understand the entirety of Paul's
> letters in terms of conventions found in nonliterary papyrus letters. It is still
> feasible to delineate the beginning and the end of Paul's letters by such means
> but, for the large intermediate part of the letter's body, we need to look to the
> literary letter tradition for our model.[173]

What then is the proper tool by which to better understand the structure of the letter

body? White's answer is to look to rhetorical analysis, specifically chiastic patterns and

classical argumentation.[174]

While certainly not wanting to abandon the importance of epistolography as the

main tool for understanding ancient letters, including the New Testament letters, Klauck

also embraces rhetorical descriptions of most of the New Testament letters he analyzes.

After pointing out the lack of any description of the use of rhetoric in letters within the

epistolary and rhetorical handbooks before the fourth century C.E.[175] and strongly

cautioning against the abuse of applying rhetorical categories to ancient letters,[176]

especially New Testament letters, Klauck, nevertheless, accepts the use of rhetorical

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[173] White, "Apostolic Mission," 148–9.
[174] White, "Apostolic Mission," 153–9.
[175] Klauck, *Ancient Letters*, 206–8.
[176] Klauck, *Ancient Letters*, 208–9.

Letter opening: Exler,[132] Koskenniemi,[133] Schnider and Stenger,[134] Adams,[135] and Tite[136]

Thanksgiving:
> Thanksgiving section proper: Schubert,[137] O'Brien,[138] Schnider and Stenger,[139] Arzt-Grabner,[140] Reed,[141] Pao,[142] and Collins[143]
> Transition from thanksgiving to letter body: Sanders[144] and Schnider and Stenger[145]

Letter body:
> Letter body as a whole: White,[146] Klauck,[147] Martin,[148] and Westfall[149]
> Unique body sections and Formulaic Expressions: Mullins,[150] Bjerkelund,[151] Funks,[152] Jewett,[153] White,[154] Olson,[155] Roberts,[156] Reed[157]

Parenesis:[158] Schnider and Stenger,[159] Starr and Engberg-Pedersen,[160] Pitts,[161] and Whang[162]

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[132] Exler, *Form of the Ancient Letter*.

[133] Koskenniemi, *Studien Zur Idee und Phraseologie*, 155–67.

[134] Schnider and Stenger, *Briefformular*, 3–41.

[135] Adams, "Paul's Letter Opening and Greek Epistolography," 33–55.

[136] Tite, "How to Begin and Why?" 57–99.

[137] Schubert, *Form and Function*.

[138] O'Brien, *Introductory Thanksgivings*.

[139] Schnider and Stenger, *Briefformular*, 42–49.

[140] Arzt-Grabner, "The 'Epistolary Introductory Thanksgiving,'" 129–58; "Paul's Letter Thanksgiving," 129–58.

[141] Reed, "Are Paul's Thanksgivings 'Epistolary'?" 87–99.

[142] Pao, "Gospel within the Constraints of an Epistolary Form," 101–27.

[143] Collins, "A Significant Decade," 159–84

[144] Sanders, "Transition," 348–62.

[145] Schnider and Stenger, *Briefformular*, 50–67.

[146] White, *Form and Function* and *Light from Ancient Letters*, 202–13.

[147] Klauck, *Ancient Letters*, 299–434.

[148] Martin, "Investigating the Pauline Letter Body," 185–212.

[149] Westfall, "A Moral Dilemma," 213–52.

[150] Mullins, "Petition," 46–54; "Disclosure," 44–50; "Formulas," 380–90; "Benediction," 59–64.

[151] Bjerklund, *Parakalo*.

[152] Funk, "Apostolic *Parousia*," 249–68.

[153] Jewett, "Form and Function," 18–34.

[154] White, "Introductory Formulae," 91–97; "Epistolary Formulas," 289–319.

[155] Olson, "Epistolary Uses," 585–97; "Pauline Expressions," 282–95.

[156] Roberts, "Pauline Transitions," 93–99.

[157] Reed, "Philippians 3:1 and the Epistolary Hesitation Formulas," 63–90.

[158] Helpful introductions to the definition and understanding of parenesis can be found in *Semeia 50: Paraenesis: Act and Form*; Starr and Engberg-Pederen, *Early Christian Paraenesis in Context*.

[159] Schnider and Stenger, *Briefformular*, 76–107.

[160] For applications to the New Testament letters, see especially Starr and Engberg-Pederson, *Early Christian Paraenesis*, 235–430.

[161] Pitts, "Philosophical and Epistolary Contexts," 269–306.

[162] Whang, "Paul's Letter Paraenesis," 253–68.

Letter closing: Exler,[163] Koskenniemi,[164] Gamble,[165] Wiema[166]

Even with these added categories, the discussion of ancient epistolography and

New Testament letters remains open to at least three criticisms. First, Stowers points out

that while modern research on epistolary form has focused a great deal of attention on the

opening and closing formulas, the ancients showed little interest concerning them in their

reflection on letter writing. He notes, "Discussion of openings and closings is virtually

absent from extant ancient epistolary theory, and in collections of letters, the opening and

closing formulas are often abbreviated or omitted."[167] He further criticizes formal

attempts at describing the literary parts of letters on the grounds that the ancients did not

approach the letters in the same way that many formal approaches have today. Greco-

Roman writers who reflected on letter writing described the process through the function

of the "body" or the letter as a whole. Modern research on letters has focused on what

makes letters unique, their openings and closings, but has had little to say about the

"body" of the letter.[168] Stowers also argues that to try to divide the "body" of the letter

from the "paraenetic" section of the letter is wrong, and such an attempt is based on a

wrong view of parenesis.[169] Correcting the understanding of parenesis, Stowers writes,

"Paraenesis includes not only precepts but also such things as advice, supporting

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[163] Exler, *Form of the Ancient Letter*.

[164] Koskenniemi, *Studien Zur Idee und Phraseologie*, 148–54.

[165] Gamble, *Textual History*, 56–83.

[166] Weima, *Neglected Endings*; "Sincerely, Paul: The Significance of the Pauline Letter Closings," 307–45.

[167] Stowers, *Letter Writing in Greco-Roman Antiquity*, 20.

[168] Stowers, *Letter Writing in Greco-Roman Antiquity*, 22.

[169] The subsequent analysis developed here will test to see whether or not the verb forms clearly mark a parenetic section within the Pauline letters. No doubt, Stowers is right to emphasize the fact that parenesis cannot be separated from the letter body, since parenesis flows out of the expositional sections of letters as well as is supported by expositional elements. That being conceded, the verb pattern may still reveal that certain sections are more "parenetic" than others within the letter and could be called the "parenetic" section of the letter.

argumentation, various modes of encouragement and dissuasion, the use of examples, models of conduct, and so on."[170] Obviously, there is dissatisfaction among New Testament scholars over the interpretive results from the formal analysis of the letter-form.

Second, even though a number of individuals have described aspects of it and formulaic expressions found in it, these studies have still said very little concerning the structuring of the letter body and parenetic sections from an epistolography perspective. While the letter opening and closing sections are important for understanding aspects of the communicative process of ancient letters, the body and parenesis contains and fills out the content and purpose of what is being communicated by the letter. On the fact that these formulaic elements do not help much in the characterization of letters, Ellis writes,

> As some have noted, the letter contained an opening, a body and a closing
> characterized by certain formulas which may, however, be varied or missing. But
> this only states the obvious and hardly amounts to a definition. Even when letters
> such as Paul's are observed to have, in addition, a thanksgiving and paraenesis as
> recognized elements, they are not defined as letters by these elements, and
> conclusions about a 'letter form' based on such features are little more than a
> description of the letter examined and not the identification of components of a
> literary genre.[171]

Similarly, on the difficulties of comparison of formal features between ancient letters and New Testament letters, Aune writes,

> The formulaic features of ancient letters (particularly documentary papyrus
> letters) have been extensively analyzed in comparison with New Testament
> letters. Considerable progress has been made, not only with regard to opening
> and closing formulas, but also on the matter of epistolary forms, which tend to be
> found at the beginning and end of the body or central section of ancient letters.
> Yet there are limitations in this approach, since the analysis of the central section
> of early Christian letters remains problematical.[172]

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[170] Stowers, *Letter Writing in Greco-Roman Antiquity*, 23.
[171] Ellis, *Making of the New Testament Documents*, 51.
[172] Aune, *The New Testament in Its Literary Environment*, 183.

descriptions of ancient letters. Following his numerous cautions of connecting ancient

letter writing and rhetoric, he writes,

> Nevertheless, one common thread remains intact despite this analysis: public
> speaking and letter writing are both forms of human communication through
> language, and as such they are bound to bear some similarities. Some
> rapproachment has also been fostered by the fact that over the centuries rhetoric
> developed into a primary force in education and permeated all aspects of culture,
> resulting in an increasing rhetorization of diverse literary genres.[177]

After pointing out the lack of education in rhetorical training for most of the New

Testament letter writers, including Paul, Klauck writes,

> Yet this does not make recourse to classical rhetoric useless. The New Testament
> letter writers could have taken over some of the rhetorical features of their letters
> more subconsciously by imitation, through their confronting texts and a cluture
> bearing a rhetorical stamp, and with the purpose of arguing persuasively in their
> own rhetorical situation.[178]

In his description of the New Testament letters, Klauck purposefully separates epistolary

discussions from rhetorical descriptions of each New Testament letter. In many cases,

however, this produces confusion over the best way to understand the structure of the

letter — whether from an epistolary or rhetorical perspective. Would the rhetorical

categories and schemes presented for each of these letters depict such rhetorical precision

and perfectly align with the epistolary structure, when the writers of these letters had very

little if any rhetorical training and were only intuitively applying rhetoric as they wrote?

Klauck's approach also runs into problems because the categories of rhetoric and

the writing of letters do not equally coincide in ancient times. While acknowledging the

influence of rhetoric on the formation and classification of letters, Stowers notes that

categorizing letters according to the three forms of rhetoric only partially works because

many letter types correspond to kinds of exhortation which were only "tangentially"

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[177] Klauck, *Ancient Letters*, 209–10.
[178] Klauck, *Ancient Letters*, 226.

connected to rhetorical theory.[179] In a more thorough critique, Jeffrey Reed notes that

there were functional parallels between the epistolary types and the sub-genres of rhetoric

(judicial, deliberative, and epideictic) in ancient times, but these functional parallels do

not mean that letter writers patterned their entire letters according to the rules of rhetoric

found in the rhetorical handbooks. Rather, such parallels display universally accepted

norms for argumentation whether in written or oral form.[180] He adds,

> A fundamental distinction between the epistolary and rhetorical genera (sub-genres) is that the former were relegated to spatially-separated communication, limiting the extent to which they could parallel the typical oral, face-to-face context of judicial, deliberative, and epideictic speech.[181]

The most important argument against seeing any formal tie between epistolography and

oral rhetoric is that the epistolary theorists and letter writers did not explicitly say

anything about structuring letters according to rhetorical categories.[182] Also of

importance is the fact that the letters that display rhetorical influence lack many of the

epistolary formulas and conventions found in personal letters.[183] Thus, it is difficult in

applying such a rhetorical approach to Paul when his letters contain the standard and

added formulas. While it would be a mistake to completely keep any and all rhetorical

analysis away from the interpretation of New Testament letters, the wholesale equation of

the two disciplines seems faulty and could lead to wrong interpretation.

Although criticism has been leveled at both the classification and structuring of

the New Testament letters, the study of ancient letters and their relevance to New

Testament studies is still important. While the formal structural analysis of the papyri

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[179] Stowers, *Letter Writing in Greco-Roman Antiquity*, 52.
[180] Reed, *A Discourse Analysis of Philippians*, 444.
[181] Reed, *A Discourse Analysis of Philippians*, 446.
[182] Reed, *A Discourse Analysis of Philippians*, 450.
[183] Reed, *A Discourse Analysis of Philippians*, 454.

may not ultimately help one understand the development of Paul's message in a letter like Romans, it still allows major divisions to be seen. The papyri are also relevant to New Testament study especially in the field of social studies of the world at that time.[184]

With the plethora of criticisms and literary approaches available today for text analysis, new approaches have and will emerge to explain New Testament letter structure. Attempting to describe structure utilizing grammatical and syntactical features below the level of the sentence (the strategy of traditional grammars) has resulted in the discovery of key features at the beginning and end of letters; yet, such analysis has not been able to significantly contribute to the structuring of the much larger body, where the message is located. Thus strategies that analyze discourse levels beyond the sentence may make a stronger contribution to both the classification and understanding of the structure of New Testament letters.

Thesis of this Dissertation

Due to the lack of consensus concerning the structural pattern of the New Testament letters, this dissertation will test the theory that a corpus linguistics model of tracing verb patterns in a group of letters, in this case Paul's letters, helps reveal the structure of the letters. This analysis of the verb patterns in Paul's letters shows that (1) the co-occurrence of verbs according to certain verbal categories such as mood, person-number, and aspect serves as a cohesive device within certain segments[185] of text; (2) at times, shifts in the occurrence of verbal categories, in combination with other features

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[184] White, *Light from Ancient Letters*, 18.
[185] Throughout this dissertation, I typically use the word *segment* to describe what most would normally think of as a paragraph. The word *section* may be used to describe either my or another author's combination of segments into a larger stretch of text. *Letter part* refers to one of the five major movements within the Pauline letter as discussed above: letter opening, thanksgiving, letter body, parenesis, and letter closing.

(conjunctions, formulaic verbs, and markers of address), help delineate breaks between segments of text; and (3) the number of occurrences of certain verbal categories (including the differences in their distribution) help distinguish certain letter parts.

Drawing from what has already been discussed concerning the structure of ancient and New Testament letters, this dissertation maintains a five-part structure to the Pauline letters. (1) The *letter opening* is the beginning segment of text in which the author typically identifies himself along with any co-senders, addresses the audience, and extends an opening greeting, which contains a χάρις and εἰρήνη statement. In certain letters, any of these features can be expanded. (2) The *thanksgiving* represents a segment of text typically initiated by the use of the formulaic verb εὐχαριστέω, by which Paul expresses thanks to God on behalf of the recipients. It normally is found between the letter opening and the body of the letter. (3) The *letter body* denotes the part of the letter that typically deals with matters of Christian belief/doctrine and personal matters concerning the situation of Paul or the recipients.[186] As will become evident from this study, the Pauline letter body is distinguished by the consistent appearance of the indicative mood in its primary clause verbs. (4) The *parenesis* designates the part of the Pauline letter that overtly deals with the conduct of the recipients through exhortation. Within the Pauline corpus, this part distinguishes itself from the letter body by a shift in verb forms, especially seen by the emergence of the imperative mood within its primary clauses. (5) The *letter closing* brings the letter to an end and is distinguished in the Pauline letters by formulaic features, which typically include the sending of greetings and the commands to greet (forms of ἀσπάζομαι) and the closing χάρις statement, as well

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[186] Porter, "Exegesis of the Pauline Letters," 546.

as other features. These parts receive further elaboration throughout the dissertation as they are discussed in the descriptions and analyses of the Pauline letters.

Plan for Succeeding Chapters

Chapter two will provide a description of the model that will be used to analyze the verbs in Paul's letters. It will begin with definitions and descriptions of terminology pertinent to corpus linguistics. The next movement will be to briefly trace the history of corpora use that led to the arrival of corpus linguistics. Various aspects of corpus linguistics will be described, including a discussion of the use of corpora studies in relation to the New Testament. The chapter will conclude with a presentation of Douglas Biber's application of corpus linguistics to verb patterning within a corpus of texts. This approach will serve as the basis for the model used in this dissertation to analyze Paul's letter structure.

Chapters three through five present the verb analysis of the Pauline corpus. Chapter three will handle Romans, 1 Corinthians, 2 Corinthians, and Galatians; chapter 4 will examine Ephesians through 2 Thessalonians; and chapter 5 will analyze the Pastoral Epistles and Philemon. These divisions were chosen according to the length of the first three and the personal addressees of the Pastorals and Philemon. The second group shares the commonality of being shorter letters written to churches. The structure of each of these three chapters will be as follows: (1) a discussion of how various Greek texts, translations, and commentators have segmented the text, (2) a description/discussion of the primary clause verbs found in the particular letters, (3) a brief comparison and contrast with other outlines of the letter, and (4) conclusions that can be drawn

concerning verb patterns, verbal categories, and other syntactical features that contribute to the letters segmentation.

Chapter six will deal with a byproduct of this analysis — certain features beyond just the verbal categories that appear in relation to the primary clauses of the Pauline corpus. These features include conjunctions, formulaic verbs, and vocatives and nominatives of address. First, each feature will be briefly introduced by discussing how scholars have utilized them to segment sections of the New Testament. The letters will then be analyzed to see if these features occur at the major structural breaks of the letter structure proposed for these letters. Finally, the letters will be analyzed to see where these features occur at segment/paragraph breaks. The chapter will conclude with proposed outlines for each of the letters in the Pauline corpus, according to the verbal pattern analysis and the occurrence of these key features.

Chapter seven will discuss how the verbal categories of mood, person-number, and aspect contribute to the segmentation of the various letters. This differs from the previous chapters in that it compares and contrasts the findings of the individual letters with each other. Utilizing a five-part letter structure, this chapter shows which categories of the verb contribute to the location and differentiation between the various letter parts. The categories of mood, person-number, and aspect will be discussed in turn with a brief introduction concerning the importance of the category, the contribution of the category to the location of letter structure, and the contribution of individual members within each category to letter structure.

An appendix is added to this study in which the same verbal analysis is applied to the letters of Ignatius. This serves to further test the significance of verb patterns for the identification of letter structure within another recogized corpus.

Chapter Summary

This chapter begins with a definition and description of the ancient Greek letter. It provides background information into the classification and structure of this letter-form by both ancient and recent interpreters. Like their secular counterparts, the New Testament letters prove to be just as difficult to describe in a consistent and agreed-upon manner. Scholars describe the structure of the New Testament letters according to a number of patterns (3, 4, or 5 parts). Even with the greater number of segments, little is said concerning the structure of the body of the letter.

Recognition of the lack of consensus concerning the letter body leads to the statement of the thesis. This dissertation will test the theory that a corpus linguistics model of tracing verb patterns in a group of letters, in this case Paul's letters, helps reveal the structure of the letters. This analysis of the verb patterns in Paul's letters shows that (1) the co-occurrence of verbs according to certain verbal categories such as mood, person-number, and aspect serves as a cohesive device within certain segments of text; (2) at times, shifts in the occurrence of verbal categories, in combination with other features (conjunctions, formulaic verbs, and markers of address), help delineate breaks between segments of text; and (3) the number of occurrences of certain verbal categories (including the differences in their distribution) help distinguish letter parts. The chapter concludes with the plan for the rest of the dissertation.

CHAPTER 2

PROPOSED MODEL FOR TRACKING VERB PATTERNS TO INVESTIGATE

THE CLASSIFICATION AND STRUCTURE OF NEW TESTAMENT LETTERS

Introduction to Corpus Linguistics

Because of its recent emergence on the scene, many respond with confusion to the

mention of corpus linguistics. This field of study, though, is rather easy to define and

simple to understand. Two key concepts, corpus and corpus annotation, need to be

defined and explained in order to better grasp this area of linguistics.

Definitions and Characteristics of Key Terms concerning Corpus Linguistics

Defining and Characterizing "Corpus"

An explanation of "corpus" is critical to understanding the discipline. According

to Kennedy, "a corpus is a body of written text or transcribed speech which can serve as a

basis for linguistic analysis and description."[1] In defining "corpus" Leech states the

following:

> Traditionally, linguists have used the term corpus to designate a body of
> naturally-occurring (authentic) language data which can be used as a basis for
> linguistic research. This body of data may consist of written texts, spoken
> discourses, or samples of spoken and/or written language. Often it is designed to
> represent a particular language or language variety. In the past thirty-five years,
> the term corpus has been increasingly applied to a body of language material

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[1] Kennedy, *An Introduction to Corpus Linguistics*, 1.

which exists in electronic form, and which may be processed by computer for various purposes such as linguistic research and language engineering.[2]

As Biber, Conrad, and Reppen note,

> A corpus is not simply a collection of texts. Rather, a corpus seeks to represent a language or some part of a language. The appropriate design for a corpus therefore depends upon what it is meant to represent. The representativeness of the corpus, in turn, determines the kinds of research questions that can be addressed and the generalizability of the results of the research.[3]

What is evident from these definitions is that a "corpus" is a body of text(s) that seeks to represent a language or part of a language, and it is used as the basis of linguistic investigation. The impact of computers on the discipline has become so pronounced that it is becoming part of the definition of "corpus."

Although it might seem easy to develop a corpus, numerous criteria are involved to make the corpus effective. For one, the size of the corpus is usually seen as important, so that linguistic items to be researched can be analyzed in a large number of text examples. Other criteria come into play in judging a corpus's worth. Diversity (variety of represented registers and text types) is as important if not more so than size because it allows for testing of a language rather than a specific text-type or register. Another factor is the care taken in the compilation of the corpus. The corpus must be accurate even in orthographic features for authentic claims to be based on it. Finally, the level to which the text has been annotated adds to the value of the corpus for research to be done on it, as well as for consequent research to further develop the corpus.[4]

The characteristic that seems to stand out in modern corpora, however, is size because corpora are growing to incredible sizes in comparison to what was possible just a

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[2] Leech, "Introducing Corpus Annotation," 1.
[3] Biber, Conrad, and Reppen, *Corpus Linguistics*, 246.
[4] Leech, "Introducing Corpus Annotation," 2.

few decades ago. For instance, two famous early sample copora (1960's—1970's), the

Brown corpus and the Lancaster-Oslo/Bergen corpus, each contained a 1,000,000 word

count, whereas the latest edition of the British National Corpus possesses 100,000,000

words.[5] In contrast to these sample corpora, a monitor corpora remains open-ended in

size as new texts are added. For instance, the Bank of English project presently consists

as a collection of texts with over 450,000,000 words.[6]

At the same time, size must be kept in perspective. While size is an area that

requires consideration in the development of a corpus, it must be remembered that no

matter how big a corpus is, it is still an incredibly small sample in comparison to what is

produced on any given day by the speakers and writers of a language.[7] While large

corpora are needed when rare linguistic phenomena are being studied, enormous corpora

are of little use if one is not able to work with the output from them. Further, it does not

necessarily follow that a large corpus better represents a language or a variety of

language than a smaller corpus.[8] The real point is that "a corpus is more or less adequate

according to the extent to which the corpus matches the purposes to which it is put."[9]

In summation, the use to which the textual material is put is of greater importance

and significance than specific design features of a corpus. Thus, a corpus does not

necessarily have to be made up of samples from various authors, but rather can consist of

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[5] See discussions of these corpora and the defintions of sample and monior copora in McEnery and Wilson, *Corpus Linguistics*, 30–31; O'Donnell, *Corpus Linguistics*, 71–73.
[6] See "Bank of English User Guide" at http://www.titania.bham.ac.uk/docs/svenguide.html.
[7] Kennedy, *An Introduction to Corpus Linguistics*, 66.
[8] Kennedy, *An Introduction to Corpus Linguistics*, 68. See also O'Donnell, *Corpus Linguistics*, 74–76.
[9] Kennedy, *An Introduction to Corpus Linguistics*, 68.

a single book or of a number of works by a single author or several authors.[10] The goal is

to design the corpus around the specific research needs of the investigator.

Finally, when compiling a corpus, the one doing the compiling should do his/her

work with the intention that someday the corpus could be used by others. Therefore, it is

necessary to produce a corpus that is comparable and compatible with other corpora so

that others can use the produced corpus with ease.[11] This will be further discussed in

relation to "corpus annotation."

Defining and Characterizing "Corpus Annotation"

After a corpus has been selected or put together, the corpus needs to go through

the process of "annotation" in order for it to be used in most linguistic studies. Defining

corpus annotation, Leech writes,

> It can be defined as the practice of adding interpretative, linguistic information to
> an electronic corpus of spoken and/or written language data. "Annotation" can
> also refer to the end-product of this process: the linguistic symbols which are
> attached to, linked with, or interspersed with the electronic representation of the
> language material itself.[12]

In this definition, "interpretive" refers to the fact that, to some extent, annotation is the

product of some person's understanding of a text. This person is usually a "linguistic

expert" who supposedly has "insight into, or knowledge of, the linguistic features of the

text."[13] There is no purely objective way of labeling a linguistic phenomenon without

some kind of human decision process.[14] Even in corpus linguistics, annotation still

involves a level of subjective choice. There is also a difference between the "annotation"

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[10] Kennedy, *An Introduction to Corpus Linguistics*, 4.
[11] Kennedy, *An Introduction to Corpus Linguistics*, 70.
[12] Leech, "Introducing Corpus Annotation," 2.
[13] Leech, "Corpus Annotation Schemes," 275.
[14] Leech, "Introducing Corpus Annotation," 2–3.

of the text and the "representation" of the text. The "representation" of a written text is essentially the electronic document of whatever text is being analyzed, while the "annotation" is the "metalinguistic" features added to the text that present information about the language of the text.[15] The "representation" is the actual corpus and any movement beyond the text itself results in either an implicit or explicit descriptive or interpretive stance towards the text.[16]

It is important to annotate a text for a variety of reasons. First, annotation must be done to allow grammatical information to be extracted from a text.[17] The text itself contains no direct information about such issues as grammar, syntax, semantics, and in order for these to be studied one must have an annotated text that is marked or tagged for such phenomena. Second, annotation allows for others to "re-use" the text after it has been annotated. Leech states, "Once the annotation has been added to the corpus, the resulting annotated corpus is a more valuable resource than the original corpus, and can now be handed on to other users."[18] Third, grammatical annotation provides the initial step for analyzing a text that allows for the "multi-functionality" of corpora study. The original annotators may have had one purpose behind why they annotated a text (possibly to track a specific grammatical feature), but other annotators may want to use the same annotation scheme to analyze a different phenomenon.[19]

Because so many annotators are working on various corpora around the world, it is easy for differences in annotation to take place because of differences in preference or

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[15] Leech, "Introducing Corpus Annotation," 3.
[16] Leech, "Introducing Corpus Annotation," 4.
[17] Leech, "Introducing Corpus Annotation," 4.
[18] Leech, "Introducing Corpus Annotation," 5.
[19] Leech, "Introducing Corpus Annotation," 5–6.

philosophy of each of the annotators. Therefore, Leech has suggested some practical

guidelines whereby discourse annotation should be practiced:

1. It should always be possible, and easy, to dispense with the annotations, and to revert to the raw corpus. The raw corpus should be recoverable.

2. The annotations should, correspondingly, be extricable from the corpus, to be stored independently if there is a need.

3. The scheme of analysis presupposed by the annotations – the annotation scheme – should be based on principles or guidelines accessible to the end-user. (The annotation scheme consists of the set of annotative symbols used, their definitions, and the rules and guidelines for their application.)

4. It should also be made clear how, and by whom, the annotations were applied.

5. There can be no claim that the annotation scheme represents "God's truth".

6. It is preferable for annotation schemes to be based as far as possible on consensual or theory-neutral analyses of the data.

7. No one annotation scheme should claim authority as an absolute standard.[20]

Annotation schemes have been developed at a variety of levels in order to track various

linguistic phenomena. These annotation schemes include orthographic, phonetic,

prosodic, grammatical, syntactical, semantic, and discourse varieties.[21] The most

extensive "tagging" or attaching of annotation information has been done to parts of

speech. This has served as the basis for syntactic annotation as well. The final two levels

— sentence and discourse — have proven the more difficult because studying these

levels moves away from the objective to the more subjective side of analysis; therefore,

annotation at these levels has found little agreement.

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[20] Leech, "Corpus Annotation Schemes," 275; "Introducing Corpus Annotation," 6–7. In relation to number 7, Leech points out that this does not mean that some kind of standardization of corpus practices is a wrong goal. Rather, standardization should be and likely will be sought in the future.
[21] Leech, "Corpus Annotation Schemes," 275–9.

History of Corpus Studies

While corpus linguistics is viewed as starting in the 1960's with machine-readable

corpora, linguists were utilizing corpora to accomplish numerous goals well before this

decade. Accomplishments were achieved in areas such as biblical studies,[22] lexical

studies,[23] dialect studies,[24] language education,[25] and grammatical studies.[26] Just as the

1950's were coming to a close and corpus-based, descriptive grammar was beginning to

make serious headway in linguistic circles, Noam Chomsky offered a critique of corpus-

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[22] See Kennedy, *An Introduction to Corpus Linguistics*, 14. Already in the 18th century, biblical scholars were utilizing lists and concordances of words found in the Bible to argue for the factual consistency of Scripture in the face of attacks against its veracity by critics. Alexander Cruden (*Complete Concordance to the Old and New Testaments*) produced one such concordance of the King James Version of the Bible in 1736, which went through 42 editions before 1879. After the importance of such a work was recognized, scholars began producing concordances of other famous and important works such as those by Shakespeare.

[23] See Kennedy, *An Introduction to Corpus Linguistics*, 14–15. He mentions the following accomplishments in the area of lexical studies: (1) Samuel Johnson collected on slips of paper a large corpus of sentences from other writers to show how English words were used and what they meant. Working with assistants, he collected over 150,000 citations for the approximately 40,000 headword entries in his *Dictionary of the English Language*, and it is probable that the word count of these citations came to over a million words. (2) The *Oxford English Dictionary* was also corpus-based and went beyond the scope of anything previous to it. In this dictionary, over 2000 volunteer readers collected approximately 5 million citations (totaling around 50 million words) to illustrate the meanings of the 414,825 entries of the dictionary. Initially, this work took 71 years to complete (1928). (3) Similarly, the third edition of *Webster's New International Dictionary* (1961) utilized a corpus of over 10 million citations slips to illustrate the meanings of its almost half a million headword entries. This dictionary was probably the last major English dictionary to utilize such techniques without the aid of a computer.

[24] Kennedy (*An Introduction to Corpus Linguistics*, 15) mentions two important works that observed variation in regional dialects by accounting for variation in word choice, forms of spelling, and pronunciation: Wright, *English Dialect Dictionary* and Ellis, *The Existing Phonology of English Dialects*.

[25] Kennedy (*An Introduction to Corpus Linguistics*, 15–16) provides two examples of use of corpora in language education. In an attempt to improve the training of stenographers in Germany during the 1890's, J. W. Kaeding along with over five thousand assistants gathered statistical information on the use of German words using a corpus of over 11 million words. In the United States in the 1920's, E. L. Thorndike (*Teacher's Wordbook*) produced a corpus of 4.5 million words from forty-one sources, such as the Bible, classic works of English fiction, letters, newspapers, and school readers, in order to improve the teaching of literacy for native English speakers in America. In the 1930's, this corpus (Thorndike and Lorge, *The Teacher's Wordbook of 30,000 Words* was increased to 18 million words, and the lexical analysis and published works that came out of this work were highly influential for the teaching of English around the world over the next 30 years.

[26] Kennedy (*An Introduction to Corpus Linguistics*, 17–19) lists the following descriptive grammarians utilizing corpora studies: Jesperson, *A Modern English Grammar on Historical Principles*; Kruisinga, *A Handbook of Present-Day English*; Poutsma, *A Grammar of Late Modern English*. He further mentions C. C. Fries contributions in the following works: *American English Grammar, Monograph 10*; *The Structure of English*.

based approaches that slowed the advance of the discipline.[27] Following a more rationalist

approach to language which highlights competence in language description, he attacked

two commonly held beliefs by corpus linguists of his time — (1) that the sentences of a

natural language were finite and (2) that these sentences could be collected and

enumerated — by first of all demonstrating that the sentences of a language are infinite

and subsequently questioning why anyone would analyze a corpus of incredible size that

a native speaker can arrive at through introspection.[28] Over the next couple of decades,

Chomsky's critiques were taken into consideration[29] and with the advent of the computer,

corpus studies emerged even stronger. McEnery and Wilson conclude,

> The availability of computer-based corpus material, the acceptance that a corpus
> could never be the sole explicandum of language and a growing awareness of the
> usefulness of quantitative data provided major impetuses to the re-adoption of the
> corpus-based language study as a methodology in linguistics. Most important of
> all, it was realised that the corpus and the linguist's intuition were
> complementary, not antagonistic.[30]

Over the past few decades, corpus-based studies have exploded. The main

distinction between later corpora and earlier examples is seen mainly in the area of size.

While corpora in the millions of words existed a few decades ago, researches are pressing

into the billions of words today. While more and more researchers and linguists are

performing corpora studies, this field of research has taken on a life of its own.

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[27] Two of Chomsky's more influential works were *Syntactic Structures* and *Aspects of the Theory of Syntax*.

[28] For a brief summary of Chomsky's critique with rebuttal, see McEnery and Wilson, *Corpus Linguistics*, 4–11.

[29] McEnery and Wilson (*Corpus Linguistics*, 16) make the following points as well. Criticisms were also leveled at Chomsky's "rationalistic" approach because of its reliance on the linguist's imagination. While some of Chomsky's criticisms were valid, he aimed them at the notion of "corpus" rather than at the methodology of early corpus linguistics. Thus, the rationalists too easily discarded corpus studies rather than seeing the benefit that a corpus can bring to analysis of language data.

[30] McEnery and Wilson, *Corpus Linguistics*, 18.

<u>Definition and Description of Corpus Linguistics</u>

Definition of Corpus Linguistics

In seeking to define corpus linguistics, Kennedy writes, "Corpus linguistics is not an end in itself but is one source of evidence for improving descriptions of the structure and use of languages, and for various applications, including the processing of natural language by machine and understanding how to learn or teach a language."[31] Corpus linguistics is not another branch of linguistics because it does not refer to a domain of study but rather to a methodological basis for doing linguistic research. Thus, corpus linguistics easily fits in with other branches of linguistics by allowing those areas of linguistics to use corpora in their study.[32] As O'Donnell points out, corpus linguistics is more easily described than defined.[33]

Description of Corpus Linguistics

According to Leech, some of the methodological and theoretical characteristics include:

1. Focus on linguistic performance, rather than competence – Corpus linguistics automatically focuses on the "behavioral manifestation of language" in naturally-occurring discourse.[34]

2. Focus on linguistic description, rather than linguistic universals – While many describe linguistics in terms of the dichotomous relations of "theoretical" versus "descriptive," corpus linguistics is theoretical as well as descriptive. Its focus is on the description and theory of a particular language rather than all human language (universals).[35]

3. Focus on quantitative, as well as qualitative, models of language – The use of quantitative measures for language do not need to reduce the qualitative aspects of a linguistic theory. Rather, "quantities can be added (as a separate

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[31] Kennedy, *An Introduction to Corpus Linguistics*, 1.
[32] Leech, "Corpora and Theories," 105.
[33] O'Donnell, *Corpus Linguistics*, 25–33.
[34] Leech, "Corpora and Theories," 107.
[35] Leech, "Corpora and Theories," 109.

stage of description) on to any model of language, without sacrificing any of the existing features of that model."[36]

4. Focus on a more empiricist, rather than rationalist view of scientific inquiry – Corpus linguistics emphasizes testability over independently obtained data.[37]

Thus, corpus linguistics is able to utilize the computer to study language as it is used. According to one of its practitioners, it is "not an end in itself but is one source of evidence for improving descriptions of the structure and use of languages."[38]

Corpus Linguistics and the New Testament

While the application of corpus linguistics to the New Testament is rare, some are using it, and others are unknowingly using it through the use of Biblical annotation software. One individual utilizing corpora studies will be discussed as well as an annotated text project, which he is working on.

Matthew Brook O'Donnell

The scholar who has done the most work in the application of corpus linguistics to the New Testament is Matthew Brook O'Donnell.[39] In his chapter on the use of annotated corpora for New Testament discourse analysis, O'Donnell begins by noting that discourse analysis of the New Testament must begin with and focus primarily on the textual component because the communicative and sociological aspects are only limitedly accessible.[40] The goal of the discourse analyst is then the discovery of "patterns of

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[36] Leech, "Corpora and Theories," 110.
[37] Leech, "Corpora and Theories," 111.
[38] Kennedy, *An Introduction to Corpus Linguistics*, 1.
[39] The culmination of O'Donnell's works is found in *Corpus Linguistics and the Greek of the New Testament*. See also his work with Stanley Porter in "Theoretical Issues for Corpus Linguistics and the Study of Ancient Languages;" "Building and Examining Linguistic Phenomena."
[40] O'Donnell, "The Use of Annotated Corpora," 71.

language use that may reveal the structure and nature of the interpersonal and ideational functions in the text."[41] Such an analysis requires a detailed and careful analysis of the text, which today is made easier by the aid of computer-based annotated texts. O'Donnell focuses on the various levels of annotation that can take place and argues that these levels must be kept distinct from one another.[42] He defines a corpus as "an intentional grouping of particular texts, according to specific criteria."[43] Corpus annotation is "the addition of linguistic information to a text or group of texts that meets the definition of a corpus."[44]

He then focuses his attention on describing the types of annotation that are possible and their associated discourse levels. These include orthographic annotation (grapheme level), morphological/phonological annotation (morpheme/word level), grammatical annotation (word level), syntactical annotation (clause, sentence level), semantic annotation (word, clause, sentence, and paragraph levels), and discourse, both pragmatic and stylistic, annotation (paragraph and discourse levels).[45] In performing such annotation a critical point to remember is that consistency must be maintained as annotation is given at each level. A clear separation should exist between grammatical information and syntactical, semantic and discourse information.[46] Too many annotation schemes that deal with the word level have attached syntactic and discourse level considerations to morphological annotations. While there are annotation schemes that have been applied to the New Testament at the grammatical and morphological level, the upper levels have proven more difficult. O'Donnell proposes using a scheme such as

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[41] O'Donnell, "The Use of Annotated Corpora," 71
[42] O'Donnell, "The Use of Annotated Corpora," 72.
[43] O'Donnell, "The Use of Annotated Corpora," 73.
[44] O'Donnell, "The Use of Annotated Corpora," 74.

Halliday's systemic-functional approach as especially well-suited for annotating texts at upper levels.[47]

Towards the end of the chapter, O'Donnell shows how discourse analysis can make use of annotated corpora at the levels of grammatical annotation, semantic annotation, and discourse annotation. For instance, in the grammatical annotation he traces certain grammatical features through the text of Jude to see in which sections certain patterns of occurrences exist for these features.[48]

In this chapter, O'Donnell has given a concise presentation of how the New Testament corpus can be annotated, as well as solid examples of how corpus linguistics can be applied to discourse analysis of the New Testament. His influence is felt more strongly in his work on a specific annotated Greek New Testament text.

OpenText.org

OpentText.org is made up of a collaborative group working together specifically to produce a syntactically annotated Greek New Testament text. Along with O'Donnell, others are contributing to the methodology as well as the practice of annotating the text including Stanley E. Porter and Jeffrey Reed. This group exists as a web-based initiative to develop annotated Greek texts along with tools for their analysis, and they annotate the text with various levels of linguistic information, including text-critical, grammatical, semantic, and discourse features.[49]

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[45] O'Donnell, "The Use of Annotated Corpora," 74–92.
[46] O'Donnell, "The Use of Annotated Corpora," 81.
[47] O'Donnell, "The Use of Annotated Corpora," 89.
[48] O'Donnell, "The Use of Annotated Corpora," 98–104.
[49] O'Donnell et al., "Overview."

While numerous morphologically and lexically analyzed texts exist for the study of the Greek New Testament, what they all have in common is that they attach their various formal and semantic features to the word unit.[50] The OpenText.org project recognizes that words only partially contribute to the grammar of the text. Grammar of language is made up of both morphology and syntax, and syntax moves beyond the boundaries of words to focus on how words combine together and relate to one another to communicate meaning through certain structures and patterns.[51] Their syntactic analysis seeks to provide a model that consists of the following five characteristics: (1) it is descriptive, accounting for the range of structures and patterns without assuming certain normal or idealized patterns; (2) it is able to account for various levels of grammar, ranging from the word up to the discourse level, while keeping the levels distinct; (3) it makes use of the smallest number of categories to account for the fundamental components within the syntax; (4) it bases its categories primarily on formal distinctions; and (5) it is flexible and extensible so that future analysis can be built on these units and structures.[52]

The results, so far, are that the boundaries have been marked for the two levels above the word unit – the word group and the clause.[53] The core components within a clause have been labeled according to their function (subject, predicator, complement, and adjunct). As well, the relations between words in word groups have been analyzed

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[50] O'Donnell, "Introducing the Opentext.org."
[51] O'Donnell, "Introducing the Opentext.org."
[52] O'Donnell, "Introducing the Opentext.org."
[53] Following Halliday's lead, this group recognizes the clause as the "primary building block" in their annotation model because it is at this level that propositions are made. O'Donnell et al., "Introduction to the Annotation Model."

and labeled. Finally, the basic relations of coordination and dependency between clauses have been shown.[54]

While much more could be said to describe what OpenText.org is doing, this should suffice to show that they have developed a sample corpus, including the entirety of the New Testament, and a functional model for interpreting the data represented in it. The result is an extremely powerful tool whereby the text of the New Testament has been tagged and can now be searched at a variety of discourse levels. What follows attempts to show how such a corpus can be used to locate and analyze linguistic features.

Proposed Corpus Linguistic Model for Analyzing the Letters of Paul

Application of Corpus Linguistics to Discourse Analysis

Effectiveness of Corpus Linguistics for Analyzing Discourse

A corpus-based approach can be applied to any empirical investigation in almost any area of linguistics.[55] This approach places the study of lexical items and grammatical features in their proper context by observing and recording how these items and features occur in actual usage. It also allows for the study of the style of a particular author by examining more texts and language features at one time.[56] These characteristics make it ideal for use in the analysis of discourse.

In addressing discourse characteristics, most studies of discourse analysis have used texts as the basis of their analysis, but they are not typically corpus-based. That is, they do not use quantitative measures to describe the extent to which certain features are present or absent. Some approaches may try to generalize about findings across texts and

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[54] O'Donnell, "Introducing the Opentext.org."
[55] Biber, Conrad, and Reppen, *Corpus Linguistics*, 11.
[56] Biber, Conrad, and Reppen, *Corpus Linguistics*, 12.

registers, but these generalizations are not formally based on specific features of texts. A

corpus-based approach is beneficial in two ways to help investigate discourse features:

(1) interactive computer programs exist and can be developed to analyze discourse

characteristics; and (2) automatic analyses can be performed to track surface grammatical

features over the course of a text. These analyses can be used to map discourse patterns

throughout texts, compare texts to find typical patterns in a given register, or see how a

particular text compares with the general pattern of a register.[57]

Biber's Use of Corpus Linguistics to Analyze Verb Patterns of Discourse

One proponent of corpus linguistics, Douglas Biber, has utilized the discipline to

analyze discourse in a way that has significant ramifications for developing a model to

analyze the structure of documents. He and some of his colleagues asked a critical

research question as the basis for using corpus linguistics to analyze discourse. The

initial question and subsequent questions were:

> How does the sequence of verbs within a text develop with respect to the marking
> of tense and voice? Some specific questions relating to this issue are: To what
> extent is there a prototypical sequence of verbs – or a "discourse map" of verbs –
> for all the texts in a register? To what extent do such discourse maps correspond
> to the underlying rhetorical divisions marked within a text?[58]

The goal of this particular analysis was to track the shifts in communicative

purpose within the course of a text. The authors noted that many texts are divided into

sub-texts (chapters or sections), which are overtly marked with chapter or section titles.

These divisions, however, are not just ways to segment a text, but rather they indicate

major shifts in communicative purpose within a text. They argued that differences in

communicative purpose correspond to linguistic differences. While communicative

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[57] Biber, Conrad, and Reppen, *Corpus Linguistics*, 107–08.

[58] Biber, Conrad, and Reppen, *Corpus Linguistics*, 108.

purpose can be marked by section headings, it actually evolves continuously throughout a text rather than shifting abruptly at marked section boundaries. Thus, it is of utmost importance to understand how linguistic features reflect difference in purpose.[59]

The texts that were used were research articles in experimental science because this particular register clearly distinguishes among internal purpose-shifts. Experimental studies tend to follow a four-part organization scheme of Introduction, Methods, Results, and Discussion. Each section is overtly marked and has distinct communicative functions, which make it ideal for testing discourse analytical techniques. The procedure consisted of comparing frequency counts of linguistic features throughout each of the sections, interpreting any linguistic differences in terms of the primary communicative purposes of each section.[60] Each article section was treated as a separate text with counts taken for each of these texts for English present tense, past tense, and passive voice occurrences. Once this step was complete, the mean or average frequency counts could be tabulated for each type of section. The analysis was conducted on 19 medical articles published in the same year that were grammatically tagged.

The results showed that all three grammatical features had significant differences across the various sections and the patterns that they showed were relatively strong. It was concluded that such frequency counts provided useful average characterizations of each section and that consideration of such patterns across all four sections revealed an overview of the discourse organization of an article as a whole.[61]

A further analysis was done on two articles whereby a computer program ran through a tagged text and mapped every occurrence of past versus non-past verbs and

[59] Biber, Conrad, and Reppen, *Corpus Linguistics*, 123.
[60] Biber, Conrad, and Reppen, *Corpus Linguistics*, 124.
[61] Biber, Conrad, and Reppen, *Corpus Linguistics*, 126.

active versus passive voice in order to test whether such changes marked significant

shifts among the various sections of the text. This process produced a visual map with

each occurrence marked in four columns. The section headings were also marked on the

figure. The result was that the two articles showed very similar discourse progression

among and between the various sections of the articles. While these maps showed

similar results to what was expected from the frequency counts analysis, they proved

additionally useful in identifying systematic departures from the expected patterns, which

led to the identification of rhetorically salient shifts in the progression of the discourse.[62]

One noticeable area of rhetorical saliency was at the transition zones between sections.

Rather than moving abruptly from section to section, the maps revealed that the writers

often began a transition at the end of one section or continued the transition into the

beginning of the following section.[63] The researchers concluded that this application of

corpus linguistics proved helpful in providing comprehensive analyses of these articles as

well as highlighted text chunks that depart from expected norms.[64]

The Importance of a Corpus-based Approach to Pauline Letter Structure

If Biber and his colleagues could demarcate the structure of scientific articles by

tracking shifts in verbs, one could possibly use the same approach to study Paul's letters

in order to provide a more empirical means to discuss his letter structure. The difficulty

is that the Biber group had a clearly segmented corpus in which each text was divided

into four clearly marked sections indicated by headings. With the structure already in

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[62] Biber, Conrad, and Reppen, *Corpus Linguistics*, 127.
[63] Biber, Conrad, and Reppen, *Corpus Linguistics*, 127.
[64] Biber, Conrad, and Reppen, *Corpus Linguistics*, 130.

place, they were able to show that various grammatical features of the verb grouped according to the sections in which they were located.

Yet, the same approach could be used in reverse to discover letter structure.[65] While Paul's letters are not clearly segmented into their individual parts, one can rather easily analyze the verbs of Paul's letters with the tagged texts in existence today. A verbal pattern analysis could be performed on the letters in order to discover segments within the letters. Since there are no explicitly marked boundaries in the original text, this verbal pattern analysis would be performed on the verbs along both formal and semantic lines. Once the texts are segmented, other grammatical and syntactical features can be analyzed to see how they contribute to the structuring of the letters. The patterning of the verbs would then lead to a discussion of letter structure according to the statistics that various verbal categories display within each of the stuctural parts. The ultimate goal of such an approach is to describe Paul's letter structure according to more formalistic means with an understanding that semantic choices need to be made along the way, rather than simply abandoning the approach as some have already done. Corpus linguistics makes such a venture possible.

Usefulness of Method for Generating and Verifying Conclusions

The usefulness of this method is seen in the fact that the method itself generates empirical data upon which to draw conclusions. The method requires that conclusions be drawn only after a rigorous examination of all the evidence has taken place. The great benefit of doing a corpus-based analysis is that the data can be examined and re-

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[65] A number of studies have been done on New Testament texts that utilize shifts in verbal categories to help segment letters into smaller units such as paragraphs. For applications to the book of Hebrews see Guthrie, *The Structure of Hebrews*; Westfall, *Discourse Analysis*. For such an approach to the Pastoral Epistles, see Van Neste, *Cohesion and Structure*.

investigated continually with relative ease and without loss of data. Ultimately, the conclusions concerning Paul's letter structure will be based significantly upon the empirical evidence generated by the computer analysis of the grammatical and syntactical features. These conclusions, based on formal-semantic evidence, can then be used to address how others have approached Paul's letter structure and to decide whether or not such a formal-semantic approach is more valid than other approaches, such as rhetorical analysis, for analyzing letter structure.

Proposed Model for the Analysis of Paul's Letters

This study seeks to show that verbal patterning contributes to the understanding of the letter structure of the Pauline corpus. In any study of the Pauline corpus, questions arise as to what letters constitute this corpus. Rather than entertaining questions of authenticity, this analysis will procede from the claims made by each of these letters that has resulted in them being included in the Pauline letter corpus.[66] While such an approach may already be considered biased, these letters represent a recognized corpus of letters, both from the perspective of the text itself and history as they have been collected and grouped together from the earliest stages of the church.[67] Further, this corpus, then, consists of a sample size similar to Biber's study of verb patterns described in the previous section. The letters are divided into chapters according to canonical order — chapter 3: Romans–Galatians; chapter 4: Ephesians–2 Thessalonians; chapter 5: 1 Timothy–Philemon — rather than some theory of letter collection or authenticity. This

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[66] In his approach to describing the New Testament letters, Klauck (*Ancient Letters*, 299–333) includes all the letters under the heading Pauline letters, while treating the issue of authenticity only as it arises in relationship to important epistolgraphic issues.

[67] For recent discussions of the collection process, see Trobisch, *Paul's Letter Collection*; Richards, "The Codex and the Early Collection of Paul's Letters," 151–66; and Porter, "When and How," 95–127, who provides a useful summary of the discussion.

procedure, however, results in the *Hauptbriefe* and the letters addressed to individuals (1 and 2 Timothy, Titus, and Philemon) being contained within the same chapters.

Following Biber's example of mapping and tracking the shifts in verb patterns in order to empirically describe the structure of discourse, this dissertation will seek to isolate and trace each finite verb within the primary clauses[68] of the Pauline corpus. This will begin with the isolation of the independent clauses of the letters.[69] Once the primary clauses have been isolated, the presence or absence of a primary-clause verb can be determined. The verbs can then be tagged according to the various grammatical categories associated with them: person-number, aspect/tense-form, and mood.[70] In chapters 3–5, these verbs will be analyzed in each letter to see how their various grammatical categories help contribute to the formation and cohesiveness of text segments and letter parts, as well as indicate breaks between segments. Along with these grammatical categories of the verb, other features including conjunctions, formulaic

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[68] My understanding of primary and secondary clauses follows Opentext.org's description of these terms. The editors note, "Primary clauses provide the developmental flow of information, while secondary clauses develop themes and concepts introduced in primary clauses" (O'Donnell et al., "Paragraph Level Annotation"). In Opentext.org's scheme (O'Donnell et al., "Introduction to the Annotation Model"), clauses are divided into two levels: primary clauses and secondary clauses. The distinction between the two has to do with the two types of logical dependency expressed — dependence (hypotaxis) or equality (parataxis). Primary clauses connect to each other (parataxis), while secondary clauses are connected to the primary clause on which they are dependent (hypotaxis). Most primary clauses contain a finite verb, although verbless primary clauses are also possible. Secondary clauses typically are initiated by a subordinating conjunction. While Opentext.org's scheme relies heavily on M.A.K. Halliday's understanding of systemic functional grammar, it differs with Halliday concerning this explanation of primary and secondary clauses. Halliday (Halliday and Matthiessen, *Introduction to Functional Grammar*, 375–77) describes the relationship between two clauses as a clause nexus. A clause nexus is either a paratactic nexus, in which the initiating clause is primary and the continuing clause is secondary; or it is a hypotactic nexus in which the dominant clause is primary and the dependent clause is secondary (For an application of this to New Testament studies, see Reed, "The Cohesiveness of Discourse," 33). While Halliday's description agrees with Opentext.org's sheme in relation to the description of primary and secondary clauses in hypotactic relationships, it differs in the description of the clauses in paratactic relationships. Halliday would describe two equal (independent) clauses in a clause nexus as primary (the initiating clause) and secondary (the continuing clause). In contrast, Opentext.org would label both clauses as primary.

[69] The starting point for this step will be the use of Opentext.org's classification of the primary and secondary clauses in the Pauline Corpus.

[70] The morphological tagging of the primary clause verbs in Paul's letters is found in Appendix 1.

expressions, and vocatives and nominatives of address will also be traced in order to see if these categories occur at significant points within the text. These features will be discussed at length in chapter 6.

From this analysis, the extent of the contribution of primary clause verbs to an understanding of the structure of Paul's letters can be determined. The findings from the verb analysis and the subsequent discussion of other key features (conjunctions, formulaic expressions, and vocatives and nominatives of address) will be used to propose an outline for each letter of the Pauline corpus.[71] In chapter 7, a statistical analysis[72] for each of the verbal categories (mood, person-number, and aspect) found in the primary clause verbs will be presented to show the contribution of each verbal category (and the individual members within each category) to the structuring of the letter parts. The end result will be a description of the structure of each letter within the Pauline corpus of the New Testament according to patterns suggested by primary clause verbs, in combination with other features (conjunctions, formulaic verbs, and vocatives and nominatives of address) found in these primary clauses.

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[71] The outlines for each of the letters are found toward the end of chapter 6.

[72] The statistical analysis begins with a display of the frequency counts for each member of the verbal categories found in the individual letters of the corpus. Each display tracks the occurrence of a verbal category's members within the five-parts of the Pauline letter form. For the category of mood, indicatives, imperatives, optatives, and subjunctives are counted. For person-number, first, second, and third person singular and plural forms are each displayed. For aspect, the present, imperfect, aorist, perfect, pluperfect, and future tense-forms are counted (This allows for the various tense-forms to be seen, regardless of one's approach to aspect theory). The statistical analysis also uses a χ^2 test in order to test whether significant difference occurs in each of the verbal categories between the letter body and parenesis (for explanation of the χ^2 test, see Larson and Farber, *Elementary Statistics*, 551–77; see also http://math.hws.edu/javamath/ryan/ChiSquare.html). A χ^2 test is used to compare counts of categorical responses from two or more independent groups. In the analysis presented here, the various verbal categories represent the categorical responses and the letter parts represent the independent groups. This test was accomplished by combining the occurrences in all 13 letters of each member of the categories analyzed (mood – indicative and imperative; person-number – first, second and third singular and plural forms; aspect – all the tense-forms, with the exception of the pluperfect) and testing to see whether there was significant difference in the occurrences between the letter body and parenesis. Since the χ^2 test requires that at least 5 occurrences must be present within a given sample (McDonald, *Handbook of Biological Statistics*, 80–83), the test could not be performed on the other letter parts because they contain so few primary clause verbs.

Chapter Summary

This chapter shows the significance of corpus linguistics for the analysis of texts. It begins with a description of terms such as *corpora*, *corpora annotation*, and *corpus linguistics*. It discusses how researchers have utilized the development and analysis of corpora to better describe and study language usage. The strengths of this approach are the rigor and empiricism that are a by-product of utilizing computers to analyze texts.

The chapter concludes with the introduction of the method used in this dissertation to trace the verb patterns in Paul's letters. Douglas Biber has applied the analysis of verb patterns to the structural identity of certain research papers. The goal here will be to test such an approach by analyzing the verbs in Paul's letters to see if they reveal similar patterns to better describe the structure of his letters.

CHAPTER 3

ROMANS, 1 AND 2 CORINTHIANS, AND GALATIANS

Introduction

As discussed in the methodology section, this chapter will analyze the verbal patterns found within the primary clauses of the letters of Romans, 1 and 2 Corinthians, and Galatians. In order to see if the analysis is finding recognized section breaks, each letter analysis will begin with a look at how various texts, translations, and authors have segmented the letter. Following this discussion, the verbal analysis will take place by describing the recognized verb patterns reflected in the primary clauses of the letter. Following the analysis, conclusions will be made concerning which features of the verb and other attached elements contribute to the segmentation of the letter. A proposal will be made concerning the segmentation of the text, which will be briefly compared to the segment outlines generated by the various texts, translations, and authors.

Romans

Proposed Outlines to Romans

Although the longest of the letters within the Pauline corpus, Romans still displays a noticeable structure. As Fitzmyer has noted, the structure of Romans is not much of a disputed matter.[1] There is some debate about the conclusion of the letter, concerning whether or not chapter 16 belongs, but the commentaries used here agree that

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[1] Fitzmyer, *Romans*, 96.

it should be part of the text.[2] Further, the question of what to do with chapter 5, whether

to place it with what precedes (1:18–4:25) or with what follows (6:1–8:39), has also

caused discussion.[3] The real debate concerning Romans, however, has to do more with its

size. While having the necessary features of a letter opening and closing, the large body

of the letter has led to much speculation concerning its content and categorization. This

study seeks to analyze Romans to see whether or not the verbs help demarcate its

structure. Then it can be compared to the rest of the Pauline corpus to see if it reflects

similar patterns within its letter body.

Segmentation by Greek Texts and Bible Versions

The various translations show strong agreement in relation to the segments found

in Romans. While Figure 1 reveals a number of differences concerning how many sub-

units the translations and texts display, all the texts and translations recognize forty-seven

discernible sections within the letter. The Greek texts tend to find less segments in

comparison to the translations, as the translations seem to segment the text into smaller

and smaller units. The NIV, by far, displays the most sub-units. Again, while certain

translations reveal more sub-units than others, they still show strong agreement over

where the major breaks are found in the text.

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
1	1:1–7	1:1–7	1:1–6 1:7a 1:7b	1:1–6 1:7a 1:7b	1:1–6 1:7	1:1–6 1:7a 1:7b
2	1:8–15	1:8–15	1:8–15	1:8–10 1:11–13 1:14–15	1:8–15	1:8–15
3	1:16–17	1:16–17	1:16–17	1:16–17	1:16–17	1:16–17

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[2] A strong case for the inclusion of chapter 16 as the letter closing is made by Gamble (*Textual History*, 84–95), who discusses this ending in relation to the letter ending form (56–65) and the other endings in Paul's letters (65–83). For recent commentators, see Moo, *Romans*, 8–9; Schreiner, *Romans*, 8–10; Fitzmyer, *Romans*, 63–64, who actually admits to changing his mind on this in response to Gamble's work.

[3] For a recent treatment of this issue, see Jae Hyun Lee, *Paul's Gospel*, in which he argues that chapter five actually serves as the most significant peak within chapters 1–8 of Romans.

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
4	1.18–23 1·24–32	1.18–32	1:18–23 1·24–25 1.26–27 1:28–32	1:18–20 1:21–23 1 24–25 1.26–27 1.28–32	1·18–23 1.24–25 1:26–27 1 28–32	1 18–23 1:24–25 1:26–27 1.28–32
5	2·1–16	2:1–11 2:12–16	2.1–11 2:12–16	2·1–4 2:5–11 2:12–16	2 1–11 2·12–16	2 1–5 2·6–11 2:12–16
6	2:17–29	2:17–24 2:25–29	2:17–24 2 25–29	2.17–24 2.25–27 2:28–29	2:17–24 2:25–29	2:17–24 2·25–29
7	3:1–8	3.1–8	3:1–8	3:1–2 3·3–4 3.5–8	3:1–8	3 1–8
8	3·9–20	3:9–20	3:9–18 3:19–20	3:9–18 3:19–20	3:9–18 3:19–20	3:9–18 3:19–20
9	3·21–26	3:21–26	3·21–26	3·21–26	3:21–26	3·21–26
10	3:27–31	3:27–31	3:27–31	3:27–31	3:27–30 3:31	3:27–31
11	4·1–12	4:1–8 4·9–12	4·1–8 4·9–12	4 1–3 4·4–8 4·9–12	4:1–8 4·9–12	4·1–8 4·9–12
12	4:13–25	4.13–25	4:13–15 4:16–25	4:13–15 4·16–17 4:18–25	4·13–15 4:16–25	4:13–15 4·16–25
13	5:1–11	5:1–11	5:1–5 5.6–11	5:1–5 5:6–8 5:9–11	5.1–5 5 6–11	5:1–5 5:6–11
14	5.12–14 5:15–21	5:12–21	5:12–14 5:15–17 5:18–21	5 12–14 5:15–17 5:18–19 5:20–21	5:12–14 5·15–17 5:18–21	5 12–14 5.15–17 5:18–21
15	6:1–11 6.12–14	6·1–11 6:12–23	6:1–4 6:5–11 6:12–14	6 1–4 6:5–7 6·8–10 6·11–14	6.1–7 6·8–11 6:12–14	6:1–4 6:5–11 6.12–14
16	6.15–23		6:15–19 6:20–23	6:15–18 6:19–23	6.15–19 6:20–23	6:15–19 6:20–23
17	7:1–6	7:1–6	7:1–3 7:4–6	7:1–3 7 4–6	7:1–3 7 4–6	7:1–3 7:4–6
18	7:7–12 7.13–25	7:7–13 7.14–25	7:7–12 7:13 7:14–20 7:21–25a 7:25b	7.7–12 7:13 7:14–20 7.21–25a 7.25b	7:7–12 7:13 7:14–20 7:21–25	7:7–12 7:13–20 7·14–20 7:21–25
19	8:1–11	8:1–11	8:1–8 8:9–11	8:1–4 8:5–8 8:9–11	8:1–8 8.9–11	8.1–8 8:9–11
20	8:12–17	8:12–17	8:12–17	8.12–17	8·12–17	8:12–17
21	8:18–25 8.26–30	8:18–30	8:18–25 8:26–27 8:28–30	8:18–21 8:22–25 8:26–27 8 28–30	8·18–25 8:26–27 8:28–30	8:18–25 8·26–30
22	8:31–39	8:31–39	8:31–39	8 31–39	8 31–39	8:31–39
23	9:1–5	9:1–5	9:1–5	9·1–5	9.1–5	9.1–5
24	9:6–18 9·19–29	9:6–9 9 10–13 9 14–29	9:6–18 9.19–26 9.27–29	9:6–9 9:10–13 9:14–18 9.19–21 19:22–26 9.27–28 9:29	9·6–13 9·14–18 9·19–26 9.27–29	9 6–13 9·14–18 9:19–26 9 27–29
25	9 30–33	9:30–33	9·30–33	9:30–33	9:30–33	9 30–33

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
26	10·1–4 10·5–13	10:1–13	10 1–4 10·5–13	10:1–4 10:5–13	10:1–4 10.5–13	10·1–4 10:5–13
27	10 14–21	10:14–21	10 14–17 10·18–21	10:14–15 10:16–21	10:14–15 10 16–17 10:18–21	10·14–17 10·18–21
28	11·1–10	11·1–10	11:1–6 11·7–10	11.1–6 11 7–10	11.1–6 11:7–10	11:1–6 11·7–10
29	11:11–12 11.13–16 11.17–24	11·11–24	11:11–12 11:13–16 11:17–24	11 11–12 11 13–16 11:17–21 11:22–24	11.11–16 11·17–24	11 11–12 11·13–16 11:17–24
30	11.25–32	11:25–32	11:25–32	11.25–27 11:28–32	11:25–32	11 25–32
31	11.33–36	11:33–36	11:33–36	11:33–36	11 33–36	11:33–36
32	12:1–2	12:1–2	12:1–2	12:1–2	12.1–2	12:1–2
33	12:3–8	12:3–8	12:3–8	12:3–8	12·3–8	12:3–8
34	12:9–21	12:9–21	12:9–13 12:14–21	12.9–13 12:14–16 12.17–21	12:9–13 12·14–21	12·9–13 12:14–21
35	13:1–7	13:1–7	13:1–7	3:1–5 3 6–7	13:1–7	13:1–7
36	13:8–10 13:11–14	13:8–14	13.8–10 13:11–14	13:8–10 13.11–14	13·8–10 13:11–14	13:8–10 13:11–14
37	14:1–12	14:1–12	14:1–4 14 5–6 14:7–9 14:10–12	14:1–4 14:5–8 14:9–12	14.1–4 14:5–9 14.10–12	14:1–4 14:5–9 14:10–12
38	14·13–23	14:13–23	14:13–23	14:13–18 14.19–21 14:22–23	14.13–23	14:13–19 14:20–23
39	15:1–6	15:1–6	15:1–6	15:1–4 15:5–6	15:1–6	15:1–7
40	15:7–13	15·7–13	15:7–9 15_10 15_11 15·12–13	15:7–12 15_13	15 7–13	15:8–13
41	15:14–21 15:22–29	15:14–21 15:22–29	15:14–21 15·22–29	15:14–16 15:17–22 15:23–29	15.14–21 15:22–29	15.14–21 15:22–29
42	15·30–33	15:30–33	15:30–33	15:30–33	15:30–33	15·30–33
43	16:1–2	16:1–2	16·1–2	16:1–2	16 1–2	16:1–2
44	16:3–16	16:3–16	16:3–16	16:3–16	16.3–16	16.3–16
45	16:17–20	16:17–20	16:17–20	16:17–19 16_20a 16:20b	16 17–20	16:17–20
46	16:21–23	16:21–23	16:21 16·22 16·23	16:21 16:22 16.23a 16:23b	16·21 16·22 16:23	16:21 16.22 16:23
47	16 25–27	16:25–27	16:25–27	16:25–27	16:25–27	16:25–27

Figure 1. Segmentation of Romans by various texts and translations

Although there is strong agreement, Figure 1 also reveals a few locations in Romans where the texts and translations disagree over where a segment or unit begins and ends.

The first of these concerns the segmentation of 7:7–25. To begin, differences arise over how to handle 7:13. NA27 stands alone in keeping verse 13 with verses 7–12 to form a single paragraph unit. The NRSV, NIV, and NASB95 all split verse 13 off as its own unique paragraph, probably signifying that in some way it could go with either and may form its own unit. UBS4 and the ESV place verse 13 with verses 14–25 to form a paragraph unit of 7:13–20 (ESV) or 7:13–25 (UBS4). Later in chapter 7, the translations show more dissimilarity. While the Greek texts each display only one paragraph for the last half of chapter 7, the translations split this section up into smaller units. The NASB95 and ESV agree that 7:14–20 and 7:21–25 form individual units of text. In contrast to them, the NRSV and NIV agree that 7:25 should be split into two parts, so they leave 7:25b dangling as its own sub-unit between the end of chapter 7 and the beginning of chapter 8, possibly as a summation of what precedes it.[4]

The second location where these texts and translations somewhat disagree is found in 9:6–29. The UBS4 proposes that this section of text segments at 9:6–9, 10–13, and 14–29. In contrast, NA27 and the NRSV break the text at 9:6–18 and 9:19–29, with the NRSV adding a further segment beginning at 9:27–29.[5] Similar instances of minor variation concerning one translation occur in segments 37 (NIV), 38 (between the NIV and ESV), 40 (ESV), and 41 (NIV). Other than these relatively few segments, the texts and translations show strong agreement in their segmentation of Romans.

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[4] Moo (*Romans*, 467) speaks of this verse as a summation of the preceding section (7:13–25a). This may be the reasoning of why the translations set it off as its own unit.

[5] It is difficult to determine which breaks the NIV, NASB95, and ESV agree with since their segmentation of 9:6–9, 9:10–13, and 9:14–18 could fit in either scheme.

Segmentation by Various Authors

Along with the texts and translations, the various commentators used for this

comparison show a great deal of agreement over where the breaks in Romans occur.[6]

Figure 2 reveals fewer segments than with the texts and translations partly because of the

inclusion of Cranfield's outline, which in places tends to display larger segments of text.[7]

Allowing for overlap of smaller units, the authors strongly agree concerning segments 1,

4, 9, 10, 13, 14, 22–27, 31–40, and 43–47. The other segments show varied levels of

disagreement.

Segments	Schreiner	Moo	Cranfield	Fitzmyer	Stuhlmacher	Dunn
1	1:1–7	1.1–7	1 1–7	1:1–7	1 1–7	1:1–7
2–3	1 8–15 1:16–17	1:8–15 1:16–17	1:8–16a 1:16b–17	1:8–9 1:10–15 1:16–17	1:8–17	1:8–15 1:16–17
4	1:18–23 1:24–32	1:18–32	1:18–32	1:18–32	1:18–32	1:18–32
5–8	2:1–16 2:17–29 3:1–8 3:9–20	2:1–16 2:17–29 3.1–8 3:9–20	2:1–3:20	2:1–11 2:12–16 2:17–24 2:25–29 3:1–9 3:10–20	2·1–11 2:12–16 2:17–29 3:1–8 3:9–20	2·1–11 2:12–16 2:17–24 2:25–29 3:1–8 3:9–20
9	3:21–26	3:21–26	3:21–26	3·21–26	3:21–26	3·21–26
10	3.27–31	3·27–31	3:27–31	3:27–31	3 27–31	3:27–31
11–12	4:1–8 4:9–16 4·17–22 4.23–25	4·1–8 4:9–12 4·13–22 4:23:–25	4:1–25	4:1–8 4:9–12 4:13–22 4:23.–25	4·1–25	4:1–25
13	5·1–5 5:6–11	5:1–11	5:1–11	5·1–11	5·1–11	5·1–11
14	5:12–14 5:15–19 5·20–21	5:12–21	5:12–21	5:12–21	5 12–21	5:12–21
15–16	6:1–14 6·15–23	6:1–14 6:15–23	6.1–14 6:15–23	6:1–11 6:12–23	6:1–14 6:15–23	6·1–11 6·12–23
17	7:1–6	7:1–6	7:1–6	7·1–6	7·1–6	7.1–6
18	7.7–25	7:7–12 7:13–25	7:7–25	7.7–13 7:14–25	7·7–12 7:13–25a 7:25b–8.1	7:7–25
19–21	8.1–17	8 1–13	8:1–11 8:12–16	8:1–13	8 2–11 8:12–17	8·1–11 8 12–17

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[6] Schreiner, *Romans*, 23–27; Moo, *Romans*, 32–35; Cranfield. *Romans*, 28–29; Fitzmyer, *Romans*, viii–xii; Stuhlmacher, *Romans*, 14–16; Dunn, *Romans*, viii–xi.

[7] Cranfield, *Romans*, 28–29. For instance, Cranfield's outline displays the following larger segments: 2:1–3:20; 4:1–25; 7:7–25; 9:30–10:21; 11:1–32; 14:1–15:13; and 15:14–16:27.

Segments	Schreiner	Moo	Cranfield	Fitzmyer	Stuhlmacher	Dunn
		8 14-17		8:14-17		
			8:17-30			
	8.18-25	8 18-30		8:18-23	8:18-30	8.18-30
				8 24-25		
	8:26-27			8:26-27		
	8 28-30			8.28-30		
22	8.31-39	8:31-39	8 31-39	8:31-39	8 31-39	8 31-39
23	9 1-5	9:1-5	9:1-5	9:1-5	9:1-5	9 1-5
24	9 6-13	9 6-13	9:6-29	9:6-13	9:6-13	9:6-13
	9:14-18	9:14-23		9:14-23	9 14-29	9 14-23
	9:19-23					
	9:24-29	9.24-29		9:24-29		9 24-29
25-27	9:30-10 13	9:30-33	9:30-10 21	9:30-33	9.30-33	9:30-33
		10.1-4		10:1-4	10:1-13	10 1-4
		10:5-13		10:5-13		10:5-13
	10 14-21	10 14-21		10.14-21	10:14-21	10:14-21
28-30	11:1-6	11:1-10	11:1-32	11:1-10	11:1-10	11 1-10
	11.7-10					
	11 11-16	11 11-15		11:11-24	11:11-24	11:11-24
		11:16-24				
	11:17-22					
		11 25-32		11:25-32	11.25-32	11 25-32
	11:23-27					
	11 28-32					
31	11 33-36	11 33-36	11:33-36	11 33-36	11:33-36	11 33-36
32	12 1-2	12 1-2	12:1-2	12:1-2	12:1-2	12.1-2
33	12.3-8	12.3-8	12:3-8	12:3-8	12:3-8	12:3-8
34	12.9-16	12 9-21	12:9-21	12.9-21	12:9-21	12 9-21
	12 17-21					
35	13 1-7	13:1-7	13:1-7	13:1-7	13.1-7	13:1-7
36a	13:8-10	13 8-10	13:8-10	13:8-10	13:8-10	13:8-10
36b	13:11-14	13:11-14	13:11-14	13:11-14	13:11-14	13:11-14
37-40	14:1-12	14 1-12	14:1-15 13	14:1-12	14:1-12	14:1-12
	14:13-23	14.13-23		14:13-23	14:13-23	14:13-23
	15:1-6	15:1-6		15:1-6	15 1-6	15:1-6
	15.7-13	15 7-13		15:7-13	15:7-13	15:7-13
41-47	15.14-21	15.14-21	15:14-16:27	15:14-24	15 14-21	15:14-21
	15 22-29	15:22-29			15:22-24	15 22-33
				15:25-29	15:25-33	
	15 30-33	15:30-33		15:30-33		
	16 1-2	16:1-2		16:1-2	16.1-2	16:1-2
	16:3-16	16:3-16		16:3-16	16 3-16	16:3-16
	16 17-20	16:17-20		16:17-20	16:17-20	16:17-20
	16 21-23	16 21-23		16.21-23	16:21-23	16.21-23
	16 25-27	16:25-27		16:25-27	16.25-27	16:25-27

Figure 2. Segmentation of Romans by various authors

The strongest disagreements occur within segments 18, 19–21, and 41–42. As with the texts and translations, the commentators vary concerning their handling of 7:7–25. While Cranfield and Dunn leave this as one large segment, Schreiner, Moo, and Stuhlmacher agree that 7:7–12 and 7:13–25 belong together, while Fitzmyer keeps verse

13 with what precedes, with the result that he splits the text into 7:7–13 and 7:14–25.[8]

While Stuhlmacher agrees with Moo and Schreiner concerning the split between 7:12 and

13, he differs from the rest by breaking verse 25b off from chapter 7 and placing it with

8:1.[9] Segments 19–21 reveal disagreement over the handling of the beginning of chapter

8. Schreiner, Cranfield, Stuhlmacher, and Dunn all agree that a break exists between 8:11

and 8:12, while Moo and Fitzmyer break the text between 8:13 and 8:14.[10] Later within

the chapter, Cranfield places a break between verses 16 and 17, while the rest break the

text between verses 17 and 18. In segments 41 and 42, Schreiner and Moo split the text

into the same segments of 15:14–21, 15:22–29, and 15:30–33.[11] Fitzmyer splits the first

two segments between verses 24 and 25, while Stuhlmacher agrees with both and splits

the text between verses 21 and 22 and verses 24 and 25. Unlike Schreiner, Moo, and

Fitzmyer, Stuhlmacher does not split the text between 29 and 30. Other minor variations

occur in segments 2–3 (Cranfield), 5–8 (Fitzmyer), 15–16 (Fitzmyer and Dunn), and 28–

30 (Schreiner), as an author differs from the rest in his segmentation of the text. While

disagreements occur among the various translations and authors concerning certain

segments, they still reveal broad agreement regarding the overall structure of Romans.

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[8] Part of the rationale for this segmentation by Fitzmyer (*Romans*, 463 and 473) is the presence of aorist tense forms in verses 7–13 and the present tense forms in 15–25. Moo (*Romans*, 451–52) recognizes the "bridging" nature of v. 13 but keeps it with what follows because it asks a question, which parallels the situation in 7:7 to begin that section.

[9] Stuhlmacher (*Romans*, 113–14) explains that 7:7–24 contains Paul's lament, while 7:25a reflects his thanksgiving in contrast to this lament. 7:25b is the first summarizing maxim and 8:1, the second. 8:2–11 develops both of them further.

[10] Moo (*Romans*, 472) argues that 8:12–13 belong with vv. 1–11 since they contain the application and exhortation for these verses, as well as continue the theme of "life" introduced in the earlier verses. Schreiner (*Romans*, 418–19) points out that 8:12–13 does not constitute an explicit exhortation (indicative in form), but rather they begin a section that represents an inference (marked by ἄρα οὖν) drawn from 8:5–11.

[11] Moo (*Romans*, 885–86) maintains that 15:14–21 pertain to Paul's past travel plans, 15:22–29 to his future travel plans, and 15:30–33 to his request for prayer concerning his visit to Jerusalem. According to Moo, these thematic reasons are further distinguished by the use of address (ἀδελφοί) in vv. 14 and 30, as well as the transitional conjunction οὖν in v. 22.

<u>Verbal Analysis of Romans</u>

Analysis of Primary Clauses

As with the other letters in the Pauline corpus, Romans begins with a prescript,

which contains the identity of the sender[12] and recipients, and a salutation. Also in

agreement with the other letters, this prescript does not contain any primary clause verbs.

While some of the prescripts in the Pauline corpus are long, Romans is the longest,

especially due to its lengthy excursus on the sender Paul as the slave of Jesus Christ.[13]

The prescript identifies the recipients as "all the beloved by God in Rome" (v. 7a), and

also provides a lengthy χάρις statement (v. 7b).

The next section of the letter is marked by a lengthy thanksgiving statement,

which is introduced in 1:8 with the occurrence of the first primary clause verb.[14] The

thanksgiving section begins with the typical first person singular present indicative

εὐχαριστῶ, but unlike the majority of other letters in the Pauline corpus, it also contains

other primary clause verbs (in vv. 9, 11, 13, 14). The majority of these verbs are first

person singular present indicatives, which provides cohesion to this section. While 1:16–

17 plays an important role as theme to Romans,[15] it does not really stand on its own

(introduced by γάρ), but could go with either what precedes it, since it begins with a first

person singular present indicative ἐπαισχύνομαι, or what follows it, since 1:18ff. are

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[12] Schnider and Stenger (*Studien*, 7) point out that of the seven typically accepted Pauline letters, Romans stands alone as the only one that does not include co-senders. In their opinion, the reason that Paul seems to not mention others as co-senders is that a primary concern of the letter is to establish a personal relationship with the Roman church, since he did not establish it. He, however, mentions his fellow workers in the closing greeting. Klauck (*Ancient Letters*, 301) suggests that his associates were unknown to the recipients, and thus remain unmentioned. Of the letters within the whole Pauline corpus, only Ephesians and the Pastoral Epistles lack co-senders.

[13] See Moo, *Romans*, 40–54; also Klauck, *Ancient Letters*, 301–02.

[14] For a detailed analysis of this section, see O'Brien, *Introductory Thanksgivings*, 197–230.

[15] Moo, *Romans*, 64; Schreiner, *Romans*, 29.

connected to it by γάρ and shift to third person verb forms.[16] It may be best to treat 1:16–17 as a bridge section that is not differentiable from its surroundings but stands at a point where the letter shifts from its opening into its body.[17] At this stage in the analysis, the verb patterns do not seem to mark a significant shift within 1:8–17.

Starting in 1:18, a discernible shift occurs in verb forms as third person forms (mainly singular) control the primary clauses.[18] These third person singular forms begin in 1:18 with ἀποκαλύπτεται, which announces that the wrath of God is being revealed against the ungodliness and unrighteousness of humanity, and continue with the triple use of παρέδωκεν (1:24, 26, and 28) to form a pattern in which God gives them over to behaviors that spiral downward into further sin.[19] The mood throughout remains the indicative. Aspect factors into the chaining of the verbs as the primary clause verbs other than ἀποκαλύπτεται are perfective aspect (aorist tense forms).

The third person forms give way to second person singular forms beginning in 2:1. Being introduced by the conjunction διό, second person singular forms control the

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[16] This contrasts with all of the translations analyzed in the previous section, which contain paragraphs consisting of 1:8–15, 1:16–17, and 1:18–23 (NA27 displays 18–32 as a single paragraph), with the exception of the NIV which further breaks 1:8–15 into paragraphs consisting of 1:8–10, 1:11–13, and 1:14–15. While recognizing that 1:16–17 belongs to the proem of the letter (1:8–15), Moo (*Romans*, 63–64) still breaks it into its own unique section as it serves as the theme of the letter and transitions into the letter body. Similarly, Schreiner (*Romans*, 58–59) treats 1:16–17 as a unique section in his discussion, but states that these verses are "connected vitally" with v. 15. See also Fitzmyer, *Romans*, 253; Dunn, *Romans 1–8*, 37–38.

[17] As O'Brien (*Introductory Thanksgivings*, 200–02) notes, there really is nothing in 1:8–17 that marks the typical shift out of the thanksgiving section into the letter body. Further, he maintains that vv. 8–17 focus on Paul's apostolic ministry. These two factors force him to conclude that the thanksgiving section of Romans at least extends down to 1:15 and possibly to 1:17 as verses 16 ad 17 serve as "a bridge passage leading from Paul's entire preoccupation with preaching the gospel to an exposition of that gospel."

[18] Many of the texts and translations analyzed within the previous section break 1:18–32 into smaller paragraphs, with the exception of the NA27. In contrast, the commentators, except for Schreiner, keep 1:18–32 together within their discussions. Schreiner (*Romans*, 83) argues for two subsections consisting of 1:18–23 and 1:24–32. Moo (*Romans*, 93–94) actually argues that vv. 18–32 can be broken into three smaller sections, which he marks as paragraphs consisting of 1:18–20, 1:21–31, and 1:32. Dunn (*Romans 1–8*, 52) splits 1:18–32 into two paragraphs, vv. 18–25 and 26–32.

[19] Schreiner (*Romans*, 83) and Dunn (*Romans 1–8*, 53) maintain that the threefold usage of παρέδωκεν serves as the key indicator that 1:24–32 hold together as a unit.

primary clauses in 2:1–11[20] and 2:17–23[21] (headed by the combination δέ σύ in 2:17).

Again, every primary clause verb form throughout the entire section is in the indicative

mood. The section can be further segmented by noting the shifts that take place in person

and number on the verbs in combination with the second person indicative verbs. These

internal shifts are both headed by the conjunction γάρ in 2:12–16[22] and 2:24–29. The

three primary clause verbs in 2:12–16 are all third person plural, the first two being future

tense form and the last a present tense verb form. The primary clause verbs in 2:24–29

are all third person singular forms. The presence of the second person singular verb forms

in 2:1–11 and 2:17–23, which are in turn further supported by sections introduced by the

conjunction γάρ, vv. 12–16, and 24(25)–29, seem to indicate from the verb pattern that

the whole of chapter 2 can be kept together as a single segment of text, divided into

smaller sub-units of 2:1–16 and 2:17–29.

While not apparent initially, 3:1 displays a shift from 2:1–29 in relation to the

verb pattern. This is marked by a series of questions (vv. 1, 3, 5, 6, 7, and 8) that are

headed in 3:1 by the phrase τί οὖν, which will appear at a number of sections breaks

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[20] Dunn (*Romans 1–8*, 77–78) recognizes 2:1–11 as a single coherent segment. Moo (*Romans*, 127) and Schreiner, *Romans*, 105 and 111) further divide 2:1–11 into subsections consisting of 2:1–5 and 2:6–11. While breaking 2:6–11 into its own unit, Schreiner (111) maintains that v. 6 actually serves as the grounds for v. 5 (marked by ὅς), vv. 7–10 form a chiasm to further enunciate the principle contained in v. 6, and v. 11 serves as the grounds for the whole of vv. 6–10. Thus, the whole of vv. 6–11 connect back to v. 5 through the relative pronoun ὅς and would seem to lend credence to seeing 2:1–11 as its own subsection.
[21] The commentators indicate paragraphs consisting of 2:17–24 and 2:25–29. See Dunn, *Romans 1–8*, 108 and 118; Moo, *Romans*, 157; Schreiner, *Romans*, 128 and 136; Fitzmyer, *Romans*, 314 and 319; and Lee, *Paul's Gospel*, 167 and 177. The verbal analysis presented here does not indicate this break due to the third person singular found within 2:24 and its continuance throughout the rest of chapter 2.
[22] Schreiner (*Romans*, 116–17) argues that the γάρ introducing the opening clause of v. 12 seems to be providing an illustration or explanation of God's impartiality, introduced in v. 11. This would seem to indicate that 2:1–16 form a larger unit of text. See also Moo, *Romans*, 144. Lee (*Paul's Gospel*, 155) argues for a significant shift at 2:12 due to primarily the topic of νόμος which is introduced in 2:12. This is similar to Bassler (*Divine Impartiality*, 124–128), who, along with Lee, argues for a distinct unit extending from 1:16 (Bassler) or 1:18 (Lee) through 2:11. Fitzmyer (*Romans*, 298) disagrees with keeping these units together, based primarily on the shift in person from third person plural to second person singular at 2:1.

from this point on in Romans.[23] The shift is further marked by the appearance of the

optative mood in the expression, μὴ γένοιτο, another set phrase that will appear

throughout sections of Romans in response to Paul's own questions.[24] An imperative

mood verb occurs in 3:4, but it stands out as an anomaly since it is not directed at the

audience, but rather towards God (third person singular form with God as subject).[25] This

section further separates itself from 2:1–29 as the first person singular verb form appears

again in 3:5 and 3:7, while it was absent in the whole of chapter 2.[26] The series of

questions binds the entire unit together through v. 8.[27]

As with the previous segment, 3:9 begins with the phrase τί οὖν and possesses a

shift in verb pattern.[28] Three first person plural indicative verb forms, προεχόμεθα

(present) in 3:9, προῃτιασάμεθα (aorist) also in 3:9, and οἴδαμεν (perfect) in 3:19,

govern the primary clauses. In between these last two primary clause verbs, a lengthy

series of Old Testament quotations is strung together to prove Paul's point that all are

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[23] Moo (Romans, 180–81) briefly discusses the use of τί οὖν to further Paul's argument in Romans.

[24] For a brief discussion that introduces the use of μὴ γένοιτο in the diatribe of Paul, see Malherbe, "MH ΓΕΝΟΙΤΟ," 231–40.

[25] Rather than serving as a command, both Moo (Romans, 185–86) and Schreiner (Romans, 151) take this command (γινέσθω) to be expressing a confessional truth about God, rather than a command for God to become something.

[26] Lee (Paul's Gospel, 195) recognizes the shift from second person reference in 2:17–29 to first and third person forms as indicators of 3:1–8 as a distinct segment.

[27] A number of the commentators treat 3:1–8 as a distinct unit. See Dunn, Romans 1–8, 128; Moo, Romans, 177; Schreiner, Romans, 146; and Lee, Paul's Gospel, 187. Lee (197) argues that the dialogue that takes place within the questions and responses of this section provide cohesion within it. Moo (177) actually splits this section into two smaller paragraph units, vv. 1–4 and 5–8, within his translation of the text. Fitzmyer (Romans, 324–25) carries the unit beyond v. 8 through v. 9 by stating that v. 9 is a reformulation of his basic thesis for the entire section (this seems to extend back to 1:18).

[28] Contra Fitzmyer, Romans, 326. He believes that rather than marking a new section, τί οὖν here forms an inclusion with 3:1. It seems better to see τί οὖν as marking a new section, as it does in 3:1, 6:1, 6:15, 7:7, 7:13, 8:31, 9:14, and 9:30.

sinners. These first person plural indicatives along with the lengthy string of Old

Testament quotations tie 3:9–20 together as a segment.[29]

In contrast to the depressing situation of no one being able to be justified by the

works of the Law (3:9–20), in 3:21 Paul announces that the righteousness of God has

been revealed (πεφανέρωται). This contrast is marked by the phrase νυνί δέ,[30] and

signals another shift away from the first person plurals back to third person verbs. While

these verbs have different subjects, they still display a shift away from the first person

plural that controlled the previous section and continue through v. 26.[31]

In 3:27, Paul begins a series of questions, as marked by the reemergence of first

person plural verb forms in contrast to the third person forms found in 3:21–26.

Beginning with the conjunction οὖν, first person plural forms are found in 3:27, 28, 31,

and 4:1. The last first person plural occurrence, ἐροῦμεν in 4:1, makes the terminus of

this unit difficult to locate, since this verse is unanimously recognized as starting a new

section by the texts, translations, and authors analyzed earlier (see Tables 1 and 2).[32]

While οὖν introduces the section in 3:27, it also begins primary clauses in 3:31 and 4:1.

Possibly the greatest difficulty from what we have seen so far in Romans (and will see

later) concerns 3:31 with the combination of οὖν plus the question connected with the

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[29] Dunn, *Romans 1–8*, 144; Moo, *Romans*, 197–198; Schreiner, *Romans*, 161; Lee, *Paul's Gospel*, 198–200. Due to his inclusion of 3:9 with the preceding segment, Fitzmyer (*Romans*, 333) maintains that the segment consists of 3:10–20.

[30] Dunn (*Romans 1–8*, 164) recognizes νυνί δέ as an emphatic expression clearly marking a transition from the preceding section.

[31] Dunn, *Romans 1–8*, 163; Moo, *Romans*, 218–19; Schreiner, *Romans*, 178–79; Lee, *Paul's Gospel*, 216; Fitzmyer, *Romans*, 341.

[32] Lending further support for 4:1 starting a new section is the opening phrase τί οὖν, which starts a number of segments within Romans, including ones already discussed in 3:1 and 9. Each of the commentators mentioned sees 3:27–31 as a distinct segment of text. See Dunn, *Romans 1–8*, 183–84; Moo, *Romans*, 245; Schreiner, *Romans*, 200; Fitzmyer, *Romans*, 358–59; Lee, *Paul's Gospel*, 231–32.

verb καταργοῦμεν and answered by the optative expression μὴ γένοιτο.[33] This

combination of factors normally stands at the beginning of a section, rather than the end

of one.[34] As with 1:16–17, it may be best to see this section, beginning with 3:27, as a

fluid transitional section from the expression of justification in 3:21–26 into the prime

Old Testament example of such justification, Abraham (chapter 4).[35]

Wherever the next section begins, whether 3:31 or 4:1, it is strongly marked by

the overwhelming number of third person singular verb forms within the primary clauses

continuing down to 4:25. This chain is only interrupted once by the first person plural

λέγομεν in 4:9. The section contains only indicative verb forms within its primary

clauses. While some may want to further segment this section, there really are no strong

indicators of breaks in relation to the verb pattern or conjunctions that begin the primary

clauses.[36] The only exception is the διό in v. 22, which in this case does not seem to be

indicating a new section as much as bringing this section as a whole to a close.[37]

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[33] The only text or commentator analyzed in the previous section concerning the consensus outline that indicated a break at 3:31 is the NASB95, which indicates distinct paragraphs consisting of 3:27–30, 3:31, and 4:1–8.

[34] Malherbe ("MH ΓΕΝΟΙΤΟ," 232) makes the point that in many cases (Rom 3:4, 6; 6:2, 15; 7:7, 13; 11:1, 11; 1 Cor 6:15) Paul uses the expression μὴ γένοιτο to introduce a new stage in his argument by emphatically denying false conclusions that might have been drawn from his teaching and then setting out the correct understanding. According to Malherbe, this contrasts with the use of the expression by Epictitus, who normally uses the expression at the end of a section or argument. Of interest here in 3:31, Malherbe states that this is the only place in the Pauline literature that uses the expression at the end of a section to strengthen or affirm the argument being made.

[35] While still maintaining that 3:27–31 stand as its own segment distinct from chapter 4, Moo (*Romans*, 244–45) highlights the close relationship between these two sections of text as indicated by the parallel vocabulary found in each segment. See also Dunn, *Romans 1–8*, 190; Lee, *Paul's Gospel*, 248.

[36] While commentators indicate other shifts within chapter 4, disagreement persists over where segment breaks occur. Moo (*Romans*, 255–256) suggests paragraphs consisting of vv. 1–8, 9–12, 13–22, and 23–25. Schreiner (*Romans*, 210) recognizes paragraphs at vv. 1–8, 9–16, 17–22, and 23–25. Fitzmyer (*Romans*, 382–83) and Lee (*Paul's Gospel*, 240–70) simplify Moo's position by displaying paragraphs consisting of vv. 1–8, 9–12, and 13–25.

[37] Moo (*Romans*, 286) points out that διό concludes the previous paragraph (for him vv. 13–22) but with its allusion again to Gen 15:6, introduced back in v. 3, it could quite possibly being bringing the entire chapter to its conclusion.

A marked shift, however, takes place in the verb pattern at 5:1. Again, this shift occurs in the category of person, as the third person forms give way to the first person plural. The first person plurals also bind this section together as they stand at both the beginning (ἔχομεν in v. 1, καυχώμεθα in v. 2, and καυχώμεθα again in v. 3) and end of the section (σωθησόμεθα twice in vv. 9–10).[38] Sandwiched between these verbs, which express the great benefits of having been justified, are a series of third person singular primary clause verbs, which describe God's love through Christ's sacrifice (5:6–8). This section of 5:1–11 is introduced in v. 1 by the conjunction οὖν.[39]

This pattern of first person plurals gives way again to third person verb forms in 5:12.[40] These third person verb forms control the primary clauses through 5:21.[41] Similar to just about every section preceding this one, the primary clause verbs are solely in the indicative mood. Four of the eight primary clause verbs occurring in 5:12–21 are in the perfective aspect, a shift away from the imperfective aspect characterizing the primary clause verbs of the previous section.

Introduced again by the phrase τί οὖν, first person plural future indicative verbs, ἐροῦμεν and ζήσομεν in 6:1, shift the control of the primary clauses away from third

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[38] Lee (*Paul's Gospel*, 288) similarly indicates that vv. 1–3 and 9–11 contain parallels that bind this segment of text together as a whole. Yet, he focuses on the lexical parallels rather than the similar verb forms found within these verses.

[39] Fitzmyer (*Romans*, 393–94) and Lee (*Paul's Gospel*, 274–76) maintain that 5:1–11 signals a single coherent segment. Moo (*Romans*, 295–97) breaks this larger "paragraph" into smaller paragraphs consisting of vv. 1–4, 5–8, and 9–11. Schreiner (*Romans*, 253 and 259) breaks the segment into two paragraphs, vv. 1–5 and 6–11.

[40] Similarly, Lee (*Paul's Gospel*, 304) recognizes the shift from first person plural to third person singular forms as indicating a shift to a new unit at 5:12. Fitzmyer (*Romans*, 410) also notes the significance of the shift away from first person plural forms in 5:12–21, as opposed to their presence in 5:1–11 and 6:1–8.

[41] Moo (*Romans*, 314–16) argues that the section of 5:12–21 can be further dissected into four smaller paragraphs consisting of vv. 12–14, 15–17, 18–19, and 20–21. Schreiner (*Romans*, 268) breaks the text into three sections: vv. 12–14, 15–19, and 20–21. Fitzmyer (*Romans*, 405) and Lee (*Paul's Gospel*, 291–307) discuss the entirety of 5:12–21 as a single segment.

person forms which characterize 5:12–21.[42] As has been the case in previous sections, these verbs ask rhetorical questions, the first of which Paul responds to with the optative, μὴ γένοιτο. The verbs that follow fluctuate between different person and aspectual categories, but eventually lead into the first set of imperatives, addressed to the readers, found in Romans. The four imperatives found in 6:11–13 and the one found in 6:19 are the only imperatives that occur before chapter 11. The unit seems to end with 6:14, as another question introduced by τί οὖν begins v. 15, marking a new unit.[43]

While another imperative is found in 6:19 (παρεστήσατε), the raising of a question by the expression τί οὖν and the optative response μὴ γένοιτο seems to indicate a break between 6:14 and 6:15. The primary clause verbs following 6:15 consist of second person plural forms, which control the primary clauses through 6:23.[44]

Third person singular verb forms come back into focus starting in 7:1 as they appear within five primary clauses, extending down to 7:6.[45] The other noted shift in this section is the move away from imperative mood verbs back to strictly indicatives. The segment begins in 7:1 with the nominative of address, ἀδελφοί, which introduces

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[42] Lee (*Paul's Gospel*, 322) remarks that the shift away from third person singular to first and second person plural verb forms found in 6:1–14 indicates a distinct break from 5:12–21.

[43] Schreiner, *Romans*, 302–03; Lee, *Paul's* Gospel, 310–25. Moo (*Romans*, 353–55) supports 6:1–14 as a distinct unit but breaks it in smaller paragraphs (vv. 1–5, 6–11, and 12–14). Fitzmyer (*Romans*, 431–32) maintains that the segment actually ends earlier by indicating the section as 6:1–11. A significant reason for this break after v. 11 stems from the shift to indicatives in vv. 1–11 from imperatives in vv. 12–23 (432). Yet, this neglects the presence of the imperative λογίζεσθε already in v. 11, as well as misses the significance of rhetorical questions asked in vv. 1 and 15 as indicators of new segments.

[44] Schreiner, *Romans*, 329–30. Moo (*Romans*, 396–97) breaks this larger section into three smaller paragraphs, vv. 15–19a, 19b, and 20–23, based on the presence of the imperative in 19b. As a result of his choice to split the text after 6:11, Fitzmyer (*Romans*, 443–44) maintains that the section consists of 6:12–23. Lee (*Paul's Gospel*, 325–46) argues for a larger segment consisting of 6:15–7:6, based on semantic and logical connections within it.

[45] Schreiner, *Romans*, 345–46; Fitzmyer, *Romans*, 454; Moo (*Romans*, 410) further segments this segment into paragraphs consisting of vv. 1–4 and 5–6. Lee (*Paul's Gospel*, 325–46) seems to discuss 7:1–6 at times as a distinct sub-unit, but he formally keeps it within the larger unit of 6:15–7:6.

another question governed by the primary clause second person plural present indicative

ἀγνοεῖτε.

A shift takes place in 7:7 as marked by the use of another question expressed by

the first person plural use of ἐροῦμεν and the phrase τί οὖν. The optative μὴ γένοιτο

is found again in response to this question Paul raises. Other than this optative, first and

third person indicatives represent the primary clause verbs from 7:7 through 7:12.[46]

Further, no particular verbal aspect is exclusively found throughout this section, but the

majority of the verbs are perfective (aorist tense forms).

Although the perfective aspect continues into the two verbs in 7:13, this verse

seems to initiate a new section, as 7:13 again introduces a question headed by the

conjunction οὖν and answered with the optative expression μὴ γένοιτο.[47] While 7:7–13

consists of a mix of third person singular and first person verb forms, 7:14 initiates a

chain of almost exclusively first person singular verbs, which continues to 7:25. All these

first person singular verbs are present indicatives and serve to help bind this section

together.[48]

The first person singular present tense verbs end at 7:25, and a new section begins

in 8:1, as third person singular and plural verb forms, starting with the aorist

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[46] Moo, *Romans*, 431–32; Schreiner, *Romans*, 357–58; Lee, *Paul's Gospel*, 346–61. Fitzmyer (*Romans*, 462–63) ends this segment after v. 13 rather than v. 12 based primarily on 7–13 being in the past tense (aorist verbs) and 7:14–25 being in the present tense.

[47] Lee (*Paul's Gospel*, 358–59) adds to this a further proof found in the clause οἴδαμεν γὰρ ὅτι in v. 14, which "denotes Paul's reliance on the shared knowledge for unfolding his argument" as in previous segments such as 6:3, 15, and 7:1. Yet, this further seems to argue against Lee's decision to keep 7:1–6 with 6:15–23, rather than making it a distinct sub-unit.

[48] Moo, *Romans*, 441–42; Schreiner, *Romans*, 371–72; Lee, *Paul's* Gospel, 361–78. Based on his decision to keep v. 13 with the previous segment, Fitzmyer (*Romans*, 472) starts this segment with v. 14. The continuous chain of first person singular present verbs, which ends with 7:25b argues against Stuhlmacher's view that 7:25b and 8:1 should be linked together to form their own segment of text.

ἠλευθέρωσέν in v. 2, control the primary clauses through v. 11.[49] The section begins

with the combination conjunction-adverb ἄρα νῦν, and the third person forms control

the primary clauses, with the exception of one second person plural form, ἐστὲ, found in

v. 9.

Beginning in 8:12, the verb pattern changes again as second person plural forms

play a predominant role over the next stretch of text. These second person plural forms

combine with third person forms (plural in v. 14 and singular in v. 16), and these second

and third person forms control the primary clauses through 8:17.[50] This section of text

begins with the combination of ἄρα and this time οὖν along with the nominative of

direct address, ἀδελφοί.[51]

The second person plurals give way to a consistent interplay of first person plural

and third person singular forms starting in 8:18. While this section does not begin with as

strong an indication that it is a new section (the conjunction is simply γάρ and no

question appears), the shift to the first person singular λογίζομαι in 8:18, followed by

the consistent interplay of first person plural and third person singular indicative verb

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[49] Dunn (*Romans 1–8*, 413–14) maintains that 8:1–11 serves as a distinct segment of text. Schreiner (*Romans*, 395) recognizes a larger section of text consisting of 8:1–17, dividing this section into smaller paragraphs consisting of 8:1–4, 5–11, and 12–17. He maintains that the major break within this larger section, though, occurs between 5:11 and 12. Moo (*Romans*, 470–71) displays similar paragraph breaks to Schreiner but maintains that the major break in the text occurs between 5:13 and 14. Fitzmyer (*Romans*, 479) agrees with Moo by displaying one large paragraph unit consisting of 8:1–13. Lee (*Paul's Gospel*, 384–402) discusses the whole of 8:1–17 as a sub-unit.

[50] Dunn (*Romans 1–8*, 446–47) and Schreiner (*Romans*, 418–19) both see 8:12–17 as a distinct segment. Dunn (447) recognizes the significance of the second person verb forms in 13–15a as indicators of cohesion within this section, but further adds the presence of first person forms as well. He fails to differentiate the distinction between their presence in secondary clauses in vv. 15b–17. Moo (*Romans*, 496–97) and Fitzmyer (*Romans*, 497) indicate that this section begins in v. 14, rather than 12.

[51] The conjunctions ἄρα οὖν serve as a key indicator for this break according to Schreiner (*Romans*, 395 and 418), although he believes the inference intended should be drawn from vv. 5–11, rather than the whole of 5:1–11.

forms within the primary clauses through 8:30, produces cohesion for this section.[52]

While the second person plural plays a prominent role in 8:12–17, it completely

disappears in 8:18–30.

The use of questions, which are expressed through future tense verbs, produces a

marked shift at 8:31. These questions appear in 8:31–34 (marked by clauses beginning

with τίς, and an occurrence of πῶς in v. 32), the first being introduced by the now

familiar expression τί οὖν. These questions are expressed through future tense forms

(ἐροῦμεν in v. 31, ἐγκαλέσει in v. 33, and χωρίσει in v. 35), and the section concludes

with primary clauses headed by first person forms in vv. 37–38.[53]

While not overtly marked by conjunctions, direct address, or another question, 9:1

starts a new segment,[54] and this is specifically marked by the consistent use of first

person singular verb forms within the primary clauses that follow. All three primary

clause verbs in this section are first person singular indicatives. Further, 9:5 ends this

small introductory section with the small *berakah* doxology to God (Christ) at the end of

9:5, combined with the ἀμήν expression.[55]

Beginning in 9:6, a new segment begins as initial verbless primary clauses give

way to third person singular verb forms. These third person singular verbs introduce

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[52] Dunn (*Romans 1–8*, 464–66) and Moo (*Romans*, 506–07) both argue for a larger section consisting of 8:18–30. Dunn breaks this into two paragraphs, vv. 18–25 and 26–30, while Moo (310) argues for four smaller paragraphs, vv. 18, 19–25, 26–27, and 28–30. Schreiner, *Romans*, 430–68, argues for the larger subsection to consist of 8:18–39, with smaller paragraph units indicated in vv. 18–25, 26–27, 28–30, and 31–39. Fitzmyer, *Romans*, 504–28, indicates the following paragraphs: vv. 18–23, 24–25, 26–27, and 28–30.

[53] Dunn (*Romans 1–8*, 496–97), Moo (*Romans*, 537), Schreiner (*Romans*, 456–57), and Fitzmyer (*Romans*, 528–29) all agree that 8:31–39 forms a distinct segment. Moo actually divides it further into two smaller paragraphs, vv. 31–34 and 35–39.

[54] Dunn (*Romans 9–16*, 522–23) and Moo (*Romans*, 555) both indicate that the abrupt transition between 8:39 and 9:1 actually signals a significant shift.

[55] Dunn (*Romans 9–16*, 521–22), Moo (*Romans*, 555), Schreiner (*Romans*, 478), and Fitzmyer (*Romans*, 539) recognize 9:1–6 as a distinct segment. In arguing for the connection of θεός with Χριστός in 9:5, Moo (*Romans*, 567) points out that doxologies are normally closely tied to preceding arguments made by Paul (Rom 1:25; 11:36; 2 Cor 11:31; Gal 1:5; 2 Tim 4:18).

examples from the Old Testament to support the claim that "all Israel is not Israel." These verb forms continue through 9:13.[56]

A more marked shift occurs in 9:14 with another occurrence of a question introduced by τί οὖν ἐροῦμεν and followed by the answer μὴ γένοιτο. This section is characterized by the presence of third person singular verbs introducing Old Testament quotations with first person singular verbs expressing God's actions. From these Paul draws a conclusion concerning God's actions in 9:18, marked by ἄρα οὖν, and expresses this through third person singular verbs.[57]

The combination of a question, introduced by οὖν, and second person singular verb forms introduces another segment of text beginning in 9:19.[58] These second person singular verb forms in 9:19–20 separate this section from 9:14–18, which is controlled by third person singular forms. The segment also contains a rather lengthy section of subordinated material and Old Testament quotations that run from 9:22–29.[59]

Another segment begins in 9:30, as the first person plural indicative verb ἐροῦμεν introduces another question beginning with τί οὖν. The verbs that follow consist of a first person plural in 9:30 and first person singular in 10:2, as well as third person singulars in 9:30 and 31 and third person plurals in 10:2 and 3. This section seems

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[56] Schreiner (Romans, 491) and Fitzmyer (Romans, 558) both recognize 9:6–13 as a single distinct segment. Dunn (Romans 9–16, 538) and Moo (Romans, 570) split the segment into two smaller paragraphs, vv. 6–9 and 10–13.

[57] Schreiner (Romans, 505) agrees with recognizing 9:14–18 as a distinct segment. Dunn (Romans 9–16, 550), Moo (Romans, 588–89), and Fitzmyer (Romans, 564) recognize the larger segment of 9:14–23, with Fitzmyer keeping this larger section as one paragraph, while Moo and Dunn further divide it into two paragraphs, vv. 14–18 and 19–23.

[58] Schreiner (Romans, 513) identifies a segment break between vv. 18 and 19.

[59] Dunn (Romans 9–16, 550 and 569–70), Moo (Romans, 609–11), Schreiner (Romans, 525), and Fitzmyer (Romans, 571–72) all argue for breaking this segment into two smaller segments: vv. 19–23 and 24–29. They do so mainly based on a shift in content rather than a syntactical break. The syntax actually argues against such a break as v. 24 begins with a relative clause following the pronoun οὓς and contains a series of Old Testament quotations that are connected back to this clause.

to hold together from 9:30–10:4,[60] although one could break it at 10:1 with the direct

address, ἀδελφοί.[61]

A more noticeable shift occurs at 10:5 with the emergence of third person singular

verb forms governing the primary clause verbs from 10:5–13.[62] While the subject

changes within this section, Paul does not interrupt the flow of the text with further

questions in the second person or place himself in the discussion with first person

singular verb forms. Further, the primary clause verbs in this section, other than the ones

that are found in Old Testament quotations (10:5; 10:11), are third person singular

present tense indicatives.

This section ends as the next one begins with another set of questions begun by

the conjunction οὖν in 10:14.[63] The initial verbs found in this section are third person

plural aorist subjunctives (ἐπικαλέσωνται, πιστεύσωσιν, ἀκούσωσιν, κηρύξωσιν,

and ὑπήκουσαν) in 10:14–16a. The rest of the section, through v. 21,[64] contains a

fluctuation between first and third verb forms as various Old Testament quotations and

questions are integrated into the discussion for further support.

In 11:1, another marked occurrence of a question introduced by οὖν followed by

the optative μὴ γένοιτο begins a new section.[65] It seems to continue down to the

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[60] Schreiner (*Romans*, 534) and Dunn (*Romans 9–16*) treat 9:30–10:4 as a distinct segment, although Dunn further breaks it into smaller paragraphs.

[61] Moo (*Romans*, 620 and 630) and Fitzmyer (*Romans*, 576 and 581–82) each treat 9:30–33 and 10:1–4 as distinct segments, and Moo argues for this precisely because of the presence of ἀδελφοί in 10:1 (631).

[62] Dunn (*Romans 1–8*, 599), Moo (*Romans*, 643–44), Schreiner (*Romans*, 550–51), and Fitzmyer (*Romans*, 587) all agree concerning the segmentation of 10:5–13 as representing a single segment.

[63] Moo, *Romans*, 662.

[64] Dunn (*Romans 1–8*, 618–19), Moo (*Romans*, 661), Schreiner (*Romans*, 564–65), and Fitzmyer (*Romans*, 594) are in agreement that 10:14–21 represents a unique segment. Moo further breaks this segment into two smaller paragraphs, vv. 14–15 and 16–21.

[65] Moo (*Romans*, 671) argues that the repeat of this formula in 11:11 actually serves to split the whole of chapter 11 into two smaller segments.

occurrence of the same expression found in 11:11. In 11:1–10,[66] the verbs fluctuate

between first, second, and third person forms with a cluster of third person forms found

in 11:7, which may form a minor break with another occurrence of τί οὖν with a

question.[67]

A more substantial break occurs at 11:11 with the οὖν, question, μὴ γένοιτο

formula occurring once again. This section of text appears to extend from 11:11 down to

11:24,[68] as a number of second person singular verb forms occur, with a few of them

being imperatives (κατακαυχῶ in 11:18, φρόνει and φοβοῦ in11:20, and ἴδε in

11:22). These imperatives are the first such forms since chapter 6, and they seem to

provide cohesion to this section of text.

The imperatives give way to indicatives again in 11:25, as Paul brings to a close

the discussion of the relation of the Jewish people to God's present plan for salvation.

The section begins with a nominative of direct address, ἀδελφοί, and a first person

singular present indicative disclosing Paul's desire that the readers understand this

"mystery."[69] He concludes his explanation with two third person primary clause verbs in

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[66] Dunn (*Romans 1–8*, 632–33), Moo (*Romans*, 670), and Fitzmyer (*Romans*, 602–03), keep 11:1–10 together as a distinct segment of text. Dunn further divides it into paragraphs consisting of vv. 1–6 and 7–10, while Moo marks paragraphs consisting of vv. 1–4, 5–6, and 7–10 (670–71) and argues for partitioning the passage into three smaller sections, vv. 1–2a, 2b–6, and 7–10 (672).

[67] This is Schreiner's position (*Romans*, 577 and 585). He indicates two segments consisting of vv. 1–6 and 7–10. He bases this on the τί οὖν in 11:7 as referring back to the whole of 9:30–11:6, rather than simply 11:1–6 (585).

[68] Dunn (*Romans 1–8*, 650–51) and Fitzmyer (*Romans*, 608) keep 11:11–24 together as a distinct segment. Dunn further divides it into smaller paragraphs: vv. 11–12; 13–16; and 17–24. Moo (*Romans*, 684–85) argues for two segments within this segment, vv. 11–15 and 16–24, while Schreiner (*Romans*, 592 and 603) breaks the text into segments consisting of vv. 11–16 and 17–22, with vv. 23–24 being included with what follows.

[69] Schreiner (*Romans*, 612–13) points out that the disclosure formula οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί in 11:25 makes a significant statement, but fails to recognize its importance as a transitional marker used to introduce new sections of text.

11:31, discussing the disobedience (ἠπείθησαν) of Israel, and 11:32, discussing God's

work of imprisoning (συνέκλεισεν) for the purpose that he can show mercy.[70]

This section ends with a doxology in 11:33–36 containing only third person

singular indicative verbs, which question if anyone can comprehend God (third aorist

forms and one future).[71]

A major shift occurs at 12:1 with the onset of the imperative verb form.[72] While

imperatives have surfaced in a few locations already, they occur more readily from here

through the rest of the letter. This section begins with the conjunction οὖν plus the

nominative of direct address, ἀδελφοί, and the first person singular present indicative

παρακαλῶ by which Paul urges these believers to offer their bodies as living sacrifices

to God (12:1–2). The imperatives pickup from this initial exhortation and control almost

all the primary clauses throughout the rest of chapter 12.[73] These occur as second person

plural presents in 12:14–19 and give way in the end to second person singular

imperatives in 12:20–21. With the exception of δότε in 12:19, these imperatives are all

imperfective (present tense forms). While some commentators describe other breaks

within this section of text, the verb pattern does not seem to support it.[74]

Chapter 13 begins with the shift away from second person imperatives with a

third person singular imperative ὑποτασσέσθω, calling for the readers to submit to the

[70] Dunn (*Romans 9–16*, 676), Moo (*Romans*, 710–11), and Fitzmyer (*Romans*, 618) each argue that these verses form a distinct segment of text. Schreiner (*Romans*, 611 and 624) argues for segments consisting of 11:23–27 and 11:28–32.

[71] Dunn (*Romans 9–16*, 697), Moo (*Romans*, 739–40), Schreiner (*Romans*, 631), and Fitzmyer (*Romans*, 634) all agree concerning the recognition of 11:33–36 as a distinct segment.

[72] Dunn, *Romans 9–16*, 705; Moo, *Romans*, 744; Schreiner, *Romans*, 640; Fitzmyer, *Romans*, 637.

[73] The exception to this is the first person singular present indicatives found in 12:3 and 5, the first of which combines with μὴ ὑπερφρονεῖν to produce a mitigated command.

[74] Dunn (*Romans 9–16*, 705–06), Moo (*Romans*, 747), Schreiner (*Romans*, 641), and Fitzmyer (*Romans*, 638), all indicate segments consisting of 12:1–2, 3–8, and 9–21, with Schreiner adding a further break, resulting in two more segments, vv. 9–16 and 17–21. Due to the lack of primary verb clauses in this section, the break is missed by the verbal analysis.

authorities over them. This third person singular imperative gives way to second person singular and second person plural imperatives that continue down through 13:14.[75] To these are added three first person plural aorist subjunctives in 13:12b–13 that provide further exhortations within this section. A number of the indicatives that are found in 13:1–14 are connected into the discussion by the conjunction γάρ (vv. 1, 3, 4, 6, 8, and 9).

In 14:1, a second person singular imperative, προσλαμβάνεσθε, provides a command to accept the weak in the faith, and this institutes a lengthy section of text concerned with this issue of acceptance of brothers and sisters that differ from each other. In contrast to the preceding section with its second person imperatives, this section (14:1–12)[76] contains third person singular imperatives (ἐξουθενείτω and κρινέτω in 14:3 and πληροφορείσθω in 14:5), as well as a large number of indicative forms (29 in all), specifically third person singulars.

The conjunction οὖν in 14:13 seems to indicate a shift, as the verbs within the primary clauses shift back to a higher percentage of commands. This is evident by the imperatives found in 14:13b, 15, 16, 20, 22, and 15:2, as well as the first person plural subjunctive exhortations κρίνωμεν in 14:13 and διώκωμεν in 14:19 and the indicative mitigated exhortation ὀφείλομεν . . . βαστάζειν in 15:1. This section ends with the

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[75] Dunn (*Romans 9–16*, 757–58), Moo (*Romans*, 790), Schreiner (*Romans*, 677–81), and Fitzmyer (*Romans*, 661) further divide this text into three distinct segments, vv. 1–7, 8–10, and 11–14. The verbal analysis does not find these further breaks, as the primary clause verb forms does not show any significant chaining or shifting. Further, these segments are not introduced by any strong indicators (conjunction or nominative of address) that a new segment begins.

[76] Dunn (*Romans 9–16*, 795–96), Schreiner (*Romans*, 711–12), and Fitzmyer (*Romans*, 686) suggest that 14:1–12 consists of one segment. Moo (*Romans*, 833–34) also treats 14:1–12 as a distinct segment of text, but further suggests smaller paragraphs, which include vv. 1–3, 4–9, and 10–12.

petition by Paul to God on the readers' behalf in the form of a third person singular aorist

optative (δώη), which serves as the primary clause verb in 15:5–6.[77]

The shift to a second person plural imperative προσλαμβάνεσθε in 15:7 in

combination with the conjunction διό[78] seems to introduce a new section, which again

begins with an imperative and ends with a petition to God on behalf of the readers by

way of a third person singular aorist optative (πληρῶσαι) in 15:13.[79] While not as

strongly evidenced as some of the sections earlier in Romans, 13:1–15:13 falls into

noticeable segments around the shifts in mood and the presence of the optative to mark

the end of units.

Beginning in 15:14, a strong shift occurs from what precedes by the presence of

the indicative and the lack of the imperative that characterizes the primary clauses that

follow. Following 15:14, first person singular verb forms dominate the primary clauses

through 15:29, with the exception of a small string of third person plural forms in 15:26–

27. While breaks may be made on the basis of certain conjunctions at 15:22[80] and 15:28,

the verb pattern does not seem to validate such segmentation, but rather suggests that

15:14–29 represents a single segment.

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[77] Dunn (*Romans 9–16*, 815 and 835–36), Moo (*Romans*, 848–49 and 864–65), Schreiner (*Romans*, 726–29 and 745), and Fitzmyer (*Romans*, 694–95 and 701) all further segment 14:13–5:6 into two segments consisting of 14:13–23 and 15:1–6 based on the shift in emphasis to the "strong" in 15:1–6. While still maintaining the shift, Moo (864–65) argues for a strong continuation between 14:13–23 and 15:1–6.
[78] Dunn (*Romans 1–8*, 845), Moo (*Romans*, 874), and Schreiner (*Romans*, 753), point out that διό introduces a segment that brings the discussion of the "weak" and "strong" to a conclusion.
[79] Dunn (*Romans 9–16*, 844), Moo (*Romans*, 872–73), Schreiner (*Romans*, 752–53), and Fitzmyer (*Romans*, 704–05) all recognize 15:7–13 as a distinct segment.
[80] Dunn (*Romans 9–16*, 869–70), Moo (*Romans*, 898), and Schreiner (*Romans*, 773) divide the text between vv. 21 and 22 with the appearance of the conjunction διό. Fitzmyer (*Romans*, 709 and 720) actually divides the text later between vv. 24 and 25.

The next significant shift occurs at 15:30 with the only primary clause verb in

15:30–33,[81] the first person singular present indicative παρακαλῶ, by which Paul

exhorts the readers to pray for him. This section's ending is marked by a wish for the God

of peace to be with the readers in v. 33, which closes with an ἀμήν.

In the last chapter of Romans, a number of segments emerge. 16:1–2 seems to

form its own unit, more so by the obvious segments which surround it. In 16:1–2 Paul

commends (first person singular present active indicative συνίστημι) Phoebe to the

Romans.[82]

This commendation is ended by the strongly marked command to greet various

individuals that is introduced in 16:3. 16 of the next 17 primary clause verbs are the

second person plural aorist imperative ἀσπάσασθε. The final verb (ἀσπάζονται) in

the segment, found in 16:16, announces "greetings" from the churches of Christ back to

the Roman believers.[83]

In v. 17, Paul begins a final exhortation section with παρακαλῶ and the

imperative ἐκκλίνετε to warn the readers about dissenters. This section closes with a

χάρις statement at the end of v. 20.[84] While this statement normally closes Pauline

letters, Paul and Tertius (v. 22) still send more greetings in 16:21–23.[85] The letter closes

with a lengthy verbless primary clause doxology in 16:25–27.[86]

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[81] Moo (*Romans*, 907), Schreiner (*Romans*, 781), and Fitzmyer (*Romans*, 724), indicate 15:30–33 as a distinct segment. While marking it as a smaller paragraph, Dunn (*Romans 9–16*, 870) keeps vv. 30–33 together with vv. 22–29.

[82] So Dunn, *Romans 9–16*, 885; Moo, *Romans*, 912–13; Schreiner, *Romans*, 786; Fitzmyer, *Romans*, 728.

[83] So Dunn, *Romans 9–16*, 890; Moo, *Romans*, 916–17; Schreiner, *Romans*, 789; Fitzmyer, *Romans*, 733–34.

[84] So Dunn, *Romans 9–16*, 900–01; Moo, *Romans*, 927–28; Schreiner, *Romans*, 800; Fitzmyer, *Romans*, 744–45.

[85] So Dunn, *Romans 9–16*, 908; Moo, *Romans*, 933; Schreiner, *Romans*, 807; Fitzmyer, *Romans*, 747–48.

[86] So Dunn, *Romans 9–16*, 912–13; Moo, *Romans*, 936; Schreiner, *Romans*, 810; Fitzmyer, *Romans*, 753.

Segmentation of Romans according to Verbal Patterning

From the verbal analysis performed in the previous sections, a number of observations can be made concerning features related to the primary clause verbs that contribute to the segmentation of Romans. First, in relation to the verb itself, the category of person contributes either by shifting or chaining together to help establish the various segments of Romans. The following represent just some of the more obvious examples of sections containing a high concentration of its primary clause verbs having the same category of person: 1:8–1:17 (first person singular); 1:18–32 (third person singular and plural); 2:1–29 (second person singular; with further segmentation due to third person plurals and third person singulars); 3:9–20 (first person plurals); 3:21–26 (third person); 4:1–23 (third person singular); 5:12–21 (third person); 6:15–23 (second person plural); 7:13–25 (first person singular); 12:1–21 (second person); 14:1–12 (third person singular); 16:3–16 (second person plural). Many of the shifts that occur in the text correspond with shifts from one of these sections to another due to the change in the verbal category of person.

Second, the mood of the verbs also contributes to the segmentation of the text. From a macrostructural look at Romans, the shift from indicative to imperative at 12:1 signals a major shift in the letter, as Paul moves from a strongly expositional section into a more overtly marked exhortational section of the letter. Further, the presence of the imperatives earlier in the text (6:11–13, 19; 11:18, 20, and 22) contributes to the segmentation of the stretches of text in which they occur. The presence of these imperatives earlier in the letter shows that the more expositional section of the letter is not purely instructional, but rather these teachings possess application for the living out

of these truths by the audience. The shift back to strictly indicative verb forms marks 15:14–29 off as a unique unit. While not devoid of imperatives, the higher percentage of third person singular indicatives in 14:1–12 also causes this section to stand out in relation to the surrounding segments controlled by imperatives. Finally, the lengthy section of commands to greet various individuals is clearly delineated based on the imperative verbs. While the imperative contributes significantly, as it does in the other letters within the Pauline corpus, to the recognition of shifts within the text, the optative also plays a significant role in segmenting Romans. Its most obvious contribution, in the expression μὴ γένοιτο, is discussed below. However, apart from this usage, optative verbs mark the end of sections 14:13–5:6 and 5:7–13.

Third, verbs displaying the same aspectual choice by the author play a minor role in the segmentation of Romans. For instance, Paul uses imperfective aspect throughout 1:8–17. This shifts in 1:18–32 with the preponderance of perfective aspect verbs. Perfective aspect verbs play a role in locating segments in 5:12–21, 7:7–12, and 16:3–16a, since these verbs stand out as unique within the surrounding sections dominated by imperfective aspectual forms. Finally, the discussion of the "I" in Romans 7:13–25 contains a prominent chain of imperfective aspect verbs, especially following 7:7–12, which possesses a high concentration of perfective aspect verbs.

Fourth, a number of features are found in conjunction with the primary clause verbs that contribute to the segmentation of Romans. The most prominent of these is the combination of questions, marked by the interrogative pronoun τίς, the conjunction οὖν, and the optative response μὴ γένοιτο. These combine to mark the beginning of the following segments: 3:1–8; 6:1–14; 6:15–23; 7:7–12; 7:13–25; 9:14–29. Further, τί οὖν

without μὴ γένοιτο stands at the beginning of 3:9–20, 8:31–39, and 9:30–10:4. The conjunction οὖν with μὴ γένοιτο heads sections 11:1–10 and 11:11–24. Finally, οὖν alone, followed by a question, begins 10:14–21. It also fronts sections without being attached to questions at 12:1 and 14:13.

Other features contributing to the segmentation of Romans include the phrases νυνί δέ in 3:21–26 and διὰ τοῦτο in 5:12–21. The direct address, ἀδελφοί, is found at the beginning of sections 7:1–6, 11:25–36, 8:12–30, 12:1–21, and 15:14–29.[87] The first person singular present indicative παρακαλῶ is found at the shift from indicative to imperative in 12:1 and also introduces further exhortational sections at 15:30–33 and 16:17–20. The statement, ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν and a similar χάρις statement ends sections at 15:33 and 16:20. Finally, doxologies are found at 11:33–36 and 16:25–27, which respectively end the doctrinal section of Romans and the letter as a whole.

The verbal analysis of the primary clause verbs suggests a five-part epistolary outline for this letter to the Romans:

I.   Letter Opening (1:1–7)
II. Thanksgiving (1:8–12, 15, 17)
III. Letter Body (1:13, 16, 18–11:36)
IV. Parenesis (12:1–15:13)
V.   Letter Closing (15:14–16:27)

From the standpoint of the primary clause verbs, the letter opening distinguishes itself by containing no primary clause verbs. The thanksgiving section opens with the formulaic verb εὐχαριστῶ, expressing Paul's thanks to God on behalf of the addressees. The closing of this section is rather difficult to ascertain at this stage in the analysis since it

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[87] Another would be at 15:30, if ἀδελφοί belongs in the text.

appears from the primary clause verbs that it could be placed at v. 12, 15, or 17.[88] This results in the letter body beginning at either v. 13, 16, or 18, but this section distinguishes itself with the preponderance of indicative primary clause verbs, which dominate the primary clauses until the opening of the parenesis in 12:1. The letter closing seems to begin with the shift away from imperative clause verbs back to indicative that occurs at 15:14 as Paul discusses his future travel plans and moves into conventional letter closing formulae.

Taking these features into consideration along with the verbal analysis, the following segments can be proposed for Romans: 1:1–7; 1:8–17; 1:18–32; 2:1–29; 3:1–8; 3:9–20; 3:21–26; 3:27–30; 3:31–4:23; 5:1–11; 5:12–21; 6:1–14; 6:15–23; 7:1–6; 7:7–12; 7:13–25; 8:1–11; 8:12–17; 8:18–30; 8:31–39; 9:1–13; 9:14–29; 9:30–10:4; 10:5–13; 10:14–21; 11:1–10; 11:11–24; 11:25–36; 12:1–21; 13:1–14; 14:1–12; 14:13–15:6; 15:7–15:13; 15:14–29; 15:30–33; 16:1–2; 16:3–16; 16:17–20; 16:21–23; 16:25–27.

Comparison with Other Proposals for Romans

The verbal analysis of Romans shows strong agreement with the segmentation schemes found in the various translations and commentaries. While the verbal analysis does not find every single break recognized by the translations and commentaries, it discovers a great many of them. It does not delineate further segmentation to 2:1–29, 9:1–13, 11:25–36, 12:1–21, 13:1–14, 14:13–15:6, and 15:14–29, as do the translations and commentaries.

From the pattern of the verbs, 1:16–17 serves as a bridge between the first person singulars of the thanksgiving section and the third person singulars that follow in 1:18–

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[88] Decision on this break between thanksgiving and letter body is discussed in chapters 6 and 7.

32. More difficulty is encountered concerning the segmentation at the end of chapter three. The conflation of questions headed by the conjuntion οὖν at 3:27, 3:31, and 4:1 makes it difficult to decide where the break belongs. The choice for 3:31 is based on the presence of οὖν combined with the optative μὴ γένοιτο which stands at the front of a number of sections throughout Romans. From this verbal analysis of Romans, it appears that the segmentation of the text relies heavily on the chaining and shifting of verb forms. Conclusions concerning which of the features contributes the most to this segmentation will have to wait until after the analysis of the rest of the letters.

1 Corinthians

Proposed Outlines to 1 Corinthians

Like Romans, 1 Corinthians is a rather long correspondence between Paul and the believers in the church of Corinth. While not quite as long as Romans in word count, 1 Corinthians contains over 200 more primary clause verbs than Romans. Thus, this letter is lengthy. What follows will introduce how others have seen this letter unfold followed by an analysis of its verb patterns.

Segmentation by Greek Texts and Bible Versions

The Greek texts and translations portray a good deal of agreement over how they divide the letter of 1 Corinthians (see Figure 3). The Greek texts tend to group things in larger segments, while the translations divide the text into further sub–units. Although exceptions occur, the vast majority of the segments are agreed-upon, especially when the Greek texts are separated from the translations and viewed on their own.

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
1	1 1–3	1.1–3	1 1	1.1	1 1	1 1
			1·2	1:2	1.2	1:2
			1.3	1:3	1:3	1.3
2	1 4–9	1 4–9	1:4–9	1.4–9	1.4–9	1:4–9
3	1 10–17	1·10–17	1·10–17	1·10–12	1:10–17	1:10–17
				1·13–17		
4	1:18–25	1:18–25	1·18–25	1:18–25	1:18–25	1:18–25
5	1 26–31	1:26–31	1.26–31	1:26–31	1:26–31	1:26–31
6	2.1–5	2·1–5	2·1–5	2:1–5	2:1–5	2:1–5
7	2 6–16	2.6–16	2:6–13	2:6–10a	2:6–13	2:6–13
				2:10b–16		
			2:14–16		2:14–16	2:14–16
8	3:1–9	3·1–17	3:1–4	3.1–4	3.1–4	3:1–4
			3·5–9	3:5–9	3·5–9	3·5–9
	3:10–17		3:10–15	3:10–15	3:10–15	3·10–15
			3 16–17	3:16–17	3:16–17	3:16–17
9	3·18–23	3·18–23	3:18–23	3·18–23	3:18–23	3:18–23
10	4·1–5	4 1–5	4:1–5	4:1–5	4.1–5	4:1–5
11	4.6–13	4 6–13	4:6–7	4:6–7	4:6–7	4·6–7
			4·8–13	4:8–13	4:8–13	4:8–13
12	4:14–21	4 14–21	4·14–21	4:14–17	4:14–21	4:14–21
				4:18–21		
13	5:1–8	5:1–13	5.1–2	5:1–5	5.1–2	5.1–2
			5:3–5		5·3–5	5:3–5
			5:6–8	5:6–8	5:6–8	5:6–8
	5·9–13		5:9–13	5:9–11	5:9–13	5:9–13
				5:12–13		
14	6:1–11	6.1–11	6·1–6	6:1–6	6:1–6	6·1–8
			6.7–8	6:7–8	6.7–8	
			6:9–11	6.9–11	6:9–11	6:9–11
15	6 12–20	6.12–20	6:12–20	6:12–17	6:12–20	6:12–20
				6:18–20		
16	7:1–7	7·1–7	7:1–7	7:1–7	7:1–7	7:1–5
						7 6–7
17	7·8–16	7:8–16	7:8–9	7.8–9	7.8–9	
			7.10–11	7:10–11	7:10–11	7:10–11
			7:12–16	7.12–14	7:12–16	7:12–16
				7:15–16		
18	7 17–24	7·17–24	7:17–20	7:17–24	7:17–20	7:17–24
			7:21–24		7:21–24	
19	7·25–35	7:25–40	7:25–31	7:25–28	7:25–31	7:25–31
				7 29–31		
			7·32–35	7:32–35	7:32–35	7:32–35
	7 36–38		7.36–38	7·36–38	7:36–38	7:36–38
	7:39–40		7:39–40	7.39–40	7.39–40	7:39–40
20	8:1–6	8 1–6	8:1–3	8·1–3	8.1–3	8:1–3
			8:4–6	8:4–6	8:4–6	8:4–6
21	8.7–13	8:7–13	8:7–13	8:7–8	8:7–13	8:7–13
				8 9–13		
22	9 1–2	9:1–18	9:1–2	9:1–2	9:1–2	9.1–2
	9 3–11a		9:3–7	9:3–6	9 3–7	9:3–7
				9:7–12a		
			9:8–12a		9:8–14	9:8–12a
	9:11b–18					
			9:12b–14	9:12b–14		9:12b–14
			9·15–18	9:15–18	9:15–18	9:15–18
23	9 19–23	9·19–23	9 19–23	9:19–23	9:19–23	9·19–23
24	9:24–27	9 24–27	9.24–27	9:24–27	9·24–27	9:24–27
25	10:1–13	10 1–13	10 1–5	10:1–5	10:1–5	10·1–5
			10 6–13	10:6–10	10:6–13	10:6–13
				10:11–13		
26	10 14–22	10 14–22	10 14–22	10 14–17	10·14–22	10:14–22
				10:18–22		
27	10·23–32	10 23–11 1	10:23–30	10 23–24	10 23–30	10.23–30
				10:25–26		
				10·27–30		

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
			10:31–11·1	10 31–11·1	10.31–10 33	10:31–33
	11 1				11:1	11·1
28	11.2–16	11 2–16	11.2–16	11.2 11:3–10 11:11–16	11:2–16	11:2–16
29	11.17–22	11.17–22	11:17–22	11·17–22	11.17–22	11:17–22
30	11·23–26	11.23–26	11·23–26	11:23–26	11:23–26	11·23–26
31	11 27–34	11:27–34	11 27–32 11:33–34	11·27–32 11:33–34a 11.34b	11.27–32 11:33–34	11:27–32 11:33–34
32	12:1–3	12·1–3	12:1–3	12:1–3	12:1–3	12:1–3
33	12:4–11	12:4–11	12:4–11	12:4–6 12:7–11	12:4–11	12:4–11
34	12.12–26 12.31b	12:12–31a 12:31b	12:12–13 12 14–26 12:27–31	12:12–13 12:14–20 12·21–26 12:27–31a 12:31b	12:12–13 12:14–26 12:27–31	12·12–13 12.14–20 12:21–26 12:27–31a 12:31b
35	13:1–3	13:1–3	13:1–3	13:1–3	13·1–3	13:1–3
36	13·4–7	13 4–7	13 4–7	13:4–7	13.4–7	13:4–7
37	13:8–13	13 8–13	13·8–13	13:8–12 13.13	13·8–13	13:8–12 13:13
38	14.1–5	14.1–5	14.1–5	14·1–5	14:1–5	14:1–5
39	14.6–19	14·6–12 14 13–19	14:6–12 14·13–19	14.6–12 14:13–17 14:18–19	14·6–12 14:13–19	14:6–12 14:13–19
40	14.20–25	14 20–25	14:20–25	14·20–21 14:22–25	14:20–25	14:20–25
41	14:26–33a 14:33b–36 14·37–40	14.26–33a 14.33b–36 14·37–40	14:26–33a 14:33b–36 14·37–40	14.26–28 14:29–33a 14:33b–35 14:36–38 14:39–40	14:26–33 14:34–36 14:37–38 14:39–40	14·26–33a 14.33b–35 14.36–40
42	15 1–11	15·1–11	15·1–2 15·3–11	15:1–2 15:3–8 15:9–11	15.1–2 15:3–11	15:1–2 15.3–11
43	15·12–19	15·12–19	15:12–19	15:12–19	15:12–19	15·12–19
44	15:20–28	15·20–28	15 20–28	15:20–28	15·20–28	15:20–28
45	15.29–34	15 29–34	15:29 15.30–34	15 29–34	15:29–34	15·29–34
46	15·35–41 15:42–49	15 35–49	15:35–41 15:42–49	15.35–41 15:42–44a 15 44b–49	15:35–41 15:42–49	15:35–41 15:42–49
47	15.50–58	15.50–58	15:50–57 15·58	15:50–57 15:58	15:50–57 15:58	15:50–57 15:58
48	16:1–4	16:1–4	16:1–4	16:1–4	16:1–4	16:1–4
49	16 5–9	16·5–9	16:5–9	16:5–9	16·5–9	16:5–9
50	16.10–11 16:12	16·10–12	16:10–11 16:12	16:10–11 16.12	16:10–11 16:12	16:10–11 16:12
51	16:13–14	16·13–14	16:13–14	16:13–14	16:13–14	16:13–14
52	16.15–18	16.15–18	16:15–18	16.15–18	16:15–18	16:15–18
53	16.19–20	16:19–20	16.19–20	16:19–20	16:19–20	16.19–20
54	16.21–24	16 21–24	16:21–24	16.21 16:22 16:23 16 24	16·21–24	16:21–24

Figure 3. Segmentation of 1 Corinthians by various texts and translations

Areas that display some disagreement among the translations include the handling

of 9:1–18. NA27 groups the entire section together as one unit, while UBS4 splits it into

sections consisting of 9:1–2, 9:3–12a, and 9:12b–18. While adding in a few further

segments, the NRSV, NIV, and the ESV agree for the most part with the UBS4 breaks.

Rather than splitting the text in verse 12, the NASB95 chooses to split the text at verse

14, producing segments of 9:8–14 and 9:15–18. Another complication concerns the

handling of 11:1. NA27, NRSV, and the NIV choose to keep it with what precedes it,

while UBS4, NASB95, and the ESV each choose to treat it as its own separate unit. A

similar situation occurs with the handling of the clause καὶ ἔτι καθ᾽ ὑπερβολὴν ὁδὸν

ὑμῖν δείκνυμι at the end of 12:31. UBS4, NA27, NIV and ESV each separate it from

both what precedes and what follows, while the NRSV and the NASB95 keep it with the

paragraph begun in 12:27. One last disagreement concerns the handling of 14:33b. Five

of the six texts analyzed placed the phrase ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν

ἁγίων with what follows (14:34–36), which would tend to make Paul's teachings

concerning women here something that he did in all the communities to which he

ministered. The NASB95 keeps this phrase with what precedes (14:26–33), which

removes it from the teaching concerning the women in the church and places it with

Paul's teaching concerning the practice of tongues and prophecy in the church.

Segmentation by Various Authors

The various authors analyzed display both agreement and disagreement

concerning the segmentation of 1 Corinthians (Figure 4).[89] They show their strongest

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[89] Fee. *1 Corinthians*, 21–23; Collins. *1 Corinthians*, 29–31; Witherington, *Conflict and Community*, vi–vii, Thisleton, *1 Corinthians*, vi–xiii; Mitchell, *Paul and the Rhetoric of Reconciliation*, x–xi; Fitzmyer, *1 Corinthians*, viii–x.

agreement with each other in the segments at the beginning and ending of the letter (1:1–

17 and 16:1–24). Strong agreement also occurs in locating the major topics found in 1

Corinthians. These can be seen by the agreement concerning the division of the larger

units of text: 5:1–13; 6:1–20; 7:1–40; 8:1–13; 9:1–27; 11:2–16; 11:16–34; 15:1–58. Also,

smaller units would more clearly be seen if the less detailed outlines of Witherington and

Mitchell were removed.

Segments	Fee	Collins	Witherington	Thiselton	Mitchell	Fitzmyer
1	1.1–3	1.1–3	1·1–3	1:1–3	1:1–3	1:1–3
2	1:4–9	1:4–9	1:4–9	1:4–9	1:4–9	1:4–9
3	1.10–17	1.10–17	1:10 1:11–17	1:10–17	1:10 1:11–17	1:10–17
4–12	1.18–2:5 2:6–16 3·1–4 3 5–17 3:18–23 4:1–21	1:18–31 2:1–5 2:6–16 3 1–9 3.10–17 3·18–23 4.1–5 4 6–7 4.8–13 4:14–16 4·17–21	1 18–31 2.1–16 3 1–23 4 1–21	1·18–25 1:26–31 2:1–5 2·6–16 3.1–4 3:5–17 3:18–4:5 4.6–21	1·18–4·21	1:18–31 2:1–3:4 3·5–17 3·18–23 4:1–21
13	5:1–13	5·1–8 5 9–13	5·1–13	5·1–8 5.9–13	5.1–13	5:1–13
14–15	6.1–11 6.12–20	6.1–11 6:12–20	6:1–20	6:1–11 6·12–20	6:1–11 16:12–20	6·1–11 6:12–20
16–19	7.1–16 7·17–24 7.25–40	7:1–7 7 8–16 7.17–24 7 25–35 7:36–40	7·1–40	7:1–7 7:8–9 7:10–11 7·12–16 7·17–24 17:25–38 7:39–40	7:1–40	7:1–9 7:10–11 7·12–16 7:17–24 7:25–35 7:36–38 7:39–40
20–21	8:1–13	8:1–3 8:4–6 8.7–13	8·1–13	8:1–13	8:1–13	8:1–13
22–24	9:1–27	9 1–14 9·15–18 9 19–23 9:24–27	9:1–27	9:1–27	9·1–27	9·1–27
25–27	10 1–22 10:23–11:1	10 1–13 10 14–22 10:23–11·1	10 1–11 1	10.1–13 10:14–22 10:23–11:1	10·1–13 10:14–22 10:23–11·1	10:1–22 10:23–11:1
28	11:2–6 11 7–12 11:13–16	11 2–16	11 2–16	11·2–16	11·2–16	11:2–16
29–31	11.17–22 11·23–26 11 27–32 11·33–34	11:17–22 11 23–26 11 27–34	11 17–34	11:17–34	11:17–34	11·17–34
32–41	12.1–3 12 4–31	12 1–3 12 4–11	12 1–31a	12 1–3 12.4–7 12.8–11	12:1–31a	12·1–3 12 4–11

Segments	Fee	Collins	Witherington	Thiselton	Mitchell	Fitzmyer
		12.12-26		12:12-31		12:12-31
		12.27-31a				
		12·31b-13·3	12 31b-13.13		12.31b-14:1a	
	13.1-13			13·1-13		13:1-13
		13 4-7				
		13:8-14 1a				
	14:1-25		14·1-40	14:1-25		14·1-25
		14.1b-5			14:1b-40	
		14.6-12				
		14·1-19				
		14.20-25				
	14.26-40	14 26-40		14.26-40		14:26-33
						14:34-36
						14:37-40
	15:1-11	15 1-11	15:1-58	15:1-11	15:1-57	15:1-11
	15·12-34	15.12-19		15.12-34		15.12-19
		15:20-28				15:20-28
		15:29-34				15:29-34
42-47	15.35-49	15:35-44a		15:35-58		15:35-41
						15:42-49
		15 44b-49				15:50-58
	15:50-58	15.50-58				
					15:58	
	16:1-4	16·1-4	16:1-12	16·1-4	16:1-4	16:1-4
48-50	16:5-11	16 5-9		16 5-12	16:5-12	16:5-9
		16.10-12				16:10-12
	16:12					
	16.13-18	16·13-14	16.13-18	16·13-24	16:13-18	16.13-18
51-54		16:15-18				
	16:19-24	16.19-21	16:19-24		16:19-21	16:19-24
		16·22-24			16:22-24	

Figure 4. Segmentation of 1 Corinthians by various authors

On the other hand, enough disagreement exists for there to be a lack of consensus concerning the segmentation of certain sections. For instance, 1:18–4:21 contains no further segmentation because the authors did not agree on where the boundaries of the various sub-units either began or ended. Whereas most commentators include a break between 1:18 and 2:1, Fee continues his larger section down through 2:5. While most agree that a break in the text belongs at 2:5 as well, Witherington has 2:1–16 as a continuous unit, while Fitzmyer treats 2:1–3:4 as comprising a unit. Unlike what was seen in the translations, the commentators keep 11:1 attached to 10:23ff. In common with the translations, these authors are evenly split over whether 12:31b should be attached to what precedes (Fee, Thiselton, and Fitzmyer) or with what follows (Collins, Witherington, and Mitchell). In a similar vein, Collins and Mitchell both keep 14:1a

connected to what precedes. In chapter 15, Collins identifies the sub–unit of 15:35–44a, while Fitzmyer sees the split occuring earlier with the result that 15:35–41 and 15:42–49 are units.

General Conclusions from Proposed Outlines

While disagreements occur concerning the segmentation of certain units of 1 Corinthians, the texts and authors agree concerning the major movements within the text. Both groups show strong agreement concerning the segmentation of the beginning and end of the letter due to the epistolary conventions found in these sections.[90] They also agree over the larger units found within 1:18–16:2.

Most of the authors further recognize that the letter splits after chapter 4. The first part of the letter deals with Paul's preaching to Corinth, and the second part deals with a number of different issues. Following Mitchell's suggestion, most of the commentators recognize that the letter as a whole seeks to unite these believers as one, in contrast to the factions they seem to have fallen into, as expressed in the thematic 1:10.[91] A rough outline of the letter with such a scheme in mind would result in the letter opening (1:1–9), statement of letter theme (1:10), statement of how Paul came about this information (1:11–17), the body of the letter, part 1 (1:18–4:21), the body of the letter, part 2 (5:1–16:2), and letter conclusion (16:3–24).

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[90] While both discuss 1 Corinthians from a rhetorical perspective, Witherington (*Conflict and Community*, 76) and Mitchell (*Paul and the Rhetoric of Reconciliation*, 76) recognize that this is still a letter with obvious epistolary conventions at the beginning and ending of it.
[91] See Mitchell, *Paul and the Rhetoric of Reconciliation*, 36–37.

<u>Verbal Analysis of 1 Corinthians</u>

This section will analyze the various primary clause verbs found in 1 Corinthians

to see whether or not they reveal similar patterns. Other elements that are found in

combination with these verbs will also be noted. Due to the amount of primary clause

verbs found in this letter, the analysis will not discuss each one individually but rather

will focus on the various segments that result from the chaining and shifting of these

verbs and other elements found within the primary clauses.

Analysis of Primary Clauses

The letter of 1 Corinthians begins with a standard Pauline prescript as well as

thanksgiving section. The prescript contains no primary clause verbs as it introduces Paul

as the letter writer (along with Sosthenes) in 1:1, the church at Corinth as the recipients in

1:2, and provides a χάρις and εἰρήνη statement from "God our Father and the Lord

Jesus Christ" in 1:3.[92] The thanksgiving follows in 1:4–9,[93] being introduced by the

typical Pauline statement consisting of the first person singular present εὐχαριστῶ.

While different than the thanksgiving section in Romans, this thanksgiving aligns with

other thanksgiving sections in the Pauline corpus, which only possess this one primary

clause verb.[94] The thanksgiving section closes with the verbless primary clause found in

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[92] For discussion of the prescript to 1 Corinthians see Fee, *1 Corinthians*, 27–35; Mitchell, *Paul and the Rhetoric of Reconciliation*, 192–94; Collins, *1 Corinthians*, 41–54; Keener, *1–2 Corinthians*, 20–22.

[93] Fee (*1 Corinthians*, 35–36), Mitchell (*Paul and the Rhetoric of Reconciliation*, 194–97), Collins (*1 Corinthians*, 55), and Keener (*1–2 Corinthians*, 22–23) agree with the designation of 1:4–9 as the thanksgiving section of the letter. Mitchell extensively discusses themes present in this thanksgiving (see also Keener, *1–2 Corinthians*, 22–23), that foreshadow the key thesis to this letter found in 1:10 — urging the readers on towards unity. The thanksgiving culminates in 1:9 with the expression of fellowship found in Jesus Christ (πιστὸς ὁ θεός, δι᾽ οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν).

[94] Fee (*1 Corinthians*, 36) notes that the thanksgiving section here lacks the explicit reference to intercessory prayer found in the thanksgiving section of Romans (1:9–10).

1:9, which speaks of God's faithfulness by which these believers were called into fellowship with Jesus Christ.

With the close of the thanksgiving section, the letter moves right into an exhortation for the readers. While not an imperative command, the verb Paul uses, the first person singular present indicative παρακαλῶ, calls for action on the part of the readers. First person singular indicatives remain the focus of most of the primary clause verbs down through 1:17.[95] This section also begins with the combination of the conjunction δέ and the direct address, ἀδελφοί. The two verbs in 1:13, ἐσταυρώθη and ἐβαπτίσθητε, which are not first person singular verb forms, still have Paul as their focus, as he asks rhetorical questions of these readers concerning whether he died for or baptized them.

In 1:18, a shift takes place in the verbs from the first person singular forms that characterize 1:10–17 to third person singular and plural forms that permeate the primary clauses through v. 25.[96] The content of Paul's preaching, the "word of the cross," serves as subject in 1:18 and gives way to God as subject in 1:20–21.[97] Paul then contrasts what the Jews look for and the Greeks seek in contrast to what he and his associates preach.[98]

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[95] Fee (*1 Corinthians*, 51) and Collins (*1 Corinthians*, 67) recognize 1:10–17 as a distinct segment, although Fee further breaks it into paragraphs consisting of vv. 10–12 and 13–17. Mitchell (*Paul and the Rhetoric of Reconciliation*, 198–202) splits 1:10 off from 1:11–17, as she highlights 1:10 as the thesis statement and 1:11–17 as narrative statement of facts. Keener (*1–2 Corinthians*, 23–26) breaks the text into two segments, vv. 10–12 and 13–17.

[96] So Keener, *1–2 Corinthians*, 27. Fee (*1 Corinthians*, 67–68) recognizes 1:18–25 as a distinct segment of text while also further splitting this "paragraph" (his word) into smaller orthographic paragraphs consisting of vv. 18–19 and 20–25. Collins (*1 Corinthians*, 89–91) argues that 1:18–31 serves as a single larger literary unit, that can be divided into two discrete smaller literary units of vv. 18–25 and 26–31.

[97] While two first person singular primary clause verbs are found in 1:19, they actually are contained within a quotation of Isa. 29:14, and as such do not function here as primary clause verbs, but rather provide further support to Paul's argument.

[98] Κηρύσσομεν represents the only true first person primary clause verb in 1:18–25, as Paul contrasts his and his associates message with what the Jews and Greeks are searching for.

The verbs shift again in 1:26 with the readers coming into focus by way of the second person plural primary clause verbs βλέπετε in 1:26 and ἐστε in 1:30, as well as the direct address, ἀδελφοί.[99] Sandwiched in between these second person plurals are three third person singular aorist occurrences of ἐξελέξατο with God as the subject. By this Paul calls these readers to recall (βλέπετε)[100] that God has not chosen the great and wise things of this world, but rather the foolish, weak, and lowly things, which has resulted in their salvation.

The verb pattern shifts again, away from these second and third person indicatives to first person singular forms in 2:1, which serve as the primary clause verbs for 2:1–5.[101] Like the previous two sections, this shift is accompanied by the occurrence of ἀδελφοί. While the first person singulars end after v. 3, the verbless primary clauses that follow in v. 4 still have Paul as the focus through the use of the possessive pronoun μου, as he describes his words and preaching.[102]

The first person singulars in 2:1–5 give way to first person plural and third person (mainly singular) forms in 2:6–16. The first person plurals appear throughout the section (vv. 6, 7, 12, and 16),[103] while the third person singulars emerge later in the section, depicting the actions of God and the Spirit (2:10, 11b), a universal person (2:11a), and the

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[99] Fee (*1 Corinthians*, 78) and Keener (*1–2 Corinthians*, 31) recognize 1:26–31 as a distinct segment.

[100] Fee (*1 Corinthians*, 79) takes βλέπετε as an imperative, rather than as an indicative. Contrast Barrett (*1 Corinthians*, 56), who argues for an indicative. While not explicitly stating so, Collins (*1 Corinthians*, 109) also seems to understand it as an imperative.

[101] Fee (*1 Corinthians*, 88–89), Collins (*1 Corinthians*, 115), and Keener (*1–2 Corinthians*, 34) similarly mark 2:1–5 as a distinct segment.

[102] In support of the notion that Paul is at focus in vv. 4–5, Collins (*1 Corinthians*, 119) states, "Paul's phrase lacks a principal verb. Its line of thought is dominated by the preceding 'I was among you.'"

[103] Collins (*1 Corinthians*, 122–23) highlights the significance of the first person plurals within this section. when he states "the first person plural exposition of 2:6–16 is sandwiched between two sections of the letter in which Paul reflects on himself and his ministry" (123) as indicated by the first person singular verbs in 2:1–5 and 3:1ff.

contrast between the actions of the ψυχικός person and the πνευματικός person (2:14–15).[104]

The verbs shift again in 3:1 as first person plural and third person singular forms (2:6–16) give way to first person singular and second person plural forms. These first person singular and second person plural forms continue as the primary clause verbs through 3:4.[105] Two first person singular aorists (ἠδυνήθην and ἐπότισα), accompanied by ἀδελφοί, introduce the section as Paul states that he cannot speak to them as spiritual individuals, but rather as σαρκίνοις since they are still babes (3:1). The first person singulars give way to six second person plural verbs (3:2–4) displaying imperfective aspect, and these verbs reveal the immature actions of the readers.

Paul continues from the factious claims of 3:4 to go on to describe the work of the ministry in which he and others are engaged. This new section, beginning in 3:5, is marked by the presence of mainly third person singular primary clause verb forms (sixteen in all, plus a plural form), although an occasional first person (3:6, 9, 10) and second person (3:9, 16) form appears. While God serves as the subject towards the beginning and end of this section (3:5–17),[106] the bulk of the verbs concern the actions of those (the various ministers – Paul and others) working in God's field and constructing God's building (the Corinthian believers). The section ends with a question for the

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[104] Fee (*1 Corinthians*, 97–98) and Collins (*1 Corinthians*, 121–22) also agree that 2:6–16 represents a distinct segment. Keener (*1–2 Corinthians*, 37) actually ends the section at 2:13 and places 2:14–15 with the following segment.

[105] Fee (*1 Corinthians*, 123) recognizes 3:1–4 as a distinct segment of text. Collins (*1 Corinthians*, 139) extends the section to v. 9 (3:1–9). Keener (*1–2 Corinthians*, 39) ends the segment at 3:4 but begins it back in 2:14.

[106] While recognizing 3:5–17 as a larger unit, Fee (*1 Corinthians*) further segments it into smaller paragraphs consisting of vv. 5–9 (129), vv. 10–15 (135–36), and vv. 16–17 (145). Although he kept 3:5–9 with the previous section, Collins (*1 Corinthians*, 148) concludes this section at the same point as here, v. 17. He also, though, chooses to mark vv. 16–17 as a separate paragraph. Keener (*1–2 Corinthians*, 41–42) enlarges the segment of 3:5–17 to also include 3:18–4:5.

Corinthian believers to make them realize that they are God's temple, and God will judge anyone who destroys this temple.

While already appearing sporadically within 1 Corinthians (probably 1:26 and 3:10), imperative verb forms contribute to the identification of the next section as they begin this next section of text. The verbal shift is marked by two third person singular imperatives in 3:18 (ἐξαπατάτω and γενέσθω) and another imperative in 3:21 (καυχάσθω), with this last one introduced by the conjunction ὥστε. A fourth third person singular imperative (λογιζέσθω) calls the readers to think of Paul and his fellow-workers as "servants" of Christ and "stewards" of God's mystery (4:1). The section ends with Paul stating, through the use of first person singular verb forms in 4:3–4, that he is not really concerned with their evaluation of him because the one whose judgment really counts is the Lord. This leads to a concluding command, a second person plural imperative (κρίνετε) introduced by the conjunction ὥστε, that the readers should not pass judgment but rather allow the Lord to do so in his timing. Then each worker's praise will come (γενήσεται) to him or her from God. This section, 3:18–4:5,[107] consists of exhortations that recall themes discussed in the previous sections (the "wisdom"/"foolishness" theme and the "boasting" in various Christian workers).

Beginning with 4:6, the next text segment distinguishes itself by the contrast between second person singular (4:7) and plural indicatives (4:8) and first person singular (4:6 and 9) and plural verb forms (4:11–13).[108] After addressing them as ἀδελφοί, Paul

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[107] Fee (*1 Corinthians*, 150 and 157–58) and Collins (*1 Corinthians*, 162 and 167) recognize two distinct segments here, 3:18–23 and 4:1–5. Fee (158) sees 4:1–5 as the first paragraph within a larger segment consisting of 4:1–21. The verb analysis presented here does not seem to mark a break between 3:18–23 and 4:1–5, nor are conjunctions present that would seem to indicate such a break. Keener (*1–2 Corinthians*, 41–42) keeps 3:18–4:5 together but also includes 3:5–17 as a singular segment.

[108] Fee (*1 Corinthians*, 164–65) marks 4:6–13 as a distinct segment, but further divides it into smaller paragraphs consisting of vv. 6–7 and 8–13. Collins (*1 Corinthians*) separates these two smaller paragraphs

begins this section with a first person singular verb (μετεσχημάτισα) in order to tie what follows into what precedes. He states that he has given himself and Apollos as examples in order that the readers do not become too proud. He returns to the theme of their evaluating themselves as superior (third person singular διακρίνει) to start a contrast between how they view themselves (second person singular and plural verbs) and his own portrayal of his situation as an apostle (first person plural verbs in 4:11–13).[109]

Another shift in primary clause verb forms takes place at 4:14 as Paul uses mainly first person singular indicatives and a second person plural imperative to admonish the readers (4:14–16) and convey his future plans concerning them (4:17–21).[110] After the string of first person plural verb forms in 4:11–13, the first person singular verbs in 4:14–15 stand out as Paul states that he did not write (γράφω) to shame the readers but to admonish them as children, because in Christ he has become their father (ἐγέννησα). He then exhorts these readers to be imitators of him, even in the situation that he has just described (4:11–13). He does so by using the first person singular παρακαλῶ and the second person plural imperative μιμηταί in 4:16. Using mainly first person singular indicatives, he goes on in the rest of the section to explain that for this reason he has sent Timothy to them, and he plans to come to them soon with the result that he will see how powerful the boasters are (4:17–21).

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into distinct segments within his discussion — 4:6–7 (175) and 4:8–13 (182). As with the previous segment, Keener (*1–2 Corinthians*, 44) combines 4:6–13 and 4:14–21 into one segment.

[109] Fee, *1 Corinthians*, 178.

[110] Fee (*1 Corinthians*, 182–83) marks 4:14–21 as a distinct segment, while at the same time separating it into smaller paragraphs, vv. 14–17 and 18–21. Collins (*1 Corinthians*) recognizes 4:14–16 as Paul's characterization of this letter as one of admonition and 4:17–21 as a recommendation of Timothy. Keeping 4:14–21 together as a single segment seems to capture better Paul's admonition (4:14–16) and the reason why, marked by διὰ τοῦτο at the beginning of v. 17, the Corinthians should heed it (4:17–21).

As mentioned earlier, with the end of chapter 4, most scholars recognize a shift to various topics that have come to Paul's attention either by letter or by testimony from those who had been at Corinth. The expression περί δέ that stands at the front of a few of the sections within the rest of the letter has been recognized as a marker of topic shift.[111] The shift to various topics also affects the verb patterns in these sections. Simply tracing the verb shifts and chains becomes rather difficult throughout this section because of the mixing of first, second, and third person forms. Yet, a pattern seems to emerge around first person verbs that express wish/desire, saying, or writing as well as the presence of imperatives. Within the sections discussing certain topics, the section normally contains a verb of wishing/desiring, saying, or writing, followed by a section of indicatives that either gives further exposition on the topic or raises issues concerning the topic, and concludes with imperatives that give the proper response to the particular topic. On occasion, Paul also states, normally towards the conclusion, his own attitude or response to the topic at hand. This pattern will be tested throughout the discussion of the next chapters of 1 Corinthians.

In 5:1, Paul states that he has heard about πορνεία in the congregation. The rehearsal of these events is given in first and second person primary clause verbs, which may show that the emphasis is not so much on the sinner but the congregation's response (second person plural verbs in 5:2 and 6).[112] Interspersed are first person singular verbs that give Paul's response to the situation. He follows this with an imperatival command in 5:7 and a first person plural subjunctive command in 5:8, calling for the sin to be

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[111] Mitchell ("Concerning ΠΕΡΙ ΔΕ," 233–34) demonstrates from numerous other letters and its occurrence in the New Testament that περί δε serves as a topic marker to introduce the next subject of discussion.

[112] So Fee, *1 Corinthians*, 197.

cleaned out of the community. He returns to the situation concerning this individual by stating that he wrote to them about such immorality before (5:9 and 11). He concludes with a second person imperative (ἐξάρατε) by which he calls them to remove the πονηρόν (5:13).[113]

Before giving further teachings concerning immorality, Paul addresses the situation concerning judging and taking judgments outside the church. This section begins with a series of questions addressed to the readers (mainly second person plural indicatives) in 6:1–4. Paul says (first person singular λέγω) these things to the shame of the readers. He further describes the foolishishness of this situation through more second person plural and third person singular indicatives, before enterning into a chain of almost exclusive use of second person plural forms (6:7b–11).[114] The imperative comes near the end of the section in 6:9, with the command for these readers not to be deceived (πλανᾶσθε) because those who defraud their fellow brothers deserve the same punishment as the most wicked of sinners.[115]

The verbal pattern shifts back to indicative forms in 6:12 before moving again towards imperatives in 6:18–20.[116] In 6:12, the verbs also shift in person from the string

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[113] So Keener, *1–2 Corinthians*, 47–48. While recognizing 5:1–13 as a larger unit of text, Fee (*1 Corinthians*) splits the text into three separate segments consisting of vv. 1–5 (198), 6–8 (214), and 9–13 (220). Collins (*1 Corinthians*) breaks the unit into two segments, vv. 1–8 (205) and 9–13 (216), which he further divides into smaller paragraphs consisting of vv. 9–11 and 12–13.

[114] Fee (*1 Corinthians*, 239–40) comments on the significance of the second person plural forms within this section of text and argues that Paul addresses the two men who are in the dispute by way of involving the entire congregation.

[115] Collins (*1 Corinthians*, 224–25) displays 6:1–11 as a single segment, while dividing it into two smaller paragraphs, vv. 1–6 and 7–11. Fee (*1 Corinthians*, 228) recognizes this section as a larger unit, but breaks it into two segments consisting of vv. 1–6 (229–30) and 7–11 (239). Keener (*1–2 Corinthians*, 51–55) displays two segments but rather than placing the break after v. 7, he does so after v. 8. This creates segments consisting of vv. 1–8 and 9–11, in which the vice list stands on its own. For a brief discussion of 6:1–11 as a whole segment, see also Mitchell, *Paul and the Rhetoric of Reconciliation*, 230–32.

[116] Fee (*1 Corinthians*, 249), Mitchell (*Paul and the Rhetoric of Reconciliation*, 232–34), Collins (*1 Corinthians*, 239), and Keener (*1–2 Corinthians*, 56) recognize 6:12–20 as a distinct segment. Fee further

of second person plurals in 6:7b–11 to third person singular as Paul raises issues that are either believed or slogans that are promulgated by some concerning their ability to do anything. Paul states his view to such claims through the first person singular future indicative, ἐξουσιασθήσομαι, at the end of 6:12. He then proceeds to explain the illogic of such premises by Christians in vv. 13–15, using all indicatives, save for the emphatic optative μὴ γένοιτο that answers his rhetorical question of joining a body that belongs to Christ with that of a harlot in 6:15. The imperatives are found near the end of the section again, by which Paul calls them to flee immorality (6:18) and, after another rhetorical question concerning the body as God's temple, to glorify (δοξάσατε) God with their body (6:20).

Chapter 7 concerns a number of different topics related to marriage.[117] This lengthy segment on marriage is introduced by περί δέ in 7:1, and throughout this chapter, Paul has the tendency to raise an issue with a statement of "saying" (first person singular λέγω) or "thinking" (first person singular νομίζω), and to follow this with teaching on the topic and imperatives concerning the topic before he moves on to the next issue related to marriage. The first such instance is found in 7:1–7.[118] In this instance the imperatives actually begin the section in 7:2, 3, and 5, while the first person singular λέγω and θέλω occur in verses 6–7. Verse 8 indicates a different topic, introduced by

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divides it into smaller paragraphs consisting of vv. 12–17 and 18–20, while Collins divides it into vv. 12–14 and 15–20.

[117] As will become apparent within this discussion of chapter 7, the verb pattern does not clearly mark any of these sections off as unique. This is the reasoning for discussing the whole of chapter 7 within a single paragraph. Mitchell (*Paul and the Rhetoric of Reconciliation*, 236–37) argues that the whole of chapter 7 forms a unit that is subdivided according topics. Witherington (*Conflict and Community*, 173) argues for a similar internal structure as proposed in this paragraph with the exception that he breaks 7:39–40 off from 7:25–38.

[118] So also Fee (*1 Corinthians*, 271–72) and Collins (*1 Corinthians*, 251) recognize 7:1–7 as a segment. Keener (*1–2 Corinthians*, 61) maintains the initial segment of chapter 7 continues through v. 9.

The περί δέ at the beginning of 8:1 initiates a new topic,[124] the believer's

freedom, specifically in relation to food offered to idols, which will actually remain the

topic down through chapter 10.[125] The various sections within these chapters are

characterized by the shift from indicative to imperative.

In 8:1, Paul begins a chain of indicatives, mainly first person plural and third

person singular forms, that runs from verses 1–8 and continues, after an imperative in v.9,

through v. 13.[126] In vv. 1–8, these verbs express what "we know" concerning the fact that

idols do not really exist but rather the believer is only responsible to God. Yet, others lack

such knowledge, and this leads to Paul's imperative βλέπετε in 8:9, which expresses

warning concerning the use of one's liberty becoming a stumbling block. Following a

few more indicatives, Paul concludes with an example of his actions through the use of

the first person singular indicative (φάγω) in 8:13.

In 9:1, another lengthy chain of indicative statements begins that shifts back and

forth between first, second, and third person verbs forms. The opening questions that

extend from 9:1–13 and the first person verbs that present Paul as example in 9:17–23

stand out within this section of text, but these all lead to the imperative in 9:24 (τρέχετε),

again towards the end of the section, that each of these believers run their life's race in

such a way as to win, rather than doing whatever they desire with their liberty. The

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breaks into further paragraphs of vv. 25–28, 29–31, and 32–35 (287–88), and vv. 36–40, which contains
smaller paragraphs consisting of vv. 36–38 and 39–40 (298). Similarly (Keener, *1–2 Corinthians*, 67–71)
marks 7:25–35 and 36–40 as distinct segments.

[124] Mitchell, "Concerning ΠΕΡΙ ΔΕ," 236

[125] Fee, *1 Corinthians*, 357–63; Collins, *1 Corinthians*, 304.

[126] Both Witherington (*Conflict and Community*, 186) and Keener (*1–2 Corinthians*, 72) display 8:1–13 as
one segment of text. Fee (*1 Corinthians*, 363) sees it as a larger unit, broken up into smaller segments
consisting of vv. 1–3 (364), 4–6 (369), and 7–13 (376–77). Collins (*1 Corinthians*, 308–327) maintains the
same three segments.

section concludes with Paul's own example, expressed in the first person singular indicative verbs found in vv. 26-27.[127]

Similar to chapter 9, in chapter 10 the primary clause verbs fluctuate greatly according to person as well as mood. The chapter opens with an expression of Paul's wish for the readers, expressed by the first person singular θέλω combined with the direct address, ἀδελφοί. Following the example of the wilderness generation (10:2–6),[128] the text moves immediately into imperative and subjunctive commands in 10:7–10. Starting in 10:11, indicative and imperative forms fluctuate through verse 18, until indicatives take over in verses 19–23. These give way to imperatives in 10:24–28. The text ends within another fluctuation of indicative forms in 10:29–30 and imperatives in 10:31–11:1. The strongest indication of a break in this section of text may be at 10:14 with the combination of διόπερ with the direct address, ἀγαπητοί μου. It is rather difficult, however, to segment the text according to verb patterns. Maybe the strongest indication from the verb pattern is the abundance of imperative forms that runs throughout the entirety of this section. The section concludes with Paul's own example, given this time in the subordinate clauses of 10:33. This is followed by a final command (μιμηταί) to follow his example in 11:1.[129]

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[127] Mitchell (*Paul and the Rhetoric of Reconciliation*, 243), Witherington (*Conflict and* Community, 203), and Keener (*1–2 Corinthians*,76–77) discuss chapter 9 as one lengthy segment. Again, Fee (*1 Corinthians*, 392) recognizes 9:1–27 as a larger unit of text but further subdivides it into the following segments: vv. 1–2 (394); 3–14 (397–98); 15–18 (414); 19–23 (422); and 24–27 (433). Collins (*1 Corinthians*) indicates four segments: vv. 1–14 (327–28); vv. 15–18 (343–44); 19–23 (349); and 24–27 (357).

[128] This depiction of the actions of the wilderness generation contains only one primary clause verb form, ἐγενήθησαν, in 10:6. The adversative ἀλλά found in 10:5 contrasts with the content of the ὅτι clause begun in 10:1b. Thus, a new sentence is unwarranted until after v. 5 (contra Fee, *1 Corinthians*, 449).

[129] Witherington (*Conflict and Community*, 217) discusses 10:1–11:1 as an entire segment. Fee (*1 Corinthians*, 441 and 475) sees two larger segments, vv. 1–22 and 10:23–11:1, broken up into smaller paragraphs, vv. 1–5 (441–42), 6–13 (450–51), 14–22 (462), and 10:23–11:1. Mitchell (*Paul and the Rhetoric of Reconciliation*, 250–58) breaks it into three smaller segments: vv. 1–13; 14–22; and 10:23–11:1. Collins (*1 Corinthians*, 363–91) agrees with Mitchell's segmentation. Keener (*1–2 Corinthians*, 83–90) only displays two segments, 10:1–22 and 10:23–11:1.

The high fluctuation in verb forms ends with 11:2 as first person singulars in

11:2–3 and a first person plural in 11:16 bracket a lengthy section dominated by third

person singular verb forms.[130] Paul begins this segment with an expression of praise (first

person singular indicative ἐπαινῶ) for the way in which these believers had held to

traditions taught by him. The teaching and topic is introduced by the first person singular

verb θέλω, and deals with understanding the God ordained order, especially as it relates

to covering one's head. In the midst of his teaching, marked by mainly third person

singular indicative verb forms, which continue down through 11:15, imperatives are

found in 11:6, 9 and 13.[131]

If 11:2–16 began with a note of praise, Paul cannot say the same about them this

time as he negates the same first indicative verb (ἐπαινῶ) to open up the next section in

11:17 concerning the difference in how certain groups are being allowed to partake of the

Lord's Supper. The description of the situation (11:17–22) and the recollection of the

Last Supper (11:23–26) are given in indicative verbs (with the exception of the

subjunctives in the questions of 11:22). Imperatives emerge toward the end of the section,

beginning with 11:26, as Paul calls the readers to examine (δοκιμαζέτω) themselves to

see whether they are partaking unworthily as described in 11:17–22. The section

concludes with two further imperatives in 11:33–34 that deal with practical concerns so

that everyone is treated fairly at the Lord's Supper. Paul states that he will deal with other

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[130] Only one second person plural imperative, κρίνατε in v. 13, interrupts the third person singular string that runs from 11:4–15.

[131] Fee (*1 Corinthians*, 491), Mitchell (*Paul and the Rhetoric of Reconciliation*, 260), Collins (*1 Corinthians*, 393), Witherington (*Conflict and Community*, 231), and Keener (*1–2 Corinthians*, 90–91) agree that 11:2–16 forms a distinct segment. Fee (491–98) has a lengthy discussion of the structuring of this segment. He argues for three "subparagraphs" consisting of vv. 2–6, 7–12, and 13–16.

matters when he comes, as expressed in the first person singular indicative

(διατάξομαι) in v. 34.[132]

Starting with 12:1, Paul begins a new section as indicated by περί δέ. This

section is carried along exclusively by the indicative, which controls the primary clause

verbs from 12:1 through 12:30. Smaller units within this larger section can be seen by the

third person present indicative chain that runs from 12:4–11 which describes the varieties

and uniqueness of the gifting by the Spirit. Other than this, not much else can be derived

from a look at the verbal patterns within the text. The one exception actually serves as a

conclusion and transition into the next sections. Only one imperative occurs within this

section, and it is found at the very end of the section in 12:31a. Thus, this section serves

as an exposition concerning spiritual gifts and ends with a call to desire the greater gifts,

which will emerge again after chapter 13.[133]

The exclusive use of the indicative marks 12:31b–13:13 as a distinct segment.[134]

The section begins with first person indicatives in 13:1–3, shifts to third person singular

forms with a description of what "love" does (13:4–8), before shifting back to first person

forms in verses 9–12. After a final statement concerning the primacy of love (13:13),

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[132] Mitchell (*Paul and the Rhetoric of Reconciliation*, 263), Witherington (*Conflict and Community*, 241), and Keener (*1–2 Corinthians*, 95) treat 11:17–34 as a single segment. Agreeing that this represents a larger unit, Fee (*1 Corinthians*) further divides the text into paragraphs consisting of vv. 17–22 (534), 23–26 (545), 27–32 (558), and 33–34 (567). Collins (*1 Corinthians*, 435) agrees with Fee's first two paragraphs but combines the last two into one segment consisting of 11:27–34.

[133] Mitchell (*Paul and the Rhetoric of Reconciliation*, 267) and Witherington (*Conflict and Community*, 253) discuss the whole of 12:1–31a as single segment. Fee (*1 Corinthians*, 574–625) indicates segments consisting of 12:1–3, 12:4–11, 12:12–14, 12:15–26, and 12:27–31. Collins (*1 Corinthians*, 445–471) breaks the text into the following segments: 12:1–3; 12:4–11; 12:12–26; and 12:27–31a. Keener (*1–2 Corinthians*, 99 and 102) splits this larger unit into two segments, 12:1–11 and 12:12–30.

[134] Each commentator displays a slightly different outline for these verses. Witherington (*Conflict and Community*, 264) agrees with the outline presented here that 12:31b–13:13 represents a single segment. Fee (*1 Corinthians*, 625–52) breaks the text into three segments beginning with 13:1: vv. 1–3, 4–7, and 8–13. Mitchell (*Paul and the Rhetoric of Reconciliation*, 270) discusses 12:31b–14:1a as an entire segment. Collins (*1 Corinthians*, 471–88) follows Mitchell's understanding of the larger segment and splits it into 12:31b–13:3, 13:4–7, and 13:8–14:1a. Keener (*1–2 Corinthians*, 106–07) discusses the segment as a whole beginning with 12:31 and ending with 13:13.

Paul shifts back to the greater gifts, as he seeks to get these readers to desire prophecy over tongues.

The verb pattern shifts in 14:1 with the appearance again of imperatival forms. Like chapter 10, imperative verbs are found throughout this section. They begin in 14:1 and appear at 14:12, 13, 20 and 26ff. While indicative chains are found in 14:2–11, 14:14–19, and 14:21–26, the fluctuation in the category of person with the change in subjects does not really allow for extensive segmentation. The one exception occurs at the end of 4:19, and thus allows chapter 14 to be broken into two segments: vv. 1–19 and 20–40. This location stands at the end of an indicative series of verbs, which begins in 14:14. Further, the first person singular verbs found in 14:17–19 state Paul's desire and example concerning tongues and prophecy (he would rather have the gift of prophecy than tongues). First person singular verb forms are found throughout vv. 1–19, but are noticeably absent (with the exception of λαλήσω in v. 21) in vv. 20–40.[135]

Introduced by ἀδελφοί, 14:20 seems to introduce a shift in verb pattern as first person verb forms disappear while second and third person imperatives and indicatives are found throughout 14:20–40. Within 14:20–40, the verb pattern does not seem to indicate any major breaks.[136]

In 15:1, Paul opens another section of text as indicated by the shift to first person singular indicative verb forms accompanied by the direct address, ἀδελφοί. First person

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[135] Fee (*1 Corinthians*, 652) sees the larger segment consisting of 14:1–25, which he further breaks into smaller segments consisting of vv. 1–5, 6–12, 13–19, and 20–25 (653–89). With the exception of starting the first segment with 14:1b rather than 14:1, Collins (*1 Corinthians*, 489–511) agrees with Fee's segment breaks. Witherington (*Conflict and Community*, 274) discusses 14:1–40 as a whole segment, while Keener (*1–2 Corinthians*, 111) agrees with Fee as he discusses the section according to two segments, 14:1–25 and 26–40.

[136] As stated in the previous note, Fee and Keener keep vv. 20–25 with 14:1–19. They both (Fee, *1 Corinthians*, 688 and Keener, *1–2 Corinthians*, 115–16) display 14:26–40 as a unit. Fee (689–713) further indicates smaller segments of vv. 26–33, 34–35, and 36–40. Collins (*1 Corinthians*, 504–24) splits vv. 20–40 into two segments, vv. 20–25 and 26–40.

singular forms control the majority of primary clauses through verse 11,[137] thus marking

15:1–11 as a distinct segment.[138]

In 15:12, the verb pattern shifts as verb forms fluctuate between first, second, and

third person indicatives (vv. 12–19), until third person, especially singular forms, take

over the primary clauses in 15:20–28 to describe Christ's work through his

resurrection.[139]

A shift in the verb pattern occurs in 15:29 as questions introduced by third person

plural indicatives give way to first person forms (15:30–32).[140] Further, imperatives

appear within primary clauses in 15:33–34 for the only time in chapter 15, with the

exception of 15:58. These imperatives call the readers, in light of Christ's work, to be

sober-minded (ἐκνήψατε) and to stop sinning (μὴ ἁμαρτάνετε).[141]

In 15:35, the verb pattern indicates another change as the imperatives found in

15:29–34 shift back to indicatives, as the subsequent segment focuses on the resurrected

body, through the use of third person singular verbs. These third person singular

indicatives represent the vast majority of verbs through v. 49.[142]

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[137] While verb forms other than first person singulars occur within vv. 10–11, the presence of the pronoun ἐγώ still keeps Paul as a major focus of these verses.

[138] So Mitchell, *Paul and the Rhetoric of Reconciliation*, 287; Collins, *1 Corinthians*, 528–29; Witherington, *Conflict and Community*, 298; Keener, *1–2 Corinthians*, 121. Fee (*1 Corinthians*, 717) recognizes this as a single segment but subdivides it into smaller paragraphs consisting of vv. 1–2, 3–8, and 9–11.

[139] So Mitchell, *Paul and the Rhetoric of Reconciliation*, 286. Fee (*1 Corinthians*, 737) maintains that the larger segment here consists of 15:12–34, as do Keener (*1–2 Corinthians*, 125) and Witherington (*Conflict and Community*, 298). Fee further divides this unit into smaller segments: vv. 12–19 (738); 20–28 (745–46); and 29–34 (760–61). Collins (*1 Corinthians*, 540–62) breaks the text up according to the same segments as Fee.

[140] Fee (*1 Corinthian*, 762) argues that the personal pronouns and subsequent changes in the verbal category of person indicate the movements within this segment.

[141] So Fee, *1 Corinthians*, 760–61; Mitchell, *Paul and the Rhetoric of Reconciliation*, 286; and Collins, *1 Corinthians*, 556, who marks further smaller paragraphs at vv. 29–31a, 31b–32, and 33–34.

[142] So Mitchell, *Paul and the Rhetoric of Reconciliation*, 289. Witherington (*Conflict and Community*, 298) and Keener (*1–2 Corinthians*, 129–30) extend the segment down to 15:58. Fee (*1 Corinthians*, 778 and 786–87) and Collins (*1 Corinthians*, 562 and 568) indicate two segments here. Fee marks the split after v.

A shift takes place at 15:50 with the first person singular verbs (φημι and λέγω

in v. 51) leading to the description of the resurrection. This break is further marked by the

inclusion of the direct address, ἀδελφοί. The second person plural imperative γίνεσθε

ends this section of text (headed by the conjunction ὥστε) with a call to the readers,

addressed by the expression ἀδελφοί μου ἀγαπητοί, to be persevering in the Lord's

work since its not worthless.[143]

The last περί δέ expression occurs at the beginning of chapter 16 as it introduces

one more topic, the collection for the Jerusalem church. While the theme concerning the

delivery of the gift carries over into the next segment, this section is governed by two

imperatives (ποιήσατε and τιθέτω) found in 16:1–2.[144]

The verbs shift to indicatives at 16:3, and this chain, governed mainly by first

person singular forms, extends down through 16:9 as Paul discusses his travel plans.[145]

Imperatives (βλέπετε in v. 10 and προπέμψατε in v. 11) and a hortatory

subjunctive (ἐξουθενήσῃ in v. 11) mark a further shift beginning in 16:10, as they give

instruction concerning the treatment of Timothy.[146] This section concludes with

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43, while Collins indicates it in the middle of v. 44 after σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.

[143] Fee (*1 Corinthians*, 795–96) and Collins (*1 Corinthians*, 573) both indicate 15:50–58 as a single segment, although Fee segregates v. 58 as a separate smaller paragraph while Collins marks a smaller paragraph break at v. 57. Similar to Fee, Mitchell (*Paul and the Rhetoric of Reconciliation*, 290–91) actually indicates two separate segments here, vv. 50–57 and 58. She maintains that 15:58 simultaneously serves as the closing to the letter body and a restatement of the central argument of the letter.

[144] Fee (*1 Corinthians*, 810), Mitchell (*Paul and the Rhetoric of Reconciliation*, 293), and Collins (*1 Corinthians*, 585) recognize the first segment of chapter 16 as vv. 1–4, which deals with the topic of the Jerusalem gift. While the topic continues past v. 2, the verb pattern shifts earlier in v. 3 with first person singulars coming to the forefront.

[145] Collins (*1 Corinthians*, 590) indicates a segment break after v. 9 (vv. 5–9).

[146] Fee (*1 Corinthians*, 817) indicates the terminus of a segment at v. 11 (vv. 5–11), due to the περί δέ that begins v. 12. He maintains that this is another response by Paul to the Corinthian letter sent to him. Mitchell (*Paul and the Rhetoric of Reconciliation*, 293) argues that the significance of περί δέ here does not imply a response to a Corinthian letter but rather is Paul's way of introducing a figure well-known to both himself and the audience.

indicatives concerning Paul's encouragement of Apollos to come to Corinth and Apollos' response (16:12).[147]

Four second person plural imperatives and a third person singular imperative control the primary clauses in 16:13–14 and call the readers to heed commands presented early in the letter.[148]

Beginning in 16:15, Paul urges (through the use of the first person singular indicative παρακαλῶ) the readers to submit to the leadership of those that are coming to them, and to acknowledge (ἐπιγινώσκετε) them as leaders.[149]

The greetings section follows with the sending of greetings (ἀσπάζονται) and the request for greetings (ἀσπάσασθε) to be sent with a holy kiss (16:19–20).

Following this is a signature statement concerning the greeting, a curse (third person singular imperative ἤτω) upon those who do not "love the Lord," a request for the Lord to return, and a final χάρις statement and ἀγάπη statement to the Corinthians.[150]

Segmentation of 1 Corinthians according to Verbal Patterning

In contrast to Romans, 1 Corinthians proves more difficult to segment according to verbal patterns. It still possesses conventional patterns at both the beginning and ending of the letter, but the main body of the letter is not clearly differentiated into large segments according to verbal patterns, such as a major shift from indicative to

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[147] Collins (*1 Corinthians*, 594) recognizes this same segment consisting of 16:10–12. Fee (*1 Corinthians*, 823), Mitchell (*Paul and the Rhetoric of Reconciliation*, 293), Witherington (*Conflict and Community*, 313), and Keener (*1–2 Corinthians*, 135–36) indicate a segment closing with v. 12.

[148] Collins (*1 Corinthians*, 599) indicates that 16:13–14 represents a unique segment. Fee (*1 Corinthians*, 826) and Mitchell (*Paul and the Rhetoric of Reconciliation*, 294) both extend the segment through v. 18, although Fee indicates a smaller paragraph break between vv. 14 and 15.

[149] So Collins, *1 Corinthians*, 602.

[150] Fee (*1 Corinthians*, 833) includes all of 16:19–24 into a single segment. Mitchell (*Paul and the Rhetoric of Reconciliation*, 294) and Collins (*1 Corinthians*, 607–18) split these final verses into two segments consisting of 16:19–21 and 22–24, as they place the signature statement with the greetings.

imperative. Further, commands appear earlier in 1 Corinthians and are sustained within just about each section after 5:1. Yet, certain patterns still surface, and they will be discussed before an attempt is made to outline the letter according to verbal patterning.

First, in relation to the verb itself, the category of person contributes to the segmentation within the first part of the letter (1:1–4:21). Person shifts played a contributing role in locating the following sections: 1:4–9 (first person singular); 1:10–17 (first person singular); 1:18–23 (third person singular/plural); 1:26–30 (second person plural/third person singular); 2:1–5 (first person singular); 2:6–16 (first person plural/third person singular); 3:1–4 (first person singular/ second person plural); 3:5–17 (third person singular); 4:6–13 (second person plural/first person plural). On the other hand, with the exception of a few sections (for instance 15:20–28 and 15:35–49) the category of person contributes significantly less to the segmentation of 5:1–16:2. The exception to this is found in the occurrence of first person singular indicative verbs which conclude sections with Paul's opinion or position concerning the matter at hand. Examples of this include 8:13, 9:26–27, 10:33 and 11:1, 11:34, 14:18–19. One could possibly argue that the whole of chapter 13 (beginning and closing with first person singulars) serves this purpose for the lengthy discussion of gifts found in chapter 12.

Second, the category of mood contributes to the segmentation of the text in both parts of the letter. In 1:18–4:21, the text reflects a noticeable shift at 3:18 with the onset of the imperative mood. Thus, the indicative mood controls 1:18–3:17, while imperatives play a contributing role in 3:18–4:21, as this section serves as the exhortation section to this part of the letter. The category of mood also serves as the key indicator, from the perspective of the verb, to the segmentation in 5:1–16:2. This can be seen in the general

movement of sections beginning with indicative verb forms and gradually moving to imperative forms toward the end of the section. This holds true for the following segments: 6:1–11; 6:12–20; 8:1–13; 9:1–27; 11:17–34; 12:1–31; 14:20–40. In other sections, the indicatives and imperatives appear throughout, making it difficult to further segment the section. Examples include chapters 5, 7, and 10.

Third, certain features occur regularly within the primary clauses that help distinguish segments of text. The most recognizable feature is the expression περί δέ that stands at the beginning of five sections: 7:1; 7:25; 8:1; 12:1; 16:1.[151] In all these occurrences, new topics are introduced. Another feature is the direct address, ἀδελφοί. It stands at the beginning of the following segments of text: 1:10; 1:26; 2:1; 3:1; 4:6; 10:1; 12:1; 14:20; 15:1; 15:50; 16:15. Further, it is also found at the beginning of clauses at the end of segments in 7:24, 11:33, and 15:58.

In relation to a five-part letter-form, the verb pattern analysis seems to suggest the following structure for 1 Corinthians:

I. Letter Opening (1:1–3)
II. Thanksgiving (1:4–9)
III. Letter Body (1:10–4:21)
IV. Parenesis (5:1–16:2)
V. Letter Closing (16:3–24)

The letter opens with a typical prescript containing no primary clauses (1:1–3) and transitions into a standard thanksgiving governed by the first person singular εὐχαριστῶ. The body of the letter opens with the statement of the letter's theme within the context of Paul relaying to the readers how he came about information concerning them (1:10–17). Paul highlights the message he preaches, the word of the cross, which is

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[151] The expression is also found at 16:12, which may serve to separate the discussion of Timothy in 16:10–11 from Apollos in 16:12.

viewed as foolishness according to the world's wisdom (1:18–25), but has resulted in the calling of the Corinthian believers (1:26–31). He reminds them again of his coming and delivery of the message (2:1–5), which in fact is wisdom to the spiritually mature individual (2:6–16). Yet, the Corinthian believers cannot handle such teaching because they remain "fleshly" due to their disputes concerning which faction they belong (3:1–4). Paul then relates the real truth behind being a worker on God's building (3:5–17). This leads into the exhortations to not measure according to the world's standards but rather regard Paul and others as God's servants (3:18–4:5). Paul then compares their mindset with his (4:6–13), and must admonish them to be imitators of him, rather than measuring themselves by faulty standards, or else he will have to come with a rod (4:14–21).

The parenesis of the letter is structured around the periodic περί δέ statements beginning in 7:1 and further shifts in verb patterns, which indicate a number of topics concerning the Corinthian church. These include the acceptance of the immoral man (5:1–13), lawsuits against one another outside the church (6:1–11), immorality (6:12–20), marriage issues (7:1–40), issues pertaining to idolatry and Christian freedom (8:1–13; 9:1–27; 10:1–11:1), the God-ordained order within the marriage (11:2–16), the Lord's Supper fiasco (11:17–34), spiritual gifts (12:1–31; 13:1–13; 14:1–19; 14:20–40), the resurrection (15:1–11; 15:12–19; 15:20–28; 15:29–34; 15:35–49; 15:50–58), and the gift for the Jerusalem church (16:1–2).

The letter closes with a discussion of Paul's travel plans (16:3–9), the sending of Timothy and the situation concerning Apollos (16:10–12), summary commands (16:13–14), an exhortation to receive individuals like Stephanus (16:15–18), greetings (16:19–20), and letter closing (16:21–24).

Comparison with Other Proposals for 1 Corinthians

For all the difficulty in locating section breaks according to verbal patterns, the segmentation of 1 Corinthians proposed in the previous section shows a great deal of agreement with the outlines of the various translations and commentaries. It does not, however, lead to the further segmentation of 7:1–24, 10:1–11, 12:1–31, as the texts and commentaries suggest. While it remains to be seen how this approach will handle other letters, from what has been observed so far, the verbal analysis seems to contribute to the segmentation of the text.

2 Corinthians

Paul's second letter to the Corinthians produces much discussion over whether this letter is a unified whole or can actually be partitioned into two separate sections, chapters 1–9 and 10–13.[152] This analysis will examine the final form present in the Pauline corpus and see if the verb pattern contributes in any way to this discussion. Before this can happen, a look at what others have done with the structure of this letter is a necessary prerequisite.

Proposed Outlines to 2 Corinthians

Segmentation by Greek Texts and Bible Versions

The various Greek texts and versions show a great deal of agreement concerning the segmentation of 2 Corinthians. From a look at Figure 5, the editors of the various translations agree concerning how the text should be segmented, with one or two arguing for further segmentation within a certain unit of text. Only a few segments show any significant disagreement.

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[152] Barnett, *2 Corinthians*, 15–23; Garland, *2 Corinthians*, 33–44; Keener, *1 and 2 Corinthians*, 146–51.

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
1	1:1–2	1.1–2	1 1a 1.1b 1 2	1 1a 1:1b 1 2	1 1a 1:1b 1.2	1 1a 1:1b 1·2
2	1·3–7	1:3–7	1·3–7	1 3–7	1·3–7	1·3–7
3	1.8–11	1.8–11	1 8–11	1.8–11	1.8–11	1:8–11
4	1.12–14	1 12–14	1.12–14	1·12–14	1 12–14	1 12–14
5	1:15–22	1:15–22	1:15–22	1:15–17 1:18–22	1:15–22	1:15–22
6	1:23–24 2:1–4	1·23–2:4	1 23–2 4	1:23–2:4	1:23–24 2.1–4	1 23–24 2.1–4
7	2:5–11	2:5–11	2:5–11	2:5–11	2:5–11	2:5–11
8	2:12–13	2:12–13	2:12–13	2.12–13	2:12–13	2:12–13
9	2.14–17	2:14–17	2:14–17	2:14–17	2:14–17	2:14–17
10	3:1–3	3:1–3	3.1–3	3.1–3	3 1–3	3·1–3
11	3:4–6 3:7–11	3:4–11	3:4–6 3:7–11	3:4–6 3.7–11	3:4–6 3·7–11	3:4–6 3:7–11
12	3:12–18	3:12–18	3:12–18	3:12–18	3:12–18	3:12–18
13	4:1–6	4:1–6	4:1–6	4:1–6	4:1–6	4:1–6
14	4:7–15	4:7–15	4:7–12 4:13–15	4:7–12 4:13–15	4:7–12 4:13–15	4:7–12 4·13–15
15	4.16–18	4·16–18	4.16–18	4:16–18	4.16–18	4:16–18
16	5 1–5 5:6–10	5:1–10	5 1–5 5:6–10	5:1–5 5.6–10	5.1–5 5:6–10	5.1–5 5:6–10
17	5:11–15 5·16–21	5:11–21	5.11–15 5:16–21	5.11–15 5:16–21	5:11–15 5:16–19 5.20–21	5:11–15 5:16–21
18	6.1–10	6:1–10	6.1–10	6:1–2 6:3–10	6:1–10	6:1–10
19	6:11–13	6.11–13	6.11–13	6.11–13	6:11–13	6:11–13
20	6 14–18	6:14–18	6:14–18	6:14–18	6·14–18	6·14–18
21	7:1	7 1	7 1	7:1	7:1	7:1
22	7:2–4	7·2–4	7·2–4	7.2–4	7·2–4	7·2–4
23	7:5–13a 7·13b–16	7:5–16	7:5–13a 7 13b–16	7:5–7 7:8–13a 7 13b–16	7:5–13a 7:13b–16	7:5–9 7:10–13a 7.13b–16
24	8.1–7 8:8–15	8·1–15	8 1–7 8:8–15	8·1–7 8.8–9 8·10–12 8:13–15	8·1–7 8:8–15	8:1–7 8:8–15
25	8.16–24	8·16–24	8 16–24	8:16–21 8:22–24	8·16–24	8 16–24
26	9:1–5	9:1–5	9:1–5	9.1–5	9:1–5	9:1–5
27	9·6–15	9:6–15	9 6–15	9:6–11 9:12–15	9:6–15	9:6–15
28	10:1–6	10 1–6	10.1–6	10.1–6	10·1–6	10·1–6
29	10.7–11 10:12–18	10:7–11 10:12–18	10·7–11 10:12–18	10:7–11 10.12–18	10 7–11 10:12–18	10.7–12 10:13–18
30	11:1–6 11:7–11 11:12–15	11:1–4 11:5–11 11:12–15	11 1–6 11:7–11 11:12–15	11:1–6 11:7–12 11:13–15	11:1–6 11.7–11 11:12–15	11:1–6 11:7–11 11:12–15
31	11:16–29 11:30–33	11:16–21a 11:21b–33	11:16–21a 11:21b–29 11 30–33	11 16–21a 11:21b–29 11.30–33	11:16–21a 11 21b–29 11 30–33	11:16–21a 11·21b–29 11:30–33
32	12 1–10	12 1–6 12.7–10	12:1–10	12 1–6 12·7–10	12:1–10	12:1–10
33	12.11–18	12:11–13 12:14–18	12:11–13 12 14–18	12.11–13 12:14–18	12·11–13 12:14–18	12·11–13 12:14–18
34	12:19–21	12:19–21	12.19–21	12:19–21	12 19–21	12·19–21
35	13:1–4	13.1–4	13·1–4	13·1–4	13 1–4	13:1–4
36	13:5–10	13.5–10	13·5–10	13:5–10	13·5–10	13·5–10
37	13 11–12 13 13	13·11–12 13·13	13·11–12 13·13	13 11 13:12–13	13.11–13	13:11–13
38				13 14	13:14	13:14

Figure 5. Segmentation of 2 Corinthians by various texts and translations

Segment 23 reveals a slight disagreement between the NIV and the ESV concerning the further segmentation of 7:5–13a, with the NIV placing a break between verses 7 and 8, while the ESV places the break between verses 9 and 10. In segment 29, the ESV differs from the others by marking a shift at 10:13, while the other texts and translations make the shift one verse earlier at 10:12. In segment 30, NA27 indicates that 11:1–4 and 11:5–11 form separate units, while the others possess sections consisting of 11:1–6 and 11:7–11. Finally, in this same segment, the NIV differs from the others, which mark 11:12–15 off as a unit, while the NIV breaks the text into a unit of 11:13–15. None of these are strong disagreements, as in each case, only one translation differed from the rest. Thus, it is apparent that the texts and translations analyzed here show strong agreement concerning the segmentation of 2 Corinthians.

Segmentation by Various Authors

While the texts and translations reveal strong agreement over the segmentation of 2 Corinthians, the same cannot be said of the commentators analyzed.[153] As is evident from Figure 6, these authors hardly display any unanimity concerning the segmentation of the text.

Segments	Keener	Garland	Witherington	Barnett	Barrett
	1:1–11	1 1–2	1:1–2	1.1–2	1:1–2
		1:3–7	1·3–7	1:3–7	1.3–11
		1 8–2:13	1:8–2.16	1 8–11	
	1:12–22			1 12–14	1:12–22
				1:15–17	
				1·18–22	
1–23	1.23–2:11			1 23–2·2	1 23–2:13
				2:3–4	
				2 5–11	
	2:12–13			2.12–13	
	2 14–17	2 14–7 3		2:14–17	2 14–3 3
			2.17		
	3:1–18		3.1–18	3 1–3	

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[153] Keener, *1 and 2 Corinthians*, ix–x; Garland, *2 Corinthians*, 45; Witherington, *Conflict and Community*, viii–ix; Barnett, *2 Corinthians*, 51–52; Barrett, *2 Corinthians*, 51–52.

Segments	Keener	Garland	Witherington	Barnett	Barrett
				3·4-6	3 4-18
				3:7-11	
				3:12-15	
				3 16-18	
	4:1-15		4:1-5·10	4:1-6	4:1-6
				4 7-12	4 7-18
				4:13-15	
	4·16-5·10			4 16-18	
				5·1-5	5 1-10
				5 6-10	
	5:11-6·10		5:11-6:2	5.11-13	5:11-21
				5:14-17	
				5:18-6.2	
					6:1-13
			6:3-13	6·3-10	
	6.11-7.4			6.11-13	
			6:14-7:1	6.14-7:1	6:14-7:4
			7:2-16	7.2-4	
		7:4-16			
	7·5-16			7·5-7	7:5-16
				7:8-12	
				7:13-16	
	8:1-15	8:1-15	8:1-9:15	8·1-7	8 1-24
				8.8-15	
24-27	8.16-9:5	8:16-9:5		8 16-24	
				9 1-5	9·1-15
	9:6-15	9:6-15		9:6-15	
	10:1-18	10:1-11	10:1-18	10:1-6	10:1-6
28-29				10 7-11	10:7-18
		10:12-18		10:12-18	
	11·1-21a	11:1-21a	11:1-12:10	11·1-12:13	11:1-15
					11 16-33
	11.21b-33	11:21b-12:13			
	12:1-10				12·1-10
30-36	12.11-18		12:11-13:4		12:11-18
		12:14-21		12·14-19	
	12:19-13 10				12:19-13:10
				12·20-13:4	
		13:1-10			
			13:5-10	13 5-10	
37-38	13:11-13	13:11-14	13:11-14	13:11-14	13·11-14

Figure 6. Segmentation of 2 Corinthians by various authors

From a macrostructural look at the letter, there is agreement concerning the breaks that

isolate the section on giving in chapters 8 and 9, as well as Paul's self description in

chapter 10. Other than these sections and the letter closing (13:11–13), however, the

authors did not completely agree concerning any other segmentation. Garland's

commentary discusses 2:14–7:3 as a single large unit of text; but even if he is taken out

of the comparison, the authors still do not completely agree concerning a segment. Even

when Garland ends this unit at 7:3, others disagree, with some seeing the break at 7:4

(Keener, Barnett, and Barrett), while Witherington sees it earlier between 7:1 and 2.
While it is beyond the scope of this study to analyze each author's approach to see why
so much disagreement occurs, some of this probably stems from the differing strategies
that these authors believe Paul was utilizing to write this letter. As will become evident
from the verbal analysis, the preponderance of first person verb forms would seem to be a
likely catalyst for the difference of opinion concerning the structure of 2 Corinthians.

It is hard to believe that the editors of the texts and translations analyzed here
could display such agreement concerning the segmentation of this letter, while the
various authors display as much disagreement. Even so, the letter can basically be
outlined into a prescript (1:1–2), blessing section to God (1:3–7), letter body part 1 (1:8–
7:16), letter body part 2 (8:1–9: 15), letter body part 3 (10:1–13:10), and letter closing
13:11–13. With these broad movements in mind, the verbal analysis can now take place.

Verbal Analysis of 2 Corinthians

Analysis of Primary Clauses

In relation to the primary clause verbs of 2 Corinthians, the single greatest
characteristic that emerges is the preponderance of first person verb forms. Not only do
they appear throughout the letter, but they are the dominant verb form in almost every
subsection of the letter. This causes some difficulty in locating various breaks in the text
according to verb shifting, but, as will become evident, second person and third person
verbs occur with these first person verbs to help segment the text. Also, the presence of
imperatives in various sections of the letter contributes to segmentation as well.

As is typical within the Pauline corpus, the letter opens with a prescript that
contains no primary clause verbs. 1:1–2 introduces Paul and his associate Timothy as the

senders, the church of God at Corinth as the recipient, and a χάρις and εἰρήνη salutation to the believers in this church.[154] Following this prescript, 2 Corinthians does not contain the usual thanksgiving section, but rather has a lengthy *berakah* segment that begins in 1:3.[155] This verbless expression of blessing (εὐλογητός) in 1:3 governs verses 3–7, before the introduction of the first primary clause verb in 1:8.[156]

In 1:8, the first person singular primary clause verb θέλομεν initiates a section of text controlled largely by first person verb forms. This verb serves as the primary clause verb for 1:8–11. While the third person singular ἐστίν in 1:12 and a string of third person singular indicatives in 1:19–23 (with God as their subject) occur, the section consists mainly of first person singular and plural forms, by which Paul portrays his and his associates' actions. Continuing down through 2:13, Paul speaks of his motivation for writing and his great anguish over having to write what he did in the past (2:1–10).[157]

A shift takes place at 2:14. While the verbs still consist of predominantly first person forms, they shift to strictly plural forms as Paul speaks of his and his associates'

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[154] For discussion concerning the prescript to 2 Corinthians see Witherington, *Conflict and Community*, 353–5; Barnett, *2 Corinthians*, 56–64; Garland, *2 Corinthians*, 47–52.

[155] For a discussion of this section as well as reasons why Paul may have used this instead of the normal thanksgiving section, see O'Brien, *Introductory Thanksgivings*, 233–258.

[156] Witherington (*Conflict and Community*, 356–59), Barnett (*2 Corinthians*, 65), and Garland (*2 Corinthians*, 52) recognize 1:3–7 as a distinct segment.

[157] Garland (*2 Corinthians*, 72) maintains that 1:8–2:13 serves as a major section within the letter dealing with "Paul's love for the church and his dependability." He further divides the text into smaller segments consisting of 1:8–11 (72), 1:12–14 (83), 1:15–22, which he further divides into smaller paragraphs consisting of vv. 15–17 and 18–22 (94), 1:23–2:4, further divided into smaller paragraphs consisting of 1:23–24, 2:1–2, and 2:3–4 (108), 2:5–13, further divided into vv. 5–11 and 12–13 (116). Barnett (*2 Corinthians*, 91) indicates a similar larger section consisting of 1:12–2:13. Barnett maintains that 1:8–11 belongs with 1:1–7 as the introduction to the letter (55), based mainly on the conjunction γάρ at the beginning of v. 8, which indicates its connection to vv. 1–7 (82). Of interest is that 1:12, which he views as the introduction of a new segment, also begins with γάρ. He explains that in 1:12, this use of γάρ does not connect back to what precedes but introduces a new segment (92). He further divides 1:12–2:13 into smaller segments consisting of 1:12–14 (92), 1:15–17 (99), 1:18–22 (103), 1:23–2:2 (113–14), 2:3–4 (118), 2:5–11 (122), and 2:12–13 (132). Similar to Barnett, Keener (*1–2 Corinthians*, 158–63) sees 1:12–2:13 as a larger unit of the letter, which is split into three segments: 1:12–22, 1:23–2:11, and 2:12–13. Witherington (*Conflict and Community*, 360) indicates a slightly larger segment of text, 1:8–2:16, which he labels as the rhetorical segment *narratio*.

action in ministry. While the first primary clause verb of this section does not occur until verse 17, the shift is introduced back in verse 14 with the expression of thanks to God for his use of Paul and his associates to effectively preach the word of God in the power of Christ. The larger unit here consists of 2:14–3:18,[158] as the first person plural verb forms serve as backbone to the structure of this section, but the section can be split into two smaller units around the inclusion of third person singular verb forms. The first sub-unit consists of 2:14–3:11[159] as the first person plural forms give way to a string of third person singular primary clause verbs beginning in verse 6. The subjects "letter" and "Spirit" contrast with each other as Paul shows the superiority of the latter to the former.[160] The second sub-unit is marked by the conjunction οὖν and an initial occurrence of the first person plural (χρώμεθα) again, speaking of Paul and his associates' boldness in their speech, before giving way to the third person singular verbs that speak of Moses and the veil of the old covenant in verses 14–17. The section concludes with a shift back to first person plural forms in 3:18 (μεταμορφούμεθα).[161]

The next segment is introduced by διὰ τοῦτο in 4:1, and the dominance of first person plural verb forms is reestablished. Of the nineteen primary clause verbs in this section, fourteen are first person plural forms. As has been the case so far, these are exclusively indicative forms, with the vast majority displaying imperfective aspect

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[158] Both Barnett (2 Corinthians, 145) and Garland (2 Corinthians, 137–39) see 2:14–3:18 as part of a larger segment which continues from 2:14 through 4:6. Witherington (Conflict and Community, 371) sees 2:17 as a propositio, and 3:1–18 (375) as the first argument as proof to 2:17. Keener (1–2 Corinthians, 163 and 165) indicates two segments, consisting of 2:14–17 and 3:1–18.

[159] Within 2:14–3:11 Barnett (2 Corinthians) further indicates four segments consisting of 2:14–17 (145), 3:1–3 (159), 3:4–6 (170), and 3:7–11 (178). Garland (2 Corinthians) suggests two segments, 2:14–3:6, which he further divides into paragraphs consisting of 2:14–17, 3:1–3, and 3:4–6 (139–40), and 3:7–18, in which he indicates two paragraphs, vv. 7–11 and 12–18 (167).

[160] Barnett, 2 Corinthians, 138.

[161] Barnett (2 Corinthians) divides 3:12–18 into two segments, vv. 12–15 (188) and 16–18 (195), which continue the chain of segments begun back in 2:14. Garland (2 Corinthians, 167) marks 3:12–18 as a smaller paragraph within the segment of 3:7–18.

(twelve of the fourteen are present tense forms). While some may want to introduce a break at 4:16 or 5:1, the verb pattern does not seem to indicate this, but rather continues the string of first person plural forms through 5:10.[162]

A break is introduced at 5:11 with the occurrence of the conjunction οὖν. While the text continues the first person plural chain of verbs, it is interrupted in 5:11 with a first person singular (ἐλπίζω), which may contribute to the start of a new section. Of greater significance is that 5:11–19 paves the way for the second person plural aorist imperative (καταλλάγητε) that occurs in 5:20.[163]

This imperative is followed by a mitigated command (first person plural present indicative παρακαλοῦμεν) in 6:1, urging the readers not to receive God's grace εἰς κενόν. The delineation of how such a reception should occur is spelled out in the lengthy section of 6:3–10, which contains only one primary clause verb, ζῶμεν, in 6:9.[164]

Accompanied by the direct address, κορίνθιοι, a new segment begins in 6:11 as the verbs shift, in one of the rare occasions in 2 Corinthians, away from first person dominance to second person plural forms. First person forms do not end, but the second person plural plays a more prominent role as imperatives are given in 6:13 and 6:14,

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[162] Witherington (*Conflict and Community*, 385) recognizes 4:1–5:10 as a distinct segment, serving as the second part of the argument begun in 3:1–18. Barnett (*2 Corinthians*) divides this section into a number of segments. He sees 4:1–6 as the last segment of 2:14–4:6. Parallel to 2:14–4:6, he maintains that 4:7–15 and 4:16–5:10 represent two more larger units, which are made up of segments consisting of 4:7–12 (227), 4:13–15 (238–39), 4:16–18 (249), 5:1–5 (255), and 5:6–10 (267). Garland (*2 Corinthians*) sees three segments represented here: 4:1–6 (202); 4:7–15 (218); and 4:16–5:10 (238). Similar to Garland, Keener (*1–2 Corinthians*, 172 and 176) indicates two segments, 4:1–15 and 4:16–5:10.

[163] While 5:20 begins with another οὖν, this does not seem to introduce a second section but rather introduces the command for being reconciled, after this topic was introduced in 5:18–19; so Garland, *2 Corinthians*, 267–68, who marks 5:11–21 as a distinct segment. Barnett (*2 Corinthians*, 299) continues the segment through 6:2, with the result that he indicates three segments here: 5:11–13 (277); 5:14–17 (286); and 5:18–6:2 (299). This is similar to Witherington (*Conflict and Community*, 392), who marks the segment as 5:11–6:2.

[164] So Garland, *2 Corinthians*, 302. Although he begins the segment at 6:3, Barnett (*2 Corinthians*, 321) ends it at 6:10 as well. Keener (*1–2 Corinthians*, 181–82) combines all of 5:11–6:10 into one segment. Witherington (*Conflict and Community*, 398) carries the segment through 6:13.

within the Old Testament quotation of 6:16–18, and finally in 7:2. Due to these

occurrences of the imperative, this section (6:11–7:2) is the most explicitly marked

hortatory unit within the letter.[165] The terminus of this segment is difficult to locate, as

7:2–4 seems to serve as a hinge for what precedes and follows it.[166]

From the perspective of the verbs, the text shifts again at 7:3, due to the re-

emergence of the indicative as well as first person singular verb forms. At this point the

second person plural form disappears from the primary clause verbs as well. This section

is controlled by first person indicatives, with two third person singular forms found in the

middle of the section (the first one still referring to Paul as "our flesh" serves as the

subject). It focuses on the comfort that God has provided due to the communication from

Titus. This section continues down through verse 16 with Paul's announcement of his

rejoicing (χαίρω) that he has confidence in these believers.[167]

As indicated in the discussion concerning how the various authors segment 2

Corinthians, interpreters of this letter recognize a major break at 8:1.[168] While first person

plural and singular forms continue in this section, the break is marked by the presence of

the mitigated exhortation in 8:7 (the second person plural subjunctive περισσεύητε) and

the imperative ἐπιτελέσατε in 8:11. The section begins with the direct address,

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[165] Barnett (2 Corinthians, 337 and 341) refers to this section as the climax of the argument begun in 2:14.
[166] Barnett, 2 Corinthians, 358–59; Garland, 2 Corinthians, 347. Barnett indicates three segments here: 6:11–13 (334); 6:14–7:1 (337), which he further subdivides; and 7:2–4 (358), which for him concludes the whole of 2:14–7:4. Garland, 2 Corinthians, 314–315, recognizes only one larger segment (6:11–7:3), which he divides into smaller paragraphs consisting of 6:11–13, 6:14–18, 7:1, and 7:2–3. He places 7:4 with what follows. Witherington (Conflict and Community, 402) indicates one segment consisting of 6:14–7:1, with 7:2–16 constituting its own segment. Keener (1–2 Corinthians, 190) indicates a segment that begins in 6:11 and continues through to 7:4.
[167] The commentators surveyed here agree on the recognition that 7:16 concludes a unit of text begun somewhere around the beginning of the chapter. See Witherington, Conflict and Community, 407; Barnett, 2 Corinthians, 365, who further subdivides the text into segments at vv. 5–7 (366), 8–12 (371–72), and 13–16 (382); Garland, 2 Corinthians, 346, who indicates segments at vv. 4 (347), 5–7 (349), 8–13a (353), 13b–15 (359), and 16 (360); and Keener, 1–2 Corinthians, 197–98.
[168] Barnett, 2 Corinthians, 387–89; Witherington, Conflict and Community, 411–13; Garland, 2 Corinthians, 363; Keener, 1 and 2 Corinthians, 201–02.

ἀδελφοί, as well as the first person plural indicative γνωρίζομεν, expressing that Paul and his associates are making something known to these readers.[169] This section closes in 8:15, as imperatival primary clauses end in v. 11 and a string of primary verbless clauses concludes the segment (8:12–15).[170]

A new segment begins in 8:16 as the commendation of Titus is introduced in with the expression of thanks to God for his work in Titus.[171] This section (8:16–9:5)[172] is characterized once again by first person primary clause verb forms, interspersed with an occasional third person singular verb. In contrast to the previous segment, no imperatives are found within this segment.

The next shift is marked in 9:6 by the disappearance of these first person verbs as third person singular forms serve as primary clause verbs for all of the primary clauses possessing finite verbs in 9:6–15. Further, with the exception of the present tense δυνατεῖ found in 9:8, the primary clause verbs in 9:6–15 are future tense forms.[173] As 8:16 begins with an expression of thanks to God, this section ends in 9:15 with a parallel verbless expression of thanks (χάρις τῷ θεῷ).[174]

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[169] This resembles the disclosure statement that opened the letter in 1:8.

[170] Barnett (2 Corinthians, 389 and 404) recognizes two distinct segments in 8:1–15, vv. 1–7 and 8–15. While displaying 8:1–15 as a single unit, Garland (2 Corinthians) divides it into the following segments: vv. 1–5 (365), vv. 6–8 (371), v. 9 (376), vv. 10–12 (379), and vv. 13–15 (382). Keener (1–2 Corinthians, 200–01) keeps the whole of 8:1–15 together as a segment.

[171] χάρις δὲ τῷ θεῷ here parallels the beginning of the segment in 2:14. See Barnett, 2 Corinthians, 418.

[172] So Keener, 1–2 Corinthians, 208. Garland (2 Corinthians, 390) also recognizes 8:16–9:5 as a distinct unit, but he further divides it into two segments: 8:16–24 (390) and 9:1–5 (400). Barnett (2 Corinthians, 416 and 428) displays the same segments as Garland but treats them as their own separate units.

[173] The primary clause verbs actually end in v. 10, and the clauses that constitute vv. 11–15 are either verbless or controlled by participles.

[174] Barnett (2 Corinthians, 435–36), Garland (2 Corinthians, 404), and Keener (1–2 Corinthians, 212) consider 9:6–15 a distinct segment.

In 10:1, Paul initiates the next segment of 2 Corinthians.[175] This section begins with the first person singular verb παρακαλῶ, which initiates a section of exhortation. The primary clause verbs within this segment consist mainly of first person singular and plural forms along with occasional third person singular forms. Of greater significance to the verbal pattern are the four imperatives within this segment of text (βλέπετε[176] in 10:7, λογιζέσθω in 10:7, λογιζέσθω again in 10:11, and καυχάσθω in 10:17), which seems to carry down through 10:18. [177]

After the last verses of chapter 10, the imperative forms disappear for the time being, which seems to initiate a new segment beginning with 11:1. This new section begins with second person plural primary clause verbs in 11:1 and 11:4, but these fade away as first person singular forms take over the primary clauses. This section of text, 11:1–15, is marked by the indicative as Paul builds a case for his ministry in contrast to the "super-apostles" that have undermined his authority (11:5).[178]

Paul seems to begin another section, further contrasting his ministry with that of these false teachers/apostles, in 11:16. This section begins with a reiteration of what he is talking about (πάλιν λέγω) and marks its shift from the previous section by the presence of command verbs in 11:16 (the subjunctive δόξῃ and the imperative δέξασθε). After a

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[175] For discussion on whether 2 Corinthians 10–13 should be seen as a separate letter, see Barnett, *2 Corinthians*, 450–55, and Garland, *2 Corinthians*, 417–22. In relation to the verbal pattern, it would seem odd that Paul begin this letter immediately with a segment containing imperatives, which is not the case with either 1 Corinthians nor 2 Corinthians 1–9.

[176] This verb can either be an indicative or an imperative. As both Barnett (*2 Corinthians*, 470) and Garland (*2 Corinthians*, 439–40) point out, in almost every case of βλέπετε within the Pauline corpus, it carries the imperatival sense. See 1 Cor 1:26; 8:9; 10:18; 16:10; Gal 5:15; Eph 5:15; Phil 3:2; and Col 2:8.

[177] So Keener, *1–2 Corinthians*, 215. Barnett (*2 Corinthians*, 456–79) recognizes 10:1–11, which he divides into two segments, vv. 1–6 and 7–11, and 10:12–18 as distinct units, he but places 10:12–18 within the next larger unit of 10:12–12:13. Similarly, Garland (*2 Corinthians*, 423 and 457) splits 10:1–18 into two segments, but does not further separate them by connecting the latter with what follows.

[178] While both start the segment at 11:1, Barnett (*2 Corinthians*, 457) and Keener (*1–2 Corinthians*, 223) extend it further down through 11:21a. Barnett (*2 Corinthians*, 496) as well indicates that 11:1–21a represents a larger unit, but he further divides the text into the following segments: vv. 1–4 (496); 5–6 (506); 7–12 (511); 13–15 (522); and 16–21a (528).

few verses into this section, the second person primary clause verbs end, and Paul contrasts himself with the "super-apostles." This is evident from the first person singular verb forms versus the third person plural verbs in 11:21–25. While the third person singular verbs stop describing the actions of the "super-apostles," the occurrence of the first person singular verbs continues down through 12:10 with little interruption in relation to the verbs themselves, with the exception of the exchange with God, indicated through third person singular verbs, in 12:9.[179]

The next verbally marked segment initiates in 12:11 as the second person plural contrasts with the first person singular. In this section, Paul engages the readers to challenge them on their treatment of him in comparison to these others that have come along and undermined his ministry. Imperatives occur at 12:13, 12:16, and 13:5, as this section, from the perspective of the verb, seems to continue all the way down to 13:10.[180] The verbs consist mainly of first person singular (with occasional plural) indicatives with second person plural forms sprinkled throughout. The second person plurals culminate in the imperatives found in 13:5 that call the readers to test themselves, as they have been so eager to test Paul and his ministry, to see whether they truly are "in the faith."

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[179] As stated in the previous note, the commentators surveyed carry the previous section down through 11:21a, with the result that their next segment begins in 11:21b. Barnett (2 Corinthians, 534) maintains that 11:21b–12:10 represents an entire unit, which he further subdivides into 11:21b–23a (534), 11:23b–33 (539), 12:1–6 (556), and 12:7–10 (566). Garland (2 Corinthians, 490 and 507) and Keener (1–2 Corinthians, 232 and 236–37) only distinguish two segments: 11:21b–33 and 12:1–10.

[180] Keener (1–2 Corinthians, 241 and 244) resembles this segment the closest as he indicates two segments consisting of 12:11–18 and 12:19–13:10. Barnett (2 Corinthians, 577) and Garland (2 Corinthians, 527) both have 12:11–13 closing a larger preceding unit. Barnett sees 12:14–13:14 as one large unit with smaller segments found at 12:14–19 (582), 12:20–3:4 (593), and 13:5–10 (606) comprising the rest of the segment indicated here. Garland indicates distinct segments at 12:14–21 (530) and 13:1–10 (539).

The final exhortations to the readers are contained in 13:11 with the occurrence of five second person plural present imperatives.[181] This section is set off from what precedes by the adverb λοιπόν combined with the direct address, ἀδελφοί. Following this is a brief command to greet one another with a holy kiss, and the passing on of greetings from all the saints (13:13). The letter concludes with a lengthy, expanded χάρις statement in 13:14.[182]

Segmentation of 2 Corinthians according to Verbal Patterning

While 2 Corinthians proves difficult to segment due to the preponderance of first person verb forms, verbal patterning is still noticeable and plays a role in the segmentation of the text. First, in relation to the verb itself, the category of person contributes to the segmentation of the text, even in the midst of the plethora of first person singular and plural forms. This even occurs as the first person verbs switch from singular forms to plural forms. An obvious example is the shift from the dominance of first person singular forms in 1:8–2:13 to first person plural forms in 2:14–3:18 (and beyond). More than the shifts between first person singular and plural, though, is the tendency for other verb forms (second and third) to shift between sections in conjunction with the stable first person form. This can be seen in the following sections: 2:14–3:11 (first person plural plus third person singular); 3:12–18 (first person plural plus third person singular); 10:1–18 (first person singular plus third person); 11:1–15 (first person

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[181] In 13:11, χαίρετε seems to be serving as an imperative commanding the readers to "rejoice" rather than as a formal "goodbye" since it has the meaning of rejoice in 13:9 and since it parallels a similar use at the head of an exhortations list in 1 Thess 5:16, where it means "rejoice." See Witherington, *Conflict and Community*, 474; Barnett, *2 Corinthians*, 615; Garland, *2 Corinthians*, 552.

[182] The commentators utilized here recognize 13:11–14 as a distinct segment: Witherington, *Conflict and Community*, 474; Barnett, *2 Corinthians*, 614; Garland, *2 Corinthians*, 552; Keener, *1–2 Corinthians*, 246.

singular plus second person plural); 11:16–12:10 (first person singular plus third person plural); 12:11–13:10 (first person singular plus second person plural).

Second, the category of mood further contributes to the recognition of certain segments. The presence of imperatives is evident in 5:11–6:10, 6:11–7:3, 8:1–15, 10:1–18, 11:16–12:10, 12:11–13:10 and 13:11. These segments gain significance because of their presence among the large amount of first person indicative forms.

Third, a few other features attach themselves to these primary clauses at significant shifts in the text. These include the use of λοιπόν in 13:11 to mark the last exhortational section and the presence of the direct address, Κορίνθιοι and ἀδελφοί, at 6:11 and 8:1. Certain conjunctions appear at the beginning of sections, including γάρ 1:8, διὰ τοῦτο in 4:1, οὖν in 5:11, and δέ in 10:1. Finally, statements of "thanks to God" (χάρις τῷ θεῷ) appear at the boundaries of sections. Twice this expression introduces segments (2:14 and 8:16), and on one occasion it ends a section (9:15).

The verb patterns coupled with these features seems to suggest the following five-part letter outline for 2 Corinthians:

I.   Letter Opening (1:1–2)
II.   Blessing Statement (1:3–7)
III. Letter Body (1:8–5:21)
IV.   Parenesis (6:1–13:10)
V.   Letter Closing (13:11–14)

As is typical of these letters, the letter opening contains no primary clause verbs, but the next section exhibits a unique form, a blessing statement, which contrasts with the thanksgiving sections found in Romans and 1 Corinthians. This statement begins with the noun εὐλογητός introducing the verbless primary clause that controls the entire segment (1:3–7). The letter body begins in 1:8 with the first primary clause verb and

continues down to 5:21 as indicatives control every primary clause until 5:20. Following

6:1 and its statement of exhortation (παρακαλοῦμεν), commanding forms appear more

often through the rest of the letter, which results in this section being labeled the

parenetic section. The letter closes in 13:11–14 rather quickly with commands, greetings,

and a postscript.

In addition to this five-part letter structure, the verb pattern analysis also suggests

the following segments in 2 Corinthians: 1:1–2; 1:3–11; 1:12–2:13; 2:14–3:11; 3:12–

3:18; 4:1–5:10; 5:11–6:10; 6:11–7:3; 7:4–16; 8:1–15; 8:16–9:5; 9:6–15; 10:1–18; 11:1–

15; 11:16–12:10; 12:11–13:10; 13:11; 13:12–13; 13:14. Concerning the integrity of the

letter, the verb patterns show a preponderance of first person forms throughout the

canonical form of 2 Corinthians. While some may want to conclude that the first person

plural dominates chapters 1–9 and first person singular 10–13, this would be skewing the

facts. Yes, first person plural forms control more of the primary clauses in the first nine

chapters, while first person singular forms control more of the clauses in 10–13, but both

first person singular and plural forms are present in each section. Of the 73 first person

primary clause verbs in chapters 1–9, 45 are plural and 28 singular. Of the 79 first person

primary clause verbs in chapters 10–13, 65 are singular and 14 are plural. According to

verb patterns, these numbers reveal a tendency toward splitting the letter, but they do not

mandate it. Rather the occurrence of both first person singular and plural forms

throughout the letter would seem to indicate continuity within the letter.

Comparison with Other Proposals for 2 Corinthians

In comparing the segmentation of 2 Corinthians according to verb patterns with

the paragraph breaks and outlines found in the various translations and commentaries, a

significant amount of agreement exists. The verbal analysis locates a number of segment breaks in agreement with the translations and some of the commentaries: between 2:13 and 2:14; 3:18 and 4:1; 5:10 and 5:11; 7:16 and 8:1; 8:15 and 8:16; 9:5 and 9:6; 9:15 and 10:1; 10:18 and 11:1; 12:10 and 12:11. At the same time, the translations and some of the commentaries indicate further segmentation in a number of areas, including 2:14–3:11, 4:1–5:10, 5:11–6:10, and 12:11–13:10.

Galatians

The letter to the Galatians stands out in some unique ways to the rest of the letters within the Pauline corpus. For instance, this letter has one of the longer prescripts, yet contains no thanksgiving or eulogy section. It also contains one of the shortest endings among Paul's letters since it lacks travel plans and any formal greetings. This probably stems from the urgency and severity of what Paul is writing to correct. Without these elements, it will be interesting to see how Galatians segments.

<u>Proposed Outlines to Galatians</u>

Segmentation by Greek Texts and Bible Versions

As has been the case with the letters discussed so far, the various texts and translations agree considerably concerning the segmentation of the text (Figure 7).

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
1	1:1–5	1:1–5	1 1–2a 1:2b 1·3–5	1:1–2a 1.2b 1:3–5	1:1–2a 1 2b 1:3–5	1·1–2a 1 2b 1:3–5
2	1.6–9	1:6–9	1.6–9	1:6–9	1:6–9	1:6–9
3	1:10 1:11–12 1:13–17 1:18–24	1 10–24	1:10 1:11–12 1:13–17 1:18–24	1:10 1:11–12 1:13–17 1:18–24	1 10 1 11–12 1·13–17 1.18–24	1 10 1:11–17
4	2.1–10	2.1–10	2:1–10	2.1–5 2·6–10	2 1–10	2 1–10
5	2 11–14	2:11–21	2·11–14	2·11–13 2 14	2:11–14	2:11–14
6	2 15–21		2.15–21	2·15–16 2·17–21	2 15–21	2 15–16 2·17–21

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
7	3:1–6 3.7–14	3:1–5 3:6–9 3:10–14	3·1–5 3 6–9 3:10–14	3 1–5 3.6–9 3.10–14	3·1–5 3 6–9 3 10–14	3:1–6 3 7–9 3 10–14
8	3 15–20 3:21–22	3.15–18 3:19–22	3:15–18 3:19–20 3:21–22	3:15–18 3·19–20 3·21–22	3.15–18 3:19–22	3:15–18 3:19–20 3·21–22
9	3 23–25 3.26–29	3·23–29	3:23–29	3:23–25 3:26–29	3 23–29	3·23–29
10	4 1–7	4·1–7	4:1–7	4:1–7	4 1–7	4·1–7
11	4:8–11	4.8–11	4.8–11	4.8–11	4:8–11	4:8–11
12	4 12–20	4 12–20	4:12–20	4:12–16 4.17–20	4:12–20	4:12–20
13	4·21–31 5:01 5:2–6	4:21–31 5 1–6	4:21–5:1 5.2–6	4:21–23 4:24–27 4·28–31 5:01 5 2–6	4.21–31 5 01 5:2–6	4 21–31 5·01 5:2–6
14	5:7–12	5:7–12	5:7–12	5:7–12	5:7–12	5.7–12
15	5:13–15 5 16–21 5:22–26	5:13–26	5:13–15 5:16–21 5:22–26	5.13–15 5:16–18 5 19–21 5:22–26	5:13–15 5:16–24 5:25–26	5 13–15 5 16–24 5.25–26
16	6·1–10	6:1–5 6:6–10	6:1–5 6.06 6.7–10	6:1–5 6.06 6:7–10	6 1–5 6:6–10	6:1–5 6.6–10
17	6.11–16	6:11–16	6:11–16	6.11 6:12–16	6:11–16	6:11–16
18	6·17	6:17	6:17	6:17	6·17	6·17
19	6:18	6:18	6:18	6:18	6:18	6 18

Figure 7. Segmentation of Galatians by various texts and translations

While certain translations seem to segment the text into smaller units, the main segments are easily noticed from the breaks agreed upon by the editors. Certain segments stand out, though, in how these texts and translations divide the letter. For instance, UBS4, NRSV, NIV, and NASB95 all divide segment 3 (1:10–24) into five distinct parts, while the ESV only divides it into two parts and NA27 keeps it together as one unit. In segment 7, the ESV goes against the other translations by placing 3:7 with what follows, while the others keep it with what precedes it. This is an interesting choice since this is the lone imperative within that section of the text. A similar situation arises in the handling of 6:6 in segment 16 and where to place it. This also occurs in segment 13 concerning the placement of 5:1. Should this verse stand on its own (UBS4, NIV, NASB95, ESV), go

with what precedes (NRSV), or go with what follows (NA27)? Finally, in segment 15, the texts and translations disagree over where to place the imperative commands in 5:25–26.

Segmentation by Various Authors

While the authors surveyed here agree at times concerning the segmentation of Galatians, they seem to disagree more frequently (Figure 8).[183] In fact, they only have eight breaks in the text on which they unanimously agree.

Segments	Bruce	Witherington	Matera	Nanos	Fung	Betz
1	1:1–5	1:1–5	1:1–5	1:1–5	1·1–5	1 1–5
2–3a	1:6–9 1:10 1:11–12	1:6–10 1:11–12	1:6–10 1:11–12	1:6–9 1:10–12	1:6–10 1 11–12	1:6–11 1·12
3b–6	1·13–14 1·15–17 1:18–20 1:21–24 2:1–10 2:11–14 2:15–21	1·13–2:14 2:15–21	1:13–17 1·18–20 1.21–24 2·1–10 2:11–14 2:15–21	1·13–2:21	1:13–14 1·15–17 1 18–20 1.21–24 2 1–10 2:11–14 2.15–21	1·13–24 2 1–10 2:11–14 2:15–21
7	3:1–6 3:7–9 3:10–14	3:1–5 3:6–14	3:1–6 3:7–14	3.1–5 3:6–14	3:1–6 3:7–9 3·10–12 3·13–14	3·1–5 3.6–14
8–11	3 15–18 3:19–22 3·23–25 3 26–29 4 1–7 4 8–11	3 15–18 3.19–22 3:23–29 4:1–7 4.8–11	3:15–20 3·21–25 3:26–29 4:1–11	3:15–22 3:23–4 11	3:15–18 3:19–22 3 23–25 3.26–29 4 1–7 4:8–11	3:15–18 3 19–25 3:26–29 4 1–7 4:8–11
12	4·12–20	4:12–20	4:12–20	4:12–20	4 12–20	4:12–20
13–16	4·21–5:1 5.2–6 5:7–12 5:13–15 5·16–18 5·19–21 5:22–26 6.1–10	4:21–5·1 5:2–6 5:7–12 5:13–15 5:16–21 5 22–26 6:1–5 6·6–10	4:21–31 5:1–12 5:13–15 5 16–26 6 1–10	4:21 4:22–30 4:31–5.1 5:2–18 5:19–23 5·24–6:10	4:21–23 4·24–27 4·28–30 4 31–5.1 5:2–6 5:7–12 5:13–15 5·16–18 5·19–21 5 22–23 5:24–26 6:1–10	4:21–31 5 1–12 5:13–24 5·25–6 10

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[183] Bruce, *Galatians*, 57–58; Witherington, *Grace in Galatia*, vii–ix; Matera, *Galatians*, v–vi; Nanos, *The Irony of Galatians*, 70–72; Fung, *Galatians*, v–viii; Betz, *Galatians*, vii–viii and 16–23.

Segments	Bruce	Witherington	Matera	Nanos	Fung	Betz
	6 11–16	6.11	6.11–18	6:11–17	6:11–16	6 11–18
		6 12–17				
17–19	6:17				6:17	
	6 18	6.18		6·18	6.18	

Figure 8. Segmentation of Galatians by various authors

This occurs early in the segmentation with the disagreement concerning 1:6–12. This disagreement concerns whether 1:6–9 comprises a unit with verse 10 left on its own (Bruce) or placed with what follows (Nanos). Further, while most have 1:11–12 as a distinct unit, Betz groups all of 1:6–11 together as a unit and leaves verse 12 on its own. While Bruce, Matera, and Fung produce a number of smaller units within the third segment, Witherington only splits it into two parts, while Nanos displays this as one singular unit of text running from 1:13–2:21. While other examples of this occur, the greatest one is found in the seventh segment, which comprises 4:21–6:10. While each author splits this segment into a number of different smaller units, there is no unanimity concerning where those breaks should be located. They agree that a break occurs around 5:1, but some place this verse with what precedes it (Bruce, Witherington, Nanos, and Fung) and others with what follows (Matera and Betz). Later in this same segment, Betz takes the two imperative commands at the end of chapter 5 (verses 25–26) and connects them with what follows. While Nanos does the same, the other four authors keep these imperatives with what precedes them. Other examples of disagreement could be pointed out, but this should suffice to show that these various authors agree concerning some of the breaks in the text, but differ over a rather large number of other breaks, especially in comparison to the texts and translations. The verbal analysis to follow will see if these same segments and segment breaks are supported by the primary clause verbs and what features contribute to this segmentation.

Verbal Analysis of Galatians

Analysis of Primary Clauses

The letter opens with a rather lengthy prescript in which Paul introduces himself

as the sender, the recipients as the churches of Galatia, and a lengthy χάρις and εἰρήνη

salutation. Both the sender and the salutation receive further elaboration, as Paul

delineates his calling (1:1) and breaks into doxology after reflecting upon the work of

Christ (1:4–5).[184] Of interest here in Galatians is the absence of a thanksgiving section

that typically follows Paul's prescript. Rather he begins with the matter at hand.[185]

Following the prescript, Paul opens the body with first person singular present

indicatives in 1:6 (Θαυμάζω) and 1:9 (λέγω) and follows each of these with third

person singular imperatives (ἔστω) in 1:8 and 9, evoking a curse (combination of the

imperative with ἀνάθεμα) on anyone who preaches another Gospel than the one initially

preached to the Galatian believers.[186] Although imperative forms occurred early in the

first letter to the Corinthians, Galatians represents the earliest appearance of such forms

in comparison to the letters discussed so far. At the same time, following 1:9–10,[187] Paul

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[184] Bruce, *Galatians*, 71; Betz, *Galatians*, 37; Fung, *Galatians*, 35; Matera, *Galatians*, 37; Witherington, *Grace in Galatia*, 69. Of interest is that both Fung and Matera combine the prescript in 1:1–5 with the following segment expressed in 1:6–10 into a larger unit of text.

[185] While most scholars have seen this as an indicator of the severity with which Paul was addressing the Galatians (they should recognize the severe tone since he leaves off the thanksgiving), a recent article by Van Voorst ("Why Is There No Thanksgiving Period," 153–72) suggests that the Galatian Christians would not have been familiar with the fact that Paul left this off since thanksgiving sections were not that common in ancient letter writing and they would not have been familiar with Paul's practice of including one in his letters.

[186] Fung (*Galatians*, 46–47) suggests that this means that Paul was delivering such preachers over to the judicial wrath of God.

[187] Bruce (*Galatians*, 79), Fung (*Galatians*, 43), who further segments the text into vv. 6–7 (43), 8–9 (46), and 10 (48), Matera (*Galatians*, 44–45), and Witherington, *Grace in Galatia*, 79, all recognize 1:6–10 as a distinct segment. Betz (*Galatians*, 44) actually extends the segment beyond v. 10 to also include v. 11. In his rhetorical scheme, he has the *exordium* ending in v. 9 and the *narratio* beginning with v. 12, which leave him with a question as to what to do with vv. 10–11. He maintains that they serve as a transition between the two segments and keeps them with vv. 6–9 (46).

shifts back to indicatives, which control the primary clauses until imperatives reemerge in 3:7.

Following this section of text that contains both indicatives and imperatives, the next segment begins in 1:11, as Paul shifts away from the use of imperatives to mainly first person singular indicative verbs. This section begins with the direct address, ἀδελφοί, as well as a verb of cognition (γνωρίζω) by which Paul reveals to the readers that the Gospel he preaches did not come from man, but rather he received it directly from the Lord (1:12). He reminds them of what they have heard concerning his past life with a second person plural aorist indicative (ἠκούσατε), which is the only second person primary clause verb within this section. The rest of the verbs with the exception of the third person plural indicatives in verses 23 and 24 consist of first person singular indicatives.[188] The vast majority of verbs throughout this section are perfective aspect (aorist tense form), a definite shift away from the imperfective aspect verbs in 1:6–10.

While Paul continues to recount his past experiences concerning the gospel, the verb pattern shifts in 2:1. This is due to the interplay between first person singular and third person verbs (both singular and plural), as Paul relates his visit to Jerusalem with Titus before the leadership of the church. Third person verbs involve the subjects Titus (2:3), James, Cephas, John (2:9), and Peter (12–13). Many of these verbs continue to

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[188] Bruce (*Galatians*, 87–105) and Fung (*Galatians*, 51–84) recognize a larger segment concerning an autobiographical sketch dealing with Paul's gospel beginning in 1:11 and continuing through 2:14. They indicate seven segments of text within these verses, the first five of which are found within the segment argued for here: vv. 11–12; 13–14; 15–17; 18–20; and 21–24. Although starting the unit at 1:12 rather than 1:11, Betz (*Galatians*, 62) also extends the first main section of the letter down to 2:14. In relation to the rest of chapter one, he includes segments at vv. 12 and 13–24. Matera (*Galatians*, 52) sees the larger unit as encompassing 1:11–2:21, and he further divides chapter one into vv. 11–12, (52) 13–17 (57), and 18–24 (65).

display perfective aspect, with the exceptions of the imperfectives found in 2:12 and

toward the end of the section (18, 20, and 21).[189]

A noted shift occurs in the verb pattern at 3:1, as the first person singular,

characteristic of previous sections, gives way to primarily second person plural verb

forms in vv. 1–7 and third person verb forms in vv. 8–14. This section begins with a

strong direct address of the readers, ὦ ἀνόητοι Γαλάται. After the rhetorical question

of 3:1, Paul expresses his wish (first person singular indicative θέλω) to know from them

how they received the Spirit, through works of the Law or hearing through faith. Five

second person plural indicatives follow, four indicatives in 3:2–4 and an imperative,

γινώσκετε, in 3:7.[190] Paul follows the imperative with a string of third person

indicatives, explaining that no can be justified by the Law but rather are justified through

Christ's work, that begins in 3:8 and controls the primary clauses through 3:14.[191] The

change from second person plural forms to third person forms seems to signal a segment

break. The break should be made at the beginning of 3:6 as the imperative in 3:7

introduced by the conjunction ἄρα seems to be drawing an inference from the quotation

of Genesis 15:6 in 3:6, and the third person indicatives in 3:8–14 provide further

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[189] The commentators begin segments at 2:1 and end segments at 2:21, but most recognize a major shift at 2:15 (so Bruce, *Galatians*, 135; Betz, *Galatians*, 113, and Witherington, *Grace in Galatia*, 169, who see 2:15–21 as indicating the *propositio*; Fung, *Galatians*, 112.

[190] Betz (*Galatians*, 141) argues for interpreting γινώσκετε as an imperative, while Witherington (*Grace in Galatia*, 226) sees it as an indicative.

[191] Bruce (*Galatians*, 147 and 153), Fung (*Galatians*, 128 and 137), and Matera (*Galatians*, 117) indicate a segment shift between 3:6 and 7. Both Betz (*Galatians*, 128 and 137) and Witherington (*Grace in Galatia*, 197) split this segment between vv. 5 and 6 as 3:1–5 and 3:6–14 represent the first and second arguments of the *probatio*. While splitting the segment at v. 7 would allow for the third person forms that begin in v. 8 to constitute their own segment, it would also separate the last second person plural from the chain beginning in v. 2.

evidence for this quotation and its interpretation in vv. 6–7.[192] Thus, two segments are found here, vv. 1–5 and 6–14.

In 3:15, Paul again uses direct address, ἀδελφοί, and the verbs shift with the double use of the first person indicative λέγω in 3:15 and 17. Following each of these first person indicatives, Paul chains together strings of third person indicatives (mainly singular) to reveal the true intent of the Law.[193] These continue down through verse 22.[194]

In 3:23, the pattern shifts again as first person plural forms appear, along with second person plural forms that speak of the intent of the Law for these Gentiles (3:26–29).[195] The verb pattern then for chapter 3 indicates segments at 3:1–5, 3:6–14, 3:15–22, and 3:23–29.

Paul initiates a new section beginning in 4:1, as a first person indicative verb of saying, λέγω, introduces his teaching. As in the different segments of chapter 3, third person singular, first person plural, and second person plural verbs follow in order to (1) illustrate the teaching (the third person singulars in 4:1–2), (2) show the meaning for him and the readers (first person plural in 4:3), (3) introduce God's solution to the situation (third person singulars in 4:4–6), and (4) list the benefits for the readers (second person plurals in 4:7). Paul focuses back on the readers as he continues with the second person

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[192] Betz, *Galatians*, 138.

[193] The exception to the indicatives is the third person singular optative μὴ γένοιτο in 3:21. While this expression served as a section marker in Romans, it does not quite seem to indicate the same here in Galatians.

[194] So Fung, Galatians, 153–66, who like Bruce (*Galatians*, 168 and 174) further segments this unit into two segments, vv. 15–18 and 19–22. Witherington (*Grace in Galatia*, 240 and 252) as well indicates two segments here, although he sees vv. 15–18 as the last division of an *argument* begun in 3:1 and vv. 19–22 as the first division of another argument that will continue to 4:7.

[195] Fung (*Galatians*, 167) and Witherington (*Grace in Galatia*, 261) indicate that 3:23–29 represents one segment. Bruce (*Galatians*, 181 and 183) splits it into two segments, vv. 23–25 and 26–29.

plural indicatives by questioning how they could go back to basic things that enslave them (4:8–11).[196]

A shift in the verb pattern occurs with the fronted imperative command γίνεσθε at the beginning of 4:12. The direct address, ἀδελφοί, combined with a first person singular verb, this time not λέγω but the more urgent δέομαι, follows the command and further serves to signal a shift from the previous section. A string of indicative verb forms follows 4:12 and continues through 4:20, shifting between second person plural (4:12b–13), first person singular (4:15, 16, and 20), and third person plural forms (4:17).[197]

Another imperative in 4:21, the second person plural λέγετε, introduces the next segment as Paul shows the readers that they are not descendants of the slave woman but of the free woman. Like its predecessor, this section begins with an imperative and is followed by indicative verbs that contain the teaching and continue through 4:31.[198]

As was noticed in the various approaches to this section, the commentators and translations differ on how to handle 5:1 with its summary statement in the third person singular, followed by two imperatives (στήκετε and ἐνέχεσθε). Part of the difficulty in choosing what to do with this verse is found in the primary clause verb λέγω in 5:2, especially as it follows the rather emphatic Ἴδε ἐγὼ Παῦλος. The last two segments, 4:12–20 and 4:21ff. were introduced by imperatives, but other previous units were introduced by first person singular indicatives including λέγω (3:15 and 4:1). There is

[196] Matera (*Galatians*, 148) maintains that 4:1–11 represents one segment. Bruce (*Galatians*, 191 and 201), Betz (*Galatians*, 202 and 213) Fung (*Galatians*, 179 and 188), and Witherington (*Grace in Galatia*) indicate two segments here, vv. 1–7 and 8–11, although Witherington again sees them as connected to two different *arguments*.
[197] All the commentators analyzed here agree that 4:12–20 represents a single segment. See Bruce, *Galatians*, 207; Betz, *Galatians*, 220; Fung, *Galatians*, 195; Matera, *Galatians*, 158–59; Witherington, *Grace in Galatia*, 303.
[198] Matera (*Galatians*, 167–68) and Betz (*Galatians*, 238) display 4:21–31 as a single segment. Bruce (*Galatians*, 214), Fung (*Galatians*, 204), and Witherington (*Grace in Galatia*, 321) include 5:1 in the segment.

little doubt that the teaching that follows 5:2 is connected to the commands in 5:1, but the way in which 5:2 is introduced would suggest a break. It is probably best to see 5:1 as stemming from what precedes, as well as leading to what follows. Thus, keeping it as its own separate unit seems to be the best solution.[199]

Following the first person singular in 5:2, the verbs fluctuate back and forth between first person, second person, and third person indicatives. The indicative chain that begins in 5:2 and continues through 5:12 seems to be the best indication from the verb pattern of a coherent unit,[200] as 5:1 precedes with imperatives and 5:13 follows with imperatives.

Following the second person plural indicative at the beginning of the verse (ἐκλήθητε), 5:13 introduces two second person plural imperatives δουλεύετε (5:13) and βλέπετε (5:15), with a third person singular perfect indicative πεπλήρωται (5:14), introduced by γάρ, appearing in between the imperatives. This section is introduced again by the direct address, ἀδελφοί.[201]

As was the case in 5:2, the first person singular indicative λέγω introduces a new segment of text in 5:16, which begins with the conjunction δέ. The content of Paul's saying in this case is not an indicative, but a second person plural imperative περιπατεῖτε, whereby he calls the readers to walk by the Spirit with the result that they

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[199] Fung, *Galatians*, 216, although he keeps it with what precedes in his outline. Matera (*Galatians*, 180) argues for it going with what follows since 5:1 does not begin with a connecting particle to connect it with what precedes it.

[200] Bruce (*Galatians*, 228 and 233) and Fung (*Galatians*, 221 and 235) both divide 5:2–12 into two segments, vv. 2–6 and 7–12. Witherington (*Grace in Galatia*, 359–89) indicates these same segments but adds to them 5:13–15 as part of a larger *argument*. Betz (*Galatians*, 253) and Matera (*Galatians*, 179) include 5:1, resulting in a segment consisting of 5:1–12.

[201] Bruce (*Galatians*, 239), Fung (*Galatians*, 243), Matera (*Galatians*, 192), and Witherington (*Grace in Galatia*, 375) recognize 5:13–15 as a distinct unit. Betz (271) includes it with 5:16–24 to create the larger segment of vv. 13–24.

will not carry out the desires of the flesh.[202] This leads to the contrasting description of

the deeds of the Law and the fruit of the Spirit as indicated by the third person singular

indicatives that follow. The section concludes in 5:25–26 with two first person plural

subjunctives (στοιχῶμεν and γινώμεθα) by which Paul includes himself in his appeal

to the readers to live in conformity with the Spirit and not become boastful.[203]

In 6:1, the re-occurrence of the second person plural imperative indicates a shift in

the verb pattern. Again introduced by ἀδελφοί, 6:1 begins the next segment, which

consists of a number of commands given in second person plural (καταρτίζετε in v. 1,

βαστάζετε in v. 2, and μὴ πλανᾶσθε in v. 7) and third person singular (δοκιμαζέτω

in v. 4 and κοινωνείτω in v. 6) imperative verb forms, as well as first person plural

subjunctive forms (ἐγκακῶμεν in v. 9 and ἐργαζώμεθα in v. 10). While indicatives

occur within this section, a number of them are connected through the conjunction γάρ

to provide basis for the commands (see vv. 3, 5, and 9). This segment (6:1–10), then,

parallels the previous one (5:16–26) in regards to the verbal pattern as imperatives initiate

each section and culminate in first person plural subjunctive commands.[204]

While ἴδετε in 6:11 is another imperative, it does not call the reader to action, but

rather seeks the reader's attention as Paul summarizes through third person indicatives

the teaching of this letter concerning those who proclaim a contrary gospel. Through the

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[202] Betz (*Galatians*, 278) takes this subjunctive as a promise. The one who walks by the Spirit will have the added result of not carrying out the fleshes desires.

[203] Matera (*Galatians*, 198–99) treats 5:16–26 as a single segment. Witherington (*Grace in Galatia*, 389) sees this segment as a single *argument* in the *probatio*, but he divides it into two smaller segments, vv. 16–21 (390) and 22–26 (407). Bruce (*Galatians*, 242–58) and Fung (*Galatians*, 248–78) see 5:13–26 as a single unit, and indicate a number of subdivisions including, vv. 16–18, 19–21, 22–26 (which Fung further divides into vv. 22–23 and 24–26).

[204] Bruce (*Galatians*, 259), Matera (*Galatians*, 212), and Betz (*Galatians*, 291) indicate only one segment in 6:1–10. Betz, though, extends the segment back to include 5:25–26. He maintains that 5:25–6:10 represent a collection of *sententiae* (general principles that deal with life issues), similar to that found in the philosophical writings of Menander or Epictetus (292). Fung (*Galatians*, 284 and 292) and Witherington (*Grace in Galatia*, 418 and 430) recognize 6:1–10 as a unit, but further divide it into segments consisting of vv. 1–5 and 6–10.

use of the negated third person singular optative (μὴ γένοιτο), he makes a petition to never boast except in the cross of Christ. Introduced by τοῦ λοιποῦ, Paul utilizes one more imperative (παρεχέτω) to command the readers in 6:17 not to let anyone cause more trouble for him, since he already bears the marks for Christ on his body. The letter closes with a χάρις statement in 6:18.[205]

Segmentation of Galatians according to Verbal Patterning

The verb analysis of Galatians reveals significant features that contribute to the segmentation of the letter. First, the category of person contributes significantly to the location of a number of segments. The major shift in the letter at 3:1 is marked by the shift from first person singular control of the primary clauses throughout much of chapters 1 and 2 to a much more equal control of the primary clauses in relation to person in chapters 3–6. That being said, the first person singular verb still indicates a number of shifts within chapters 3–6, due mainly to verbs of saying. Λέγω introduces segments at 3:15, 4:1, 5:2, and 5:16, and δέομαι is found near the beginning of the segment started in 4:12.

Second, the category of mood also contributes to text segmentation both through chaining and by shifting. After the rare use of imperatives at the beginning of the letter, the indicative controls the primary clauses from 1:11–2:21. Even with the onset of an imperative in 3:7, the indicative still remains the sole verb form in segments consisting of 3:15–3:22, 3:23–29, 4:1–11, and 5:2–12. The imperative mood stresses the seriousness of the letter by its early use in 1:6–10. While it really only chains together towards the end

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[205] Betz (*Galatians*, 312) discusses the whole of 6:11–18 as a single unit representing the epistolary postscript. Matera (*Galatians*, 224) also discusses this as a single segment but argues (229) for a division of vv. 11 (letter signature), 12–17 (summary of the letter's argument), and 18 (closing grace). Witherington (*Grace in Galatia*, 439–59) argues for similar segments as Matera. Bruce (*Galatians*, 267–78) and Fung (*Galatians*, 300–15) treat vv. 11–16 as a segment and discuss vv. 17 and 18 individually.

of the letter in 6:1–10, it marks the beginning of various sections in chapters 3–6. These occur at 4:12, 4:21, 5:1, 5:16, and 6:11.

Third, the category of aspect plays a minor role in the first part of the letter. This can be seen in the preponderance of perfective forms (aorist tense forms) found in 1:11–2:21.

Fourth, two features connected to the primary clauses also deserve mention. First, a noun of direct address, mainly ἀδελφοί, is found at the beginning of segments at 1:11, 3:15, 4:12, 5:13, and 6:1. In addition, the expression ὦ ἀνόητοι Γαλάται is also found at the beginning of 3:1. Second, the conjunction δέ occurs at section breaks at 3:23, 4:1, and 5:16.

In contrast to the five-part letter schemes Romans and 1 and 2 Corinthians display, the verb pattern of Galatians suggests a letter consisting of only four parts:

    I.   Letter Opening (1:1–5)
    II.   Letter Body (1:6–4:31)
    III.   Parenesis (5:1–6:10)
    IV.   Letter Closing (6:11–18)

After the verbless primary clause letter opening, Paul immediately moves into the body of the letter without a thanksgiving section. The peculiarities of Galatians do not end with the missing thanksgiving as, for the first time within the corpus, the body of the letter opens with a segment containing imperative primary clause verb forms. Yet, the imperatives give way quickly to indicative forms, which control the primary clause verbs until 4:12.[206] With the emergence again of imperative forms, the parenesis begins in 4:12 and command forms are present throughout the rest of the letter until the letter closing (6:11–18), with its formulaic elements.

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[206] As indicated earlier, the only imperative found in 1:11–4:11 is in 3:7.

The verb analysis reveals the following segments for the letter of Galatians: 1:1–5; 1:6–10; 1:11–24; 2:1–21; 3:1–14; 3:15–22; 3:23–29; 4:1–11; 4:12–20; 4:21–31; 5:1; 5:2–12; 5:13–15; 5:16–5:26; 6:1–10; 6:11–16; 6:17; and 6:18.

Comparison with Other Proposals for Galatians

The verbal pattern segmentation again strongly agrees with the outlines proposed by the various translations and commentators. The verbal pattern segmentation tends to reveal lesser segments in the early part of the letter, but indicates more in the latter part of the letter. Concerning 5:1, a controversial verse as indicated by the various authors and texts analyzed, it seems best from the combination of elements to treat it as its own segment of commands, which points back to the instruction that precedes, as well as anticipates what follows.

Chapter Summary

This chapter analyzes the letters of Romans, 1 and 2 Corinthians, and Galatians for various patterns related to the primary clause verbs that would contribute to the segmentation of these letters. These analyses demonstrate that the verb categories of person and mood are key contributing factors in segmenting the text, with the exception of 1 Corinthians, which fails to clearly delineate shifts in relation to the category of person in chapters 5–15. These categories also mark the major shifts in both Romans and Galatians as evidenced by the letter's move from indicative to imperative. The analysis also points out other elements found within these primary clauses that further delineate each letter's segmentation. These include the use of direct address in all the letters, the occurrence of the question-conjunction τί οὖν followed by the optative μὴ γένοιτο that

begins a number of sections within Romans, the expression περί δέ in 1 Corinthians, and the first person singular indicatives (especially λέγω) that initiate a number of segments in Galatians.

CHAPTER 4

EPHESIANS, PHILIPPIANS, COLOSSIANS, 1 & 2 THESSALONIANS

Introduction

This chapter continues the verbal analysis of the primary clauses in the Pauline corpus by discussing Ephesians, Philippians, Colossians, and the Thessalonian correspondence. The discussion of each letter will begin by looking at how other scholars have segmented the text of that particular letter. The verbal analysis will then be discussed by looking at the various primary clause verbs within the letter, while taking special note of any significant words or phrases that appear in these clauses. Once the analysis is completed, the various features of the verb, as well as significant words or phrases that contribute to the segmentation of the letter will be presented. Each letter discussion will conclude with a proposed segmentation of the letter according to the findings of the verbal analysis and a brief comparison with the outlines found in the various texts, translations, and commentaries that were surveyed.

Ephesians

Proposed Outlines to Ephesians

The main point of agreement with all proposals to the structure of Ephesians is that the text is segmented into two main parts – chapters 1–3 and chapters 4–6. These two segments are divided around the doctrinal emphases and ethical/exhortational emphases

found in the two parts respectively.[1] Further, the beginning of the letter and the end of the

letter are universally recognized as containing the letter formulas of prescript (1:1–2) and

letter closing (6:21–24). Within the two main parts of the letter, more agreement exists

as to the segmenting of the first part (1:3–3:21) in contrast to the second (4:1–6:20).

Segmentation by Greek Texts and Bible Translations

Figure 9 shows how various editorial boards for texts and translations have

attempted to segment Ephesians.

Segment	UBS 4	NA27	NRSV	NIV	NASB 1995	ESV
1	1:1–2	1:1–2	1:1–2	1:1–2	1 1–2	1·1–2
2	1·3–14	1·3–14	1:3–14	1:3–10 1.11–14	1:3–14	1·3–10 1:11–14
3	1·15–23	1:15–23	1.15–23	1:15–23	1.15–23	1.15–23
4	2:1–10	2:1–10	2:1–10	2:1–10	2:1–10	2:1–10
5	2:11–13 2:14–22	2:11–22	2:11–22	2.11–13 2:14–18 2:19–22	2:11–22	2:11–22
6	3:1–13	3:1–7 3:8–13	3:1–6 3:7–13	3:1 3:2–6 3:7–13	3:1–13	3:1–6 3 7–13
7	3·14–19	3:14–19	3:14–19	3:14–19	3:14–19	3.14–19
8	3:20–21	3.20–21	3:20–21	3:20–21	3:20–21	3 20–21
9	4 1–6 4:7–8 4:9–16	4:1–16	4:1–6 4:7–16	4:1–6 4:7–13 4:14–16	4:1–6 4:7–16	4:1–16
10	4:17–24 4·25–32 5·1–5 5:6–14	4:17–19 4:20–24 4.25–32 5:1–2 5:3–14	4:17–24 4:25–5:2 5:3–5 5:6–14	4 17–19 4:20–24 4:25–28 4:29–32 5:1–2 5:3–7 5:8–14	4·17–24 4.25–32 5.1–2 5:3–6 5:7–14	4:17–24 4:25–32 5:1–2 5·3–14
11	5.15–20 5.21–33	5.15–20 5:21–24 5:25–33	5:15–20 5·21 5·22–24 5.25–33	5.15–20 5:21 5:22–24 5:25–33	5:15–21 5·22–24 5:25–33	5 15–21 5 22–24 5 25–33
12	6:1–4	6:1–4	6:1–3 6:4	6:1–3 6:4	6·1–3 6:4	6·1–4
13	6 5–9	6:5–9	6:5–8 6:9	6:5–8 6:9	6:5–8 6 9	6 5–9
14	6 10–20	6·10–20	6:10–17 6:18–20	6·10–18 6:19–20	6:10–17 6 18–20	6·10–20

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[1] Hoehner, *Ephesians*, 61–63; O'Brien, *Ephesians*, 66; Reicke, *Re–Examining Paul's Letters*, 84–85; Lincoln, *Ephesians*, xxxvi.

Segment	UBS 4	NA27	NRSV	NIV	NASB 1995	ESV
15	6 21–22	6:21–22	6:21–22	6:21–22	6·21–22	6 21–22
16	6:23–24	6:23–24	6:23–24	6:23–24	6:23–24	6 23–24

Figure 9. Segmentation of Ephesians by various texts and translations

While some translations show more of a propensity to segment the text into smaller units (NIV), a least common denominator of 16 segments is agreed upon by the various committees.[2] The first eight segments are found in the doctrinal section of the text (chapters 1–3), while the final eight segments are found in the ethical section (chapters 4–6). The first half of the book shows relatively few differences concerning the number and placement of the textual breaks. They all agree concerning segments 1, 3, 4, 7, and 8. Of interest is that all three break Paul's prayer at the conclusion of chapter 3 into 2 parts – 3:14–19 and 3:20–21.

Only segment 6 reveals considerable disagreement concerning whether the text breaks and where it breaks in the middle of the segment. Greater differences exist concerning the segmentation of the second half. Only segments 15 and 16, which encompass the letter closing, possess unanimity concerning content of each section. While this half of the letter reveals more disagreement among the texts and translations, it still breaks into noticeable larger chunks of text.

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[2] While certain translations may have more paragraph breaks, all of them have paragraphs that begin at these segments and end at these segments. For instance, segment 4 in the chart possesses complete agreement among the translations and texts concerning a paragraph consisting of 2:1–10. Segment 5 (2:11–22) contains some disagreement concerning the number of paragraphs found in it – 1 paragraph (NA27, NRSV, NASB, ESV); 2 paragraphs (UBS 4); or 3 paragraphs (NIV) – yet all agree that a paragraph begins at v. 11 and one ends at v. 22.

Segmentation by Various Authors

While the texts and translations produced 16 distinct segments on which the editors agreed, the examination of a few commentators[3] and authors reveals less segmentation.[4]

Segment	O'Brien	Hoehner	Lincoln	Reicke	Roetzel
1	1.1–2	1:1–2	1.1–2	1:1–2	1:1–2
2	1:3–14	1.3–14	1:3–14	1:3–23	1·3–14
3	1:15–23	1:15–23	1 15–23		1·15–23
4 – 5	2·1–10	2·1–10	2:1–10	2:1–22	2.1–10
	2·11–22	2:11–22	2:11–22		2 11–22
6 – 8	3:1–13	3·1–13	3:1–13	3:1–21	3:1–21
	3 14–21	3:14–21	3:14–21		
9	4:1–16	4 1–16	4.1–16	4.1–16	4:1–16
10 – 13	4.17–24	4:17–32	4:17–24	4:17–5:20	4:17–5:20
	4:25–5·2	5 1–6	4 25–5:2		
	5:3–14	5.7–14	5·3–14		
	5:15–6.9	5:15–6.9	5:15–6·9	5·21–6·9	5:21–6:9
14	6:10–20	6·10–20	6:10–20	6:10–20	6:10–20
15–16	6:21–24	6:21–24	6:21–24	6:21–24	6:21–24

Figure 10. Segmentation of Ephesians by various authors

The search for a least common denominator of segments from Figure 10 results in a total of nine larger segments. As with the texts and translations, the greatest amount of agreement takes place within the first half and closing of the letter. As can be seen from the chart, Hoehner, O'Brien, and Lincoln agree competely concerning the segmentation of the first half of the letter. In fact, O'Brien and Lincoln agree for the entire letter. Roetzel only deviates by keeping all of chapter 3 together as one segment.[5] The greatest disagreement concerns how to segment 4:17–6:9. Reicke and Roetzel agree throughout the second half of the letter, and within this segment of the text, they espouse two

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[3] O'Brien, *Ephesians*, vi–vii; Hoehner, *Ephesians*, 61–69; Lincoln, *Ephesians*; Reicke, *Re–Examining Paul's Letters*, 85; Roetzel, *Letters*, 154–55.

[4] It must be noted that O'Brien and Hoehner divide the text into a number of smaller units within the outlines for their commentaries that are not revealed on the chart, but their respective outlines divide the text down to the sentence and sometimes, especially in the case of Hoehner, even inter–sentential level. The segments reflected in the chart represent the main points within their outlines as discussed in their sections on content/genre of Ephesians. See O'Brien, *Ephesians*, vi–vii, 66–73; Hoehner, *Ephesians*, 69–77.

[5] Roetzel, *Letters*, 154.

sections 4:17–5:20 and 5:21–6:9. O'Brien and Hoehner segment 4:17–5:15 into three

distinct sections, but they disagree over the content of each section. However, they agree

that 5:15–6:9 consists of a distinct unit of text. While some disagreement exists in

relation to each little section of text, the authors as a whole agree over the major

movements of the letter.

As seen from the analysis of a number of texts, translations, and outlines of

Ephesians, a great deal of agreement exists concerning the segmentation of Ephesians.

Further, most scholars agree that Ephesians contains a significant shift from more

doctrinal content in chapters 1–3 to more exhortational content in chapters 4–6. Such

consensus serves as good comparison/contrast to test whether or not tracing the verbs in

Ephesians will yield similar results.

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Verbal Analysis of Ephesians
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Analysis of Primary Clauses

While the beginning of Ephesians contains significant material for both this letter

and Paul's theology, it contains no primary clause verbs. Containing three verbless

clauses, the prescript (1:1–2) states the sender, recipients and χάρις and εἰρήνη formula

typical of the Pauline corpus.[6]

The next primary clause occurs in 1:3, but again this is a verbless clause,

εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, consisting of a

noun phrase and predicate adjective (εὐλογητός) stating the fact that God is blessed

because he is ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς

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[6] For a discussion of the prescript see O'Brien, *Ephesians*, 88–93; Hoehner, *Ephesians*, 133–52.

ἐπουρανίοις ἐν Χριστῷ.[7] Verses 4–14 proceed to unpack the information contained

in verse 3 as is evidenced by the fact that no more primary clauses occur in these verses.[8]

The first explicit primary clause finite verb form occurs in vv. 15–16 with the appearance

of the first person singular indicative verb, παύομαι. This primary clause is introduced

in v. 15 with the prepositional phrase, διὰ τοῦτο. Based on the lengthy praise for all the

blessings God has granted (vv. 3–14), Paul, having heard of the audience's faith and love,

cannot stop thanking (οὐ παύομαι εὐχαριστῶν) God for them in his prayers. These

two verses head another lengthy sentence as the remainder of chapter 1 describes Paul's

prayers for them.[9] The only primary clause verb found in chapter 1, then, is a first person

singular present indicative found in v. 16.[10]

The next primary clause begins in 2:4,[11] and this clause initiates a string of

primary clauses. The text of 2:1–3 forms an anacoluthon by stating an object, ὑμᾶς, but

failing to provide an explicit primary clause verb for which it is the object. Thus vv. 1–3

seem to set background for the actions to follow. In reaction to the audience being

described as dead vv. 1–3, God συνεζωοποίησεν τῷ Χριστῷ (vv. 4–5). In fact, Paul

goes on to state that not only has God made them alive, he has also συνήγειρεν and

συνεκάθισεν. These three συν- verbs describe a series of actions that God has done on

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[7] For a discussion of the meaning and significance of this clause, including a discussion of the Jewish background to the expression, see O'Brien, *Ephesians*, 93–95.

[8] Commentators recognize this by pointing out that vv. 3–14 consist of only one sentence in Greek. For a lengthy discussion of this sentence, including the various proposals put forward for the structure of these verses, see Hoehner, *Ephesians*, 153–161.

[9] Since O'Brien does not deal with Ephesians in his *Introductory Thanksgivings*, a more pertinent discussion in relation to Ephesians can be found in his commentary (*Ephesians*, 123–28).

[10] O'Brien (*Ephesians*, 123) and Hoehner (*Ephesians*, 247) view 1:15–23 as a single paragraph segment, although both further divide the segment according to clausal units.

[11] The primary clause begins in 2:4 with the statement of the subject, ὁ θεός, although the primary clause verb (συνεζωοποίησεν) does not appear until v. 5.

behalf of the audience and are all connected by καί.[12] In between the first two of these

verbs is the primary clause verb ἐστε, which further describes the audience in relation to

God's work in the συν- verbs. The primary clauses pick up again in verse 8, where a

second person plural present indicative ἐστε is introduced by γάρ to reiterate the truth at

the end of verse 5 that salvation is by God's grace. The verb of being is broadened to

include the author and audience with the third person plural primary clause verb ἐσμεν

in v. 10, again introduced by γάρ.[13]

A marked shift takes place with the presence of the primary clause verb

μνημονεύετε in v. 11. This clause is introduced with the conjunction διό and represents

the first imperative in the letter. It sets off another long sentence in which the situation of

the audience is remedied by the works God and Christ have done on their behalf (vv. 11–

18). The primary clause verbs start again in v. 19 with the presence of the two second

person plural present indicative verbs ἐστὲ which further describe these believers. The

segment concludes with participial clauses joined to these being verbs.[14]

The next primary clause verb is not found until 3:8. The primary clause seems to

begin in 3:1 with the statement of the first person subject ἐγὼ Παῦλος, but no primary

clause verb form accompanies it. The first primary clause verb form is found in v. 8 with

the third passive indicative ἐδόθη, describing the grace given to Paul to preach to the

[12] Hoehner (*Ephesians*, 306) points out that these three serve as the main verbs for the entirety of 2:1–10 with everything else being subordinate in some way to them. In v. 5, ἐστε serves as a verb to a parenthetical statement. In vv. 8 and 10, ἐστε again and ἐσμεν are headed by γάρ, which seems to indicate that they are either providing explanation or support to already stated ideas.
[13] O'Brien (*Ephesians*, 153) and Hoehner (*Ephesians*, 305–06) view 2:1–10 as a single paragraph segment. While O'Brien further divides the paragraph into sections consisting of vv. 1–3, 4–7, and 8–10 and Hoehner, vv. 1–3 and 4–10, they maintain that it must be viewed as a whole since vv. 1–3 lack any finite verb forms.
[14] O'Brien (*Ephesians*, 182–84) and Hoehner (*Ephesians*, 351) recognize 2:11–22 as a single segment. They also divide the paragraph segment into the same smaller units consisting of vv. 11–13, 14–18, and 19–22.

Gentiles. At the end of this lengthy discussion concerning the stewardship (οἰκονομίαν) that Paul, ὁ δέσμιος τοῦ Χριστοῦ, has been given, he asks (αἰτοῦμαι, first person singular present indicative) the readers in v. 13 not to be discouraged at his present state for it is for their glory. The last primary clause verb in chapter 3, κάμπτω (first person singular present indicative), is found in v. 14 and introduces the prayer that Paul commences in v. 14 and continues through v. 21. The last two clauses of the chapter form a doxology, but like the blessing formula in chapter 1, there are no finite verbs in the primary clauses.[15]

In 4:1, Paul urges (παρακαλῶ) the readers to walk in a worthy manner (ἀξίως περιπατῆσαι) based on their calling. As Figures 13 and 14 point out, interpreters maintain that παρακαλῶ, a first person singular present active indicative verb, combines with the conjuction οὖν to mark a shift from the doctrinal half to the exhortational half of the letter.[16] While not an imperative, παρακαλῶ combines with the infinitive περιπατῆσαι to form an exhortation for the readers to follow.[17] Continuing the topic of the unity of the Spirit introduced at the end of v. 3, vv. 4–6 contain a number of primary clauses made up of subjects without verbs. Following this discussion of unity in the body, v. 7 states that each has been given (ἐδόθη, a third person singular aorist passive indicative) a measure of grace. This gifting is elaborated in vv. 8–16 by primary clause

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[15] O'Brien (*Ephesians*, 223–24) considers 3:1–21 as two separate segments. In vv. 1–13, Paul begins his prayer (v. 1), but interrupts it with a lengthy digression (vv. 2–13) concerning his Gentile ministry and its connection to the divine mystery. This unit is further divided into three separate sentences consisting of vv. 2–7, 8–12, and 13. The second segment, vv. 14–21, restarts the prayer and consists of two sentences, vv. 14–19, and the verbless doxology of vv. 20–21. Hoehner (*Ephesians*, 418–70) recognizes the same two main segments (vv. 1–13 and 14–21) as O'Brien. He differs from O'Brien in that he chooses to indicate a break after v. 6 rather than at v. 7. He also chooses (471–96) to segment vv. 14–21 into three parts, vv. 14–15, 16–19, and 20–21.

[16] Bjerkelund, *Parakalô*, 13–19 and 179–87.

[17] O'Brien, *Ephesians*, 274; Hoehner, *Ephesians*, 499, 502–3.

third person singular active indicative verb forms. They describe who did the gifting (vv. 8–10) and what he gave (vv. 11).[18]

As in 4:1, the next primary clause verbs, λέγω and μαρτύρομαι in v. 17, are first person singular present indicatives and are introduced by the conjunction οὖν. They combine with μηκέτι ὑμᾶς περιπατεῖν to tell the readers how they are no longer to walk as Gentiles do.[19] After describing the walk of the Gentiles in vv. 18–19, Paul states in v. 20 that these readers had not learned (ἐμάθετε) of Christ in this way by using a second person plural aorist active indicative verb. While being the initial second person verb form of the chapter, this verb seems to set the stage for the string of imperatives that follows beginning in v. 25.[20]

With the imperative primary clause verb λαλεῖτε in 4:25, a chain of imperatives begins that dominates the primary clauses through 6:20. The chain of imperatives goes uninterrupted within the primary clauses from 4:20 to 5:4. In this section a number of commands (both second person plural and third person singular) are given concerning communication, attitude, and action. Imperatives (vv. 6a, 7, 8b, 11, 15, 17, 18) and indicatives (vv. 5,[21] 6b, 8a, 12, 13, 14) appear within the primary clauses of 5:5–21. All

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[18] O'Brien (*Ephesians*, 271–73) and Hoehner (*Ephesians*, 501 and 521) agree that 4:1–16 represents a single segment. They also further divide this segment into two parts, vv. 1–6 and 7–16, in line with the shift to third person singular indicatives beginning in 4:7.

[19] Hoehner (*Ephesians*, 62) argues that the use of the verb περιπατέω serves as the most important structural marker within this section of Ephesians since it occurs within five of the six sections and carries imperatival force.

[20] O'Brien (*Ephesians*, 317) recognizes 4:17–24 as a distinct segment. Hoehner (*Ephesians*, 581) maintains that the segment extends beyond v. 24 to v. 32. He then divides this larger segment into two parts: vv. 17–19 and vv. 20–32, which describe how a believer should not walk and should walk, respectively.

[21] The verb here in 5:5, ἴστε, forms an odd construction with the participle that follows, γινώσκοντες. For further discussion concerning the meaning of this expression, see Hoehner, *Ephesians*, 659; O'Brien, *Ephesians*, 362; Porter, "ἴστε γινώσκοντες in Ephesians 5:5," 270–76. Porter's article contains the lengthiest discussion of the difficulty in 5:5, and he focuses on the chiastic structuring of 5:3–5 in order to show that ἴστε and γινώσκοντες can actually be split with ἴστε belonging to what precedes it and γινώσκοντες with what follows it, resulting in a translation of ἴστε as an indicative: ". . . for you know this, knowing further that . . . ." For the purposes of the discussion at hand, the greater concern is whether

the indicative verb primary clauses that occur in this section are headed by or are

connected back to clauses headed by the conjunction γάρ.[22] These indicators seem to

indicate that 4:25–5:21 represents a lengthy segment.[23]

With 5:22 a shift takes place in the type of commands given because direct

address is used to give instructions to various groups: αἱ γυναῖκες and οἱ ἄνδρες

(5:22–33), τὰ τέκνα and οἱ πατέρες (6:1–4), οἱ δοῦλοι and οἱ κύριοι (6:5–9).[24] The

second person plural present active imperative dominates the primary clauses of this

section (5:25 and 33, 6:1, 2, 4, 5, and 9). The exception concerns the first group of wives

and husbands in 5:22–33. In both the NA27 and UBS texts, the statement to the wives

does not possess an explicit verb.[25] The two primary clauses of 5:22 and 24 are verbless,

but both garner their verbal idea from the participial form of ὑποτάσσω in 5:21. In 5:25,

the husbands are given the command ἀγαπᾶτε τὰς γυναῖκας, and this command is

picked up again in 5:28 in a more mitigated form with the third person plural present

indicative ὀφείλουσιν plus the infinitive ἀγαπᾶν. This last verse actually concludes

the statement in v. 25b concerning Christ's love: "just as Christ loved the church and

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ἴστε is an indicative or an imperative. The issue will be addressed in the later chapter dealing with conjunctions attached to primary clause verbs, but from what has emerged so far in Ephesians and what will emerge throughout this study, it would seem indicative is the better option since the clause begins with a γάρ. No clauses headed by γάρ have contained imperatives, rather indicatives follow γάρ.

[22] 5:13 consists of a primary clause connected back by the conjunction δέ to the previous γάρ clause in v. 12. Similarly, 5:14 contains two primary clauses containing indicatives. The first is headed by γάρ. The second draws an inference from this clause through the use of the conjunction διό and the quotation.

[23] Hoehner (*Ephesians*, 581–667) has the first part of this segment located in his section consisting of 4:17–32. He also indicates further segments at 5:1–6, 5:7–14, and 5:15–21, which is included within his larger unit consisting of 5:15–6:9. O'Brien (*Ephesians*) introduces segments at 4:25–5:2 (334), 5:3–14 (357), and 5:15–21 (378–79), which like Hoehner, he connects to the larger unit consisting of 5:15–6:9.

[24] O'Brien (*Ephesians*, 405) labels 5:22–6:9 a paragraph, which her further divides into two segments, 5:22–33 (409), 6:1–4 (439), and 6:5–9 (447). While expressing some reservations over separating from 5:15–21, Hoehner (*Ephesians*, 720) also isolates 5:22–6:9 as a distinct unit of text, which her further segments (729–816) into the same units as O'Brien.

[25] Hoehner (*Ephesians*, 730–31) actually includes the variant, ὑποτάσσεσθε, in his portrayal of the text: αἱ γυναῖκες [ὑποτάσσεσθε] τοῖς ἰδίοις ἀνδράσιν. He states (730), "Although the verb is missing in some manuscripts, it is included in the majority of manuscripts from the earliest times, either as a second person plural present middle or passive imperative (ὑποτάσσεσθε) or as a third person plural present hortatory subjunctive (ὑποτασσέσθωσαν)."

gave himself for her, so also ought husbands to love their wives." Vv. 5:28b–32 represent

the only primary clauses in this section that contain indicative verbs. They seem to

explain the beginning of v. 28 as to how a husband should love his wife as his own body

and further elaborate on how Christ has loved the church.[26] With v. 33, second person

plural imperatives re-emerge within the primary clauses to sum up the commands to the

husbands and wives and continue through the commands to the children and fathers (6:1–

4) and slaves and masters (6:5–9).[27]

In 6:10, the list to specific groups comes to an end with a final (τοῦ λοιποῦ) set

of general commands for the entire audience. A present passive imperative,

ἐνδυναμοῦσθε, begins the section and is followed by four aorist middle and active

imperatives (ἐνδύσασθε, ἀναλάβετε, στῆτε, δέξασθε) describing the use of the

armor of God, which continues through v. 20.[28]

The letter closing (6:21–24) is marked by the conclusion of the imperatives and

the reemergence of the primary clause indicative verb, γνωρίσει. In contrast to some

other letters within the corpus, Ephesians' closing contains little in way of personal

information or greetings. Only the mention of Tychicus' coming and the final statements

of εἰρήνη, ἀγάπη, and χάρις to the members conclude the letter. The final two primary

clauses that close the letter contain no primary clause verbs.[29]

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[26] Hoehner, *Ephesians*, 765.

[27] The only exception would be if the clause at the end of 6:1, τοῦτο γάρ ἐστιν δίκαιον, were considered a primary clause. It contains an indicative verb form, and the entire clause is headed by a γάρ. If it is added, it would be consistent with the propensity for primary indicative clauses within this section to be headed by γάρ.

[28] This segment is also recognized by O'Brien (*Ephesians*, 456) and Hoehner (*Ephesians*, 817).

[29] This letter closing segmentation is agreed upon by O'Brien, (*Ephesians*, 490) and Hoehner (*Ephesians*, 867).

Segmentation of Ephesians according to Verbal Patterning

Tracking the shifts in verbal patterns within the primary clauses of Ephesians, a number of conclusions emerge. First, in relation to the verbs themselves, segments emerge as verbs chain together, especially according to person and mood. This can be seen in the third person singular aorist indicatives indicating God's actions in 2:5–6, which serve as the center actions of the section running from 2:1–10. In 2:11–22, the only primary clause verbs are a second person plural imperative in 2:11 and second person plural indicatives in 2:19. Following the first person singular verb that calls the readers to action in 4:1, the rest of this section is governed by a chain of third person singular present and aorist forms. The lengthiest chain occurs in the second half of the letter with the onset of the imperative in 4:25. With the exception of some indicative clauses headed by γάρ and the expansion concerning the instruction to husbands (5:25–32), imperatives are found on almost every primary clause throughout the rest of the letter's body.

Second, also dealing with the verb itself, there is a dearth of primary clause verbs at the beginning of this letter. In fact, the first primary clause finite verb form occurs at 1:16, and another is not seen until 2:5. Further, the second half of the letter (chapter 4ff.) contains about 62 primary clause finite verbs compared to 13 in the first three chapters of the letter. The lack of primary clause verbs is also apparent in the letter closing (6:23–24). Thus, two of the traditional parts of the ancient letter, the opening prescript and closing, contain no primary clause verbs, while another recognized section, the thanksgiving (1:16–23), contains one primary clause verb.

Third, certain phrases and conjunctions are located in primary clauses at sections where the text shifts. These include τούτου χάριν at 3:1 and 3:14, οὖν at 4:1 and 4:17,

διό at 2:11 and 4:25, and τοῦ λοιποῦ at 6:10. Another key marker of transition attached

to these primary clauses is the direct address of various individuals in 5:22–6:9 (αἱ

γυναῖκες and οἱ ἄνδρες (5:22–33), τὰ τέκνα and οἱ πατέρες (6:1–4), οἱ δοῦλοι and

οἱ κύριοι (6:5–6:9). Also, the conjunction γάρ stands at the head of a number of

indicatives (5:5, 6, 8, 12–13, 14, 29, and 6:1b) that interrupt the imperative chain in 4:25–

6:20.

From the previous section, certain deductions can be made concerning the

segmentation of Ephesians according to the primary clause verbs. The main shift in the

text occurs with the onset of imperative verb forms in 4:25, but this shift is introduced

already back in 4:1 and 4:17 with the exhortations παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ

δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι and τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν

κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν. While Paul spends significant time at the beginning

of chapter 4 with further doctrine (marked by the presence of indicative verbs in the

primary clauses and verbless primary clauses), this teaching springs from the

exhortational commands to walk in a worthy manner (4:1) and no longer as the Gentiles

do (4:17). Therefore, the main shift in the text occurs as indicative forms give way to

Paul's commands to the readers, begun with indicative forms but eventually moving

towards imperatives.

The verb pattern suggests the following fiver–part letter structure for Ephesians:

   I.   Letter Opening (1:1–2)
   II.   Blessing and Thanksgiving (1:3–23)
   III. Letter Body (2:1–3:21)
   IV. Parenesis (4:1–6:20)
   V.   Letter Closing (6:21–24)

In the first half of the letter, primary verbless clauses are used to carry the opening section. The letter opening contains no primary clause verbs and introduces the author and audience through noun clauses. The letter commences with a primary adjectival clause used to begin a lengthy verbless sentence. The first shift in the text takes place with the presence of the first person singular present verb found in 1:15–16 to introduce Paul's thanksgiving. The next takes place at the beginning of chapter 2, opening the body of the letter, with the shift to third person singular indicative primary verbs describing God's actions toward the believers and second person plural indicatives describing the grace by which the readers had been saved. The only imperative occurs in 2:11 calling the readers to remember their former way of life and what Christ's work has done for them (culminating in the second person plural indicative verbs of v. 19). The text shifts again in chapter 3 with Paul being the main participant in the action of the primary clause verbs.[30]

In the second half of the letter, chapter 4 begins the parenesis with the two mitigated commands of 4:1 and 4:17. These commands are both first person singular indicative forms introduced by οὖν, and are followed by infinitives describing how the audience should and should not walk. The onset of the imperatives begins in 4:25 and fluctuates between second person plural and third person singular forms within the vast majority of the main clauses throughout the rest of the letter. The only noticeable shift takes place with the change of address from the whole community (4:25–5:21) to various groups (5:22–6:9) back to the whole community (6:10–20). The brief letter closing ends

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[30] Paul is the stated subject of 3:1, although he won't pick up the verbal action of this clause until 3:14 with the beginning of the prayer. He is the subject of two of the three primary clause verbs in chapter 3 (the ones found in 3:13 and 14). Further, he is the one acted upon by the only other primary clause verb in chapter 3, the passive ἐδόθη in 3:8.

the imperatives primary clause dominance with a final third person singular indicative form, followed by two verbless primary clauses.

Comparison with Other Proposals for Ephesians

In comparing the verbal analysis segmentation with the various proposals made in the texts, translations, and commentaries, a great deal of agreement is recognizable. Complete agreement exists concerning the following segments: 1:1–2; 1:3–14; 1:15–23; 2:1–10; 2:11–22; 6:21–24. The verbal analysis segmentation does not indicate a division in 3:1–21, as is found in the texts, translations, and commentaries. Differences emerge in the second half of Ephesians due to the difficulty in trying to segment the various exhortations. The verbal analysis reveals a distinction between the indicative exhortations in 4:1–24 and the imperatives that follow 4:25, but did not make strong distinctions within the imperative section. The segments that are added were due to a change of address, but not the verbs forms. Yet, this is also the section of the letter that produces the most disagreement among the texts, translations, and commentators/authors studied. This may reveal that it becomes more difficult to make strong distinctions when verb shifts are not present. Despite these discrepancies, the verbal analysis shows rather strong agreement with others that have attempted to segment the text of Ephesians.

Philippians

Proposed Outlines to Philippians

The integrity of the letter to the Philippians has been a hotly debated topic within scholarship. In fact, the lines are fairly evenly drawn between those that view this letter

as a single letter or a combination of letters (whether two or three).[31] The supposed shifts

that distinguish different letters occur between 3:1 and 2 and after 4:9. Following the

section on travel plans (2:19–30) and the seeming conclusion intimated by τὸ λοιπόν,

ἀδελφοί μου, χαίρετε in 3:1, a supposed abrupt set of commands occurs in 3:2. This

has led to the conclusion that what follows from 3:2 must be a separate letter. Further,

4:10–20 with its delayed thanksgiving seems conspicuously late in the letter, so it as well

must be another letter that has been compiled onto Philippians. Yet, many remain

unconvinced, and arguments for the unity of the letter abound. The book will be analyzed

as a single letter, and issues of integrity will be addressed in subsequent chapters.

Segmentation by Greek Texts and Bible Versions

As with the other letters examined, the breaks in the text vary among the

translations.

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
1	1 1–2	1:1–2	1.1a 1:1b 1.2	1.1a 1:1b 1:2	1:1a 1:1b–2	1:1a 1:1b 1:2
2	1.3–11	1:3–11	1.3–11	1.3–6 1:7–8 1:9–11	1.3–11	1:3–11
3	1:12–14 1.15–26	1:12–18a 1:18b–26	1.12–14 1:15–18a 1.18b–26	1.12–14 1.15–18a 1:18b–26	1 12–18a 1.18b–26	1:12–14 1:15–18a 1:18b–26
4	1.27–30	1:27–30	1 27–30	1:27–30	1:27–30	1:27–30
5	2 1–11	2:1–4 2 5–11	2:1–11	2:1–4 2:5–11	2:1–11	2:1–11
6	2:12–18	2:12–18	2.12–13 2:14–18	2:12–13 2.14–18	2.12–13 2:14–18	2:12–13 2:14–18
7	2.19–24 2:25–30	2:19–24 2.25–30	2 19–24 2:25–30	2:19–24 2.25–30	2 19–30	2 19–30
8	3:1 3:2–11	3 1 3.2–11	3:1a 3 1b–4a 3:4b–6 3.7–11	3.1 3:2–4a 3.4b–6 3:7–11	3.1 3.2–6 3.7–11	3:1 3.2–11
9	3:12–16	3:12–16	3 12–16	3:12–14 3:15–16	3:12–16	3 12–16
10	3 17–21 4.1	3.17–21 4 1	3 17–4:1 4:1	3 17–21 4 1	3 17–21 4:1	3 17–4:1
11	4:2–7	4 2–3	4 2–3	4:2–3	4 2–3	4 2–3

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[31] For further discussion involved in the integrity questions see Fee, *Philippians*, 21–23; Hawthorne, *Philippians*, xxix–xxxii; O'Brien, *Philippians*, 10–18; Reed, *Discourse Analysis*, 124–52.

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
	4:4–7	4 4–7	4 4–7	4 4–7	4.4–7	4:4–7
12	4:8–9	4.8–9	4 8–9	4:8–9	4:8–9	4·8–9
13	4 10–14

4.15–20 | 4 10–20 | 4 10–14

4·15–20 | 4 10–13
4:14–19
4:20 | 4:10–14

4 15–20 | 4:10–13
4·14–20 |
| 14 | 4 21–23 | 4:21–22
4 23 | 4 21–22
4:23 | 4 21–22
4 23 | 4.21–22
4:23 | 4:21–22
4:23 |

Figure 11. Segmentation of Philippians by various texts and translations

Nevertheless, fourteen broad segments are agreed upon by all the translations and texts (Figure 11). For the most part, all groups agree concerning segments 1, 4, 12, and 14.[32] Many of the other segments show strong agreement as well. The only strong contentions concern how to split segments 2, 8, and 13 into their various parts.[33]

Segmentation by Various Authors

As with the texts, the segmentation by various commentators and authors shows strong agreement, especially at the beginning and end of the letter.[34]

Segments	Fee	O'brien	Hawthorne	Guthrie	Reed	Klauck	Watson
1	1:1–2	1:1–2	1:1–2	1·1–2	1 1–2	1:1–2	1·1–2
2	1:3–11	1 3–11	1 3–11	1 3–8
1 9–11	1 3–11	1:3–11	1.3–11
3	1:12–18a
1·18b–26	1·12–26	1·12–26	1:12–18a
1.18b–26	1:12–26	1.12–26	1:12–16
4–6	1:27–30
2:1–4
2:5–11
2:12–18 | 1·27–2:18 | 1·27–30
2 1–4
2:5–11
2 12–18 | 1 27–30
2.1–11

2·12–16
2 17–18 | 1:27–30
2:1–18 | 1 27–2:18 | 1 27–30
2:1–11

2 12–18 |
| 7 | 2.19–24
2:25–30 | 2 19–30 | 2 19–24
2 25–30 | 2 19–24
2:25–30 | 2 19–24
2:25–30 | 2 19–30 | 2 19–30 |
| 7–12 | 3·1–4a

3:4b–14

3·15–4:3

4:4–9 | 3:1–21

4 1–9 | 3 1–3

3·4–11
3 12–16
3 17
3 18–19
3 20–21
4 1–9 | 3 01
3 2–16

3.17–21

4:1–3

4 4–9 | 3·1–4:1

4·2–9 | 3:1–4.1

4:2–3
4:4–9 | 3:1–21

4·1–9 |
| 13 | 4 10–20 | 4 10–20 | 4:10–20 | 4 10–19
4.20 | 4·10–20 | 4:10–20 | 4:10–20 |
| 14 | 4:21–23 | 4:21–23 | 4 21–23 | 4:21–23 | 4.21–23 | 4 21–23 | 4 21–23 |

Figure 12. Segmentation of Philippians by various authors

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[32] The slight disagreement concerning segments 1 and 14 concerns whether each formal feature in the prescript and letter closing should be kept together or separated into their separate parts.

[33] The recognition of a split after 3:1 is strongly attested in these texts.

[34] Fee, *Philippians*, 54–55; Hawthorne, *Philippians*, 43:xlviii–xlix; O'Brien, *Philippians*, vii–ix; Guthrie, "Cohesion Shifts," 36–59; Reed, "Identifying Theme," 75–101; Klauck, *Ancient Letters*, 317–20.

However, they display areas of disagreement, especially concerning segments 4–6 and 8–12. Most agree that 1:27–30 forms a distinct unit, but vary on what to do with 2:1–18. Even more variance is seen in dealing with 3:1–4:9. As will become evident from the verb segmentation to follow, this section of Philippians contains the greatest number of verb shifts, especially between indicatives and imperatives.

<center>Verbal Analysis of Philippians</center>

Analysis of Primary Clauses

Unlike Ephesians, Philippians contains primary clause verbs much earlier in the epistle. As in other Pauline epistles, Philippians opens (1:1–2) with a series of verbless primary clauses that introduce the sender of the epistle, the recipients, and a mention of χάρις and εἰρήνη to the audience.[35] Following this standard prescript, the first three primary clause verbs encountered in Philippians are first person singular present indicatives. The first, εὐχαριστῶ, begins the thanksgiving section of the letter (1:3–11),[36] while the next primary clause verb, προσεύχομαι, introduces its climax and conclusion by revealing Paul's prayer for these believers (vv. 9–11).[37]

In v. 12, the third first person singular primary clause verb, βούλομαι, actually transitions from the thanksgiving to the body of the letter.[38] This is seen at the verbal

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[35] The boundary of the salutation is undisputed in the commentaries: Hawthorne, *Philippians*, 1–2; O'Brien, *Philippians*, 43; Fee, *Philippians*, 60; Reed, *Discourse Analysis*, 1–2.

[36] For a thorough discussion of the Thanksgiving section found in Philippians, see O'Brien, *Introductory Thanksgivings*, 19–46. Like the salutation, commentators agree concerning the boundaries of the thanksgiving section: Reed (*Discourse Analysis*, 387) labels the whole of vv. 3–11 as the thanksgiving section. Hawthorne (*Philippians*, 13–14), O'Brien (*Philippians*, 53), and Fee (*Philippians*, 72) also demarcate these verses as a unique section. Hawthorne connects it with vv. 1–2 to form a larger segment labeled introduction (1). Fee further divides vv. 3–11 into two segments consisting of the thanksgiving proper (vv. 3–8) and the intercessory prayer (vv. 9–11). O'Brien indicates three parts to these verses: a thanksgiving report (3–6), an affectionate statement of concern (7–8), and an intercessory prayer (9–11).

[37] O'Brien, *Introductory Thanksgivings*, 29.

[38] So Hawthorne, *Philippians*, 33; O'Brien, *Philippians*, 86; Fee, *Philippians*, 109–10; Reed, *Discourse Analysis*, 388.

level by the emergence of third person present plural indicatives that carry the primary

clauses in 1:15–17. While the first person, Paul, still participates in actions in this section,

he is highlighting how others are ministering in light of his imprisonment. He sets up a

contrast here around the manner in which the two groups are κηρύσσουσιν (15) and

καταγγέλλουσιν (17) Christ in response to his present situation. Verbless primary

clauses are found in these verses, but they revolve around the actions of preaching and

proclaiming Christ. Answering his rhetorical question at the beginning of v. 18, Paul

concludes that as long as Christ is proclaimed (καταγγέλλεται, third person singular

present passive indicative) he will rejoice (χαίρω, first person singular present active

indicative) and expects to continue to do so (χαρήσομαι, future passive indicative).

These first person indicative verbs restart a chain of first indicatives that continues down

through v. 26. Verbless primary clauses are also found within this section in v. 21, at the

beginning of v. 22, at the end of v. 23, and v. 24. οἶδα in v. 26 serves as the last primary

clause verb in this section and ends the run of indicatives in chapter 1.[39]

The first major shift in mood takes place in 1:27 with the imperative

πολιτεύεσθε, a second person plural present imperative. Imperatives come to the fore of

the primary clauses[40] from this point down to 2:18.[41] The next two imperatives occur at

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[39] The commentators analyzed here are in agreement that 1:12–26 indicates a unique unit of text. Reed (*Discourse Analysis*, 388–89) discusses these verses as a whole with no further segmentation mentioned. Hawthorne (*Philippians*, 31) includes them within a larger of "news and instruction" that begins in v. 12 and continues through 2:30. While admitting that . 12–26 serve as a single paragraph (87), O'Brien (*Philippians*, 88–141) breaks this paragraph into five smaller sections: vv. 12–14; 15–18a; 18b–20; 21–24; and 25–26. Fee (*Philippians*, 106–55) indicates the same five sections as O'Brien but groups them according to Paul's view of the "present" in vv. 12–18a (108) and the "future" in vv. 18b–26 (126).

[40] Fee (*Philippians*, 156) and Reed (*Discourse Analysis*, 389) point to the emergence of the imperative and second person verb forms as key indicators for the boundaries of 1:27–2:18.

[41] Hawthorne (*Philippians*, 53), O'Brien (*Philippians*, 143), and Fee (*Philippians*, 155) see 1:27–2:18 standing as a single unit within the letter. They all, Hawthorne (53–107), O'Brien (144–312) and Fee (158–258), further divide this unit into four smaller segments: 1:27–30; 2:1–4; 5–11; and 12–18. Reed (*Discourse Analysis*, 389–90) discusses 1:27–2:18 as two segments, "petitions" (1:27–30) and "petitions surrounding narrative (story) about Christ" (2:1–18).

the beginning of chapter 2 in v. 2 (πληρώσατέ) and v. 5 (φρονεῖτε). They call for the readers to complete Paul's joy by being unified and to have the same humble mind as Christ. Placed between these two imperatives are a number of verbless primary clauses, which gain their imperatival force from these stated verbs, especially πληρώσατε in v. 2.[42] Significant here is the fact that the most famous section of Philippians, 2:6–11, contains no primary clause verb forms. Rather, this highly significant Christological passage describes the mind of Christ to be emulated. Paul resumes the imperatives in 2:12 by calling the believers to "work out" (κατεργάζεσθε) their salvation. The primary clause indicative, ἐστιν, occurs next, as God is introduced as the source of the ability to work out one's salvation.[43] Another command is given in 2:14 with the imperative ποιεῖτε calling the readers to do everything without grumbling or fighting. As the section winds down, Paul uses two more indicatives χαίρω and συγχαίρω, this time first person singular presents, to reveal his attitude in spite of his seemingly desperate situation: he rejoices and shares his joy with the readers. He brings the section to a close by exhorting the readers through two final imperatives, χαίρετε and συγχαίρετέ, to follow his example: rejoice and share joy.

In 2:19, Paul transitions out of the imperatives by picking up with the first person singular indicatives, which he began using in 2:17.[44] These first person singular indicative verb forms are found in the primary clauses of v. 19 (ἐλπίζω), v. 20 (ἔχω), v. 23 (ἐλπίζω), v. 24 (πέποιθα), v. 25 (ἡγησάμην), and v. 28 (ἔπεμψα) and do not simply consist of present tense forms, but move from present in vv. 19, 20, and 23 to

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[42] O'Brien, *Philippians*, 273.

[43] 2:13 is headed by the conjunction γάρ. The significance of this will be discussed in chapter 6 within the section dealing with conjunctions.

[44] Reed (*Discourse Analysis*, 390–91) notes the change from imperative to indicative as a significant indicator of a new segment.

perfect in v. 24, and aorist in vv. 25 and 28. These verbs express Paul's hope to send

Timothy (2:19–24) and his action of already having sent Epaphroditus back to the

readers. In the middle of the commendation of Timothy, third and second person plural

indicative forms occur (vv. 21–22), as well as a verbless clause at the end of v. 21. These

are connected to the discussion through the use of γάρ and explain Timothy's concern

for the readers in contrast with the self-interest of others. In light of the fact that these

men are on there way to Philippi, Paul commands the readers in 2:29 to receive

(προσδέχεσθε) these men and hold (ἔχετε) as precious similar men. These imperatives

are connected to the string of indicatives which precede them by the conjunction οὖν;

thus, they complete this recommendation section by anticipating the imperatives to

follow at the beginning of chapter 3.[45]

Ending the previous section with second person plural imperatives, Paul continues

in 3:1 the exhortation by commanding the readers to rejoice χαίρετε, a second person

plural imperative. This primary clause is headed by τὸ λοιπόν, which sometimes signals

shifts in the Pauline corpus at the end of a letter.[46] Following two primary clauses without

finite verb forms in v. 2, the imperatives continue in 3:2 with a triple command using

βλέπετε, warning the readers to beware of false teachers, a theme that is implied from

what follows and is picked up again at the end of chapter 3. These imperatives give way

temporarily to a string of first person indicative verbs that control the primary clauses

from 3:3–14. The string begins in 3:3 with the first person plural ἐσμεν connected back

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[45] Hawthorne (*Philippians*, 107–21) recognizes 2:19–30 as a single unit signaling the end of a larger section begun back in 1:12. O'Brien (*Philippians*, 313–44) and Fee (*Philippians*, 258–84) treat 2:19–30 as a single section. All three split these verses into two parts concerning the topic shift from Timothy (vv. 19–24) to Epaphroditus (vv. 25–29). Reed (*Discourse Analysis*, 390–92) treats 2:19–24 and 25–30 as two segments.
[46] This occurrence of τὸ λοιπόν serves as one of the main arguments for the splitting of Philippians into at least two separate letters. For a detailed look at the various approaches and a defense of Philippians as one letter, see Reed, *Discourse Analysis*, 124–152.

to the previous imperatives by the conjunction γάρ. In verse four a primary verbless

clause with the subject ἐγώ brings Paul back as the main actor for the rest of this section

running down to v. 14. A long verbless clause listing all of his Jewish qualifications

culminates in 3:7 with the statement that Paul does not count (ἥγημαι, a perfect middle)

these as gain, but rather as loss for Christ. The counting verbs continue in 3:8 with two

more indicative forms of the same verb (ἡγοῦμαι) as Paul relates that he counts all

things as loss and refuse in light of gaining a knowledge of Christ. The elaborated

subordination continues from these verbs down to v. 12. In 3:12, following a first aorist

indicative ἔλαβον and a first perfect indicative τετελείωμαι, Paul states that he "presses

on" (διώκω, another first present indicative). This verb, διώκω, is picked up again in

3:14, after an intervening first person singular present indicative λογίζομαι and a

verbless clause in 3:13. A first person plural subjunctive, φρονῶμεν, ends the chain of

first person singular indicatives in 3:15 by Paul calling these readers to have this same

mindset that he has just displayed, as evidenced by the οὖν that starts the verse. A third

person singular future indicative, ἀποκαλύψει, interrupts Paul's commands by stating

that God will reveal to those lacking this attitude. The infinitve στοιχεῖν in 3:16 seems

to pick up the imperatival function from the subjunctive in 3:15[47] and serves as a further

exhortation.[48]

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[47] O'Brien, *Ephesians*, 441.

[48] Hawthorne (*Philippians*, 122) and O'Brien (*Philippians*, 345) maintain that the unit begun in 3:1 extends down through 3:21. Hawthorne (122–74) indicates further segments consisting of . 1–3, 4–11, 12–16, 17, 18–19, and 20–21. O'Brien (345–472) displays fewer breaks: 1–3; 4–6; 7–11; 12–16; and 17–21. Fee (*Philippians*, 285–398) sees the larger unit as 3:1–4:3, with further segments found in 3:1–4a, 4b–6, 7–11, 12–14, 15–16, 17–19, 20–21, and 4:1–3. Reed (*Discourse Analysis*, 392–93) indicates one segment consisting of 3:1–4:1. The differences over the division of the larger unit pertain mainly to the trying to distinguish a break among imperatives. This is why the choice is made here to mark the break at the beginning of the imperative chain in 3:17.

The next section of the letter begins in 3:17 with a personal address, ἀδελφοί, combined with the reemergence of second person plural imperatives. This section extends through 4:9 and is controlled by imperatives and first person singular indicatives that still seek to exhort the readers. In 3:17, Paul calls the readers (γίνεσθε) to follow his example and to closely watch (σκοπεῖτε) those who follow a similar pattern. He goes into further explanation why[49] this is important with two present indicative verbs περιπατοῦσιν and ὑπάρχει in 3:18 and 3:20. A second person plural imperative στήκετε resumes the commands in 4:1. Over the next three verses Paul uses four first person singular active indicative verbs to call the readers to action: παρακαλῶ twice in 4:2,[50] the present ἐρωτῶ in 4:3 and the future ἐρῶ in 4:4. Along with these indicatives, he includes the second person plural imperatives συλλαμβάνου in 4:3 and χαίρετε twice in 4:4. Verses 5 and 6 contain three more imperatives, a third person singular aorist γνωσθήτω and present γνωριζέσθω as well as a second person plural present μεριμνᾶτε. Announcing the protection by "the peace of God" in 4:7, the third person singular future indicative φρουρήσει interrupts the chain of imperatives. The second use of τὸ λοιπόν in the letter introduces the last two imperatives found in the body of the letter in 4:8 and 9. In both verses, the imperatives, the second person plural present imperatives λογίζεσθε and πράσσετε, follow lengthy relative clauses. These two lists are followed in 4:9 by a third person singular future indicative, ἔσται, relating the truth that the God of peace will be with those who do these things.[51]

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[49] Note that γάρ begins each of these clauses. Paul sets up the contrast here between the opponents/false teachers in vv. 18–19 and those who are citizens of heaven, awaiting eagerly the Lord's return.

[50] The use of παρακαλῶ here serves as the reason for Reed's choice (*Discourse Analysis*, 393) to mark the break in 4:2.

[51] While disagreement exists over the beginning of this segment, Hawthorne (*Philippians*, 175), O'Brien (*Philippians*, 473), and Reed (*Discourse Analysis*, 393) all indicate the end of a segment at 4:9 as the final

The exhortations end in 4:10 with the onset of first person singular indicative verbs, and these take over the primary clauses down through v. 20.[52] Through a series of first person singular indicative verbs which fluctuate between aorists (ἐχάρην in v. 10 and ἔμαθον in v. 11), presents (λέγω in v. 11 and ἰσχύω in v. 13), and perfects (οἶδα twice and μεμύημαι in v. 12), Paul relates his reaction to their concern for him and his response to the circumstances in which he has found himself. He interrupts the first person singulars with two second person plural indicatives — one an aorist (ἐποιήσατε), the other a perfect (οἴδατε) — in vv. 14 and 15 to praise the readers for their response to him. Over the next two verses Paul utilizes again the first person singular indicatives within the primary clauses: ἐπιζητῶ twice in v. 17 and ἀπέχω, περισσεύω, πεπλήρωμαι (a perfect) in v. 18. He concludes this section in v. 19 like previous sections with a third person singular speaking of the action of God. In this occurrence it is the future active πληρώσει. Paul's response to God's action is found in the verbless doxology of v. 20.[53]

The letter closing contains a "greetings" and "grace" formula. In 4:21–22, the verb ἀσπάσασθε, a second person plural aorist imperative, requests that Paul's greetings be made to every saint there, and ἀσπάζονται, a third person plural middle indicative, sends greetings from those with him. The letter closes with the verbless call for Christ's grace (χάρις) to be with the readers' spirit in 4:23.[54]

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petitions are given. Fee (*Philippians*, 398) continues the unit he sees beginning in 4:4 down through the rest of the letter ending in v. 23. He demarcates a smaller segment of 4:4–9 (400) within this unit.

[52] Reed (*Discourse Analysis*, 394) recognizes the change in person and mood as key indicators for 4:10ff. as a unique section.

[53] The commentators are in agreement that 4:10–20 represents a unique segment. See Hawthorne, *Philippians*, 193; O'Brien, *Philippians*, 513; Fee, *Philippians*, 422–55, who further divides the text into vv. 10–13, 14, 15–17, and 18–20; and Reed, *Discourse Analysis*, 394.

[54] For the letter closing as a unique segment, see Hawthorne, *Philippians*, 212; O'Brien, *Philippians*, 551; Fee, *Philippians*, 456; Reed, *Discourse Analysis*, 395.

Segmentation of Philippians according to Verbal Patterning

Certain features surface in relation to the segmentation of Philippians. First, the verbs once again chain together based on patterns of person and mood. The first person singular indicative verb forms occur in a number of chains throughout the letter: 1:3–11; 1:12–25; 2:19–30; 3:3–16; and 4:10–20. These chains are countered by the imperative chains in 1:27–2:18 and 3:17–4:10. The first person singular indicative and the second person plural imperative combine in 3:1–16, as Paul moves from command to personal testimony. Also concerning the verbs, the prescript and closing are again verbless, while the thanksgiving section is controlled exclusively by εὐχαριστῶ and προσεύχομαι.

Second, certain key conjunctions and expressions are found in primary clauses at transitional junctures. In two instances, 2:28–29 and 3:15, οὖν occurs at the end of an indicative chain to introduce commands. The expression τὸ λοιπόν introduces two sections that begin with commands (3:1 and 4:8). γάρ, again, is found at the beginning of primary indicative clauses found in imperative chains (2:13; 3:18, 20).

Finally, one thing that stands out is the fact that no primary clause verbs are found in the lengthy Christological section in 2:6–11, which commentators view as the most significant passage in the entire epistle.[55] Not that this takes away from its importance, but it shows that this section does not serve to move the structure of the letter forward.

With these points in mind, Philippians can now be segmented. While Philippians does not break neatly in half like Ephesians, the verbal patterning still leads to noticeable segmentation that seems to follow a five–part letter outline:

    I.   Letter Opening (1:1–2)
    II.   Thanksgiving (1:3–11)
    III. Letter Body (1:12–26)

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[55] Hawthorne, *Philippians*, 76: Fee, *Philippians*, 39; O'Brien, *Philippians*, 186–87.

IV.   Parenesis (1:27–4:20)
V.   Letter Closing (4:21–23)

Again, main divisions concern primarily the shift in mood between indicatives and imperatives and secondarily shifts in person. The letter opens with the typical Pauline salutation consisting of verbless primary clauses. The thanksgiving follows and is controlled by two first person indicative verbs. Marked by the onset of interplay between first and third person indicatives, a shift occurs in 1:12, and this pattern holds down through 1:26 as Paul relates circumstances that are occurring in relation to his imprisonment.

The onset of second person plural imperatives causes a break at 1:27, suggesting the beginning of the parenesis of the letter, and imperatives control the primary clauses through 2:18, with the exception of the γάρ clause indicative ἐστιν in 2:13. These commands exhort the readers to conduct themselves worthily in light of Paul's present situation and to remain unified. 2:19 begins another indicative segment that displays mainly first person singular forms, but second (2:22) and third person (2:21) forms also appear. The indicatives extend down through 2:28 and relate the impending arrival of two of Paul's colleagues in Philippi. The segment concludes in 2:29 with two imperatives that call the readers to accept Epaphroditus and others like him. Another segment begins in 3:1 with the continuation of imperatives and the expression τὸ λοιπόν that starts the unit. This segment begins with imperatives calling the readers to rejoice and to beware of false teachers (3:1–2). The imperatives give way to indicatives that mainly detail Paul's response as a Jewish believer to the person of Christ (3:3–14). This segment concludes with two exhortations in 3:15–16 that call believers to maintain this same perspective that Paul exhibited. Of note is an action performed by God at the end of this section in 3:15.

The next two segments occur in 3:17–4:9. They are controlled by commands, mainly in the form of imperatives, and end with actions by God. Taking the form of second person plural and third person singular, the imperatives begin in 3:17 and continue down through 4:9. The first movement in this section concerns commands related to the false teachers (3:17–21), and this gives way to a series of commands related to conduct, both corporate and personal (4:1–7). The exhortations in 4:1–7 take the form of first person singular indicative calls to action by Paul and second person plural and third person singular imperatives. The first movement concludes with an action by God in 4:7 in the indicative mood. Introduced by τὸ λοιπόν, the second movement revolves around two second person plural imperatives following lengthy relative clauses in 4:8–9 and again ends with a third person singular indicative statement concerning God's presence with those who perform such actions. After 4:9, the imperatives end and give way to a new segment marked by first person singular indicative verbs. There is a slight interplay with second person singular indicative verb forms in 4:14–15, with the result that this segment relates Paul's contentment in his present circumstances and his provision brought by the gift of the Philippians. Again, this segment concludes with an action by God in 4:19, which states that he will meet the needs of the readers just as they have met Paul's needs, and a doxology to him.

The letter closes with a series of greetings and a pronouncement of grace. First, Paul commands the readers to greet the saints that are near them, and then he relates greetings to them from those with him. He then asks for the χάρις of the Lord Jesus Christ to be with their spirit.

<u>Comparison with Other Proposals for Philippians</u>

Comparison between the proposed segmentations done by various scholars and the segmentation due to verb patterns shows strong agreement. The verbal analysis does not make a discernible break between 1:30 and 2:1. Yet, it points to further segmentation in the extended exhortation of 3:1–4:9 between 3:16 and 3:17, which a number of the commentators and authors do not display in their outlines (O'Brien, Reed, Klauck, and Watson). This is due to the shift from indicatives to imperatives with the subjunctive exhortation in 3:15 and the further exhortation introduced by an infinitive in 3:16, concluding 3:1–16. From this comparison, it appears that verbal patterns contribute to the segmentation of the text of Philippians done by interpreters, whether they are aware of it or not.

Colossians

<u>Proposed Outlines to Colossians</u>

Like Ephesians, Colossians naturally splits into sections that become apparent once exhortations begin in 2:6. The letter also contains discernible opening (1:1–2) and closing sections (4:7ff) with their patented formulae that are characteristic of the Pauline Corpus: typical prescript (1:1–2); thanksgiving (1:3–8); travel plans (4:7–9); greetings (4:10–15); and the closing χάρις statement (4:18). The analysis that follows will attempt to find if the verb patterning marks these elements off, as well as any other patterns within the body of the letter.

Segmentation by Greek Texts and Bible Versions

As has been done throughout this study, the standard Greek texts of the New Testament, as well as some popular translations, have been analyzed to see where they segment the text of Colossians.

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
1	1:1–2	1:1–2	1·1 1:2a 1·2b	1.1 1·2a 1:2b	1:1 1:2	1.1 1·2a 1:2b
2	1:3–8	1:3–8	1:3–8	1:3–8	1:3–8	1:3–8
3	1:9–20	1:9–11a 1:11b–20	1·9–14 1:15–20	1:9–14 1·15–20	1 9–14 1:15–20	1:9–14 1:15–20
4	1:21–23	1:21–23	1:21–23	1:21–23	1:21–23	1.21–23
5	1:24–29	1.24–29	1:24–29	1.24–27 1:28–29	1:24–29	1:24–29
6	2:1–5	2.1–5	2.1–5	2:1–5	2.1–5	2:1–5
7	2.6–15	2:6–15	2:6–7 2:8–15	2:6–7 2:8 2·9–12 2 13–15	2:6–7 2·8–15	2.6–7 2:8–15
8	2:16–19	2:16–19	2:16–19	2:16–19	2:16–19	2.16–19
9	2:20–23	2:20–23	2:20–23	2:20–23	2·20–23	2.20–23
10	3:1–4	3:1–4	3:1–4	3:1–4	3:1–4	3 1–4
11	3:5–11	3:5–11	3:5–11	3.5–11	3:5–11	3:5–11
12	3:12–17	3.12–17	3:12–17	3:12–14 3:15–17	3·12–17	3:12–17
13	3:18–19 3·20–21 3:22–25 4:1	3:18–21 3:22–4:1	3:18–19 3:20–4.1	3:18 3:19 3·20 3.21 3·22–25 4:1	3:18–21 3.22–25 4:1	3·18–25 4.1
14	4:2–6	4·2–6	4:2–4 4:5–6	4·2–6	4 2–4 4:5–6	4:2–4 4:5–6
15	4:7–9	4:7–9	4:7–9	4:7–9	4:7–9	4:7–9
16	4:10–17	4 10–14 4.15–17	4:10–17	4:10–15 4.16 4:17	4:10–17	4.10–17
17	4:18	4.18	4:18	4·18	4:18	4:18

Figure 13. Segmentation of Colossians by various texts and translations

The results are found in Figure 13. The analysis reveals that these texts split Colossians into 17 segments. Agreement is strong in relation to where to break the text (especially if the NIV is removed from the analysis), with the only noticeable disagreement found within segment 13.

Segmentation by Various Authors

Most scholars agree that Colossians falls into two definable sections, centered around the doctrinal teaching of the first part of the epistle and the exhortational section that follows.[56]

Segments	Dunn	Harris	Moo	O'Brien	Wright	Klauck
1	1:1-2	1 1-2	1:1-2	1:1-2	1:1-2	1:1-2
2-4	1·3-8 1:9-14 1:15-20 1:21-23	1:3-8 1.9-14 1:15-20 1:21-23	1:3-14 1:15-20 1:21-23	1·3-8 1:9-14 1·15-20 1:21-23	1 3-8 1.9-12a 1.12b-23	1·3-8 1:9-14 1:15-20 1.21-23
5-9	1:24-29 2·1-5 2:6-7 2:8-15 2:16-19 2·20-23	1:24-29 2:1-3 2:4-8 2.9-15 2:16-19 2:20-23	1:24-2 5 2:6-7 2.8-15 2:16-23	1.24-2:5 2:6-15 2:16-23	1.24-29 2:1-5 2:6-7 2.8-15 2:16-23	1.24-2:5 2:6-23
10	3:1-4	3.1-4	3·1-4	3:1-4	3:1-4	3:1-4
11-12	3:5-17	3·5-11 3:12-17	3:5-11 3·12-17	3.5-11 3.12-17	3.5-11 3:12-17	3·5-17
13	3:18-4:1	3:18-4·1	3:18-4:1	3.18-4:1	3:18-4:1	3·18-4:1
14a	4:2-6	4.2-6	4:2-6	4:2-6	4:2-6	4:2-6
14b-17	4:7-9 4.10-17 4.18	4:7-9 4:10-18	4·7-18	4.7-18	4:7-9 4.10-14 4:15-17 4:18	4:7-9 4:10-17 4:18

Figure 14. Segmentation of Colossians by various authors

However, there is some disagreement as to exactly where the letter divides into these two sections.[57] For instance, Wright and Moo argue that 1:3-2:5 remains its own distinct unit that should remain intact, and Moo labels this the "letter opening."[58] Dunn seems to suggest something similar, although he does not refer to this section as the letter opening; rather, he speaks of 1:9-2:5 as "substantial development" being made to the thanksgiving

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[56] Yet Wright (*Colossians & Philemon*, 21) points out that this does not mean that the first half is solely concerned with teaching and the second half with exhortation. Both doctrine and exhortation work together throughout.

[57] Moo, *Colossians*, vi-vii; O'Brien, *Colossians*, liv; Harris, *Colossians & Philemon*, 5; Wright, *Colossians & Philemon*, 44-45; Dunn, *Colossians and Philemon*; Klauck, *Ancient Letters*, 321-22.

[58] Moo, *Colossians*, 48-49; Wright, *Colossians & Philemon*, 73-74.

found in 1:3–8.[59] O'Brien maintains that 1:9–14 continues the thanksgiving section, but

this section comes to an end in v. 14 with the onset of the "hymn" in 1:15–20.[60] While

disagreement and nuancing exist with how to handle the beginning of the letter, most are

in agreement that 2:6 transitions into the exhortational section of the text.[61]

Figure 14 shows that the scholars analyzed unanimously agree on 8 segments of

text (numbered according to segments found in Figure 19). All agree on segments 1, 10,

13, and 14. With the exception of one individual in each case, further segments would be

established with 1:3–14, 1:15–20, 1:21–23, 1:24–2:5, 2:6–15, and 2:16–23. All this

points to congruency among scholars on where the text splits. The next section will

examine the verbal patterns within the letter to see if the verbs serve as markers of similar

segments.

Verbal Analysis of Colossians

Analysis of Primary Clauses

As has been the case with the two previous letters analyzed in this chapter,

Colossians opens with a prescript that contains no primary clause verbs. The prescript

(1:1–2) states the sender (Παῦλος . . . καὶ Τιμόθεος ὁ ἀδελφὸς), recipients (τοῖς ἐν

Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ) and the χάρις and εἰρήνη

formula typical of the Pauline corpus. These are found in two nominative clauses, which

contain no finite verb forms.[62]

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[59] Dunn, *Colossians and Philemon*, 41.

[60] O'Brien, *Colossians*, 20.

[61] Moo (*Colossians*, 175) actually labels this section that follows (2:6–4:6) the "body" of the letter. See also Wright, *Colossians & Philemon*, 96; Dunn, *Colossians and Philemon*, 136.

[62] For discussion on the prescript see O'Brien, *Colossians, Philemon*, 1–6; Wright, *Colossians & Philemon*, 46–48; Harris, *Colossians & Philemon*, 7–13; Moo, *Colossians and Philemon*, 74–79. Moo (73) incorporates the prescript into a larger section he labels "letter opening" which consists of 1:1–2:5.

The first finite verb form is encountered in 1:3 with the opening of the thanksgiving section. εὐχαριστοῦμεν announces thanks to God for the testimony that Paul has heard concerning their faith. A number of subordinate clauses follow this first primary clause in v. 3, but none of them contain primary clause verb forms since they are subordinated by conjunctions and relative pronouns that continue to build off of one anther. εὐχαριστοῦμεν then serves as a finite verb for a long sentence that is used to announce Paul's prayer of thanks for the Colossians.[63]

The second primary clause verb, παυόμεθα found in v. 9, a first person plural indicative, begins the explicit prayer by Paul and his associates on behalf of these believers. Paul announces that he and his associates have not ceased praying for these believers that they possess a knowledge of God's will in all spiritual wisdom and understanding (ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ).[64] The next primary clause verb does not occur until 1:22 with the announcement of Christ's reconciling action on behalf of the readers. The verb is ἀποκατήλλαξεν, a third person singular aorist indicative, and it stands as the primary clause verb to a sentence started in 1:21 which runs through v. 23. This section actually returns the letter to direct address of the Colossians after a lengthy Christological discussion concerning God's work through the person and work of Christ (1:13–20).[65]

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[63] Harris, *Colossians & Philemon*, 14. The commentators are in relative agreement that 1:3–8 represents a unique segment within the letter. O'Brien (*Colossians, Philemon*, 7), Wright (*Colossians & Philemon*, 49), and Harris (*Colossians & Philemon*, 14) all represent it as a unique segment of text. While indicating it as its own paragraph, Moo (*Colossians and Philemon*, 80) still places it within the segment of 1:3–14. He does so on the basis that εὐχαριστέω, as a finite verb in v. 3 and as a participle in v. 12, frames the entire section (81).

[64] Most commentators agree that vv. 9–14 serve as a segment. See O'Brien, *Colossians, Philemon*, 18; Harris, *Colossians & Philemon*, 28; Moo, *Colossians and Philemon*, 80, who marks it as a paragraph but includes it within his segment of 1:3–14. Wright (*Colossians & Philemon*, 56–86) recognizes the section as 1:9–23, and divides this into vv. 9–12a (the actual prayer) and 12b–23 (the reason for thanksgiving).

[65] O'Brien, *Colossians, Philemon*, 64.

Significant is the fact that there are no primary clause verbs in this lengthy doctrinal

section, but rather a series of relative and other subordinate clauses. 1:21–23 seems to

bring this section to a conclusion by stating in a personal way for the readers that this

same Christ has reconciled them through his death, even though they were formerly

enemies to him.[66]

With the first person singular present indicatives χαίρω and ἀνταναπληρῶ

combined with the opening νῦν in 1:24, a shift takes place from the emphasis on Christ's

work on behalf of these readers to Paul's attitude and ministry in the midst of his present

circumstances. These verbs head another lengthy sentence in which Paul digresses into

teaching concerning his role within the church, the mystery of God bringing salvation to

even the Gentiles (1:25–29). In 2:1, following a γάρ the string of first person singular

present indicatives within primary clauses continues with the occurrence of Θέλω in 2:1,

λέγω in 2:4, and εἰμι in 2:5. These primary clause verbs combine with those in 1:24 to

keep this section intact, as Paul makes the discussion concerning his παθήμασιν in 1:24

more personal for the readers as he speaks of his οἰκονομίαν on their behalf. In 2:4, he

gives the rationale for why he is disclosing these things to them: ἵνα μηδεὶς ὑμᾶς

παραλογίζηται ἐν πιθανολογίᾳ.[67] This then transitions to admonitions beginning in

2:6.[68]

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[66] So Wright, *Colossians & Philemon*, 56–86, who argues for one segment here. Having split 1:9–14 off as a unique segment, O'Brien (*Colossians, Philemon*, 31 and 64), Harris (*Colossians & Philemon*, 41 and 56), and Moo (*Colossians and Philemon*, 107 and 137) maintain that vv. 15–23 can be divided into two segments, vv. 15–20, the Christological section, and 21–23, its application to the readers.

[67] The expression Θέλω γὰρ ὑμᾶς εἰδέναι that introduces this section in 2:1 is actually disclosure formula common in epistolary literature. See Moo, *Colossians*, 163; O'Brien, *Colossians*, 91.

[68] O'Brien (*Colossians, Philemon*, 73), Wright (*Colossians & Philemon*, 86), and Moo (*Colossians and Philemon*, 147) agree that 1:24–2:5 represents a single segment, though they each divide it into smaller paragraph units. O'Brien (74) and Wright (87) indicate 1:24–29 and 2:1–5 as distinct paragraphs. Moo (147–48) speaks of the whole as one paragraph but in his translation indicates smaller paragraphs

The verbs shift here in Colossians from indicatives to imperatives, and while

indicatives continue to appear within primary clauses, the imperatives dominate. From

2:6–4:6, 34 primary clause finite verbs occur, 24 of which are imperatives.[69]

In 2:6 and 2:8, two commands are given in second person plural present active

form, περιπατεῖτε and βλέπετε, which open the next segment of the letter. The first is

headed by the conjunction οὖν, which tends to stand at the head of such transitional

imperatives, drawing on what has been said so far.[70] Since the readers have already

received Christ, they need to "walk" in him. The command βλέπετε in 2:8 exhorts the

readers to make sure no one captivates them through philosophical deception, a theme

introduced in 2:4. These commands are followed by another lengthy Christological

section that speaks of the relationship between the readers and Christ (2:9–15). While the

beginning of the section does not contain any primary clause verbs, the end does with the

third person singular indicatives συνεζωοποίησεν, ἦρκεν, and ἐδειγμάτισεν in 2:13–

15.[71] These verbs again highlight the work Christ has done on behalf of the readers

through the cross.[72] The emphasis on Christ's work for the readers coming to the

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consisting of 1:24–27, 28–29, and 2:1–5. Harris (*Colossians & Philemon*, 64, and 78) recognizes two segments in this stretch of text, 1:24–29 and 2:1–3.

[69] Wright (*Colossians & Philemon*, 96–98) and Moo (*Colossians and Philemon*, 175–76) recognize 2:6–4:6 as a major unit within the letter. Having argued that 1:1–2:5 represents the letter opening, Moo maintains that this lengthy section serves as the letter body. This seems to extend the opening and thanksgiving beyond their normal Pauline usage. It will be argued later that 2:6–4:6 actually represents the paranetic section of this letter.

[70] O'Brien, *Colossians, Philemon*, 105,

[71] O'Brien (*Colossians, Philemon*, 101) recognizes 2:6–15 as a single segment divided into smaller paragraphs between vv. 6–7 and 8–15. Wright (*Colossians & Philemon*, 98 and 100) and Moo (*Colossians and Philemon*, 177 and 183) both indicate vv. 6–7 and 8–15 as distinct segments but place the latter verses with 2:16–23 to form a larger segment. Having ended the previous segment at 2:3, Harris (*Colossians & Philemon*, 85 and 97) suggests two segments consisting of vv. 4–8 and 9–15.

[72] It is difficult to ascertain what the heading conjunction καὶ in 2:13 connects with earlier in the text. It may just be that at this point in his discussion of Christ's work, Paul interrupts the subordination and simply jumps back out into primary clauses to highlight the importance of these actions for the readers.

forefront in primary clauses parallels the similar situation found in 1:21–23 at the end of

the lengthy Christological section in 1:15–20.[73]

Paul again utilizes imperatives within primary clauses in 2:16. Introduced by the

conjunction οὖν as in 2:6, the verb κρινέτω initiates this move back to the imperative.

This third person singular present imperative is accompanied by another primary clause

imperative, καταβραβευέτω, in 2:18. These imperatival primary clauses are followed in

2:20 with another indicative, in this instance the second person plural present passive

δογματίζεσθε. Paul is questioning the readers concerning their actions of submitting to

earthly rules that do not stop real sin (2:22–23), when they have already died with Christ

to such principles. While the indicative here interrupts the imperatives, it serves as an

exhortational tool[74] to motivate the readers to change a wrong behavior.[75]

Following this questioning of submitting to rules that do not really matter, Paul

moves back to commands in 3:1. He does so through a series of command sets that start

again with the conjunction οὖν. In vv. 1 and 2, the second person plural present active

imperatives ζητεῖτε and φρονεῖτε are used. The imperatives again are stopped by the

presence of three indicatives (ἀπεθάνετε, κέκρυπται, and φανερωθήσεσθε), but

these are connected to the flow of thought by the conjunction γάρ. This may signal that

they are serving as the reason to why the imperatives should be obeyed. Introduced by

οὖν, imperatives emerge again in 3:5 and control the primary clauses down through 4:6.

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[73] In both instances καὶ ὑμᾶς . . . ὄντας initiates a participial clause that precedes the actions of Christ on behalf of the readers. See Moo, *Colossians and Philemon*, 205–6; O'Brien, *Colossians, Philemon*, 121.
[74] Even though these verses do not contain primary clause commands, Moo (*Colossians and Philemon*, 232) sees vv. 20–23 as the "hortatory climax" of this section.
[75] O'Brien (*Colossians, Philemon*, 135) and Wright (*Colossians & Philemon*, 118) indicate that 2:16–23 represents one segment. Harris (*Colossians & Philemon*, 117 and 127) indicates two distinct segments consisting of vv. 16–19 and 20–23. Moo (*Colossians and Philemon*, 216) combines these approaches as he indicates that vv. 16–23 represent one segment but are broken into two smaller paragraph units, vv. 16–19 and 20–23.

However, breaks seem to occur in this section. This is due to the presence of οὖν in 3:12.

The pattern seems to be that commands are given (3:1–2 and 3:5–9a), followed by some

further explanation (3:3–4 and 3:9b–11), and then resumed through the use of οὖν.[76]

Thus, given these factors of shifts in mood and the presence of the conjunction οὖν, 3:1–

17 consists of three segments: 3:1–4, 5–11, and 12–17.[77]

While the imperatives continue, the pattern of them being introduced by οὖν

gives way to the various addressees in the household code (3:18–4:1).[78] As in Ephesians,

the various members are introduced through their nominative forms: γυναῖκες (3:18);

ἄνδρες (3:19); τέκνα (3:20); πατέρες (3:21); δοῦλοι (3:22); κύριοι (4:1). After the

group is addressed, second person plural present imperatives follow. Indicatives emerge

in two places (3:20b and 3:25), but in both occasions these clauses are introduced by γάρ

to provide reasons for keeping the preceding command.[79] A question arises as to whether

δουλεύετε should be understood as an indicative or imperative. Within this context in

which the indicatives are preceded by γάρ (3:3; 3:20; 3:25) and imperative forms

abound, it seems best to understand δουλεύετε as an imperative.[80]

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[76] This pattern may actually extend farther back into chapter 2. Initially, the imperatives were introduced in 2:6 with οὖν, followed by a digression (2:9–15). They were resumed in 2:16, again with οὖν, followed by another digression (2:20–23). The imperatives introduced in 3:1 by οὖν will continue the chain.

[77] The commentators are in agreement with these three segments. See O'Brien, *Colossians, Philemon*, 157–213; Wright, *Colossians & Philemon*, 128–45; Harris, *Colossians & Philemon*, 136–76; and Moo, *Colossians and Philemon*, 243–92. They disagree, though, on the how these are connected to larger units of the letter. With 3:1, Wright (128) initiates a unit that extends through 4:6. Moo (243) initiates a unit that only extends to 4:1. Harris (136) sees 3:1–4 as the last segment of a unit begun in 2:4 and begins a new unit with 3:5, which extends through 4:6 and deals with exhortations to holiness.

[78] The commentators analyzed here agree on the boundaries to this segment. See O'Brien, *Colossians, Philemon*, 214; Wright, *Colossians & Philemon*, 145; Harris, *Colossians & Philemon*, 177; and Moo, *Colossians and Philemon*, 292.

[79] O'Brien, *Colossians, Philemon*, 224 and 229. This is a common use of γάρ in the Pauline corpus that will be addressed in chapter 6.

[80] Similarly Moo, *Colossians*, 313; O'Brien, *Colossians, Philemon*, 229. This contrasts with many Bible translations, which take it as an indicative.

The nominative addresses end with 4:1 and give way to what appear to be general

commands for everyone in the church in 4:2–6. The first command, προσκαρτερεῖτε,

calls the readers to devote themselves to prayer, and the final imperative in 4:5,

περιπατεῖτε, restates the command that started the imperatives back in 2:6. In essence,

this may form an inclusio with 2:6, in which, as here, contact with outsiders was also a

primary motivation for the commands. The final primary clause of this section, 4:6,

serves as a verbless exhortation,[81] calling the readers to proper speech in their dealings

with others.[82]

A shift to the letter's closing occurs at 4:7 with indicatives taking over the

primary clauses.[83] In 4:7–9, two third person future indicatives, γνωρίσει (a singular)

and γνωρίσουσιν (a plural) convey that Tychicus and Onesimus are expected to come

to these believers and can give word concerning circumstances surrounding Paul.[84] In

4:10–14,[85] greetings are sent from various individuals, and this takes place through the

third person singular present indicative ἀσπάζεται. The imperative δέξασθε occurs in

4:10 giving further instruction concerning the receiving of Mark. The audience is then

commanded (Ἀσπάσασθε) in 4:15 to greet those in Laodicea and in Nympha's house.[86]

The commands continue with ποιήσατε, calling the believers to pass this letter on to the

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[81] O'Brien (*Colossians, Philemon*, 236) suggests for translation that a third person imperative or cohortative should be supplied.

[82] All the commentators recognize 4:2–6 as a single segment. See O'Brien, *Colossians, Philemon*, 235; Wright, *Colossians & Philemon*, 151; Harris, *Colossians & Philemon*, 192; Moo, *Colossians and Philemon*, 317.

[83] All the commentators analyzed here view 4:7–18 as a distinct unit, although they divide it differently. See O'Brien, *Colossians, Philemon*, 245; Wright, *Colossians & Philemon*, 154; Harris, *Colossians & Philemon*, 200; Moo, *Colossians and Philemon*, 332.

[84] O'Brien (*Colossians, Philemon*, 245) and Moo (*Colossians and Philemon*, 332) treat vv. 7–9 as a smaller paragraph within this last segment. Wright (*Colossians & Philemon*, 155) and Harris (*Colossians & Philemon*, 200) consider it its own segment within the larger unit of the letter closing.

[85] Wright (*Colossians & Philemon*, 156) demarcates vv. 10–14 as a unique segment.

[86] Moo (*Colossians and Philemon*, 332) indicates a smaller paragraph, vv. 10–15, consisting of the "greetings" material.

believers in Laodicea in v. 16,[87] and the command to Archippus (4:17).[88] The final

verbless χάρις closing is preceded by a verbless clause relating the fact that Paul is

writing the greeting section himself and the command μνημονεύετέ, calling them to

remember him in his imprisonment.[89]

Segmentation of Colossians by Verbal Patterning

Tracking the shifts in verbal patterns within the primary clauses of Colossians, a

number of conclusions emerge. First, the parts of the verb that contribute the most to text

segmentation are the shifts in mood and associated shifts in person. A noticeable person

shift takes place between 1:23 and 1:24 from the work of Christ on behalf of the readers

to Paul as subject. Corroborative shifts in person and mood occur at 2:6, which marks the

major shift in the book toward explicit exhortation. While occasional shifts occur in

between, the next major shift in which person and mood stabilize back to indicative

occurs in 4:7. Here shifts in tense form (the futures in 4:7–9) and mood/person between

4:14 and 15 set off the letter closing with information concerning those that have been

sent to the church (4:7–9), greetings (4:10–14), and final closing commands (4:15–18).

Second, the occurrence of οὖν plus the imperative serves as a key marker of shifts

within the exhortation section (2:6–4:6). These occur at five points within this section

(2:6; 2:16; 3:1; 3:5; 3:12) to apparently either issue a command based on previous

material (2:6 and possibly 2:16 and 3:1) or bring the imperative mood back to the

forefront after a digression.   Third, also within the exhortational section, the nominative

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[87] Moo (*Colossians and Philemon*, 332) indicates a smaller paragraph in v. 16.

[88] O'Brien (*Colossians, Philemon*, 245) and Harris (*Colossians & Philemon*, 205) indicate here the end of a paragraph begun in v. 10. Wright (*Colossians & Philemon*, 159) ends a paragraph begun in v. 15. Moo (*Colossians and Philemon*, 332) displays an independent paragraph consisting solely of v. 17.

[89] All the commentators analyzed here treat v. 18 as a paragraph. See O'Brien, *Colossians, Philemon*, 245; Wright, *Colossians & Philemon*; 162; Harris, *Colossians & Philemon*, 205; Moo, *Colossians and Philemon*, 332.

direct address to various groups combined with the second person plural imperative serves to set off 3:18–4:1 as a distinct unit.

Fourth, both the introductory section (1:1–2) and the conclusion (4:7–18) consist of patterned formulae. The prescript of Colossians again consists of verbless primary clauses. The thanksgiving section consists of a primary clause first person plural present indicative (εὐχαριστοῦμεν) expressing thanks and another first person plural present indicative παυόμεθα (plus προσευχόμενοι) announcing Paul's prayer for the audience. The letter ending also consists of the patterned indicative ἀσπάζεται and imperative ἀσπάσασθε. In addition, concluding commands concerning sundry matters are present. Consistent with other letters in the Pauline corpus, the χάρις conclusion is a verbless clause.

Fifth, primary clauses introduced by the conjuntion γάρ occur within the exhortational section of 2:6–4:6 and interrupt the flow of imperatives. Yet, they do not lead to extended occurrences of the indicative. They seem to the provide reason or basis for the commands that they follow (3:3; 3:20; 3:25). While not within the exhortational section, the occurrence at 2:1 may indicate a similar phenomenon earlier in the epistle. This may be a reason certain commentators keep 1:24–2:5 together as a unit.[90]

From these observations, Colossians can be segmented in accord with a five–part letter structure:

I.   Letter Opening (1:1–2)
II. Thanksgiving (1:3–8)
III. Letter Body (1:9–2:5)
IV. Parenesis (2:6–4:6)
V.   Letter Closing (4:7–18)

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[90] Moo (*Colossians*, 163) admits as much in his discussion of this section.

The letter opens with a prescript found in 1:1–2, and the two first person plural

indicatives in 1:3 and 1:9 mark off a thanksgiving section (1:3–8) and a prayer for the

readers that leads into an extended Christological section (1:9–23). The choice to place

the beginning of the letter body at 1:9 stems from the fact that this is the only primary

clause verb until 1:22 and it introduces the heavily theological section (1:15–23). The

shift to first person singular forms within the primary clauses holds 1:24–2:5 together as a

unit. These two sections then compose the body of the letter. The major shift in the letter

takes place at 2:6 with the onset of the parenesis as imperative verbs emerge within the

primary clauses (2:6–4:6). Shifts within this section are marked (1) by the combination of

the conjunction οὖν plus the imperative at 2:6–15, 2:16–23, 3:1–4, 3:5–11, and 3:12–17

and (2) the nominative address plus imperative in 3:18–4:1. After a final exhortational

section in 4:2–6, the letter closes with information concerning the future arrival of Paul's

co–workers (4:7–9), greetings (4:10–14), and final miscellaneous commands (4:15–17)

before the mention of signature and final χάρις formula.

Comparison with Other Proposals for Colossians

A comparison between the verbal pattern segmentation and the proposals made by

the various texts, translations, and authors reveals a great deal of agreement. The only

noticeable disagreement concerns the failure by the verbal pattern segmentation to

recognize the break between 1:20 and 1:21, which the translations and authors indicate

(with the exception of Wright). While a number of factors contribute to the outlining of

the text, the shifts in verbs correspond to most of the shifts between segments.

1 Thessalonians

Proposed Outlines to 1 Thessalonians

Like many of Paul's epistles, scholars agree that the body of 1 Thessalonians

splits into two main sections.[91] After an opening prescript (1:1) and thanksgiving (1:2–

10), the body of the letter comprises 2:1–5:22. This section is divided into two sub-

sections 2:1–3:13 and 4:1–5:22. Following the body stands the letter closing in 5:23–28.

The segmenting of the material within these sections differs.

Segmentation by Greek Texts and Bible Versions

The editors of various texts and translations of 1 Thessalonians divide it into 16

segments.

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
1	1:1	1:1	1·1a 1·1b 1:1c	1:1a 1:1b 1.1c	1.1a 1:1b	1:1a 1:1b 1.1c
2	1:2–10	1:2–10	1.2–10	1:2–3 1:4–10	1.2–10	1·2–10
3	2:1–12	2.1–12	2.1–8 2:9–12	2:1–6a 2 6b–9 2 10–12	2:1–8 2.9–12	2:1–8 2:9–12
4	2:13–16	2:13–16	2.13–16	2 13–16	2:13–16	2:13–16
5	2:17–20	2:17–20	2.17–20	2:17–20	2·17–20	2:17–20
6	3:1–5	3:1–5	3 1–5	3·1–5	3:1–5	3:1–5
7	3:6–10	3:6–10	3:6–10	3·6–10	3 6–10	3.6–10
8	3:11–13	3:11–13	3.11–13	3:11–13	3·11–13	3:11–13
9	4:1–8	4:1–2 4:3–8	4.1–8	4:1–2 4:3–8	4·1–8	4·1–8
10	4:9–12	4:9–12	4:9–12	4·9–10 4 11–12	4:9–12	4:9–12
11	4:13–14 4.15–18	4:13–18	4.13–18	4:13–18	4:13–18	4:13–18
12	5 1–11	5:1–11	5:1–11	5·1–3 5.4–11	5.1–11	5·1–11
13	5:12–15 5:16–22	5:12–15 5:16–22	5·12–22	5.12–15 5:16–18 5:19–22	5 12–22	5 12–22
14	5:23–24	5:23–24	5.23–24	5.23–24	5·23–24	5.23–24
15	5·25 5:26–27	5:25 5:26–27	5.25 5·26–27	5:25–27	5:25 5 26–27	5:25 5 26 5 27
16	5·28	5:28	5.28	5 28	5:28	5:28

Figure 15. Segmentation of 1 Thessalonians by various texts and translations

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[91] Green, *Letters to the Thessalonians*, 75; Klauck, *Ancient Letters*, 363–72.

The prescript (1:1) and thanksgiving section (1:2–10) find almost unanimous agreement.

Within the body of the letter, the first major section (2:1–3:13) finds complete agreement

concerning segments 4–8. The only segment that reflects considerable differences of

opinion is segment 3 that opens the letter's body. In the second half of the letter's body

(4:1–5:22), certain translations choose to divide the text into smaller units than others, but

most segments (9–12) reveal substantial agreement. The letter's closing indicates

differences over what clauses and material to keep together, but most agree that vv. 25,

26–27, and 28 each represent separate units.

Segmentation by Various Authors

As has been the typical pattern with the other letters, the various commentators on

1 Thessalonians show less agreement than the translations, but definite discernible

patterns emerge.[92]

Segments	Green	Bruce	Wanamaker	Ellingworth	Fee	Klauck
1	1:1	1:1	1:1	1 1	1 1	1·1
2	1:2–10	1:2–10	1:2–10	1:2–10	1:2–3 1 4–7 1:8–10	1.2–5 1.6–10
3	2:1–12	2:1–4 2·5–8 2:9–12	2:1–12	2:1–12	2.1–7b 2:7c–12	2:1–8 2:9–12
4	2:13–16	2:13–16	2:13–16	2:13–16	2:13 2:14–16	2:13–16
5–8	2:17–20 3·1–5 3:6–10 3:11–13	2:17–20 3:1–5 3:6–10 3:11–13	2 17–20 3.1–5 3:6–10 3:11–13	2:17–3 13	2:17–20 3·1–5 3.6–10 3:11–13	2:17–20 3:1–5 3:6–10 3:11–13
9	4:1–2 4.3–8	4:1–2 4.3–8	4:1–2 4 3–8	4.1–2 4·3–8	4·1–2 4:3–8	4·1–8
10	4:9–12	4:9–12	4.9–12	4.9–12	4 9–12	4:9–12
11	4:13–18	4:13–18	4:13–18	4 13–18	4.13–18	4:13–18
12	5:1–11	5:1–11	5 1–11	5 1–11	5 1–3 5.4–11	5.1–11
13	5·12–13 5:14 5 15 5:16–18	5·12–13 5:14–22	5·12–22	5 12–22	5:12–13 5·14–15 5 16–18	5:12–13 5.14–15 5:16–22

[92] Green, *Letters to the Thessalonians*, viii; Bruce, *1 & 2 Thessalonians*, 3; Wanamaker, *Thessalonians*, 49; Ellingworth, *Thessalonians*; Klauck, *Ancient Letters*, 355–77; Fee, *Thessalonians*, v–vi.

Segments	Green 5:19–22	Bruce	Wanamaker	Ellingworth	Fee 5 19–22	Klauck
14–16	5·23–25 5:26–27 5·28	5 23–24 5:25–28	5·23–28	5.23–28	5·23–24 5:25–28	5 23–24 5:25 5:26 5·27 5:28

Figure 16. Segmentation of 1 Thessalonians by various authors

In the analysis, Green, Fee, and Klauck divide the text into the most subsections, but their major headings line up with the others analyzed.[93] While some authors give more detailed outlines, the main points (lowest common denominator of segments) are accepted by all the authors.[94] This is especially true in the middle of the letter's body (segments 4–12) where the authors segment the text into very similar sections. The end of the letter's body (segment 13) shows some difference over whether these imperatives should be kept together or divided into individual units. Overall, the analysis shows that commentators on 1 Thessalonians interpret the structure of the text in very similar ways. The segments proposed here by the various authors, as well as by the texts and translations, will serve as a basis for weighing the merits of the verbal analysis to follow.

Verbal Analysis of 1 Thessalonians

Analysis of Primary Clauses

Typical of the corpus, 1 Thessalonians begins with a verbless prescript in 1:1, announcing the sender, the addressees, and a χάρις and εἰρήνη formula.[95] The

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[93] Unlike the other Pauline epistles analyzed in his text, Klauck (*Ancient Letters*, 355–86) oultines 1 and 2 Thessalonians in the greatest detail, as he devotes an entire chapter to them. He provides many more subsections than the ones represented in this analysis, but his deeper sub–points were not charted because in many cases they went down to the phrase level.

[94] This is an important point in relation to the study of Wanamaker (*Thessalonians*, 45–52) since he provides a rhetorical analysis of these letters to the Thessalonians. While he makes a strong case that thematic approaches to outlining and epistolary theories fail in their ability to describe the structure of the text, his rhetorical outline lines up with the same sections that everyone else labelled.

[95] Klauck (*Ancient Letters*, 358) notes that this is the shortest prescription in the Pauline letters. The commentaries analyzed here recognize the prescript as consisting of 1:1. See Green, *Letters to the*

thanksgiving section follows and is introduced by the first person plural present

indicative εὐχαριστοῦμεν. This verb stands as the primary clause verb over a lengthy

sentence that seems to run down to 1:7.[96] Two third person verbs, the singular perfect

passive ἐξήχηται and the plural active indicative ἀπαγγέλλουσιν in vv. 8–9[97] serve as

primary clause verbs that govern vv. 8–10, but they are connected into the train of

thought through the conjunction γάρ and serve to explicate information from v. 7.[98]

The thanksgiving ends in 2:1 with the second person plural perfect οἴδατε,

introduced by the conjunction γάρ and the address, ἀδελφοί, and recalls for the readers

Paul's ministry among them.[99] This second person plural verb in combination with the

second person plural present active indicative μνημονεύετε in 2:9 binds this section

(2:1–12) together.[100] They serve as the first and last primary clause verbs of the section

and both call the readers to remember something concerning Paul's ministry. In between

these lie a series of first person plural indicatives that delineate Paul's ministry among

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Thessalonians, 81; Klauck, *Ancient Letters*, 357, who places it within a larger unit labeled letter opening (1:1–10); Fee, *1 and 2 Thessalonians*, 12.

[96] Contra Klauck (*Ancient Letters*, 362), who argues that the sentence ends after v. 5. Green (*Letters to the Thessalonians*, 97) states that the καὶ at the beginning of v. 6 connects this verse back to the actions in v. 5, but he argues for a new sentence beginning in v. 6 as well, even though the actions in v. 5 start with the conjunction ὅτι.

[97] These verbs do not appear as primary clause verbs within opentext.org's clause analysis. Yet, both are introduced by the conjunction γάρ, which typically introduces primary clauses within the opentext.org scheme.

[98] Green (*Letters to the Thessalonians*, 86) keeps the whole of 1:2–10 together as a single segment. Klauck (*Ancient Letters*, 361) indicates that these verses represent a larger unit within the letter opening, but he splits the unit into two segments, vv. 2–5 and 6–10. Fee (*1 and 2 Thessalonians*, 18–51) indicates two distinct sections within these verses, vv. 2–3 which serve as the thanksgiving proper and vv. 4–10 which serves to provide the narration of the Thessalonians' conversion. He further divides this last unit into two parts, vv. 4–7 and 8–10.

[99] Beginning with 2:1, both Green (*Letters to the* Thessalonians, 111) and Klauck (*Ancient Letters*, 363) maintain that the body of the letter has commenced. Klauck sees the letter body continuing through 5:11, while Green extends it further through 5:22.

[100] Green (*Letters to the Thessalonians*, 111) views 2:1–12 as a single segment. Klauck (*Ancient Letters*, 363) splits it into two segments consisting of vv. 1–8 and 9–12. Fee (*1 and 2 Thessalonians*, 54 and 72) divides this unit into vv. 1–7b and 7c–12, according to Paul's description of what he was not like and was like among the Thessalonians.

them. These verbs are introduced by γάρ in 2:3–4, 2:5, and 2:9, which causes the first

person plural indicatives that follow to explain aspects of Paul's ministry.[101]

In 2:13, the first person plural εὐχαριστοῦμεν heads the next section of text as a

shift occurs from the readers' knowledge of Paul's past ministry among them to another

thanksgiving concerning the readers' imitation of Paul and his colleagues. This is

followed by a second person plural aorist passive indicative ἐγενήθητε that is connected

by the use of γάρ. This section extends down through v. 16 in a lengthy series of

embedded clauses that specify what these readers' imitation of God's churches leads to

for them.[102]

The next section is marked by a chain of primary clause first person plural aorist

indicative verbs that occur at 2:17 (ἐσπουδάσαμεν), 3:1 (εὐδοκήσαμεν), 3:2

(ἐπέμψαμεν), 3:5 (ἔπεμψα), and 3:7 (παρεκλήθημεν). These verbs relate how Paul

and his associates responded to the situation concerning these believers by sending

Timothy to them. The first is introduced by the conjunction δέ and the nominative of

direct address, ἀδελφοί, while the others are introduced by an inferential conjunction

(διό) and the prepositional phrase (διὰ τοῦτο). Interspersed between these first person

plural aorists are other indicative verbs and verbless primary clauses all connected into

the section by the conjunction γάρ (2:18–19; 2:20; 3:3; 3:4; 3:9).[103]

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[101] This chain of first person plural indicatives is missed in the opentext.org clausal scheme as the chain, which is initiated by the γάρ in 2:3 is not marked as a primary clause.

[102] Green (*Letters to the Thessalonians*, 138) and Klauck (*Ancient Letters*, 364) designate 2:13–16 as a single segment. For Green, it represents the second unit of the first part (2:1–3:13) of the letter body. Klauck sees it as the first movement within the "body middle I" (2:13–3:13). Fee (*1 and 2 Thessalonians*, 85–103) actually splits 2:13–16 into two segments, v. 13 and vv. 14–16, as further units within the first part of the letter (1:1–3:13). He sees a similar pattern to that in vv. 2–10, as Paul expresses thanks (v. 13) and follows it with narration (vv. 14–16).

[103] Fee (*1 and 2 Thessalonians*, 103) recognizes 2:17–3:10 as a single unit, narrating the situation since his departure. He further divides it into three segments consisting of 2:17–20, 3:1–5, and 6–10 (104–28). While

Following this testimony concerning the encouraging word he has received and

the thanks and prayers to God on their behalf, Paul breaks into petition and prayer to God

in the form of three primary clause third person singular optatives in 3:11–13:

κατευθῦναι; πλεονάσαι; περισσεῦσαι.[104] This prayer on behalf of the Thessalonian

believers closes out a major section of the letter.[105]

In 4:1, Paul introduces the first explicit exhortational verbs of the letter, the first

person plural present indicatives ἐρωτῶμεν and παρακαλοῦμεν, preceded by the

strong transitional marker λοιπόν οὖν.[106] With these verbs, Paul requests and urges that

these readers progress even more in their walk with God. While one may expect to find a

string of imperatives following this call to action, indicatives introduced by γάρ are used

instead (4:2, 3, and 7). While these clauses are indicatives in form, they contain an

exhortatory ring to them by calling the audience to moral purity. The section ends in 4:8

with the strong compound inferential particle τοιγαροῦν attached to another third person

singular indicative ἀθετεῖ, which warns[107] that the person who rejects this will be

rejected by God.[108]

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not grouping these segments together, Green (*Letters to the Thessalonians*, 150–75) and Klauck (*Ancient Letters*, 364–65) delimit these same three segments as parts within the letter body.

[104] So Green, *Letters to the Thessalonians*, 175; Klauck, *Ancient Letters*, 365; Fee, *1 and 2 Thessalonians*, 128.

[105] For Green (*Letters to the Thessalonians*, 175), 3:11–13 end the first section of the letter body (2:1–3:13). Klauck (*Ancient Letters*, 365) sees these verses as ending the first part of the body middle (2:13–3:13). Fee (*1 and 2 Thessalonians*, 128–29) maintains that it ends the long narrative which has occupied the first three chapters of this letter.

[106] Rather than seeing this as an indicator of announcing the ending of a letter, Green (*Letters to the Thessalonians*, 182) and Fee (*1 and 2 Thessalonians*, 139) argue that λοιπόν οὖν is simply transitioning to "what further needs to be said in the letter" (Fee, 139).

[107] Green, *Letters to the Thessalonians*, 199.

[108] While placing it within a larger unit (4:1–12), Klauck (*Ancient Letters*, 368) maintains that 4:1–8 represents one segment. Green (*Letters to the Thessalonians*, 182 and 187) and Fee (*1 and 2 Thessalonians*, 138 and 142) split it into two segments, vv. 1–2, which serves as introduction to what follows in 4:3–5:11, and vv. 3–8.

Paul recalls the exhortation in 4:1 by returning to it in 4:10b with the same first person plural present active indicative παρακαλοῦμεν. This section is set off in 4:9 by the introductory περὶ δέ,[109] which may signal that Paul is addressing questions asked of him by these believers either orally or in letter form.[110] While second person plural indicatives intervene, they are connected by the conjunction γάρ again. Paul wants the Thessalonians to excel in love more than they have in the past, as well as to live a quiet life characterized by hard work (4:11–12).[111]

The second topic addressed by Paul concerns the situation of those who have died before the Lord's return (4:13–18), and again it is introduced by a περὶ δέ clause and a direct address to the ἀδελφοί (οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων). The dominant verbs in the primary clauses throughout this section remain indicative forms in 4:13, 4:14, and 4:15, but these give way to the first imperative encountered in the letter, the second person plural present active παρακαλεῖτε in 4:18.[112]

A final περὶ δέ section begins in 5:1 with the return back to the second person plural present indicative (ἔχετε). This combination of περὶ δέ and ἔχετε starts these answers back in 4:9 and concludes them with this section in 5:1–11.[113] As in the previous section (4:13–18), a string of indicatives (second person plural presents in 5:1–5) gives

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[109] Green (*Letters to the Thessalonians*, 202) indicates 4:9–5:11 as a distinct unit based, divided according to the περί δε expressions found at the beginning of each segment.

[110] Klauck, *Ancient Letters*, 370; Green, *Letters to the Thessalonians*, 202.

[111] Green (*Letters to the Thessalonians*, 202), Klauck (*Ancient Letters*, 368), and Fee (*1 and 2 Thessalonians*, 155) treat 4:9–12 as a single segment.

[112] Green (*Letters to the Thessalonians*, 213) and Fee (*1 and 2 Thessalonians*, 164) maintain that 4:13–18 indicates a single segment, while Klauck (*Ancient Letters*, 368–69) splits this unit into two segments, vv. 13–14 and 15–18.

[113] Green (*Letters to the Thessalonians*, 229) displays 5:1–11 as a single segment. Fee (*1 and 2 Thessalonians*, 182–200) splits these verses into two segments, vv. 1–3, dealing with the "day of the Lord" in relation to unbelievers, and 4–11, and the "day of the Lord" in relation to the Thessalonian believers. Klauck (*Ancient Letters*, 369) indicates a number of further segments within this larger section.

way in the end to an imperative (5:11). Yet, in the middle another string of first person

plural present active subjunctives calls the readers along with Paul to be ready for the day

of the Lord. This set is begun by the strong inferential particles ἄρα οὖν. The indicatives

that intervene in 5:7 are again headed by the conjunction γάρ. The section concludes

with two imperatives, παρακαλεῖτε and οἰκοδομεῖτε, introduced by another inferential

conjunction διό.

In 5:12, Paul begins a section that concludes this exhortational section of the letter

with a number of imperatives. This section actually divides into two sections marked by

the only two indicatives found within the section, ἐρωτῶμεν in 5:12 and

παρακαλοῦμεν in 5:14.[114] In both instances these indicative exhortations are followed

by δέ ὑμᾶς, ἀδελφοί, which further points out that they each introduce separate

commanding sections (5:12–13 and 5:14–22). The remainder of the primary clause verbs

in 5:12–22 are second person plural present imperatives, fifteen in all, that command the

readers concerning a number of issues.[115]

As occurred at the end of chapter 3, Paul again petitions God in 5:23 on behalf of

these readers in a prayer with primary third person singular optatives, ἁγιάσαι and

τηρηθείη.[116] The letter then ends with final requests and the typical χάρις formula in

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[114] These indicatives occur at the beginning of the exhortation in 4:1.

[115] Klauck (Ancient Letters, 371–72) and Fee (1 and 2 Thessalonians, 201) agree that 5:12–22 indicates a unit. Klauck further divides this unit into three segments: vv. 12–13; 14–15; and 16–22. Fee (202–25) divides it into four segments: vv. 12–13; 14–15; 16–18; and 19–22. Green (Letters to the Thessalonians, 246–66) does not separate 5:12–22 into a distinct unit, but rather indicates further segments that continue the previous sections of exhortation begun with 4:1. These consist of 5:12–13, 14, 15, 16–18, and 19–22.

[116] Green (Letters to the Thessalonians, 266) and Klauck (Ancient Letters, 372–73) maintain that 5:23 introduces a segment that initiates the letter's closing. Fee (1 and 2 Thessalonians, 200) believes that the letter closing was initiated already in 5:12. Weima (Neglected Endings, 173–74) argues for the closing to be initiated at 5:23 with the onset of the "peace benediction" found in v. 23. Further, Klauck (372) and Fee (225) recognize 5:23–24 and 5:25 as distinct segments, while Green (266) treats vv. 23–25 as a single segment.

5:25–28.[117] The first request takes the form of an imperative (προσεύχεσθε) and asks

for prayer. Verses 26–27 contain a simple greeting with the command (ἀσπάσασθε) to

greet all the brothers and sisters with a holy kiss and a final appeal (ἐνορκίζω) to have

the letter read for everyone. The χάρις formula finishes the letter.

Segmentation of 1 Thessalonians by Verbal Patterning

Tracking the shifts in verbal patterns within the primary clauses of Thessalonians,

a number of conclusions emerge. First, shifts in verbal elements again reveal major

segments within the letter. With the exception of 3:11–13, indicatives control the primary

clauses of 1:2–4:17. Within this section shifts in person, combined with conjunctions and

phrases at the beginning of these clauses, help divide the section (at 2:1; 2:17; 4:1; 4:9;

and 4:13). These indicatives begin to express exhortation in 4:1, but the imperative will

not emerge until 4:18. Once it does, commands (imperatives mainly but also subjunctives

in 5:6 and 8) control the rest of the epistle. Unlike the previous letters analyzed in this

chapter, another mood other than indicative and imperative plays a key role in

segmenting the text. The optative mood within two prayer sections (3:11–13 and 5:23–

24) serves to mark major sections of the letter. These sections of primary clause optatives

actually frame the exhortational section of the letter (4:1–5:22). Further, they end both of

the major sections of the letter (1:2–3:13 and 4:1–5:24). Also, for the first time within

this chapter, the combination of person and aspect help delimit a section. 2:17–3:10 is

marked by the presence of first person plural aorist active verbs, which serve as the

structural backbone of this section.

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[117] Fee (*1 and 2 Thessalonians*, 231) keeps the whole of 5:25–28 together as a single segment. Green (*Letters to the Thessalonians*, 270 and 272) indicates two segments consisting of vv. 26–27 and v. 28. Klauck (*Ancient Letters*, 373) places all these concluding elements in vv. 25–28 under the heading of "postscript," and then delimits them into their various parts: prayer request (v. 25), greeting instruction (v. 26), command for letter to be read (v. 27), and grace wish (v. 28).

Second, as has become the norm, the prescript (1:1), thanksgiving (1:2–10) and letter closing (5:25–28) consist of patterned formulae. Both the letter opening (1:1) and closing (5:28) are verbless primary clauses. The thanksgiving section is dominated by its introductory verb εὐχαριστοῦμεν, followed by lengthy subordination. A standard greeting section (ἀσπάσασθε), albeit a shortened one, appears at the end (5:26–27) surrounded by other imperatives, which provide closing instructions.

Third, a number of conjunctions and key phrases appear on primary clauses at key moments in the letter. The one that stands out the most from the verbal analysis of 1 Thessalonians is the address ἀδελφοί. The majority of occurrences of this term in the letter are found within primary clauses that begin new sections within the text. These include 1:3, 2:1, 2:17, 4:1, 4:10 (positioned next to the exhortational indicative παρακαλοῦμεν that is the dominant verb in 4:9–12), 4:13, 5:1, 5:12, 5:14, and 5:25. Another key construct is the combination of περί and δέ which serves to mark the beginning of sections 4:9–12, 4:13–18, and 5:1–11. Finally, while it only appears once in the letter, the expression λοιπόν οὖν stands at a critical juncture (4:1) to shift from the indicative to the exhortational sections of the letter.

Fourth, as has already been noticed in previous letters, the conjunction γάρ heads a number of primary clauses that seem to interrupt the flow of primary clause verbs within a given section. Key occurrences that interrupt verbal chains occur at 2:20, 3:3, 3:4, and 3:9 in the section 2:17–3:10 (subtracting these clauses would leave this section headed by only first person plural aorist indicatives), and at 4:2, 4:3, 4:7, 4:9b, 4:10a, 4:14, 4:15, 5:2, 5:3, and 5:7. In all these occurrences, the γάρ attaches to indicative verbs that seem to further explain or add detail to what is being said by the controlling primary

clause verbs. The exception to this may be the γάρ that begins 2:1, which begins a new section after the thanksgiving.

From these factors, the following five–part letter outline and segmentation of 1 Thessalonians seems to emerge from the verb patterns:

I.   Letter Opening (1:1)
II. Thanksgiving (1:2–10)
III. Letter Body (2:1–3:13)
IV. Parenesis (4:1–5:22)
V.   Letter Closing (5:23–28)

The letter opens with a traditional prescript (1:1) and thanksgiving (1:2–10). Following the thanksgiving concerning the early success of the Thessalonian work, Paul moves into the body of the letter as he reminds the believers of the work done by him and his colleagues among these believers (2:1–12). This leads into a second thanksgiving section (2:13–16). In 2:17–3:10, Paul conveys information in regards to the worry that he had for these believers, the sending of Timothy to encourage them, and the subsequent return of Timothy with good news concerning their condition. A petition to God for these believers (3:11–13) expressed by optative verbs transitions into the parenesis section of the letter. Initial exhortations are given in 4:1–8 in the form of indicative verbs before Paul addresses issues concerning questions the church has, especially concerning the return of the Lord and the state of those believers who have died (4:9–12; 4:13–18; and 5:1–11). Each of these sections ends in some form of exhortation (4:10–11; 4:18; and 5:6–11). A number of imperatives mark the closing of the parenesis (5:12–22), which can be divided at 5:14 due to the combination of ἐρωτῶμεν and ἀδελφοί as discussed above. A second combination of optative verbs marks the ending of the parenesis and the beginning of the letter closing as Paul introduces another prayer to God on behalf of the Thessalonians in

5:23–24. Following this prayer, the letter ends with final requests (5:25 and 27), greetings (5:26) and a farewell χάρις statement (5:28).

Comparison with Other Proposals for 1 Thessalonians

A comparison between the verb pattern segmentation and the outlines proposed by the various texts, translations, and authors analyzed earlier reveals a good deal of agreement as to where the text should be segmented. The only area in which the verb pattern did not recognize a break that the authors and translators did is found in 2:17–3:10. Tracking verbal patterns within this letter not only discloses a detailed outline of the letter, but also points to other features that combined with primary clause verbs to mark breaks in the text. The next step will be to see if 2 Thessalonians contains any of the same patterns and markers as its predecessor.

2 Thessalonians

Proposed Outlines to 2 Thessalonians

As will become evident from what follows, biblical interpreters show a great deal of agreement concerning the structuring of 2 Thessalonians. As has been typical of all the letters analyzed in this chapter, 2 Thessalonians begins with indicative verbs controlling the primary clauses and moves toward commanding elements displacing them.

Segmentation by Greek Texts and Bible Versions

The Greek texts and Bible versions analyzed agree upon 7 identifiable segments found in 2 Thessalonians.

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
1	1 1–2	1 1–2	1·1a 1 1b 1·2	1·1a 1.1b 1·2	1:1a 1:1b–2	1·1a 1:1b 1:2
2	1.3–12	1 3–12	1:3–4 1·5–12	1:3–4 1·5–10 1:11–12	1·3–12	1.3–4 1.5–12
3	2.1–12	2:1–2 2:3–12	2·1–12	2:1–4 2:5–12	2 1–12	2:1–12
4	2·13–17	2·13–14 2:15–17	2.13–15 2·16–17	2.13–15 2:16–17	2:13–15 2:16–17	2:13–15 2·16–17
5	3.1–5	3:1–5	3:1–5	3:1–5	3:1–5	3·1–5
6	3:6–15 3:16	3·6–13 3:14–16	3·6–13 3:14–15 3·16	3.6–10 3.11–13 3:14–15 3·16	3:6–13 3:14–15 3:16	3:6–12 3:13–15 3:16
7	3:17–18	3:17–18	3:17–18	3:17 3:18	3:17–18	3:17–18

Figure 17. Segmentation of 2 Thessalonians by various texts and translations

The least amount of variance is found in segments 1, 5, and 7, while the greatest variance is found in segment 6. This disagreement over segment 6 probably stems from the dispute of how to relate the imperatives to one another towards the end of 3:6–15.

Segmentation by Various Authors

The authors analyzed actually come up with the same number and placement of breaks as the various translations and texts.[118]

Segments	Green	Wanamaker	Bruce	Ellingworth	Fee	Klauck
1	1:1–2	1:1–2	1:1–2	1:1–2	1:1–2	1:1a 1:1b 1·2
2	1:3–5 1.6–10 1:11–12	1:3–12	1:3–4 1 5–10 1·11–12	1:3–4 1:5–10 1:11–12	1:3–4 1:5–10 1:11–12	1:3–4 1·5–10 1 11–12
3	2·1–12	2.1–2 2.3–12	2:1–12	2 1–2 2·3–12	2:1–2 2.3–4 2:5–7 2:8–12	2.1 2:2 2:3–4 2.5 2:6–8a 2·8b–10 2.11–12
4	2 13–14 2.15 2 16–17	2 13–15 2 16–17	2·13–14 2.15 2·16–17	2:13–15 2:16–17	2 13–14 2:15 2:16–17	2:13–14 2·15–17

[118] Green, *Letters to the Thessalonians*, ix–x; Bruce, *1 & 2 Thessalonians*, 139; Wanamaker, *Thessalonians*, 51; Ellingworth, *Thessalonians*; Klauck, *Ancient Letters*, 387–93; Fee, *Thessalonians*, v–vi.

Segments	Green	Wanamaker	Bruce	Ellingworth	Fee	Klauck
5	3.1–2 3 3–4 3·5	3:1–5	3·1–2 3:3–4 3:5	3:1–5	3:1–2a 3:2b–5	3:1–5
6	3:6 3·7–10 3:11–12 3·13 3.14–15	3.6–15	3·6–13 3:14–15	3.6–15	3 6 3:7–10 3:11–12 3:13 3 14–15	3:6 3.7–10 3·11–12 3 13 3:14–15
7	3:16 3:17 3 18	3.16–18	3:16 3.17–18	3:16–18	3 16 3:17 3:18	3:16 3:17 3 18

Figure 18. Segmentation of 2 Thessalonians by various authors

Klauck's approach segments the text into the largest amount of sections, but Green and

Fee also show a strong preponderance to segment the text, especially within segment 6,

where these three authors show complete agreement. These outlines can now serve as a

basis for comparison with the verbal patterning segmentation that follows.

<u>Verbal Analysis of 2 Thessalonians</u>

Analysis of Primary Clauses

As has been evident from each of the letters discussed thus far, 2 Thessalonians

begins with a verbless prescript in 1:1–2, announcing the sender (Paul and his

colleagues), the addressees (church of the Thessalonians), and a χάρις and εἰρήνη

formula.[119]

The thanksgiving section (1:3–12) follows and is introduced not by the typical

first person plural present indicative εὐχαριστοῦμεν, but rather by the combination of

its infinitive form εὐχαριστεῖν plus the first person plural present indicative

ὀφείλομεν. The thanksgiving itself actually leads into a long section of embedded

clauses that moves the thought from the Thessalonians' perseverance (1:3–4), to their

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[119] Green (*Letters to the Thessalonians*, 277) separates the salutation as a distinct segment. Klauck (*Ancient Letters*, 388–89) and Fee (*1 and 2 Thessalonians*, 243–44) both place 1:1–2 into the larger unit of 1:1–12, which Klauck labels as letter opening and Fee, thanksgiving and prayer.

affliction (1:4–6), and ultimately to the return of the Lord (1:7–10). Another first person

plural indicative προσευχόμεθα closes the thanksgiving section with the contents of

Paul's prayer on behalf of these believers.[120]

While the verb form itself does not change immediately, the next primary clause

verb, the first person plural present indicative ἐρωτῶμεν, combined with the address

ἀδελφοί leads into a brief exhortation that expands into a series of indicatives

concerning the timing of the "day of the Lord." The negative μή plus the third person

singular aorist subjunctive ἐξαπατήσῃ in 2:3 forms a negative command calling the

readers not to be deceived by anyone since certain events must happen before Christ's

coming. A string of indicative forms within the primary clauses runs from here down

through v. 12. It begins with a question for the readers as evidenced by the second person

plural οὐ μνημονεύετε and οἴδατε in vv. 5–6. Paul provides greater detail concerning

these events in the three third person singular indicatives ἐνεργεῖται,

ἀποκαλυφθήσεται, and πέμπει found in vv. 7, 8, 11.[121]

The thanksgiving found in 2:13, ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ

πάντοτε περὶ ὑμῶν, mirrors the same form found in 1:3, and in this case it closes out

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[120] Green (Letters to the Thessalonians, 278) and Klauck (Ancient Letters, 388–89) treat 1:3–12 as a distinct segment, divided into three parts: vv. 3–4, 5–10, and 11–12. Fee (1 and 2 Thessalonians, 246–68) recognizes these same three parts, but groups the first two under the heading of "thanksgiving, including the first issue" (vv. 3–10), and the last one under a parallel heading of "prayer" (vv. 11–12).

[121] Green (Letters to the Thessalonians, 300) recognizes 2:1–12 as a distinct segment, which serves as the first of three parts to the larger unit consisting of 2:1–17, concerning the timing of the day of the Lord. Likewise, Fee (1 and 2 Thessalonians, 268–310) maintains that 2:1–17 represents a unit concerning the "when" of the day of the Lord, but he divides it into the following segments: vv. 1–2; 3–12; and 13–17. Klauck (Ancient Letters, 389–90) views the letter differently here, as he sees four units within the letter body (2:1–3:13): body opening (2:1–2); first main part (2:3–12); second main part (2:13–3:5); and body closing (3:6–13). He, then, sees 2:1–12 as indicating two main text units (each of which he further divides into smaller segments).

the string of second and third indicatives of 2:5–12 by thanking God for the salvation he

has provided for these readers.[122]

In response to their calling, Paul commands them in 2:15 with the first instance of

imperatives in the letter: στήκετε and κρατεῖτε, both second person plural actives.

Verses 13 and 15 contain the address ἀδελφοί, and in v. 15 this is accompanied by the

particles ἄρα οὖν. Paul, then, petitions God on behalf of the audience which is marked

by two primary clause optatives, the third person singular παρακαλέσαι and

στηρίξαι.[123]

In 3:1, Paul commands these believers, using another imperative (προσεύχεσθε),

to pray for him and his associates. In vv. 2–4, a couple of indicative verbs appear (ἐστιν

and πεποίθαμεν), headed by the conjunction γάρ at the beginning of the verbless

primary clause at the end of v. 2 (οὐ γὰρ πάντων ἡ πίστις). They are connected back

to this clause in v. 2 through the use of the conjunction δέ and the words πίστις and

κύριος. As it ended the previous section, a third person singular optative (κατευθύναι)

occurs in 3:5, again petitioning God on behalf of the readers.[124]

The optative petition in 3:5 is followed by a section of text controlled by the

commanding indicative expressions παραγγέλλομεν in 3:6 and παραγγέλλομεν and

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[122] Green (*Letters to the Thessalonians*, 325), Klauck (*Ancient Letters*, 390), and Fee (*1 and 2 Thessalonians*, 298) describe 2:13–14 as a distinct segment. Green and Fee keep it with what precedes, while Klauck sees it as introducing the second part of the letter body (2:13–3:5). As Fee warns, though, "In a document composed in uncials . . . and without breaks between either words or sentences – not to mention lacking paragraphs – the Thessalonians would have seen it for what it was almost certainly intended to be: a thanksgiving to God for them, standing in stark contrast to the immediately preceding gruesome litany of judgment and condemnation on those who are persecuting them" (298).

[123] This segment of 2:13–17 encompasses three smaller segments within Green (*Letters to the Thessalonians*, 325–33) and Fee (*1 and 2 Thessalonians*, 298–310): vv. 13–14; 15; and 16–17. These verses serve to close out the larger unit running from 2:1–17. Klauck (*Ancient Letters*, 390) recognizes two segments here, vv. 13–14 and 15–17, which open the second main part of the letter body (2:13–3:5).

[124] Green (*Letters to the Thessalonians*, 334), Klauck (*Ancient Letters*, 390), and Fee (*1 and 2 Thessalonians*, 311) recognize 3:1–5 as a distinct unit, although Green and Fee see it as introducing a final issue discussed in 3:1–15 concerning those who are idle, while Klauck sees it as ending the second main part of the letter body (vv. 2:13–3:5).

παρακαλοῦμεν 3:12.[125] The section is again introduced by the typical form of address

in this letter, ἀδελφοί. Sandwiched in between these commands are three other

indicatives, οἴδατε in v. 7, παρηγγέλλομεν in v. 10, and ἀκούομεν in v. 11, which

each have the conjunction γάρ initiating them. These indicatives provide information

concerning the past actions and teaching by Paul on the topic of work that these believers

knew and the current situation concerning the work ethic of some church members. The

commands show the readers how to handle this situation.[126]

While 3:13 could be taken in conjunction with these commands, the address,

ὑμεῖς δέ, ἀδελφοί,[127] and the shift from indicative commands to subjunctive (μὴ

ἐγκακήσητε) in 3:13 and imperative commands (σημειοῦσθε, ἡγεῖσθε, and

νουθετεῖτε) in 3:14–15 seem to distinguish this last unit of 3:13–15 from 3:6–12.[128]

As has been seen in two other occurrences (2:17 and 3:5), the optative, this time

δῴη in 3:16, concludes an exhortational unit of text, while initiating the letter closing.

The letter concludes in 3:17 with an indicative verb stating that Paul is writing (γράφω)

this greeting (ἀσπασμός) with his own hand. He ends with his usual pronouncement of

χάρις in 3:18.[129]

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[125] So Green, *Letters to the Thessalonians*, 343.

[126] Fee (*1 and 2 Thessalonians*, 324–35) agrees that 3:6–12 represents a distinct unit of text, though he further segments it into smaller parts: vv. 6, 7–10 and 11–12. Klauck (*Ancient Letters*, 390–91) extends the ending through v. 13, as he suggests that 3:6–13 serves as the last part to the letter body. Green (*Letters to the Thessalonians*, 341–56) extends this larger unit even further, as he takes it through v. 15. He further indicates smaller parts at vv. 6, 7–10, 11–12, 13, 14–15.

[127] Fee (*1 and 2 Thessalonians*, 336) sees the use of the "vocative" here as a key indicator for a new section to begin with 3:13. Klauck (*Ancient Letters*, 392) suggests that the "vocative" here does not just refer back to the earlier use in the chapter at 3:6, but goes all the way back to the first mention in 2:1 with which it forms an inclusio. Yet, the intervening use in 3:6 would seem to make this untenable.

[128] Fee (*1 and 2 Thessalonians*, 335–39) views 3:13–15 as a unit addressed "to the rest" that can be divided into two segments, vv. 13 and 14–15. Klauck (*Ancient Letters*, 392–93) sees vv. 14–15 as the initial segment of the letter closing (3:14–18).

[129] Green (*Letters to the Thessalonians*, 357) and Fee (*1 and 2 Thessalonians*, 340) each treat 3:16–18 as a unit consisting of three segments, vv. 16 (benediction), 17 (personal greeting), and 18 ("grace" statement).

Segmentation of 2 Thessalonians by Verbal Patterning

A number of things can be noticed from the verbal patterns expressed by the primary clause verbs of 2 Thessalonians. As has been seen in all the letters covered in this chapter, the indicative and imperative moods tend to control certain major movements of the letter. The indicative is present within the primary clause of the first part of the letter as seen in the thanksgiving and prayer of 1:3–12 and 2:13–14 and the explanation concerning the timing of the day of the Lord in 2:1–12. At 2:15, with the exception of the optatives, commanding verbs, consisting of imperatives, a negated subjunctive, and indicatives calling for action, take over the primary clauses for the rest of the letter. These optatives seem to bring sections of exhortation (2:13–15; 3:1–4; and 3:13–15) to an end. The sections controlled by indicative verbs are framed by the double thanksgivings (1:3–12 and 2:13–15).

Second, again as in the other letters discussed in this chapter, certain key phrases and conjunctions combine with the primary clauses to help segment the text. The most prominent such feature is the address ἀδελφοί, which also serves to delimit segments in 1 Thessalonians.[130] It occurs within primary clauses that exhibit verb shifts in 2:1, 2:13, 2:15, 3:1, 3:6, and 3:13. The combination of particles ἄρα and οὖν is found only once in 2 Thessalonians but at a crucial shift from indicative control of primary clauses to that of command elements. τὸ λοιπόν occurs at 3:1 to mark a shift away from the optative and back to the imperative. Finally, the conjunction γάρ stands at the head of primary indicative clauses in 3:2b–4 and 3:7–11. These sections disrupt the flow of commanding verbs that control the final half of the letter (2:15–3:15).

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[130] Klauck (*Ancient Letters*, 391–92) likewise maintains that ἀδελφοι serves as a structural marker throughout this section of the epistle.

From these observations, 2 Thessalonians can be outlined according to the following five–part letter structure:

I.   Letter Opening (1:1–2)
II. Thanksgiving (1:3–12)
III. Letter Body (2:1–14)
IV. Parenesis (2:15–3:16)
V.   Letter Closing (3:17–18)

The prescript opens the letter at 1:1–2 and quickly moves into a lengthy thanksgiving and prayer for the readers (1:3–12). The letter body opens with the first person plural indicative ἐρωτῶμεν, which introduces the discussion concerning the coming of the Lord, a section controlled mainly by primary clause indicative verbs (2:1–12), which relate to events preceding the day of the Lord. A second thanksgiving occurs at 2:13–14 and serves to end the letter body. At 2:15, the letter shifts to explicit parenesis as commands take over the primary clauses. The presence of optatives helps end these command sections. The first segment runs from 2:15–17, the second dealing with prayer on behalf of Paul and his associates from 3:1–5, and the third dealing with exhibiting a proper work ethic from 3:6–16. This final segment can be further divided at 3:13 when first person plural indicative commands (3:6–12) give way to a negated subjunctive and imperatives (3:13–16). The letter concludes with a statement concerning Paul's personal greeting and a χάρις statement (3:17–18).

Comparison with Other Proposals for 2 Thessalonians

As has been the case with the previous letters discussed in this chapter, the segmentation stemming from verbal patterns and shifts in the text shows a good deal of similarity to the outlines proposed by various texts, translations, and scholars. The greatest dissimilarity that seems to surface is how the optatives work on a structural level

within 2 Thessalonians. The verbal pattern analysis seems to indicate that they should be interpreted as ending elements to command sections, as seen from their tendency to follow imperative sections of text and precede clauses that contain another significant structural marker, the address ἀδελφοί. The interpretation of the optative in this letter affects the further segmentation of 2:13–17 and 3:6–16, where the translations and authors also display the most disagreement.

Chapter Summary

This chapter analyzes Ephesians, Philippians, Colossians, 1 Thessalonians, and 2 Thessalonians to see if the verb patterning among the primary clauses of these letters serves to segment the text into discernible patterns. The results in each case show strong agreement between the segments located from the verb patterns and the paragraphs and outlines proposed by the standard Greek texts, Bible translations, and scholarly authors for these letters. The strongest indicators of segmentation that emerge from the verbal analysis are as follows: (1) chaining of verb forms within segments and shifting of verb forms between segments, especially according to person and mood, (2) the absence of primary clause verb forms in the opening and closing of letters, (3) the minimal use of primary clause verbs within the thanksgiving section, and (4) the presence of conjunctions and phrases which combine with primary clause verbs to initiate new sections. It is also apparent that the conjunction γάρ is present in many instances where indicative clauses appear in imperative chains.

The verbal analysis also reveals two other trends. First, primary clause verbs tend to increase as each letter progresses. Ephesians represents the most extreme case with very few primary clause verbs in the first half of the letter versus the second half. Second,

highly significant passages concerning theology proper and Christology contain no primary clause verb forms. These include Ephesians 1:3–14, Philippians 2:6–11, and Colossians 1:15–20.

CHAPTER 5

1 & 2 TIMOTHY, TITUS, AND PHILEMON

Introduction

This chapter concludes the verbal analysis of the primary clauses in the Pauline

corpus by investigating the Pastoral Epistles and Philemon. The discussion of each letter

will begin by looking at how other scholars have segmented the text of that particular

letter. The verbal analysis will then be discussed by looking at the various primary clause

verbs within the letter, while taking special note of any significant words or phrases that

appear in these clauses. Once the analysis is completed, the various features of the verb,

as well as significant words or phrases, that contribute to the segmentation of the letter

will be presented. Each letter discussion will conclude with a proposed segmentation of

the letter according to the findings of the verbal analysis and a comparison with the

outlines found in the various texts, translations, and commentaries that were surveyed.

1 Timothy

Proposed Outlines of 1 Timothy

In relation to the major movements within the letter of 1 Timothy, the letter

basically breaks in half towards the beginning of chapter 4. Debate exists as to where this

break actually takes place, whether between 3:16 and 4:1 or between 4:5 and 4:6.[1] What

follows will analyze how various translations and authors segment the rest of 1 Timothy.

Segmentation by Various Bible Texts and Translations

As indicated by Figure 19, various texts and translations have divided 1 Timothy

into 20 segments (a least common denominator).

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
1	1:1–2	1 1–2	1:1 1:2a 1 2b	1:1 1:2a 1.2b	1:1 1:1	1:01 1:2a 1.2b
2	1:3–7	1 3–7	1·3–7	1.3–7	1.3–7	1:3–7
3	1:8–11	1:8–11	1 8–11	1:8–11	1:8–11	1:8–11
4	1:12–17	1·12–17	1·12–17	1·12–14 1:15–17	1.12–17	1:12–17
5	1:18–20	1:18–20	1·18–20	1:18–20	1:18–20	1 18–20
6	2:1–7	2:1–7	2:1–7	2·1–7	2:1–7	2:1–7
7	2:8–15	2·8–3.1a	2 8–15	2:08 2:9–10 2:11–15	2.8–15	2:8–15
8	3:1a 3:1b–7	3:1b–7	3 1–7	3:1–7	3:1–7	3:1–7
9	3:8–13	3·8–13	3 8–13	3:8–10 3.11 3.12–13	3.8–13	3:8–13
10	3.14–16	3:14–16	3:14–16	3:14–16	3:14–16	3:14–16
11	4·1–5	4 1–5	4.1–5	4:1–5	4:1–5	4:1–5
12	4:6–10	4:6–10	4:6–10	4:6–8 4:9–10	4:6–10	4:6–10
13	4:11–16	4·11–16	4 11–16	4:11–14 4:15–16	4:11–16	4.11–16
14	5 1–2	5 1–2	5 1–2	5:1–2	5:1–2	5:1–2
15	5:3–16	5:3–8 5 9–16	5:3–8 5·9–16	5.3–8 5.9–10 5:11–15 5:16	5:3–8 5.9–16	5:3–8 5.9–16
16	5:17–23 5.24–25	5:17–22 5:23–25	5·17–22 5·23 5 24–25	5:17–20 5.21 5:22 5:23 5:24–25	5:17–22 5:23 5·24–25	5:17–25
17	6 1–2a 6:2b–10 6·11–16	6:1–2a 6:2b–5 6.6–16	6 1–2a 6 2b–10 6:11–16	6 1–2 6·3–5 6:6–10 6:11–16	6:1–2 6·3–10 6 11–16	6.1–2a 6·2b–10 6 11–16
18	6:17–19	6·17–19	6·17–19	6:17–19	6:17–19	6:17–19
19	6.20–21a	6:20–21a	6 20–21a	6:20–21a	6:20–21a	6:20–21a
20	6.21b	6 21b	6 21b	6.21b	6:21b	6:21b

Figure 19. Segmentation of 1 Timothy by various texts and translations

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[1] Marshall (Pastoral Epistles, 31) and Towner (Letters, 72) place the break at 4:1. Mounce (Pastoral Epistles, 233) suggests that the break occurs at 4:6.

Very little disagreement exists concerning segments 1–6, 9–14, and 18–20, with the NIV

adding in more breaks than others. One noticeable observation from segments 7 and 8 is

the disagreement by the Greek texts over what to do with 3:1a (πιστός ὁ λόγος). UBS4

leaves it on its own, while NA27 keeps it with what precedes it. The various translations

all place it with what follows. A similar instance occurs in segment 17 with the final

clause of 6:2 (ταῦτα δίδασκε καὶ παρακάλει). The NIV and NASB keep it with

what precedes it, while the others place it with what follows. Finally, only segments 15–

17 show considerable variety in how the various texts and translations divide the text.

Segmentation by Various Authors

Like the segmentation done by the translations, great congruency exists among

authors over where the text of 1 Timothy segments.[2]

Segments	Mounce	Towner	Dibelius/Conzelmann	Van Neste	Knight	Marshall
1	1:1–2	1:1–2	1·1–2	1·1–2	1:1–2	1·1–2
2	1:3–7	1:3–7	1:3–7	1·3–7	1·3–7	1.3–7
3	1:8–11	1:8–11	1 8–12	1 8–11	1:8–11	1.8–11
4	1:12–17	1:12–17	1:13–17	1 12–17	1:12–17	1·12–17
12–14	1.18–20	1:18–20	1:18–20	1:18–20	1 18–20	1·18–20
6–7	2:1–7 2:8–15	2:1–7 2:8–15	2.1–7 2.8–15	2·1–7 2.8–15	2:1–8 2:9–15	2 1–7 2.8–15
8	3:1–7	3:1–7	3:1–7	3:1–7	3:1–7	3:1–7
9	3:8–13	3:8–13	3:8–13	3:8–13	3 8–13	3·8–13
10	3:14–16	3:14–16	3·14–16	3 14–16	3 14–16	3:14–16
11	4:1–5	4:1–5	4:1–5	4:1–5	4.1–5	4.1–5
12–14	4.6–16 5:1–2	4:6–10 4:11–16 5:1–2	4:6–10 4:11–5:2	4.6–10 4:11–16 5:1–2	4 6–16 5·1–2	4:6–10 4.11–16 5.1–2
15	5·3–16	5:3–16	5:3–16	5.3–16	5:3–16	5.3–16
16	5:17–25	5:17–25	5:17–20 5:21–25	5:17–25	5 17–25	5.17–25
17a	6:1–2a 6.2b–10	6:1–2a 6:2b–10	6 1–2a 6:2b–5 6·6–10	6:1–2 6:3–10	6·1–2 6:3–5 6.6–8 6:9–10	6.1–2a 6·2b–10
17b	6:11–16	6:11–16	6:11–16	6·11–16	6·11–16	6:11–16
18	6:17–19	6 17–19	6:17–19	6:17–19	6·17–19	6:17–19
19–20	6.20–21	6:20–21a 6·21b	6·20–21	6:20–21	6 20–21	6·20–21a 6 21b

Figure 20. Segmentation of 1 Timothy by various authors

[2] The authors used for the analysis of 1 Timothy were Mounce, *Pastoral Epistles*, cxxxv; Towner, *Letters*, 70–74; Dibelius and Conzelmann, *Pastoral Epistles*, 12; Van Neste, *Cohesion and Structure in the Pastoral Epistles*, 18–76; Marshall, *Pastoral Epistles*, 30; Knight, *The Pastoral Epistles*, viii–ix.

Marshall notes that in all the Pastoral Epistles the problem is not so much where the text divides, but how these texts fit together and relate to one another. In fact, he says that there is close to unanimity over the location of the text breaks.[3] This can be seen from Figure 29. For the most part, the authors agree with each other on just about every segment except for 17a, in which variance occurs over how to handle the end of 6:2. Dibelius and Conzelmann also keep 5:1–2 with what precedes, rather than as a separate unit. In relation to the major sections of the book, both Marshall and Towner divide the main body of the letter in half at 4:1, thus creating a letter opening (1:1–2), a two–part letter body (1:3–3:16 and 4:1–6:21a) and letter closing.[4] Mounce, on the other hand, segments the text into five parts: 1:1–2; 1:3–20; 2:1–4:5; 4:6–16; 5:1–6:2a; and 6:2b–21.[5] It is now time to see whether a segmentation from a verbal analysis of the letter will agree with these segments and outlines.

<div align="center">Verbal Segmentation of 1 Timothy</div>

Analysis of Primary Clause Verbs

As with the other letters in the Pauline corpus, 1 Timothy begins with a prescript announcing the author, addressee, and a χάρις wish. This opening again contains no primary clause verb forms. It states that the sender Paul, an apostle of Jesus Christ by God's commandment (1:1), has written this letter to Timothy, his true child (τέκνῳ) in the faith (1:2a). It also provides a three–part salutation to God and Christ for Timothy

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[3] Marshall, *Pastoral Epistles*, 11.
[4] Towner, *Letters*, 70–74; Marshall, *Pastoral Epistles*, 30–31.
[5] Mounce, *Pastoral Epistles*, cxxxv.

(1:2b: χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου

ἡμῶν).[6]

The letter begins with a rather lengthy section of text that is controlled by

indicative forms, mainly first person singular forms. In 1:3, Paul opens with a first person

singular aorist verb παρεκάλεσά, which is found within a subordinate clause introduced

by the conjunction καθώς. The problem encountered is that it is difficult to ascertain

what independent clause connects with this subordinate clause. It seems to be an

anacoluthon, whereby Paul began the sentence, but never truly finishes it.[7] The

information in the sentence recalls for Timothy Paul's exhortation to remain in Ephesus

to stop men from teaching false doctrine (vv. 3–4). The next primary clause verb, the

third person singular ἐστὶν in 1:5, states what the goal of right instruction should be,

namely love, from pure and right motives and sincere faith.[8] While the false teachers

have gotten preoccupied with empty discussions in their attempt to be teachers of the

Law, Paul reminds Timothy that "we know" the true intent of the Law in vv. 8–11 by

using the primary clause verb, οἴδαμεν (a first person plural perfect indicative).[9]

Paul reverts back to the first person singular in 1:12 when he thanks Jesus Christ

for the strength he has given him to carry out his ministry. Rather than the typical

εὑρίσκω, Paul uses the first person singular present indicative ἔχω preceded by χάριν

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[6] Marshall (*Pastoral Epistles*, 353), Mounce (*Pastoral Epistles*, 4), Van Neste (*Cohesion and Structure*, 18), and Towner (*Letters*, 93) all agree on the salutation representing a unique segment of text.

[7] Mounce, *Pastoral Epistles*, 16. Towner (*Letters*, 106) maintains that Paul probably got caught up in what he was saying that he forgot to finish his thought. Marshall (*Pastoral Epistles*, 362–63) maintains that Paul actually rectifies the situation by what he states in 1:18, by explicitly giving the exhortation/charge.

[8] The commentators analyzed here agree that 1:3–7 constitutes a segment of text, dealing with the handling of false teachers. See Marshall, *Pastoral Epistles*, 361; Mounce, *Pastoral Epistles*, 13; Van Neste, *Cohesion and Structure*, 18–19; Towner, *Letters*, 105.

[9] Marshall (*Pastoral Epistles*, 373), Mounce (*Pastoral Epistles*, 29), Towner (*Letters*, 122), and Van Neste (*Cohesion and Structure*, 21) recognize 1:8–11 as a segment of text. Van Neste (77–78) argues that there are fairly strong lexical connections between 1:3–7 and 8–11, including "law," "knowing," and teaching/doctrine ideas.

to express his thanks.[10] The thanksgiving in this section does not focus on Timothy, but rather on the χάρις that has been shown to Paul by God in bringing about his salvation. This is evidenced by the aorist primary clause verbs: the first person singular passive ἠλεήθην (1:13 and 1:16) and the third person singular active ὑπερεπλεόνασεν (1:14). In 1:15, a verbless primary clause, introduced by the expression πιστός ὁ λόγος, serves to reiterate that Christ has saved Paul, the foremost sinner. This testimonial concerning his salvation causes Paul to praise God through a verbless doxology found in 1:17.[11] By combining the first person singular present indicative verb παρατίθεμαί with the vocative in 1:18, Paul explicitly "entrusts" Timothy with this command (ταύτην τὴν παραγγελίαν), which seems to recall the command of fighting false doctrine, initially addressed in 1:3–5, but also summarizes all that has preceded so far. This final segment may actually serve either to end the thanksgiving section[12] or to introduce the letter body that follows.[13]

The first chapter of 1 Timothy, then, is controlled by first person singular indicative verb forms, but may be segmented into smaller units based on a few factors. The shift at 1:8 to the first person plural may reveal a shift from the recollection of Paul's earlier urging and introduction of false teaching to his and Timothy's proper understanding of the Law. In 1:12, Paul reverts back to first person singular verbs along

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[10] Mounce (*Pastoral Epistles*, 50) argues this expression either highlights the theme of χάρις that is prevalent in this section or reflects Paul's use of Latin as his ministry moves toward the West or the Roman world.

[11] Marshall (*Pastoral Epistles*, 385), Mounce (*Pastoral Epistles*, 44), Van Neste (*Cohesion and Structure*, 23–24), and Towner (*Letters*, 133) display 1:12–17 as a distinct segment.

[12] Marshall (*Pastoral Epistles*, 406), Mounce (*Pastoral Epistles*, 63), Van Neste (*Cohesion and* Structure, 29), and Towner (*Letters*, 154) agree that 1:18–20 connotes a segment of text.

[13] It will be argued later (chapter 6) that the combination of vocative (τέκνον Τιμόθεε) and the disclosure formula (ταύτην τὴν παραγγελίαν παρατίθεμαί σοί . . . ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν) found in 1:18 actually marks the opening of the letter body, rather than closes the thanksgiving section.

with a shift to aorist forms that testify concerning Paul's salvation, which ends in

doxology. Finally, with the move back to the present tense form and the vocative in 1:18,

Paul seems to come back to his initial topic concerning Timothy's approach in contrast to

that of the false teachers.[14]

At 2:1, a shift takes place with the move from the expositional use of the

indicative to the exhortative use. Using the first person singular present indicative

παρακαλῶ, Paul urges Timothy to make sure that prayers are being made for all people.

This exhortation is connected to the preceding section by use of the conjunction οὖν. It is

followed by verbless primary clauses in 2:3 and 2:5. The clauses in 2:2–7 contain no

primary clause verbs and seem to expound the importance of praying for all.[15] Another

indicative exhortation is made in 2:8 with the first person singular primary clause verb,

βούλομαι, taking the theme of prayer and applying it to the churches in which Timothy

ministers. βούλομαι indicates Paul's desire for how he wants to see the men pray (v. 8),

as well as (ὡσαύτως) how he wants the women to appear (vv. 9–10). In 2:11–15, Paul

continues to address women by commanding them to quietly learn (μανθανέτω the first

imperative of the letter), and by exhorting Timothy again through his own example in this

situation, expressed by the first person singular ἐπιτρέπω in 2:12 and the following

verbless clauses. He explains his rationale by appealing back to the creation account in

2:13–14 and drawing a conclusion in v. 15.[16] This is all accomplished through the use of

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[14] Marshall (*Pastoral Epistles*, 360), Mounce (*Pastoral Epistles*, 13), Van Neste (*Cohesion and Structure*, 123), and Towner (*Letters*, 104) agree that 1:3–20 represents a larger unit. Further, they have each divided it into four agreed-upon segments consisting of vv. 3–7, 8–11, 12–17, and 18–20.

[15] Each of the commentators indicate that 2:1–7 is a segment: Marshall, *Pastoral Epistles*, 416; Mounce, *Pastoral* Epistles, 74; Towner, *Letters*, 162; Van Neste, *Cohesion and Structure*, 30. Marshall (415–18), sees prayers as the theme that binds the whole of chapter 2 together.

[16] The commentators agree that 2:8–15 stands as a single unit of text: Marshall, *Pastoral Epistles*, 436; Mounce, *Pastoral Epistles*, 94; Van Neste, *Cohesion and Structure*, 36; Towner, *Letters*, 190. In their

third person singular indicative verb forms (two aorists, ἐπλάσθη and ἠπατήθη, a

perfect, γέγονεν, and a future, σωθήσεται), which are introduced into the discussion by

the conjunction γάρ in v. 13.

Chapter 3 opens with another occurrence of the verbless expression, πιστός ὁ

λόγος, followed by the content of this statement, which is controlled by the third person

singular indicative ἐπιθυμεῖ.[17] Verse 2 opens with the conjunction οὖν and introduces

the list of characteristics of the church overseer (τὸν ἐπίσκοπον) through the third

person singular present indicative δεῖ. This sets off a chain of third person verbs that

continues through 3:13. In 3:2–7, the verbs are third person singular indicatives and focus

on the characteristics of the overseer.[18]

This shifts in 3:8 with the verbless clause διακόνους ὡσαύτως σεμνούς,

which introduces the characteristics of the διακόνους. While the verbs remain third

person forms, they shift from singulars to plurals.[19] The verbs used in this section (3:8–

13) are imperative in 3:10–12 and an indicative introduced by γάρ in 3:13.[20] The use of

ὡσαύτως again in 3:11 with a verbless clause provides further information concerning

either a deacon's wife or female deacons.[21]

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translations of the text, both Mounce (102) and Towner (200–01) split this unit into smaller paragraphs consisting of vv. 8–10 and 11–15.

[17] There is debate over whether πιστός ὁ λόγος links back to the previous discussion (2:15) or whether it looks forward to the rest of v. 1. All the commentators analyzed here place it with what follows. See Marshall, *Pastoral Epistles*, 475; Mounce, *Pastoral Epistles*, 167; Towner, *Letters*, 248. Mounce indicates that while the other uses of the clause may indicate the presence of traditional material, the use here does not but probably adds solemnity or reinforcement to the statement about to be made.

[18] Marshall (*Pastoral Epistles*, 473), Mounce (*Pastoral Epistles*, 149), Van Neste (*Cohesion and Structure*, 41), and Towner (*Letters*, 247–48) display 3:1–7 as a single segment, focused on the qualifications of an overseer.

[19] Van Neste (*Cohesion and Structure*, 42) mentions this shift from singular to plural as his only verbal category shift between 3:1–7 and 8–15.

[20] Van Neste (*Cohesion and Structure*, 44) discusses the use of these imperatives as indicators of cohesion within the section but does not see them as indicators of a break between 3:1–7 and 8–13.

[21] Marshall (*Pastoral Epistles*, 485), Mounce (*Pastoral Epistles*, 193), Van Neste (*Cohesion and Structure*, 42), and Towner (*Letters*, 260) indicate 3:8–13 as a single unit of text

The chain of third person verb forms ends in 3:14 when the text shifts back to first person singular with the verb γράφω, introducing Paul's purpose in writing these things to Timothy (3:14–16). This section closes with a digression into a confession or hymn at the end of v. 16 focused on the person of Christ.[22]

In 4:1, Paul starts a lengthy sentence (4:1–5)[23] with another third person singular indicative verb form, λέγει, introduced by the conjunction δέ. In this sentence, Paul reiterates the Spirit's saying concerning the apostasy that will take place in the last days. The indicative mood's control of the primary clauses ends with this section (4:1–5).[24]

The verbs in 1 Timothy 2:1–4:5 consist mainly of third person forms, interspersed with first person singular indicatives. While most of the verbs in this section are indicatives, a number of the first person singular ones serve as calls to action by Paul. These occur at 2:1, 2:8, and 2:12. The ones at 2:1 and 2:8 are accompanied by the conjunction οὖν to set off what follows as distinct sections of instruction. Combining these with the imperatives found in 2:11 and 3:10–12, this section of text from 2:1–4:5 contains a well–balanced mix of indicatives and imperatives. Further, the use of δεῖ in 3:2 and 3:7 implies that the teachings concerning the overseer are not optional but

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[22] Marshall (*Pastoral Epistles*, 497), Mounce (*Pastoral Epistles*, 212), Van Neste (*Cohesion and Structure*, 45), and Towner (*Letters*, 270) recognize 3:14–16 as a distinct segment. Van Neste highlights the shift from third person plural in 3:8–13 to the first person singular in 3:14.

[23] Marshall (*Pastoral Epistles*, 531), Mounce (*Pastoral Epistles*, 232), Van Neste (*Cohesion and Structure*, 46), and Towner (*Letters*, 287) maintain that 4:1–5 coheres as a single segment.

[24] The commentators disagree over where to place 4:1–5 in relation to the larger movements of the letter. Marshall (*Pastoral Epistles*, 30) and Towner (*Letters*, 70–74) see at 4:1 a major shift from the first half of the letter body (1:3–3:16) to the second half (4:1–6:21a). Mounce (*Pastoral Epistles*, cxxxv) does not follow such a neat two-part split of the letter at 4:1. He argues that 4:1–6 serves as the last segment of a unit begun in 2:1 that deals with improper conduct in the Ephesian church. Van Neste (*Cohesion and Structure*, 131–44) goes into a great deal of discussion over what to do with 3:14–4:5. He presents two approaches for handling these two segments, 3:14–16 and 4:1–5. One places 3:14–16 as the last segment of the first half of the letter body (Marshall and Towner's view). The other sees 3:14–4:16 as a unit of text. He views both as viable and shows how each reveals different patterns of cohesion within the letter. From the perspective of the verbal pattern analysis, I do not think that any of these approaches account for the significant shift to primary clause second person singular verb forms, especially imperatives, that commences with 4:6–7.

something that must be followed. The section then seems to shift a number of times in regards to the pattern of verbs combined with other features contained in the primary clauses. 2:1–7 begins the section with the first person singular urging by Paul concerning prayer for all. 2:8–10 begins another section with the conjunction οὖν accompanied by a first person singular verb expressing Paul's desire concerning the worship of men and women in the church. The topic shifts to commands and their bases concerning the leadership role of women in the church in 2:11–15. The characteristics of overseers (3:1–7), marked by οὖν in 3:2 and the third person singular indicatives δεῖ in 3:2 and 7, and deacons 3:8–13, indicated by the presence of the third person plural imperative, occupy the next sections of text. 3:14–16 reintroduces the first person singular indicative as the primary clause verb in 3:14. Finally, 4:1–5 ends this section with a lengthy sentence concerning the apostasy of the last days.

Starting in 4:6, 1 Timothy moves from indicative control of the primary clauses to imperative control. While the first verb found in 4:6, ἔσῃ, is still indicative, the person has shifted to second person singular and much of what follows consists of commands for Timothy. Eleven of the next seventeen primary clause verbs (4:7–16) are second person singular imperatives.[25] The third person singular καταφρονείτω in 4:12 is another imperative. A further characteristic of these imperatives is that most of the clauses in which they are found do not begin with conjunctions. The examples of asyndeton in this section can be seen in 4:11, 12, 13, 14, 15 (2x), and 16 (2x). The remaining five indicatives, ἐστὶν twice in 4:8, κοπιῶμεν and ἀγωνιζόμεθα in 4:10 and σώσεις in

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[25] παραιτοῦ, γύμναζε, παράγγελλε, δίδασκε, γίνου, πρόσεχε, ἀμέλει, μελέτα, ἴσθι, ἔπεχε, ἐπίμενε.

4:16c, are all headed by the conjunction γάρ. This section is dominated by commands

from Paul to Timothy concerning various aspects of his life and ministry.[26]

While the verbs do not radically shift to indicatives in 5:1, the commands begin

addressing the handling of various groups within the church (πρεσβυτέρῳ; νεωτέρους

πρεσβυτέρας; and νεωτέρας).[27] In 5:3–16, the text focuses specifically on the situation

concerning widows, and this appears to be marked within the primary clause verbs.

Rather than the straight continuation of imperatives, the text begins to fluctuate between

indicatives and imperatives within this section.[28] The imperatives consist of both second

and third person singular forms, while the indicatives are third person singular and plural.

The only exception for the indicatives is found in 5:14 with the first person singular

βούλομαι expressing Paul's final wishes (an exhortation introduced by οὖν) and

commands (5:16) concerning this topic. Thus, the back–and–forth movement between

third person indicatives and second and third imperatives distinguishes this section in the

midst of sections controlled predominantly by imperatives.[29]

Beginning in 5:17, imperatives again comprise the majority of primary clause

verbs. These imperatives, which are all present tense forms, include ἀξιούσθωσαν in

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[26] Marshall (*Pastoral Epistles*, 547 and 557) and Towner (*Letters*, 301 and 312) both indicate two segments within 4:6–16, vv. 6–10 and 11–16. Mounce (*Pastoral* Epistles, 244–45) and Van Neste (*Cohesion and Structure*, 46–48 and 125) recognize that 4:6–16 connotes a single unit, but they also indicate two segments consisting of vv. 6–10 and 11–16.

[27] Marshall (*Pastoral Epistles*, 572), Mounce (*Pastoral Epistles*, 268), Van Neste (*Cohesion and Structure*, 54), and Towner (*Letters*, 329) each view 5:1–2 as a distinct segment of text that is closely connected with what precedes and what follows. Its similarity with what precedes is due to the continuation of second person singular imperatives. Yet, in 5:1, Paul also starts Timothy concerning various groups which continues through 6:2a. This has led Van Neste (125–26) and Mounce (268–69) to view this section as a transitional passage.

[28] The imperatives found in 5:3–16 are τίμα (3), μανθανέτωσαν (4), παράγγελλε (7), καταλεγέσθω (9), παραιτοῦ (11), ἐπαρκείτω (16), and βαρείσθω (16). The indicatives are ἐστιν (4), ἤλπικεν (5), προσμένει (5), τέθνηκεν (6), ἤρνηται (8), ἔστιν (8), θέλουσιν (11), μανθάνουσιν (13), βούλομαι (14), and ἐξετράπησαν (15).

[29] Marshall (*Pastoral Epistles*, 574), Mounce (*Pastoral Epistles*, 271), Van Neste (*Cohesion and Structure*, 54), and Towner (*Letters*, 332) maintain that 5:3–16 represents a segment of text concerning instructions for widows.

5:17, παραδέχου in 5:19, ἔλεγχε in 5:20, ἐπιτίθει and κοινώνει in 5:22, ὑδροπότει

and χρῶ in 5:23, ἡγείσθωσαν in 6:1, and καταφρονείτωσαν, δουλευέτωσαν,

δίδασκε, and παρακάλει in 6:2. Further, the first person singular present indicative

διαμαρτύρομαι in 5:21 also serves as exhortation to Timothy. Two indicatives that are

found in 5:18 are introduced by γάρ. The other two indicatives εἰσιν and δύνανται in

5:24–25 seem to bring the discussion of 5:17–25 to a conclusion by providing reasons for

the commands.[30] This conclusion is strengthened by the pattern of third person plural

imperatives addressing a situation being followed by second person plural imperatives

concerning Timothy's actions in dealing with that situation. 5:17–25 begins with a third

person plural command concerning elders and only second person singular imperatives

follow until 6:1 where another third person plural set of commands is followed by second

person singular imperatives. 5:17–6:2, then, seems to be concerned both with the

handling of elders (5:17–25)[31] and with slave/owner relations (6:1–6:2).[32] As was seen

earlier in the commands of 4:6–16, this section contains a number of instances of

asyndeton. With the imperatives, the only exceptions to this are found at 5:23b and 6:2.

A shift in the verb pattern occurs at 6:3 with the onset again of primary clause

indicatives. The majority of these indicatives are third person and focus on the teachings

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[30] Mounce, *Pastoral Epistles*, 319; Towner, *Letters*, 376. Contra Dibelius and Conzelmann, *Pastoral Epistles*, 81, who do not see this connected to what precedes concerning elders but rather its own set of unique commands just to Timothy (5:21–25).

[31] Marshall, *Pastoral Epistles*, 607; Mounce, *Pastoral Epistles*, 302; Van Neste, *Cohesion and Structure*, 60; Towner, *Letters*, 360,

[32] Marshall (*Pastoral Epistles*, 626), Mounce (*Pastoral Epistles*, 324), Van Neste (*Cohesion and Structure*, 66–67), and Towner (*Letters*, 379), indicate that this final segment actually consists of 6:1–2a. They separate the imperatives in the second part of 6:2 from the instructions concerning slaves since the imperatives are more general and extend further back to include the instructions contained in 5:1–6:2a. They, except for Van Neste, then place the imperatives in the next segment of text, which extends to 6:10. The verb pattern would not suggest such a placement. If one wanted to show the summary effect of these imperatives for the whole of 5:1–6:2a, it would be better to treat them as a distinct segment at the end of a larger unit consisting of 5:1–6:2 (Van Neste, *Cohesion and Structure*, 127) than to connect them with 6:3–10 since no imperative nor second person singular primary clause verbs occur within this segment.

and lifestyle of false teachers, who are preoccupied with controversy (6:3–5) and wealth (6:9–10). In the middle of the section, a third person singular and two first person plural indicatives contrast this false teaching with a correct understanding of contentment (6:6–8). These are set off by δέ in v. 6 to begin the contrast, and the δέ in vv. 7–8 provides further explanation.[33]

The second person singular imperative re-emerges and comprises all but one of the remaining primary clauses. The first two of these found in 6:11, φεῦγε and δίωκε, are accompanied by the use of the vocative ὦ ἄνθρωπε. After two more imperatives in 6:12 (ἀγωνίζου and ἐπιλαβοῦ), Paul interrupts the imperative chain with a first person singular indicative παραγγέλλω, by which he urges Timothy to keep the commands that he has presented in this letter (6:14–15) until the appearing of Jesus Christ. This statement on Christ causes Paul to again break out into praise as seen in the doxology found in 6:15b–16.[34] A further imperative παράγγελλε instructs the rich to remain focused on the things of God (6:17–19).[35] The final command calls Timothy explicitly again, through the use of the vocative (ὦ Τιμόθεε), to guard (φύλαξον) what has been entrusted to him by avoiding the meaningless things of life that can lead to apostasy (6:20–21a). The letter closes with a χάρις statement (6:21b).[36]

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[33] Marshall (*Pastoral Epistles*, 635), Mounce (*Pastoral Epistles*, 333), and Towner (*Letters*, 392) connect the imperatives from the end of 6:2 with this segment and indicate 6:2b–10 as a distinct unit of text. Van Neste (*Cohesion and Structure*, 68) rightly maintains the segment as consisting of 6:3–10, as he notes the shift away from imperatives in this stretch of text.

[34] The commentators view 6:11–16 as a segment, which concludes with a doxology. See Marshall, *Pastoral Epistles*, 653; Mounce, *Pastoral Epistles*, 350; Van Neste, *Cohesion and Structure*, 72; Towner, *Letters*, 405.

[35] The commentators recognize 6:17–19 as a distinct segment concerning Timothy's handling or the rich. See Marshall, *Pastoral Epistles*, 668; Mounce, *Pastoral Epistles*, 364; Van Neste, *Cohesion and Structure*, 74; Towner, *Letters*, 423.

[36] Marshall (*Pastoral Epistles*, 674–80) and Towner (*Letters*, 429–35) indicate two segments in 6:20–21, vv. 20–21a and 21b. Mounce (*Pastoral Epistles*, 369) displays it as one segment within his outline, but splits 21b off as a separate paragraph in his translation. Van Neste (*Cohesion and Structure*, 75–76) views the two verses together as a segment without distinguishing the grace formula.

Segmentation of 1 Timothy according to its Verbal Patterns

After analyzing the verb patterns, a number of features emerge that contribute to the segmentation of 1 Timothy. First, the features of the verb that contribute the most to the segmentation are once again related to the chaining and shifting of person and mood. The major break occurs at 4:6 with the onset of second person singular imperative verbs. Preceding 4:6, 1 Timothy contains no second person imperative or indicative finite verbs within the primary clauses. Following 4:6, 29 out of 69 primary clause verbs are second person singular imperatives. In this second half of the letter, another nine third person imperatives are found, along with three first person singular indicatives which serve as mitigated commands (5:14; 5:21; and 6:13) and a negated subjunctive serving as a command (5:1). Thus, 42 of the 69 primary clause finite verbs following 4:6 are serving as some form of command/exhortation.

Within the first half of the letter, the shifting of the verb according to the verbal category of person sets chapter 1:3–20 off as a unique section of text. First person singular and plural forms control these verses, and shifts in these verbs mark smaller segments at 1:3–7, 1:8–11, and 1:12–17. First person singular verbs (also preceded by οὖν) calling for action by Timothy serve to differentiate 2:1–7 and 2:8–15 as well. The shift to third person verbs at 2:11 seems to separate the instructions concerning women in half between 2:9–10 and 2:11–15. The dominance of third person verbs binds 3:1–13 together, and it also separates the two sections as 3:2–7 are singular, while 3:8–13 are plural forms. Two final shifts in person at 3:14 to first person singular and 4:1 back to third person singular seem to differentiate the final two sections of the first half of the letter. Some of these same shifts also reveal shifts in mood. The most prominent that

seem to segment the text are the occurrence of the third person singular imperative at

2:11 (2:11–15), and the three third person plural imperatives in 3:10–12 that bind 3:8–13

together.

Analyzing the verb patterns also reveals some patterns in relation to conjunctions.

The conjunction οὖν is found at the beginning of segments 2:1–7 and 2:8–15. Δέ is

found at the beginning of 1:8, 4:1, and 6:11. Of greater interest, though, than the

conjunctions found at the beginning of segments is the occurrence of asyndeton, which

heads many sections. Asyndeton begins sections at 1:18, 2:11, and 3:14 in the first half of

the letter. In the second half, 29 of the 69 primary clauses containing finite verbs lack a

conjunction at the beginning of the clause. Further, asyndeton marks the beginning of

sections 4:6–16, 5:1–16, 5:17–25, 6:1–2, 6:3–10, and 6:17–19. The only other two

segments in the second half of the letter, 6:11–16 and 6:20–21, begin with the vocative in

order to address Timothy directly. One further conjunction, ὡσαύτως, stands out in the

analysis as binding sections together. In three verbless primary clauses (2:9, 3:8, and

3:11), this conjunction binds what follows to what precedes it. Thus, Paul's wish

concerning men in 2:8 (βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας) carries over to

the women in 2:9 (ὡσαύτως [καὶ] γυναῖκας . . . κοσμεῖν ἑαυτάς); the necessity for

overseers to possess certain characteristics in 3:7 (δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν

. . .) extends over to deacons in 3:8 (Διακόνους ὡσαύτως . . .); and this same

necessity of deacons to exemplify certain characterstics in 3:8–10 extends to their

wives/female deacons as well in 3:11 (γυναῖκας ὡσαύτως).

From these features, the segmentation of 1 Timothy can be described according to

the following outline:

I. Letter Opening (1:1–2)
II. Letter Body (1:3–4:5)[37]
III. Parenesis (4:6–6:21a)
IV. Letter Closing (6:21b)

Following a letter prescript mentioning the author, sender, and salutation (1:1–2), Paul

opens the letter with a call for Timothy to combat the false teaching he faces in Ephesus

(1:3–20). This section is marked by the preponderance of first person indicative verbs.

Further segmentation of this section occurs as the first person verbs shift from a first

person singular beginning 1:3–7, to a first person plural at the head of 1:8–11, and back

to a first person singular at 1:12–17. The final smaller segment begins in 1:18 with the

use of the vocative attaching to the first person singular verb, παρατίθεμαί.

In 2:1, Paul has finished his initial remarks and begins to instruct Timothy

concerning various matters in the church. This section, 2:1–4:5, is marked by the

interplay between (1) first person singular verbs that give instructions to follow (2:1, 2:8,

2:12), as well as third person imperatives (2:11, 3:10 twice, and 3:12) and (2) third person

singular and plural indicative verbs. This section segments into five smaller sub-sections

(2:1–7; 2:8–15; 3:1–13, 3:14–16, and 4:1–5), with two of these further segmenting (2:8–

10 and 11–15; 3:1–7 and 8–13). The segment consisting of 2:1–7 is set off from what

precedes it by the conjunction οὖν combining with the first person singular verb

παρακαλῶ, which calls Timothy to urge prayer for all. Similarly, 2:8 also begins with

οὖν combined with a first person singular verb, this time βούλομαι, which gives Paul's

desire for actions concerning men and women. The shift to third person verbs and the

imperative in 2:11 divides the instruction to women. After a general statement concerning

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[37] As has already been discussed, the thanksgiving section (1:12–17) does not follow the usual Pauline form, which normally places the thanksgiving immediately after the prescript. As it is treated here, it seems best at this point not to separate this section from the letter body, since the verbal pattern does not suggest it.

the desire to be an overseer (3:1), the text provides details concerning the characteristics

of overseers and deacons (3:1–13). This section is divided into the groups, overseers and

deacons, by the shift from third person singular indicative in 3:1–7 to third person plural

imperative in 3:8–13. 3:14–16 is marked by the shift back to the first person singular and

deals with the circumstances that led to the writing of the letter. 4:1–5 concludes the first

half of the letter with another third person singular indicative verb form.[38]

The letter shifts at 4:6 with second person singular imperatives controlling the

primary clauses, and this pattern holds for the most part down through 6:21a. The shifts

in verb patterns are more subtle in this half of the letter, but the combination of verb

chains along with the explicit mention of groups (marked by asyndeton and fronted

nouns) helps segment the text. 4:6–16 begins with instructions concerning Timothy's

ministry. After the indicative in 4:6, this section contains thirteen second person singular

imperatives and a few indicatives attached to some of them by γάρ (4:8, 4:10, and

4:16c). 5:1–16 concerns the treatment of various groups in the church (vv. 1–2) but

focuses on the widows (χήρας) in vv. 3–16. This section is marked by a back–and–forth

between imperatives and indicatives. 5:17–25 shifts back to mainly imperatival forms and

concerns the topic of elders (πρεσβύτεροι) introduced in v. 17. While 6:1–2 still

continues the imperative chain, the topic shifts to slaves and their masters (δοῦλοι and

δεσπότας). 6:3–10 is marked by a shift to indicative verb forms and concerns the topic

of false teaching focused on financial gain. In 6:11, the text shifts back to imperative

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[38] There is some debate as to whether 4:1–5 should be kept with what precedes or what follows. Mounce (*Pastoral Epistles*, 233) places it with what precedes, while Towner (*Letters*, 72) shifts it to what follows. Both place it at a major break in the text, with Towner having it divide the body of the letter into two main sections. While the opening conjunction δέ can introduce a new section (see 1:8), it just as easily could be adding this onto what preceded it, especially linking back to the mention of the Spirit in 3:16 and 4:1. Either way, it stands at the major shifting point in the letter, at least as far as the verb patterns are concerned.

verbs, with the exception of 6:13, for the remainder of the letter. While not much is

noticeable from the consistent use of second person singular imperatives, the doxology

that finishes v. 16,[39] along with the introduction of the topic of the πλουσίοις in v. 17,

seems to begin a new section (6:17–19). The use of the vocative, ὦ Τιμόθεε, in 6:20 also

seems to end the section on the wealthy and give Timothy one final summary command,

φύλαξον (6:20–21). The letter ends with a verbless χάρις statement.

<u>Comparison with Other Proposals for 1 Timothy</u>

A comparison of the verb pattern segmentation and the outlines proposed by the

various translators and authors reveals almost complete agreement over where the text

breaks, with the exception of another break at 2:11 introduced by the verb pattern. This

suggests that the text divides in conjunction with the verbal patterns analyzed. The

structural outline from the verbal analysis most closely resembles the suggestion by

Mounce that the letter splits at 4:6, rather than earlier at 4:1,[40] but it splits the text into

four parts, which is in line with the outlines of Towner and Marshall.[41]

2 Timothy

<u>Proposed Outlines of 2 Timothy</u>

Trying to explain the structure of 2 Timothy has proven difficult. This does not

apply so much to the location of the segments themselves, but rather to showing how the

various segments relate to one another. The immediate move into verbs of command

already in 1:6 and 1:8, which continue throughout the text, seems to diminish the impact

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[39] A doxology was found in 1:17 at the end of another section of text (1:12–17).

[40] Mounce, *Pastoral Epistles*, 233.

[41] Towner, *Letters*, 70–74; Marshall, *Pastoral Epistles*, 25–30.

of mood on the division of the letter. Yet, definable segments can be found in the epistle,

which will be addressed after a discussion of how others have outlined it.

Segmentation by Various Bible Texts and Translations

As is evident from Figure 21, the translations show agreement in dividing the text

into a minimum of 12 segments.

Segments	UBS4	NA27	NRSV	NIV	NASB	ESV
1	1 1–2	1:1–2	1:1 1.2a 1:2b	1.1 1:2a 1:2b	1·1 1:2	1:1 1:2a 1:2b
2	1·3–14	1 3–5 1 6–14	1:3–7 1:8–14	1:3–7 1:8–12 1:13–14	1:3–7 1:8–14	1:3–7 1.8–14
3	1 15–18	1·15–18	1:15–18	1:15 1:16–18	1·15–18	1 15–18
4	2.1–7	2:1–7	2:1–7	2:1–7	2·1–7	2:1–7
5	2.8–13	2·8–13	2:8–13	2:8–10 2.11–13	2·8–13	2·8–13
6	2·14–26	2.14–21 2:22–26	2:14–19 2·20–26	2:14–19 2:20–21 4:22–26	2.14–19 2:20–26	2.14–19 2:20–21 4:22–26
7	3:1–9	3:1–9	3:1–9	3:1–5 3:6–9	3:1–9	3·1–9
8	3:10–17	3:10–17	3:10–17	3:10–17	3:10–17	3.10–17
9	4:1–5	4:1–5	4:1–5	4:1–5	4.1–5	4:1–5
10	4:6–8	4:6–8	4:6–8	4:6–8	4:6–8	4·6–8
11	4.9–15 4:16–18	4:9–18	4:9–15 4·16–18	4·9–13 4:14–15 4:16–18	4:9–15 4:16–18	4·9–18
12	4 19–22	4·19–21 4:22	4:19–21 4:22	4·19–21 4:22	4:19–21 4.22	4:19–21 4:22

Figure 21. Segmentation of 2 Timothy by various texts and translations

While an occasional deviation takes place within the segmentation of a section, for the

most part the translations show strong agreement in their handling of segments 1, 3, 4, 5,

7, 8, 9, 10, and 12. In contrast to a number of the other letters within the corpus,

disagreement occurs early in this letter, specifically in how to handle segment 2. NA27

splits the thanksgiving section (1:3–5) from the section of exhortation (1:6–14). The

various English translations keep the thanksgiving and mitigated command of 1:6–7

together. The NIV goes even farther by splitting the first direct commands found in 1:8

from the later ones found in 1:13–14. The UBS4 keeps the entire section together as one

unit (1:3–14). Segment 6 also contains a number of differences concerning how to handle

the shift from imperatives (2:14–16a) to indicatives (2:16b–21) back to imperatives

(2:22–24). These are two examples revealing the difficulty in segmenting 2 Timothy, just

in relation to its smaller units, without any discussion of how these units relate to one

another.

Segmentation by Various Authors

The various authors surveyed also agree at times, yet disagree at others, over

segments found in the text.[42] These authors do not disagree as much as the various

translations do concerning the segmentation of segment 2. Most break the text at the

thanksgiving section (1:3–5) and keep together the exhortations that follow (1:6–14).

Also, segment 6 displays less disagreement since most of the authors keep this section

together as a single unit (the exception being Knight).

Segments	Mounce	Towner	Dibelius/Conzelmann	Van Neste	Marshall	Knight
1	1:1–2	1 1–2	1:1–2	1:1–2	1·1–2	1·1–2
2	1·3–5 1 6–14	1:3–5 1·6–14	1:3–14	1:3–5 1:6–14	1·3–5 1:6–7 1:8–12 1:13–14	1:3–5 1:6–14
3	1:15–18	1·15–18	1:15–18	1:15–18	1:15–18	1.15–18
4–5	2.1–13	2:1–7 2:8–13	2:1–13	2:1–13	2:1–7 2:8–13	2:1–2 2·3–7 2 8–13
6	2:14–26	2.14–26	2:14–26	2·14–26	2.14–26	2.14–19 2:20–21 2:22–26
7	3·1–9	3:1–9	3·1–5 3:6–9	3:1–9	3.1–9	3.1–9
8–10	3:10–4:8	3:10–17 4:1–8	3:10–4:8	3:10–17 4:1–8	3:10–17 4·1–8	3:10–17 4·1–5 4 6–8
11–12	4.9–22	4 9–18 4·19–22	4:9–12 4:13–15 4·16–18 4 19–21 4–22	4:9–13 4.14–15 4·16–18 4:19–22	4:9–18 4:19–22	4:9–13 4·14–15 4 16–18 4:19–22

Figure 22. Segmentation of 2 Timothy by various authors

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[42] The authors used for the analysis of 2 Timothy were Mounce, *Pastoral Epistles*, cxxxvi; Towner, *Letters*, 79–83; Dibelius, *Pastoral Epistles*, 96; Van Neste, *Cohesion*, 146–93; Marshall, *Pastoral Epistles*, 38; Knight, *Pastoral Epistles*, x–xi.

Yet, segments 8–10 and 11 show strong disagreement by the authors. While the majority

breaks the text into two segments between 3:17 and 4:1, Mounce and

Dibelius/Conzelmann keep these units together as one.[43] The disagreements concerning

segment 11 seem to stem from whether or not one should keep Paul's discussions of

various individuals (4:9–15) and circumstances surrounding his trial (4:16–18) together

or divide them. What follows will test to see if the verbs show similar structural patterns

as those proposed here by the various translators and authors.

Verbal Analysis of 2 Timothy

Analysis of Primary Clauses

Second Timothy opens, as usually happens in the Pauline corpus, with a verbless

prescript (1:1–2). Again, the author states his name, Παῦλος, and a description of

himself as an apostle of Christ Jesus (ἀπόστολος Χριστοῦ Ἰησοῦ). This is followed

by the addressee, Τιμοθέῳ ἀγαπητῷ τέκνῳ, and a statement of "grace, mercy, peace"

(χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ). Introduced by a single first person singular primary

clause verb, ἔχω (χάριν ἔχω τῷ θεῷ),[44] a thanksgiving section (1:3–5)[45] follows the

prescript.[46]

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[43] Mounce, *Pastoral Epistles*, 555. He argues that this whole section comprises a single unit. However, he maintains that it is made up of smaller paragraph units, consisting of 3:10–13, 3:14–17, 4:1–4, and 4:5–8. σύ δέ initiates new paragraphs at 1, 2, and 4, while the first person singular charge begins the third paragraph at 4:1.

[44] The commentators analyzed here recognize 1:1–2 as a unique segment consisting of the salutation. See Marshall, *Pastoral Epistles*, 683; Mounce, *Pastoral Epistles*, 464; Van Neste, *Cohesion and Structure*, 146; Towner, *Letters*, 1:1–2.

[45] This form, χάριν ἔχω τῷ θεω, of the thanksgiving is not typical within the thanksgiving section of the Pauline corpus, except for in the Pastorals (here and in 1 Tim 1:12). While εὐχαριστέω is the typical word used within the corpus to express thanks, χάρις plus the dative for "God" to express thanks is found in other sections of the Pauline corpus: Rom 6:17; 7:25; 1 Cor 15:57; 2 Cor 2:14; 8:16; 9:15 (see Marshall, *Pastoral Epistles*, 387).

[46] The segment of 1:3–5 is undisputed in the commentaries. See Marshall, *Pastoral Epistles*, 688; Mounce, *Pastoral Epistles*, 466; Van Neste, *Cohesion and Structure*, 146; Towner, *Letters*, 445. Yet, they differ over how they connect these verses with what follows. Both Marshall (688) and Towner (444) indicate that the

With 1:6, the first appearance of mitigated commands occurs in which Paul calls Timothy to action. Here it is introduced by the expression, δι' ἣν αἰτίαν, which looks back to 1:3–5 and Timothy's faith that has been passed down to him for the basis of the statement.[47] The verb is a first person singular present indicative, ἀναμιμνῄσκω, followed by the infinitive ἀναζωπυρεῖν, and this verbal phrase calls Timothy to "rekindle" the gift of God that is in him. The negated third person singular aorist indicative, ἔδωκεν, in 1:7 is connected here through the conjunction γάρ, providing basis for the commanding statement. This mitigated command gives way to second person singular aorist imperatives in 1:8, ἐπαισχυνθῇς and συγκακοπάθησον, which are introduced by the conjunctions οὖν and ἀλλὰ respectively in order to command an action to be avoided ("do not be ashamed") and one to practice ("join in suffering for the gospel"). The next primary clause verbs are first person singular indicatives found in 1:12 and are introduced by the same expression, δι' ἣν αἰτίαν, as found in 1:6. The first two are present tense forms, πάσχω and ἐπαισχύνομαι, stating the truth that Paul suffers because of the work and call of Christ (1:9–11), but he is not ashamed. The last two primary clause verbs of 1:12 are perfect tense forms, οἶδα and πέπεισμαι, providing the basis or reason (connected by γάρ) why he can have such an attitude: he knows and is convinced that Christ can bring him through to that day.[48] Following these four indicatives are two more imperatives in vv. 13–14, the second person singular present ἔχε and the second person singular aorist φύλαξον, which again call Timothy to action.

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letter body opens with 1:3. Mounce (466) treats 1:3–5 as a distinct segment before moving into the first major section of the letter, 1:6–2:13. Westfall ("A Moral Dilemma," 231–34) sees 1:3–5 as part of the letter opening of 1:1–5, which precedes the body of the letter beginning in 1:6. The formulaic aspects of 1:1–2 and 3–5 as prescript/salutation and thanksgiving would seem to support seeing 1:1–5 as separate from the letter body.

[47] Towner, *Letters*, 457.

[48] Mounce, *Pastoral Epistles*, 486; Towner, *Letters*, 475.

The second person singular indicative in 1:15 moves the discussion to matters that Timothy is aware of (οἶδας) concerning other individuals. This causes Paul to make a petition on behalf of the house of Onesiphorus because of his perseverance with Paul through his imprisonment. This petition utilizes the third person singular optative, δώη, twice, once in 1:16 and once in 1:18. The chapter ends in 1:18 with the second person singular present indicative, γινώσκεις, reminding Timothy again of the work by Onesiphorus in Ephesus.

After the letter opening and thanksgiving, the first chapter of 2 Timothy appears to consist of a large unit (1:6–18),[49] as will become evident from the break at 2:1. It seems to break into smaller segments around the person and mood of the verbs. 1:1–2 contains no primary clause verb forms, which sets them off as prescript. 1:3–7 contains indicatives, but the specialized thanksgiving section of 1:3–5 stands out as it ends with the mitigated command in 1:6. Overt commands take over in 1:8 with the second person singular aorist negated subjunctive and imperative. Sandwiched in between two imperatives in 1:13 and 14 is a string of first person singular indicatives. One could break 1:6–7 off from this imperative section, but since 1:6 contains mitigated commands, it could also just as easily be kept together as a single unit (1:6–14).[50] The chapter ends

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[49] So Westfall, "A Moral Dilemma," 235, who identifies this as the "body opening." Marshall (*Pastoral Epistles*, 688) and Towner (*Letters*, 444) indicate a larger unit break at 1:18 as well, but they initiate the unit at 1:3, by including the thanksgiving with the body of the letter. Both Mounce (*Pastoral Epistles*, 273) and Van Neste (*Cohesion and Structure*, 225–29) maintain that the larger unit extends from 1:6 through 2:13.

[50] Mounce (*Pastoral Epistles*, 473), Van Neste (*Cohesion and Structure*, 148–49), and Towner (*Letters*, 456) recognize 1:6–14 as a unit of text. Mounce and Van Neste provide no further segmentation. Towner (456–80) further divides it into three segments: vv. 6–8; 9–10; and 11–14. Marshall (*Pastoral Epistles*, 695–721) takes a different approach as he indicates five parallel segments within the larger unit of 1:3–18: vv. 3–5; 6–7; 8–12; 13–14; and 15–18.

with a distinct unit marked by the second person singular indicative in 1:15 and 18,[51]

accompanied by the optative petition for the house of Onesiphorus in v. 16. Thus, this

chapter seems to segment into three parts: 1:3–5, 6–14, and 15–18.

The text shifts at 2:1 with the move back to second person singular imperatives in

2:1–3, ἐνδυναμοῦ, παράθου, and συγκακοπάθησον, combined with the nominative

of address, τέκνον μου, as well as the conjunction οὖν placed after the fronted pronoun

σύ,[52] at the beginning of v. 1. Building off the concept of στρατιώτης at the end of 2:3,

metaphors concerning soldiers, athletes, and farmers are used in 2:4–6 and are marked by

the use of the third person singular indicative: ἐμπλέκεται, στεφανοῦται, and δεῖ plus

the infinitive μεταλαμβάνειν. These are followed by two more imperatives in 2:7–8,

νόει and μνημόνευε, with a third person singular future indicative, δώσει, connected to

the first imperative by γάρ. From the call to "remember" Jesus Christ in 2:8, Paul shifts

to first person singular indicative to state that it is for Christ that he endures (ὑπομένω)

so that others can obtain salvation (2:8–10). From this he chains together more primary

clause indicatives, the first person plural future συζήσομεν and συμβασιλεύσομεν,

the third person singular future ἀρνήσεται, and the third person singular present μένει,

followed by the third person singular present δύναται attached by γάρ.[53] This string of

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[51] So Mounce, *Pastoral Epistles*, 491; Van Neste, *Cohesion and Structure*, 158–59; Towner, *Letters*, 480. Although she does not indicate so in her outline, Westfall ("A Moral Dilemma," 238) refers to 1:15–18 as a paragraph that brings the larger unit (1:6–18) to a close.

[52] Van Neste (*Cohesion and* Structure, 160) and Westfall ("A Moral Dilemma," 239) see this phrase, σύ οὖν, τέκνον μου, as a key indicator of a higher level shift at 2:1.

[53] Towner (*Letters*, 506–07) argues, that this is most likely traditional material which Paul has utilized, and possibly changed, for his own purposes. This is evidenced by its following the clause πιστός ὁ λόγος. If so, this section probably serves as further exhortational material to carry out the command to remember Christ in 2:8 by following Paul's example of enduring suffering (2:9–10).

five primary clause first and third person indicatives seems to draw this segment to a

conclusion, as second person forms occur again in 2:14.[54]

After the string of indicatives in 2:9–13, second person singular imperatives occur

in 2:14–16 and call Timothy to make sure that he is presenting a consistently Christ–

centered, truthful presentation of the word. He is commanded to remind (second person

singular imperative ὑπομίμνῃσκε) his audience of these things, pointing back at least to

2:8–13.[55] Further, he must do his best (second person singular aorist imperative

σπούδασον) to present himself as an approved workman of God in handling the word.

The third imperative, περιΐστασο (second person singular present middle imperative),

calls him to avoid vile foolish talk. From this topic, Paul goes into a lengthy discussion

concerning the outcome of such talk (vv. 16b–21), and this is marked in the verbs by a

shift to the third person indicative taking over the primary clauses. Verbs here focus on

the outcome of the talk (προκόψουσιν) and the impact of the talk (ἕξει) in v. 17a,

before digressing into examples of individuals who have gone astray in this manner (vv.

17b–18). The third person singular indicatives continue in v. 19 when Paul switches to

discuss the fact that God's foundation stands (ἕστηκεν). Paul follows this in vv. 20–21

with a contrast between honorable vessels and dishonorable ones, and the truth that a

person who cleanses himself of such things (vv. 16b–18) will be (ἔσται) a useful

honorable vessel for God. The indicative chain ends in 2:22–23 with the presence again

of three second person singular present imperatives. The first two, φεῦγε and δίωκε, call

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[54] Van Neste, *Cohesion and Structure*, 160–61. Mounce (*Pastoral* Epistles, 499) and Westfall ("A Moral Dilemma," 240) also consider 2:1–13 to be one segment of text, but Mounce breaks it into two paragraphs in his translation (499–500) and Westfall speaks of 2:8–13 as a sub-unit (241). Marshall (*Pastoral Epistles*, 721–42) and Towner (*Letters*, 487–514) recognize 2:1–13 as a larger unit, but both segment it into two parts, vv. 1–7 and 8–13.

[55] Towner (*Letters*, 518) states that it points back to 2:8–13. Mounce (*Pastoral Epistles*, 523) believes that it points back to 2:11–13. Marshall (*Pastoral Epistles*, 745) agrees with Mounce that it most likely points to 2:11–13, but he suggests that it could possibly extend back to the apostolic teaching mentioned in 2:2.

Timothy to flee from youthful lusts and pursue righteousness, faith, love, and peace.

Further, in 2:23 he is to refuse to pay attention (παραιτοῦ) to foolish talk, which links

back to the command in 2:16. This is followed in 2:24 by the third person singular

indicative verb, δεῖ, serving as a mitigated command by providing the necessary

characteristics of God's servants.[56]

The primary clause verbs of chapter 2 segment it into two sections, 2:1–13 and

2:14–26. While the main verbs remain commands to Timothy throughout this section,

these commands pertain to two different topics. The first is his endurance of suffering,

which can be seen (1) in the commands of 2:1, 3, and 8 and (2) in the indicatives of 10–

13 that testify to Paul's endurance and reiterate the promises found in the "faithful

saying." The second is his speech and actions in relation to others, especially those

preoccupied with foolish talk, which is marked by (1) commands concerning his actions

toward others in 2:14, 15, 16, and 23, (2) the digression into foolish speech (commencing

in 2:16), and (3) the necessary qualifications of God's servant in vv. 24–26, which deal

with relationships to others.

In 3:1, a new segment begins in which second person singular imperatives are

followed by extensive sections of indicatives introduced by γάρ. The first of these occurs

with the imperative γίνωσκε in 3:1, introduced by the demonstrative pronoun and

conjunction τοῦτο δέ. The command calls Timothy to know that difficult times will

characterize the last days. As evidence of this, γάρ heads a clause with the primary

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[56] Marshall (*Pastoral Epistles*, 742–43), Mounce (*Pastoral Epistles*, 521), Van Neste (*Cohesion and Structure*, 166–67), and Towner (*Letters*, 514) all recognize 2:14–26 as a single unit of text without any further large level segmentation within it. Mounce indicates further paragraph breaks within his translation, which results in paragraphs consisting of vv. 14–19, 20–21, and 22–26. Westfall ("A Moral Dilemma," 242–45) splits this into two units consisting of 2:14–21 and 22–26, due to the occurrence of three closely related commands in vv. 14–16 and 22–23. She maintains that her segmentation is not due to a "break," but rather to the close cohesion created by the discourse spans surrounding these imperatives.

clause verb ἔσονται, which is the only primary clause verb until 3:5b. 3:2–5a

characterizes the people of these last days by listing a number of vices. In 3:5b, Timothy

is commanded to avoid such people (second person singular imperative ἀποτρέπου).

This command is again followed by an extensive section of indicatives from 3:6–13,

introduced by the conjunction γάρ. This series of indicatives begins with three third

person indicatives describing again the actions (3:6–8) and outcome (3:9) of those to be

avoided.[57] In 3:10, Timothy's actions are contrasted with these individuals by the shift to

second person (σύ) and the conjunction δέ in combination with the second person

singular indicative παρηκολούθησάς. The indicative chain ends with two more third

person plural future indicatives, διωχθήσονται and προκόψουσιν, again contrasting

the suffering of Christ's followers with the proliferation of evil. In light of these

inevitabilities, Paul commands Timothy in 3:14 through the second person singular

present imperative μένε to continue in what he has been taught and knows to be true.

The section ends with a verbless primary clause delineating the divine origin and

profitability of scripture (3:16–17).[58]

Another section seems to begin in 4:1 with the first person singular present verb

διαμαρτύρομαι, the first occurrence of the first person singular since 2:10.[59] This verb

announces the imperatives, thereby commissioning Timothy before God to do these

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[57] The indicatives are the third person plural presents εἰσιν and ἀνθίστανται describing these people and the third future plural προκόψουσιν and ἔσται singular revealing the outcome of their actions.

[58] Marshall (*Pastoral Epistles*, 768 and 780), Mounce (*Pastoral Epistles*, 541 and 552), Van Neste (*Cohesion and Structure*, 174–75 and 178–79), and Towner (*Letters*, 552 and 569), recognize a segment split between 3:9 and 10. For Marshall, Van Neste, and Towner, this produces two segments consisting of vv. 1–9 and 10–17. Mounce extends 3:10 through 4:8 to create a lengthy segment that he divides within his translation into paragraphs consisting of 3:10–13, 14–17, 4:1–4, and 4:5–8. In contrast to these commentators, Westfall ("A Moral Dilemma," 245) keeps the whole of 3:1–17 together as a unit, as she notes, " . . . there is not a comparable high level shift at 3:10. Furthermore, the two sub-units offer a contrast between the false teachers and Paul as a model, and so form a single section based on an extended comparison."

[59] Westfall ("A Moral Dilemma," 246–47) sees διαμαρτύρομαι as introducing a "projection clause" that serves to mark the shift initiated at 4:1 and to highlight the dense concentration of imperatives that follow.

actions. Five second person singular aorist active imperatives (κήρυξον; ἐπίστηθι; ἔλεγξον; ἐπιτίμησον; and ἐπιτίμησον) follow in v. 2, all of which are connected by asyndeton. Introduced by γάρ, a third person singular indicative ἔσται announces a time when people will no longer want to hear the sound doctrine but will turn from the truth (4:3–4). Beginning with σὺ δέ, Timothy is commanded again to continue in the work to which he has been called by four second person singular imperatives, the present νῆφε and three aorists, κακοπάθησον, ποίησον, and πληροφόρησον.[60] The verbs shift in 4:6 to indicatives, with the first person singular playing a prominent role. Introduced by the conjunction γάρ, these verbs point out that Paul has come to the end of his life (the first person singular present σπένδομαι and the third person singular perfect ἐφέστηκεν). Three first person singular perfect indicatives speak of the good fight he has fought (ἠγώνισμαι), the course he has completed (τετέλεκα), and the faith he has kept (τετήρηκα). The third person singular present indicative ἀπόκειταί ends this section by declaring that a crown of righteousness awaits him and all those who love Christ's appearing.[61]

Following the indicatives of 4:6–8, imperatives resume in 4:9 and start a section of final instructions and information for Timothy.[62] Paul calls Timothy to try his best to come to him through the use of the second person singular aorist σπούδασον.

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[60] Westfall ("A Moral Dilemma," 247–48) argues that the density of these nine imperatives coupled with the opening projection clause creates the climax for the discourse, as well as summarizes the preceding commands of the letter.

[61] Marshall (*Pastoral Epistles*, 796), Van Neste (*Cohesion and Structure*, 183), Towner (*Letters*, 594), and Westfall ("A Moral Dilemma," 246 [although she mistakenly labels it as 4:1–6 on p. 246 but corrects this on 251]), maintain that 4:1–8 represents a single segment.

[62] Marshall (*Pastoral Epistles*, 811), Mounce (*Pastoral Epistles*, 585), Van Neste (*Cohesion and Structure*, 229–30), Towner (*Letters*, 618), and Westfall ("A Moral Dilemma," 249–50) label 4:9–22 as the closing unit to the letter. Marshall (811 and 827) and Towner (618 and 649) break it into two segments consisting of vv. 9–18 and 19–22, while Van Neste (189–93) indicates four segments: vv. 9–13; 14–15; 16–18; and 19–22. Mounce indicates vv. 9–13, 14–18, and 19–22 as paragraphs within his translation.

Following this Paul explains why (introduced by γάρ) he wants Timothy to come:

Demas has deserted (ἐγκατέλιπεν) him and gone (ἐπορεύθη) to Thessalonica. The last

of these third person singular aorists serves as the verb for the next two verbless clauses,

which speak of Crescens' and Titus' departures.[63] In 4:11 Paul announces that Luke

(third person indicative ἐστιν) is still with him and commands Timothy to pick up Mark

(second person singular imperative ἀναλαβὼν) because he is (ἔστιν) useful to Paul.

Further information is given concerning Paul sending (first person singular indicative

ἀπέστειλα) Tychicus to Ephesus in 4:12. In 4:13, Paul again commands (second person

singular imperative φέρε) Timothy to bring his cloak and the books/parchments. He then

goes into information concerning Alexander and the harm he has caused him

(ἐνεδείξατο), but leaves this in the Lord's hands to repay (ἀποδώσει) him for his

actions. He commands Timothy (φυλάσσου) to be on guard concerning Alexander

because he has opposed their teaching (ἀντέστη).

In 4:16, Paul stops the imperative requests for a brief interlude in order to convey

information concerning his trial. This section (4:16–18) is marked by the absence of

second person forms, which have given way to third person aorist indicatives in vv. 16–

17 (the plurals παρεγένετο and ἐγκατέλιπον in v. 16 and the singulars παρέστη and

ἐνεδυνάμωσέν in v. 17) and third person singular futures (ῥύσεταί and σώσει) in v.

18.[64] It contrasts those who failed to support Paul at his defense (v. 16) with the Lord's

stand with him (v. 17). Paul concludes that he expects the Lord will continue to deliver

him and bring him safely to his heavenly kingdom (v. 18). At the end of v. 16, Paul

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[63] Marshall (*Pastoral Epistles*, 816) states that this is not desertion on Crescens and Titus' part, but rather a departure for mission work. See also Mounce, *Pastoral Epistles*, 590.

[64] Van Neste (*Cohesion and* Structure, 192) sees the verb shift from imperatives and second person singular forms to indicatives as a key indicator of a distinct segment.

makes a petition for his deserters in the form of a third person singular aorist optative

(λογισθείη). He ends this section with a doxology in the form of a verbless clause (18b).

The letter concludes with greetings, further travel information, a final command,

and a χάρις wish. Paul asks Timothy to greet (second person singular aorist imperative

ἄσπασαι) Priscilla, Aquilla, and the house of Onesiphorus for him (4:19). He lets

Timothy know that Erastus remained (third person singular aorist indicative ἔμεινεν) at

Corinth and that he (Paul) left (first person singular aorist indicative ἀπέλιπον)

Trophimus at Miletus. Paul makes one more appeal with the second person singular aorist

active imperative σπούδασον for Timothy to come before winter (v. 21). He sends

greetings (third person singular indicative ἀσπάζεται) from those with him, and closes

with two verbless clauses, a well–wish from the Lord (ὁ κύριος μετὰ τοῦ πνεύματός

σου) and the χάρις statement.[65]

Segmentation of 2 Timothy by Verbal Patterning

Second Timothy proves more difficult to segment according to verb patterns

because of two factors. First, the letter contains no third person imperatives, which in

other letters (such as Ephesians and 2 Timothy), along with the nominatives of address,

help segment the text into definable units. Second, the second person singular, even in its

imperatival form, is prevalent throughout the letter.[66]

Yet, certain factors related to primary clause verbs still play key roles in helping

segment the text. First, the verbal category of person helps define certain text segments.

While the second person singular occurs throughout the letter, the emergence of first

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[65] Marshall (*Pastoral Epistles*, 827), Van Neste (*Cohesion and Structure*, 193), and Towner (*Letters*, 649), indicate 4:19–22 as a distinct segment.

[66] Marshall, *Pastoral Epistles*, 39.

person singular helps define sections, since it stands in contrast to the second person singular. As usual, the first person singular serves as the primary clause verb for the thanksgiving section (1:3–5). Its re–emergence at 4:1 to call Timothy to certain actions separates 4:1–6 from what precedes. The first person singular controls 4:6–8 and seems to mark this section off as a distinct unit, serving as motivation (introduced by γάρ) for Timothy to keep the commands given to him in 4:1–5. The third person singular plays a similar role as the first person singular, but rather than standing out from the second person singular, the third person singular serves as its counterpart in order to hold sections together. This occurs in 3:1–16 with the movement back–and–forth between those characterizing the evil last days (3:2–5a; 3:6–9) and Timothy (3:5b; 3:10–11). To a lesser degree it also can be seen in 2:14–26.

Second, verbal mood also helps differentiate segments. Second person singular imperatives head sections at 2:1, 2:14, 3:1, 4:9, and 4:19. Mitigated commands in the form of first person singular indicatives began sections at 1:6 and 4:1. The indicative again characterizes the thanksgiving of the letter. It also plays a prominent role in marking 4:16–18 off as a unique section in the letter's closing.

Third, the aspectual system contributes by combining with other features to chain sections together. This can clearly be seen in the perfective aspect (aorist tense form) controlling the list of commands in 4:2 and 4:5. Along with the indicative and closing future tense form, the perfective aspect helps hold the section together concerning Paul's trial (4:16–18).

Fourth, other features connected to the verbs in the primary clauses play an occasional role in segmenting the text. The most obvious one is the combination of οὖν

plus the nominative of address in 2:1 (σὺ οὖν, τέκνον μου,), that sets off what follows

in 2:1 from the beginning of the letter. Asyndeton is prominent from 1:13–2:15, but after

these opening commands for the section begun in 2:14, it does not occur again until

chapter 4. The conjunctions δέ, καὶ, and γάρ introduce almost every primary clause

between 2:15–4:1. Once asyndeton reoccurs in 4:1, it again characterizes the primary

clauses from 4:1–9 (especially the list of imperatives in 4:2, 5 and Paul's famous dictum

in 4:7), as well as in the letter closing of 4:9–21.

   With the verbal patterning and features noted, the following outline according to

the verbs of 2 Timothy can be proposed.

I.   Prescript (1:1–2)
II. Thanksgiving (1:3–5)
III. Parenetic Letter Body (1:6–4:8)
IV. Letter Closing (4:9–22).

Second Timothy opens with a verbless prescript in 1:1–2 and moves into a thanksgiving

section in 1:3–5. Command verbs set off the next section of text which runs from 1:6–14,

in which Paul gives Timothy initial commands exhorting him not to be ashamed of the

Lord's testimony, but rather to hold onto sound teaching and guard what has been

entrusted to him. 1:15–18 focuses on Paul's treatment in Asia and his petition for mercy

on Onesiphorus' house for his encouragement of Paul. At 2:1, the text shifts into more

commands to Timothy concerning the enduring of hardship in 2:1–13 and a proper focus

on God's word and right living, rather than the foolish words that ensnare many (2:14–

26). 3:1–17 is marked by the contrast between Timothy's actions and the actions of those

who practice evil in the last days. In 4:1, the text shifts back again to Paul's "charging" of

Timothy that is followed by a number of imperatives that dominate the section down to

4:5. In 4:6–8, Paul closes the letter body by relating to Timothy that his time on this earth

is over, but he has kept the faith and now only awaits his heavenly reward. Paul begins

the letter closing in 4:9–15 with a number of instructions for Timothy, as well as details

concerning various individuals. In 4:16–18, he relays to Timothy the situation

surrounding his trial and closes this with a doxology to the Lord for his strength and

deliverance. Finally, Paul concludes the letter in 4:19–21with final greetings, updates

concerning the travel of others, and a final appeal for Timothy to come before winter.

The letter ends with two verbless benedictions for Timothy (4:22).

Comparison with Other Proposals for 2 Timothy

Comparing the outlines produced by the various translators and authors with the

verb pattern segmentation reveals much similarity with a few areas of divergence. The

verbal segmentation recognizes the thanksgiving segment as a distinct unit due to the

shift to exhortation brought on in 1:6 (a break not found in a number of the translations).

Further, in regards to 2:14–26, the verbal outline does not clearly distinguish smaller

sub–units as many of the translations found. The same is true in 3:1–17, where the

translators and authors unanimously split the text between v. 9 and v. 10, but the verbal

patterns do not reveal this, as the chain of indicatives runs from 3:6 down to 3:13.

Tracing verbal patterns reveals a break between 4:5 and 4:6 with the shift from

imperatives to first person singular indicatives (a break distinguished in the translations

but not in most commentary outlines). It could be argued here that the γάρ that begins

4:6–8 ties this back to 4:1–5.[67] While there may be substance to such a position, the shift

in both person and mood that is initiated in 4:6 suggests that the γάρ is working to

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[67]Towner, *Letters*, 608–09; Van Neste, *Cohesion*, 183.

connect two segments, rather than holding one together.[68] Finally, the verb patterns

reveal segmentation in the letter closing between the unit dealing with various individuals

and commands (4:9–15) and Paul's trial (4:16–18).[69] Even with some difficulties, the

verbal patterns in 2 Timothy seem to contribute strongly to the segmentation of the letter.

Titus

Proposed Outlines to Titus

Like 1 and 2 Timothy, the letter to Titus is concerned with the exhortations given

mainly through the use of second person singular imperatives. The absence/presence of

these verbs helps segment the text, which will become obvious in the verbal analysis.

First, a discussion of how translators and authors have outlined the letter will be

presented.

Segmentation by Greek Texts and Bible Versions

The various texts and translations of the New Testament divide Titus into eight

segments as can be seen from Figure 23. They agree for the most part concerning

segments 1, 2, 3, 7, and 8.

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
1	1:1–4	1:1–4	1 1–3 1 4a 1.4b	1:1–3 1:4a 1:4b	1:1–3 1–4	1:1–3 1.4a 1:4b
2	1:5–9	1:5–9	1.5–9	1:5–9	1:5–9	1·5–9
3	1:10–16	1:10–16	1:10–16	1·10–16	1:10–16	1:10–16
4	2:1–10	2:1–5 2·6–8 2:9–10	2:1–2 2 3–5 2.6–8 2 9–10	2:1–2 2:3–5 2:6–8 2:9–10	2·1–2 2.3–5 2:6–8 2:9–10	2:1–10
5	2.11–15	2.11–15	2·11–14 2–15	2:11–14 2–15	2:11–14 2–15	2.11–14 2–15
6	3:1–7	3 1–7	3 1–8a 3 8b–11	3:1–2 3:3–8	3:1–11	3 1–11

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[68] Although Mounce (*Pastoral Epistles*, 577) maintains that 3:10–4:8 is one large unit, he breaks it into smaller paragraphs. 4:1–5 and 4:6–8 are two of these smaller paragraphs.

[69] Van Neste (*Cohesion*, 190) argues for these breaks with the addition of another unit consisting of 4:14–15, as "travel talk" disappears after v. 13.

Segments	UBS4 3.8–11	NA27 3·8–11	NRSV	NIV 3.9–11	NASB95	ESV
7	3.12–14	3·12–14	3.12–14	3:12–14	3:12–14	3·12–14
8	3–15	3–15	3:15a 3.15b	3.15a 3:15b	3:15a 3:15b	3.15a 3:15b

Figure 23. Segmentation of Titus by various texts and translations

The differences in segment 4 are probably the result of the decision whether or not to keep the instructions to various individuals together as a single unit or split them up into separate categories based on who is being addressed. In segment 5, while it may not appear to be much of a difference, the decision concerning the handling of 2:15 is important. Does it go with what precedes, or does it stand on its own as individual commands? Segment 6 concerns the threefold dilemma to keep all the material together as a unified whole (NASB and ESV), to keep the πιστός ὁ λόγος connected to what precedes and break the text between 3:8a and 3:8b, or to keep πιστός ὁ λόγος with what follows and split the text into two sections between 3:7 and 3:8. These issues will be addressed in the conclusions concerning the letter after a look at how various authors have handled the text and the verbal analysis.

Segmentation by Various Authors

With the exception of separating off the postscript, the authors analyzed here show strong agreement with the sections labeled by the various texts and translations of Titus.[70]

Segments	Mounce	Towner	Dibelius/Conzelmann	Van Neste	Marshall	Knight
1	1.1–4	1:1–3 1:4a 1·4b	1.1–4	1·1–4	1:1–4	1.1–4
2	1 5–9	1:5 1:6–9	1 5–6 1 7–9	1·5–9	1:5–9	1·5–9

[70] For the comparison concerning the segmentation of Titus, The following authors were used: Mounce, *Pastoral Epistles*, cxxxvi; Towner, *Letters*, 75–79; Dibelius, *Pastoral Epistles*, 130; Van Neste, *Cohesion*, 234–51; Marshall, *Pastoral Epistles*, 24; Knight, *Pastoral Epistles*, x.

3	1·10-16	1·10-16	1.10-16	1:10-16	1.10-16	1.10-16
4	2 1-10	2·1-10	2:1-10	2.1-10	2 1 2·2 2:3-5 2:6-8 2.9-10	2.1-10
5	2.11-15	2.11-14 2:15	2:11-15	2:11-14 2:15	2:11-14 2:15	2.11-15
6	3 1-11	3 1-2 3·3-7 3:8 3 9-11	3:1-2 3:3-7 3:8-11	3:1-2 3:3-7 3:8 3:9-11	3:1-2 3:3-7 3:8-11	3·1-2 3·3-8 3.9-11
7-8	3:12-15	3:12-14 3:15	3:12-15	3:12-14	3:12-14 3:15	3·12-15

Figure 24. Segmentation of Titus by various authors

As noticed in the previous section, the placement of 2:15 in segment 6 again proves problematic.[71] While segment 6 appears to show dissimilarity, the smaller segments discussed in this section appear fairly straightforward. The real question here concerns the commands toward the end of the section. Should 3:8 be kept with 3:9–11 or not?[72] The commentators also disagree on how these sections relate to one another. For instance, while Mounce, Towner, and Marshall all maintain that 2:1–3:11 serves as a unit of instruction, they disagree over what clusters together. Mounce proposes a scheme of 2:1–10, 2:11–15 and 3:1–11, Towner suggests 2:1–15, 3:1–8, and 3:9–11, and Marshall argues for 2:1–15 and 3:1–11.[73] While there are differences of opinion concerning the placement of some verses within the structural outline of Titus, commentators display a substantial amount of agreement as to where the text segments.

[71] Mounce (*Pastoral Epistles*, 432) argues that this is a summary command that looks both forward and backward; thus, it could go with either what precedes or what follows. While it appears that Marshall (*Pastoral Epistles*, 24) splits it off in his outline, he argues that it recapitulates the commands given earlier and should be kept with what precedes it (21–23). This is similar to Towner's approach as well (*Pastoral Epistles*, 766).

[72] Towner (*Pastoral Epistles*) argues that 3:8 provides a command that points back to the information given in 3:3–7 (789), while 3:9–11 mark a new paragraph based on the content of what they address (794). Marshall, *Pastoral Epistles*, maintains that 3:8–11 should be seen as a unified series of commands looking back to what preceded in 3:3–7 (23 and 325).

[73] See the discussions in Mounce, *Pastoral Epistles*, cxxxvi and 420–21; Towner, *Pastoral Epistles*, 75–79; Marshall, *Pastoral Epistles*, 21–24.

Verbal Analysis of Titus

Analysis of Primary Clauses

The first four verses of Titus contain no primary clause verbs. As is typical in the Pauline corpus, these verses serve as the prescript/salutation to this letter and introduce both the sender and the recipient.[74] They also provide a lengthy description of the purpose for the letter following the prepositional phrase κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν.[75]

The first primary clause verb, ἀπέλιπόν, occurs in 1:5. It is a first person singular second aorist indicative verb and reveals that Paul has left Titus in Crete to accomplish (ἵνα) two tasks, as introduced by the subjunctive verbs ἐπιδιορθώσῃ and καταστήσῃς. The next primary clause verb, δεῖ, third person singular indicative, is found in 1:7 and continues[76] the list of qualifications of the elder/overseer that begins in v. 6 and extends down through v. 9.[77] The list of qualifications connects back to the action of v. 5 by means of the conditional clause, εἴ τίς . . . ἀνυπότακτα, which begins v. 6.[78]

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[74] Marshall (*Pastoral Epistles*, 111), Mounce (*Pastoral Epistles*, 377), Van Neste (*Cohesion and Structure*, 234), and Towner (*Letters*, 662) designate 1:1–4 as a distinct segment.

[75] See the discussion of purpose in Mounce, *Pastoral Epistles*, 379 and 382.

[76] Here γάρ probably introduces support or basis for the conditional qualifications found in v. 6. See Mounce, *Pastoral Epistles*, 389–90; Towner, *Letters*, 684.

[77] Marshall (*Pastoral Epistles*, 145), Mounce (*Pastoral Epistles*, 384), and Van Neste (*Cohesion and Structure*, 236) indicate that 1:5–9 represents a single segment of text. Mounce isolates it as the second main section of the letter in his overall outline. Marshall places it within the larger unit consisting of 1:5–16. Similar to Marshall, Towner (*Letters*, 676–77) sees a larger unit consisting of 1:5–16, but he breaks this into three segments, two of which are found in vv. 5–9, v. 5, the actual instruction, and 6–9, the appointing of church leaders.

[78] εἴ τίς ἐστιν ἀνέγκλητος at the outset of verse 6 anticipates a main clause then never occurs. It is best to understand this as indicating the list of qualifications for the elders mentioned at the end of v. 5. So Mounce, *Pastoral* Epistles, 388; Towner, *Letters*, 681–82. Van Neste (*Cohesion and Structure*, 236–37) suggests that this maybe a direct quotation or summary of a quotation that Paul had told Titus when he left him in Crete. Having restated the command in v. 5 to appoint elders he may have just entered into the list of qualifications without thinking it necessary to state the apodosis.

In 1:10, third person plural indicative verbs come to the forefront by beginning

and ending this section of the epistle. The third person plural form of the verb of being,

εἰσίν, introduces the πολλοὶ ἀνυπότακτοι in v. 10. These same individuals serve as

the subject of the third person plural indicative verbs found in v. 16, ὁμολογοῦσιν and

ἀρνοῦνται. Giving support to his description of the rebellious false teachers, Paul cites

in 1:12 an outside source, Epimenides,[79] to support his claim. He does so with the third

person singular indicative, εἶπέν. After attesting to the truthfulness of this statement

with another third person singular indicative form, ἐστὶν, Paul commands Titus to

rebuke (ἔλεγχε) such individuals. This second person singular present active imperative

is the first use of the second person and the imperative mood in the letter. 1:15 contains

one more third person singular indicative form, this time a perfect passive, μεμίανται,

by which Paul states that both the mind and conscience of the μεμιαμμένοις and

ἀπίστοις are polluted.[80]

To sum up the verb patterns in chapter 1 of Titus, Paul uses the indicative to

describe his leaving Titus in Crete to accomplish the work of setting things in order and

appointing elders in various towns (1:5). He continues with the indicative mood to list the

qualifications for eldership (1:6–9) and to introduce the teaching and beliefs of the false

teachers (1:10–16). Within this discussion of false teachers, he gives Titus one

command: rebuke them (1:13). Although the imperative in 1:13 stands out as an

exception, Paul begins this letter to Titus by conveying information concerning his role,

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[79] As Mounce (*Pastoral Epistles*, 398) points out, the saying is only known to be attributed to Epimenides by outside sources (Clement of Alexandria, *Miscellanies*, 1.59.2; Callimachus, *Hymn to Zeus* 8).

[80] Marshall (*Pastoral Epistles*, 191), Van Neste (*Cohesion and* Structure, 239), and Towner (*Letters*, 694) recognize 1:10–16 as a segment. Marshall and Towner connect it with 1:5–9 to form a larger unit. Mounce (*Pastoral Epistles*, 394) also sees vv. 10–16 as a segment, but he does not place it in a larger unit, but rather indicates it as the third major movement with the letter (after 1:1–4 and 5–9).

qualifications of elders, and the handling of false teachers through the use of indicative statements.

In 2:1 and following, the verb patterns dramatically shift from the use of predominantly indicative forms to imperatival ones. In contrast to the false teachers, Paul commands Titus to speak (λάλει, second person singular present active imperative) things which line up with sound doctrine. The next primary clause verb surfaces in 2:6 with the second person singular imperative, παρακάλει. These two commands serve as the only primary clause verbs from 2:1–10, and they call Titus to make sure that he teaches the various groups in this section (older men in 2:2, older women in 2:3–5, young men in 2:6–8, and slaves in 2:9–10) how to live. In 2:11, ἐπεφάνη (third person singular aorist passive indicative) interrupts the chain of commands by providing the basis or motivation for carrying out these commands.[81] The commands resume in 2:15 with a series of four imperatives directed to Titus: λάλει, παρακάλει, ἔλεγχε, περιφρονείτω. The first three of these commands restate the three commands given so far in 1:13, 2:1, 2:6. They serve as a summation of what Paul is calling Titus to do to this point in the letter.[82] The opening word of 2:15, ταῦτα, serves as the object of these three commands and points back to the previous material and commands.[83]

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[81] 2:11–14 are governed by ἐπεφάνη and γάρ serves as the conjunction that heads this section. The section actually consists of one long sentence. See Mounce, *Pastoral Epistles*, 421.

[82] Mounce (*Pastoral Epistles*, 432) understands ταῦτα as linking back to 1:5 so that it includes all the exhortations to Titus so far in the letter; contra Marshall (*Pastoral Epistles*, 297) and Towner (*Letters*, 766) who argue for an inclusio, bracketed by λάλει here and in 2:1 so that Titus is to teach the things prescribed in this section.

[83] Marshall (*Pastoral Epistles*, 230), Van Neste (*Cohesion and Structure*, 274), and Towner (*Letters*, 717) all consider 2:1–15 a larger unit. Van Neste (241–46) and Towner (717–68) both divide this unit into smaller segments consisting of vv. 1–10, 11–14, and 15. Marshall (237–98) divides it into these units and then each unit of the household code found in vv. 1–10 (1; 2; 3–5; 6–8; 9–10; 11–14; 15). Mounce (*Pastoral Epistles*, 405–34) splits 2:1–15 into two segments consisting of vv. 1–10 and 11–15. He indicates further paragraphs at vv. 1, 2, 3–5, 6–8, 9–10, 11–14, and 15 within his translation.

Chapter 3 begins with an imperative command ὑπομίμνῃσκε, calling Titus to

remind the believers to whom he is ministering to submit to the authorities over them. As

with 2:11–14, Paul interrupts the imperatives with a couple of indicatives (ἦμεν and

ἔσωσεν), introduced by the conjunction γάρ, which serve as a reminder of what even

Paul and Titus were apart from God's work of salvation and how God changed that

through the saving work found in Christ Jesus (3:3–7). Using the first person singular

present middle indicative βούλομαί, Paul expresses his desire for Titus to speak of these

things (περί τούτων) again, as in 2:15. The verb of wishing/wanting, βούλομαί, plus

the infinitive to speak confidently, διαβεβαιοῦσθαι, carries mild commanding force

here.[84] Paul is calling Titus to a certain action through the expression of his wish. In 3:9–

10, Paul gives two more imperatives addressed to Titus, περιΐστασο and παραιτοῦ,

and provides the basis for the first command with the combination of γάρ and the

indicative εἰσίν.[85]

Chapter 2 and 3:1–11 contain sections of material that are dominated by

imperatival verb forms, mainly second person singular forms, that call Titus to a number

actions that he is to perform in relation to his present ministry.[86] At times, indicative verb

forms interrupt the imperatives (especially in 2:11–14 and 3:3–7), but they seem to

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[84] Mounce (*Pastoral Epistles*, 452) maintains that the verb βούλομαί is not forceful but the infinitive διαβεβαιοῦσθαι is. In contrast, Towner (*Letters*, 790) sees βούλομαί as commanding in a similar way to an official edict.

[85] Marshall (*Pastoral* Epistles, 298) and Mounce (*Pastoral Epistles*, 434) recognize 3:1–11 as a distinct unit. Within this unit, Marshall (298–339) indicates further segments at vv. 1–2, 3–7, and 8–11. While not breaking them out into individual segments, Mounce (435) indicates paragraph breaks within his translation at the same places as Marshall indicates further segmentation. Towner (*Letters*, 768 and 794) divides this same unit into two parts, vv. 1–8 and 9–11, each of which is a main part of the second half of the letter. He sees v. 8 as referencing back to the teaching in 3:1–2, and chooses to split vv. 9–11 into its own segment based on content (a change in focus to the opponents) rather than discourse markers (794). This is similar to Van Neste (*Cohesion and Structure*, 274–82) who views 2:1–3:8 as consisting of two parallel units, 2:1–15 and 3:1–8, enclosed by segments 1:10–16 and 3:9–11, which deal with the problem of the opponents.

[86] Both Marshall (*Pastoral Epistles*, 22–23) and Mounce (*Pastoral Epistles*, 406) recognize the close connection in 2:1–3:11. Mounce even admits, "a division between chap. 2 and chap. 3 is somewhat arbitrary since Paul continues many of the same topics and moves smoothly into chap. 3" (406).

provide the basis for the performance of the action found in the imperatives that precede

them (2:10 and 3:1–2). This is evident from the use of the indicative combined with the

conjunction γάρ.

The letter closes in typical Pauline fashion with travel plans, instructions for

individuals, greetings, and a χάρις statement.[87] 3:12–14 contains three more imperative

primary clause verbs: σπούδασον (followed by the combination of γάρ and the perfect

indicative κέκρικα) and πρόπεμψον, giving Titus instructions concerning his future

travel plans, and μανθανέτωσαν, reminding those present to engage in good deeds.

The letter concludes with both the indicative and imperatival forms of ἀσπάζομαι, by

which Titus is greeted by Paul's companions and is to greet the believers with him. The

letter closes with a χάρις statement.

Segmentation of Titus according to Verbal Patterning

While there is strong similarity in verb patterns toward the end of the letter,

certain features contribute to its segmentation. First, the combination of person and mood

mark the major shift in the letter. 1:5–16 consists mainly of third person verb forms (eight

out of the ten primary clause verbs), but these give way to second imperatives that

dominate the primary clauses of the rest of the letter. This shift is further marked by the

opening words, σύ δέ, in 2:1. Thirteen of the last twenty–one primary clause verbs are

imperatives (eleven of which are second person singular). Further, of the eight primary

clause indicative verbs in this section of the letter, five are found within γάρ clauses

(2:11; 3:3; 3:5 connected to γάρ in v. 3 by δέ in v. 4; 3:9; 3:12) and another, βούλομαί,

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[87] Mounce (*Pastoral Epistles*, 456) recognizes this as a single unit and indicates no further divisions. Marshall (*Pastoral Epistles*, 340–47), Van Neste (*Cohesion and* Structure, 250–51), and Towner (*Letters*, 799–805) divide it into two segments. vv. 12–14 (personal instructions) and 15 (final greeting and grace statement).

actually serves as part of a mitigated command in 3:8. Within the first section of the letter, the category of person seems to help establish the first subsection, as the only first person singular verb found in the body of the letter, ἀπέλιπόν in 1:5, introduces the section on Paul's leaving Titus in Crete to appoint elders (1:5–9).

Second, the two doctrinal units (2:11–14 and 3:3–7) in the second half of the book (2:1–3:11) both contain indicative verb forms and are connected into the context of the imperatives by way of the conjunction γάρ. In both cases, these sections follow imperatival sections (2:1–10 and 3:1–2) and are themselves followed by summary commands (the four imperatives headed by παρακάλει in 2:15 and the mitigated command βούλομαί σε διαβεβαιοῦσθαι in 3:8) introduced by the statement "these things" (ταῦτα in 2:15 and περί τούτων in 3:8). Thus, while the second person imperatives seem to dominate 2:1–3:11, this pattern, consisting of shifts from commands to doctrinal indicatives back to summary commands concerning "these things," marks 2:1–15 and 3:1–11 as parallel units.[88]

With these considerations in mind, the segmentation of Titus can be described according to the following outline:

I.   Prescript (1:1–4)
II.   Letter Body (1:5–16)
III. Parenesis (2:1–3:11)
IV.   Letter Closing (3:12–15)

The major break in Titus occurs between chapters 1 and 2 with the shift from predominantly indicative primary clause verb forms to imperatival forms. Within chapter 1, vv. 5–9 seem to form a unit around Paul having left (ἀπέλιπόν) Titus in Crete to set things in order by appointing elders and the subsequent listing of characteristics of such

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[88] See Marshall, *Pastoral Epistles*, 23, for a similar conclusion in which he labels this an *inclusio* consisting of commands – doctrinal section – recapitulated commands.

elders. The shift to third person plural verb forms in describing the false teachers, in contrast to qualified elders, marks 1:10–16 off as a separate unit. While thematic and subject changes could be used to further delineate breaks, 2:1–3:14 are bound by the consistent use of imperatival forms to instruct Titus on how he should deal with various groups within the church. The marked pattern of commands + doctrinal excursus + summary commands splits this section into two parts, 2:1–15 and 3:1–11. The letter concludes in 3:12–15 with travel plans and closing instructions for Titus, a greetings section, and a final χάρις statement.

Comparison with Other Proposals for Titus

A comparison between the outlines proposed by the various translators and authors surveyed and the verb pattern segmentation reveals strong similarities. The verbal patterns reveal the distinct sections of 1:5–9 and 2:1–10. The major disagreement between both the various translations and interpreters of these letters centers around the verses ending chapter 2 and 3:8–11. The analysis of the verbs in Titus shows a pattern of commands + doctrinal section + summary commands that divides this section into two parts, 2:1–15 and 3:1–11. This pattern keeps 2:15 with what precedes so that it serves as a series of commands summarizing what is said at least as far back as 2:1. Also, it argues that 3:8 should be connected with 3:9–11, rather than this last section split off as its own distinct set of commands.[89] Thus, Marshall's suggestion concerning the segmentation of this text seems to line up best with the pattern expressed by the verbs.[90]

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[89] Contra Towner, *Letters*, 789 and 794.
[90] Marshall, *Pastoral Epistles*, 21–24.

Philemon

While Paul's letter to Philemon is the shortest letter in the Pauline corpus, it may

in some senses best represent the typical letters found in the Hellenistic world of the time.

Although short by Pauline standards, this letter is longer than most of the letters of the

Greco–Roman world of its day. In this particular letter Paul uses a number of literary

devices found in his other letters. The thanksgiving section is clearly seen (4–7) as well

as a message of greetings from those with Paul (23–24). Paul even provides travel plans

concerning an anticipated future trip (22). While shorter than the other letters, Philemon

still serves as a good test case to see if verbal patterns contribute to its structure.

Proposed Outlines to Philemon

As will become evident from what follows, Philemon falls into noticeable

segments. This occurs because Paul still utilizes set formulae at the beginning and end of

his letter to Philemon. The smaller size of the letter in comparison to the other letters

found in the corpus seems to stem from the personal matters addressed in the body of the

letter that focus on one main theme, Paul's relationship to Philemon, which he uses to

plead for the return of Onesimus.[91]

Segmentation by Greek Texts and Bible Versions

As has been the case with the other letters analyzed, the broad movements and

segments of the letter are recognized by the various texts, yet disagreement occurs over

how to further divide these segments, if at all. From Figure 25, one can see that strong

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[91] In his corpus linguistic analysis of this letter, O'Donnell (*Corpus Linguistics*, 482–84) shows that the main characters of this story are Paul and Philemon with Onesimus as something of a background character. The main point, then, of the letter is found in the relationship of Paul and Philemon and Paul's pressure on Philemon to release Onesimus for spiritual service.

agreement occurs over the opening and closing parts of the letter. Other than the various differences concerning whether or not to subdivide the prescript and postscript into its constituent parts, there really is no noticeable difference in how the translations choose to divide the text.

Segments	UBS4	NA27	NRSV	NIV	NASB95	ESV
1	1·1–3	1·1–3	1·1a 1·1b–2 1·3	1:1a 1:1b–2 1:3	1:1a 1:1b–3	1:1a 1:1b–2 1:3
2	1·4–7	1·4–7	1:4–7	1:4–7	1:4–7	1.4–7
3	1:8–16 1 17–20 1.21–22	1 8–14 1.15–20 1 21–22	1.8–16 1 17–21 1:22	1 8–11 1·12–16 1:17–21 1·22	1:8–16 1.17–20 1:21 1:22	1:8–16 1:17–20 1:21–22
4	1:23–25	1·23–24 1:25	1:23–24 1.25	1:23–24 1:25	1:23–24 1·25	1:23–24 1.25

Figure 25. Segmentation of Philemon by various texts and translations

As representing the prescript, thanksgiving, and postscript, segments 1, 2, and 4 are in agreement. The difference among the translations concerns how to divide the body of the letter. Most of the texts agree that a break occurs after verse 16 (although NA27 disagrees), yet there is significant difference concerning what to do from there. UBS4, NA27, and the ESV all decide to break the text after v. 20, while the NRSV and NIV break the text after v. 21. The NASB95 chooses to break the text at both locations. Some of this may have to do with the difficulty of how to handle the mention of the letter signature in v. 19, which usually belongs to the postscript of the letter, and the resumption of what appears to be the appeal in v. 20.[92]

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[92] For a discussion of this instance in Philemon where the signature is placed at the end of the letter body rather than in the postcript, see Schnider and Stenger, *Briefformular*, 136–37.

Segmentation by Various Authors

The authors analyzed here show similar patterns to that of the translations and texts. Strong agreement exists for the segmentation of the letter opening and thanksgiving, but disagreement occurs over the letter body and even the letter ending.

Segments	Dunn	Harris	Moo	O'Brien	Wright	Klauck	O'Donnell
1	1·1–3	1.1–3	1:1–3	1.1–3	1:1–3	1.1–3	1·1–3
2	1.4–7	1 4–7	1·4–7	1:4–7	1:4–7	1:4–7	1:4–7
3–4	1 8–20 1·21–25	1·8–16 1 17–20 1:21–25	1:8–20 1:21–25	1:8–20 1·21–25	1:8–22 1:23–25	1:8–9 1:10–16 1:17–20 1:21–22 1:23–24 1:25	1·8–16 1:17–22 1:23–25

Figure 26. Segmentation of Philemon by various authors

As with the translations, some notice a break at v. 16 (Harris, Klauck, and O'Donnell), while others see a continuous section down through v. 20. While they agree on the break after v. 16, Harris and Klauck segment the text again after v. 20, while O'Donnell continues the section begun in v. 17 down through v. 22.[93] Wright also agrees with this break at v. 22, but this has more to do with his following the traditional epistolary letter structure than features prominent from linguistic analysis.[94]

Figures 25 and 26 reveal strong agreement concerning the segmentation of Philemon as it relates to the beginning of the letter. Where these texts, translations, and authors disagree is found at the closing of the letter body and beginning of the letter's postscript.[95] Besides the differences discussed above, of interest is the fact that all of the texts and translations make a break between vv. 22 and 23, but a number of the

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[93] O'Donnell (*Corpus Linguistics*, 476) continues the paragraph down through v. 22 based on the cohesion created by the semantic chain concerning words dealing with "Transfer, Exchange" and the four second person singular imperatives that span this unit.

[94] Wright, *Colossians & Philemon*, 170–71.

[95] Weima (*Neglected Endings*, 230) makes the claim that Philemon is possibly the most difficult of the letters for determining the boundary between where the letter body ends and the letter closing begins.

commentators do not make a strong break at this point in the letter. It is obvious that the translations and scholars indicate an ending to the letter, but they do not agree on where this section begins. These issues concerning the segment breaks at the end of the letter body will need to be discussed in the verbal analysis to follow.

<p style="text-align:center">Verbal Analysis of Philemon</p>

Analysis of Primary Clauses

The letter begins with Paul's typical prescript in vv. 1–3, which contains no primary clause finite verb forms. The letter opening states the senders (Paul and Timothy), the recipients (Philemon; Apphia; and Archippus), and Paul's "grace and peace" greeting.[96]

The first finite verb form, εὐχαριστῶ (first person singular present indicative), is found in v. 4 and introduces Paul's thanks to God and prayer for Philemon. This is followed by the verb ἔσχον (first person singular aorist indicative) in v. 7 which is linked to the content of the previous verses by the conjunction γάρ.[97]

Although the verb forms do not change, the conjunction διό and the double use of the verb παρακαλῶ in vv. 9 and 10 seem to mark a shift to the main theme of the letter, Paul's appeal to Philemon for Onesimus. These two verbs, both first person singular present active indicatives, serve as the only primary clause verbs until v. 15. While the content of this section focuses on Onesimus, Paul's act of appeal carries the theme of the section. The description of Onesimus ties into the appealing through the use of the

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[96] The commentators agree that vv. 1–3 connotes a single segment. See O'Brien, *Colossians, Philemon*, 271; Wright, *Colossians and Philemon*, 172; Harris, *Colossians and Philemon*, 244; Moo, *Colossians and Philemon*, 379.

[97] O'Brien (*Colossians, Philemon*, 275), Wright (*Colossians and Philemon*, 174), Harris (*Colossians and Philemon*, 248), and Moo (*Colossians and Philemon*, 384) recognize vv. 4–7 as a single segment relating Paul's thanksgiving.

pronoun ὅν found in vv. 10b, 12, and 13. The first non–first person singular primary

clause verb form occurs in v. 15 with the third person singular aorist passive indicative

verb, ἐχωρίσθη, which describes Onesimus' being parted from Philemon. This verb is

found in a γάρ clause,[98] which introduces a basis or reason for Paul's appealing on

behalf of Onesimus.[99]

In v. 17, the reader encounters the first non–indicative primary clause finite verb

form, the imperative προσλαβοῦ (second person singular aorist imperative). The appeal

found in the indicative has shifted to outright command. The verb occurs in the apodosis

following a first class conditional protasis. The verse itself is introduced by the

conjunction οὖν. Verse 18 adds a further command, ἐλλόγα (second person singular

present imperative), through the use of the conjunction δέ and a similar first class

conditional statement. While the commands will continue in v. 20, they are briefly

interrupted by two first person singular active indicative verbs, ἔγραψα (aorist) and

ἀποτίσω (future). Here Paul interrupts his commands to state that he is writing/signing

this with his own hand and Philemon can be assured that he will repay anything owed.[100]

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[98] O'Brien (*Colossians, Philemon*, 295) links the γάρ back to the verb ἠθέλησα in v. 14, which suggests that what follows in vv. 15–16 is an additional reason why Paul did not want to do anything with Philemon's consent. In contrast, Moo (*Letters*, 418) opts to connect the γάρ back to "your good deed" (τὸ ἀγαθόν σου) in v. 14. with the idea that vv. 15–16 explain the outcome of the good deed, as well as explains why what Paul appeals to Philemon to do is considered a "good" deed. It may still be best to take this γάρ back to the whole of vv. 10–15 and see the clause as serving as the reason/explanation why Paul is making the appeal.

[99] While the commentators agree that a unit begins in v. 8, they disagree over where it ends. O'Brien (*Colossians, Philemon*, 284) and Moo (*Colossians and Philemon*, 397) recognize a major unit consisting of vv. 8–20 (Paul's plea/appeal for Onesimus). O'Brien further indicates a paragraph break in his translation at v. 17. Moo also includes this paragraph break in his translation but further adds another at v. 12. Harris (*Colossians and Philemon*, 257 and 271) indicates two major units consisting of vv. 8–16 (Paul's appeal for Onesimus) and 17–20 (Paul's specific requests regarding Onesimus). Wright (*Colossians and Philemon*, 178–86) sees a larger unit that extends from v. 8 through v. 22. He further breaks this into two segments (vv. 8–16, Onesimus and Paul, and vv. 17–22, Onesimus and Philemon).

[100] For this particular section in Philemon, see Schnider and Stenger, *Briefformular*, 136–37. In their discussion of the statement of name and handwritten signature (135–65), they conclude that when these occur together within the Pauline corpus, a quasi–legal statement is being made. While their theological

He resumes his commands in v. 20, first with an optative[101] ὀναίμην (first person

singular aorist middle) and then another imperative ἀνάπαυσόν (second person singular

aorist acitve). These build on the previous imperatives found in vv. 17 and 18, by calling

on Philemon to not only fulfill this appeal in a physical temporal way towards Onesimus,

but also in a spiritual way towards Paul.[102]

Verse 21 shifts back to indicative with the mainline verb ἔγραψά (first person

singular aorist active indicative) and begins Paul's conclusion to the letter. He gives a

further command in v. 22, ἑτοίμαζέ (second person singular present active imperative),

concerning the preparation of a place for him to stay when he is released from prison, and

he supports this with an indicative verb ἐλπίζω (first person singular present acitive)

introduced by the conjunction γάρ. He closes the letter with a statement of greeting,

Ἀσπάζεταί (third person singular present middle indicative), from his companions to

Philemon. The final grace statement in v. 25 contains no mainline verbs.[103]

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conclusions may be questioned in the handling of 1 Cor 16:21 and Gal 6:11, Phlm 19 seems to support a legal context, especially since Paul brings up remuneration. For such a conclusion see especially Kraus, *Ad Fontes*, 209–14. Kraus concludes that, rather than indicating the illiteracy of the writer, the statement in Phlm 19 adds legal validity to Paul's statement concerning repayment to Philemon, and this is so not only because of the signature statement but also the juridical language, such as ἀποτίνω and προσοφείλω, of the surrounding context (see 214–16). For a similar conclusion that Paul is making a commitment here with the signature, see Moo, *Letters*, 429; Dunn, *Colossians and Philemon*, 339–40.

[101] Porter states that the optative mood "grammaticalizes the semantic feature of projection but with an element of contingency." It is used at times, like here in Philemon, to express volition, such as commanding. See Stanley E. Porter, *Idioms of the Greek New Testament*, 59–60.

[102] O'Brien (*Colossians, Philemon*, 284), Harris (*Colossians and Philemon*, 271), and Moo (*Colossians and Philemon*, 397) recognize a unit ending after v. 20.

[103] O'Brien (*Colossians, Philemon*, 304), Harris (*Colossians and Philemon*, 277), and Moo (*Colossians and Philemon*, 433) consider vv. 21–25 to connote the letter closing. Wright (*Colossians and Philemon*, 191) maintains that the closing is found in vv. 23–25. Weima (*Neglected Endings*, 231–32) argues for the conclusion to begin in . 19, based on the signature formula. The verb pattern, with the following commands v. 20, suggests that it extends down to v. 20.

Segmentation of Philemon according to Verbal Patterning

From the above analysis of the verbal patterns, a few conclusions can be drawn concerning the features of the primary clause verbs that contribute to the segmentation of Philemon. First, the verbal category of person plays a significant role throughout the letter. The key movements within the letter are marked by use of first or second person singular verbs. The first person singular verbs control the first four primary clauses, which are found in vv. 4, 7, 9, and 10. They resume towards the end of the letter at vv. 19, 20, 21, and 22. The second person singular verbs do not appear within primary clauses until v. 17, but they then appear in vv. 18, 20b, and 22. There are only two third person verbs found within the primary clauses of the letter. One is located in the final greeting (v. 23), by which Paul greets Philemon for Epaphras and others. The second is found in v. 15, ἐχωρίσθη, and speaks of Onesimus being parted from Philemon. Of interest is that this verb is found in a γάρ initiated clause, which most likely either further explains or provides reason for ideas and actions that precede it. From this the conclusion can be drawn that the primary actions concern, as indicated by the primary clauses, the relationship between Paul and Philemon.[104]

Second, the verb category of mood also plays a significant role within the verbal pattern of Philemon. A marked shift occurs in the change of mood beginning with v. 17. All the verbs within the primary clauses preceding v. 17 are in the indicative mood. At v. 17, the mood shifts to the imperative, with the result being that, of the remaining primary clause verbs, five are indicative, four imperative, and one optative, which seems to be expressing a mitigated command or request. When combined with the category of person, the only second person singular primary clause verbs in the entire letter are imperatives.

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[104] This concurs with the conclusions of O'Donnell, *Corpus Linguistics*, 482–84.

Third, within the primary clauses, the verbal category of aspect fluctuates more in Philemon than in some of the other letters already discussed. While in most of the letters the imperfective aspect has dominated the primary clauses due to the overwhelming number of present tense verb forms, the letter to Philemon contains a fairly even split between imperfective (7 present tense form verbs) and perfective (7 aorist tense form verbs) aspects. The perfective aspect is especially noticeable in the middle of the letter, in which six of its seven occurrences are found in vv. 15–21.

Fourth, from a macro look at the verb occurrences throughout the letter, Philemon begins with fewer primary clause verbs towards the beginning of the letter, but with the onset of the imperative at v. 17, primary clause verbs occur with more frequency. The letter only contains five primary clause verbs in the first 16 verses of the letter, but ten primary clause verbs in the last seven verses of the letter. It appears that once the letter moves into more overt commands, the verb occurrences increase. The letter itself also displays a general movement of indicative statements (vv. 4–7) to more mitigated exhortations in the form of indicative statements (vv. 8–16), to, finally, imperatival commands as the letter progresses (vv. 17–22).

Fifth, certain conjunctions are found again within the primary clauses at crucial junctures in the letter. At the movement from thanksgiving section to the appeal that occupies much of the letter, the first primary clause (v. 9) concerning the appeal is headed by the conjunction διό (at the beginning of v. 8).[105] The conjunction οὖν initiates the beginning of the imperatives in verse 17. Also of significance in relation to conjunctions is the absence of them (asyndeton) at the beginning of five consecutive

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[105] Moo, *Colossians and Philemon*, 400–01; O'Brien, *Colossians, Philemon*, 284, 287.

primary clauses in vv. 19–21. This may contribute to some of the difficulty in attempting

to decide where the body of the letter concludes and the letter closing begins.

With these observations in mind, a general segmentation and outline of Philemon

can be presented as follows:

I.   Prescript (1–3)
II.   Thanksgiving (4–7)
III. Letter Body (8–16)
IV.   Parenesis (17–20, 22)
V.   Letter Closing (21 or 23–25)

The letter begins with a typical Pauline prescript that consists of no primary clause verbs

(vv. 1–3). The thanksgiving section (vv. 4–7) follows and is headed by the typical

primary clause first person singular present indicative εὐχαριστῶ to which a primary

γάρ clause is added in v. 7. The body of the letter follows, being introduced by the

conjunction διό and the double παρακαλῶ first person singular indicative primary

clause verbs in vv. 9–10. A shift takes place from the indicative verb forms to imperative

verb forms in v. 17. This begins a series of second person singular commands (plus a

mitigated optative command) to Philemon, with interspersed indicatives, that continues

down through v. 22.[106] The next marked shift in verb forms occurs in v. 23 with the

sending of greetings from Epaphras and others. Thus the main segments of text that are

marked by verb patterns and changes are vv. 1–3, 4–7, 8–22, and 23–25.

Comparison with Other Proposals for Philemon

The verb pattern segmentation shows some consistency, as well as disagreement,

with the outlines produced by the various translators and scholars. Strong agreement

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[106] Whether the end of this section can be further split into smaller sections cannot clearly be shown from the verb patterns within the primary clauses alone. Once all the letters are addressed as a whole in the following chapters, additional demarcations may become evident.

exists concerning the letter prescript (1–3) and the thanksgiving (4–7). The verbal pattern

segmentation agrees with translations and authors who signal a new segment beginning in

v. 17, where the verbal pattern reveals a marked shift in the verb forms, away from

indicatives towards imperatives. The imperatives continue through v. 22, which would

seem to indicate a break between v. 22 and v. 23.

The question of where the letter ending begins remains undecided. The verb

patterns themselves do not reveal a significant change before v. 23, but elements that

normally fall within the letter conclusion have seeped back into the letter body

(handwritten signature). This seems to mark vv. 19–22 as a transitional unit from letter

body to letter conclusion, in which elements of both the body (imperatival commands and

appeal in v. 20) and letter conclusion (handwritten signature, purpose of writing

statement, and travel plans) are found.[107]

Chapter Summary

This chapter analyzes the Pastoral Epistles and Philemon to see if the verb

patterning among the primary clauses of these letters serves to segment the text into

discernible patterns. As was seen in previous chapters, the verbal analysis locates many

of the same section breaks in the letters found by the various texts and commentaries

surveyed. The features connected to the primary clause verbs that contribute the most to

the location of text segments are (1) the chaining and shifting in the verbal category of

person, (2) the major shifts between segments marked by the change in mood from

indicative to imperative, (3) the absence of primary clause verbs in the letter prescript and

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[107] In his detailed discussion of the legal context of Phlm 17–20, Kraus (*Ad Fontes*, 207–26) seems to imply that 17–20 stands as its own unique section of text, which would argue for a break to take place at the end of 20, with 21–25 containing the letter closing.

the χάρις statement to close the letter, (4) the presence of certain conjunctions (especially οὖν, but also διό and δέ) combined with primary clause verbs to begin segments, as well as the absence of conjunctions within segments (asyndeton), and (5) at times, the clustering of verbs with the same aspect.

Two further observations also emerge from the analysis. First, in relation to the verbal category of person, Philemon is composed almost exclusively around the interchange between first and second person singular verbs. While 2 Timothy had third person primary clause verbs throughout the letter, the only imperatives found are in the second person singular, which seems to suggest, again, that Paul had Timothy almost exclusively in mind when he wrote the letter. First Timothy and Titus certainly focus on the interplay between the first and second person, but the presence of third person verbs, including imperatives, seems to suggest that the material concerns a wider audience as well. Second, the number of primary clause verbs increases as each letter progresses.

CHAPTER 6

CONJUNCTIONS, FORMULAIC VERBS, AND MARKERS OF ADDRESS

Introduction

This chapter analyzes certain features beyond just the verbal categories that appear in relation to the primary clauses of the Pauline corpus. Various studies have argued that conjunctions, formulaic verbs, and vocatives and nominatives of address mark segment and structure boundaries within Koine Greek. This chapter will briefly introduce each of these categories and discuss how scholars have utilized them to segment sections of the New Testament letters. Next, the various letters will then be analyzed to see if these features occur at the suggested structural breaks proposed for these letters within chapters 3–5. Following this analysis of the larger segments of the letters, the chapter will then discuss the occurrence of these categories at the segment/paragraph boundaries established by the verb pattern analysis conducted in chapters 3–5. Concluding this chapter, each letter will then be outlined according to the patterns revealed by the various verbal categories, with special mention made of where and when various verbal categories and other features appear within the letters.

The Contribution of Conjunctions, Formulaic Verbs, and Markers of Address to Discourse Structure in Koine Greek

In the discussion of chapters 3–5 concerning the various primary clause verbs, other features appeared with regularity within the primary clauses. This section will

discuss three such features (conjunctions, formulaic verbs, and markers of address) in turn. Each feature will be briefly introduced by discussing how other scholars have understood these features.

Use of Conjunctions

Due to their high frequency at the beginning of clauses and sentences, conjunctions play a determining role in following the information flow of Koine Greek discourse. While conjunctions can occur at the lower levels of discourse in order to connect words, phrases, and clauses, their occurrence at the higher level of discourse cannot be overlooked in relation to the primary clauses and the connections between various larger segments of the text. At the higher levels of discourse, authors use conjunctions to indicate the logical relationships between sentences and larger segments.[1] These logical relationships contribute to the overall cohesion of the discourse, as the author uses elements, such as conjunctions, to explicitly state how various levels of discourse, whether clauses, sentences, or paragraphs, relate to one another.[2] Understanding these relationships is especially important in analyzing Koine Greek texts since Greek explicitly uses conjunctions to express these relationships with much more regularity than English.[3] Recently, scholars have sought to explain the various relationships established by the Greek conjunctive system.[4]

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[1] Westfall, *Discourse Analysis*, 46.

[2] Reed, *Discourse Analysis*, 89.

[3] Runge, *Discourse Grammar*, 16–17.

[4] The standard explication of conjunctions with numerous citations from classical Greek is Denniston, *Greek Particles*. To this can be added Margaret Thrall, *Greek Particles*, who furthers the discussion in relation to certain specific particles. More recently, Stephanie Black, *Sentence Conjunctions*, and Steven Levinsohn, *Textual Connections*, have analyzed the use of conjunctions within Matthew and Acts respectively. Reed (*Discourse Analysis*, 89–93) provides a taxonomy of conjunctions according to Hallidayan model of functional grammar, while Westfall (*Discourse Analysis*, 63–66) uses a similar method but highlights the markedness accomplished by the conjunctive system. Runge (*Discourse*

Although they explicate the logical relations between various levels of discourse, conjunctions also help locate the boundaries of certain levels of discourse. They do so in order to demarcate thematic units or paragraphs within a discourse so that the reader can know how far back in the text to look for interpretation.[5] Further, they help break the whole of a discourse into smaller chunks of text so that the text can be more easily processed.[6] Within her discussion of prominent conjunctive markers, Westfall states that more prominent markers, such as οὖν and διό, tend to occur at either the beginning or end of discourse units.[7]

In what follows, the various conjunctions that appear at the beginning of both the structural letter parts and the smaller text segments will be analyzed. This will demonstrate which particular conjunctions are most commonly used to mark letter structure and unit boundaries within the letters of the Pauline corpus.

Epistolary Verbal Formulae

From the analysis of the primary clauses, certain formulaic verbs seemed to reoccur. These expressions have been regarded by a number of individuals as important formulaic markers within ancient letters.[8] While a number of features are labeled as epistolary formulae,[9] only expressions that occur as primary clause verbs will be discussed in what follows.

Grammar, 17–57) seeks to explain the unique contribution that each conjunction contributes to the connection of propositions.

[5] Reed, *Discourse Analysis*, 93.

[6] Runge, *Discourse Grammar*, 28–29. He states that the most common conjunctions used to mark development in this manner are δέ and οὖν.

[7] Westfall, *Discourse Analysis*, 47.

[8] White, "Introductory Formulae;" Aune, *New Testament*, 188–9; Richards, *Paul*, 130; Porter, *Handbook*, 547.

[9] See Aune, *New Testament*, 183–92 for a brief explanation of the various formulae recognized as belonging to the ancient letter form.

From the study of both the letters found in the New Testament and those found within the non-literary papyri, it is evident that authors utilized certain formulaic verbal expressions to introduce sections of text or to indicate a shift in their presentation.[10] Bjerklund's study of the first person indicative of παρακαλέω was one of the first studies to recognize a fixed epistolary formula that served to mark off a new section of text.[11] In his initial study of such formulae, John White describes six formulae that are found to introduce the body of letters:

1) The Disclosure Formula: usually a two-membered unit consisting of a verb of desiring (θέλω or βούλομαι) in the first person indicative plus an infinitival form of a verb of knowing (γινώσκω);
2) The Request Formula: an expression containing a verb of request (παρακαλέω);
3) Joy Expression: marked by the use of χαίρω or the accusative of χάρις introduced by the verb ἔχω;
4) Expression of Astonishment: introduced by the verb of astonishment, θαυμάζω;
5) Statement of Compliance: an introductory adverb (ὡς or καθώς) followed by a verb of instruction (ἐντέλλομαι);
6) Formulaic Use of Hearing or Learning Verb: the verbs λυπέω or ἀγωνιάω followed by the verb ἀκούω or ἐπιγινώσκω, usually in participial form.[12]

In this initial study, White discusses these terms in relation to the opening of the Pauline letter body, but goes on to show in a subsequent study that some of these same formulae can also mark shifts within the body of a letter.[13] Other authors have followed their lead in recognizing the significance of such set formulae to introduce new sections of text.[14] Porter sums up this sentiment well when he writes,

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[10] O'Donnell, *Corpus Linguistics*, 190.

[11] Bjerklund, *Parakalo*.

[12] White, "Introductory Formulae," 93–97.

[13] White, "The Greek Documentary Letter Tradition," 100.

[14] Aune, *New Testament*. 188–89; Porter, "Exegesis of the Pauline Letters," 546–47; Reed, *Discourse Analysis*, 119 and 388; Richards, *Paul*, 130; O'Donnell, *Corpus Linguistics*, 190. In his discussion of such forms, Runge (*Discourse Grammar*, 105) points out that such verbs actually belong to a larger category of linguistic analysis, the metacomment. The primary force of such metacomments is to highlight what is to immediately follow. Such metacomments are used to create a mitigated form of a command, by stating the

Paul relies upon a number of formulas to mark the beginnings and endings of various portions of the body and to draw attention to the significance of various ideas that he introduces. For exegetical purposes, these formulas can serve as important markers to indicate logical shifts in the argument and in terms of the conclusion and introduction of new ideas.[15]

Yet, the appearance of one of these verbal features does not necessitate that a major shift or section must be marked. This is due to the fact that these forms are found at other places than just at the seams of the discourse.[16]

In what follows, the use of formulaic verbs will be discussed in relation to where they stand within the discourse. The more prominent examples will be analyzed to see if they occur at major junctions within the discourse, as well as lower level segment breaks. From such an analysis, conclusions can then be drawn concerning the importance of such formulaic expressions for understanding the structure of Paul's letters.

Nominatives of Address and Vocatives

In addition to conjunctions and formulaic verb forms, nominatives of address and vocatives represent a third feature commonly found within the primary clauses of the Pauline corpus. The overlap between the nominative of address and the vocative stems from the identical forms of the nominative and vocative plural, as well as neuter singular, within the writings of the New Testament.[17] These vocatives and nominatives of address

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exhortation with indicative rather than imperatival force (107). As highlighters of what follows, such verbs can stand at segment boundaries within a text in order to point out that what follows marks a new and important unit of text (110–11). Runge's relegation of these features to metacomments seems to highlight the importance of the feature at the clause and sentence level, but miss their importance at larger levels, such as the paragraph or discourse.

[15] Porter, "Exegesis of the Pauline Letters," 546–47.

[16] Examples will be provided in the discussion to follow.

[17] BDF, 81 (§147); Wallace, Greek Grammar, 56; Porter (Idioms, 86–87), following the lead of Louw ("Linguistic Theory," 80), seems to suggest that the nominative is the less marked case of address in comparison to the vocative.

identify to whom the author is addressing his or her comments.[18] In addition, the use of the vocative and the nominative of address can stand at boundaries within discourse.[19] The most commonly used expression of address found in the Pauline corpus is the plural, ἀδελφοί, occurring 64 times in the Pauline corpus.[20] The usage of this term in its singular vocative form, ἀδελφέ, commonly occurs within the papyri letters of the first century Hellenistic world.[21] Instances of it, along with other vocative and nominatives of address, will be tracked to see how they contribute to the overall structuring of the letters within the Pauline corpus.

Occurrence of Conjunctions, Formulaic Verbs, and Vocatives/Nominatives of Address at Letter Structure Breaks

Based on the proposed five-part letter structures for each of the letters within the Pauline corpus in chapters 3–5, this section will discuss the occurrence of various conjunctions, formulaic verbs, and vocatives and nominatives of address at the opening boundaries of these letter parts.

Representing the longest example within the corpus, the prescript in Romans possesses none of the features being analyzed here but consists of an extended description of the sender (1:1–6) and the addressees (1:7a), and an extended χάρις and εἰρήνη formula (1:7b). The thanksgiving section (1:8–12) lacks an introductory

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[18] Runge (*Discourse Grammar*, 117–18) argues that nominative of address and the vocative can be used (1) to signal a switch in addressees, (2) to signal thematic address, or (3) to establish ties with the audience by utilizing familial expressions.

[19] Levinsohn, *Discourse Features*, 278; Longacre, "Towards an Exegesis," 272–76; Van Neste, *Cohesion and Structure*, 10 and 72; Westfall, *Discourse Analysis*, 55, who also goes on to elaborate that the use of a close grouping of the same form of direct address can signal a span of text as well.

[20] This search was conducted on occurrences of the inflected form ἀδελφοί as a vocative in Accordance Bible Software. Stirewalt (*Paul the Letter Writer*, 15) states that Paul uses the term over 60 times within his letters.

[21] Dickey, "The Greek Address System," 514. She goes on to demonstrate (523) that the use of the term in the New Testament stems from the usage of papyri, rather than Semitic influence.

conjunction but contains an adverb, πρῶτον, followed by the formulaic verb

εὐχαριστῶ. Paul introduces the opening unit of the body of the letter (1:13–17) with the

conjunction δέ, the nominative of address ἀδελφοί, and the formulaic verbal expression

οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν.[22] The parenesis (12:1–15:13) opens with the postpositive

conjunction οὖν introducing the formulaic verb παρακαλῶ, followed by the nominative

of address, ἀδελφοί. The letter closing (15:14–16:27) is introduced by the conjunction

δέ, the nominative of address, ἀδελφοί μου, and the first person singular perfect verb

form πέπεισμαι.

In 1 Corinthians, the prescript of 1:1–3 contains a short expansion of the sender

with the addition of a co-sender, Σωσθένης (1:1), an extended description of the

addressees in 1:2, and the typical χάρις and εἰρήνη salutation. As in Romans, the

thanksgiving section (1:4–9) lacks an introductory conjunction and is introduced by the

verb εὐχαριστῶ. The body of the letter (1:10–4:21) opens with the conjunction δέ

introducing the formulaic verb παρακαλῶ plus a ἵνα clause, accompanied by the

nominative of address, ἀδελφοί. The parenesis (5:1–16:12) of the letter is introduced by

asyndeton and the verb ἀκούεται. The shift to the letter closing (16:13–24) reflects no

specific occurrence of conjunction, formulaic verb expression, or specific address.

Second Corinthians begins with the stereotypical prescript consisting of sender

(1:1a), addressees (1:1b), and a χάρις and εἰρήνη formula (1:2). The thanksgiving

section diverges from more common Pauline style as it lacks the typical verb of

thanksgiving (εὐχαριστῶ), but instead contains a blessing expression marked by the

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[22] The occurrence of all three of these features serves as the basis for why 1:13 is chosen as the opening to the letter body in Romans. Both 1:16 and 1:18 are introduced by the conjunction γάρ, which seems to tie what follows rather closely with what precedes it.

adjective εὐλογητός.[23] The letter body (1:8–5:21) begins with the postpositive

conjunction γάρ, the formulaic expression consisting of the first person plural θέλομεν

plus the infinitive ἀγνοεῖν, and the nominative of address, ἀδελφοί. The parenesis of

the letter (6:1–13:10) opens with the combination conjunctions δέ καὶ plus the first

person plural formulaic verb παρακαλοῦμεν. The letter closing is initiated by the

adverb λοιπόν plus the nominative of address, ἀδελφοί.

Galatians, like Romans, contains a lengthy prescript (1:1–5) consisting of sender

(1:1) and co-senders (1:2a), the addressee (1:2b), and the χάρις and εἰρήνη formula,

which is distinctly expanded throughout the rest of the prescript. The letter lacks a formal

thanksgiving section that characterizes most of the other letters within the corpus (Titus

being the exception).[24] Rather, it immediately moves into the body of the letter (1:6–4:31)

by means of just the formulaic verb, θαυμάζω in 1:6. The parenesis of the letter (5:1–

6:10) contains no formal markers that delineate a strong shift. Rather, the verse is simply

connected to what precedes it by asyndeton. The letter closing (6:11–18), again, contains

no introductory conjunction, formulaic verbs, or nominatives of address.

Ephesians remains consistent with the other letters in displaying a formulaic

prescript of sender (1:1a), addressee (1:1b), and χάρις and εἰρήνη expression (1:2),

which is expanded throughout the rest of the verse. The thanksgiving section (1:3–23) is

reminiscent of 2 Corinthians, as it begins with the expression of blessing (εὐλογητός) to

God. The thanksgiving does not formally appear until 1:15 and is introduced by διὰ

τοῦτο plus the participial form of εὐχαριστῶ being added to the negated verb

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[23] This is similar to Eph 1:3–14, although in the case of Ephesians, a thanksgiving section (1:15–23) follows the εὐλογητός section.

[24] For a recent work on the significance of this omission, highlighting the notion that the Galatians probably would not have even expected such a thanksgiving section, see Van Voorst, "Why Is There No Thanksgiving Period," 153–72.

παύομαι. The body of the letter begins in 2:1 and is introduced by the conjunction καί. The parenesis (4:1–6:20) begins with postpositive conjunction οὖν introducing the formulaic expression παρακαλῶ plus the infinitive περιπατῆσαι. The letter closing (6:21–24) is formally introduced by the conjunction δέ.

In Philippians, the prescript that opens the letter follows the standard form for the corpus as senders (1:1a), addressee (1:1b), and χάρις and εἰρήνη salutation (1:2) are all present. The thanksgiving contains no introductory conjunction, but rather is distinguished by the characteristic first person singular verb form εὐχαριστῶ in 1:3. The body of the letter is introduced with the formulaic expression γινώσκειν δέ ὑμᾶς βούλομαι, ἀδελφοί containing the conjunction δέ and the nominative of address, ἀδελφοί. The parenesis (1:27–4:20) begins only with the adverb μόνον introducing a clause containing a second person plural imperative (πολιτεύεσθε). The letter closing (4:21–23) is connected through asyndeton to what precedes it and begins with the command to greet (ἀσπάσασθε).

Colossians begins in typical Pauline fashion as the prescript contains senders (1:1), addressee (1:2a), and χάρις and εἰρήνη salutation (1:2b). The thanksgiving section contains no introductory conjunction, but is marked by the first person plural εὐχαριστοῦμεν. The body of Colossians (1:9–2:5) begins with the connective phrase, διὰ τοῦτο, and is introduced by the verb phrase οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι.[25] The conjunction οὖν opens the parenesis of the

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[25] As was stated in the previous chapter, the decision to start the body of the letter at this point seems to interrupt the usual inclusion of the prayer (1:9–12) with the thanksgiving section (1:3–8). Yet, verses 9–12 introduce the independent clause upon which 1:13–20 are dependent. Since verse 13–20 seem to be included in the body of the letter (see McDonald and Porter, *Early Christianity*, 479) the primary clause verbs on which they depend in 1:9 are included as the opening of the letter body.

letter (2:6–4:6). The letter closing begins in 4:7 with asyndeton as Paul moves into discussion of the circumstances surrounding the letter carrier.

First Thessalonians opens with the patterned prescript formulae consisting of senders (1:1a), addressee (1:1b), and χάρις and εἰρήνη salutation (1:1c). As in Colossians, the thanksgiving section begins solely with the first person plural usage of εὐχαριστοῦμεν. The letter body is initiated by a standard disclosure formula, αὐτοὶ γάρ οἴδατε, ἀδελφοί . . . ὅτι . . ., which consists of the conjunction γάρ, the nominative of address, ἀδελφοί, and the verb of disclosure, οἴδατε.[26] The parenesis (4:1–5:22) begins with another formulaic expression consisting of the third person plural verbs ἐρωτῶμεν and παρακαλοῦμεν.[27] This formulaic expression begins with the conjunction οὖν, connected to the adverb λοιπόν, and also contains a nominative of address, ἀδελφοί. The letter closing (5:23–28) begins with the conjunction δέ, which introduces requests to God, consisting of optative verb forms, on behalf of the addressees.

Second Thessalonians begins with a typical prescript containing the senders (1:1a), addressee (1:1b), and extended χάρις and εἰρήνη salutation (1:2). The thanksgiving of the letter (1:3–12) begins with a slight variation as the typical verb, εὐχαριστῶ, is found as an infinitive in the verb phrase εὐχαριστεῖν ὀφείλομεν. The body of the letter (2:1–14) opens with a request formula consisting of the verb of request, ἐρωτῶμεν, the postpositive introductory conjunction δέ, and the nominative of address, ἀδελφοί.[28] The combination conjunction ἄρα οὖν and the nominative of address, ἀδελφοί, are found at the beginning of the parenesis section (2:15–3:15). The closing of the letter (3:16–18) follows the pattern found in 1 Thessalonians as the conjunction δέ

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[26] White, "Introductory Formulae," 93–94.
[27] White, "Introductory Formulae," 93–94; Aune, *New Testament*, 188.
[28] Aune, *New Testament*, 188.

introduces the section, which opens with requests to God on behalf of the addressees marked by the optative verb form.

First Timothy opens with a slight variation in the prescript. The sender (1:1) and addressee (1:2) remain consistent with the other letter prescripts as they expand on each of these forms, but the salutation changes slightly as the term ἔλεος is added to the standard χάρις and εἰρήνη. First Timothy also possesses significant difference in its thanksgiving section (1:3–20). Rather than the typical introduction of the section with a form of the verb, the section begins with a reminder of past exhortation given by Paul to Timothy (1:3–4), which possesses no introductory conjunction. This lengthy section possesses a different formulaic expression of thanks or rejoicing in vv. 12–17, beginning with the expression χάριν ἔχω.[29] The body of the letter (2:1–4:6) is introduced by the conjunction οὖν and the formulaic verb παρακαλῶ. The beginning of the parenesis (4:7–6:19) contains only the conjunction δέ. The letter closing (6:20–21) lacks many of the characteristic formulae with the exception of the postscript, ἡ χάρις μεθ᾽ ὑμῶν. The section seems to begin in 6:20 with the vocative of address, ὦ Τιμόθεε, initiating a few final commands.

Second Timothy possesses a similar prescript to that of 1 Timothy as the sender (1:1), addressee (1:2a), and χάρις ἔλεος εἰρήνη salutation (1:2b) are all present. Similarly, the thanksgiving expression (1:3–5) χάριν ἔχω also parallels the one found in 1 Tim 1:12–17. The body of the letter (1:6–4:8) opens with the prepositional phrase δι᾽

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[29] Aune (*New Testament*, 185) states that this is a completely different idiom than is typical within the Pauline corpus. Of interest is the fact that this phrase contains two of the elements that White ("Introductory Formulae," 95–96) recognizes as distinctive for the "joy expression." This formulaic expression consists of either the verb χαίρω or the combination of the accusative form of χάρις with the verb ἔχω, as is the case here. Missing from the formula in this case are adverbial expressions of magnitude and the mention of the arrival of a letter or hearing of a statement concerning the addressees.

ἣν αἰτίαν and the first person singular verb ἀναμιμνήσκω plus the infinitive

ἀναζωπυρεῖν.[30] Since the letter possesses parenesis throughout, the letter is not

analyzed here for a parenetic section. The letter closing (4:9–22) possesses no

introductory conjunction, nor vocative or formulaic verbs.

Titus begins with a prescript similar to the majority of the letters within the

Pauline corpus in which it expresses sender (1:1–3 – in this case a rather lengthy

expression), addressee (1:4a), and χάρις and εἰρήνη salutation (1:4b). The letter lacks a

formal thanksgiving section and moves right into the body of the letter (1:5–16), which is

introduced by the expression τούτου χάριν. The parenesis of the letter (2:1–3:11)

begins with the emphatic use of the second person singular pronoun σύ and the

conjunction δέ. The letter closing (3:12–15) begins with a temporal clause introduced by

the conjunction ὅταν.

Philemon opens with a typical expanded prescript introducing the senders (1:1a),

addressees (1:1b–2), and χάρις and εἰρήνη salutation (1:3). The thanksgiving section

(1:4–7) begins with the typical first person singular verb εὐχαριστῶ. The body of the

letter (1:8–16) is introduced by the conjunction διό as well as the double use of the

formulaic verb παρακαλῶ in vv. 9 and 10.[31] The parenesis (1:17–20) is introduced by

the conjunction οὖν. The letter closing (1:21–25) begins with asyndeton and is marked

by the statement of first person singular expression of writing, ἔγραψά σοι, εἰδὼς ὅτι.

Analyzing the use of the categories of conjunctions, formulaic verbs, and

vocatives and nominatives of address at the beginning of the various letter parts reveals

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[30] While not specifically mentioned as an introductory formula in his treatment, the use of the first person singular verb of cognition plus an infinitive parallels other formula addressed by White in "Introductory Formulae."

[31] White, "Introductory Formulae," 93–94.

that certain parts are more apt to possess these categories than other parts. The letter

openings possess none of the features analyzed since nothing precedes them and they do

not contain any primary clause finite verb forms. The thanksgiving section possesses the

most consistent pattern of these categories as it normally lacks an introductory

conjunction and is initiated and controlled by the formulaic verb εὐχαριστῶ in most of

the letters and χάριν ἔχω in 1 and 2 Timothy. The body and parenesis of the letters

contain the most variety in how they are introduced, yet in many cases both parts possess

these categories at their initiation. Formulaic introductory statements occur at the opening

of the body, and the verb παρακαλέω tends to initiate a number of the parenetic

sections. The beginning of the letter closing at times possesses one of the categories

discussed here, but there does not seem to be a set pattern that initiates the closing with

any regularity. The findings from these select segments must now be placed within the

discussion of all the individual segments located within the letters.

Occurrences of Conjunctions, Formulaic Verbs, and Vocatives and Nominatives of Address at Segment Breaks within the Pauline Corpus

This section will analyze each category individually to see how conjunctions,

formulaic verbs, and vocatives and nominatives of address contribute to the various

segments discovered through the verbal pattern analysis of chapters 3–5. Following the

identification and discussion of the various occurrences of these categories, conclusions

will be drawn concerning the importance of these categories for the segmentation of the

letters.

<u>Conjunctions</u>

While a number of conjunctions occur at the beginning of the various segments of these letters, certain ones appear with more regularity, especially in relation to their overall usage within the Pauline corpus. The order in which these conjunctions are discussed follows, for the most part, an ordering from highest to lowest number of occurrences. Other prepositional phrases and expressions that serve a similar role as the conjunctions do and appear at the beginning of segments are discussed towards the end of this section.

The conjunction δέ is the most common conjunction found at the beginning of the various segment breaks produced from the verbal pattern analysis. This conjunction serves as the initiating conjunction to 55 segments found with the Pauline corpus.[32] It introduces segments in most of the letters, with Colossians and Philemon representing the only letters that do not have a segment initiated by it. Though it initiates a number of segments, δέ more commonly does not mark a new segment; therefore, factors such as shifts in verb pattern and the presence of other features must also be present for a new segment to commence.

Some interesting patterns emerge from analyzing the segments in which δέ stands at the beginning. First, although the body of Romans (1:13–11:36) represents the largest body section in the entire corpus, δέ only initiates two segments, 1:13–17 and 3:21–26, in this section. Yet, in the letter closing (15:14–16:27), the conjunction initiates 5 of the 7 unique segments (15:14–29; 15:30–33; 16:1–2; 16:17–20; 16:25–27). Also, of the other 4 letters analyzed that have a conjunction introducing the letter closing (Ephesians, 1

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[32] A search of the conjunction on Accordance Bible Software reveals that the conjunction itself occurs 636 times within the Pauline corpus. The 55 segments represent the segments discovered through the verbal analysis conducted in chapters 3–5.

Thessalonians, 2 Thessalonians, and Titus), 3 of the 4 also begin with δέ, the exception

being Titus.[33] Further, the conjunction occurs at letter structure boundaries in the

following instances: (1) letter body – Rom 1:18; 1 Cor 1:10; Phil 1:12; 2 Thess 2:1; (2)

parenesis – 2 Cor 6:1 (with καί); 1 Tim 4:7; Titus 2:1; (3) letter closing – Rom 15:14;[34]

Eph 6:21; 1 Thess 5:23; 2 Thess 3:16. Finally, the most common collocation to introduce

segments with δέ is the expression περί δέ. In the 8 instances of this expression within

the Pauline corpus, 7 introduce segments, with the majority occurring within 1

Corinthians (7:1; 7:25; 8:1; 12:1; 16:1) and the other two found in 1 Thessalonians (4:9;

5:1).[35] The rather rare occurrence of this expression and its placement within 1

Corinthians lends support to the notion that περί δέ serves as a structural marker within

this letter.[36] Other than περί δέ, the only other collocations with δέ that occur at the

beginning of segments are νυνί δέ in Rom 3:21 and 1 Cor 15:20 and δέ καί in 2 Cor

6:1, which is the beginning of the parenesis of the letter.

While not as common as δέ in overall occurrences at the beginning of new

segments, the conjunction οὖν still accounts for a large number of the occurrences of

conjunctions at the beginning of text segments. Of the 111 occurrences of the conjunction

within the corpus, 35 of its uses are found at the head of segments created by the verbal

pattern analysis. Of these 35 occurrences, 7 are found at the beginning of structural

breaks within the five-part letter structure analysis. The majority of these occur at the

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[33] However, in the case of Titus, the ὅταν that is found at the beginning of the unit (3:12) serves as a subordinating conjunction marking a temporal relationship between the clause it introduces and the clause which follows.

[34] If 16:1 actually represents the beginning of the letter closing, δέ still would introduce the letter closing since it occurs here as well.

[35] The only occurrence of the term that does not seem to introduce a larger text segment is the occurrence in 1 Cor 16:12, where the discussion concerning Apollos follows the discussion of the church's reception of Timothy in 16:10–11.

[36] For a similar conclusion, see Mitchell, "Concerning ΠΕΡΙ ΔΕ," 229–56. Her article also cautions one concerning the implications that can be drawn from Paul's use of the phrase in 1 Corinthians.

beginning of the parenesis (Rom 12:1; Eph 4:1; Col 2:6; 1 Thess 4:1; 2 Thess 2:15 (plus

ἄρα); and Phlm 1:17). Further, οὖν is found once at the initiation of the body of a letter

(1 Tim 2:1).[37] It combines with the interrogative particle τίς to mark a unique usage

within Romans. Of the 17 occurrences of the expression τί οὖν within the Pauline

corpus, 11 occur within Romans, and 8 of the 11 stand at segment breaks within the text

(3:1; 3:9; 4:1; 6:1; 6:15; 8:31; 9:14; 9:30) while only 3 seem to not begin new segments

(6:21; 9:19; and 11:7), as delineated by the verbal pattern analysis. However, of the 6

occurrences outside of Romans (1 Cor 3:5; 9:18; 10:19; 14:15; 14:26; and Gal 3:19) only

1 Cor 3:5 seems to introduce a major section break. This seems to substantiate the notion

that this expression (in a number of instances in combination with the optative response

μὴ γένοιτο) seems to introduce new segments, similar to the diatribe style, within the

letter body of Romans.

The conjunction γάρ represents the next most commonly occurring conjunction

in relation to the segments discovered by the verbal pattern analysis of the Pauline

corpus. Of the 13 occurrences of γάρ at the beginning of new segments, 3 are found at

the beginning of major shifts in the five-part letter structure of the corpus (2 Cor 1:8; Gal

1:11; 1 Thess 2:1). In each case, γάρ plus the use of a formulaic verb (θέλομεν in 2 Cor

1:8; γνωρίζω in Gal 1:11; and οἴδατε in 1 Thess 2:1) combines to introduce the letter

body.[38] Other than these three occurrences, the other places in which γάρ introduces the

beginning of new segments (Rom 1:18; 8:18; 10:5; 11:25; 1 Cor 1:18; 1:26; 10:1; Gal

5:13; 2 Tim 4:6; Tit 1:10) mark smaller discourse shifts which contribute to the

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[37] This may actually argue for a parenetic body to the letter of 1 Timothy, with no distinct parenetic section, similar to 2 Timothy, since this would be the only occurrence of οὖν plus παρακαλῶ as introducing specifically the body of the letter within the Pauline corpus. Though, δέ occurs with παρακαλω to introduce the body in 1 Cor 1:10 and διό does so in Phlm 8–10.

[38] White, "Introductory Formulae," 93–97.

segmentation of individual letter parts.[39] While representing the third most occurrences of

any conjunctions at these points in the letter, γάρ seems to be less significant a marker of

transition than either οὖν or δέ due to the percentage of its occurrence at these junctures

compared to its use throughout the rest of the corpus. In relation to their overall

occurrences throughout the corpus, the appearance of (1) οὖν at segment breaks

represents 32% (35/111) of its occurrences, (2) δέ at segment breaks represents 9%

(55/636) of its occurrences, while (3) γάρ at segment breaks represents 3% (13/456) of

its occurrences. These statistics seem to indicate that γάρ is not as significant an

indicator of major letter shifts as either οὖν or δέ.

Although with less regularity than the previous three conjunctions, other

conjunctions also stand at the opening of segments within the Pauline corpus. In 5 of its

27 occurrences within the Pauline corpus, διό stands at the initiation of a new segment

(Rom 2:1; 15:7; Eph 2:11; 4:25; Phlm 8). The instance in Phlm 8 serves to open the letter

body, as it is followed by the double occurrence of the formulaic verb παρακαλῶ in 9

and 10.[40] The conjunction ἄρα introduces a segment in Rom 8:1, while it combines twice

with οὖν to mark segments in Rom 8:12 and 2 Thess 2:15, the latter representing the

opening of the parenesis of the letter. Finally, καί appears 5 times within the corpus at

the beginning of new segments. In only one occurrence, Eph 2:1, it stands alone as

marking a new segment, here marking the opening of the letter body. In both 1 Cor 2:1

and 3:1, καί combines with the first person singular personal pronoun, appearing as

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[39] The possible exception to this is Rom 1:18, where some have understood this to be the introduction to the letter body. The letter body seems to start in 1:13 with the conjunction δέ and the formulaic verbal clause οὐ θέλω . . . ὑμᾶς ἀγνοεῖν (see White, "Introductory Formulae," 93–94). Further, this beginning also allows for the inclusion of the thematic statement of 1:16–17 to be included within the letter body, rather than preceding it.

[40] White, "Introductory Formulae," 93–94.

κἀγώ. In 1 Thess. 2:13 it combines with διὰ τοῦτο to mark a new segment, while in 2

Cor 6:1 it combines with δέ, where it stands at the beginning of the parenesis. Thus, only

3 of the 1570 full occurrences of καί (less than .2%) stand at the beginning of segments

within the corpus, which suggests that it does not serve as a significant marker of breaks

within the structure of the letter.[41]

Besides the use of conjunctions, a few other expressions occur at the beginning of

text segments and require mention. In 6 occurrences the preposition διά plus an

accusative serves to introduce segments (with τοῦτο – Rom 5:12; 2 Cor 4:1; Eph 1:15;

Col 1:9; and 2 Thess 2:13; with ἣν αἰτίαν – in 2 Tim 1:6). The occurrence in Eph 1:15

stands at the beginning of the thanksgiving section, while 1 Thess 2:13 indicates a

secondary thanksgiving section that occurs later in the body. Both Col 1:9 and 2 Tim 1:6

represent the opening of the letter body in their respective letters. In 6 of the 8

occurrences of clause initial λοιπός within the Pauline corpus, it stands at the beginning

of a new segment (2 Cor 13:11; Gal 6:17; Eph 6:10; Phil 3:1; 1 Thess 4:1; 2 Thess 3:1).

In 2 Cor 13:11, it introduces the letter closing, while in Gal 6:17 it is found within the

letter closing. In 1 Thess 4:1, it combines with οὖν as well as the formulaic verbs

ἐρωτῶμεν and παρακαλοῦμεν to introduce the parenesis section of the letter. In Eph

6:10 and 2 Thess 3:1, it seems to signal concluding commands within the parenesis.[42]

Finally, the expression τούτου χάριν stands at the beginning of two segments (Eph 3:1

and Tit 1:5), the latter of these uses marks the beginning of the letter body in Titus.

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[41] Even these occurrences are called into question by . He argues that each of these uses can be explained as adverbial uses of καί, rather than as conjunctive uses. Whether or not these may be dismissed by appeal to adverbial καί, the form itself still occurs in these instances, and thus suggests that it can occur at these places, albeit rather infrequently.

[42] To these could be added the non-segment initial uses in Phil 4:8 and 2 Tim 4:8, which represent the other 2 clause initial uses of λοιπός within the corpus.

In conclusion, the previous analysis of the conjunctions and other similar expressions shows that certain conjunctions occur with regularity at the beginning of new segments, while others do not. The two most prominent conjunctions that initiate new segments are δέ and οὖν. This should not be unexpected as scholars have recognized that these conjunctions seem to indicate either transition or development in relation to their semantic meaning.[43] In contrast, while it occurs at the beginning of a few segments, καί seems to more naturally connect lower levels of discourse than the higher levels of paragraphs and letter parts. Expressions such as λοιπός, when placed at the beginning of clauses, tend to most naturally occur at the initiation of segments. Finally, certain formulaic expressions, such as τί οὖν and περί δέ, while occurring within a limited number of the letters, also seem to serve as structural indicators in the places that they are used.

Formulaic Verbs

Although, in many cases, they can be found at the beginning of the major sections of the five-part letter structure, formulaic verbs also appear at other segment breaks as well. Within the thanksgiving section of the letter, εὐχαριστῶ serves as the most common formulaic primary clause verb. It introduces the thanksgiving section in its full finite verb form in Rom 1:8, 1 Cor 1:4, Phil 1:3, Colossians 1:3, 1 Thess 1:2, and Phlm 4. Further, it still serves to introduce the thanksgiving section as a participle in Eph 1:15–16 (introduced by οὐ παύομαι) and as an infinitive in 2 Thess 1:3 (connected to ὀφείλομεν). Outside of the thanksgiving section, it also introduces later thanksgiving sections that serve as segments in 1 Thess 2:13 and 2 Thess 2:13. The formulaic pattern

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[43] Levinsohn, *Discourse Features*, 112–131; Runge, *Discourse Grammar*, 28–36 and 43–48.

of χάριν ἔχω serves as the only other primary clause verb phrase that introduces

thanksgiving sections within the Pauline corpus. Both occurrences are found in the letters

addressed to Timothy (1 Tim 1:12 and 2 Tim 1:3). As with εὐχαριστῶ, the noun χάρις

without the verb ἔχω is found at the beginning of two segments, which again announce

thanksgiving sections later in the letter (2 Cor 2:14 and 8:16).

Within the body and parenesis sections of the letter, a number of formulaic verb

forms appear at the beginning of segments. As already noted due to its occurrences at the

beginning of the parenesis section, a first person form of παρακαλέω introduces

segments on a number of occasions, including sections not necessarily serving to

introduce one of the five parts of the letter. In fact, 12 of its 20 first person occurrences

are found at the beginning of segments, including the beginning of the letter parenesis

(Rom 12:1; 2 Cor 6:1; Eph 4:1; 1 Thess 4:1; and Phlm 9–10) and the letter body (1 Cor

1:10 and 1 Tim 2:1), as well as segments within these parts (Rom 15:30; 16:17; 1 Cor

16:15; and 2 Cor 10:1). λέγω is a second verb that occurs in the first person singular at

the beginning of a number of segments (Rom 9:1; 11:1; 11:11; 2 Cor 11:16; Gal 3:15;

4:1; 5:2; 5:16; and Eph 4:17). In none of these occurrences does this verb stand at the

beginning of a major structural section. Θέλω occurs four times at the beginning of

segments in its first person singular form (Rom 1:13; 11:25; 1 Cor 10:1; and 12:1) and

two times in its first person plural form (2 Cor 1:8 and 1 Thess 4:13). In each of these

occasions, the verb is part of the formulaic expression οὐ θέλω/θέλομεν ὑμᾶς

ἀγνοεῖν, with the occurrences in Rom 1:13 and in 2 Cor 1:8 marking the beginning of

the letter's body. γνωρίζω in its first person singular form is found at the beginning of

two segments (1 Cor 15:1 and Gal 1:11),[44] and in its first person plural form introduces

one segment (2 Cor 8:1).[45] The formulaic expression in Gal 1:11 serves to help introduce

the body of the letter.[46] Βούλομαι appears at the beginning of two segments (Phil 1:12

and 1 Tim 2:8), with the occurrence in Phil 1:12 appearing in the disclosure formula that

introduces the body of the letter. In 3 of the 4 appearances of the verb ἐρωτάω within the

corpus, it is found in its first person plural form and introduces segments in all three

occurrences (1 Thess 4:1; 5:12; and 2 Thess 2:1). In 1 Thess 4:1, it introduces the

parenesis of the letter, while in 2 Thess 2:1 it introduces the body of the letter.[47] δέομαι

is found at the beginning of a segment in Gal 4:12.

The formulaic verb that dominates the letter ending is the second person

imperative and third person indicative forms of ἀσπάζομαι.[48] Commands for the

reader(s) to greet someone, ἄσπασαι and ἀσπάσασθε, are found in Rom 16:3–16, 1

Cor 16:20, 2 Cor 13:12, Phil 4:21, Col 4:15, 1 Thess 5:26, 2 Tim 4:19, and Tit 3:15. The

sending of greetings on behalf of someone else, ἀσπάζεται and ἀσπάζονται, is found

in Rom 16:16, 21, and 23, 1 Cor 16:19–20, 2 Cor 13:12, Phil 4:21–22, Col 4:10, 12, and

14, 2 Tim 4:21, Tit 3:15, and Phlm 23.

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[44] These two represent half of all the first person singular occurrences of γνωρίζω in the corpus (the others being 1 Cor 12:3 and Phil 1:22).

[45] This occurrence represents the only first person plural use of γνωρίζω within the corpus.

[46] White, "Introductory Formulae," 94–95, points out three different formulae, occurring in Gal 1:6, 1:9, and 1:11, as all marking the beginning of this letter.

[47] The occurrence in 1 Thess 5:12 serves to initiate the lengthy chain of imperative commands that mark this highly parenetic section.

[48] Aune (New Testament, 187) lists another letter closing formula that pertains to the primary clause verbs, the request for prayer, but this form does not contain a set verb formula and only occurs within the letter closing in Rom 15:30–33 and 1 Thess 5:25. Two of the other occurrences (2 Thess 3:1 and Col 4:3) precede the letter closing and Eph 6:18–20 stands at the end of the letter body, immediately preceding the letter closing.

<u>Vocatives and Nominatives of Address</u>

Nominatives of address and, to a lesser extent, clearly delineated vocatives are

frequently found at the beginning of discourse segments. The nominative plural ἀδελφοί

dominates the overall occurrences of nominatives of address and vocatives within clauses

that begin segments within the Pauline corpus. In the following listing of occurrences,

unless otherwise noted, this form is the one that appears in the given verse.

In Romans, the nominative of address and the vocative are found in the following

verses which initiate a new segment: 1:13, 2:1 (ὦ ἄνθρωπε), 7:1, 8:12, 11:25, 12:1,

15:14, 15:30, and 16:17. The beginning clause of the letter body (1:13), parenesis (12:1),

and closing (15:14) each contain an occurrence of the nominative of address (ἀδελφοί).

In 1 Corinthians, the nominative of address is found in the following verses which

begin segments: 1:10, 1:26, 2:1, 3:1, 4:6, 10:1, 12:1, 14:20, 15:1, 15:50, and 16:15. As in

Romans, the letter body (1:10) opens with a clause containing a nominative of address. In

2 Corinthians, the segments with initial clause vocatives or nominatives of address are as

follows: 1:8, 6:11 (Κορίνθιοι), 8:1, 13:11.

While 2 Corinthians possesses fewer segments which begin with nominatives of

address or vocatives, the occurrences at 1:8 and 13:11 initiate the letter body and closing

respectively.

In Galatians, nominatives of address and a vocative occur in the following verses

at the beginning of segments: 1:11, 3:1 (ὦ ἀνόητοι Γαλάται), 3:15, 4:12, 5:13, and

6:1. As in all the letters discussed so far, the letter opening (1:11) contains a vocative at

its beginning.

Ephesians contrasts with the other letters discussed so far in its use of nominatives of address. The usual expression, ἀδελφοί, does not occur within the letter. Nominatives of address occur, however, in order to distinguish the various segments within the household code (5:15–6:9). They are found in the following verses: 5:22 (αἱ γυναῖκες), 5:25 (οἱ ἄνδρες), 6:1 (τὰ τέκνα), 6:4 (οἱ πατέρες), 6:5 (οἱ δοῦλοι), and 6:9 (οἱ κύριοι).

Philippians reverts back to the typical pattern of the letters preceding Ephesians as ἀδελφοί is exclusively used within the occurrences of nominatives of address: 1:12, 3:1, and 3:17. Also, the use of the nominative of address at the initiation of the letter's body (1:12) aligns with the pattern in the previous letters.

As in Ephesians, the nominative of address, ἀδελφοί, disappears in Colossians, and the only occurrences of nominatives of address are found within the household code (3:18–4:1). These occur at 3:18 (αἱ γυναῖκες), 3:19 (οἱ ἄνδρες), 3:20 (τὰ τέκνα), 3:21 (οἱ πατέρες), 3:22 (οἱ δοῦλοι), and 4:1 (οἱ κύριοι) in the exact order and form as in Ephesians.

First Thessalonians possesses an especially high occurrence of nominatives of address that initiate segments (7 of the 12 distinct segments possess initiating clauses containing ἀδελφοί). These are found in 2:1, 2:17, 4:1, 4:13, 5:1, 5:12, and 5:25. Both the letter's body (2:1) and parenesis (4:1) are initiated by nominatives of address.

As in 1 Thessalonians, 2 Thessalonians possesses a high concentration of segment-initiating nominatives of address (six of the eight distinct segments). The letter's body (2:1) and parenesis (2:15) are each initiated by a nominative of address. In fact,

each of the distinct segments contained in the body and parenesis is initiated by a

nominative of address: 2:13, 3:1, 3:6, and 3:13.

The Pastoral Epistles display a unique trend in their use of nominatives of address

and vocatives. In fact, vocatives occur with more frequency than nominatives of address,

and the typical ἀδελφοί is completely absent from all three letters. The vocative occurs

three times in 1 Timothy at 1:18 (τέκνον Τιμόθεε), 6:11 (ὦ ἄνθρωπε θεοῦ), and 6:20

(ὦ Τιμόθεε), with each occurrence found at the beginning of a new segment – the last in

6:20 initiating the letter closing. The nominative of address is only found once in 2

Timothy when it initiates a new segment at 2:1 (τέκνον μου). Titus contains no uses of

either vocatives or the nominative of address, the only letter in the corpus not to do so.

Philemon contains two uses of the vocative ἀδελφέ in 7 and 20, but neither of

these occurs at the initiating of a new segment.

From this analysis of the use of vocatives and nominatives of address within the

Pauline corpus, the following conclusions can be drawn. First, it is evident that the

presence of either a vocative or nominative of address contributes to the identification of

segment breaks within the letters. All the letters, with the exception of Titus and

Philemon, contain vocatives or nominatives of address that appear at the beginning of

new segments. Second, similarities among the Pastoral Epistles, between Ephesians and

Colossians, and between the Thessalonian correspondence carry over to the use of the

vocative and nominative of address. The Pastoral Epistles contain very few occurrences

of these, with most being vocative forms and none consisting of the typical ἀδελφοί.

Ephesians and Colossians only display nominatives of address within the delineation of

the household code. 1 and 2 Thessalonians each possess a high percentage of segments

that are introduced by ἀδελφοί. Third, the nominatives of address occur with regularity

at the beginning of the major parts of the letter, including the opening of the letter's body

and parenesis.

Proposed Outlines Derived from the Various Analyses

Drawing from the findings of the various analyses of chapters 3–5 and the

beginning of this chapter, this section will seek to propose outlines for each of the letters.

The outlines will show each of the various parts as well as the smaller segments within

them. Rather than trying to depict thematic outlines for these various letters, these

proposed outlines will label the distinguishing elements in relation to the primary clause

verbs that introduce the segment as well as bind it together. The outline display adheres

to a five-part outline structure for the various letters. Each structural part and segment is

labeled for introductory conjunctions (IC), nominatives of address (NOA) and vocatives

(V), and formulaic verbs (FV), as well as the key verbal features found within each

section.

Proposed Outline of Romans

I.   Letter Opening (1:1–7) – No primary clause verb forms; extended
     formulaic prescript and salutation

II. Thanksgiving (1:8–12) – IC: asyndeton; formulaic verb: εὐχαριστῶ

III. Letter Body (1:13–11:36) – IC: δέ, NOA: ἀδελφοί, FV: οὐ θέλω δὲ
     ὑμᾶς ἀγνοεῖν; High concentration of indicative mood verbs

   a. 1:13–17 – IC: δέ, NOA: ἀδελφοί, FV: οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν;
      1st singular indicative verbs
   b. 1:18–32 – IC: γάρ; primarily 3rd singular indicatives
   c. 2:1–29 – IC: διό; NOA: ὦ ἄνθρωπε; 2nd singular indicatives
   d. 3:1–8 – IC: τί οὖν; series of questions; re-emergence 1st person verb
      forms

e. 3:9–20 – IC: τί οὖν; 1ˢᵗ plural verb forms; series of OT quotations

f. 3:21–26 – IC: νυνί δέ, 3ʳᵈ person verb forms

g. 3:27–31 – IC: ποῦ οὖν; 1ˢᵗ plural verb forms

h. 4:1–4:4:25 – IC: τί οὖν; FV: ἐροῦμεν; 3ʳᵈ singular verb forms

i. 5:1–11 – IC: οὖν; shift to 1ˢᵗ plural verbs forms

j. 5:12–21 – IC: διὰ τοῦτο; 3ʳᵈ person (mainly singular) verb forms

k. 6:1–14 – IC: τί οὖν; FV: ἐροῦμεν; first appearance of imperative verbs

l. 6:15–23 – IC: τί οὖν; 2ⁿᵈ plural imperative and indicative

m. 7:1–6 – IC: ἤ; NOA: ἀδελφοί; 3ʳᵈ singular verbs

n. 7:7–12 – IC: τί οὖν; FV: ἐροῦμεν; 1ˢᵗ and 3ʳᵈ person verbs; preponderance of perfective aspect

o. 7:13–25 – IC: τί οὖν; 1ˢᵗ singular present indicatives

p. 8:1–11 – IC: ἄρα νῦν; 3ʳᵈ person verb forms

q. 8:12–17 – IC: ἄρα οὖν; NOA: ἀδελφοί; 2ⁿᵈ plural verb forms

r. 8:18–30 – IC: γάρ; 1ˢᵗ plural and 3ʳᵈ singular verb forms

s. 8:31–39 – IC: τί οὖν; FV: ἐροῦμεν; series of questions; future tense form verbs

t. 9:1–13 – IC: asyndeton; FV: λέγω; 1ˢᵗ singular verb forms

u. 9:14–29 – IC: τί οὖν; FV: ἐροῦμεν; series of OT quotations introduced by 3ʳᵈ singular verbs

v. 9:30–10:4 – τί οὖν; FV: ἐροῦμεν; 1ˢᵗ and 3ʳᵈ person verb forms

w. 10:5–13 – IC: γάρ; 3ʳᵈ singular verb forms

x. 10:14–21 – IC: πῶς οὖν; 3ʳᵈ plural perfective subjunctives; series of questions

y. 11:1–10 – IC: οὖν; FV: λέγω

z. 11:11–24 – IC: οὖν; FV: λέγω; 2ⁿᵈ singular verb forms, including imperatives

aa. 11:25–36 – IC: γάρ, NOA: ἀδελφοί, FV: οὐ θέλω . . . ὑμᾶς ἀγνοεῖν; return to indicative verbs; concluding doxology

IV. Parenesis (12:1–15:13) – IC: οὖν; NOA: ἀδελφοί, FV: παρακαλῶ οὖν ὑμᾶς, ἀδελφοί,... παραστῆσαι; higher percentage of imperative mood verbs

a. 12:1–21 – IC: οὖν; NOA: ἀδελφοί, FV: παρακαλῶ οὖν ὑμᾶς, ἀδελφοί,... παραστῆσαι; 2ⁿᵈ person imperative verb forms

b. 13:1–14 – IC: asyndeton; 3ʳᵈ singular imperative, more 2ⁿᵈ person imperatives, and 1ˢᵗ person hortatory subjunctives.

c. 14:1–12 – IC: δέ; 3ʳᵈ singular imperatives; preponderance of 3ʳᵈ singular indicatives

d. 14:13–15:6 – IC: οὖν; high concentration of imperatives and hortatory subjunctives; closes with optative

e. 15:7–15:13 – IC: διό; imperative verb begins section; closes with optative

V.   Letter Closing (15:14–16:27) – IC: δέ, NOA: ἀδελφοί, Formulaic expressions which comprise letter closing

    a. 15:14–29 – IC: δέ, NOA: ἀδελφοί; disappearance of imperative; preponderance of 1st singular indicatives

    b. 15:30–33 – IC: δέ; NOA: ἀδελφοί, FV: παρακαλω

    c. 16:1–2 – IC: δέ; FV: συνίστημι

    d. 16·3̇16 – IC: asyndeton; FV: ἀσπάσασθε; greetings list

    e. 16:17–20 – IC: δέ; NOA: ἀδελφοί, FV: παρακαλω; final commands

    f. 16:21–23 – IC: asyndeton; FV: ἀσπάζεται; sending of greetings on behalf of others

    g. 16:25–27 – IC: δέ; verbless doxology

Proposed Outline of 1 Corinthians

I.   Letter Opening (1:1–3) – No primary clause verb forms; extended formulaic prescript and salutation

II.   Thanksgiving (1:4–9) – IC: asyndeton; formulaic verb: εὐχαριστῶ

III.   Letter Body (1:10–4:21) – IC: δέ, NOA: ἀδελφοί, FV: παρακαλῶ οὖν ὑμᾶς, ἀδελφοί; High concentration of indicative verb forms

    a. 1:10–17 – IC: δέ, NOA: ἀδελφοί, FV: παρακαλῶ οὖν ὑμᾶς, ἀδελφοί; 1st person verb forms

    b. 1:18–25 – IC: γάρ; shift to 3rd person verb forms

    c. 1:26–31 – IC: γάρ; NOA: ἀδελφοί; 2nd plural verb forms; triple use of ἐξελέξατο

    d. 2:1–5 – IC: κἀγώ; NOA: ἀδελφοί; 1st singular verb forms

    e. 2:6–16 – IC: δέ; 1st plural and 3rd singular verb forms

    f. 3:1–4 – IC: κἀγώ; NOA: ἀδελφοί; 2nd plural verb forms

    g. 3:5–17 – IC: τί οὖν; mainly 3rd singular verb forms

    h. 3:18–4:5 – IC: asyndeton; emergence of imperative forms both 3rd singular and 2nd plural

    i. 4:6–13 – IC: δέ, NOA: ἀδελφοί; 1st and 2nd person indicative verb forms

    j. 4:14–21 – IC: asyndeton; FV: γράφω; 1st singular verb forms with a 2nd plural imperative

IV.   Parenesis (5:1–16:12) – IC: asyndeton; FV: ἀκούεται; Increase in imperative verb forms; somewhat structured around the placement of περί δέ . . .

    a. 5:1–13 – IC: asyndeton; FV: ἀκούεται; 1st singular and 2nd plural verb forms; 1st plural hortatory subjunctive and 2nd plural imperative

b. 6:1–11 – IC: asyndeton; opening series of questions followed by FV, λέγω; mainly 2nd plural verbs with imperative at the end

c. 6:12–20 – IC: asyndeton; indicative verbs begin section with imperative near end

d. 7:1–24 – IC: περί δέ; indicative and imperative forms throughout

e. 7:25–40 – IC: περί δέ; initial imperative gives way to chain of indicatives before concluding with imperatives

f. 8:1–13 – IC: περί δέ; indicative chain gives way to imperative near end

g. 9:1–27 – IC: asyndeton; lengthy section of indicatives leads to imperative towards the end of section

h. 10:1–11:1 – IC: γάρ; NOA: ἀδελφοί, FV: Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί; shifting back and forth between indicative and imperative

i. 11:2–16 – IC: δέ; FV: ἐπαινῶ; 3rd singular forms with intervening imperatives

j. 11:17–34 – IC: δέ; FV: ἐπαινῶ; indicatives at the beginning lead to imperatives at the end of section

k. 12:1–31 – IC: περί δέ; NOA: ἀδελφοί, FV: Οὐ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί; lengthy chain of 3rd person indicatives ends with imperative

l. 13:1–13 – IC: asyndeton; exclusive use of indicative verb forms

m. 14:1–19 – IC: asyndeton; shifting back and forth between indicative and imperative

n. 14:20–40 IC: asyndeton; NOA: ἀδελφοί; shifting back and forth between indicative and imperative forms; high concentration of 3rd plural imperative verbs

o. 15:1–11 – IC: δέ; NOA: ἀδελφοί, FV: γνωρίζω; 1st singular verb forms

p. 15:12–19 – IC: δέ; fluctuation between 1st, 2nd, and 3rd person indicative forms

q. 15:20–28 – IC: νυνί δέ; 3rd person singular forms

r. 15:29–34 – IC: ἐπεὶ τί; imperative verb forms

s. 15:35–49 – IC: ἀλλά; 3rd singular indicative forms

t. 15:50–58 – IC: δέ; NOA: ἀδελφοί, FV: φημι; begins with 1st singular forms; imperative at end

u. 16:1–2 – IC: περί δέ; imperatives

v. 16:3–9 – IC: δέ; 1st singular indicatives

w. 16:10–12 – IC: δέ; imperatives and indicatives related to companions

V. Letter Closing (16:13–24) – IC: asyndeton; formulaic letter closing elements

a. 16:13–14 – IC: asyndeton; concluding imperatives

b. 16:15–18 – IC: δέ, NOA: ἀδελφοί, FV: παρακαλῶ; 1st singular forms

c. 16:19–20 – IC: asyndeton; FV: ἀσπάζονται and ἀσπάσασθε; greetings section

d. 16:21–24 – IC: asyndeton; signature statement, curse formula; postscript

Proposed Outline of 2 Corinthians

I. Letter Opening (1:1–2) – No primary clause verb forms; extended formulaic prescript and salutation

II. Blessing Statement (1:3–7) – IC: asyndeton; formulaic expression: εὐλογητός

III. Letter Body (1:8–5:21) – IC: γάρ, NOA: ἀδελφοί, FV: Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί; High concentration of indicative verb forms

    a. 1:8–2:13 – IC: γάρ, NOA: ἀδελφοί, FV: Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί; high occurrence of 1st singular and plural verb forms

    b. 2:14–3:11 – IC: δέ; 1st plural indicatives give way to 3rd singular indicatives

    c. 3:12–3:18 – IC: οὖν; 1st plural forms giving way to 3rd singular forms

    d. 4:1–5:10 – IC: διὰ τοῦτο; preponderance of 1st plural forms

    e. 5:11–21 – IC: οὖν; 1st plural forms culminating in imperative

IV. Parenesis (6:1–13:10) – IC: δέ καὶ; FV: παρακαλοῦμεν; increase in the occurrences of imperatives

    a. 6:1–10 – IC: δέ καὶ; FV: παρακαλοῦμεν; lack of primary clause verbs following introductory formulae.

    b. 6:11–7:3 – IC: asyndeton; V: Κορίνθιοι; 2nd plural imperatives

    c. 7:4–16 – IC: asyndeton; 1st person verb forms indicatives

    d. 8:1–15 – IC: δέ, NOA: ἀδελφοί, FV: γνωρίζομεν δὲ ὑμῖν, ἀδελφοί; 1st singular and imperative forms along with commands

    e. 8:16–9:5 – IC: δέ; 1st person and 3rd singular verb forms

    f. 9:6–15 – IC: δέ; 3rd singular, mainly future tense form

    g. 10:1–18 – IC: δέ; FV: παρακαλῶ; 1st singular indicatives and 3rd person imperatives

    h. 11:1–15 – IC: asyndeton; 1st singular verb forms

    i. 11:16–12:10 – IC: πάλιν; FV: λέγω; presence of 2nd plural imperatives

    j. 12:11–13:10 – IC: asyndeton; 1st singular indicatives and 2nd plural imperatives

V.   Letter Closing (13:11–14) – IC: λοιπός; NOA: ἀδελφοί; formulaic elements within the letter ending

    a. 13:11 – IC: λοιπός; NOA: ἀδελφοί; 2nd plural imperative chain
    b. 13:12–13 – IC: asyndeton; FV: ἀσπάσασθε and ἀσπάζονται; greetings formulae
    c. 13:14 – postscript

Proposed Outline of Galatians

I.   Letter Opening (1:1–5) – No primary clause verb forms; extended formulaic prescript and salutation

II.   Letter Body (1:6–4:31) – IC: asyndeton; FV: θαυμάζω; high concentration of indicative verb forms

    a. 1:6–10 – IC: asyndeton; FV: θαυμάζω; 1st singular indicative and 3rd singular imperatives
    b. 1:11–24 – IC: γάρ, NOA: ἀδελφοί, FV: γνωρίζω γὰρ ὑμῖν, ἀδελφοί; perfective aspect; mainly 1st singular indicative verb forms
    c. 2:1–21 – IC: ἔπειτα; mainly 1st singular and 3rd person verb forms in the indicative
    d. 3:1–14 – IC: asyndeton; V: ὦ ἀνόητοι Γαλάται; 2nd plural string and 3rd singular string of verbs
    e. 3:15–22 – IC: asyndeton; NOA: ἀδελφοί; FV: λέγω; interplay between 1st singular and 3rd singular
    f. 3:23–39 – IC: δέ; 1st plural and 2nd plural verb forms
    g. 4:1–11 – IC: δε; FV: λέγω; interplay between all three person categories
    h. 4:12–20 – IC: asyndeton; NOA: ἀδελφοί; FV: δέομαι; imperative command located at head of segment followed by indicatives
    i. 4:21–31— IC: asyndeton; imperative command located at head of segment followed by indicatives

III.   Parenesis (5:1–6:10) – IC: asyndeton; increase in percentage of imperative use

    a. 5:1 – IC: asyndeton; presence of two imperatives
    b. 5:2–12 – IC: asyndeton; FV: Ἴδε . . . λέγω; stretch of indicative verbs
    c. 5:13–15 – IC: γάρ; NOA: ἀδελφοί; presence of imperatives
    d. 5:16–26 – IC: δέ; FV: λέγω; 3rd singular chain ending with 2 concluding hortatory subjunctives

    e. 6:1–10 – IC: asyndeton; NOA: ἀδελφοί; controlled by imperative commands throughout

IV.   Letter Closing (6:11–18) – IC: asyndeton; formulaic elements within the letter ending

    a. 6:11–16 – IC: asyndeton; presence of indicatives recalling letter themes
    b. 6:17 – IC: τοῦ λοιποῦ; final imperative
    c. 6:18 – IC: asyndeton; postscript

Proposed Outline of Ephesians

I.   Letter Opening (1:1–2) – No primary clause verb forms; extended formulaic prescript and salutation

II.   Blessing Statement and Thanksgiving (1:3–23) – IC: asyndeton; formulaic expression: εὐλογητός; FV: οὐ παύομαι εὐχαριστῶν; Only one primary clause verb in an entire section (παύομαι)

III.   Letter Body (2:1–3:21) – IC: καί; High concentration of indicative verb forms

    a. 2:10 – IC: καί; 3rd singular συν– verbs
    b. 2:11–22 – IC: διό; 2nd plural verbs, including an imperative
    c. 3:1–21 – IC: τούτου χάριν; 1st singular verb forms

IV.   Parenesis (4:1–6:20) – IC: οὖν FV: παρακαλῶ; Control of primary clause verbs shifts to imperatives

    a. 4:1–16 – IC: οὖν FV: παρακαλῶ; 3rd singular indicative verb forms
    b. 4:17–24 – IC: οὖν FV: λέγω and μαρτύρομαι; 1st singular and 2nd plural verb forms
    c. 4:25–5:21 – IC: διό; 2nd plural and 3rd singular imperatives
    d. 5:22–6:9 – IC: asyndeton; NOA: αἱ γυναῖκες (5:22), οἱ ἄνδρες (5:25), τὰ τέκνα (6:1), οἱ πατέρες (6:3), οἱ δοῦλοι (6:5), οἱ κύριοι (6:9); formulaic household code; 2nd plural imperatives
    e. 6:10–20 – IC: τοῦ λοιποῦ; 2nd plural imperatives

V.   Letter Closing (6:21–24) – IC: δέ; formulaic expression introducing letter carrier; postscript

Proposed Outline of Philippians

I. Letter Opening (1:1–2) – No primary clause verb forms; extended formulaic prescript and salutation

II. Thanksgiving (1:3–11) – IC: asyndeton; FV: εὐχαριστῶ; 1st singular indicatives

III. Letter Body (1:12–26) – IC: δέ; NOA: ἀδελφοί; FV: γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι; 1st singular and 3rd person indicative verb forms

IV. Parenesis (1:27–4:20) – IC: asyndeton; emergence of imperative verb forms

    a. 1:27–2:18 – IC: asyndeton; 2nd plural imperative verb forms
    b. 2:19–30 – IC: δέ; 1st singular indicative verb forms
    c. 3:1–16 – IC: τὸ λοιπόν; NOA: ἀδελφοί μου; 2nd plural imperatives at beginning and 1st singular indicatives throughout section
    d. 3:17–4:9 – IC: asyndeton; NOA: ἀδελφοί; 2nd plural imperatives and 1st singular indicatives
    e. 4:10–20 – IC: δέ; FV: ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι; 1st singular indicatives

V. Letter Closing (4:21–23) – IC: asyndeton; FV: ἀσπάσασθε and ἀσπάζονται; greetings formulae; postscript

Proposed Outline of Colossians

I. Letter Opening (1:1–2) – No primary clause verb forms; extended formulaic prescript and salutation

II. Thanksgiving (1:3–8) – IC: asyndeton; FV: εὐχαριστοῦμεν

III. Letter Body (1:9–2:5) – IC: διὰ τοῦτο; only contains indicative verb forms

    a. 1:9–23 – IC: διὰ τοῦτο; a 1st and a 3rd indicative verb; lengthy embedded section
    b. 1:24–2:5 – IC: νῦν; 1st singular indicatives

IV. Parenesis (2:6–4:6) – IC: οὖν; emergence of imperative verb forms

    a. 2:6–15 – IC: οὖν; 2nd plural imperatives and 3rd singular indicatives
    b. 2:16–23 – IC: οὖν; 3rd singular imperatives

c. 3:1–4 – IC: οὖν; 2nd plural imperatives
d. 3:5–11 – IC: οὖν; 2nd plural imperatives
e. 3:12–17 – IC: οὖν; 2nd plural and 3rd singular imperatives
a. 3: 18–4:1 – IC: asyndeton; NOA: αἱ γυναῖκες (3:18), οἱ ἄνδρες (3:19), τὰ τέκνα (3:20), οἱ πατέρες (3:21), οἱ δοῦλοι (3:22), οἱ κύριοι (4:1); formulaic household code; 2nd plural imperatives
f. 4:2–6 – IC: asyndeton; general exhortations introduced by 2nd plural imperatives

V. Letter Closing (4:7–18) – IC: asyndeton; formulaic expression introducing letter carrier; greetings formulae; concluding exhortations

a. 4:7–9 – IC: asyndeton; formulaic expression introducing letter carriers
b. 4:10–14 – IC: asyndeton; FV: ἀσπάζεται; sending of greetings from various individuals
c. 4:15–17 – IC: asyndeton; FV: ἀσπάσασθε; final commands including greetings command
d. 4:18 – IC: asyndeton; postscript

Proposed Outline of 1 Thessalonians

I. Letter Opening (1:1) – No primary clause verb forms; extended formulaic prescript and salutation

II. Thanksgiving (1:2–10) – IC: asyndeton; FV: εὐχαριστοῦμεν; only indicative verb forms

III. Letter Body (2:1–3:13) – IC: γάρ; NOA: ἀδελφοί; FV: αὐτοὶ γὰρ οἴδατε, ἀδελφοί, . . . ὅτι; high concentration of indicative verb forms

a. 2:1–12 – IC: γάρ; NOA: ἀδελφοί; FV: αὐτοὶ γὰρ οἴδατε, ἀδελφοί, . . . ὅτι; 1st plural indicative verb forms
b. 2:13–16 – IC: καὶ διὰ τοῦτο; FV: εὐχαριστοῦμεν; thanksgiving section
c. 2:17–3:10 – IC: δέ; NOA: ἀδελφοί; 1st plural indicatives
d. 3:11–13 – IC: δέ; 3rd singular optatives

IV. Parenesis (4:1–5:22) – IC: λοιπόν οὖν; NOA: ἀδελφοί; FV: ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν; emergence of imperative forms

a. 4:1–8 – IC: λοιπόν οὖν; NOA: ἀδελφοί; FV: ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν; initial 1st plural indicates give way to 3rd singular indicatives
b. 4:9–12 – IC: περί δέ; embedded request formula: παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί + infinitive string

c. 4:13–18 – IC: δέ . . . περί; NOA: ἀδελφοί; FV: οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί; 1ˢᵗ plural indicatives culminating in 2ⁿᵈ plural imperative

d. 5:1–11 – IC: περί δέ; NOA: ἀδελφοί; 2ⁿᵈ plural indicatives and 1ˢᵗ plural hortatory subjunctives and concluding 2ⁿᵈ plural imperatives

e. 5:12–22 – IC: δέ; NOA: ἀδελφοί; FV: ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,; lengthy string of 2ⁿᵈ plural imperatives

V. Letter Closing (5:23–28) – IC; δέ; optative prayer, closing formulae

a. 5:23–24 – IC: δέ; optative prayer

b. 5:25–28 – IC: asyndeton; NOA: ἀδελφοί; FV: ἀσπάσασθε; concluding commands, greeting formula; postscript

Proposed Outline of 2 Thessalonians

I. Letter Opening (1:1–2) – No primary clause verb forms; extended formulaic prescript and salutation

II. Thanksgiving (1:3–12) – IC: asyndeton; FV: εὐχαριστεῖν ὀφείλομεν; only indicative verb forms

III. Letter Body (2:1–14) – IC: δέ; NOA: ἀδελφοί; FV: ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί; high concentration of indicative forms

a. 2:1–12 – IC: δέ; NOA: ἀδελφοί; FV: ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί; indicative verb forms

b. 2:13–14 – IC: δέ; NOA: ἀδελφοί; FV: ὀφείλομεν εὐχαριστεῖν; thanksgiving section

IV. Parenesis (2:15–3:15) – IC: ἄρα οὖν; NOA: ἀδελφοί; emergence of imperative forms

a. 2:15–17 – IC: ἄρα οὖν; NOA: ἀδελφοί; 2ⁿᵈ plural imperatives and closing optative

b. 3:1–5 – IC: τὸ λοιπόν; NOA: ἀδελφοί; FV: προσεύχεσθε; request for prayer

c. 3:6–12 – IC: δέ; NOA: ἀδελφοί; FV: παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί,; 1ˢᵗ plural indicatives

d. 3:13–15 – IC: δέ; NOA: ἀδελφοί; 2ⁿᵈ plural imperatives and a subjunctive

V. Letter Closing (3:16–18) – IC: δέ; letter closing formulae and postscript

Proposed Outline of 1 Timothy

I. Letter Opening (1:1–2) – No primary clause verb forms; extended formulaic prescript and salutation

II. Thanksgiving (1:3–17) – IC: asyndeton; FV: χάριν ἔχω in 1:12; mainly 1st singular indicative forms

III. Letter Body (1:18–4:6) – IC: asyndeton; V: τέκνον Τιμόθεε; FV: ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε; high concentration of indicative forms with occasional imperatives

  a. 1:18–20 – IC: asyndeton; V: τέκνον Τιμόθεε; FV: ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε
  b. 2:1–7 – IC: οὖν; FV: παρακαλῶ; lengthy primary clause verbless section
  c. 2:8–10 – IC: οὖν; FV: Βούλομαι
  d. 2:11–15 – IC: asyndeton; 3rd singular imperative; 3rd singular chain
  e. 3:1–7 – IC: asyndeton; 3rd singular indicatives
  f. 3:8–13 – IC: asyndeton; 3rd plural imperatives
  g. 3:14–16 – IC: asyndeton; FV: ταῦτά σοι γράφω; 1st singular verb form
  h. 4:1–5 – IC: δέ; 3rd singular indicative; lengthy primary clause verbless section

IV. Parenesis (4:6–6:19) – IC: δέ; preponderance of 2nd singular imperatives

  a. 4:6–16 – IC: asyndeton; 2nd singular imperatives
  b. 5:1–2 – IC: asyndeton; 2nd singular subjunctive and imperatives
  c. 5:3–16 – IC: asyndeton; 3rd singular and plural indicatives and imperatives; 2nd singular imperatives
  d. 5:17–25 – IC: asyndeton; 2nd singular imperatives; 3rd plural imperative and indicatives
  e. 6:1–2 – IC: asyndeton; 3rd plural imperatives; 2nd plural imperatives
  f. 6:3–10 – IC: asyndeton; 3rd singular and 1st plural indicatives
  g. 6:11–16 – IC: δέ; V: ὦ ἄνθρωπε θεοῦ; 2nd singular imperatives; 1st singular exhortation (παραγγέλλω); closing doxology
  h. 6:17–19 – IC: asyndeton; 2nd singular imperative

V. Letter Closing (6:20–21) – IC: asyndeton; V: ὦ Τιμόθεε; closing command and postscript

Proposed Outline of 2 Timothy

I. Letter Opening (1:1–2) – No primary clause verb forms; extended formulaic prescript and salutation

II. Thanksgiving (1:3–5) – IC: asyndeton; FV: χάριν ἔχω

III. Parenetic Letter Body (1:6–4:8) – IC: δι' ἣν; FV: ἀναμιμνῄσκω; indicatives and imperatives throughout the entire body

  a. 1:6–14 – IC: δι' ἣν; FV: ἀναμιμνῄσκω; 2nd subjunctive and imperatives; 1ˢᵗ singular chain in middle
  b. 1:15–18 – IC: asyndeton; FV: οἶδας τοῦτο, ὅτι; 2ⁿᵈ singular indicatives and 3ʳᵈ singular optatives
  c. 2:1–13 – IC: οὖν; NOA: τέκνον μου; 2ⁿᵈ singular imperatives and 3ʳᵈ singular indicatives
  d. 2:14–26 – IC: asyndeton: 2ⁿᵈ singular imperatives and 3ʳᵈ singular indicatives
  e. 3:1–17 – IC: δέ; 3ʳᵈ plural indicatives and 2ⁿᵈ singular imperatives
  f. 4:1–5 – IC: asyndeton; 2 chains of 2ⁿᵈ singular imperatives linked by asyndeton
  g. 4:6–8 – IC: γάρ; 1ˢᵗ singular stative (perfect tense form) chain

IV. Letter Closing (4:9–22) – IC: asyndeton; request of visit, situation of companions, final commands, greetings, postscript

  a. 4:9–15 – IC: asyndeton; situation surrounding various companions; 3ʳᵈ singular indicatives and 2ⁿᵈ singular imperatives
  b. 4:16–18 – IC: asyndeton; chain of 3ʳᵈ singular aorists; concludes with 3ʳᵈ singular future tense forms
  c. 4:19–21 – IC: asyndeton; FV: ἄσπασαι and ἀσπάζεται; greetings formulae; concluding commands
  d. 4:22 – IC: asyndeton; postscript

Proposed Outline of Titus

I. Letter Opening (1:1–4) – No primary clause verb forms; extended formulaic prescript and salutation

II. Letter Body (1:5–16) – IC: τούτου χάριν; preponderance of indicative verb forms

  a. 1:5–9 – IC: τούτου χάριν; 1ˢᵗ and 3ʳᵈ singular indicative

    b. 1:10–16 IC: γάρ; 3rd singular and plural indicatives; a 2nd singular imperative

III.   Parenesis (2:1–3:11) – IC: δέ; majority of verbs are 2nd singular imperatives

    a. 2:1–15 – IC: δέ; 2nd singular present imperatives; summary list of imperatives at end

    b. 3:1–11 – IC: asyndeton; 2nd imperatives; 1st and 3rd indicatives

IV.   Letter Closing (3:12–15) – IC: asyndeton; final commands; closing formulae

    a. 3:12–14 – IC: asyndeton; final commands in 2nd singular imperatives and a 3rd plural imperative

    b. 3:15 – IC: asyndeton; FV: ἀσπάζονται and ἄσπασαι; greeting formulae and postscript

Proposed Outline of Philemon

I.   Letter Opening (1:1–3) – No primary clause verb forms; extended formulaic prescript and salutation

II.   Thanksgiving (1:4–7) – IC: asyndeton; formulaic verb: εὐχαριστῶ; 1st indicative verb forms

III.   Letter Body (1:8–16) – IC: διό; FV: διο … παρακαλῶ; indicative verb forms

IV.   Parenesis (1:17–20) – IC: οὖν; emergence of 2nd singular imperatives; 1st singular indicatives

V.   Letter Closing (1:21–25) – IC: asyndeton; FV: ἔγραψα σοί; ἀσπάζεται; concluding commands; greetings formula, postscript

Chapter Summary

This chapter discusses the contribution of conjunctions, formulaic verbs, and markers of address, found within primary clauses, to the structuring of the Pauline corpus. A number of the findings should be highlighted. In relation to conjunctions, certain conjunctions such as οὖν and δέ commonly occur at the beginning of both major

structural parts of the letter, as well as at the beginning of smaller segment breaks. Other, more commonly occurring conjunctions such as γάρ are less likely to occur at these places, while the most common conjunction in the New Testament, καί, rarely is found at the beginning of either structural breaks or segment breaks. Certain collocations such as τί οὖν and περί δέ, while relatively rare forms, significantly contribute to the understanding of individual letters. These findings seem to lend support to the notion that certain conjunctions contribute to the overall development of a discourse (οὖν and δέ), while others (καί) seem to be relegated to functions primarily within the lower levels of discourse.

Verbal formulae also contribute to the structure of these letters. With the exception of the prescript, each of the other four letter parts manifests certain formulaic expressions. The verb εὐχαριστέω opens most of the Pauline thanksgiving sections. The letter body exhibits a wide variety of formulaic expressions. The verb παρακαλέω introduces the parenetic section of a number of the letters. Finally, the letter endings normally contain some form of ἀσπάζομαι to introduce greeting formulae.

The nominative and vocative of address also occur with regularity at the beginning of both smaller segments and larger structural parts. Some letters, like the Thessalonian letters, possess a higher number of occurrences at these places, while other letters, such as Titus, do not.

While none of the features on their own can ultimately determine structural markers, the combination of them with the verbal patterns seems to produce empirically based outlines of the various letters in the Pauline corpus.

CHAPTER 7

STATISTICAL ANALYSIS OF VERB PATTERNS WITHIN PAUL'S LETTERS

Introduction

This chapter analyzes the importance of the various verbal categories in

segmenting the letters of the Pauline corpus by looking at the statistical totals of these

verbal categories within the structural parts of each of the letters of the Pauline corpus.

As evidenced by the previous chapters, the categories chosen for analysis, mood, person-

number, and aspect, have contributed in some way to the segmentation of various letters.

Each of these will be discussed in turn with a brief introduction concerning the

importance of the category, the overall contribution of the category to text segmentation,

and the contribution of individual members within each category. From this discussion,

conclusions will be drawn concerning the relative importance of the verbal categories for

segmenting the text of the Pauline corpus at macrostructural levels.

Mood

Importance of Mood to Text Segmentation

Since every finite verb form in Koine Greek possesses it, the verbal category of

mood makes for a natural candidate for this analysis. As was evidenced in the previous

chapters, a number of the letters within the Pauline corpus possessed chaining and

shifting within the category of mood that seemed to mark significant text segments. This

section will attempt to trace the occurrences of the various moods within each letter of

Paul's epistles. In order to facilitate a comparison, the analysis will count the occurrences

within the various sections of the traditional five-part letter structure – letter opening

(prescript, salutation), thanksgiving, body, parenesis, and letter closing.

While it may not intuitively seem so, the verbal category of mood has proven

important within the segmentation of the Pauline letter. The reason it may not initially

seem to be the case comes from a simple count of the occurrences of the various moods.

Of the 19,167 finite verb forms found in the New Testament, there are 15,619 indicatives,

1,866 subjunctives, 1,634 imperatives, and 68 optatives. The total number of verbs within

the Pauline corpus is 3,780, consisting of 2,835 indicatives, 495 subjunctives, 422

imperatives, and 31 optatives.[1] From these statistics, it would seem that indicatives would

dominate almost any stretch of text so that the category of mood would seem to matter

little in way of text segmentation. In fact, this is the premise and conclusion that a recent

work on verbal aspect in the non-indicative moods came to in relation to the category of

mood. Constantine Campbell states,

> The indicative mood is associated with the discourse strands of narrative, but non-
> indicative verbs function on a different level to this. Non-indicative verbs operate
> primarily on the level of the clause. Indicative verbs operate on the clausal level
> too, usually found within independent clauses, but they also operate on the
> structural, discourse-strand level, whereas non-indicatives operate only on the
> level of the clause. Thus, while indicative verbs perform a wider, macro function
> within narrative, non-indicative verbs do not. The shape of a narrative is
> delineated by indicatives, while non-indicatives find their place within this shape.
> This point is most clearly illustrated by the dependency inherent to many non-
> indicative verbal functions.[2]

Thus, Campbell maintains that only the indicative mood possesses any discourse-level

function, while non-indicatives are relegated to clausal functions. While such discourse

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[1] These figures came from a simple search of each form within the Greek New Testament NA27 performed by utilizing the *Accordance* search engine. I would guess that the reason the total of the individual moods outnumbers the total occurrences is due to certain questionable verbs receiving more than one tag for mood.
[2] Campbell, *Non-Indicative Verbs*, 5.

functions may hold true for narrative discourses, Campbell moves beyond drawing this conclusion for just narrative texts. In his conclusion to the book, he states,

> The indicative mood must be regarded as the heart of the Greek verbal system. It is not only the most fully developed mood, in terms of its various formal oppositions, but it has the widest-ranging function within narrative texts. It delineates the strands of discourse by which narrative is structured, and dominates the terrain of independent clauses. The non-indicative verbs simply fall into line. These verbs will not shape narrative structure – or epistolary structure for that matter – nor will they ever dominate independent clauses.[3]

As previously stated, such conclusions may prove true within the confines of narrative texts as such texts are marked by indicative forms which serve as their skeletal structure; however, text types other than narrative may possess other verb forms that contribute to their structure.[4] This analysis will seek to analyze the category of mood to see whether or not other non-indicative moods function at levels beyond the clause and contribute to the overall structure of letters.

A number of works recognize the significance that changes in the category of mood play in the segmentation of a text. In their analyses of the structure of Hebrews, both Guthrie and Westfall mention the grouping and shifting of mood as a signal for paragraph and section units.[5] Those dealing with Paul as a letter writer normally focus on the unique section of parenesis, which is marked by the presence of command forms, within the structure of his letters.[6] Discussing mood, Reed goes on to say,

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[3] Campbell, *Non-Indicative Verbs*, 123–24.

[4] In fact, this conclusion serves as the basis for Robert Longacre's notion of discourse types (see *Grammar*, 7–16). Like Campbell, he concludes that the mainline of narrative texts is characterized by past tense verbs, which would mainly be equivalent to the indicative of the independent clauses found within narratives. Unlike Campbell, Longacre argues that each discourse type has its own unique characteristic verb that surfaces within the mainline of the text. For hortatory/exhortational texts, the imperative represents this mainline verb (21).

[5] Guthrie, *Structure*, 50, where he places mood under the heading of genre; Westfall, *Discourse Analysis*, 41–42.

[6] Aune, *New Testament*, 191, 194–97; Porter, "Exegesis of the Pauline Letters," 546–50; Richards, *Paul*, 136.

Modality may be used to distinguish between background and thematic prominence. Under normal circumstances, a speaker might expect an audience to be more interested in what is asserted as real or factual (indicative mood). What someone asserts as actually happening is more likely to be the centre of attention in discourse than what is merely projected or purported to happen (i.e. what might, may, could occur).[7]

Reed further observes that subjunctive and optative moods concern background material, as they are non-assertive and are used to indicate projection, while in non-narrative texts "the imperative mood is also used in thematic material, due to its semantic attribute of direction (i.e. the speaker directs or commands others to do something)."[8] The shifting, then, of these moods can contribute to the overall information flow and prominence of a particular letter and even contribute to the overall structure of the letter.[9]

In what follows, the verbal category of mood will be analyzed within the primary clauses of each of the letters by summarizing the findings of the analysis conducted in the previous chapters and by performing frequency counts for each of the moods within a basic five-part structure of each letter.[10] Conclusions can then be drawn as to the impact of mood on the overall structure of the letters, as well as on further segmentation of smaller units, such as paragraphs.

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[7] Reed, *Discourse Analysis*, 115.

[8] Reed, *Discourse Analysis*, 115.

[9] Interestingly, Reed (*Discourse Analysis*, 290–91) discovered that the shifting from indicative verb forms to imperative verb forms within much of the body of the letter to the Philippians contributed to the structure of the letter. From this he concluded that Philippians was a personal, hortatory letter.

[10] The parts will be analyzed as long as the particular letter displays that part. For instance, the thanksgiving section of Galatians cannot be analyzed since it does not contain such a section. The various parts follow the segmentation analysis of the past three chapters as well as interact with both Klauck, *Ancient Letters*, and McDonald and Porter, *Early Christianity*, who outline the letters according to a five-part letter structure. Burge, Cohick, and Green, *New Testament*, represents a recent survey that utilizes epistolary structural outlines at times, but does not apply it rigorously to each of the letters.

Contribution of Mood to Letter Segmentation

As stated in the previous section, one would anticipate that the verbal category of

mood would significantly contribute to the segmentation of the text. The evidence from

the verbal analysis of each individual letter shows this to be true. Each of the moods

contributes to text segmentation, with the greatest impact made by the indicative and

imperative moods.

In Romans,[11] mood contributes greatly to the overall movement of the letter, as

well as segmenting the letter into smaller units. The major shift in the letter is marked by

the movement from indicative forms in the body of the letter (chapters 1–11) to the

interplay between indicative and imperative forms in the parenesis (in 12–15:13). Within

chapters 1–11, the indicative mood controls the primary clause verbs in the vast majority

of cases. The imperative form is only found in 3:3, in 6:11–13, 19, and in 11:18, 20, 22.[12]

This shifts in chapter 12 with the onset of the imperative within the primary clauses in

chapter 12. While the indicative re-emerges in 13:1–15:13, the imperative is still found

giving practical instruction concerning the exposition presented in the indicative forms.

These moods further delineate the various parts of the letter closing: Paul's travel plans

are controlled by indicative forms (15:14–33), the request for greetings by the imperative

(16:3–16), and final instructions and greetings by both forms (16:17–23).

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[11] Klauck (*Ancient Letters*, 301–02) and McDonald and Porter (*Early Christianity*, 461) place the supposed thesis statement of 1:16–17 with the thanksgiving section of the letter. The only difference between the two outline proposals concerns the shift from *parenesis* to letter closing. Klauck (302) places the travel plans (15:14–29) and the prayer and peace wish (15:30–33) within the letter closing, while McDonald and Porter (461) place these two items with at the end of the *parenesis*.

[12] With the exception of the 3:3, which is a reference to God, the occurrences of the imperative in chapters 6 and 11 seem to draw out practical applications for the readers in response to the expositional material presented by the indicative forms. For a discussion of the imperatives in Romans 6, see Reed, "Indicative and Imperative," 244–57.

While the shifts in mood between indicative and imperative demarcate the major shifts of the letter, the optative mood contributes to the segmentation within the letter's body (1:13–11:36). This is evidenced by the expression μὴ γένοιτο in 3:3 and 5, 3:31, 6:2, 6:15, 7:7, 7:13, 9:14, 11:1, and 11:11. Each of these occurrences responds to a question that Paul poses at the beginning of a new segment.[13] Further, the optative mood stands at the end of smaller segments in 15:5 and 13. The latter actually occurs at the end of the parenesis (12:1–15:13) before the discussion of Paul's travel plans, which seems to begin the letter closing.

Within the primary clauses, the subjunctive does not seem to contribute to the structure of the letter as much as the other moods do. The relatively few instances of primary clause subjunctives in chapters 1–11 are found in questions at 6:1, 6:15, 10:14 (4 occurrences) and a quotation in 10:6. They occur as first person plural exhortations within the parenetic section of 12:1–15:14 at 13:12–13, 14:13, and 14:19.[14]

In conclusion, for Romans mood plays an important role (1) by dividing the letter into its two main sections of body (1:13–11:36) and parenesis (12:1–15:13), as evidenced by the shift from indicative to imperative-indicative forms within the primary clause verbs, (2) by contributing to the further segmentation of the first section through the use of the optative, and (3) by segmenting the letter closing into travel plans (15:14–33), greetings (16:3–16), and final instructions and greetings (16:17–25).

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[13] The only one that seems controversial is 3:31, which is either the last statement of the previous section (3:21–30) or serves to introduce what follows in chapter 4. Given the preponderance of the other occurrences to introduce segments, it could very well introduce the discussion of Abraham in chapter 4.
[14] In this regard, they could be combined with imperatives to show an even greater occurrence of command forms within this section of the letter. If so, 34 of the 94 (36%) primary clause verbs in this section of the letter are in some sensing commanding the readers.

Mood	Overall		1:1–7	1:8–12		1:13–11:36		12:1–15:13		15:14–16:27	
Indicative	342	81%	0	3	100%	253	90%	58	62%	28	62%
Imperative	56	13%	0	0	0	10	4%	29	31%	17	38%
Subjunctive	13	3%	0	0	0	8	3%	5	5%	0	0%
Optative	12	3%	0	0	0	10	4%	2	2%	0	0%
	423		0	8		281		94		45	

Figure 27: Tracking of Mood in Primary Clause Verbs in Romans

First Corinthians[15] seems to display a much more even spread of different mood occurrences throughout the letter, yet mood shifts still serve to highlight the overall contours of the letter, as well as mark key shifts within smaller units of the letter. As in Romans, 1 Corinthians begins with a long string of indicative verb forms that control the primary clause verbs throughout much of 1:10–4:21. The first occurrence of the imperative is found in 3:10 and command forms appear at times throughout the rest of the section (3:18, 19, 21; 4:1, 5, 16) in relation to Paul's teaching in a similar way to the occurrences of the imperatives in Romans 6. In 5:1–16:12, the shifting between indicative and imperative forms occurs more regularly, but noticeable patterns still seem to emerge. Certain sections begin with a lengthy string of indicative forms that gradually give way to imperatives at the end of the section. These include 6:1–11, 6:12–20, 8:1–13, 9:1–27, 11:17–34, and 12:1–31. Other sections, chapters 5, 7, and 10, contain a freer exchange between indicative and imperative forms throughout the section. Again, such movement within this section mirrors the parenetic section of Romans (12:1–15:13), and thus 5:1–16:12 could be labeled as the parenesis of 1 Corinthians.[16]

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[15] The five-part letter outline presented here agrees with McDonald and Porter (*Early Christianity*, 440–41). Klauck (*Ancient Letters*, 306–07) outlines the body thematically, without distinguishing unique body and *parenetic* sections.

[16] Porter, "Exegesis of the Pauline Letters," 549–50.

In relation to overall occurrences, the indicative forms dominate the number of primary clause verbs, but the percentage by which they do so shifts in relation to the various sections. Figure 41 reveals the distribution of verb occurrences within the primary clause verbs of a traditional five-part letter structure (prescript, thanksgiving, body, parenesis, and letter closing) for 1 Corinthians. The indicative verb controls over 80% of the primary clause verbs throughout the letter, but the percentages reveal a marked shift within the concentration of occurrences within the body (1:10–4:21), the parenesis (5:1–16:12), and the letter closing (16:13–24). The highest concentration of indicative verbs occurs in the body, with the imperative making only a small contribution. The percentages rise for all other moods within the parenetic section, except for the indicative mood, which drops below its overall percentage. The letter closing reveals a significant shift in relation to the overall percentage of occurrences. While no optative and subjunctive forms are found, the imperative form actually occurs more frequently than even the indicative within this section. While the differences in percentages for the indicative and imperative from the body to the parenetic section are not drastic, they reveal higher concentrations of indicative forms within 1:10–4:21 than in 5:1–16:12, while just the opposite holds true for the imperative. Like Romans, the subjunctive hardly figures within the overall occurrences of primary clause verbs in 1 Corinthians, but unlike Romans, the optative seems to play no role in the overall structure of the letter.

Mood	Overall		1:1–3	1:4–9		1:10–4:21		5:1–16:12		16:13–24	
Indicative	530	82.3%	0	1	100%	109	93.2%	413	81.0%	7	43.75%
Imperative	96	14.9%	0	0		7	6%	80	15.7%	9	56.25%
Subjunctive	17	2.6%	0	0		1	.8%	16	3.1%	0	
Optative	1	.2%	0	0		1	.2%	0		0	
	644		0	1		118		509		16	

Figure 28: Tracking of Mood in Primary Clause Verbs in 1 Corinthians

In 2 Corinthians[17] the verbal category of mood reveals a marked pattern in relation to where occurrences of particular moods are found. Within the first five chapters of 2 Corinthians, indicative verb forms represent 76 of the 77 primary clause verbs. The only exception is found at the end of chapter 5 with an imperative in verse 20. In 6:1–13:10, verbs expressing commands/exhortation account for roughly 10% of the primary clause verb forms (15 imperatives and all three subjunctives). While this section of text is not characteristic of other Pauline parenetic sections in which he gives a number of general exhortations, it contains explicit exhortations, spread throughout the section, in contrast to 1:8–5:21. The letter closing contains only eight primary clause verbs, but, like 1 Corinthians, the majority of occurrences are imperative forms. Thus, the indicative verb form accounts for the vast majority of actual primary clause verb forms throughout the letter, but command forms emerge with greater frequency from 6:1ff. The imperative makes up the majority of these commanding verbs, with a small amount of subjunctives providing exhortation. 2 Corinthians contains no optative forms.

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[17] Both Klauck (*Ancient Letters*, 309–10) and McDonald and Porter (*Early Christianity*, 449) disagree with the presented outline given here in relation to the break between the body and the *parenetic* section. As in 1 Corinthians, Klauck seems to follow more of a thematic outline in relation to the body (1:12–13:10), while McDonald and Porter begin the body of the letter earlier (1:8–9:15) and locate the *parenesis* later in the letter (10:1–13:10).

Mood	Overall		1:1–2	1:3–7	1:8–5:21		6:1–13:10		13:11–14	
Indicative	238	90.5%	0	0	73	98.6%	163	90.1%	2	25%
Imperative	22	8.4%	0	0	1	1.4%	15	8.3%	6	75%
Subjunctive	3	1.1%	0	0	0		3	1.7%	0	
	263		0	0	74		181		8	

Figure 29: Tracking of Mood in Primary Clause Verbs in 2 Corinthians

Galatians[18] represents the first of the letters within the Pauline corpus discussed

thus far that possesses imperative forms at the beginning of the letter (1:8, 9). Yet, after

these rare occurrences of initial imperative forms, the rest of the letter follows the pattern

of indicative domination of the primary clauses within the body of the letter, followed by

a rise in the percentage of commanding forms in the parenetic material. As is evident

from Figure 43, the percentage of indicative primary clause forms in the body of the letter

follows typical patterns seen thus far. The percentage of command forms within the

parenetic section actually is higher in Galatians than in either 1 or 2 Corinthians.[19] While

the letter closing contains indicatives, imperatives, and an optative, the percentage of

indicatives in comparison to imperatives is considerably higher than in the letters

analyzed to this point. For the entire letter, the percentages of indicatives, imperatives,

[18] Klauck (*Ancient Letters*, 314) and Porter and McDonald (*Early Christianity*, 415) disagree over the beginning of the body. Klauck places the proem in 1:6–10 with the letter opening, while Porter and McDonald have it beginning the body of the letter. Both, though, agree concerning the location of the *parenesis* (5:13–6:10). While they agree, there is a good deal of disagreement over where the parenetic section begins in Galatians. In contrast to Klauck and McDonald/Porter, Witherington (*Grace in Galatia*, 360 and 363) and Nanos (*Galatians*, 71–72) both begin the parenetic section at 5:2, while Aune (*New Testament*, 191) begins the parenetic section at 5:1 but notes that the entire letter possesses a parenetic style. In his argument for viewing chapters 5 and 6 as the culmination of Paul's argument rather than a disconnected separate section, Matera ("The Culmination," 81) states, "I suggest that the search for a starting point of a *purely* paraenetic section is ill-advised, as the variety of scholarly opinion suggests. I am not asserting that there is no moral exhortation in these chapters. As I will argue below, Paul employs the paraenetic material of this section in his argument to persuade the Galatians not to accept circumcision. But I am cautioning against viewing any section of these chapters *as purely* paraenetic in nature." Thus, he keeps the entire section together as a unified whole. In looking at all the evidence and considering Matera's assertion, the whole of this section will be labeled as *parenesis*, since 5:1 contains imperatives that serve as transition to introduce what follows.

[19] To the imperatives, four of the five subjunctive occurrences (5:25, 26 and 6:9, 10) can be added as exhortations as they represent first person plural hortatory subjunctives.

and subjunctive primary clause verbs is typical in comparison to the other letters

discussed. The optative occurs in three places (within the expression μὴ γένοιτο in 2:17,

3:21, and 6:14), but it does not seem to serve as a transitional device to introduce sections

of the letter.

Mood	Overall		1:1–5		1:6–4:31		5:1–6:10		6:11–18	
Indicative	145	85%	0		106	93%	33	69%	6	67%
Imperative	18	11%	0		6	5%	10	21%	2	22%
Subjunctive	5	3%	0		0	0%	5	10%	0	0%
Optative	3	2%	0		2	2%	0	0%	1	11%
	171				114		48		9	

Figure 30: Tracking of Mood in Primary Clauses in Galatians

Ephesians[20] follows the pattern seen so far whereby the category of mood

delineates certain macrostructural segments as distinct. The indicative forms in the body

of the letter (1:15–3:21) give way to imperatives in the parenetic material (4:1–6:20).

While this may be typical in comparison to the other letters analyzed thus far, the

percentages of indicatives and imperatives within the parenetic section differ greatly.

While the body of the letter (1:15–3:21) maintains consistent percentages of primary

clause indicative and imperative verb forms, the parenetic section possesses a

considerably higher percentage (roughly 60%) of imperatives in contrast to the previous

four letters discussed. This percentage even outnumbers the presence of indicatives

within this section. The letter closing of Ephesians contains the fewest number of primary

clause verb forms encountered thus far, with the only occurrence being an indicative verb

form.

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[20] The outline presented here agrees with Klauck (*Ancient Letters*, 316) who places the intercessory prayer in 1:15–23 with the letter body, rather than in the thanksgiving section, as McDonald and Porter (*Early Christianity*, 488) do.

Mood	Overall		1:1–2	1:3–23		2:1–3:21		4:1–6:20		6:21	
Indicative	41	51%	0	1	100%	11	92%	28	42%	6	75%
Imperative	39	49%	0	0	0%	1	8%	38	58%	2	25%
Subjunctive	0	0%	0	0	0%	0	0%	0	0%	0	0%
Optative	0	0%	0	0	0%	0	0%	0	0%	0	0%
	80		0	1		12		66		8	

Figure 31: Tracking of Primary Clause Verbs in Ephesians

While the other letters contain at least a minimal representation of subjunctive and even optative forms (2 Corinthians possesses no optatives), Ephesians lacks both moods within its primary clause verb forms.

Philippians[21] continues in the pattern of letters that start with a high percentage of indicatives and gradually incorporate imperative forms within a parenetic section. The inclusion of imperative forms, however, begins much earlier within the whole of the letter. The letter opens with a verbless letter opening and follows with a thanksgiving section, containing two indicative verb forms. The body opens with a string of indicative verbs in 1:12–26, which is not interrupted by any other verb forms. This changes in 1:27 as imperatives emerge within the primary clauses. It becomes difficult to locate a specific parenetic section within 1:27–4:20, since imperatives are found with frequency throughout the entire section. Thus, in this analysis 1:27–4:20 shall be treated as a whole section containing representative parenetic material. Within this section, indicative verb forms outnumber imperative forms two to one, which is in line more with what occurs in 1 and 2 Corinthians and Galatians than in Ephesians within the parenetic section. Of

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[21] Klauck (*Ancient Letters*, 319–20) does not make a formal distinction within 1:12–4:20 between body and *parenesis*, but rather he labels the whole as the letter's body. McDonald and Porter (*Early Christianity*, 470) label the body of the letter as 1:12–2:30 and the parenesis as 3:1–4:20. For a similar segmentation, along with further discussion supporting it, see Russell, "Pauline Letter Structure," 299–305. The analysis proposed here notices the presence of imperative/command forms in 1:27–2:18 as representing a shift to parenetic concerns (see Alexander, "Hellenistic Letter-form," 94, who also recognizes these commands as representing parenetic concerns within this section of the letter).

interest in relation to the moods within this section is that the indicative verbs form

certain chains that help to subdivide the text. These occur within the sections of 2:19–30,

3:3–16, and 4:10–20. 2:19–30 concludes with imperatives and 3:1–16 contains initial

imperatives and concludes with a hortatory subjunctive near the end of the section, but

they are marked by lengthy indicative chains. The brief letter conclusion contains two

indicative forms and a single imperative. Of note again is the lack of subjunctives and

absence of optative forms within Philippians.[22]

Mood	Overall		1:1–2	1:3–11		1:12–26		1:27–4:20		4:21–23	
Indicative	65	71%	0	2	100%	10	100%	51	67%	2	67%
Imperative	25	27%	0	0	0%	0	0%	24	32%	1	33%
Subjunctive	1	1%	0	0	0%	0	0%	1	1%	0	0%
Optative	0	0%	0	0	0%	0	0%	0	0%	0	0%
	91		0	2		10		76		3	

Figure 32: Tracking of Primary Clause Verbs in Philippians

As discussed in chapter four, Colossians[23] displays significant patterns in line with

segmentation of the letter into the five-part letter structure utilized in Figure 46. The letter

opening contains a prescript with no primary clause verbs. The thanksgiving section is

marked by the occurrence of the typical indicative verb εὐχαριστοῦμεν as the only

primary clause verb within the section. The indicative mood dominates the body of the

letter (1:9–2:5) as one lengthy indicative chain persists within the primary clauses. 2:6

marks a shift from expositional material to parenetic material as exhortations, consisting

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[22] The only primary clause subjunctive is found in 3:15 and serves as a first person plural exhortation.

[23] The presentation here sees the intercession begun in 1:9 as the opening of the letter body as it contains the primary clause verb and serves as the independent clause that introduces the discussion of Christ in 1:13ff. The parenetic section begins in 2:6, as the imperative verb forms begin to appear. Klauck (*Ancient Letters*, 321) keeps 1:3–23 together as a lengthy proem used to open fill the slot of the thanksgiving section. According to Klauck's analysis, the letter, then, contains no formal parenetic section, as 1:24–4:6 serve as the letter body (broken up into further subsections. McDonald and Porter (*Early Christianity*, 479) begin the body of the letter in 1:13, after the prayer in 1:9–12. Further, they begin the parenesis in 2:16 and end it in 4:9, after the travelogue of Tychicus.

mainly of imperatives, occur with high frequency. The letter closing levels the occurrence

of indicative and imperative forms as the section begins with indicatives and ends with

closing commands. The frequency counts for the various sections align well with these

segments as indicatives control the primary clauses within the body of the letter (1:9–2:5)

and exhortations, taking the form of imperatives and a cluster of subjunctives, control the

parenetic section (2:6–4:6). As is proving typical, both indicatives and imperatives appear

within the letter closing. Colossians contains very few subjunctives and possesses no

optatives within the primary clauses of the letter.

Mood	Overall	1:1–2	1:3–8		1:9–2:5		2:6–4:6		4:7–18	
Indicative	24	0	1	100%	7	100%	10	27%	6	50%
Imperative	30	0	0		0		24	64.9%	6	50%
Subjunctive	3	0	0		0		3	8.1%	0	
	57	0	1		7		37		12	

Figure 33: Tracking of Primary Clause Verbs in Colossians

As many of the other letters analyzed thus far have also shown, 1 Thessalonians[24]

opens with very few verbal forms, but this shifts once the body of the letter begins. No

primary clause verbs appear in the letter opening (1:1), although three indicative forms

are present within the thanksgiving section (1:2–10). As is typical, the body of the letter

contains a high number of indicative verb forms, especially within the first half of the

body. The initial indicative string of verbs beginning at 2:1 goes uninterrupted until three

optative forms occur in 3:11–13. With the indicative verbs ἐρωτῶμεν and

παρακαλοῦμεν appearing in 4:1, it would appear that the letter is about to transition

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[24] The outline of the letter presented here agrees with McDonald and Porter (*Early Christianity*, 421–22), who begin the parenetic section at 4:1. Klauck (*Ancient Letters*, 357–74) has the body continuing through chapter four and the beginning of five. He does not start the parenesis until 5:12. While this section definitely contains a high percentage of imperative forms, the presence of both imperatives in chapters four and five and the hortatory subjunctives in 5:6 and 8 seems to indicate that the main exhortational section begins earlier in 1 Thessalonians than 5:12.

into commands, but the letter does not shift to explicit commands until the first

appearance of the imperative in 4:18. Indicatives re-emerge through the initial verses of

chapter 5 until hortatory subjunctives (three forms in 5:6 and one in 5:8) and imperatives

bring the body of the letter to a close (5:11). The next movement of the letter represents

strong parenesis as the imperative mood occurs numerous times within a short strand of

text (5:12–22). While containing both an indicative and two imperative forms, the letter

closing also possesses two optatives that stand at the beginning of the section.[25] First

Thessalonians, then, possesses distinct sections marked by the occurrence of strong

dominant forms – the indicative controlling the body and the imperative controlling the

parenetic section. Hortatory subjunctives appear in a significant cluster in 5:6 and 8 (4

verb forms), yet this is the only appearance of the subjunctive within the primary clauses

of the letter. The optative also appears in two distinct places within the letter – at the end

of the body (3:11–13), preceding the parenetic section, and at the beginning of the letter

closing (5:23–24), in effect closing the parenetic section.

Mood	Overall		1:1	1:2–10		2:1–3:13		4:1–5:22		5:23–28	
Indicative	43	60%	0	3	100%	17	85%	22	50%	1	20%
Imperative	20	28%	0	0	0%	0	0%	18	41%	2	40%
Subjunctive	4	6%	0	0	0%	0	0%	4	9%	0	0%
Optative	5	7%	0	0	0%	3	15%	0	0%	2	40%
	72		0	3		20		44		5	

Figure 34: Tracking of Primary Clause Verbs in 1 Thessalonians

While exhibiting many of the same patterns that have been noticed in relation to

previous letters, 2 Thessalonians[26] deviates from the normal form as well. The similarity

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[25] The decision to place 5:23–24 within the letter closing follows the outline of the letter proposed by Klauck (*Ancient Letters*, 372–74).

[26] The discussion here more closely follows McDonald and Porter (*Early Christianity*, 429), who locate the beginning of the parenesis at 2:13. Klauck (*Ancient Letters*, 388–406) maintains that the body of the letter

with previous letters includes the verbless letter opening (1:1–2) and a small number of

indicative forms within the thanksgiving section (1:3–12). With the exception of the

subjunctive in 2:3, the body of the letter opens with the typical pattern of indicative

forms. Imperatives emerge in 2:15, 3:1, and 3:14–15. In each case, an optative primary

clause verb occurs within the context following these verb forms (2:17; 3:5; and 3:16).

While parenesis is typically chosen as the label for 3:14–15,[27] this pattern of imperative

exhortations followed by optatives may suggest that parenesis extends further back into

the letter, at least as far back as the beginning of the imperatives at the end of chapter 2.[28]

Regardless of the decision on the parenetic section, the frequency of mood occurrences

reflects what has been typical in relation to the other letters. Relatively few verbs are

found within the initial movements of the letter, but verb frequency increases as the letter

moves into the body of the letter. The body consists mainly of indicative verbs, which

give way to imperatives in the parenetic section. The letter closing of 2 Thessalonians

contains only one primary clause verb, an indicative.

Mood	Overall		1:1–2	1:3–12		2:1–14		2:15–3:15		3:16–18	
Indicative	18	60%	0	2	100%	7	88%	8	44%	1	50%
Imperative	6	20%	0	0	0%	0	0%	6	33%	0	0%
Subjunctive	2	7%	0	0	0%	1	13%	1	6%	0	0%
Optative	4	13%	0	0	0%	0	0%	3	17%	1	50%
	30		0	2		8		18		2	

Figure 35: Tracking Mood in Primary Clause Verbs in 2 Thessalonians

goes from 2:1–3:13, leaving an extremely small section of parenesis. As in 1 Thessalonians, the presence of command forms (mainly imperatives with one subjunctive) beginning in 2:15 seems to mark this shift to parenetic material at this point in the letter.

[27] Klauck, *Ancient Letters*, 388–406.

[28] This would substantiate the structural outline of McDonald and Porter (*Early Christianity*, 429). In their scheme the parenesis covers 2:13–3:15. If the pattern with the optatives is correct, that would seem to indicate that 3:16 be included within this section.

First Timothy[29] again reflects many of the patterns that have previously emerged.

No primary clauses verbs are found in the letter opening (1:1–2), and eight indicatives

occur within the rather lengthy thanksgiving section (1:3–20). The body of the letter

(2:1–4:6) consists of a high percentage of indicative forms, while the parenetic section

contains a higher percentage of imperatives than the indicative forms within the section.[30]

The letter closing possesses a single primary clause verb, using the imperative mood.

Other than one subjunctive, the subjunctive and optative play no role within the primary

clause verbs.

Mood	Overall		1:1–2	1:3–17		1:18–4:6		4:7–6:19		6:20–21	
Indicative	51	54.3%	0	7	100%	17	81%	27	41.5%	0	
Imperative	42	44.7%	0	0		4	19%	37	57%	1	100%
Subjunctive	1	1.1%	0	0		0		1	1.5%	0	
Optative	0		0	0		0		0		0	
	94		0	7		21		65		1	

Figure 36: Tracking Mood in Primary Clause Verbs in 1 Timothy

Although 2 Timothy[31] lacks a distinct parenetic section, it actually possesses

parenetic elements throughout the letter. The only verb found within both the letter

opening (1:1–2) and thanksgiving (1:3–5) is an indicative form in 1:3. The body of the

letter contains a greater percentage of indicatives than imperatives, but the numbers are

not that far apart. It becomes rather tedious to justify where to break the end of the body,

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[29] Both Klauck (*Ancient Letters*, 325–26) and McDonald and Porter (*Early Christianity*, 497) are hesitant to identify a distinctly parenetic section within the letter. Klauck makes no mention of it, while McDonald and Porter place a question mark after the section (5:1–6:19) in their outline of the letter. The decision here of 4:7 to mark parenesis is made on the preponderance of imperative forms that begins with this verse.

[30] The analysis here locates different boundaries than the ones established by Klauck (*Ancient Letters*, 325). He marks the boundary for the letter body at 6:2, with the parenesis consisting of 6:3–19. These boundaries lead to an equal number of indicative and imperative forms (36) within the letter body, as well as produce a parenetic section consisting of 7 indicatives and 5 imperatives.

[31] Both Klauck (*Ancient Letters*, 326–27) and McDonald and Porter (*Early Christianity*, 498) recognize the absence of a distinct parenetic section. The outline presented here aligns more closely with Klauck in identifying the letter closing with 4:9–22, as opposed to McDonald and Porter who consider 3:10–4:18 as a singular unit at the end of the letter body and 4:19–22 as the letter closing.

but since imperatives occur with regular frequency throughout the section, it makes the most sense to keep the entire unit together as one. The result of this segmentation leaves the letter without a unique parenetic section, but this seems justified as imperatives are prevalent throughout the whole of the text. The letter closing appears to be rather lengthy, but this may be due to the circumstances conveyed within this section as Paul gives Timothy some of his last instructions and exhortations before he dies.

Mood	Overall		1:1–2	1:3–5		1:6–4:8		4:9–22	
Indicative	61	62.2%	0	1	100%	42	58.3%	18	72%
Imperative	33	33.7%	0	0		27	37.5%	6	24%
Subjunctive	1	1%	0	0		1	1.4%	0	
Optative	3	3.1%	0	0		2	2.8%	1	4%
	98		0	1		72		25	

Figure 37: Tracking Mood in Primary Clause Verbs in 2 Timothy

Like 2 Timothy, the letter to Titus[32] lacks one of the parts to the typical five-part letter structure. The letter opens with a rather lengthy prescript, which does not contain any finite verb forms, but it lacks the customary thanksgiving section that would normally precede the body of the letter. While some would maintain that we cannot clearly differentiate between body and parenesis, the movement from mainly indicative forms within the body of the letter to exhortations in the parenesis seems to occur at the shift point of 2:1. Preceding this section, only one imperative occurs within 1:5–16, as contrasted with the 8 primary clause indicatives within this section. Further, imperative forms occur with more regularity within the section of 2:1–3:11. The letter closing

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[32] The letter structure represented here agrees with McDonald and Porter (*Early Christianity*, 498) concerning the split between the body and the parenesis at 2:1. Klauck (*Ancient Letters*, 327) fails to make any distinction at this point within the body of the letter. The letter closing, though, aligns more with Klauck's assessment.

contains twice the number of imperatives as it does indicatives. In the case of Titus, no primary clause subjunctives or optatives are found.

Mood	Overall		1:1–4		1:5–1:16		2:1–3:11		3:12–15	
Indicative	16	53.3%	0		8	88.9%	6	40%	2	33.3%
Imperative	14	46.7%	0		1	11.1%	9	60%	4	66.7%
Subjunctive	0		0		0		0		0	
	30		0		9		15		6	

Figure 38: Tracking Mood in Primary Clause Verbs in Titus

Although it represents the shortest of the letters, Philemon[33] distinguishes each member of the five-part letter structure. It also falls in line with the other letters analyzed as far as the occurrence of mood within certain parts of the letter. The letter opening contains no primary clause verbs. Both the thanksgiving section (1:4–7) and body (1:8–16) of the letter only contain indicative verb forms. This changes with the onset of the exhortations given in the parenetic section. Here, the three imperatives outnumber the two indicatives and the single occurrence of the optative. The letter closing possesses both indicatives and imperatives, with the three indicatives outnumbering the single imperative utilized within this section. Again, the subjunctive is completely absent from the primary clauses, while the optative occurs only once.

Mood	Overall		1:1–3	1:4–7		1:8–16		1:17–20		1:21–25	
Indicative	10	66.7%	0	2	100%	3	100%	2	33.3%	3	75%
Imperative	4	26.7%	0	0		0		3	50%	1	25%
Optative	1	6.7%	0	0		0		1	16.7%	0	
	15		0	2		3		6		4	

Figure 39: Tracking Mood in Primary Clause Verbs in Philemon

[33] The outline used here most closely aligns with Klauck (*Ancient Letters*, 447). McDonald and Porter (*Early Christianity*, 480 and 482) maintain that Philemon contains no parenetic section, probably due to it being a personal letter. However, the commands in vv. 17–20 seem to mark this unit off as distinct within the letter, as it serves a similar purpose within this personal letter to parenetic sections in the other Pauline letters.

Conclusions regarding the Importance of Mood

The findings in the analysis of each mood according to the five-part structure of these letters suggest that the category plays a significant role within the overall discourse movements of the letters. The indicative and imperative moods are the greatest contributors as their presence and absence within various parts of the letters help delineate one major section from another. In almost every letter, the increase of the percentage of imperative forms indicates the presence of a parenetic section. The greatest examples of this are Ephesians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, Titus, and Philemon, where imperative primary clause forms either rival or actually outnumber indicative primary clause forms within the parenesis. In the cases of Romans, Galatians, and Philippians, the imperative contains a relatively high percentage of occurrences within the parenesis, which it lacks in the body of these letters. 1 and 2 Corinthians each contain a high percentage of indicative forms within the parenesis, but the presence of the imperative forms at least seems to indicate a parenetic section. The only strong exception to this is 2 Timothy, which contains a concentration of imperative forms throughout the letter.

In order to verify that indicative and imperative occurrences changed between the letter body and parenesis, a χ^2 test,[34] which compares counts of categorical responses from two or more independent groups,[35] was used to show the significance[36] of counts between the occurrences of indicatives and imperatives within the body and parenesis

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[34] For a textbook discussion of this test, see Ron Larson and Betsy Farber, *Elementary Statistics*, 551–77.
[35] See http://math.hws.edu/javamath/ryan/ChiSquare.html. This website further indicates that a χ^2 test can only be used on actual numbers, not on percentages, proportions, or means.
[36] Statistical significance is defined as "A test for determining the probability that a given result could not have occurred by chance (its significance)." Quoted from Weisstein, Eric W., "Significance Test," from *MathWorld*--A Wolfram Web Resource. http://mathworld.wolfram.com/SignificanceTest.html.

sections of the letters. Tests run for both the indicative occurrences and imperative

occurrences within these two parts showed significant differences in the occurrence of

both moods between the body and parenetic parts of the letter.[37]

At times the optative mood also helps contribute to the segmentation of the text,

although it mainly reveals sectional boundaries, rather than reoccurring with any

frequency. In 1 Thessalonians, the presence of the optative frames the parenetic section

of the letter. In 2 Thessalonians, optatives seem to demarcate smaller sections within the

parenesis. In Romans, the optative helps delineate smaller units within the larger body of

the letter. The optative also is found in Galatians, 2 Timothy, and Philemon, but does not

seem to contribute to the segmentation of these letters. It makes either scant (1

Corinthians) or no appearance (1 Corinthians, Ephesians, Philippians, Colossians, 1

Timothy, and Titus) in the rest of the letters.

Aside from an occasional hortatory use, the subjunctive form remains noticeably

absent in almost every letter. It does not even occur within the primary clauses of

Ephesians, Titus, and Philemon, and it accounts for 3% or less of the overall primary

clause verb occurrences within Romans, 1 Corinthians, 2 Corinthians, Galatians,

Philippians, 1 Timothy, and 2 Timothy. From a structural standpoint, the subjunctive

seems to be mainly relegated to subordinate clauses within the Pauline corpus.

In regards to Campbell's statement that indicative forms serve as the singular

mood that carries along the mainline of even epistolary literature, the evidence from the

Pauline letter corpus would seem to disagree. Certain letters such as Ephesians, 1

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[37] Comparing all the letters of Paul and looking at the indicative verb for the body versus parenesis of the letters, a χ^2 test shows the test statistic χ^2 is 390.71 with a p-value of 5.73 X 10^{-77}. For significance, the p-value needs to be less than .05. Comparing all the letters of Paul and looking at the imperative verb for the body versus the parenesis of the letters, a χ^2 test shows the test statistic χ^2 is 37.62 with a p-value of 9.08 X 10^{-5}.

Timothy, and Titus possess nearly as many imperatives as indicatives within the primary

clauses of the letters, and Colossians actually possesses more imperatives than

indicatives. In the other letters, while the indicative forms may have outnumbered the

imperative in overall occurrence, the absence of the imperative seems to epitomize the

body of the letter, while its presence significantly contributes to the location of the

parenesis. The conclusion, then, seems to be that the Pauline letter corpus distinctly

marks certain letter parts by means of the use of the imperative mood. This seems

obvious as these letters contain, if they are not completely concerned with, exhortation,

which requires some form of command. This corpus normally accomplishes this through

the use of the imperative verb form.

Person and Number

Importance of Person-Number to Text Segmentation

The verbal categories of person and number combine to play an important role

within locating text segments. This intuitively seems right since person and number in a

verb normally agree with the grammatical subject of a sentence.[38] If a particular

grammatical subject or group of related subjects extend over a stretch of text, the shift

toward a different subject could be marked with a change in the person and number of the

corresponding sentences.[39]

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[38] Porter, *Idioms*, 76; Wallace, *Greek Grammar*, 391.

[39] In his analysis of Hebrews, Guthrie (*Structure*, 50) seems to employ such an understanding as he discusses topic shifts. He maintains that the topic is the primary message communicated through the various cola within a given section of text. As a topic or related topics are discussed within a unit of text, a semantic matrix forms, and this unit coheres. Brown and Yule (*Discourse Analysis*, 70) agree that this seems intuitively right to speak of a topic being the "unifying principle which makes one stretch of discourse 'about' something and the next stretch 'about' something else." Yet, they resist such a simplistic approach to topic because they caution that such an intuitive approach does not always formalize as such within the actual discourse.

Numerous studies have employed the shifts found in grammatical person and number to mark shifts within a discourse. In his brief discussion of discourse boundaries, Porter lists such shifts in grammatical person as one of two important indicators that mark "the closing of one discourse unit and the beginning of another."[40] Guthrie includes theses categories as helping to maintain cohesion within a discourse unit.[41] In her inclusion of the grouping of person and number to mark discourse units, Westfall states, "In the New Testament epistles, each letter displays distinct patterns in the choices of person and number. Clusters of clauses are often characterized by consistency of person and number."[42] O'Donnell ties the significance of person and number to the interpersonal functions within a discourse since it explicates the participants within the text. He maintains that grammatical person should reinforce the structure of the letter, as one would expect to find second person forms within the parenetic section of a New Testament letter. Further, grammatical person and number also help establish prominence within discourse, as normal and expected verb forms give way to unexpected forms.[43] In Reed's analysis, person-number serve as one of the primary expressions of "person deixis" within Koine Greek. "Person deixis" serves as one means to accomplish "componential ties" within a text that further contributes to the cohesion of units within a text or within the overall discourse.[44]

Building on the previous section dealing with mood, the verbal category of person-number will be analyzed by summarizing the findings of chapters 3–5 in relation

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[40] Porter, *Idioms*, 301.
[41] Guthrie, *Structure*, 51–52.
[42] Westfall, *Discourse Analysis*, 44.
[43] O'Donnell, *Corpus Linguistics*, 409. Porter and O'Donnell ("Semantics," 180–81) provide an application of tracking person and number within the book of Romans.
[44] Reed, *Discourse Analysis*, 95–96. For the broader discussion of cohesion ties within his analysis, see 89–101.

to the clustering and shifting of these verbal categories in the various letters of the

Pauline corpus. The occurrence of these forms will also be tracked within the parts of the

typical five-part letter segmentation in order to see how person and number contribute to

such segmentation. Conclusions will then be drawn as to the significance of these

categories in relation to the overall structure of the letters, as well as smaller paragraph

units.

Contribution of Person and Number to Letter Segmentation

Beginning this discussion with Romans, overall the letter maintains a fairly

balanced representation of person-number with the exception of a high concentration of

third person singular forms. These third person singulars account for nearly half of the

primary clause verbs within the letter and are prevalent in all the parts of the letter with

the exception of the letter opening. As to the letter parts, the thanksgiving section

contains the highest percentage of first person singular forms of any of the parts. In the

body of the letter, all forms are represented near their overall percentage distributions as a

whole throughout the letter. The parenesis section of 12:1–15:13 sees a noticeable decline

in the first person singular forms, as well as a rise in second person singular and plural

forms. In the letter closing, the first person singular returns with a high percentage of

occurrences, while the second person plural reveals its highest levels within the letter,

due mainly to the extensive greetings list marked by the second person plural imperative

ἀσπάσασθε. Noticeable as well within this closing is the significant drop in third

person singular forms. Two further conclusions can be drawn from these occurrences.

First, the heavy appearance of first person singular forms in the letter opening and closing

correspond to the fact that these are the sections within the letter that most clearly deal

with Paul's situation and occasion for writing. Second, these sections also contain the

smaller percentages of third person forms which tend to dominate the more expositional

parts of the letter.[45]

From the discussion in chapter 3 concerning the shifts in person-number within

the letter, Romans contains a significant number of smaller sections dominated by

particular forms. Besides the first person singular forms in 1:8–17 and the second person

plurals in 16:3–16, the following verses also reveal clusters of particular person-number

forms: 2:1–29 (second person singulars), 3:9–20 (first person plurals), 6:15–23 (second

person plural), 7:13–25 (first person singulars), 12:1–21 (second person singular and

plural), and 14:1–12 (third person singular). These clusters of consistent person–number

forms seem to mark smaller sections within the larger parts of the letter.

Person/Number	Overall		1:1–7	1:8–12		1:13–11:36		12:1–15:13		15:14–16:27	
1st Singular	68	16.1%	0	2	66.7%	45	16%	6	6.4%	15	33.3%
1st Plural	46	10.9%	0	0		37	13.2%	9	9.6%	0	
2nd Singular	39	9.2%	0	0		23	8.2%	16	17%	0	
2nd Plural	51	12.1%	0	0		19	6.8%	15	16%	17	37.8%
3rd Singular	182	43%	0	1	33.3%	131	46.6%	44	46.8%	6	13.3%
3rd Plural	37	8.7%	0	0		26	9.3%	4	4.3%	7	15.6%
	423		0	3		281		94		45	

Figure 40: Tracking Person-Number Occurrences in Primary Clause Verbs in Romans

First Corinthians possesses many of the same overall percentages in relation to the

category of person-number as Romans. Almost one half of the verbs are third person

singular forms, with the next highest number being represented by first person singulars.

In slight contrast, the thanksgiving section only contains one primary clause verb form, a

first person singular announcing Paul's thanks. The other parts of the letter show fairly

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[45] While 12:1–15:13 is labeled parenesis, it also contains stretches of expositional material marked by the third person forms.

consistent percentages for many of the categories in line with their overall percentages

for the entire letter. The exception to this is found in the letter closing where first person

singular, first person plural, and third person singular primary clause verbs decline, while

second person plural and third person plural forms display their highest percentages,

which is due mainly to the concluding commands (16:13) and sending of greetings

(16:19–20). As discussed in chapter 3, certain smaller sections of text possess clustering

in relation to the category of person-number: 1:10–17 (first person singular), 3:5–17

(third person singular), 15:20–28 (third person singular), and 15:35–49 (third person

singular). While less signigicant than in Romans, these clusters seem to indicate that

person-number contributes to some extent in the segmenting of smaller sections of text.

Person/Number	Overall (644)		1:1–3	1:4–9		1:10–4:21		5:1–16:12		16:13–24	
1st Singular	129	20%	0	1	100%	26	22.2%	100	19.6%	2	12.5%
1st Plural	52	8.1%	0	0		16	13.7%	36	7.1%	0	
2nd Singular	15	2.3%	0	0		2	1.7%	12	2.4%	1	6.3%
2nd Plural	107	16.6%	0	0		18	15.4%	82	16.1%	7	43.8%
3rd Singular	296	46%	0	0		50	42.7%	243	47.6%	3	18.8%
3rd Plural	45	7%	0	0		5	4.3%	37	7.3%	3	18.8%
	644		0	1		117		510		16	

Figure 41: Tracking Person-Number Occurrences in Primary Clause Verbs in 1 Corinthians

Second Corinthians contrasts with both Romans and 1 Corinthians in relation to

the category of person-number. The key distinction is found in the increase in percentage

of first person singular and plural verb forms. The first person plural verb forms represent

the dominant form within 1:8–5:21, while the trend reverses with the first person singular

coming to the fore in 6:1–13:10. These high percentages of first person singular forms are

expected since Paul is defending the ministries of himself and his associates. Of further

interest is the complete lack of second person singular primary clause verbs. While

neither Romans nor especially 1 Corinthians contains a large number of them, the second person singular is at least represented, which is not the case in 2 Corinthians. Third person singulars still appear with regularity, albeit in a diminished role compared to the previous two letters, but they decrease in percentage as the letter parts progress. Consistent with the previous letters, second person plural forms increase as the letter unfolds, with the highest percentage represented in the letter closing.

As was noted in the preceding analysis of the letter, the stable first person verb forms shift at times and combine with other forms which results in further segmentation. The shift from first person singular forms in 1:12–2:13 to first person plural forms in 2:14–3:18 represents an example of switching within the first person itself to denote smaller sections of text. The first person also combines with other person-number forms to denote smaller units, as evidenced by the following sections: 2:14–3:11 (first person plural plus third person singular), 10:1–18 (first person singular plus third person forms), 11:1–15 (first person singular plus second person plural), 11:16–12:10 (first person singular plus third person plural), 12:11–13:10 (first person singular plus second person plural). Again, these evidence that the category of person-number shifts and produces clusters to establish sub-units within the larger stretches of text.

Person/Number	Overall		1:1–2	1:3–7	1:8–5:21		6:1–13:10		13:11–14	
1st Singular	96	36%	0	0	14	18.9%	82	44.3%	0	
1st Plural	59	22.1%	0	0	32	43.2%	27	14.6%	0	
2nd Singular	0		0	0	0		0		0	
2nd Plural	36	13.5%	0	0	4	5.4%	26	14.1%	6	75%
3rd Singular	69	25.8%	0	0	24	32.4%	44	23.8%	1	12.5%
3rd Plural	7	2.6%	0	0	0		6	3.2%	1	12.5%
	267		0	0	74		185		8	

Figure 42: Tracking Person-Number Occurrences in Primary Clause Verbs in 2 Corinthians

While 2 Corinthians exhibits a propensity for first person verb forms, Galatians falls in line with Romans and 1 Corinthians as third person singular forms represent the highest percentage of person-number forms within its primary clauses. Although third person forms are dominant throughout the letter, first person singular forms emerge within the body of the letter (1:6–4:31) while second person plural forms do so in the parenetic portion (5:1–6:10) to rival the third person singular occurrences. Somewhat surprisingly, second person plural forms do not display a high percentage of occurrences within the letter closing. Rather, first person singular and third person singular and plural forms represent the higher percentages.

Person/Number	Overall		1:1–5		1:6–4:31		5:1–6:10		6:11–18	
1st Singular	44	25.7%	0		37	32.5%	5	10.4%	2	22.2%
1st Plural	11	6.4%	0		5	4.4%	6	12.5%	0	
2nd Singular	3	1.8%	0		3	2.6%	0		0	
2nd Plural	35	20.5%	0		19	16.7%	15	31.25%	1	11.1%
3rd Singular	63	36.8%	0		40	35.1%	20	41.7%	3	33.3%
3rd Plural	15	8.8%	0		10	8.8%	2	4.2%	3	33.3%
	171		0		114		48		9	

Figure 43: Tracking Person-Number Occurrences in Primary Clause Verbs in Galatians

In contrast to the previous letters, Ephesians displays a heavy dependence upon second person plural and third person singular to the exclusion of most of the other person-number forms. These two forms each represent around 40% of the occurrences, with the first person singular at 9% representing the next closest person-number form. Neither of these forms, however, really dominates one section more so than the other as both are well represented within the body (1:15–3:21) and parenesis (4:1–6:20) of the letter. One interesting observation from the following chart is the high occurrence of

verbs within the parenesis with 66 of the 80 verbs occurring within this part of the letter.

Certain person-number forms also cluster in parts of the letter to form smaller units.

Second person plurals are the only verb forms found in 2:11–22. Third person singulars

form a chain after the initial singular in 4:1.

Person/Number	Overall (80)		1:1–2	1:3–23		2:1–3:21		4:1–6:20		6:21–24	
1st Singular	7	9%	0	1	100%	2	17%	4	6%	0	
1st Plural	1	1%	0	0		1	8%	0		0	
2nd Singular	3	4%	0	0		0		3	5%	0	
2nd Plural	35	44%	0	0		5	42%	30	45%	0	
3rd Singular	32	40%	0	0		4	33%	27	41%	1	100%
3rd Plural	2	3%	0	0		0		2	3%	0	
	80		0	1		12		66		1	

Figure 44: Tracking Person-Number Occurrences in Primary Clause Verbs in Ephesians

Philippians represents the letter with the least occurrences of third person singular

forms so far discussed, while first person singular and second person plural forms possess

the highest reoccurrence. Within this abbreviated letter body (1:12–26), first person

singular forms have a high occurrence in comparison to other forms and continue to have

the most occurrences even within the parenesis (1:27–4:20). Second person plurals are

found almost exclusively within the parenesis as their percentage of occurrence rivals that

of the first person singular. Third person singular forms also occur here with their highest

occurrence rate within this letter, but these occurrences are still well below what is found

in the letters discussed above. Verb forms cluster according to person-number at points in

the letter. In 1:12–26, first person singular forms occur with high frequency to relate

Paul's imprisonment. Also, the first person singular serves as the primary verb within

4:10–20.

Person/Number	Overall		1:1–2	1:3–11		1:12–26		1:27–4:20		4:21–23	
1st Singluar	39	46%	0	2	100%	7	70%	30	43%	0	0%
1st Plural	3	4%	0	0	0%	0	0%	3	4%	0	0%
2nd Singular	1	1%	0	0	0%	0	0%	1	1%	0	0%
2nd Plural	25	30%	0	0	0%	0	0%	24	35%	1	33%
3rd Singular	10	12%	0	0	0%	1	10%	9	13%	0	0%
3rd Plural	6	7%	0	0	0%	2	20%	2	3%	2	67%
	84			2		10		69		3	

Figure 45: Tracking Person-Number Occurrences in Primary Clause Verbs in Philippians

Much like Ephesians with its high number of commands, Colossians displays a high percentage of second person plural verb forms. They do not emerge until the parenetic portion of the letter (2:6–4:6), but once they appear, they control the primary clauses as they represent over 60% of the verb occurrences within the parenesis. Two other forms display a high percentage of person-number occurrences. First, the first person singular appears as the primary clause verb five out of seven times within 1:9–2:5. Second, third person singular forms manifest high percentages within the parenesis and the letter closing (4:7–18).

Person/Number	Overall		1:1–2	1:3–8		1:9–2:5		2:6–4:6		4:7–18	
1st Singular	6	11%	0	0		5	71%	0		1	8%
1st Plural	2	4%	0	1	100%	1	14%	0		0	
2nd Singular	4	7%	0	0		0		3	8%	1	8%
2nd Plural	28	49%	0	0		0		23	62%	5	42%
3rd Singular	16	28%	0	0		1	14%	11	30%	4	33%
3rd Plural	1	2%	0	0		0		0		1	8%
	57		0	1		7		37		12	

Figure 46: Tracking Person-Number Occurrences in Primary Clause Verbs in Colossians

First Thessalonians possesses a few unique features that have not yet been encountered in relation to the display of person-number within a Pauline letter. First

person singular forms are rare in this letter, but first person plural forms are not. They

actually represent one-third of the verb occurrences within the letter. Second person

plural forms possess a higher percentage of occurrences, but no other combinations of

person and number come close to these two forms, even third person singular forms. The

first person plurals manifest themselves with the greatest regularity in the body of the

letter (2:1–5:11), and second person plurals also possess a relatively high occurrence

within this part of the text. The parenesis (5:12–22) distinguishes itself as the trend

reverses with second person plural forms and first person plural forms switching

percentage domination of this section of the letter. Of further interest in relation to this

section is the actual number of verb occurrences, as this section accounts for nearly two-

thirds of the verb occurrences of the letter. Within this section, the short stretch of text,

5:12–22, contains seventeen primary clause verbs as Paul presents a number of short

commands to his readers.

Person/Number	Overall		1:1	1:2–10		2:1–3:13		4:1–5:22		5:23–28	
1st Singluar	2	3%	0	0	0%	1	5%	0	0%	1	20%
1st Plural	24	33%	0	1	33%	11	55%	12	27%	0	0%
2nd Singular	0	0%	0	0	0%	0	0%	0	0%	0	0%
2nd Plural	33	46%	0	0	0%	5	25%	26	59%	2	40%
3rd Singular	10	14%	0	1	33%	3	15%	4	9%	2	40%
3rd Plural	3	4%	0	1	33%	0	0%	2	5%	0	0%
	72			3		20		44		5	

Figure 47: Tracking Person-Number Occurrences in Primary Clause Verbs in 1 Thessalonians

Second Thessalonians displays a fairly even split of person-number occurrences

between first person plural, second person singular, and third person singular verb forms.

Like 1 Thessalonians, first person plural verbs are used rather than first person singular

forms. Within the body of the letter (2:1–14), again, each of the three main person-

number combinations occurs, but the third person singular occurs twice as often as the other two forms. In the parenesis (2:15–3:16), all three forms occur with regularity, but the second person plural takes over the prominent role. One noticeable cluster of verbs emerges with the frequent use of first person plural forms in 3:4–3:12.

Person/Number	Overall		1:1–2	1:3–12		2:1–14		2:15–3:15		3:16–18	
1st Singluar	1	3%	0	0	0%	0	0%	0	0%	1	50%
1st Plural	10	33%	0	2	100%	2	25%	6	33%	0	0%
2nd Singular	0	0%	0	0	0%	0	0%	0	0%	0	0%
2nd Plural	10	33%	0	0	0%	2	25%	8	44%	0	0%
3rd Singular	9	30%	0	0	0%	4	50%	4	22%	1	50%
3rd Plural	0	0%	0	0	0%	0	0%	0	0%	0	0%
	30			2		8		18		2	

Figure 48: Tracking Person-Number Occurrences in Primary Clause Verbs in 2 Thessalonians

First Timothy represents the first letter encountered that is addressed to a specific individual and this is marked in the person-number occurrences within the letter. Second person singular and third person singular forms occur regularly at comparable percentages throughout the letter. While occurring less frequently, first person singular and third person plural forms still are fairly well represented. First person plural forms occur infrequently, and second person plurals are completely absent as primary clause verb forms within the letter. The thanksgiving section of the letter contains a high percentage of first person singular forms, which drop off considerably in frequency in the other parts of the letter. Third person singular forms maintain a consistent frequency throughout the thanksgiving, body, and parenetic sections. The occurrences of the second person singular stand out as their frequency is almost nil within the thanksgiving and body sections, but they represent the dominant form within the parenetic section of 4:7–

6:19.[46] As the letter addresses Timothy, it should not be surprising that Paul specifically exhorts him during this section, and the person-number occurrences meet such expectations. As has been the case with other letters, the person-number category reveals clustering within certain smaller segments of the text. A good example of this is the third person singular clusters that bind 2:9–15 and 3:1–7 together, as well as the third person plural cluster found in 3:8–13.

Person/Number	Overall		1:1–2	1:3–17		1:18–4:6		4:7–6:19		6:20–21	
1st Singluar	12	13%	0	4	57%	5	24%	3	5%	0	0%
1st Plural	5	5%	0	1	14%	0	0%	4	6%	0	0%
2nd Singular	33	35%	0	0	0%	1	5%	31	48%	1	100%
2nd Plural	0	0%	0	0	0%	0	0%	0	0%	0	0%
3rd Singular	29	31%	0	2	29%	11	52%	16	25%	0	0%
3rd Plural	15	16%	0	0	0%	4	19%	11	17%	0	0%
	94		0	7		21		65		1	

Figure 49: Tracking Person-Number Occurrences in Primary Clause Verbs in 1 Timothy

Second Timothy possesses many of the same person-number patterns that are found in 1 Timothy. The overall percentages of first person singular, second person singular, and third person singular primary clause verbs correspond to those found in 1 Timothy. The lack of distinct body and parenetic sections distinguishes this letter from the first. This is partly due to the occurrence of second person singular verb forms throughout the entire section of 1:6–4:8. The closing of this letter (4:9–22) makes it unique in that third person singular forms recur with high frequency as Paul informs Timothy of circumstances concerning certain individuals and his own trial. Within the relatively lengthy body of the letter the interplay between second and third person singular forms further contributes to the text segmentation. In 3:1–16, the third person

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[46] This shift in second person singular percentage probably serves as the strongest indicator that a major shift in the letter occurs here from expositional material to parenetic.

singular serves as counterpart to the second person singular as the forms switch back and

forth. This also occurs in 2:14–26.

Person/Number	Overall		1:1–2	1:3–5		1:6–4:8			4:9–22	
1st Singluar	15	15%	0	1	100%	11	15%		3	12%
1st Plural	2	2%	0	0	0%	2	3%		0	0%
2nd Singular	37	38%	0	0	0%	31	43%		6	24%
2nd Plural	0	0%	0	0	0%	0	0%		0	0%
3rd Singular	36	37%	0	0	0%	21	29%		15	60%
3rd Plural	8	8%	0	0	0%	7	10%		1	4%
	98		0	1		72			25	

Figure 50: Tracking Person-Number Occurrences in Primary Clause Verbs in 2 Timothy

In relation to the verbal category of person-number, the letter to Titus shares

similarity with, yet remains distinct from, the Timothy correspondence. Like the two

letters addressed to Timothy, this letter contains a high percentage of second person

singular and third person singular forms. Unlike its two predecessors within the Pauline

corpus, Titus possesses few first person singular forms but a great percentage of third

person plural forms. This manifests itself within the letter body (1:5–1:16) as third person

singular and plural forms control the majority of the primary clauses within this section

of the text. While they are noticeably absent within the body, second person singular

forms emerge in the parenetic section of 2:1–3:11. Further, these second person singular

forms continue to be the most frequently used verbs within the letter closing (3:12–15).

As in the Timothy letters, second person plural verb forms are completely absent in this

letter.

Pers/Num	Overall		1:1–4		1:5–1:16		2:1–3:11		3:12–15	
1st sing	3	10%	0		1	11%	1	7%	1	17%
1st pl	1	3%	0		0	0%	1	7%	0	0%
2nd sing	12	40%	0		1	11%	8	53%	3	50%
2nd pl	0	0%	0		0	0%	0	0%	0	0%
3rd sing	8	27%	0		4	44%	4	27%	0	0%
3rd pl	6	20%	0		3	33%	1	7%	2	33%
	30		0		9		15		6	

Figure 51: Tracking Person-Number Occurrences in Primary Clause Verbs in Titus

Although it contains the least amount of verb forms, the letter to Philemon still reveals all five distinct letter parts and manifests unique person-number patterns within them. The overall distribution of person-number forms reveals the highest percentage of primary clause first person singular verb forms within the Pauline corpus. Further, the only other person-number forms in the letter are second person singular and third person singular forms. The thanksgiving section consists only of first person singular forms. In the body of the letter (1:8–16), as Paul reveals the situation concerning Onesimus, first person singular verbs still occur with greater frequency than third person singular forms. In the rather brief parenetic section, as appeal is made to Philemon, first person singular and second person singular forms occur with equal frequency. The letter closes with uses of all three forms, with the first person singular being used twice to only one occurrence for second and third person singular. All of this would seem to point out that the emphasis within this letter focuses on Paul's appeal to Philemon. The verbs reveal his actions and point out the response he wants Philemon to make.[47]

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[47] This same conclusion is reached by O'Donnell (*Corpus Linguistics*, 444–84), who performs a much more detailed analysis of Philemon.

Pers/Num	Overall		1:1–3	1:4–7		1:8–16		1:17–20		1:21–25	
1st sing	9	60%	0	2	100%	2	67%	3	50%	2	50%
1st pl	0	0%	0	0	0%	0	0%	0	0%	0	0%
2nd sing	4	27%	0	0	0%	0	0%	3	50%	1	25%
2nd pl	0	0%	0	0	0%	0	0%	0	0%	0	0%
3rd sing	2	13%	0	0	0%	1	33%	0	0%	1	25%
3rd pl	0	0%	0	0	0%	0	0%	0	0%	0	0%
	15			2		3		6		4	

Figure 52: Tracking Person-Number Occurrences in Primary Clause Verbs in Philemon

Conclusions regarding the Contribution of Person-Number

The specific person-number occurrences within the various letters definitely

contribute to the overall structure of both large units and smaller sections within these

larger parts. However, unlike the findings in relation to mood, the specific person-number

combination that contributes to the segmentation of the text varies from letter to letter

depending upon the situation of the writing.[48] For instance, letters such as Romans and 1

Corinthians consist of a high percentage of third person singular verb forms, 2

Corinthians, Philippians, and Philemon utilize a higher percentage of first person singular

forms, and the Pastoral Epistles possess higher frequencies of second person singular

forms. These percentages seem to indicate something about the content of these letters.

Romans and 1 Corinthians contain lengthy sections dealing with either doctrinal

(Romans) or ecclesiological (1 Corinthians) concerns, and this is manifest in the

preponderance of third person forms. Second Corinthians and Philemon possess a high

percentage of first person forms as Paul defends his ministry in 2 Corinthians and makes

an appeal based on his past actions and reputation in Philemon. The second person

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[48] The same could be said for mood occurrence, whether a particular letter is more expositional or exhortational, but the imperative and indicative moods still occur with regularity in all the texts of this corpus, no matter the emphasis.

singular dominance in the Pastoral Epistles would seem to indicate a concentration on the ministries of the two individuals addressed.

Ephesians, Colossians, and 1 and 2 Thessalonians contain high occurrences of second person plural forms, as they are addressed to churches, while the Pastoral Epistles contain no second person plural primary clause forms. This would seem to stem from the instructions being given to the individuals addressed.

In contrast to the second person singulars or the Pastoral Epistles, 2 Corinthians, amazingly, contains no second person singular primary clause verb forms. This would seem to indicate that this correspondence with the Corinthians addresses the church as whole. Paul is defending his ministry before the entirety of the church and confronts them as a group.

This person-number analysis also contributes to the discussion of how involved Paul's associates were in the composition of these letters. Six of the letters, Romans, 1 Corinthians, Ephesians, and the Pastoral Epistles, only mention Paul as the sender of the letters. While these letters still contain first person plural verb forms, these verbs do not seem to indicate multiple senders but rather Paul's inclusion of himself with the audience as these verbs subject. Seven of the letters, 2 Corinthians, Galatians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, and Philemon, contain a plurality of senders, Paul and at least one other associate. These letters, however, differ on the significance of these other senders. In three of the letters, 2 Corinthians, 1 Thessalonians, and 2 Thessalonians, the other co-senders seem to play a role in the actual content of the letters. This is evidenced by the inclusion of first person plural forms within the letter that actually contribute to the exposition or exhortation being given. In 2 Corinthians 5:20, for

instance, the first person plural, δεόμεθα, is used to call the readers to action, and in 6:1, appeal is made through the use of the first person plural, παρακαλοῦμεν. The same holds true in 1 Thessalonians and 2 Thessalonians. The thanksgiving is presented with a first person plural form, εὐχαριστοῦμεν, as are exhortations, ἐρωτῶμεν and παρακαλοῦμεν in 4:1 and ἐρωτῶμεν in 5:12. The same holds true in 2 Thessalonians as first person plurals are used to address the senders: ὀφείλομεν in 1:3, προσευχόμεθα in 1:11, ἐρωτῶμεν in 2:1, and παραγγέλλομεν in 3:6. Yet, in the other four letters in which associates are mentioned as co-senders, they play little if no role in the actual presentation of the letter. In Galatians all eleven occurrences of first person plural forms include more than just the co-senders, with most occurrences referring to the recipients as well (3:23, 25; 4:3, 31; 5:5, 25, 26; 6:9, 10). Philippians and Colossians also mention co-senders, but they do not factor into the presentation of the letters, at least as evidenced by first person plural verb forms, which in Philippians refer to the writer(s) and recipients and in Philemon do not even occur. Colossians contains first person plural forms that refer to the co-senders in 1:3 and 9, but after their inclusion in the thanksgiving (εὐχαριστοῦμεν) and prayer (παυόμεθα), they do not make another appearance within the letter, especially in relation to the exhortation (note the significance of first person singulars χαίρω in 1:24 and θέλω γὰρ ὑμᾶς εἰδέναι in 2:1). These findings seem to indicate that, at times, the co-senders factor into the composition of the letter (1 and 2 Thessalonians), while at other times they seem only to be mentioned as companions of Paul with little if any contribution to the composition of the letter (Galatians, Philippians, Colossians, and Philemon).

Since the indicative and imperative moods indicated a significant difference in

occurrence between the letter body and parenesis, the same test was run on the category

of person and number. In order to test whether or not there was a difference in occurrence

between the letter body and parenesis in relation to the category of person-number,

another χ^2 test was performed between the occurrences of first, second, and third person

singular and plural verb forms within these letter parts. This test again showed significant

differences in the occurrence of the category of person-number between the body and

parenetic parts of the letter.[49]

These findings seem to highlight the situational nature of these letters, as Paul

utilizes forms that the context demands. Further, sections of text seem to cluster and shift

significantly in relation to the category of person-number throughout each of the letters.

These shifts and chains seem to contribute to the cohesion of segments within the letter

corpus, and thus are key indicators in locating smaller segments within the five-part

structure of the letters.

Aspect

The Importance of Aspect to Text Segmentation

In recent years, the verbal category of aspect has become the most contentious

and discussed category of the Greek verbal system.[50] Porter defines verbal aspect as "a

morphologically-based semantic category which grammaticalizes the author/speaker's

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[49] A χ^2 test was run to see if there is a statistically significant difference in the occurences
of person/number between the body and the command portions of the letters. The test found chi-squared to
be 59.34 and the p-value to be 1.67×10^{-11}. Again, anything with a p-value below .05 is considered
significant.

[50] Note the following monographs published over recent decades that are devoted solely to the description
and application of this category just within New Testament studies: Porter, Verbal *Aspect*; Fanning, *Verbal
Aspect*; McKay, *A New Syntax*; Decker, *Temporal Deixis*; Campbell, *Verbal Aspect, the Indicative Mood*
and *Verbal Aspect and Non-Indicative Verbs*.

reasoned subjective choice of conception of a process."[51] The contention over the category exists in three main areas: (1) whether or not the tense forms refer to real temporal relations in the indicative mood, (2) how much, if any, pragmatic weight can be placed on the occurrence of particular tense forms, and (3) the categorization of the tense forms within the aspectual system. While not wanting to ignore these issues, the following discussion can proceed apart from them since it is concerned with the actual grouping and shifting of verbal aspect, not the system itself.

Again, it intuitively seems correct that the aspectual system would contribute to the segmentation of discourse. Given the variety of choices within the aspectual system, the grouping and shifting of aspect should signal significant breaks with the text itself.

Studies have recognized the significance of aspectual choice to the structuring of discourse. Porter considers aspectual choice the most important semantic choice made by a speaker within the Greek verbal system.[52] He includes it, along with person and number, as one of the two key features that mark discourse boundaries within a text.[53] O'Donnell includes the verbal category of aspect prominently within his discourse analysis of Jude.[54] Reed sees verbal aspect as a key indicator of prominence within the information flow of a larger paragraph or discourse. In non-narrative texts, information is backgrounded through the use of the perfective aspect, it serves a thematic purpose by use of imperfective aspect, and it is brought into focus through the use of stative aspect.[55]

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[51] Porter, *Verbal Aspect*, 1.

[52] Porter, *Idioms*, 50.

[53] Porter, *Idioms*, 301. He goes on to also include it as an important feature in locating prominence within (302–03) as well as providing cohesion to a discourse (304–05).

[54] O'Donnell, *Corpus Linguistics*, 406–25.

[55] Reed, *Discourse Analysis*, 113–15.

In what follows, attempts will be made, in correspondence to each letter, to analyze the significance of aspect for the structuring of the Pauline letters. The analysis performed here counts the tense form of each of the primary clause verbs within the proposed five-part letter structure of the letters within the Pauline corpus. From these counts, conclusions can be made concerning the contribution of aspect to the segmentation of these letters.

Contribution of Aspect to Letter Segmentation

In Romans, the aspectual distribution leans heavily towards imperfective aspect. The present and imperfect tense forms combine to account for half of the verbs within the book, with the present tense form accounting for nearly the totality of the imperfective aspectual occurrences. The perfective aspect (aorist tense form) accounts for just over a quarter of the verb forms, while stative aspect (perfect and pluperfect tense forms) is found less than 10% of the time. The non-aspectual future tense form is well-attested, representing over 10% of all verb occurrences. In relation to the letter parts, the thanksgiving section contains only imperfective aspect verb forms (exclusively present tense forms). The body of the letter (1:18–11:36) possesses slightly higher percentages of perfective and stative aspect verbs, as well as future forms, while at the same time containing slightly lower occurrences of imperfective verbs. This trend shifts within the parenetic section (12:1–15:13) as imperfective forms reach their highest percentages within the letter, while the other tense forms decline below their norms. The letter closing possesses a relatively high percentage of perfective forms due to the lengthy string of greeting commands marked by the aorist imperative ἀσπάσασθε.

In relation to grouping and clustering, aspect plays a role in certain text segments. With the preponderance of imperfective aspect throughout the letter, shifts away from it mark off certain sections as distinct units. Perfective aspect accomplishes this in 1:18–32, 5:21, 7:7–12, and 16:3–16a. In contrast, the uninterrupted string of first person singular present tense forms denoting imperfective aspect produces a unique cluster in 7:14–25.

Tense Form	Overall		1:1–7	1:8–12		1:13–11:36		12:1–15:13		15:14–16:27	
Present	208	48%	0	3	100%	122	43%	65	69%	18	40%
Imperfect	7	2%	0	0	0%	6	2%	0	0%	1	2%
Aorist	121	28%	0	0	0%	86	30%	14	15%	21	47%
Perfect	36	8%	0	0	0%	27	9%	7	7%	2	4%
Pluperfect	1	0%	0	0	0%	1	0%	0	0%	0	0%
Future	56	13%	0	0	0%	45	16%	8	9%	3	7%
	429		0	3		287		94		45	

Figure 53: Tracking of Tense Form Occurrences in Primary Clause Verbs in Romans

In 1 Corinthians, similar to Romans, the imperfective aspect accounts for the most occurrences, this time outnumbering the other tense form occurrences by a two to one margin. Of interest is the almost uniform distribution of the majority of the tense forms across the various letter parts. The most noticeable discrepancy to this pattern occurs with the slightly lower occurrence of imperfective aspect and corresponding higher occurrence of perfective aspect in the body of the letter (1:10–4:21). This pattern reverses itself in the parenetic section (5:1–16:12). The letter closing also displays slightly higher occurrences of both imperfective and perfective aspect verbs.

Tense Form	Overall		1:1–3	1:4–9		1:10–4:21		5:1–16:12		16:13–24	
Present	418	65%	0	1	100%	63	54%	342	67%	12	75%
Imperfect	9	1%	0	0	0%	2	2%	7	1%	0	0%
Aorist	104	16%	0	0	0%	32	27%	69	14%	3	19%
Perfect	48	7%	0	0	0%	8	7%	39	8%	1	6%
Pluperfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Future	65	10%	0	0	0%	12	10%	53	10%	0	0%
	644		0	1		117		510		16	

Figure 54: Tracking Tense Form Occurrences in Primary Clause Verbs in 1 Corinthians

Second Corinthians again displays similar results to what has been seen in Romans and 1 Corinthians. The majority of verb forms display imperfective aspect, while perfective, stative, and future tense form verbs each makeup a significantly smaller yet discernible number of forms. One pattern that is slightly different than what has been noticed in the other letters is the higher occurrence of imperfective aspect verbs and corresponding lower occurrence of perfective aspect and future tense form verbs in the body of the letter (1:8–5:21). This pattern reverses in the parenetic section (6:1–13:10) with imperfective forms decreasing in percentage, while perfective and future tense forms increase. As in 1 Corinthians, the brief letter closing is made up of mainly imperfective verbs.

Tense Form	Overall		1:1–2	1:3–7	1:8–5:21		6:1–13:10		13:11–14	
Present	143	54%	0	0	49	66%	88	48%	6	75%
Imperfect	4	1%	0	0	1	1%	3	2%	0	0%
Aorist	63	24%	0	0	13	18%	49	26%	1	13%
Perfect	29	11%	0	0	10	14%	19	10%	0	0%
Pluperfect	0	0%	0	0	0	0%	0	0%	0	0%
Future	28	10%	0	0	1	1%	26	14%	1	13%
	267		0	0	74		185		8	

Figure 55: Tracking of Tense Form Occurrences in Primary Clause Verbs in 2 Corinthians

Relating to aspectual distribution, Galatians falls in line with the other letters

examined so far. The imperfective aspect accounts for nearly 60% of all verb

occurrences, while the perfective aspect is slightly elevated in relation to the other letters.

The difference in verb occurrence between the body of the letter (1:6–4:31) and the

parenetic section (5:1–6:10) is greater in Galatians than in the other letters. There is a

relatively high occurrence of the imperfect tense form and lower occurrence of future

tense form verbs in the letter body, as well as an elevated percentage of perfective aspect

verbs. This is most likely due to the embedded narrative in 1:11–2:21 that possesses a

large number of aorist and imperfect tense form verbs.

Tense Form	Overall		1:1–5		1:6–4:31		5:1–6:10		6:11–18	
Present	87	51%	0		52	46%	29	60%	6	67%
Imperfect	12	7%	0		11	10%	1	2%	0	0%
Aorist	50	29%	0		40	35%	7	15%	3	33%
Perfect	11	6%	0		8	7%	3	6%	0	0%
Pluperfect	0	0%	0		0	0%	0	0%	0	0%
Future	11	6%	0		3	3%	8	17%	0	0%
	171		0		114		48		9	

Figure 56: Tracking of Tense Form Occurrences in Primary Clause Verbs in Galatians

This reverses in the parenesis as perfective verb forms drop and imperfective (present

tense form) verbs and future forms rise. In the letter closing, imperfective verbs

outnumber perfective ones by a two to one margin.

From the perspective of verbal aspect, the letter to the Ephesians appears to be

relatively straightforward. There is a paucity of verb forms other than the present and

aorist within the primary clauses of the letter. The present tense occurs with great

regularity throughout the body and parenesis of the letter. The aorist is used sparingly

alongside it in both segments. The only other verb form of any consequence within the

letter is the non-aspectual future form which occurs a few times throughout the parenesis (two of which are inside an Old Testament quotation) and serves as the only verb form within the letter closing (6:21–24). While the present and aorist are the only tense forms which occur with any regularity, Ephesians is unique in that not only the letter opening, but also its lengthy eulogy (substitute for thanksgiving section) and letter closing are bereft of either verb form. Also, the second half of the letter, the parenesis, possesses 66 of the 80 verb forms within the letter. In relation to prominence, the characteristic present tense form of epistolary literature coupled with the backgrounded perfective aspect would seem to leave the mainline of the text relatively flat.

Tense Form	Overall		1:1–2	1:3–23		2:1–3:21		4:1–6:20		6:21–24	
Present	59	74%	0	0	100%	8	67%	50	76%	0	0%
Imperfect	1	1%	0	0	0%	0	0%	1	2%	0	0%
Aorist	15	19%	0	0	0%	4	33%	11	17%	0	0%
Perfect	1	1%	0	0	0%	0	0%	1	2%	0	0%
Pluperfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Future	4	5%	0	0	0%	0	0%	3	5%	1	100%
	80		0	0	0%	12		66		1	

Figure 57: Tracking of Tense Form Occurrences in Primary Clause Verbs in Ephesians

While present tense forms dominate the landscape of it as well, Philippians contains more variance in aspectual choice than Ephesians. This is due to the presence of stative forms in both the letter body (1:12–26) and the parenesis (1:27–4:20). The most aspectually "active" section of the letter is found in 4:10–20, which contains only indicative mood verbs, but presents them with great aspectual diversity. Three perfective aspect verbs are found toward the beginning of the section, while six imperfective aspect verbs (all present tense form) and five stative aspect verbs (perfect tense form) occur

throughout the section.[56] The non-aspectual future tense form serves as the last primary

clause verb of the section and announces the promise that God will supply their needs as

the readers follow Paul's lead in finding contentment in any circumstance. Aspectual

choice, then, seems to provide prominence within sections of the letter,[57] but does not

seem to serve as a strong indicator of structural boundaries within the whole of the text.

Tense Form	Overall		1:1–2	1:3–11		1:12–26		1:27–4:20		4:21–23	
Present	59	70%	0	2	100%	7	70%	48	70%	2	67%
Imperfect	1	1%	0	0	0%	0	0%	1	1%	0	0%
Aorist	9	10%	0	0	0%	0	0%	8	12%	1	33%
Perfect	9	10%	0	0	0%	2	20%	7	10%	0	0%
Pluperfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Future	6	7%	0	0	0%	1	10%	5	7%	0	0%
	84		0	2		10		69		3	

Figure 58: Tracking of Tense Form Occurrences in Primary Clause Verbs in Philippians

Like Ephesians, Colossians represents a relatively flat presentation of aspectual

choice. While a higher percentage of perfective aspect occurs in Colossians, they still

vastly trail the typical imperfective aspect represented exclusively by the present tense

form in primary clause verbs. The stative makes a token appearance with two perfect

tense form verbs within the parenetic section of the letter, although these occurrences

occur at places in the letter where Paul seems to be making important points as to how

Christ's work applies to the lives of these readers (2:14 and 3:3). These are the only

occurrences (with the exception of the non-aspectual future) of tense forms other than the

present and aorist within the lengthy parenetic material. The letter closing contains a

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[56] In 4:12, a concentration of three stative aspect verbs occurs which seems to front Paul's teaching concerning how to be content in any state.

[57] For a discussion of how aspectual choice marks prominence in a text, see Porter, *Idioms*, 23–24 and 302–03.

fairly even split between perfective and imperfective aspect, after the section begins with

two future tense forms in 4:7 and 9.

Tense Form	Overall		1:1–2	1:3–8		1:9–2:5		2:6–4:6		4:7–18	
Present	37	65%	0	1	100%	6	86%	24	65%	6	50%
Imperfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Aorist	14	25%	0	0	0%	1	14%	9	24%	4	33%
Perfect	2	4%	0	0	0%	0	0%	2	5%	0	0%
Pluperfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Future	4	7%	0	0	0%	0	0%	2	5%	2	17%
	57		0	1		7		37		12	

Figure 59: Tracking of Tense Form Occurrences in Primary Clause Verbs in Colossians

Like the previous letters, 1 Thessalonians is carried along by imperfective aspect

realized mainly through the present tense form, with some variety provided by the

presence of perfective forms. Within the letter body much of the variance in aspectual

choice occurs within imbedded narrative as Paul recalls for these readers their initial

ministry among them in chapter 2 and the circumstances concerning the sending of this

letter in chapter 3. Both imperfect tense forms are found in these sections as are 8 of the

12 aorist tense form verbs.[58] In addition the stative aspect consists exclusively of the verb

οἴδατε, two of which occur at the beginning of these narrative sections to remind the

readers of what they know concerning Paul's ministry. The parenetic section consists

only of imperfective aspectual primary clause verbs, represented almost exclusively by

imperatives. The letter closing possesses a mix of both perfective and imperfective aspect

verbs realized in present and aorist tense forms. It would seem, then, in 1 Thessalonians

that aspectual variety is used to call the readers to remember (the stative verb οἴδατε)

certain past events and teachings that Paul performed on behalf of these readers, as well

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[58] Three of the other four aorist tense forms within this section occur as optative mood verbs within the prayer/benediction given in 3:11–13.

as describe these events (the perfective aorist tense forms and imperfective narrative forms realized by the two imperfect tense forms). The commands within the body and parenesis are presented exclusively with the imperfective present tense form.

Tense Form	Overall		1:01	1:2–10		2:1–5:11		5:12–22		5:23–28	
Present	50	69%	0	2	67%	29	62%	17	100%	2	40%
Imperfect	2	3%	0	0	0%	2	4%	0	0%	0	0%
Aorist	15	21%	0	0	0%	12	26%	0	0%	3	60%
Perfect	4	6%	0	1	33%	3	6%	0	0%	0	0%
Pluperfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Future	1	1%	0	0	0%	1	2%	0	0%	0	0%
	72		0	3		47		17		5	

Figure 60: Tracking of Tense Form Occurrences in Primary Clause Verbs in 1 Thessalonians

Second Thessalonians follows the typical pattern of imperfective aspect carrying the letter along. Some variety appears in the body of the letter (2:1–3:13) with the appearance of three stative aspect verbs. Two are the verb οἴδατε by which Paul challenges the readers with truths they already know (2:7 and 3:4). The third stative, πεποίθαμεν, relates Paul's confidence that the readers will do the commands given (3:4). The brief parenetic section is marked by three imperfective commands and two perfective verbs, an aorist subjunctive in 3:13 and an aorist optative announcing a request of God in 3:16.

Tense Form	Overall		1:1–2	1:3–12		2:1–14		2:15–3:15		3:16–18	
Present	19	63%	0	2	100%	13	59%	3	75%	1	50%
Imperfect	1	3%	0	0	0%	1	5%	0	0%	0	0%
Aorist	6	20%	0	0	0%	4	18%	1	25%	1	50%
Perfect	3	10%	0	0	0%	3	14%	0	0%	0	0%
Pluperfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Future	1	3%	0	0	0%	1	5%	0	0%	0	0%
	30		0	2		22		4		2	

Figure 61: Tracking of Tense Form Occurrences in Primary Clause Verbs in 2 Thessalonians

First Timothy displays a high occurrence of imperfective aspect verbs, yet this pattern is in keeping with the rest of the Pauline corpus. The lengthy thanksgiving section (1:3–20) opens with Paul recalling events from both his past with Timothy and events that brought about his conversion. These are presented with perfective aspect verbs in 1:3 and 1:13–16 (the deictic marker πρότερον signaling the past reference in relation to this string of aorist tense forms). The use of the stative aspect within the body and parenesis proves interesting. In each case, the perfect tense form seems to provide the climactic action in relation to the surrounding verbs (2:14) or the reality of the situation being described (5:5, 6, 8 and 6:4). In 5:5 the true widow is devoted to God (ἤλπικεν ἐπὶ θεόν), while in 5:6 the widow given to the pleasures of this life is already dead (ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν). In 5:8, the one who does not provide for his family denies the faith (τὴν πίστιν ἤρνηται). In 6:4, the reality of the false teacher (6:3) is that he is proud (τετύφωται). Not only do these occurrences seem to break up the monotony of the imperfective aspectual forms, but they also are utilized to point out what truly motivates the actions of these individuals.

Tense Form	Overall		1:1–2	1:3–17		1:18–4:6		4:7–6:19		6:20–21	
Present	71	76%	0	2	29%	15	71%	54	83%	0	0%
Imperfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Aorist	11	12%	0	4	57%	2	10%	4	6%	1	100%
Perfect	6	6%	0	1	14%	1	5%	4	6%	0	0%
Pluperfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Future	6	6%	0	0	0%	3	14%	3	5%	0	0%
	94		0	7		21		65		1	

Figure 62: Tracking of Tense Form Occurrences in Primary Clause Verbs in 1 Timothy

Second Timothy stand outs in relation to the other letters of the corpus as the percentage of imperfective aspect diminishes to the point that it is equaled by perfective

forms. Also, the non-aspectual future tense form makes a significant appearance within

the letter. The emergence of the aorist is especially evident within the closing of the letter

(4:9–22) as it carries the recollection of Paul's trial and circumstances surrounding his

companions. The parenetic body of the letter (1:6–4:8) contains more expected

percentages of imperfective forms, but the non-aspectual future and stative aspect also

reoccur quite often. The stative aspect occurs in a significant chain in 4:6–8, as Paul

conveys his recognition that he has come to the end of his life, yet has remained faithful.

Tense Form	Overall		1:1–2	1:3–5			1:6–4:8		4:9–22	
Present	37	38%	0	1	100%		30	42%	6	24%
Imperfect	0	0%	0	0	0%		0	0%	0	0%
Aorist	37	38%	0	0	0%		21	29%	16	64%
Perfect	8	8%	0	0	0%		8	11%	0	0%
Pluperfect	0	0%	0	0	0%		0	0%	0	0%
Future	16	16%	0	0	0%		13	18%	3	12%
	98		0	1			72		25	

Figure 63: Tracking of Tense Form Occurrences in Primary Clause Verbs in 2 Timothy

In relation to the aspectual contours of the text, Titus remains relatively flat with

very little variance in aspectual choice. The imperfective remains the dominant aspectual

choice in the body (1:5–1:16) and parenesis (2:1–3:11) of the letter. It is slightly

outnumbered within the letter closing (3:12–15). The aorist tense form only occurs with

regularity within this closing section. While the stative occurrences may stand out within

their surrounding context, they do not seem to add much to the overall structure of the

letter.

Tense Form	Overall		1:1–4		1:5–1:16		2:1–3:11		3:12–15	
Present	20	67%	0		6	67%	12	80%	2	33%
Imperfect	1	3%	0		0	0%	1	7%	0	0%
Aorist	7	23%	0		2	22%	2	13%	3	50%
Perfect	2	7%	0		1	11%	0	0%	1	17%
Pluperfect	0	0%	0		0	0%	0	0%	0	0%
Future	0	0%	0		0	0%	0	0%	0	0%
	30		0		9		15		6	

Figure 64: Tracking of Tense Form Occurrences in Primary Clause Verbs in Titus

While Philemon possesses a well developed five-part letter structure, aspectual choice contributes little to this structure, even as it deviates from the norms of the corpus. The imperfective and perfective aspect are equally represented within the letter, which contrasts with the pattern in most of the other letters. The imperfective aspect serves as the primary aspectual verb choice for every part of the letter, with the exception of the parenesis in 1:17–20. Here four perfective forms are found in the climactic charge and appeal to Philemon. The stative aspect is completely absent from the letter within the primary clause verb forms, thus producing a relatively flat presentation from the perspective of aspect.[59]

Tense Form	Overall		1:1–3	1:4–7		1:8–16		1:17–20		1:21–25	
Present	7	47%	0	1	50%	2	67%	1	17%	3	75%
Imperfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Aorist	7	47%	0	1	50%	1	33%	4	67%	1	25%
Perfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Pluperfect	0	0%	0	0	0%	0	0%	0	0%	0	0%
Future	1	7%	0	0	0%	0	0%	1	17%	0	0%
	15		0	2		3		6		4	

Figure 65: Tracking of Tense Form Occurrences in Primary Clause Verbs in Philemon

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[59] While one may argue that shifting of imperfective and perfective aspect is significant, this would seem to be the case more in a narrative text, where perfective forms would be expected to control the mainline movements of the storyline. As this study has discovered, the primary clauses in this corpus are carried along by imperfective aspect with further backgrounding accomplished through the presence of the perfective aspect.

Conclusions regarding the Contribution of Aspect

The findings concerning the category of aspect in relation to each of the letters within the Pauline corpus would seem to suggest that this category does not contribute significantly to the structuring of the letter in line with a five-part letter structure. In most cases, the letters reveal relatively flat textual contours in regards to the aspectual make-up of the primary clause verbs. By far, imperfective aspect realized by the present tense form dominates most of the letters within the corpus. Even this is slightly misleading since present tense forms are the sole contributor to this dominance. Imperfect tense forms appear to contribute very little within the Pauline letter corpus since they occur very infrequently.[60] In a few cases, the only other aspect that rivals the imperfective is perfective aspect. Yet, even in places where aspectual choices seem significant, they do not really contribute to structural clues. Rather, they seem to highlight significant action in relation to the immediate surrounding context. One further note, the future tense form occurs with noticeable frequency within these letters, at least in comparison to the stative aspect.[61]

Since χ^2 tests run on the categories of mood and person-number reveal significant differences in occurrence between the letter body and parenesis sections, the same test was run on the category of aspect. The occurrences of each tense form were compared between their occurrence count in the body and in the parenesis section of the letters as a

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[60] Just rehearsing the numbers of present tense form vs. imperfect tense form verbs reveals this as true: Rom – 208 (present)/7 (imperfect); 1 Cor – 418/9; 2 Cor – 143/4; Gal – 87/12 (where most occur in the embedded narrative of 1:11–2:21); Eph – 59/1; Phil 59/1; Col – 37/0; 1 Thess – 50/2; 2 Thess – 19/1; 1 Tim – 71/0; 2 Tim – 37/0; Titus – 20/1; Phlm – 7/0.

[61] Occurrences of the future tense form either are greater than or are equal to that of the perfect tense form in a number of the letters: Rom – 56 (future)/36 (perfect); 1 Cor – 65/48; 2 Cor – 28/29; Gal – 11/11; Eph – 4/1; Phil – 6/9; Col – 4/2; 1 Thess – 1/4; 2 Thess – 1/3; 1 Tim – 6/6; 2 Tim – 16/8; Titus – 0/2; Phlm – 1/0.

whole. This test again showed significant differences in the occurrence of the category of

aspect between the body and parenetic parts of the letter.[62]

While some may infer a diminishment of aspect as a category within the Pauline

corpus because of these findings, this seems premature. It seems that aspectual choice, at

least related to primary clause verbs within this corpus, serves to background certain

information and foreground other information within immediate contexts.[63] Thus, it may

not move the argument, exposition, or exhortation along the structural outline of the

letter, but it seems to add detail and contour to the primary structural line.[64]

Chapter Conclusion

In bringing the findings of this chapter together, a better understanding of the

contours of the Pauline letters has emerged in relation to these three categories of the

verbal system. First, the verbal category of mood contributes significantly to the location

of the macrostructural units within the letters themselves. This occurs almost exclusively

in relation to the presence of the imperative in relation to the indicative. The body of the

letters is marked by significantly low percentages of imperative mood verbs. This

changes drastically with the onset of the parenesis. When tested for significance, these

findings concerning the difference in indicative and imperative occurrences within the

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[62] A χ^2 test was run to see if there is a statistically significant difference in the occurences of aspect between the body and the command portions of the letters. The test found χ^2 to be 53.04 and the p-value to be 3.3×10^{-10}. Again, anything with a p-value below .05 is consider significant.

[63] Reed (*Discourse Analysis*, 113–15) draws a similar conclusion as he states, in relation to information flow, that perfective aspect seems to signal background prominence, imperfective aspect indicates thematic prominence, and stative aspect indicates focal prominence.

[64] Much more work would have to be done, especially within the subordinate clauses, to see if this conclusion is justified, but from an initial look at the primary clauses, this seems to be what aspectual choice is contributing within the Pauline corpus. Porter and O'Donnell ("Greek Verbal Network," 3–41) have demonstrated, through a statistical analysis of frequency counts applied to the systemic verbal network introduced in Porter's *Verbal Aspect*, that the choice of aspect is determined independently of the choice of other categories such as mood and voice. For this claim, see especially pp. 27 and 38ff.

body and parenesis sections proved significant. Also, letters that contain high percentages of imperatives throughout could not be segmented into five-parts as the body and parenesis combined to make one unit (2 Timothy).

Second, the verbal category of person-number also contributes to the macrostructure of the letters. The person-number differences that exist from letter to letter seem to reflect the situational nature of these letters. Romans and 1 Corinthians contain a high frequency of third person forms, which seems to highlight their expositional nature. Second Corinthians displays the confrontation of Paul and his companions' ministry with its reception by the Corinthian church by means of first person singular and plural forms, as well as the exclusive use of second person plural forms. The use of first person plural forms seems to indicate that 1 and 2 Thessalonians contain exhortations from both Paul and his associates. The Pastoral Epistles reflect a correspondence between Paul and one of his associates, as the use of first person and exclusively second person singular verb forms indicate. Finally, the nature of Philemon as an appeal by Paul to Philemon is seen through the use of first person singular and second person singular verb forms. When tested for significance, the difference in person-number occurrences between the letter body and parenesis proved significant. Person-number chains and shifts also seem to indicate smaller segments within the large movements of the letter structure.

Third, the category of aspect, although it does not seem to contribute in a noticeable way to the location of either macrostructural units or smaller segments within the Pauline letter corpus, still proved successful when tested for significance in showing a significant difference in occurrence between the letter body and parenesis. Yet, some of

the aspectual distinctions seem to disappear within the epistolary genre, such as present/imperfect tense form.

These findings then in relation to the Pauline corpus can be described as follows. Paul's choice of mood seems to be constrained by structural issues related to discourse level concerns. While related to his choice of mood, Paul's choice of person-number seems constrained by structural issues related to both discourse and segment (paragraph) level concerns. His aspectual choice does not seem to be constrained by discourse or paragraph level concerns, but rather is made based on how he wants to portray the action in relation to its immediate context.[65]

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[65] O'Donnell (*Corpus Linguistics*, 193–94) makes such a connection in relation to primary and secondary clauses within discourse. I am maintaining here that this applies as well to these categories of the verb. The categories of mood and to some extent person–number seem to indicate movement along the flow of the discourse, while aspect seems to add background (perfective aspect) and further prominence (stative aspect) to this flow of information (carried along by the imperfective aspect).

CONCLUSION

In this dissertation I have sought to address the question of whether emperical data could reveal structure within the Pauline letter corpus. In the first chapter, I began by defining and describing the ancient Greek letter. In the rest of the chapter, I focused (1) on ancient and recent attempts to classify the letters and (2) on recent attempts to describe the structure of the letter form. In both areas of classification and structure, scholars differ on how to handle the ancient letter, but the problem becomes more acute in relation to the New Testament letters. Further, even when attempts are made to describe the New Testament letters according to a specific pattern (3, 4, or 5 parts), scholars still are unable to reach a consensus. This lack of consensus led me to test the thesis that tracing verb patterns in the Pauline letter corpus helps reveal the structure of the letters.

In chapter two, I discussed the model that was used to analyze the verbs in Paul's letters. I began by defining and describing terminology necessary for an understanding of corpus linguistics. I briefly traced the history of corpus studies that have led to the emergence of corpus linguistics and showed recent attempts at utilizing the discipline within New Testament studies. At the end of the chapter, I presented an application of corpus linguistics that Douglas Biber utilized to show verb patterning within a corpus of texts, scientific research papers. I then set out a plan to use a similar approach to the Pauline corpus. One difficulty that surfaces with such an approach to the Pauline corpus is that unlike the paper's in Biber's study, Paul's letters do not possess explicit

indications of section breaks. I suggested that this would require a formal and semantic approach to tracing the primary clause verbal patterns within the letters to discover noticeable segmentation in order to establish the various parts of the Pauline letters.

In chapters three through five, I presented the verbal analysis of the primary clauses within the Pauline corpus. In these chapters, I discussed each book in the following ways: (1) a brief discussion of how various Greek texts, translations, and commentators reveal the segmentation of the text, (2) a description/discussion of the primary clause verbs found in the particular letters, and (3) conclusions that can be drawn concerning verb patterns, verbal categories, and other syntactical features that contribute to the letter's segmentation.

In chapter six, I sought to analyze three key features that appeared within the primary clauses of the Pauline letter corpus: conjunctions, formulaic verbs, and vocatives/nominatives of address. After briefly introducing each feature, I analyzed the various letters for where these features occurred at the segment breaks and major parts discussed in chapters three through five. I concluded the chapter by proposing structural outlines according to the verb patterns and these key features found within the primary clauses for each of the letters within the Pauline corpus. These outlines display a fairly consistent five-part pattern (with the exceptions of Galatians and Titus, which lack a thanksgiving section, and 2 Timothy, which does not differentiate between letter body and parenesis).

In chapter seven, I counted the occurrences of the verbal categories of mood, person-number, and aspect within the parts of each letter, as suggested by the structural outlines from chapter six. This showed that from occurrence counts and a statistical

analysis, utilizing a χ^2 test, that there exists significant difference in the way that mood (indicative and imperative), person-number, and aspect occur within the letter body and parenesis within a five-part letter structure.

These findings seem to indicate that the thesis proves true: tracing verb patterns in the Pauline letter corpus helps reveal the structure of the letters. Further, this analysis of the verb patterns in Paul's letters shows that (1) the co-occurrence of verbs according to certain verbal categories serves as a cohesive device within certain segments of text; (2) at times, shifts in the occurrence of verbal categories, in combination with other features, help delineate breaks between segments of text; and (3) the number of occurrences of certain verbal categories (including the differences in their distribution) help distinguish letter parts (especially the letter body and parenesis). Two weaknesses of this study emerge, however. First, since structural indicators are not explicitly marked within the actual letters, empirical data had to be supplemented with semantic features in order to establish structural parts to the letters. Second, certain letter parts (letter opening, thanksgiving, and letter closing) did not possess enough occurrences of primary clause verbs in order to test the significance of their occurrences within these letter parts. Yet, this is where formulaic features help isolate letter parts such as letter opening and letter closing. At the same time, the formulaic verb (εὐχαριστέω or the expression χάριν ἔχω) helps locate the thanksgiving section, which is marked by very few primary clause verb occurrences other than this formulaic verb.

While some may still have anticipated more from this study concerning the further movements and structure within the letter body and parenesis, such an analysis goes beyond merely looking at verbal categories and other primary clause features. A

full-blown discourse analysis would have to be conducted for each letter. Yet, I believe that I have shown the importance of primary clause verbal patterns for such a discourse analysis. Also, I have suggested letter parts along a five-part letter structure for the letters within the Pauline corpus and located further segmentation within these parts according to verb patterns and key features associated with primary clause verbs.

Scholars have been studying ancient letters and especially Paul's letters all the way back to the time of Paul. They will continue to debate whether or not there truly exists a defined letter structure to these ancient letters. I hope that this study of the verb patterns within the Pauline corpus at least demonstrates to some the usefulness of empirical data, such as primary clause verbs, for a better understanding of Paul's letter structure.

APPENDIX 1

PRIMARY CLAUSE FINITE VERB FORMS OF THE PAULINE CORPUS1

Romans Primary Clause Verb List

Rom 1.8	εὐχαριστῶ	1st	singular	present	active	indicative
Rom 1 9	ἐστιν	3rd	singular	present	active	indicative
Rom 1.11	ἐπιποθῶ	1st	singular	present	active	indicative
Rom 1·13	θέλω	1st	singular	present	active	indicative
Rom 1:14	εἰμί	1st	singular	present	active	indicative
Rom 1:16	ἐπαισχύνομαι	1st	singular	present	middle	indicative
	ἐστιν	3rd	singular	present	active	indicative
Rom 1:17	ἀποκαλύπτεται	3rd	singular	present	passive	indicative
Rom 1·18	Ἀποκαλύπτεται	3rd	singular	present	passive	indicative
Rom 1:24	παρέδωκεν	3rd	singular	aorist	active	indicative
Rom 1:26	παρέδωκεν	3rd	singular	aorist	active	indicative
	μετήλλαξαν	3rd	plural	aorist	active	indicative
Rom 1·27	ἐξεκαύθησαν	3rd	plural	aorist	passive	indicative
Rom 1:28	παρέδωκεν	3rd	singular	aorist	active	indicative
Rom 2:1	εἰ	2nd	singular	present	active	indicative
	κατακρίνεις	2nd	singular	present	active	indicative
	πράσσεις	2nd	singular	present	active	indicative
Rom 2.2	οἴδαμεν	1st	plural	perfect	active	indicative
Rom 2:3	λογίζῃ	2nd	singular	present	middle	indicative
Rom 2:4	καταφρονεῖς	2nd	singular	present	active	indicative
Rom 2 5	θησαυρίζεις	2nd	singular	present	active	indicative
Rom 2.11	ἐστιν	3rd	singular	present	active	indicative
Rom 2:12	ἀπολοῦνται	3rd	plural	future	middle	indicative
	κριθήσονται	3rd	plural	future	passive	indicative

[1] These verb forms were discovered by performing a search utilizing Logos Bible Software's search engine for Opentext.org's syntactically tagged text. Performing the search, I sought to find all primary clause finite verb forms within each letter of the Pauline corpus. These results were then checked against Opentext.org's clausal analysis on their website. Finally, the parsings were further verified by comparing the results with those marked by Accordance Software's parsings of the same verbs. Any variance is discussed within the body of the dissertation (especially 1 Thessalonians 1 and 2).

Rom 2 14	εἰσιν	3rd	plural	present	active	indicative
Rom 2 21	διδάσκεις	2nd	singular	present	active	indicative
	κλέπτεις	2nd	singular	present	active	indicative
Rom 2·22	μοιχεύεις	2nd	singular	present	active	indicative
	ἱεροσυλεῖς	2nd	singular	present	active	indicative
Rom 2·23	ἀτιμάζεις	2nd	singular	present	active	indicative
Rom 2·24	βλασφημεῖται	3rd	singular	present	passive	indicative
Rom 2 25	ὠφελεῖ	3rd	singular	present	active	indicative
	γέγονεν	3rd	singular	perfect	active	indicative
Rom 2 26	λογισθήσεται	3rd	singular	future	passive	indicative
Rom 2·27	κρινεῖ	3rd	singular	future	active	indicative
Rom 2 28	ἐστιν	3rd	singular	present	active	indicative
Rom 3:3	καταργήσει	3rd	singular	future	active	indicative
Rom 3 4	γένοιτο	3rd	singular	aorist	middle	optative
	γινέσθω	3rd	singular	present	middle	imperative
Rom 3 5	ἐροῦμεν	1st	plural	future	active	indicative
Rom 3 6	γένοιτο	3rd	singular	aorist	middle	optative
Rom 3 7	κρίνομαι	1st	singular	present	passive	indicative
Rom 3 9	προεχόμεθα	1st	plural	present	middle	indicative
	προῃτιασάμεθα	1st	plural	aorist	middle	indicative
Rom 3:19	οἴδαμεν	1st	plural	perfect	active	indicative
Rom 3.21	πεφανέρωται	3rd	singular	perfect	passive	indicative
Rom 3 22	ἐστιν	3rd	singular	present	active	indicative
Rom 3 23	ἥμαρτον	3rd	plural	aorist	active	indicative
Rom 3:27	ἐξεκλείσθη	3rd	singular	aorist	passive	indicative
Rom 3:28	λογιζόμεθα	1st	plural	present	middle	indicative
Rom 3 31	καταργοῦμεν	1st	plural	present	active	indicative
	γένοιτο	3rd	singular	aorist	middle	optative
	ἱστάνομεν	1st	plural	present	active	indicative
Rom 4·1	ἐροῦμεν	1st	plural	future	active	indicative
Rom 4.2	ἔχει	3rd	singular	present	active	indicative
Rom 4 3	λέγει	3rd	singular	present	active	indicative
	ἐπίστευσεν	3rd	singular	aorist	active	indicative
	ἐλογίσθη	3rd	singular	aorist	passive	indicative
Rom 4 4	λογίζεται	3rd	singular	present	passive	indicative
Rom 4 5	λογίζεται	3rd	singular	present	passive	indicative

Rom 4 9	λέγομεν	1st	plural	present	active	indicative
Rom 4 10	ἐλογίσθη	3rd	singular	aorist	passive	indicative
Rom 4 11	ἔλαβεν	3rd	singular	aorist	active	indicative
Rom 4.14	κεκένωται	3rd	singular	perfect	passive	indicative
	κατήργηται	3rd	singular	perfect	passive	indicative
Rom 4·15	κατεργάζεται	3rd	singular	present	middle	indicative
	ἔστιν	3rd	singular	present	active	indicative
Rom 4.22	ἐλογίσθη	3rd	singular	aorist	passive	indicative
Rom 4 23	ἐγράφη	3rd	singular	aorist	passive	indicative
Rom 5·1	ἔχομεν	1st	plural	present	active	indicative
Rom 5:2	καυχώμεθα	1st	plural	present	middle	indicative
Rom 5:3	καυχώμεθα	1st	plural	present	middle	indicative
Rom 5:6	ἀπέθανεν	3rd	singular	aorist	active	indicative
Rom 5·7	ἀποθανεῖται	3rd	singular	future	middle	indicative
	τολμᾷ	3rd	singular	present	active	indicative
Rom 5 8	συνίστησιν	3rd	singular	present	active	indicative
Rom 5·9	σωθησόμεθα	1st	plural	future	passive	indicative
Rom 5:10	σωθησόμεθα	1st	plural	future	passive	indicative
Rom 5·13	ἦν	3rd	singular	imperf	active	indicative
	ἐλλογεῖται	3rd	singular	present	passive	indicative
Rom 5.14	ἐβασίλευσεν	3rd	singular	aorist	active	indicative
Rom 5·15	ἐπερίσσευσεν	3rd	singular	aorist	active	indicative
Rom 5.17	βασιλεύσουσιν	3rd	plural	future	active	indicative
Rom 5 19	κατασταθήσονται	3rd	plural	future	passive	indicative
Rom 5:20	παρεισῆλθεν	3rd	singular	aorist	active	indicative
	ὑπερεπερίσσευσεν	3rd	singular	aorist	active	indicative
Rom 6:1	ἐροῦμεν	1st	plural	future	active	indicative
	ἐπιμένωμεν	1st	plural	present	active	subjunctive
Rom 6:2	γένοιτο	3rd	singular	aorist	middle	optative
	ζήσομεν	1st	plural	future	active	indicative
Rom 6·3	ἀγνοεῖτε	2nd	plural	present	active	indicative
Rom 6 4	συνετάφημεν	1st	plural	aorist	passive	indicative
	ἠγέρθη	3rd	singular	aorist	passive	indicative
	περιπατήσωμεν	1st	plural	aorist	active	subjunctive
Rom 6 5	ἐσόμεθα	1st	plural	future	middle	indicative

Rom 6·7	δεδικαίωται	3rd	singular	perfect	passive	indicative
Rom 6:8	πιστεύομεν	1st	plural	present	active	indicative
Rom 6 10	ἀπέθανεν	3rd	singular	aorist	active	indicative
	ζῇ	3rd	singular	present	active	indicative
Rom 6:11	λογίζεσθε	2nd	plural	present	middle	imperative
Rom 6 12	βασιλευέτω	3rd	singular	present	active	imperative
Rom 6 13	παριστάνετε	2nd	plural	present	active	imperative
	παραστήσατε	2nd	plural	aorist	active	imperative
Rom 6 14	κυριεύσει	3rd	singular	future	active	indicative
	ἐστε	2nd	plural	present	active	indicative
Rom 6:15	ἁμαρτήσωμεν	1st	plural	aorist	active	subjunctive
	γένοιτο	3rd	singular	aorist	middle	optative
Rom 6 16	οἴδατε	2nd	plural	perfect	active	indicative
Rom 6.19	παραστήσατε	2nd	plural	aorist	active	imperative
Rom 6.20	ἦτε	2nd	plural	imperf	active	indicative
Rom 6·21	εἴχετε	2nd	plural	imperf	active	indicative
Rom 6:22	ἔχετε	2nd	plural	present	active	indicative
Rom 7:1	ἀγνοεῖτε	2nd	plural	present	active	indicative
Rom 7 2	δέδεται	3rd	singular	perfect	passive	indicative
	κατήργηται	3rd	singular	perfect	passive	indicative
Rom 7:3	χρηματίσει	3rd	singular	future	active	indicative
	ἐστίν	3rd	singular	present	active	indicative
Rom 7:4	ἐθανατώθητε	2nd	plural	aorist	passive	indicative
Rom 7 5	ἐνηργεῖτο	3rd	singular	imperf	middle	indicative
Rom 7 6	κατηργήθημεν	1st	plural	aorist	passive	indicative
Rom 7·7	ἐροῦμεν	1st	plural	future	active	indicative
	γένοιτο	3rd	singular	aorist	middle	optative
	ἔγνων	1st	singular	aorist	active	indicative
	ᾔδειν	1st	singular	pluperf	active	indicative
Rom 7.8	κατειργάσατο	3rd	singular	aorist	middle	indicative
Rom 7:9	ἔζων	1st	singular	imperf	active	indicative
	ἀνέζησεν	3rd	singular	aorist	active	indicative
Rom 7:10	ἀπέθανον	1st	singular	aorist	active	indicative
	εὑρέθη	3rd	singular	aorist	passive	indicative
Rom 7 11	ἐξηπάτησέν	3rd	singular	aorist	active	indicative
	ἀπέκτεινεν	3rd	singular	aorist	active	indicative
Rom 7 13	ἐγένετο	3rd	singular	aorist	middle	indicative
	γένοιτο	3rd	singular	aorist	middle	optative

Rom 7 14	Οἴδαμεν	1ˢᵗ	plural	perfect	active	indicative
Rom 7·15	γινώσκω	1ˢᵗ	singular	present	active	indicative
	θέλω	1ˢᵗ	singular	present	active	indicative
	πράσσω	1ˢᵗ	singular	present	active	indicative
	μισῶ	1ˢᵗ	singular	present	active	indicative
	ποιῶ	1ˢᵗ	singular	present	active	indicative
Rom 7 16	σύμφημι	1ˢᵗ	singular	present	active	indicative
Rom 7 17	κατεργάζομαι	1ˢᵗ	singular	present	middle	indicative
Rom 7 18	Οἶδα	1ˢᵗ	singular	perfect	active	indicative
	παράκειταί	3ʳᵈ	singular	present	middle	indicative
Rom 7 19	ποιῶ	1ˢᵗ	singular	present	active	indicative
	θέλω	1ˢᵗ	singular	present	active	indicative
	πράσσω	1ˢᵗ	singular	present	active	indicative
Rom 7 20	κατεργάζομαι	1ˢᵗ	singular	present	middle	indicative
Rom 7:21	εὑρίσκω	1ˢᵗ	singular	present	active	indicative
Rom 7·22	συνήδομαι	1ˢᵗ	singular	present	middle	indicative
Rom 7.23	βλέπω	1ˢᵗ	singular	present	active	indicative
Rom 7.24	ῥύσεται	3ʳᵈ	singular	future	middle	indicative
Rom 7.25	δουλεύω	1ˢᵗ	singular	present	active	indicative
Rom 8·2	ἠλευθέρωσέν	3ʳᵈ	singular	aorist	active	indicative
Rom 8.3	κατέκρινεν	3ʳᵈ	singular	aorist	active	indicative
Rom 8.5	φρονοῦσιν	3ʳᵈ	plural	present	active	indicative
Rom 8.9	ἐστὲ	2ⁿᵈ	plural	present	active	indicative
	ἔστιν	3ʳᵈ	singular	present	active	indicative
Rom 8·11	ζῳοποιήσει	3ʳᵈ	singular	future	active	indicative
Rom 8 12	ἐσμὲν	1ˢᵗ	plural	present	active	indicative
Rom 8·13	μέλλετε	2ⁿᵈ	plural	present	active	indicative
	ζήσεσθε	2ⁿᵈ	plural	future	middle	indicative
Rom 8 14	ἄγονται	3ʳᵈ	plural	present	passive	indicative
	εἰσιν	3ʳᵈ	plural	present	active	indicative
Rom 8.15	ἐλάβετε	2ⁿᵈ	plural	aorist	active	indicative
	ἐλάβετε	2ⁿᵈ	plural	aorist	active	indicative
Rom 8.16	συμμαρτυρεῖ	3ʳᵈ	singular	present	active	indicative
Rom 8 18	Λογίζομαι	1ˢᵗ	singular	present	middle	indicative
Rom 8 19	ἀπεκδέχεται	3ʳᵈ	singular	present	middle	indicative
Rom 8 20	ὑπετάγη	3ʳᵈ	singular	aorist	passive	indicative

Rom 8 22	οἴδαμεν	1st	plural	perfect	active	indicative
Rom 8 23	στενάζομεν	1st	plural	present	active	indicative
Rom 8 24	ἐσώθημεν	1st	plural	aorist	passive	indicative
	ἔστιν	3rd	singular	present	active	indicative
	ἐλπίζει	3rd	singular	present	active	indicative
Rom 8.25	ἀπεκδεχόμεθα	1st	plural	present	middle	indicative
Rom 8.26	συναντιλαμβάνεται	3rd	singular	present	middle	indicative
	οἴδαμεν	1st	plural	perfect	active	indicative
	ὑπερεντυγχάνει	3rd	singular	present	active	indicative
Rom 8.27	οἶδεν	3rd	singular	perfect	active	indicative
Rom 8 28	Οἴδαμεν	1st	plural	perfect	active	indicative
Rom 8 31	ἐροῦμεν	1st	plural	future	active	indicative
Rom 8 33	ἐγκαλέσει	3rd	singular	future	active	indicative
Rom 8 35	χωρίσει	3rd	singular	future	active	indicative
Rom 8 37	ὑπερνικῶμεν	1st	plural	present	active	indicative
Rom 8 38	πέπεισμαι	1st	singular	perfect	passive	indicative
Rom 9 1	λέγω	1st	singular	present	active	indicative
	ψεύδομαι	1st	singular	present	middle	indicative
Rom 9 3	ηὐχόμην	1st	singular	imperf	middle	indicative
Rom 9 9	ἐλεύσομαι	1st	singular	future	middle	indicative
	ἔσται	3rd	singular	future	middle	indicative
Rom 9.12	ἐρρέθη	3rd	singular	aorist	passive	indicative
Rom 9:14	ἐροῦμεν	1st	plural	future	active	indicative
	γένοιτο	3rd	singular	aorist	middle	optative
Rom 9·15	λέγει	3rd	singular	present	active	indicative
	ἐλεήσω	1st	singular	future	active	indicative
	οἰκτιρήσω	1st	singular	future	active	indicative
Rom 9 17	λέγει	3rd	singular	present	active	indicative
	ἐξήγειρά	1st	singular	aorist	active	indicative
Rom 9 18	ἐλεεῖ	3rd	singular	present	active	indicative
	σκληρύνει	3rd	singular	present	active	indicative
Rom 9·19	Ἐρεῖς	2nd	singular	future	active	indicative
	μέμφεται	3rd	singular	present	middle	indicative
	ἀνθέστηκεν	3rd	singular	perfect	active	indicative
Rom 9·20	εἶ	2nd	singular	present	active	indicative
	ἐρεῖ	3rd	singular	future	active	indicative
	ἐποίησας	2nd	singular	aorist	active	indicative
Rom 9 21	ἔχει	3rd	singular	present	active	indicative
Rom 9 30	ἐροῦμεν	1st	plural	future	active	indicative

	κατέλαβεν	3rd	singular	aorist	active	indicative
Rom 9.31	ἔφθασεν	3rd	singular	aorist	active	indicative
Rom 10 2	μαρτυρῶ	1st	singular	present	active	indicative
	ἔχουσιν	3rd	plural	present	active	indicative
Rom 10 3	ὑπετάγησαν	3rd	plural	aorist	passive	indicative
Rom 10 5	γράφει	3rd	singular	present	active	indicative
	ζήσεται	3rd	singular	future	middle	indicative
Rom 10.6	λέγει	3rd	singular	present	active	indicative
	εἴπῃς	2nd	singular	aorist	active	subjunctive
	ἀναβήσεται	3rd	singular	future	middle	indicative
Rom 10 7	καταβήσεται	3rd	singular	future	middle	indicative
Rom 10 8	λέγει	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
	ἔστιν	3rd	singular	present	active	indicative
Rom 10 9	σωθήσῃ	2nd	singular	future	passive	indicative
Rom 10:10	πιστεύεται	3rd	singular	present	passive	indicative
	ὁμολογεῖται	3rd	singular	present	passive	indicative
Rom 10·11	λέγει	3rd	singular	present	active	indicative
	καταισχυνθήσεται	3rd	singular	future	passive	indicative
Rom 10:12	ἐστιν	3rd	singular	present	active	indicative
Rom 10 13	σωθήσεται	3rd	singular	future	passive	indicative
Rom 10:14	ἐπικαλέσωνται	3rd	plural	aorist	middle	subjunctive
	πιστεύσωσιν	3rd	plural	aorist	active	subjunctive
	ἀκούσωσιν	3rd	plural	aorist	active	subjunctive
Rom 10:15	κηρύξωσιν	3rd	plural	aorist	active	subjunctive
Rom 10.16	ὑπήκουσαν	3rd	plural	aorist	active	indicative
	λέγει	3rd	singular	present	active	indicative
	ἐπίστευσεν	3rd	singular	aorist	active	indicative
Rom 10 18	λέγω	1st	singular	present	active	indicative
	ἤκουσαν	3rd	plural	aorist	active	indicative
	ἐξῆλθεν	3rd	singular	aorist	active	indicative
Rom 10 19	λέγω	1st	singular	present	active	indicative
	ἔγνω	3rd	singular	aorist	active	indicative
	λέγει	3rd	singular	present	active	indicative
	παραζηλώσω	1st	singular	future	active	indicative
	παροργιῶ	1st	singular	future	active	indicative
Rom 10.20	ἀποτολμᾷ	3rd	singular	present	active	indicative
	εὑρέθην	1st	singular	aorist	passive	indicative
	ἐγενόμην	1st	singular	aorist	middle	indicative
Rom 10 21	λέγει	3rd	singular	present	active	indicative
	ἐξεπέτασα	1st	singular	aorist	active	indicative
Rom 11 1	Λέγω	1st	singular	present	active	indicative

	ἀπώσατο	3rd	singular	aorist	middle	indicative
	γένοιτο	3rd	singular	aorist	middle	optative
	εἰμί	1st	singular	present	active	indicative
Rom 11 2	ἀπώσατο	3rd	singular	aorist	middle	indicative
	οἴδατε	2nd	plural	perfect	active	indicative
Rom 11.5	γέγονεν	3rd	singular	perfect	active	indicative
Rom 11 7	ἐπιζητεῖ	3rd	singular	present	active	indicative
	ἐπέτυχεν	3rd	singular	aorist	active	indicative
	ἐπέτυχεν	3rd	singular	aorist	active	indicative
	ἐπωρώθησαν	3rd	plural	aorist	passive	indicative
Rom 11 11	Λέγω	1st	singular	present	active	indicative
	ἔπταισαν	3rd	plural	aorist	active	indicative
	γένοιτο	3rd	singular	aorist	middle	optative
Rom 11.18	κατακαυχῶ	2nd	singular	present	middle	imperative
	βαστάζεις	2nd	singular	present	active	indicative
Rom 11:19	ἐρεῖς	2nd	singular	future	active	indicative
	ἐξεκλάσθησαν	3rd	plural	aorist	passive	indicative
Rom 11:20	ἐξεκλάσθησαν	3rd	plural	aorist	passive	indicative
	ἔστηκας	2nd	singular	perfect	active	indicative
	φρόνει	2nd	singular	present	active	imperative
	φοβοῦ	2nd	singular	present	passive	imperative
Rom 11.21	φείσεται	3rd	singular	future	middle	indicative
Rom 11 22	ἴδε	2nd	singular	aorist	active	imperative
Rom 11 23	ἐγκεντρισθήσονται	3rd	plural	future	passive	indicative
	ἔστιν	3rd	singular	present	active	indicative
Rom 11 24	ἐγκεντρισθήσονται	3rd	plural	future	passive	indicative
Rom 11.25	θέλω	1st	singular	present	active	indicative
Rom 11.30	ἠλεήθητε	2nd	plural	aorist	passive	indicative
Rom 11·31	ἠπείθησαν	3rd	plural	aorist	active	indicative
Rom 11:32	συνέκλεισεν	3rd	singular	aorist	active	indicative
Rom 11.34	ἔγνω	3rd	singular	aorist	active	indicative
	ἐγένετο	3rd	singular	aorist	middle	indicative
Rom 11·35	προέδωκεν	3rd	singular	aorist	active	indicative
	ἀνταποδοθήσεται	3rd	singular	future	passive	indicative
Rom 12 1	Παρακαλῶ	1st	singular	present	active	indicative
Rom 12 2	συσχηματίζεσθε	2nd	plural	present	passive	imperative
	μεταμορφοῦσθε	2nd	plural	present	passive	imperative
Rom 12 3	Λέγω	1st	singular	present	active	indicative
Rom 12 5	ἐσμεν	1st	plural	present	active	indicative
Rom 12 14	εὐλογεῖτε	2nd	plural	present	active	imperative

	εὐλογεῖτε	2nd	plural	present	active	imperative
	καταρᾶσθε	2nd	plural	present	middle	imperative
Rom 12 16	γίνεσθε	2nd	plural	present	middle	imperative
Rom 12:19	δότε	2nd	plural	aorist	active	imperative
Rom 12·20	ψώμιζε	2nd	singular	present	active	imperative
	πότιζε	2nd	singular	present	active	imperative
	σωρεύσεις	2nd	singular	future	active	indicative
Rom 12 21	νικῶ	2nd	singular	present	passive	imperative
	νίκα	2nd	singular	present	active	imperative
Rom 13:1	ὑποτασσέσθω	3rd	singular	present	passive	imperative
	ἔστιν	3rd	singular	present	active	indicative
	εἰσίν	3rd	plural	present	active	indicative
Rom 13 2	ἀνθέστηκεν	3rd	singular	perfect	active	indicative
	λήμψονται	3rd	plural	future	middle	indicative
Rom 13:3	εἰσὶν	3rd	plural	present	active	indicative
	θέλεις	2nd	singular	present	active	indicative
	ποίει	2nd	singular	present	active	imperative
	ἕξεις	2nd	singular	future	active	indicative
Rom 13:4	ἐστιν	3rd	singular	present	active	indicative
	φοβοῦ	2nd	singular	present	passive	imperative
	φορεῖ	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
Rom 13 6	τελεῖτε	2nd	plural	present	active	indicative
	εἰσιν	3rd	plural	present	active	indicative
Rom 13 7	ἀπόδοτε	2nd	plural	aorist	active	imperative
Rom 13 8	ὀφείλετε	2nd	plural	present	active	imperative
	πεπλήρωκεν	3rd	singular	perfect	active	indicative
Rom 13:9	ἀνακεφαλαιοῦται	3rd	singular	present	passive	indicative
Rom 13 10	ἐργάζεται	3rd	singular	present	middle	indicative
Rom 13.12	προέκοψεν	3rd	singular	aorist	active	indicative
	ἤγγικεν	3rd	singular	perfect	active	indicative
	ἀποθώμεθα	1st	plural	aorist	middle	subjunctive
	ἐνδυσώμεθα	1st	plural	aorist	middle	subjunctive
Rom 13·13	περιπατήσωμεν	1st	plural	aorist	active	subjunctive
Rom 13·14	ἐνδύσασθε	2nd	plural	aorist	middle	imperative
	ποιεῖσθε	2nd	plural	present	middle	imperative
Rom 14:1	προσλαμβάνεσθε	2nd	plural	present	middle	imperative
Rom 14 2	πιστεύει	3rd	singular	present	active	indicative
	ἐσθίει	3rd	singular	present	active	indicative
Rom 14 3	ἐξουθενείτω	3rd	singular	present	active	imperative
	κρινέτω	3rd	singular	present	active	imperative
	προσελάβετο	3rd	singular	aorist	middle	indicative

Rom 14 4	εἰ	2nd	singular	present	active	indicative
	στήκει	3rd	singular	present	active	indicative
	πίπτει	3rd	singular	present	active	indicative
	σταθήσεται	3rd	singular	future	passive	indicative
	δυνατεῖ	3rd	singular	present	active	indicative
Rom 14 5	κρίνει	3rd	singular	present	active	indicative
	κρίνει	3rd	singular	present	active	indicative
	πληροφορείσθω	3rd	singular	present	passive	imperative
Rom 14:6	φρονεῖ	3rd	singular	present	active	indicative
	ἐσθίει	3rd	singular	present	active	indicative
	εὐχαριστεῖ	3rd	singular	present	active	indicative
	ἐσθίει	3rd	singular	present	active	indicative
	εὐχαριστεῖ	3rd	singular	present	active	indicative
Rom 14 7	ζῇ	3rd	singular	present	active	indicative
	ἀποθνήσκει	3rd	singular	present	active	indicative
Rom 14 8	ἐσμέν	1st	plural	present	active	indicative
Rom 14:9	ἀπέθανεν	3rd	singular	aorist	active	indicative
	ἔζησεν	3rd	singular	aorist	active	indicative
Rom 14.10	κρίνεις	2nd	singular	present	active	indicative
	ἐξουθενεῖς	2nd	singular	present	active	indicative
	παραστησόμεθα	1st	plural	future	middle	indicative
Rom 14 11	γέγραπται	3rd	singular	perfect	passive	indicative
	ζῶ	1st	singular	present	active	indicative
	λέγει	3rd	singular	present	active	indicative
	κάμψει	3rd	singular	future	active	indicative
	ἐξομολογήσεται	3rd	singular	future	middle	indicative
Rom 14:12	δώσει	3rd	singular	future	active	indicative
Rom 14:13	κρίνωμεν	1st	plural	present	active	subjunctive
	κρίνατε	2nd	plural	aorist	active	imperative
Rom 14 14	οἶδα	1st	singular	perfect	active	indicative
	πέπεισμαι	1st	singular	perfect	passive	indicative
Rom 14.15	περιπατεῖς	2nd	singular	present	active	indicative
	ἀπόλλυε	2nd	singular	present	active	imperative
Rom 14·16	βλασφημείσθω	3rd	singular	present	passive	imperative
Rom 14·17	ἐστιν	3rd	singular	present	active	indicative
Rom 14·19	διώκωμεν	1st	plural	present	active	subjunctive
Rom 14·20	κατάλυε	2nd	singular	present	active	imperative
Rom 14·22	ἔχε	2nd	singular	present	active	imperative
Rom 14·23	κατακέκριται	3rd	singular	perfect	passive	indicative
Rom 15·1	Ὀφείλομεν	1st	plural	present	active	indicative
Rom 15·2	ἀρεσκέτω	3rd	singular	present	active	imperative
Rom 15 3	ἤρεσεν	3rd	singular	aorist	active	indicative

Rom 15 5	δώη	3rd	singular	aorist	active	optative
Rom 15:7	προσλαμβάνεσθε	2nd	plural	present	middle	imperative
Rom 15.8	λέγω	1st	singular	present	active	indicative
Rom 15 13	πληρώσαι	3rd	singular	aorist	active	optative
Rom 15.14	Πέπεισμαι	1st	singular	perfect	passive	indicative
Rom 15:15	ἔγραψα	1st	singular	aorist	active	indicative
Rom 15 17	ἔχω	1st	singular	present	active	indicative
Rom 15:18	τολμήσω	1st	singular	future	active	indicative
Rom 15:22	ἐνεκοπτόμην	1st	singular	imperf	passive	indicative
Rom 15 24	ἐλπίζω	1st	singular	present	active	indicative
Rom 15·25	πορεύομαι	1st	singular	present	middle	indicative
Rom 15·26	εὐδόκησαν	3rd	plural	aorist	active	indicative
Rom 15·27	εὐδόκησαν	3rd	plural	aorist	active	indicative
	εἰσὶν	3rd	plural	present	active	indicative
	ὀφείλουσιν	3rd	plural	present	active	indicative
Rom 15·28	ἀπελεύσομαι	1st	singular	future	middle	indicative
Rom 15:29	οἶδα	1st	singular	perfect	active	indicative
Rom 15 30	Παρακαλῶ	1st	singular	present	active	indicative
Rom 16 1	Συνίστημι	1st	singular	present	active	indicative
Rom 16·2	ἐγενήθη	3rd	singular	aorist	passive	indicative
Rom 16:3	Ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Rom 16 5	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Rom 16.6	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Rom 16:7	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Rom 16:8	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Rom 16.9	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Rom 16.10	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Rom 16.11	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Rom 16.12	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Rom 16 13	ἀσπάσασθε	2nd	plural	aorist	middle	imperative

Rom 16:14	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Rom 16 15	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Rom 16 16	ἀσπάσασθε	2nd	plural	aorist	middle	imperative
	ἀσπάζονται	3rd	plural	present	middle	indicative
Rom 16 17	Παρακαλῶ	1st	singular	present	active	indicative
	ἐκκλίνετε	2nd	plural	present	active	imperative
Rom 16:18	δουλεύουσιν	3rd	plural	present	active	indicative
	ἐξαπατῶσιν	3rd	plural	present	active	indicative
Rom 16 19	ἀφίκετο	3rd	singular	aorist	middle	indicative
	χαίρω	1st	singular	present	active	indicative
	θέλω	1st	singular	present	active	indicative
Rom 16 20	συντρίψει	3rd	singular	future	active	indicative
Rom 16:21	Ἀσπάζεται	3rd	singular	present	middle	indicative
Rom 16 22	ἀσπάζομαι	1st	singular	present	middle	indicative
Rom 16:23	ἀσπάζεται	3rd	singular	present	middle	indicative
	ἀσπάζεται	3rd	singular	present	middle	indicative

1 Corinthians Primary Clause Verb List

1Cor 1.4	Εὐχαριστῶ	1st	singular	present	active	indicative
1Cor 1.10	Παρακαλῶ	1st	singular	present	active	indicative
1Cor 1:11	ἐδηλώθη	3rd	singular	aorist	passive	indicative
1Cor 1.12	λέγω	1st	singular	present	active	indicative
1Cor 1:13	ἐσταυρώθη	3rd	singular	aorist	passive	indicative
	ἐβαπτίσθητε	2nd	plural	aorist	passive	indicative
1Cor 1·14	εὐχαριστῶ	1st	singular	present	active	indicative
1Cor 1·16	ἐβάπτισα	1st	singular	aorist	active	indicative
	οἶδα	1st	singular	perfect	active	indicative
1Cor 1·17	ἀπέστειλέν	3rd	singular	aorist	active	indicative
1Cor 1:18	ἐστίν	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 1:19	γέγραπται	3rd	singular	perfect	passive	indicative
	ἀπολῶ	1st	singular	future	active	indicative
	ἀθετήσω	1st	singular	future	active	indicative
1Cor 1.20	ἐμώρανεν	3rd	singular	aorist	active	indicative
1Cor 1:21	εὐδόκησεν	3rd	singular	aorist	active	indicative
1Cor 1:22	αἰτοῦσιν	3rd	plural	present	active	indicative
	ζητοῦσιν	3rd	plural	present	active	indicative
1Cor 1.23	κηρύσσομεν	1st	plural	present	active	indicative
1Cor 1:26	Βλέπετε	2nd	plural	present	active	indicative
1Cor 1:27	ἐξελέξατο	3rd	singular	aorist	middle	indicative
	ἐξελέξατο	3rd	singular	aorist	middle	indicative
1Cor 1:28	ἐξελέξατο	3rd	singular	aorist	middle	indicative
1Cor 1.30	ἐστε	2nd	plural	present	active	indicative
1Cor 2 1	ἦλθον	1st	singular	aorist	active	indicative
1Cor 2:2	ἔκρινά	1st	singular	aorist	active	indicative
1Cor 2:3	ἐγενόμην	1st	singular	aorist	middle	indicative
1Cor 2.6	λαλοῦμεν	1st	plural	present	active	indicative
1Cor 2·7	λαλοῦμεν	1st	plural	present	active	indicative
1Cor 2:8	ἐσταύρωσαν	3rd	plural	aorist	active	indicative
1Cor 2:10	ἀπεκάλυψεν	3rd	singular	aorist	active	indicative
	ἐραυνᾷ	3rd	singular	present	active	indicative
1Cor 2 11	οἶδεν	3rd	singular	perfect	active	indicative
	ἔγνωκεν	3rd	singular	perfect	active	indicative

1Cor 2:12	ἐλάβομεν	1st	plural	aorist	active	indicative
1Cor 2:14	δέχεται	3rd	singular	present	middle	indicative
	ἐστιν	3rd	singular	present	active	indicative
	δύναται	3rd	singular	present	passive	indicative
1Cor 2 15	ἀνακρίνει	3rd	singular	present	active	indicative
	ἀνακρίνεται	3rd	singular	present	passive	indicative
1Cor 2.16	ἔγνω	3rd	singular	aorist	active	indicative
	ἔχομεν	1st	plural	present	active	indicative
1Cor 3 1	ἠδυνήθην	1st	singular	aorist	passive	indicative
1Cor 3·2	ἐπότισα	1st	singular	aorist	active	indicative
	ἐδύνασθε	2nd	plural	imperfect	passive	indicative
	δύνασθε	2nd	plural	present	passive	indicative
1Cor 3·3	ἐστε	2nd	plural	present	active	indicative
	ἐστε	2nd	plural	present	active	indicative
	περιπατεῖτε	2nd	plural	present	active	indicative
1Cor 3:4	ἐστε	2nd	plural	present	active	indicative
1Cor 3:5	ἐστιν	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 3:6	ἐφύτευσα	1st	singular	aorist	active	indicative
	ἐπότισεν	3rd	singular	aorist	active	indicative
	ηὔξανεν	3rd	singular	imperfect	active	indicative
1Cor 3:7	ἐστίν	3rd	singular	present	active	indicative
1Cor 3:8	εἰσιν	3rd	plural	present	active	indicative
	λήμψεται	3rd	singular	future	middle	indicative
1Cor 3.9	ἐσμεν	1st	plural	present	active	indicative
	ἐστε	2nd	plural	present	active	indicative
1Cor 3:10	ἔθηκα	1st	singular	aorist	active	indicative
	ἐποικοδομεῖ	3rd	singular	present	active	indicative
	βλεπέτω	3rd	singular	present	active	imperative
1Cor 3:11	δύναται	3rd	singular	present	passive	indicative
1Cor 3:13	γενήσεται	3rd	singular	future	middle	indicative
	δηλώσει	3rd	singular	future	active	indicative
1Cor 3:14	λήμψεται	3rd	singular	future	middle	indicative
1Cor 3:15	ζημιωθήσεται	3rd	singular	future	passive	indicative
	σωθήσεται	3rd	singular	future	passive	indicative
1Cor 3:16	οἴδατε	2nd	plural	perfect	active	indicative
1Cor 3:17	φθερεῖ	3rd	singular	future	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 3·18	ἐξαπατάτω	3rd	singular	present	active	imperative
	γενέσθω	3rd	singular	aorist	middle	imperative
1Cor 3:19	ἐστιν	3rd	singular	present	active	indicative
	γέγραπται	3rd	singular	perfect	passive	indicative

1Cor 3·20	γινώσκει	3rd	singular	present	active	indicative
1Cor 3.21	καυχάσθω	3rd	singular	present	middle	imperative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 4.1	λογιζέσθω	3rd	singular	present	middle	imperative
1Cor 4:2	ζητεῖται	3rd	singular	present	passive	indicative
1Cor 4 3	ἐστιν	3rd	singular	present	active	indicative
	ἀνακρίνω	1st	singular	present	active	indicative
1Cor 4·4	σύνοιδα	1st	singular	perfect	active	indicative
	δεδικαίωμαι	1st	singular	perfect	passive	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 4:5	κρίνετε	2nd	plural	present	active	imperative
	γενήσεται	3rd	singular	future	middle	indicative
1Cor 4:6	μετεσχημάτισα	1st	singular	aorist	active	indicative
1Cor 4·7	διακρίνει	3rd	singular	present	active	indicative
	ἔχεις	2nd	singular	present	active	indicative
	καυχᾶσαι	2nd	singular	present	middle	indicative
1Cor 4·8	ἐστέ	2nd	plural	present	active	indicative
	ἐπλουτήσατε	2nd	plural	aorist	active	indicative
	ἐβασιλεύσατε	2nd	plural	aorist	active	indicative
	ἐβασιλεύσατε	2nd	plural	aorist	active	indicative
1Cor 4.9	δοκῶ	1st	singular	present	active	indicative
1Cor 4:11	πεινῶμεν	1st	plural	present	active	indicative
	διψῶμεν	1st	plural	present	active	indicative
	γυμνιτεύομεν	1st	plural	present	active	indicative
	κολαφιζόμεθα	1st	plural	present	passive	indicative
	ἀστατοῦμεν	1st	plural	present	active	indicative
1Cor 4:12	κοπιῶμεν	1st	plural	present	active	indicative
	εὐλογοῦμεν	1st	plural	present	active	indicative
	ἀνεχόμεθα	1st	plural	present	middle	indicative
1Cor 4:13	παρακαλοῦμεν	1st	plural	present	active	indicative
	ἐγενήθημεν	1st	plural	aorist	passive	indicative
1Cor 4:14	γράφω	1st	singular	present	active	indicative
1Cor 4:15	ἐγέννησα	1st	singular	aorist	active	indicative
1Cor 4:16	Παρακαλῶ	1st	singular	present	active	indicative
	γίνεσθε	2nd	plural	present	middle	imperative
1Cor 4.17	ἔπεμψα	1st	singular	aorist	active	indicative
1Cor 4:18	ἐφυσιώθησάν	3rd	plural	aorist	passive	indicative
1Cor 4.19	ἐλεύσομαι	1st	singular	future	middle	indicative
	γνώσομαι	1st	singular	future	middle	indicative
1Cor 4 21	θέλετε	2nd	plural	present	active	indicative
	ἔλθω	1st	singular	aorist	active	subjunctive
1Cor 5·1	ἀκούεται	3rd	singular	present	passive	indicative

1Cor 5.2	ἐστὲ	2nd	plural	present	active	indicative
	ἐπενθήσατε	2nd	plural	aorist	active	indicative
1Cor 5 3	κέκρικα	1st	singular	perfect	active	indicative
1Cor 5:6	οἴδατε	2nd	plural	perfect	active	indicative
1Cor 5 7	ἐκκαθάρατε	2nd	plural	aorist	active	imperative
	ἐτύθη	3rd	singular	aorist	passive	indicative
1Cor 5 8	ἑορτάζωμεν	1st	plural	present	active	subjunctive
1Cor 5:9	Ἔγραψα	1st	singular	aorist	active	indicative
1Cor 5:11	ἔγραψα	1st	singular	aorist	active	indicative
1Cor 5·12	κρίνετε	2nd	plural	present	active	indicative
1Cor 5·13	κρινεῖ	3rd	singular	future	active	indicative
	ἐξάρατε	2nd	plural	aorist	active	imperative
1Cor 6:1	Τολμᾷ	3rd	singular	present	active	indicative
1Cor 6:2	οἴδατε	2nd	plural	perfect	active	indicative
	ἐστε	2nd	plural	present	active	indicative
1Cor 6 3	οἴδατε	2nd	plural	perfect	active	indicative
1Cor 6:4	καθίζετε	2nd	plural	present	active	indicative
1Cor 6:5	λέγω	1st	singular	present	active	indicative
	ἔνι	3rd	singular	present	active	indicative
1Cor 6·6	κρίνεται	3rd	singular	present	middle	indicative
1Cor 6:7	ἐστιν	3rd	singular	present	active	indicative
	ἀδικεῖσθε	2nd	plural	present	passive	indicative
	ἀποστερεῖσθε	2nd	plural	present	passive	indicative
1Cor 6:8	ἀδικεῖτε	2nd	plural	present	active	indicative
	ἀποστερεῖτε	2nd	plural	present	active	indicative
1Cor 6·9	οἴδατε	2nd	plural	perfect	active	indicative
	πλανᾶσθε	2nd	plural	present	passive	imperative
1Cor 6:10	κληρονομήσουσιν	3rd	plural	future	active	indicative
1Cor 6.11	ἦτε	2nd	plural	imperfect	active	indicative
	ἀπελούσασθε	2nd	plural	aorist	middle	indicative
	ἡγιάσθητε	2nd	plural	aorist	passive	indicative
	ἐδικαιώθητε	2nd	plural	aorist	passive	indicative
1Cor 6.12	ἔξεστιν	3rd	singular	present	active	indicative
	συμφέρει	3rd	singular	present	active	indicative
	ἔξεστιν	3rd	singular	present	active	indicative
	ἐξουσιασθήσομαι	1st	singular	future	passive	indicative
1Cor 6:13	καταργήσει	3rd	singular	future	active	indicative
1Cor 6:14	ἤγειρεν	3rd	singular	aorist	active	indicative
	ἐξεγερεῖ	3rd	singular	future	active	indicative
1Cor 6·15	οἴδατε	2nd	plural	perfect	active	indicative
	ποιήσω	1st	singular	aorist	active	subjunctive

	γένοιτο	3rd	singular	aorist	middle	optative
1Cor 6·16	οἴδατε	2nd	plural	perfect	active	indicative
	ἔσονται	3rd	plural	future	middle	indicative
	φησίν	3rd	singular	present	active	indicative
1Cor 6:17	ἐστιν	3rd	singular	present	active	indicative
1Cor 6.18	Φεύγετε	2nd	plural	present	active	imperative
	ἐστιν	3rd	singular	present	active	indicative
	ἁμαρτάνει	3rd	singular	present	active	indicative
1Cor 6:19	οἴδατε	2nd	plural	perfect	active	indicative
1Cor 6.20	ἠγοράσθητε	2nd	plural	aorist	passive	indicative
	δοξάσατε	2nd	plural	aorist	active	imperative
1Cor 7:1	ἐγράψατε	2nd	plural	aorist	active	indicative
1Cor 7·2	ἐχέτω	3rd	singular	present	active	imperative
	ἐχέτω	3rd	singular	present	active	imperative
1Cor 7.3	ἀποδιδότω	3rd	singular	present	active	imperative
1Cor 7:4	ἐξουσιάζει	3rd	singular	present	active	indicative
	ἐξουσιάζει	3rd	singular	present	active	indicative
1Cor 7·5	ἀποστερεῖτε	2nd	plural	present	active	imperative
1Cor 7.6	λέγω	1st	singular	present	active	indicative
1Cor 7:7	θέλω	1st	singular	present	active	indicative
	ἔχει	3rd	singular	present	active	indicative
1Cor 7 8	Λέγω	1st	singular	present	active	indicative
1Cor 7·9	γαμησάτωσαν	3rd	plural	aorist	active	imperative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 7:10	παραγγέλλω	1st	singular	present	active	indicative
1Cor 7·11	μενέτω	3rd	singular	present	active	imperative
	καταλλαγήτω	3rd	singular	aorist	passive	imperative
1Cor 7·12	λέγω	1st	singular	present	active	indicative
	ἀφιέτω	3rd	singular	present	active	imperative
1Cor 7:13	ἀφιέτω	3rd	singular	present	active	imperative
1Cor 7:14	ἡγίασται	3rd	singular	perfect	passive	indicative
	ἡγίασται	3rd	singular	perfect	passive	indicative
1Cor 7.15	χωριζέσθω	3rd	singular	present	passive	imperative
	δεδούλωται	3rd	singular	perfect	passive	indicative
	κέκληκεν	3rd	singular	perfect	active	indicative
1Cor 7:16	οἶδας	2nd	singular	perfect	active	indicative
	οἶδας	2nd	singular	perfect	active	indicative
1Cor 7 17	περιπατείτω	3rd	singular	present	active	imperative
	διατάσσομαι	1st	singular	present	middle	indicative
1Cor 7.18	ἐκλήθη	3rd	singular	aorist	passive	indicative
	ἐπισπάσθω	3rd	singular	present	middle	imperative

	κέκληταί	3rd	singular	perfect	passive	indicative
	περιτεμνέσθω	3rd	singular	present	passive	imperative
1Cor 7.19	ἐστιν	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 7:20	μενέτω	3rd	singular	present	active	imperative
1Cor 7.21	ἐκλήθης	2nd	singular	aorist	passive	indicative
	χρῆσαι	2nd	singular	aorist	middle	imperative
1Cor 7·22	ἐστίν	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 7.23	ἠγοράσθητε	2nd	plural	aorist	passive	indicative
	γίνεσθε	2nd	plural	present	middle	imperative
1Cor 7.24	ἐκλήθη	3rd	singular	aorist	passive	indicative
	μενέτω	3rd	singular	present	active	imperative
1Cor 7.25	ἔχω	1st	singular	present	active	indicative
	δίδωμι	1st	singular	present	active	indicative
1Cor 7:26	Νομίζω	1st	singular	present	active	indicative
1Cor 7.27	δέδεσαι	2nd	singular	perfect	passive	indicative
	ζήτει	2nd	singular	present	active	imperative
	λέλυσαι	2nd	singular	perfect	passive	indicative
	ζήτει	2nd	singular	present	active	imperative
1Cor 7:28	ἥμαρτες	2nd	singular	aorist	active	indicative
	ἥμαρτεν	3rd	singular	aorist	active	indicative
	ἕξουσιν	3rd	plural	future	active	indicative
	φείδομαι	1st	singular	present	middle	indicative
1Cor 7.29	φημι	1st	singular	present	active	indicative
	ἐστίν	3rd	singular	present	active	indicative
1Cor 7:31	παράγει	3rd	singular	present	active	indicative
1Cor 7:32	Θέλω	1st	singular	present	active	indicative
	μεριμνᾷ	3rd	singular	present	active	indicative
	ἀρέσῃ	3rd	singular	aorist	active	subjunctive
1Cor 7.33	μεριμνᾷ	3rd	singular	present	active	indicative
	ἀρέσῃ	3rd	singular	aorist	active	subjunctive
1Cor 7:34	μεμέρισται	3rd	singular	perfect	passive	indicative
	μεριμνᾷ	3rd	singular	present	active	indicative
	μεριμνᾷ	3rd	singular	present	active	indicative
	ἀρέσῃ	3rd	singular	aorist	active	subjunctive
1Cor 7:35	λέγω	1st	singular	present	active	indicative
1Cor 7:36	ποιείτω	3rd	singular	present	active	imperative
	ἁμαρτάνει	3rd	singular	present	active	indicative
	γαμείτωσαν	3rd	plural	present	active	imperative
1Cor 7:37	ποιήσει	3rd	singular	future	active	indicative
1Cor 7:38	ποιεῖ	3rd	singular	present	active	indicative
	ποιήσει	3rd	singular	future	active	indicative

1Cor 7 39	δέδεται	3rd	singular	perfect	passive	indicative
	ἐστὶν	3rd	singular	present	active	indicative
1Cor 7 40	ἐστιν	3rd	singular	present	active	indicative
	δοκῶ	1st	singular	present	active	indicative
1Cor 8:1	οἴδαμεν	1st	plural	perfect	active	indicative
	φυσιοῖ	3rd	singular	present	active	indicative
	οἰκοδομεῖ	3rd	singular	present	active	indicative
1Cor 8·2	ἔγνω	3rd	singular	aorist	active	indicative
1Cor 8.3	ἔγνωσται	3rd	singular	perfect	passive	indicative
1Cor 8:4	οἴδαμεν	1st	plural	perfect	active	indicative
1Cor 8:7	ἐσθίουσιν	3rd	plural	present	active	indicative
	μολύνεται	3rd	singular	present	passive	indicative
1Cor 8.8	παραστήσει	3rd	singular	future	active	indicative
	ὑστερούμεθα	1st	plural	present	passive	indicative
	περισσεύομεν	1st	plural	present	active	indicative
1Cor 8.9	βλέπετε	2nd	plural	present	active	imperative
1Cor 8 10	οἰκοδομηθήσεται	3rd	singular	future	passive	indicative
1Cor 8:11	ἀπόλλυται	3rd	singular	present	middle	indicative
1Cor 8:12	ἁμαρτάνετε	2nd	plural	present	active	indicative
1Cor 8.13	φάγω	1st	singular	aorist	active	subjunctive
1Cor 9:1	εἰμι	1st	singular	present	active	indicative
	εἰμὶ	1st	singular	present	active	indicative
	ἑόρακα	1st	singular	perfect	active	indicative
	ἐστε	2nd	plural	present	active	indicative
1Cor 9 2	εἰμὶ	1st	singular	present	active	indicative
	ἐστε	2nd	plural	present	active	indicative
1Cor 9:3	ἐστιν	3rd	singular	present	active	indicative
1Cor 9·4	ἔχομεν	1st	plural	present	active	indicative
1Cor 9:5	ἔχομεν	1st	plural	present	active	indicative
1Cor 9·6	ἔχομεν	1st	plural	present	active	indicative
1Cor 9:7	στρατεύεται	3rd	singular	present	middle	indicative
	φυτεύει	3rd	singular	present	active	indicative
	ἐσθίει	3rd	singular	present	active	indicative
	ποιμαίνει	3rd	singular	present	active	indicative
	ἐσθίει	3rd	singular	present	active	indicative
1Cor 9:8	λαλῶ	1st	singular	present	active	indicative
	λέγει	3rd	singular	present	active	indicative
1Cor 9 9	γέγραπται	3rd	singular	perfect	passive	indicative
	κημώσεις	2nd	singular	future	active	indicative
	μελει	-	Verb 3rd singular present active indicative			
1Cor 9.10	λέγει	3rd	singular	present	active	indicative
	ἐγράφη	3rd	singular	aorist	passive	indicative

1Cor 9·12	ἐχρησάμεθα	1st	plural	aorist	middle	indicative
	στέγομεν	1st	plural	present	active	indicative
1Cor 9.13	οἴδατε	2nd	plural	perfect	active	indicative
1Cor 9.14	διέταξεν	3rd	singular	aorist	active	indicative
1Cor 9:15	κέχρημαι	1st	singular	perfect	middle	indicative
	ἔγραψα	1st	singular	aorist	active	indicative
	κενώσει	3rd	singular	future	active	indicative
1Cor 9:16	ἔστιν	3rd	singular	present	active	indicative
	ἐπίκειται	3rd	singular	present	middle	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 9:17	ἔχω	1st	singular	present	active	indicative
	πεπίστευμαι	1st	singular	perfect	passive	indicative
1Cor 9:18	ἐστιν	3rd	singular	present	active	indicative
1Cor 9·19	ἐδούλωσα	1st	singular	aorist	active	indicative
1Cor 9:20	ἐγενόμην	1st	singular	aorist	middle	indicative
1Cor 9 22	ἐγενόμην	1st	singular	aorist	middle	indicative
	γέγονα	1st	singular	perfect	active	indicative
1Cor 9:23	ποιῶ	1st	singular	present	active	indicative
1Cor 9·24	οἴδατε	2nd	plural	perfect	active	indicative
	τρέχετε	2nd	plural	present	active	imperative
1Cor 9:25	ἐγκρατεύεται	3rd	singular	present	middle	indicative
1Cor 9:26	τρέχω	1st	singular	present	active	indicative
	πυκτεύω	1st	singular	present	active	indicative
1Cor 9:27	ὑπωπιάζω	1st	singular	present	active	indicative
	δουλαγωγῶ	1st	singular	present	active	indicative
1Cor 10:1	θέλω	1st	singular	present	active	indicative
1Cor 10:6	ἐγενήθησαν	3rd	plural	aorist	passive	indicative
1Cor 10.7	γίνεσθε	2nd	plural	present	middle	imperative
1Cor 10:8	πορνεύωμεν	1st	plural	present	active	subjunctive
1Cor 10·9	ἐκπειράζωμεν	1st	plural	present	active	subjunctive
1Cor 10:10	γογγύζετε	2nd	plural	present	active	imperative
1Cor 10:11	συνέβαινεν	3rd	singular	imperfect	active	indicative
	ἐγράφη	3rd	singular	aorist	passive	indicative
1Cor 10:12	βλεπέτω	3rd	singular	present	active	imperative
1Cor 10 13	εἴληφεν	3rd	singular	perfect	active	indicative
	ποιήσει	3rd	singular	future	active	indicative
1Cor 10 14	φεύγετε	2nd	plural	present	active	imperative
1Cor 10·15	λέγω	1st	singular	present	active	indicative

	κρίνατε	2nd	plural	aorist	active	imperative
1Cor 10·16	ἐστὶν	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 10.17	μετέχομεν	1st	plural	present	active	indicative
1Cor 10 18	βλέπετε	2nd	plural	present	active	imperative
	εἰσίν	3rd	plural	present	active	indicative
1Cor 10.19	φημι	1st	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 10:20	θύουσιν	3rd	plural	present	active	indicative
	θέλω	1st	singular	present	active	indicative
1Cor 10:21	δύνασθε	2nd	plural	present	passive	indicative
	δύνασθε	2nd	plural	present	passive	indicative
1Cor 10:22	παραζηλοῦμεν	1st	plural	present	active	indicative
	ἐσμεν	1st	plural	present	active	indicative
1Cor 10:23	ἔξεστιν	3rd	singular	present	active	indicative
	συμφέρει	3rd	singular	present	active	indicative
	ἔξεστιν	3rd	singular	present	active	indicative
	οἰκοδομεῖ	3rd	singular	present	active	indicative
1Cor 10·24	ζητείτω	3rd	singular	present	active	imperative
1Cor 10·25	ἐσθίετε	2nd	plural	present	active	imperative
1Cor 10.27	ἐσθίετε	2nd	plural	present	active	imperative
1Cor 10·28	ἐσθίετε	2nd	plural	present	active	imperative
1Cor 10:29	λέγω	1st	singular	present	active	indicative
	κρίνεται	3rd	singular	present	passive	indicative
1Cor 10.30	βλασφημοῦμαι	1st	singular	present	passive	indicative
1Cor 10 31	ποιεῖτε	2nd	plural	present	active	imperative
1Cor 10·32	γίνεσθε	2nd	plural	present	middle	imperative
1Cor 11:1	γίνεσθε	2nd	plural	present	middle	imperative
1Cor 11·2	Ἐπαινῶ	1st	singular	present	active	indicative
1Cor 11 3	Θέλω	1st	singular	present	active	indicative
1Cor 11.4	καταισχύνει	3rd	singular	present	active	indicative
1Cor 11·5	καταισχύνει	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 11:6	κειράσθω	3rd	singular	aorist	middle	imperative
	κατακαλυπτέσθω	3rd	singular	present	middle	imperative
1Cor 11:7	ὀφείλει	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 11:8	ἐστιν	3rd	singular	present	active	indicative

1Cor 11.9	ἐκτίσθη	3rd	singular	aorist	passive	indicative
1Cor 11:10	ὀφείλει	3rd	singular	present	active	indicative
1Cor 11:13	κρίνατε	2nd	plural	aorist	active	imperative
	ἐστὶν	3rd	singular	present	active	indicative
1Cor 11:14	διδάσκει	3rd	singular	present	active	indicative
1Cor 11.16	ἔχομεν	1st	plural	present	active	indicative
1Cor 11.17	ἐπαινῶ	1st	singular	present	active	indicative
1Cor 11:18	ἀκούω	1st	singular	present	active	indicative
	πιστεύω	1st	singular	present	active	indicative
1Cor 11:19	δεῖ	3rd	singular	present	active	indicative
1Cor 11:20	ἔστιν	3rd	singular	present	active	indicative
1Cor 11:21	προλαμβάνει	3rd	singular	present	active	indicative
	πεινᾷ	3rd	singular	present	active	indicative
	μεθύει	3rd	singular	present	active	indicative
1Cor 11:22	ἔχετε	2nd	plural	present	active	indicative
	καταφρονεῖτε	2nd	plural	present	active	indicative
	καταισχύνετε	2nd	plural	present	active	indicative
	εἴπω	1st	singular	aorist	active	subjunctive
	ἐπαινέσω	1st	singular	aorist	active	subjunctive
	ἐπαινῶ	1st	singular	present	active	indicative
1Cor 11:23	παρέλαβον	1st	singular	aorist	active	indicative
1Cor 11·26	καταγγέλλετε	2nd	plural	present	active	indicative
1Cor 11.27	ἔσται	3rd	singular	future	middle	indicative
1Cor 11:28	δοκιμαζέτω	3rd	singular	present	active	imperative
	ἐσθιέτω	3rd	singular	present	active	imperative
	πινέτω	3rd	singular	present	active	imperative
	ἐσθίει	3rd	singular	present	active	indicative
1Cor 11:29	πίνει	3rd	singular	present	active	indicative
1Cor 11:30	κοιμῶνται	3rd	plural	present	passive	indicative
1Cor 11:31	ἐκρινόμεθα	1st	plural	imperfect	passive	indicative
1Cor 11:32	παιδευόμεθα	1st	plural	present	passive	indicative
1Cor 11:33	ἐκδέχεσθε	2nd	plural	present	middle	imperative
1Cor 11.34	ἐσθιέτω	3rd	singular	present	active	imperative
	διατάξομαι	1st	singular	future	middle	indicative
1Cor 12·1	θέλω	1st	singular	present	active	indicative
1Cor 12 2	Οἴδατε	2nd	plural	perfect	active	indicative
1Cor 12 3	γνωρίζω	1st	singular	present	active	indicative
1Cor 12:4	εἰσίν	3rd	plural	present	active	indicative
1Cor 12 5	εἰσιν	3rd	plural	present	active	indicative

1Cor 12·6	εἰσίν	3rd	plural	present	active	indicative
1Cor 12:7	δίδοται	3rd	singular	present	passive	indicative
1Cor 12:8	δίδοται	3rd	singular	present	passive	indicative
1Cor 12·11	ἐνεργεῖ	3rd	singular	present	active	indicative
1Cor 12:13	ἐβαπτίσθημεν	1st	plural	aorist	passive	indicative
	ἐποτίσθημεν	1st	plural	aorist	passive	indicative
1Cor 12:14	ἔστιν	3rd	singular	present	active	indicative
1Cor 12.15	ἔστιν	3rd	singular	present	active	indicative
1Cor 12:16	ἔστιν	3rd	singular	present	active	indicative
1Cor 12 18	ἔθετο	3rd	singular	aorist	middle	indicative
1Cor 12:21	δύναται	3rd	singular	present	passive	indicative
	ἔχω	1st	singular	present	active	indicative
	ἔχω	1st	singular	present	active	indicative
1Cor 12:22	ἐστιν	3rd	singular	present	active	indicative
1Cor 12.23	δοκοῦμεν	1st	plural	present	active	indicative
	περιτίθεμεν	1st	plural	present	active	indicative
	ἔχει	3rd	singular	present	active	indicative
1Cor 12:24	ἔχει	3rd	singular	present	active	indicative
	συνεκέρασεν	3rd	singular	aorist	active	indicative
1Cor 12:26	συμπάσχει	3rd	singular	present	active	indicative
	συγχαίρει	3rd	singular	present	active	indicative
1Cor 12:27	ἐστε	2nd	plural	present	active	indicative
1Cor 12.28	ἔθετο	3rd	singular	aorist	middle	indicative
1Cor 12 30	ἔχουσιν	3rd	plural	present	active	indicative
	λαλοῦσιν	3rd	plural	present	active	indicative
	διερμηνεύουσιν	3rd	plural	present	active	indicative
1Cor 12:31	ζηλοῦτε	2nd	plural	present	active	imperative
	δείκνυμι	1st	singular	present	active	indicative
1Cor 13:1	γέγονα	1st	singular	perfect	active	indicative
1Cor 13·2	εἰμι	1st	singular	present	active	indicative
1Cor 13:3	ὠφελοῦμαι	1st	singular	present	passive	indicative
1Cor 13:4	μακροθυμεῖ	3rd	singular	present	active	indicative
	χρηστεύεται	3rd	singular	present	middle	indicative
	ζηλοῖ	3rd	singular	present	active	indicative
	περπερεύεται	3rd	singular	present	middle	indicative
	φυσιοῦται	3rd	singular	present	passive	indicative
1Cor 13 5	ἀσχημονεῖ	3rd	singular	present	active	indicative
	ζητεῖ	3rd	singular	present	active	indicative
	παροξύνεται	3rd	singular	present	passive	indicative
	λογίζεται	3rd	singular	present	middle	indicative

1Cor 13:6	χαίρει	3rd	singular	present	active	indicative
	συγχαίρει	3rd	singular	present	active	indicative
1Cor 13.7	στέγει	3rd	singular	present	active	indicative
	πιστεύει	3rd	singular	present	active	indicative
	ἐλπίζει	3rd	singular	present	active	indicative
	ὑπομένει	3rd	singular	present	active	indicative
1Cor 13:8	πίπτει	3rd	singular	present	active	indicative
	καταργηθήσονται	3rd	plural	future	passive	indicative
	παύσονται	3rd	plural	future	middle	indicative
	καταργηθήσεται	3rd	singular	future	passive	indicative
1Cor 13:9	γινώσκομεν	1st	plural	present	active	indicative
	προφητεύομεν	1st	plural	present	active	indicative
1Cor 13:10	καταργηθήσεται	3rd	singular	future	passive	indicative
1Cor 13:11	ἐλάλουν	1st	singular	imperfect	active	indicative
	ἐφρόνουν	1st	singular	imperfect	active	indicative
	ἐλογιζόμην	1st	singular	imperfect	middle	indicative
	κατήργηκα	1st	singular	perfect	active	indicative
1Cor 13·12	βλέπομεν	1st	plural	present	active	indicative
	γινώσκω	1st	singular	present	active	indicative
	ἐπιγνώσομαι	1st	singular	future	middle	indicative
1Cor 13·13	μένει	3rd	singular	present	active	indicative
1Cor 14:1	Διώκετε	2nd	plural	present	active	imperative
	ζηλοῦτε	2nd	plural	present	active	imperative
	προφητεύητε	2nd	plural	present	active	subjunctive
1Cor 14 2	λαλεῖ	3rd	singular	present	active	indicative
	ἀκούει	3rd	singular	present	active	indicative
	λαλεῖ	3rd	singular	present	active	indicative
1Cor 14 3	λαλεῖ	3rd	singular	present	active	indicative
1Cor 14.4	οἰκοδομεῖ	3rd	singular	present	active	indicative
	οἰκοδομεῖ	3rd	singular	present	active	indicative
1Cor 14:5	θέλω	1st	singular	present	active	indicative
	προφητεύητε	2nd	plural	present	active	subjunctive
1Cor 14:6	ὠφελήσω	1st	singular	future	active	indicative
1Cor 14:7	γνωσθήσεται	3rd	singular	future	passive	indicative
1Cor 14:8	παρασκευάσεται	3rd	singular	future	middle	indicative
1Cor 14:9	γνωσθήσεται	3rd	singular	future	passive	indicative
	ἔσεσθε	2nd	plural	future	middle	indicative
1Cor 14.10	εἰσιν	3rd	plural	present	active	indicative
1Cor 14.11	ἔσομαι	1st	singular	future	middle	indicative
1Cor 14.12	ζητεῖτε	2nd	plural	present	active	imperative
1Cor 14.13	προσευχέσθω	3rd	singular	present	middle	imperative
1Cor 14 14	προσεύχεται	3rd	singular	present	middle	indicative
	ἐστιν	3rd	singular	present	active	indicative

1Cor 14·15	ἐστιν	3rd	singular	present	active	indicative
	προσεύξομαι	1st	singular	future	middle	indicative
	προσεύξομαι	1st	singular	future	middle	indicative
	ψαλῶ	1st	singular	future	active	indicative
	ψαλῶ	1st	singular	future	active	indicative
1Cor 14:16	ἐρεῖ	3rd	singular	future	active	indicative
1Cor 14:17	εὐχαριστεῖς	2nd	singular	present	active	indicative
	οἰκοδομεῖται	3rd	singular	present	passive	indicative
1Cor 14:18	Εὐχαριστῶ	1st	singular	present	active	indicative
	λαλῶ	1st	singular	present	active	indicative
1Cor 14:19	θέλω	1st	singular	present	active	indicative
1Cor 14:20	γίνεσθε	2nd	plural	present	middle	imperative
	νηπιάζετε	2nd	plural	present	active	imperative
	γίνεσθε	2nd	plural	present	middle	imperative
1Cor 14·21	γέγραπται	3rd	singular	perfect	passive	indicative
	λαλήσω	1st	singular	future	active	indicative
	εἰσακούσονταί	3rd	plural	future	middle	indicative
	λέγει	3rd	singular	present	active	indicative
1Cor 14.22	εἰσιν	3rd	plural	present	active	indicative
1Cor 14:23	ἐροῦσιν	3rd	plural	future	active	indicative
	μαίνεσθε	2nd	plural	present	middle	indicative
1Cor 14.24	ἐλέγχεται	3rd	singular	present	passive	indicative
	ἀνακρίνεται	3rd	singular	present	passive	indicative
1Cor 14:25	γίνεται	3rd	singular	present	middle	indicative
	προσκυνήσει	3rd	singular	future	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 14.26	ἐστιν	3rd	singular	present	active	indicative
	ἔχει	3rd	singular	present	active	indicative
	ἔχει	3rd	singular	present	active	indicative
	ἔχει	3rd	singular	present	active	indicative
	ἔχει	3rd	singular	present	active	indicative
	ἔχει	3rd	singular	present	active	indicative
	γινέσθω	3rd	singular	present	middle	imperative
1Cor 14:27	διερμηνευέτω	3rd	singular	present	active	imperative
1Cor 14:28	σιγάτω	3rd	singular	present	active	imperative
	λαλείτω	3rd	singular	present	active	imperative
1Cor 14·29	λαλείτωσαν	3rd	plural	present	active	imperative
	διακρινέτωσαν	3rd	plural	present	active	imperative
1Cor 14.30	σιγάτω	3rd	singular	present	active	imperative
1Cor 14 31	δύνασθε	2nd	plural	present	passive	indicative
1Cor 14 32	ὑποτάσσεται	3rd	singular	present	passive	indicative
1Cor 14 33	ἐστιν	3rd	singular	present	active	indicative
1Cor 14 34	σιγάτωσαν	3rd	plural	present	active	imperative
	ἐπιτρέπεται	3rd	singular	present	passive	indicative

	ὑποτασσέσθωσαν	3rd	plural	present	passive	imperative
1Cor 14:35	ἐπερωτάτωσαν	3rd	plural	present	active	imperative
	ἐστιν	3rd	singular	present	active	indicative
1Cor 14.36	ἐξῆλθεν	3rd	singular	aorist	active	indicative
	κατήντησεν	3rd	singular	aorist	active	indicative
1Cor 14:37	ἐπιγινωσκέτω	3rd	singular	present	active	imperative
1Cor 14.38	ἀγνοεῖται	3rd	singular	present	passive	indicative
1Cor 14:39	ζηλοῦτε	2nd	plural	present	active	imperative
	κωλύετε	2nd	plural	present	active	imperative
1Cor 14.40	γινέσθω	3rd	singular	present	middle	imperative
1Cor 15:1	Γνωρίζω	1st	singular	present	active	indicative
1Cor 15.2	εὐηγγελισάμην	1st	singular	aorist	middle	indicative
1Cor 15:3	παρέδωκα	1st	singular	aorist	active	indicative
1Cor 15·9	εἰμι	1st	singular	present	active	indicative
1Cor 15:10	εἰμι	1st	singular	present	active	indicative
	ἐγενήθη	3rd	singular	aorist	passive	indicative
	ἐκοπίασα	1st	singular	aorist	active	indicative
1Cor 15:11	κηρύσσομεν	1st	plural	present	active	indicative
	ἐπιστεύσατε	2nd	plural	aorist	active	indicative
1Cor 15.12	λέγουσιν	3rd	plural	present	active	indicative
	ἔστιν	3rd	singular	present	active	indicative
1Cor 15:13	ἐγήγερται	3rd	singular	perfect	passive	indicative
1Cor 15.15	εὑρισκόμεθα	1st	plural	present	passive	indicative
1Cor 15:16	ἐγήγερται	3rd	singular	perfect	passive	indicative
1Cor 15.17	ἐστὲ	2nd	plural	present	active	indicative
1Cor 15:18	ἀπώλοντο	3rd	plural	aorist	middle	indicative
1Cor 15:19	ἐσμέν	1st	plural	present	active	indicative
1Cor 15:20	ἐγήγερται	3rd	singular	perfect	passive	indicative
1Cor 15:22	ζῳοποιηθήσονται	3rd	plural	future	passive	indicative
1Cor 15:25	δεῖ	3rd	singular	present	active	indicative
1Cor 15:26	καταργεῖται	3rd	singular	present	passive	indicative
1Cor 15·27	ὑπέταξεν	3rd	singular	aorist	active	indicative
1Cor 15:28	ὑποταγήσεται	3rd	singular	future	passive	indicative
1Cor 15.29	βαπτίζονται	3rd	plural	present	passive	indicative
1Cor 15 30	κινδυνεύομεν	1st	plural	present	active	indicative
1Cor 15·31	ἀποθνήσκω	1st	singular	present	active	indicative

1Cor 15 32	φάγωμεν	1st	plural	aorist	active	subjunctive
	πίωμεν	1st	plural	aorist	active	subjunctive
	ἀποθνῄσκομεν	1st	plural	present	active	indicative
1Cor 15.33	πλανᾶσθε	2nd	plural	present	passive	imperative
	φθείρουσιν	3rd	plural	present	active	indicative
1Cor 15:34	ἐκνήψατε	2nd	plural	aorist	active	imperative
	ἁμαρτάνετε	2nd	plural	present	active	imperative
	ἔχουσιν	3rd	plural	present	active	indicative
	λαλῶ	1st	singular	present	active	indicative
1Cor 15 35	ἐρεῖ	3rd	singular	future	active	indicative
	ἐγείρονται	3rd	plural	present	passive	indicative
	ἔρχονται	3rd	plural	present	middle	indicative
1Cor 15:36	ζωοποιεῖται	3rd	singular	present	passive	indicative
1Cor 15·37	σπείρεις	2nd	singular	present	active	indicative
1Cor 15 38	δίδωσιν	3rd	singular	present	active	indicative
1Cor 15 41	διαφέρει	3rd	singular	present	active	indicative
1Cor 15:42	σπείρεται	3rd	singular	present	passive	indicative
	ἐγείρεται	3rd	singular	present	passive	indicative
1Cor 15.43	σπείρεται	3rd	singular	present	passive	indicative
	ἐγείρεται	3rd	singular	present	passive	indicative
	σπείρεται	3rd	singular	present	passive	indicative
	ἐγείρεται	3rd	singular	present	passive	indicative
1Cor 15:44	σπείρεται	3rd	singular	present	passive	indicative
	ἐγείρεται	3rd	singular	present	passive	indicative
	ἔστιν	3rd	singular	present	active	indicative
1Cor 15.45	γέγραπται	3rd	singular	perfect	passive	indicative
	ἐγένετο	3rd	singular	aorist	middle	indicative
1Cor 15·49	φορέσομεν	1st	plural	future	active	indicative
1Cor 15:50	φημι	1st	singular	present	active	indicative
	δύναται	3rd	singular	present	passive	indicative
	κληρονομεῖ	3rd	singular	present	active	indicative
1Cor 15.51	λέγω	1st	singular	present	active	indicative
	κοιμηθησόμεθα	1st	plural	future	passive	indicative
	ἀλλαγησόμεθα	1st	plural	future	passive	indicative
1Cor 15 52	σαλπίσει	3rd	singular	future	active	indicative
	ἐγερθήσονται	3rd	plural	future	passive	indicative
	ἀλλαγησόμεθα	1st	plural	future	passive	indicative
1Cor 15:53	Δεῖ	3rd	singular	present	active	indicative
1Cor 15 54	γενήσεται	3rd	singular	future	middle	indicative
	κατεπόθη	3rd	singular	aorist	passive	indicative
1Cor 15 58	γίνεσθε	2nd	plural	present	middle	imperative
1Cor 16 1	ποιήσατε	2nd	plural	aorist	active	imperative
1Cor 16 2	τιθέτω	3rd	singular	present	active	imperative

1Cor 16.3	δοκιμάσητε	2nd	plural	aorist	active	subjunctive
	πέμψω	1st	singular	future	active	indicative
1Cor 16 4	πορεύσονται	3rd	plural	future	middle	indicative
1Cor 16.5	Ἐλεύσομαι	1st	singular	future	middle	indicative
	διέρχομαι	1st	singular	present	middle	indicative
1Cor 16:6	παραμενῶ	1st	singular	future	active	indicative
	παραχειμάσω	1st	singular	future	active	indicative
1Cor 16 7	θέλω	1st	singular	present	active	indicative
	ἐλπίζω	1st	singular	present	active	indicative
1Cor 16 8	ἐπιμενῶ	1st	singular	future	active	indicative
1Cor 16·9	ἀνέῳγεν	3rd	singular	perfect	active	indicative
1Cor 16 10	βλέπετε	2nd	plural	present	active	imperative
	ἐργάζεται	3rd	singular	present	middle	indicative
1Cor 16:11	ἐξουθενήσῃ	3rd	singular	aorist	active	subjunctive
	προπέμψατε	2nd	plural	aorist	active	imperative
	ἐκδέχομαι	1st	singular	present	middle	indicative
1Cor 16.12	παρεκάλεσα	1st	singular	aorist	active	indicative
	ἦν	3rd	singular	imperfect	active	indicative
	ἐλεύσεται	3rd	singular	future	middle	indicative
1Cor 16.13	Γρηγορεῖτε	2nd	plural	present	active	imperative
	στήκετε	2nd	plural	present	active	imperative
	ἀνδρίζεσθε	2nd	plural	present	middle	imperative
	κραταιοῦσθε	2nd	plural	present	passive	imperative
1Cor 16 14	γινέσθω	3rd	singular	present	middle	imperative
1Cor 16·15	Παρακαλῶ	1st	singular	present	active	indicative
	οἴδατε	2nd	plural	perfect	active	indicative
1Cor 16 17	χαίρω	1st	singular	present	active	indicative
1Cor 16.18	ἀνέπαυσαν	3rd	plural	aorist	active	indicative
	ἐπιγινώσκετε	2nd	plural	present	active	imperative
1Cor 16·19	Ἀσπάζονται	3rd	plural	present	middle	indicative
	ἀσπάζεται	3rd	singular	present	middle	indicative
1Cor 16.20	ἀσπάζονται	3rd	plural	present	middle	indicative
	Ἀσπάσασθε	2nd	plural	aorist	middle	imperative
1Cor 16:22	ἤτω	3rd	singular	present	active	imperative

2 Corinthians Primary Clause Verb List

2 Cor 1 8	θέλομεν	1st	plural	present	active	indicative
2 Cor 1 12	ἐστίν	3rd	singular	present	active	indicative
2 Cor 1 13	γράφομεν	1st	plural	present	active	indicative
	ἐλπίζω	1st	singular	present	active	indicative
2 Cor 1 15	ἐβουλόμην	1st	singular	imperfect	middle	indicative
2 Cor 1 17	ἐχρησάμην	1st	singular	aorist	middle	indicative
	βουλεύομαι	1st	singular	present	middle	indicative
2 Cor 1.19	ἐγένετο	3rd	singular	aorist	middle	indicative
	γέγονεν	3rd	singular	perfect	active	indicative
2 Cor 1 23	ἐπικαλοῦμαι	1st	singular	present	middle	indicative
2 Cor 1 24	ἑστήκατε	2nd	plural	perfect	active	indicative
2 Cor 2 1	Ἔκρινα	1st	singular	aorist	active	indicative
2 Cor 2 3	ἔγραψα	1st	singular	aorist	active	indicative
2 Cor 2 4	ἔγραψα	1st	singular	aorist	active	indicative
2 Cor 2·5	λελύπηκεν	3rd	singular	perfect	active	indicative
2 Cor 2.8	παρακαλῶ	1st	singular	present	active	indicative
2 Cor 2.9	ἔγραψα	1st	singular	aorist	active	indicative
2 Cor 2.10	χαρίζεσθε	2nd	plural	present	middle	indicative
	κεχάρισμαι	1st	singular	perfect	middle	indicative
2 Cor 2 11	ἀγνοοῦμεν	1st	plural	present	active	indicative
2 Cor 2·13	ἔσχηκα	1st	singular	perfect	active	indicative
	ἐξῆλθον	1st	singular	aorist	active	indicative
2 Cor 2 17	ἐσμεν	1st	plural	present	active	indicative
	λαλοῦμεν	1st	plural	present	active	indicative
2 Cor 3·1	Ἀρχόμεθα	1st	plural	present	middle	indicative
	χρῄζομεν	1st	plural	present	active	indicative
2 Cor 3 2	ἐστε	2nd	plural	present	active	indicative
2 Cor 3 4	ἔχομεν	1st	plural	present	active	indicative
2 Cor 3 5	ἐσμεν	1st	plural	present	active	indicative
2 Cor 3 6	ἀποκτέννει	3rd	singular	present	active	indicative
	ζῳοποιεῖ	3rd	singular	present	active	indicative
2 Cor 3·7	ἐγενήθη	3rd	singular	aorist	passive	indicative
2 Cor 3 8	ἔσται	3rd	singular	future	middle	indicative
2 Cor 3 9	περισσεύει	3rd	singular	present	active	indicative
2 Cor 3 10	δεδόξασται	3rd	singular	perfect	passive	indicative

2 Cor 3.12	χρώμεθα	1st	plural	present	middle	indicative
2 Cor 3 14	ἐπωρώθη	3rd	singular	aorist	passive	indicative
	μένει	3rd	singular	present	active	indicative
2 Cor 3 15	κεῖται	3rd	singular	present	middle	indicative
2 Cor 3 16	περιαιρεῖται	3rd	singular	present	passive	indicative
2 Cor 3 17	ἐστιν	3rd	singular	present	active	indicative
2 Cor 3 18	μεταμορφούμεθα	1st	plural	present	passive	indicative
2 Cor 4 1	ἐγκακοῦμεν	1st	plural	present	active	indicative
2 Cor 4 2	ἀπειπάμεθα	1st	plural	aorist	middle	indicative
2 Cor 4 3	ἔστιν	3rd	singular	present	active	indicative
2 Cor 4 5	κηρύσσομεν	1st	plural	present	active	indicative
2 Cor 4:7	Ἔχομεν	1st	plural	present	active	indicative
2 Cor 4.11	παραδιδόμεθα	1st	plural	present	passive	indicative
2 Cor 4.12	ἐνεργεῖται	3rd	singular	present	middle	indicative
2 Cor 4:13	πιστεύομεν	1st	plural	present	active	indicative
	λαλοῦμεν	1st	plural	present	active	indicative
2 Cor 4·16	ἐγκακοῦμεν	1st	plural	present	active	indicative
	ἀνακαινοῦται	3rd	singular	present	passive	indicative
2 Cor 4:17	κατεργάζεται	3rd	singular	present	middle	indicative
2 Cor 5:1	Οἴδαμεν	1st	plural	perfect	active	indicative
2 Cor 5:2	στενάζομεν	1st	plural	present	active	indicative
2 Cor 5:4	στενάζομεν	1st	plural	present	active	indicative
2 Cor 5:8	θαρροῦμεν	1st	plural	present	active	indicative
	εὐδοκοῦμεν	1st	plural	present	active	indicative
2 Cor 5:9	φιλοτιμούμεθα	1st	plural	present	middle	indicative
2 Cor 5·10	δεῖ	3rd	singular	present	active	indicative
2 Cor 5.11	πείθομεν	1st	plural	present	active	indicative
	πεφανερώμεθα	1st	plural	perfect	passive	indicative
	ἐλπίζω	1st	singular	present	active	indicative
2 Cor 5 12	συνιστάνομεν	1st	plural	present	active	indicative
2 Cor 5 14	συνέχει	3rd	singular	present	active	indicative
2 Cor 5 16	οἴδαμεν	1st	plural	perfect	active	indicative
	γινώσκομεν	1st	plural	present	active	indicative
2 Cor 5:17	παρῆλθεν	3rd	singular	aorist	active	indicative
	γέγονεν	3rd	singular	perfect	active	indicative

2 Cor 5:20	πρεσβεύομεν	1st	plural	present	active	indicative
	δεόμεθα	1st	plural	present	passive	indicative
	καταλλάγητε	2nd	plural	aorist	passive	imperative
2 Cor 5·21	ἐποίησεν	3rd	singular	aorist	active	indicative
2 Cor 6 1	παρακαλοῦμεν	1st	plural	present	active	indicative
2 Cor 6 2	λέγει	3rd	singular	present	active	indicative
	ἐπήκουσά	1st	singular	aorist	active	indicative
	ἐβοήθησά	1st	singular	aorist	active	indicative
2 Cor 6 9	ζῶμεν	1st	plural	present	active	indicative
2 Cor 6 11	ἀνέῳγεν	3rd	singular	perfect	active	indicative
	πεπλάτυνται	3rd	singular	perfect	passive	indicative
2 Cor 6 12	στενοχωρεῖσθε	2nd	plural	present	passive	indicative
	στενοχωρεῖσθε	2nd	plural	present	passive	indicative
2 Cor 6 13	λέγω	1st	singular	present	active	indicative
	πλατύνθητε	2nd	plural	aorist	passive	imperative
2 Cor 6·14	γίνεσθε	2nd	plural	present	middle	imperative
2 Cor 6 16	ἐσμεν	1st	plural	present	active	indicative
2 Cor 6 17	ἐξέλθατε	2nd	plural	aorist	active	imperative
	ἀφορίσθητε	2nd	plural	aorist	passive	imperative
	λέγει	3rd	singular	present	active	indicative
	ἅπτεσθε	2nd	plural	present	middle	imperative
	εἰσδέξομαι	1st	singular	future	middle	indicative
2 Cor 6 18	ἔσομαι	1st	singular	future	middle	indicative
	ἔσεσθέ	2nd	plural	future	middle	indicative
	λέγει	3rd	singular	present	active	indicative
2 Cor 7.1	καθαρίσωμεν	1st	plural	aorist	active	subjunctive
2 Cor 7.2	Χωρήσατε	2nd	plural	aorist	active	imperative
	ἠδικήσαμεν	1st	plural	aorist	active	indicative
	ἐφθείραμεν	1st	plural	aorist	active	indicative
	ἐπλεονεκτήσαμεν	1st	plural	aorist	active	indicative
2 Cor 7 3	λέγω	1st	singular	present	active	indicative
	προείρηκα	1st	singular	perfect	active	indicative
	ἐστε	2nd	plural	present	active	indicative
2 Cor 7 4	πεπλήρωμαι	1st	singular	perfect	passive	indicative
	ὑπερπερισσεύομαι	1st	singular	present	passive	indicative
2 Cor 7 5	ἔσχηκεν	3rd	singular	perfect	active	indicative
2 Cor 7:6	παρεκάλεσεν	3rd	singular	aorist	active	indicative
2 Cor 7 13	παρακεκλήμεθα	1st	plural	perfect	passive	indicative
	ἐχάρημεν	1st	plural	aorist	passive	indicative
2 Cor 7 16	χαίρω	1st	singular	present	active	indicative
2 Cor 8 1	Γνωρίζομεν	1st	plural	present	active	indicative
2 Cor 8 7	περισσεύητε	2nd	plural	present	active	subjunctive

2 Cor 8·8	λέγω	1st	singular	present	active	indicative
2 Cor 8 9	γινώσκετε	2nd	plural	present	active	indicative
2 Cor 8 10	δίδωμι	1st	singular	present	active	indicative
	συμφέρει	3rd	singular	present	active	indicative
2 Cor 8.11	ἐπιτελέσατε	2nd	plural	aorist	active	imperative
2 Cor 8.18	συνεπέμψαμεν	1st	plural	aorist	active	indicative
2 Cor 8·20	μωμήσηται	3rd	singular	aorist	middle	subjunctive
2 Cor 8:21	προνοοῦμεν	1st	plural	present	active	indicative
2 Cor 8:22	συνεπέμψαμεν	1st	plural	aorist	active	indicative
2 Cor 9:1	ἐστιν	3rd	singular	present	active	indicative
2 Cor 9:2	οἶδα	1st	singular	perfect	active	indicative
	ἠρέθισεν	3rd	singular	aorist	active	indicative
2 Cor 9 3	ἔπεμψα	1st	singular	aorist	active	indicative
2 Cor 9:5	ἡγησάμην	1st	singular	aorist	middle	indicative
2 Cor 9:6	θερίσει	3rd	singular	future	active	indicative
	θερίσει	3rd	singular	future	active	indicative
2 Cor 9 8	δυνατεῖ	3rd	singular	present	active	indicative
2 Cor 9 10	χορηγήσει	3rd	singular	future	active	indicative
	πληθυνεῖ	3rd	singular	future	active	indicative
	αὐξήσει	3rd	singular	future	active	indicative
2 Cor 10.1	παρακαλῶ	1st	singular	present	active	indicative
	θαρρῶ	1st	singular	present	active	indicative
2 Cor 10 2	δέομαι	1st	singular	present	passive	indicative
2 Cor 10:3	στρατευόμεθα	1st	plural	present	middle	indicative
2 Cor 10:7	βλέπετε	2nd	plural	present	active	indicative
	λογιζέσθω	3rd	singular	present	middle	imperative
2 Cor 10·8	αἰσχυνθήσομαι	1st	singular	future	passive	indicative
2 Cor 10 10	φησίν	3rd	singular	present	active	indicative
2 Cor 10·11	λογιζέσθω	3rd	singular	present	middle	imperative
2 Cor 10:12	τολμῶμεν	1st	plural	present	active	indicative
	συνιᾶσιν	3rd	plural	present	active	indicative
2 Cor 10:13	καυχησόμεθα	1st	plural	future	middle	indicative
2 Cor 10 14	ὑπερεκτείνομεν	1st	plural	present	active	indicative
	ἐφθάσαμεν	1st	plural	aorist	active	indicative
2 Cor 10 17	καυχάσθω	3rd	singular	present	middle	imperative
2 Cor 10 18	ἐστιν	3rd	singular	present	active	indicative
2 Cor 11.1	ἀνείχεσθέ	2nd	plural	imperfect	middle	indicative

	ἀνέχεσθέ	2nd	plural	present	middle	indicative
2 Cor 11 2	ζηλῶ	1st	singular	present	active	indicative
	ἡρμοσάμην	1st	singular	aorist	middle	indicative
2 Cor 11 3	φοβοῦμαι	1st	singular	present	passive	indicative
2 Cor 11:4	ἀνέχεσθε	2nd	plural	present	middle	indicative
2 Cor 11 5	Λογίζομαι	1st	singular	present	middle	indicative
2 Cor 11·7	ἐποίησα	1st	singular	aorist	active	indicative
2 Cor 11:8	ἐσύλησα	1st	singular	aorist	active	indicative
2 Cor 11:9	κατενάρκησα	1st	singular	aorist	active	indicative
	προσανεπλήρωσαν	3rd	plural	aorist	active	indicative
	ἐτήρησα	1st	singular	aorist	active	indicative
	τηρήσω	1st	singular	future	active	indicative
2 Cor 11·10	ἔστιν	3rd	singular	present	active	indicative
2 Cor 11 12	ποιήσω	1st	singular	future	active	indicative
2 Cor 11.14	μετασχηματίζεται	3rd	singular	present	middle	indicative
2 Cor 11.16	λέγω	1st	singular	present	active	indicative
	δόξη	3rd	singular	aorist	active	subjunctive
	δέξασθέ	2nd	plural	aorist	middle	imperative
2 Cor 11:17	λαλῶ	1st	singular	present	active	indicative
2 Cor 11:18	καυχήσομαι	1st	singular	future	middle	indicative
2 Cor 11:19	ἀνέχεσθε	2nd	plural	present	middle	indicative
2 Cor 11·20	ἀνέχεσθε	2nd	plural	present	middle	indicative
2 Cor 11·21	λέγω	1st	singular	present	active	indicative
	τολμᾷ	3rd	singular	present	active	subjunctive
	τολμῶ	1st	singular	present	active	indicative
2 Cor 11:22	εἰσιν	3rd	plural	present	active	indicative
	εἰσιν	3rd	plural	present	active	indicative
	εἰσιν	3rd	plural	present	active	indicative
2 Cor 11 23	εἰσιν	3rd	plural	present	active	indicative
2 Cor 11 24	ἔλαβον	1st	singular	aorist	active	indicative
2 Cor 11:25	ἐρραβδίσθην	1st	singular	aorist	passive	indicative
	ἐλιθάσθην	1st	singular	aorist	passive	indicative
	ἐναυάγησα	1st	singular	aorist	active	indicative
	πεποίηκα	1st	singular	perfect	active	indicative
2 Cor 11 29	ἀσθενεῖ	3rd	singular	present	active	indicative
	ἀσθενῶ	1st	singular	present	active	indicative
	σκανδαλίζεται	3rd	singular	present	passive	indicative
	πυροῦμαι	1st	singular	present	passive	indicative
2 Cor 11 30	καυχήσομαι	1st	singular	future	middle	indicative
2 Cor 11 32	ἐφρούρει	3rd	singular	imperfect	active	indicative

2 Cor 11 33	ἐχαλάσθην	1st	singular	aorist	passive	indicative
	ἐξέφυγον	1st	singular	aorist	active	indicative
2 Cor 12 1	δεῖ	3rd	singular	present	active	indicative
	ἐλεύσομαι	1st	singular	future	middle	indicative
2 Cor 12:2	οἶδα	1st	singular	perfect	active	indicative
	οἶδα	1st	singular	perfect	active	indicative
	οἶδα	1st	singular	perfect	active	indicative
	οἶδεν	3rd	singular	perfect	active	indicative
2 Cor 12 3	οἶδα	1st	singular	perfect	active	indicative
	οἶδα	1st	singular	perfect	active	indicative
	οἶδεν	3rd	singular	perfect	active	indicative
2 Cor 12:5	καυχήσομαι	1st	singular	future	middle	indicative
	καυχήσομαι	1st	singular	future	middle	indicative
2 Cor 12 6	ἔσομαι	1st	singular	future	middle	indicative
	ἐρῶ	1st	singular	future	active	indicative
	φείδομαι	1st	singular	present	middle	indicative
2 Cor 12.7	ἐδόθη	3rd	singular	aorist	passive	indicative
2 Cor 12:8	παρεκάλεσα	1st	singular	aorist	active	indicative
2 Cor 12:9	εἴρηκέν	3rd	singular	perfect	active	indicative
	ἀρκεῖ	3rd	singular	present	active	indicative
	τελεῖται	3rd	singular	present	passive	indicative
	καυχήσομαι	1st	singular	future	middle	indicative
2 Cor 12:10	εὐδοκῶ	1st	singular	present	active	indicative
	εἰμι	1st	singular	present	active	indicative
2 Cor 12:11	Γέγονα	1st	singular	perfect	active	indicative
	ἠναγκάσατε	2nd	plural	aorist	active	indicative
	ὤφειλον	1st	singular	imperfect	active	indicative
	ὑστέρησα	1st	singular	aorist	active	indicative
2 Cor 12:12	κατειργάσθη	3rd	singular	aorist	passive	indicative
2 Cor 12 13	ἐστιν	3rd	singular	present	active	indicative
	χαρίσασθέ	2nd	plural	aorist	middle	imperative
2 Cor 12 14	ἔχω	1st	singular	present	active	indicative
	καταναρκήσω	1st	singular	future	active	indicative
	ζητῶ	1st	singular	present	active	indicative
	ὀφείλει	3rd	singular	present	active	indicative
2 Cor 12 15	δαπανήσω	1st	singular	future	active	indicative
	ἐκδαπανηθήσομαι	1st	singular	future	passive	indicative
	ἀγαπῶμαι	1st	singular	present	passive	indicative
2 Cor 12 16	Ἔστω	3rd	singular	present	active	imperative
	κατεβάρησα	1st	singular	aorist	active	indicative
	ἔλαβον	1st	singular	aorist	active	indicative
2 Cor 12 17	ἀπέσταλκα	1st	singular	perfect	active	indicative
	ἐπλεονέκτησα	1st	singular	aorist	active	indicative
2 Cor 12 18	παρεκάλεσα	1st	singular	aorist	active	indicative
	συναπέστειλα	1st	singular	aorist	active	indicative
	ἐπλεονέκτησεν	3rd	singular	aorist	active	indicative
	περιεπατήσαμεν	1st	plural	aorist	active	indicative

2 Cor 12 19	δοκεῖτε	2nd	plural	present	active	indicative
	λαλοῦμεν	1st	plural	present	active	indicative
2 Cor 12 20	φοβοῦμαι	first	singular	present	passive	indicative
	εὑρεθῶ	first	singular	aorist	passive	subjunctive
2 Cor 13:1	ἔρχομαι	first	singular	present	middle	indicative
	σταθήσεται	third	singular	future	passive	indicative
2 Cor 13:2	προείρηκα	first	singular	perfect	active	indicative
	προλέγω	first	singular	present	active	indicative
	φείσομαι	first	singular	future	middle	indicative
2 Cor 13:4	ἐσταυρώθη	third	singular	aorist	passive	indicative
	ζῇ	third	singular	present	active	indicative
	ἀσθενοῦμεν	first	plural	present	active	indicative
	ζήσομεν	first	plural	future	active	indicative
2 Cor 13:5	πειράζετε	second	plural	present	active	imperative
	δοκιμάζετε	second	plural	present	active	imperative
	ἐπιγινώσκετε	second	plural	present	active	indicative
2 Cor 13:6	ἐλπίζω	first	singular	present	active	indicative
2 Cor 13:7	εὐχόμεθα	first	plural	present	middle	indicative
	ὦμεν	first	plural	present	active	subjunctive
2 Cor 13.8	δυνάμεθά	first	plural	present	passive	indicative
2 Cor 13·9	χαίρομεν	first	plural	present	active	indicative
	εὐχόμεθα	first	plural	present	middle	indicative
2 Cor 13:10	γράφω	first	singular	present	active	indicative
2 Cor 13 11	χαίρετε	second	plural	present	active	imperative
	καταρτίζεσθε	second	plural	present	passive	imperative
	παρακαλεῖσθε	second	plural	present	passive	imperative
	φρονεῖτε	second	plural	present	active	imperative
	εἰρηνεύετε	second	plural	present	active	imperative
	ἔσται	third	singular	future	middle	indicative
2 Cor 13:12	Ἀσπάσασθε	second	plural	aorist	middle	imperative
	Ἀσπάζονται	third	plural	present	middle	indicative

Galatians Primary Clause Verb List

Gal 1 6	Θαυμάζω	1st	singular	present	active	indicative
Gal 1 8	ἔστω	3rd	singular	present	active	imperative
Gal 1 9	λέγω	1st	singular	present	active	indicative
	ἔστω	3rd	singular	present	active	imperative
Gal 1:10	πείθω	1st	singular	present	active	indicative
	ζητῶ	1st	singular	present	active	indicative
	ἤμην	1st	singular	imperfect	middle	indicative
Gal 1·11	Γνωρίζω	1st	singular	present	active	indicative
Gal 1 12	παρέλαβον	1st	singular	aorist	active	indicative
	ἐδιδάχθην	1st	singular	aorist	passive	indicative
Gal 1:13	Ἠκούσατε	2nd	plural	aorist	active	indicative
Gal 1:16	προσανεθέμην	1st	singular	aorist	middle	indicative
Gal 1:17	ἀνῆλθον	1st	singular	aorist	active	indicative
	ἀπῆλθον	1st	singular	aorist	active	indicative
	ὑπέστρεψα	1st	singular	aorist	active	indicative
Gal 1.18	ἀνῆλθον	1st	singular	aorist	active	indicative
	ἐπέμεινα	1st	singular	aorist	active	indicative
Gal 1:19	εἶδον	1st	singular	aorist	active	indicative
Gal 1:21	ἦλθον	1st	singular	aorist	active	indicative
Gal 1 22	ἤμην	1st	singular	imperfect	middle	indicative
Gal 1.23	ἦσαν	3rd	plural	imperfect	active	indicative
Gal 1:24	ἐδόξαζον	3rd	plural	imperfect	active	indicative
Gal 2·1	ἀνέβην	1st	singular	aorist	active	indicative
Gal 2·2	ἀνέβην	1st	singular	aorist	active	indicative
	ἀνεθέμην	1st	singular	aorist	middle	indicative
Gal 2:3	ἠναγκάσθη	3rd	singular	aorist	passive	indicative
Gal 2.9	ἔδωκαν	3rd	plural	aorist	active	indicative
Gal 2:11	ἀντέστην	1st	singular	aorist	active	indicative
Gal 2:12	συνήσθιεν	3rd	singular	imperfect	active	indicative
	ὑπέστελλεν	3rd	singular	imperfect	active	indicative
	ἀφώριζεν	3rd	singular	imperfect	active	indicative
Gal 2 13	συνυπεκρίθησαν	3rd	plural	aorist	passive	indicative
	συναπήχθη	3rd	singular	aorist	passive	indicative
Gal 2·14	εἶπον	1st	singular	aorist	active	indicative
	ἀναγκάζεις	2nd	singular	present	active	indicative
Gal 2.16	ἐπιστεύσαμεν	1st	plural	aorist	active	indicative
Gal 2.17	γένοιτο	3rd	singular	aorist	middle	optative
Gal 2 18	συνιστάνω	1st	singular	present	active	indicative
Gal 2 19	ἀπέθανον	1st	singular	aorist	active	indicative
	συνεσταύρωμαι	1st	singular	perfect	passive	indicative

Gal 2 20	ζῶ	1st	singular	present	active	indicative
	ζῆ	3rd	singular	present	active	indicative
	ζῶ	1st	singular	present	active	indicative
Gal 2·21	ἀθετῶ	1st	singular	present	active	indicative
	ἀπέθανεν	3rd	singular	aorist	active	indicative
Gal 3:1	ἐβάσκανεν	3rd	singular	aorist	active	indicative
Gal 3 2	θέλω	1st	singular	present	active	indicative
	ἐλάβετε	2nd	plural	aorist	active	indicative
Gal 3 3	ἐστε	2nd	plural	present	active	indicative
	ἐπιτελειᾶσθε	2nd	plural	present	middle	indicative
Gal 3.4	ἐπάθετε	2nd	plural	aorist	active	indicative
Gal 3 7	γινώσκετε	2nd	plural	present	active	imperative
Gal 3.8	προευηγγελίσατο	3rd	singular	aorist	middle	indicative
	ἐνευλογηθήσονται	3rd	plural	future	passive	indicative
Gal 3:9	εὐλογοῦνται	3rd	plural	present	passive	indicative
Gal 3·10	εἰσίν	3rd	plural	present	active	indicative
	γέγραπται	3rd	singular	perfect	passive	indicative
Gal 3 12	ἔστιν	3rd	singular	present	active	indicative
	ζήσεται	3rd	singular	future	middle	indicative
Gal 3.13	ἐξηγόρασεν	3rd	singular	aorist	active	indicative
Gal 3 15	λέγω	1st	singular	present	active	indicative
	ἀθετεῖ	3rd	singular	present	active	indicative
	ἐπιδιατάσσεται	3rd	singular	present	middle	indicative
Gal 3 16	ἐρρέθησαν	3rd	plural	aorist	passive	indicative
	λέγει	3rd	singular	present	active	indicative
Gal 3:17	λέγω	1st	singular	present	active	indicative
	ἀκυροῖ	3rd	singular	present	active	indicative
Gal 3 18	κεχάρισται	3rd	singular	perfect	middle	indicative
Gal 3:19	προσετέθη	3rd	singular	aorist	passive	indicative
Gal 3 20	ἔστιν	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
Gal 3:21	γένοιτο	3rd	singular	aorist	middle	optative
	ἦν	3rd	singular	imperfect	active	indicative
Gal 3 22	συνέκλεισεν	3rd	singular	aorist	active	indicative
Gal 3 23	ἐφρουρούμεθα	1st	plural	imperfect	passive	indicative
Gal 3:24	γέγονεν	3rd	singular	perfect	active	indicative
Gal 3 25	ἐσμεν	1st	plural	present	active	indicative
Gal 3 26	ἐστε	2nd	plural	present	active	indicative
Gal 3 27	ἐνεδύσασθε	2nd	plural	aorist	middle	indicative
Gal 3·28	ἔνι	3rd	singular	present	active	indicative
	ἔνι	3rd	singular	present	active	indicative
	ἔνι	3rd	singular	present	active	indicative
	ἐστε	2nd	plural	present	active	indicative

Gal 3.29	ἐστέ	2nd	plural	present	active	indicative
Gal 4 1	Λέγω	1st	singular	present	active	indicative
	διαφέρει	3rd	singular	present	active	indicative
Gal 4 2	ἐστὶν	3rd	singular	present	active	indicative
Gal 4 3	ἤμεθα	1st	plural	imperfect	middle	indicative
Gal 4 4	ἐξαπέστειλεν	3rd	singular	aorist	active	indicative
Gal 4 6	ἐξαπέστειλεν	3rd	singular	aorist	active	indicative
Gal 4 7	εἶ	2nd	singular	present	active	indicative
Gal 4:8	ἐδουλεύσατε	2nd	plural	aorist	active	indicative
Gal 4 9	ἐπιστρέφετε	2nd	plural	present	active	indicative
Gal 4 10	παρατηρεῖσθε	2nd	plural	present	middle	indicative
Gal 4:11	φοβοῦμαι	1st	singular	present	passive	indicative
Gal 4.12	Γίνεσθε	2nd	plural	present	middle	imperative
	δέομαι	1st	singular	present	passive	indicative
	ἠδικήσατε	2nd	plural	aorist	active	indicative
Gal 4·13	οἴδατε	2nd	plural	perfect	active	indicative
Gal 4.15	μαρτυρῶ	1st	singular	present	active	indicative
Gal 4·16	γέγονα	1st	singular	perfect	active	indicative
Gal 4 17	ζηλοῦσιν	3rd	plural	present	active	indicative
	θέλουσιν	3rd	plural	present	active	indicative
Gal 4 20	ἤθελον	1st	singular	imperfect	active	indicative
Gal 4:21	Λέγετέ	2nd	plural	present	active	imperative
	ἀκούετε	2nd	plural	present	active	indicative
Gal 4:22	γέγραπται	3rd	singular	perfect	passive	indicative
	ἔσχεν	3rd	singular	aorist	active	indicative
Gal 4.23	γεγέννηται	3rd	singular	perfect	passive	indicative
Gal 4 28	ἐστέ	2nd	plural	present	active	indicative
Gal 4:30	λέγει	3rd	singular	present	active	indicative
	ἔκβαλε	2nd	singular	aorist	active	imperative
	κληρονομήσει	3rd	singular	future	active	indicative
Gal 4:31	ἐσμὲν	1st	plural	present	active	indicative
Gal 5 1	ἠλευθέρωσεν	3rd	singular	aorist	active	indicative
	στήκετε	2nd	plural	present	active	imperative
	ἐνέχεσθε	2nd	plural	present	passive	imperative
Gal 5 2	λέγω	1st	singular	present	active	indicative
	περιτέμνησθε	2nd	plural	present	passive	subjunctive
	ὠφελήσει	3rd	singular	future	active	indicative
Gal 5 3	μαρτύρομαι	1st	singular	present	middle	indicative
Gal 5 4	κατηργήθητε	2nd	plural	aorist	passive	indicative
	ἐξεπέσατε	2nd	plural	aorist	active	indicative
Gal 5 5	ἀπεκδεχόμεθα	1st	plural	present	middle	indicative

Gal 5 6	ἰσχύει	3rd	singular	present	active	indicative
Gal 5 7	Ἐτρέχετε	2nd	plural	imperfect	active	indicative
	ἐνέκοψεν	3rd	singular	aorist	active	indicative
Gal 5 9	ζυμοῖ	3rd	singular	present	active	indicative
Gal 5 10	πέποιθα	1st	singular	perfect	active	indicative
	βαστάσει	3rd	singular	future	active	indicative
Gal 5·11	διώκομαι	1st	singular	present	passive	indicative
	κατήργηται	3rd	singular	perfect	passive	indicative
Gal 5 12	ἀποκόψονται	3rd	plural	future	middle	indicative
Gal 5 13	ἐκλήθητε	2nd	plural	aorist	passive	indicative
	δουλεύετε	2nd	plural	present	active	imperative
Gal 5:14	πεπλήρωται	3rd	singular	perfect	passive	indicative
Gal 5·15	βλέπετε	2nd	plural	present	active	imperative
Gal 5 16	Λέγω	1st	singular	present	active	indicative
	περιπατεῖτε	2nd	plural	present	active	imperative
	τελέσητε	2nd	plural	aorist	active	subjunctive
Gal 5 17	ἐπιθυμεῖ	3rd	singular	present	active	indicative
	ἀντίκειται	3rd	singular	present	middle	indicative
Gal 5:18	ἐστὲ	2nd	plural	present	active	indicative
Gal 5:19	ἐστιν	3rd	singular	present	active	indicative
Gal 5.22	ἐστιν	3rd	singular	present	active	indicative
Gal 5.23	ἔστιν	3rd	singular	present	active	indicative
Gal 5·24	ἐσταύρωσαν	3rd	plural	aorist	active	indicative
Gal 5:25	στοιχῶμεν	1st	plural	present	active	subjunctive
Gal 5:26	γινώμεθα	1st	plural	present	middle	subjunctive
Gal 6:1	καταρτίζετε	2nd	plural	present	active	imperative
Gal 6·2	βαστάζετε	2nd	plural	present	active	imperative
	ἀναπληρώσετε	2nd	plural	future	active	indicative
Gal 6.3	φρεναπατᾷ	3rd	singular	present	active	indicative
Gal 6 4	δοκιμαζέτω	3rd	singular	present	active	imperative
	ἕξει	3rd	singular	future	active	indicative
Gal 6.5	βαστάσει	3rd	singular	future	active	indicative
Gal 6.6	Κοινωνείτω	3rd	singular	present	active	imperative
Gal 6 7	πλανᾶσθε	2nd	plural	present	passive	imperative
	μυκτηρίζεται	3rd	singular	present	passive	indicative
	σπείρῃ	3rd	singular	present	active	subjunctive
	θερίσει	3rd	singular	future	active	indicative
Gal 6.9	ἐγκακῶμεν	1st	plural	present	active	subjunctive
	θερίσομεν	1st	plural	future	active	indicative
Gal 6 10	ἐργαζώμεθα	1st	plural	present	middle	subjunctive
Gal 6.11	Ἴδετε	2nd	plural	aorist	active	imperative
	ἔγραψα	1st	singular	aorist	active	indicative

Gal 6 12	θέλουσιν	3rd	plural	present	active	indicative
	ἀναγκάζουσιν	3rd	plural	present	active	indicative
Gal 6.13	φυλάσσουσιν	3rd	plural	present	active	indicative
	θέλουσιν	3rd	plural	present	active	indicative
Gal 6·14	γένοιτο	3rd	singular	aorist	middle	optative
Gal 6·15	ἐστιν	3rd	singular	present	active	indicative
Gal 6:16	στοιχήσουσιν	3rd	plural	future	active	indicative
Gal 6·17	παρεχέτω	3rd	singular	present	active	imperative
	βαστάζω	1st	singular	present	active	indicative

Ephesians Primary Clause Verb List

Eph 1:16	παύομαι	1st	singular	present	middle	indicative
Eph 2 5	συνεζωοποίησεν	3rd	singular	aorist	active	indicative
	ἐστε	2nd	plural	present	active	indicative
Eph 2.6	συνήγειρεν	3rd	singular	aorist	active	indicative
	συνεκάθισεν	3rd	singular	aorist	active	indicative
Eph 2 8	ἐστε	2nd	plural	present	active	indicative
Eph 2.10	ἐσμεν	1st	plural	present	active	indicative
Eph 2 11	μνημονεύετε	2nd	plural	present	active	imperative
Eph 2·19	ἐστὲ	2nd	plural	present	active	indicative
	ἐστὲ	2nd	plural	present	active	indicative
Eph 3 8	ἐδόθη	3rd	singular	aorist	passive	indicative
Eph 3·13	αἰτοῦμαι	1st	singular	present	middle	indicative
Eph 3 14	κάμπτω	1st	singular	present	active	indicative
Eph 4·1	Παρακαλῶ	1st	singular	present	active	indicative
Eph 4 7	ἐδόθη	3rd	singular	aorist	passive	indicative
Eph 4·8	λέγει	3rd	singular	present	active	indicative
	ἠχμαλώτευσεν	3rd	singular	aorist	active	indicative
	ἔδωκεν	3rd	singular	aorist	active	indicative
Eph 4:9	ἐστιν	3rd	singular	present	active	indicative
Eph 4 10	ἐστιν	3rd	singular	present	active	indicative
Eph 4.11	ἔδωκεν	3rd	singular	aorist	active	indicative
Eph 4 17	λέγω	1st	singular	present	active	indicative
	μαρτύρομαι	1st	singular	present	middle	indicative
Eph 4.20	ἐμάθετε	2nd	plural	aorist	active	indicative
Eph 4·25	λαλεῖτε	2nd	plural	present	active	imperative
Eph 4.26	ὀργίζεσθε	2nd	plural	present	passive	imperative
	ἁμαρτάνετε	2nd	plural	present	active	imperative
	ἐπιδυέτω	3rd	singular	present	active	imperative
Eph 4 27	δίδοτε	2nd	plural	present	active	imperative
Eph 4:28	κλεπτέτω	3rd	singular	present	active	imperative
	κοπιάτω	3rd	singular	present	active	imperative
Eph 4 29	ἐκπορευέσθω	3rd	singular	present	middle	imperative
Eph 4·30	λυπεῖτε	2nd	plural	present	active	imperative
Eph 4 31	ἀρθήτω	3rd	singular	aorist	passive	imperative

Eph 4 32	γίνεσθε	2nd	plural	present	middle	imperative
Eph 5 1	Γίνεσθε	2nd	plural	present	middle	imperative
Eph 5 2	περιπατεῖτε	2nd	plural	present	active	imperative
Eph 5:3	ὀνομαζέσθω	3rd	singular	present	passive	imperative
Eph 5.5	ἴστε	2nd	plural	perfect	active	indicative
Eph 5 6	ἀπατάτω	3rd	singular	present	active	imperative
	ἔρχεται	3rd	singular	present	middle	indicative
Eph 5·7	γίνεσθε	2nd	plural	present	middle	imperative
Eph 5 8	ἦτε	2nd	plural	imprfct	active	indicative
	περιπατεῖτε	2nd	plural	present	active	imperative
Eph 5:11	συγκοινωνεῖτε	2nd	plural	present	active	imperative
	ἐλέγχετε	2nd	plural	present	active	imperative
Eph 5:12	ἐστιν	3rd	singular	present	active	indicative
Eph 5 13	φανεροῦται	3rd	singular	present	passive	indicative
Eph 5:14	ἐστιν	3rd	singular	present	active	indicative
	λέγει	3rd	singular	present	active	indicative
	ἔγειρε	2nd	singular	present	active	imperative
	ἀνάστα	2nd	singular	aorist	active	imperative
	ἐπιφαύσει	3rd	singular	future	active	indicative
Eph 5:15	Βλέπετε	2nd	plural	present	active	imperative
Eph 5:17	γίνεσθε	2nd	plural	present	middle	imperative
	συνίετε	2nd	plural	present	active	imperative
Eph 5:18	μεθύσκεσθε	2nd	plural	present	passive	imperative
	πληροῦσθε	2nd	plural	present	passive	imperative
Eph 5.25	ἀγαπᾶτε	2nd	plural	present	active	imperative
Eph 5 28	ὀφείλουσιν	3rd	plural	present	active	indicative
	ἀγαπᾷ	3rd	singular	present	active	indicative
Eph 5:29	ἐμίσησεν	3rd	singular	aorist	active	indicative
	ἐκτρέφει	3rd	singular	present	active	indicative
	θάλπει	3rd	singular	present	active	indicative
Eph 5 31	καταλείψει	3rd	singular	future	active	indicative
	προσκολληθήσεται	3rd	singular	future	passive	indicative
	ἔσονται	3rd	plural	future	middle	indicative
Eph 5 32	ἐστίν	3rd	singular	present	active	indicative
	λέγω	1st	singular	present	active	indicative
Eph 5:33	ἀγαπάτω	3rd	singular	present	active	imperative
Eph 6 1	ὑπακούετε	2nd	plural	present	active	imperative
Eph 6.2	τίμα	2nd	singular	present	active	imperative

Eph 6:4	παροργίζετε	2nd	plural	present	active	imperative
	ἐκτρέφετε	2nd	plural	present	active	imperative
Eph 6 5	ὑπακούετε	2nd	plural	present	active	imperative
Eph 6 9	ποιεῖτε	2nd	plural	present	active	imperative
Eph 6·10	ἐνδυναμοῦσθε	2nd	plural	present	passive	imperative
Eph 6·11	ἐνδύσασθε	2nd	plural	aorist	middle	imperative
Eph 6 13	ἀναλάβετε	2nd	plural	aorist	active	imperative
Eph 6:14	στῆτε	2nd	plural	aorist	active	imperative
Eph 6 21	γνωρίσει	3rd	singular	future	active	indicative

Philippians Primary Clause Verb List

Phil 1 3	Εὐχαριστῶ	1st	singular	present	active	indicative
Phil 1.9	προσεύχομαι	1st	singular	present	middle	indicative
Phil 1:12	βούλομαι	1st	singular	present	middle	indicative
Phil 1 15	κηρύσσουσιν	3rd	plural	present	active	indicative
Phil 1.17	καταγγέλλουσιν	3rd	plural	present	active	indicative
Phil 1:18	καταγγέλλεται	3rd	singular	present	passive	indicative
	χαίρω	1st	singular	present	active	indicative
	χαρήσομαι	1st	singular	future	passive	indicative
Phil 1.19	οἶδα	1st	singular	perfect	active	indicative
Phil 1:22	γνωρίζω	1st	singular	present	active	indicative
Phil 1:23	συνέχομαι	1st	singular	present	passive	indicative
Phil 1 25	οἶδα	1st	singular	perfect	active	indicative
Phil 1:27	πολιτεύεσθε	2nd	plural	present	middle	imperative
Phil 2 2	πληρώσατέ	2nd	plural	aorist	active	imperative
Phil 2·5	φρονεῖτε	2nd	plural	present	active	imperative
Phil 2:12	κατεργάζεσθε	2nd	plural	present	middle	imperative
Phil 2·13	ἐστιν	3rd	singular	present	active	indicative
Phil 2 14	ποιεῖτε	2nd	plural	present	active	imperative
Phil 2:17	χαίρω	1st	singular	present	active	indicative
	συγχαίρω	1st	singular	present	active	indicative
Phil 2:18	χαίρετε	2nd	plural	present	active	imperative
	συγχαίρετέ	2nd	plural	present	active	imperative
Phil 2·19	Ἐλπίζω	1st	singular	present	active	indicative
Phil 2 20	ἔχω	1st	singular	present	active	indicative
Phil 2:21	ζητοῦσιν	3rd	plural	present	active	indicative
Phil 2 22	γινώσκετε	2nd	plural	present	active	indicative
Phil 2 23	ἐλπίζω	1st	singular	present	active	indicative
Phil 2·24	πέποιθα	1st	singular	perfect	active	indicative
Phil 2 25	ἡγησάμην	1st	singular	aorist	middle	indicative
Phil 2 28	ἔπεμψα	1st	singular	aorist	active	indicative
Phil 2 29	προσδέχεσθε	2nd	plural	present	middle	imperative
	ἔχετε	2nd	plural	present	active	imperative

Phil 3·1	χαίρετε	2nd	plural	present	active	imperative
Phil 3·2	Βλέπετε	2nd	plural	present	active	imperative
	βλέπετε	2nd	plural	present	active	imperative
	βλέπετε	2nd	plural	present	active	imperative
Phil 3 3	ἐσμεν	1st	plural	present	active	indicative
Phil 3.7	ἦν	3rd	singular	imperfect	active	indicative
	η Ϲ γημαι	1st	singular	perfect	middle	indicative
Phil 3 8	ἡγοῦμαι	1st	singular	present	middle	indicative
	ἡγοῦμαι	1st	singular	present	middle	indicative
Phil 3.12	διώκω	1st	singular	present	active	indicative
Phil 3 13	λογίζομαι	1st	singular	present	middle	indicative
Phil 3:14	διώκω	1st	singular	present	active	indicative
Phil 3 15	φρονῶμεν	1st	plural	present	active	subjunctive
	ἀποκαλύψει	3rd	singular	future	active	indicative
Phil 3:16	ἐφθάσαμεν	1st	plural	aorist	active	indicative
Phil 3 17	γίνεσθε	2nd	plural	present	middle	imperative
	σκοπεῖτε	2nd	plural	present	active	imperative
Phil 3:18	περιπατοῦσιν	3rd	plural	present	active	indicative
Phil 3 20	ὑπάρχει	3rd	singular	present	active	indicative
Phil 4:1	στήκετε	2nd	plural	present	active	imperative
Phil 4:2	παρακαλῶ	1st	singular	present	active	indicative
	παρακαλῶ	1st	singular	present	active	indicative
Phil 4.3	ἐρωτῶ	1st	singular	present	active	indicative
	συλλαμβάνου	2nd	singular	present	middle	imperative
Phil 4:4	Χαίρετε	2nd	plural	present	active	imperative
	ἐρῶ	1st	singular	future	active	indicative
	χαίρετε	2nd	plural	present	active	imperative
Phil 4 5	γνωσθήτω	3rd	singular	aorist	passive	imperative
Phil 4:6	μεριμνᾶτε	2nd	plural	present	active	imperative
	γνωριζέσθω	3rd	singular	present	passive	imperative
Phil 4 7	φρουρήσει	3rd	singular	future	active	indicative
Phil 4 8	λογίζεσθε	2nd	plural	present	middle	imperative
Phil 4.9	πράσσετε	2nd	plural	present	active	imperative
	ἔσται	3rd	singular	future	middle	indicative
Phil 4.10	Ἐχάρην	1st	singular	aorist	passive	indicative
Phil 4 11	λέγω	1st	singular	present	active	indicative
	ἔμαθον	1st	singular	aorist	active	indicative

Phil 4 12	οἶδα	1st	singular	perfect	active	indicative
	οἶδα	1st	singular	perfect	active	indicative
	μεμύημαι	1st	singular	perfect	passive	indicative
Phil 4:13	ἰσχύω	1st	singular	present	active	indicative
Phil 4 14	ἐποιήσατε	2nd	plural	aorist	active	indicative
Phil 4.15	οἴδατε	2nd	plural	perfect	active	indicative
Phil 4:17	ἐπιζητῶ	1st	singular	present	active	indicative
	ἐπιζητῶ	1st	singular	present	active	indicative
Phil 4:18	ἀπέχω	1st	singular	present	active	indicative
	περισσεύω	1st	singular	present	active	indicative
	πεπλήρωμαι	1st	singular	perfect	passive	indicative
Phil 4 19	πληρώσει	3rd	singular	future	active	indicative
Phil 4·21	Ἀσπάσασθε	2nd	plural	aorist	middle	imperative
	ἀσπάζονται	3rd	plural	present	middle	indicative
Phil 4·22	ἀσπάζονται	3rd	plural	present	middle	indicative

Colossians Primary Clause Verb List

Col 1:3	Εὐχαριστοῦμεν	1st	plural	present	active	indicative
Col 1.9	παυόμεθα	1st	plural	present	middle	indicative
Col 1:22	ἀποκατήλλαξεν	3rd	singular	aorist	active	indicative
Col 1:24	χαίρω	1st	singular	present	active	indicative
	ἀνταναπληρῶ	1st	singular	present	active	indicative
Col 2:1	Θέλω	1st	singular	present	active	indicative
Col 2:4	λέγω	1st	singular	present	active	indicative
Col 2:5	εἰμι	1st	singular	present	active	indicative
Col 2.6	περιπατεῖτε	2nd	plural	present	active	imperative
Col 2:8	Βλέπετε	2nd	plural	present	active	imperative
Col 2:13	συνεζωοποίησεν	3rd	singular	aorist	active	indicative
Col 2:14	ἦρκεν	3rd	singular	perfect	active	indicative
Col 2:15	ἐδειγμάτισεν	3rd	singular	aorist	active	indicative
Col 2:16	κρινέτω	3rd	singular	present	active	imperative
Col 2:18	καταβραβευέτω	3rd	singular	present	active	imperative
Col 2.20	δογματίζεσθε	2nd	plural	present	passive	indicative
Col 2:21	ἅψη	2nd	singular	aorist	middle	subjunctive
	γεύση	2nd	singular	aorist	middle	subjunctive
	θίγης	2nd	singular	aorist	active	subjunctive
Col 3:1	ζητεῖτε	2nd	plural	present	active	imperative
Col 3.2	φρονεῖτε	2nd	plural	present	active	imperative
Col 3:3	ἀπεθάνετε	2nd	plural	aorist	active	indicative
	κέκρυπται	3rd	singular	perfect	passive	indicative
Col 3:4	φανερωθήσεσθε	2nd	plural	future	passive	indicative
Col 3:5	νεκρώσατε	2nd	plural	aorist	active	imperative
Col 3:8	ἀπόθεσθε	2nd	plural	aorist	middle	imperative
Col 3:9	ψεύδεσθε	2nd	plural	present	middle	imperative
Col 3:12	Ἐνδύσασθε	2nd	plural	aorist	passive	imperative
Col 3.15	βραβευέτω	3rd	singular	present	active	imperative
	γίνεσθε	2nd	plural	present	middle	imperative
Col 3:16	ἐνοικείτω	3rd	singular	present	active	imperative
Col 3:18	ὑποτάσσεσθε	2nd	plural	present	passive	imperative
Col 3:19	ἀγαπᾶτε	2nd	plural	present	active	imperative
	πικραίνεσθε	2nd	plural	present	passive	imperative

Col 3 20	ὑπακούετε	2nd	plural	present	active	imperative
	ἐστιν	3rd	singular	present	active	indicative
Col 3.21						
	ἐρεθίζετε	2nd	plural	present	active	imperative
Col 3 22	ὑπακούετε	2nd	plural	present	active	imperative
Col 3:23	ἐργάζεσθε	2nd	plural	present	middle	imperative
Col 3 24	δουλεύετε	2nd	plural	present	active	imperative
Col 3 25	κομίσεται	3rd	singular	future	middle	indicative
	ἔστιν	3rd	singular	present	active	indicative
Col 4.1	παρέχεσθε	2nd	plural	present	middle	imperative
Col 4:2	προσκαρτερεῖτε	2nd	plural	present	active	imperative
Col 4:5	περιπατεῖτε	2nd	plural	present	active	imperative
Col 4.7	γνωρίσει	3rd	singular	future	active	indicative
Col 4.9	γνωρίσουσιν	3rd	plural	future	active	indicative
Col 4.10	Ἀσπάζεται	3rd	singular	present	middle	indicative
	δέξασθε	2nd	plural	aorist	middle	imperative
Col 4:12	ἀσπάζεται	3rd	singular	present	middle	indicative
Col 4:13	μαρτυρῶ	1st	singular	present	active	indicative
Col 4:14	ἀσπάζεται	3rd	singular	present	middle	indicative
Col 4:15	Ἀσπάσασθε	2nd	plural	aorist	middle	imperative
Col 4.16	ποιήσατε	2nd	plural	aorist	active	imperative
Col 4:17	εἴπατε	2nd	plural	aorist	active	imperative
	βλέπε	2nd	singular	present	active	imperative
Col 4.18	μνημονεύετέ	2nd	plural	present	active	imperative

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1 Thessalonians Primary Clause Verb List[2]

1Thess 1·2	Εὐχαριστοῦμεν	1st	plural	present	active	indicative
1Thess 1·8	**ἐξήχηται**	3rd	singular	perfect	pass	indicative
1Thess 1:9	**ἀπαγγέλλουσιν**	3rd	plural	present	active	indicative
1Thess 2:1	οἴδατε	2nd	plural	perfect	active	indicative
1Thess 2 4	**λαλοῦμεν**	1st	plural	pres	active	indicative
1Thess 2·5	**ἐγενήθημεν**	1st	plural	aorist	pass	indicative
1Thess 2 7	**ἐγενήθημεν**	1st	plural	aorist	pass	indicative
1Thess 2·8	**εὐδοκοῦμεν**	1st	plural	imperfect	active	indicative
1Thess 2 9	**Μνημονεύετε**	2nd	plural	pres	active	indicative
1Thess 2:13	εὐχαριστοῦμεν	1st	plural	present	active	indicative
1Thess 2 14	ἐγενήθητε	2nd	plural	aorist	passive	indicative
1Thess 2 17	ἐσπουδάσαμεν	1st	plural	aorist	active	indicative
1Thess 2.20	ἐστε	2nd	plural	present	active	indicative
1Thess 3 1	εὐδοκήσαμεν	1st	plural	aorist	active	indicative
1Thess 3:2	ἐπέμψαμεν	1st	plural	aorist	active	indicative
1Thess 3 3	οἴδατε	2nd	plural	perfect	active	indicative
1Thess 3.4	προελέγομεν	1st	plural	imperfect	active	indicative
1Thess 3 5	ἔπεμψα	1st	singular	aorist	active	indicative
1Thess 3 7	παρεκλήθημεν	1st	plural	aorist	passive	indicative
1Thess 3.9	δυνάμεθα	1st	plural	present	passive	indicative
1Thess 3·11	κατευθύναι	3rd	singular	aorist	active	optative
1Thess 3 12	πλεονάσαι	3rd	singular	aorist	active	optative
	περισσεύσαι	3rd	singular	aorist	active	optative
1Thess 4:1	ἐρωτῶμεν	1st	plural	present	active	indicative
	παρακαλοῦμεν	1st	plural	present	active	indicative
1Thess 4 2	οἴδατε	2nd	plural	perfect	active	indicative
1Thess 4 3	ἐστιν	3rd	singular	present	active	indicative

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[2] The bolded entries represent verb occurrences that are primary clause verbs, which Opentext.org did not label as such.

1Thess 4 7	ἐκάλεσεν	3rd	singular	aorist	active	indicative
1Thess 4 8	ἀθετεῖ	3rd	singular	present	active	indicative
1Thess 4 9	ἔχετε	2nd	plural	present	active	indicative
	ἐστε	2nd	plural	present		indicative
1Thess 4:10	ποιεῖτε	2nd	plural	present	active	indicative
	Παρακαλοῦμεν	1st	plural	present	active	indicative
1Thess 4.13	θέλομεν	1st	plural	present	active	indicative
1Thess 4 14	ἄξει	3rd	singular	future	active	indicative
1Thess 4:15	λέγομεν	1st	plural	present	active	indicative
1Thess 4:18	παρακαλεῖτε	2nd	plural	present	active	imperative
1Thess 5 1	ἔχετε	2nd	plural	present	active	indicative
1Thess 5·2	οἴδατε	2nd	plural	perfect	active	indicative
1Thess 5.4	ἐστὲ	2nd	plural	present	active	indicative
1Thess 5:5	ἐστε	2nd	plural	present	active	indicative
	ἐσμὲν	1st	plural	present	active	indicative
1Thess 5 6	καθεύδωμεν	1st	plural	present	active	subjunctive
	γρηγορῶμεν	1st	plural	present	active	subjunctive
	νήφωμεν	1st	plural	present	active	subjunctive
1Thess 5 7	καθεύδουσιν	3rd	plural	present	active	indicative
	μεθύουσιν	3rd	plural	present	active	indicative
1Thess 5·8	νήφωμεν	1st	plural	present	active	subjunctive
1Thess 5 11	παρακαλεῖτε	2nd	plural	present	active	imperative
	οἰκοδομεῖτε	2nd	plural	present	active	imperative
1Thess 5 12	Ἐρωτῶμεν	1st	plural	present	active	indicative
1Thess 5 13	εἰρηνεύετε	2nd	plural	present	active	imperative
1Thess 5 14	Παρακαλοῦμεν	1st	plural	present	active	indicative
	νουθετεῖτε	2nd	plural	present	active	imperative
	παραμυθεῖσθε	2nd	plural	present	middle	imperative
	ἀντέχεσθε	2nd	plural	present	middle	imperative
	μακροθυμεῖτε	2nd	plural	present	active	imperative
1Thess 5 15	ὁρᾶτε	2nd	plural	present	active	imperative
	διώκετε	2nd	plural	present	active	imperative
1Thess 5 16	χαίρετε	2nd	plural	present	active	imperative
1Thess 5 17	προσεύχεσθε	2nd	plural	present	middle	imperative
1Thess 5 18	εὐχαριστεῖτε	2nd	plural	present	active	imperative

1Thess 5 19	σβέννυτε	2nd	plural	present	active	imperative
1Thess 5 20	ἐξουθενεῖτε	2nd	plural	present	active	imperative
1Thess 5 21	δοκιμάζετε	2nd	plural	present	active	imperative
	κατέχετε	2nd	plural	present	active	imperative
1Thess 5 22	ἀπέχεσθε	2nd	plural	present	middle	imperative
1Thess 5 23	ἁγιάσαι	3rd	singular	aorist	active	optative
	τηρηθείη	3rd	singular	aorist	passive	optative
1Thess 5:25	προσεύχεσθε	2nd	plural	present	middle	imperative
1Thess 5:26	Ἀσπάσασθε	2nd	plural	aorist	middle	imperative
1Thess 5:27	Ἐνορκίζω	1st	singular	present	active	indicative

2 Thessalonians Primary Clause Verb Forms

2 Thess 1 3	ὀφείλομεν	1st	plural	present	active	indicative
2 Thess 1 11	προσευχόμεθα	1st	plural	present	middle	indicative
2 Thess 2 1	Ἐρωτῶμεν	1st	plural	present	active	indicative
2 Thess 2.3	ἐξαπατήσῃ	3rd	singular	aorist	active	subjunctive
2 Thess 2·5	μνημονεύετε	2nd	plural	present	active	indicative
2 Thess 2·6	οἴδατε	2nd	plural	perfect	active	indicative
2 Thess 2 7	ἐνεργεῖται	3rd	singular	present	middle	indicative
2 Thess 2.8	ἀποκαλυφθήσεται	3rd	singular	future	passive	indicative
2 Thess 2 11	πέμπει	3rd	singular	present	active	indicative
2 Thess 2.13	ὀφείλομεν	1st	plural	present	active	indicative
2 Thess 2.15	στήκετε	2nd	plural	present	active	imperative
	κρατεῖτε	2nd	plural	present	active	imperative
2 Thess 2 17	παρακαλέσαι	3rd	singular	aorist	active	optative
	στηρίξαι	3rd	singular	aorist	active	optative
2 Thess 3.1	προσεύχεσθε	2nd	plural	present	middle	imperative
2 Thess 3:3	ἐστιν	3rd	singular	present	active	indicative
2 Thess 3·4	πεποίθαμεν	1st	plural	perfect	active	indicative
2 Thess 3·5	κατευθύναι	3rd	singular	aorist	active	optative
2 Thess 3·6	Παραγγέλλομεν	1st	plural	present	active	indicative
2 Thess 3 7	οἴδατε	2nd	plural	perfect	active	indicative
2 Thess 3·10	παρηγγέλλομεν	1st	plural	imprfct	active	indicative
2 Thess 3·11	Ἀκούομεν	1st	plural	present	active	indicative
2 Thess 3·12	παραγγέλλομεν	1st	plural	present	active	indicative
	παρακαλοῦμεν	1st	plural	present	active	indicative
2 Thess 3 13	ἐγκακήσητε	2nd	plural	aorist	active	subjunctive
2 Thess 3 14	σημειοῦσθε	2nd	plural	present	middle	imperative
2 Thess 3 15	ἡγεῖσθε	2nd	plural	present	middle	imperative
	νουθετεῖτε	2nd	plural	present	active	imperative
2 Thess 3 16	δῴη	3rd	singular	aorist	active	optative
2 Thess 3 17	γράφω	1st	singular	present	active	indicative

1 Timothy Primary Clause Verb Forms

1Tim. 1 3	παρεκάλεσά	1st	singular	aorist	active	indicative
1Tim. 1:5	ἐστὶν	3rd	singular	present	active	indicative
1Tim. 1:8	Οἴδαμεν	1st	plural	perfect	active	indicative
1Tim. 1:12	ἔχω	1st	singular	present	active	indicative
1Tim. 1.13	ἠλεήθην	1st	singular	aorist	passive	indicative
1Tim. 1:14	ὑπερεπλεόνασεν	3rd	singular	aorist	active	indicative
1Tim 1 16	ἠλεήθην	1st	singular	aorist	passive	indicative
1Tim 1 18	παρατίθεμαί	1st	singular	present	middle	indicative
1Tim 2 1	Παρακαλῶ	1st	singular	present	active	indicative
1Tim 2 8	Βούλομαι	1st	singular	present	middle	indicative
1Tim 2:11	μανθανέτω	3rd	singular	present	active	imperative
1Tim. 2:12	ἐπιτρέπω	1st	singular	present	active	indicative
1Tim. 2:13	ἐπλάσθη	3rd	singular	aorist	passive	indicative
1Tim. 2 14	ἠπατήθη	3rd	singular	aorist	passive	indicative
	γέγονεν	3rd	singular	perfect	active	indicative
1Tim. 2:15	σωθήσεται	3rd	singular	future	passive	indicative
1Tim. 3·1	ἐπιθυμεῖ	3rd	singular	present	active	indicative
1Tim 3 2	δεῖ	3rd	singular	present	active	indicative
1Tim. 3 5	ἐπιμελήσεται	3rd	singular	future	passive	indicative
1Tim. 3·7	δεῖ	3rd	singular	present	active	indicative
1Tim. 3.10	δοκιμαζέσθωσαν	3rd	plural	present	passive	imperative
	διακονείτωσαν	3rd	plural	present	active	imperative
1Tim. 3:12	ἔστωσαν	3rd	plural	present	active	imperative
1Tim. 3.13	περιποιοῦνται	3rd	plural	present	middle	indicative
1Tim 3 14	γράφω	1st	singular	present	active	indicative
1Tim 3 16	ἐστὶν	3rd	singular	present	active	indicative
1Tim. 4 1	λέγει	3rd	singular	present	active	indicative
1Tim 4 6	ἔσῃ	2nd	singular	future	middle	indicative
1Tim 4 7	παραιτοῦ	2nd	singular	present	middle	imperative
	Γύμναζε	2nd	singular	present	active	imperative
1Tim 4:8	ἐστὶν	3rd	singular	present	active	indicative
	ἐστιν	3rd	singular	present	active	indicative
1Tim 4 10	κοπιῶμεν	1st	plural	present	active	indicative

	ἀγωνιζόμεθα	1st	plural	present	middle	indicative
1Tim 4·11	Παράγγελλε	2nd	singular	present	active	imperative
	δίδασκε	2nd	singular	present	active	imperative
1Tim. 4 12	καταφρονείτω	3rd	singular	present	active	imperative
	γίνου	2nd	singular	present	middle	imperative
1Tim 4 13	πρόσεχε	2nd	singular	present	active	imperative
1Tim. 4 14	ἀμέλει	2nd	singular	present	active	imperative
1Tim 4 15	μελέτα	2nd	singular	present	active	imperative
	ἴσθι	2nd	singular	present	active	imperative
1Tim. 4·16	ἔπεχε	2nd	singular	present	active	imperative
	ἐπίμενε	2nd	singular	present	active	imperative
	σώσεις	2nd	singular	future	active	indicative
1Tim 5·1	ἐπιπλήξῃς	2nd	singular	aorist	active	subjunctive
	παρακάλει	2nd	singular	present	active	imperative
1Tim. 5:3	τίμα	2nd	singular	present	active	imperative
1Tim. 5:4	μανθανέτωσαν	3rd	plural	present	active	imperative
	ἐστιν	3rd	singular	present	active	indicative
1Tim 5 5	ἤλπικεν	3rd	singular	perfect	active	indicative
	προσμένει	3rd	singular	present	active	indicative
1Tim 5·6	τέθνηκεν	3rd	singular	perfect	active	indicative
1Tim. 5.7	παράγγελλε	2nd	singular	present	active	imperative
1Tim 5 8	ἤρνηται	3rd	singular	perfect	middle	indicative
	ἔστιν	3rd	singular	present	active	indicative
1Tim 5·9	καταλεγέσθω	3rd	singular	present	passive	imperative
1Tim. 5.11	παραιτοῦ	2nd	singular	present	middle	imperative
	θέλουσιν	3rd	plural	present	active	indicative
1Tim 5 13	μανθάνουσιν	3rd	plural	present	active	indicative
1Tim 5 14	Βούλομαι	1st	singular	present	middle	indicative
1Tim 5:15	ἐξετράπησαν	3rd	plural	aorist	passive	indicative
1Tim 5:16	ἐπαρκείτω	3rd	singular	present	active	imperative
	βαρείσθω	3rd	singular	present	passive	imperative
1Tim. 5 17	ἀξιούσθωσαν	3rd	plural	present	passive	imperative
1Tim 5 18	λέγει	3rd	singular	present	active	indicative
	φιμώσεις	2nd	singular	future	active	indicative
1Tim 5 19	παραδέχου	2nd	singular	present	middle	imperative
1Tim 5:20	ἔλεγχε	2nd	singular	present	active	imperative
1Tim 5 21	διαμαρτύρομαι	1st	singular	present	middle	indicative
1Tim 5 22	ἐπιτίθει	2nd	singular	present	active	imperative
	κοινώνει	2nd	singular	present	active	imperative .

1Tim 5 23	ὑδροπότει	2nd	singular	present	active	imperative
	χρῶ	2nd	singular	present	middle	imperative
1Tim. 5.24	εἰσιν	3rd	plural	present	active	indicative
1Tim. 5.25	δύνανται	3rd	plural	present	passive	indicative
1Tim. 6 1	ἡγείσθωσαν	3rd	plural	present	middle	imperative
1Tim. 6 2	καταφρονείτωσαν	3rd	plural	present	active	imperative
	δουλευέτωσαν	3rd	plural	present	active	imperative
	δίδασκε	2nd	singular	present	active	imperative
	παρακάλει	2nd	singular	present	active	imperative
1Tim. 6.4	τετύφωται	3rd	singular	perfect	passive	indicative
1Tim. 6 6	Ἔστιν	3rd	singular	present	active	indicative
1Tim 6 7	εἰσηνέγκαμεν	1st	plural	aorist	active	indicative
1Tim 6 8	ἀρκεσθησόμεθα	1st	plural	future	passive	indicative
1Tim 6:9	ἐμπίπτουσιν	3rd	plural	present	active	indicative
1Tim. 6.10	ἐστιν	3rd	singular	present	active	indicative
1Tim 6 11	φεῦγε	2nd	singular	present	active	imperative
	δίωκε	2nd	singular	present	active	imperative
1Tim. 6.12	ἀγωνίζου	2nd	singular	present	middle	imperative
	ἐπιλαβοῦ	2nd	singular	aorist	middle	imperative
1Tim. 6:13	παραγγέλλω	1st	singular	present	active	indicative
1Tim 6 17	παράγγελλε	2nd	singular	present	active	imperative
1Tim 6 20	φύλαξον	2nd	singular	aorist	active	imperative

2 Timothy Primary Clause Verb Forms

Reference	Verb	Person	Number	Tense	Voice	Mood
2Tim. 1:3	ἔχω	1st	singular	present	active	indicative
2Tim. 1:6	ἀναμιμνῄσκω	1st	singular	present	active	indicative
2Tim. 1.7	ἔδωκεν	3rd	singular	aorist	active	indicative
2Tim. 1:8	ἐπαισχυνθῇς	2nd	singular	aorist	passive	subjunctive
	συγκακοπάθησον	2nd	singular	aorist	active	imperative
2Tim. 1:12	πάσχω	1st	singular	present	active	indicative
	ἐπαισχύνομαι	1st	singular	present	passive	indicative
	οἶδα	1st	singular	perfect	active	indicative
	πέπεισμαι	1st	singular	perfect	passive	indicative
2Tim. 1:13	ἔχε	2nd	singular	present	active	imperative
2Tim. 1:14	φύλαξον	2nd	singular	aorist	active	imperative
2Tim. 1:15	Οἶδας	2nd	singular	perfect	active	indicative
2Tim. 1:16	δῴη	3rd	singular	aorist	active	optative
2Tim. 1:18	δῴη	3rd	singular	aorist	active	optative
	γινώσκεις	2nd	singular	present	active	indicative
2Tim. 2:1	ἐνδυναμοῦ	2nd	singular	present	passive	imperative
2Tim. 2:2	ἤκουσας	2nd	singular	aorist	active	indicative
	παράθου	2nd	singular	aorist	middle	imperative
2Tim. 2.3	Συγκακοπάθησον	2nd	singular	aorist	active	imperative
2Tim. 2:4	ἐμπλέκεται	3rd	singular	present	passive	indicative
2Tim. 2:5	στεφανοῦται	3rd	singular	present	passive	indicative
2Tim. 2.6	δεῖ	3rd	singular	present	active	indicative
2Tim. 2.7	νόει	2nd	singular	present	active	imperative
	δώσει	3rd	singular	future	active	indicative
2Tim. 2:8	Μνημόνευε	2nd	singular	present	active	imperative
2Tim. 2.10	ὑπομένω	1st	singular	present	active	indicative
2Tim. 2.11	συζήσομεν	1st	plural	future	active	indicative
2Tim. 2.12	συμβασιλεύσομεν	1st	plural	future	active	indicative
	ἀρνήσεται	3rd	singular	future	middle	indicative
2Tim. 2.13	μένει	3rd	singular	present	active	indicative
	δύναται	3rd	singular	present	passive	indicative
2Tim. 2.14	ὑπομίμνῃσκε	2nd	singular	present	active	imperative
2Tim. 2.15	σπούδασον	2nd	singular	aorist	active	imperative
2Tim. 2.16	περιΐστασο	2nd	singular	present	middle	imperative
	προκόψουσιν	3rd	plural	future	active	indicative

2Tim. 2.17	ἕξει	3rd	singular	future	active	indicative
2Tim 2·19	ἔστηκεν	3rd	singular	perfect	active	indicative
	ἔγνω	3rd	singular	aorist	active	indicative
	ἀποστήτω	3rd	singular	aorist	active	imperative
2Tim. 2:20	ἔστιν	3rd	singular	present	active	indicative
2Tim. 2:21	ἔσται	3rd	singular	future	middle	indicative
2Tim. 2 22	φεῦγε	2nd	singular	present	active	imperative
	δίωκε	2nd	singular	present	active	imperative
2Tim 2 23	παραιτοῦ	2nd	singular	present	middle	imperative
2Tim. 2:24	δεῖ	3rd	singular	present	active	indicative
2Tim. 3:1	γίνωσκε	2nd	singular	present	active	imperative
2Tim 3 2	ἔσονται	3rd	plural	future	middle	indicative
2Tim. 3.5	ἀποτρέπου	2nd	singular	present	middle	imperative
2Tim. 3:6	εἰσιν	3rd	plural	present	active	indicative
2Tim. 3 8	ἀνθίστανται	3rd	plural	present	middle	indicative
2Tim. 3 9	προκόψουσιν	3rd	plural	future	active	indicative
	ἔσται	3rd	singular	future	middle	indicative
2Tim. 3·10	παρηκολούθησάς	2nd	singular	aorist	active	indicative
2Tim 3·12	διωχθήσονται	3rd	plural	future	passive	indicative
2Tim. 3.13	προκόψουσιν	3rd	plural	future	active	indicative
2Tim. 3.14	μένε	2nd	singular	present	active	imperative
2Tim. 4:1	Διαμαρτύρομαι	1st	singular	present	middle	indicative
2Tim 4·2	κήρυξον	2nd	singular	aorist	active	imperative
	ἐπίστηθι	2nd	singular	aorist	active	imperative
	ἔλεγξον	2nd	singular	aorist	active	imperative
	ἐπιτίμησον	2nd	singular	aorist	active	imperative
	παρακάλεσον	2nd	singular	aorist	active	imperative
2Tim 4:3	Ἔσται	3rd	singular	future	middle	indicative
2Tim. 4·5	νῆφε	2nd	singular	present	active	imperative
	κακοπάθησον	2nd	singular	aorist	active	imperative
	ποίησον	2nd	singular	aorist	active	imperative
	πληροφόρησον	2nd	singular	aorist	active	imperative
2Tim 4 6	σπένδομαι	1st	singular	present	passive	indicative
	ἐφέστηκεν	3rd	singular	perfect	active	indicative
2Tim. 4 7	ἠγώνισμαι	1st	singular	perfect	middle	indicative
	τετέλεκα	1st	singular	perfect	active	indicative
	τετήρηκα	1st	singular	perfect	active	indicative
2Tim 4 8	ἀπόκειταί	3rd	singular	present	middle	indicative

2Tim 4.9	Σπούδασον	2nd	singular	aorist	active	imperative
2Tim 4 10	ἐγκατέλιπεν	3rd	singular	aorist	active	indicative
	ἐπορεύθη	3rd	singular	aorist	passive	indicative
2Tim. 4:11	ἐστιν	3rd	singular	present	active	indicative
	ἄγε	2nd	singular	present	active	imperative
	ἔστιν	3rd	singular	present	active	indicative
2Tim. 4:12	ἀπέστειλα	1st	singular	aorist	active	indicative
2Tim. 4:13	φέρε	2nd	singular	present	active	imperative
2Tim. 4:14	ἐνεδείξατο	3rd	singular	aorist	middle	indicative
	ἀποδώσει	3rd	singular	future	active	indicative
2Tim. 4 15	φυλάσσου	2nd	singular	present	middle	imperative
	ἀντέστη	3rd	singular	aorist	active	indicative
2Tim. 4.16	παρεγένετο	3rd	singular	aorist	middle	indicative
	ἐγκατέλιπον	3rd	plural	aorist	active	indicative
	λογισθείη	3rd	singular	aorist	passive	optative
2Tim. 4.17	παρέστη	3rd	singular	aorist	active	indicative
	ἐνεδυνάμωσέν	3rd	singular	aorist	active	indicative
	ἐρρύσθην	1st	singular	aorist	passive	indicative
2Tim 4:18	ῥύσεταί	3rd	singular	future	middle	indicative
	σώσει	3rd	singular	future	active	indicative
2Tim. 4:19	Ἄσπασαι	2nd	singular	aorist	middle	imperative
2Tim. 4.20	ἔμεινεν	3rd	singular	aorist	active	indicative
	ἀπέλιπον	1st	singular	aorist	active	indicative
2Tim. 4:21	Σπούδασον	2nd	singular	aorist	active	imperative
	Ἀσπάζεταί	3rd	singular	present	middle	indicative

Titus Primary Clause Verb Pattern

Titus 1·5	ἀπέλιπόν	1st	singular	aorist	active	indicative
Titus 1:7	δεῖ	3rd	singular	present	active	indicative
Titus 1 10	Εἰσὶν	3rd	plural	present	active	indicative
Titus 1.12	εἶπέν	3rd	singular	2aorist	active	indicative
Titus 1.13	ἐστὶν	3rd	singular	present	active	indicative
	ἔλεγχε	2nd	singular	present	active	imperative
Titus 1.15	μεμίανται	3rd	singular	perfect	passive	indicative
Titus 1 16	ὁμολογοῦσιν	3rd	plural	present	active	indicative
	ἀρνοῦνται	3rd	plural	present	middle	indicative
Titus 2:1	λάλει	2nd	singular	present	active	imperative
Titus 2:6	παρακάλει	2nd	singular	present	active	imperative
Titus 2:11	Ἐπεφάνη	3rd	singular	aorist	passive	indicative
Titus 2.15	λάλει	2nd	singular	present	active	imperative
	παρακάλει	2nd	singular	present	active	imperative
	ἔλεγχε	2nd	singular	present	active	imperative
	περιφρονείτω	3rd	singular	present	active	imperative
Titus 3 1	Ὑπομίμνῃσκε	2nd	singular	present	active	imperative
Titus 3·3	Ἦμεν	1st	plural	imperfect	active	indicative
Titus 3:5	ἔσωσεν	3rd	singular	aorist	active	indicative
Titus 3 8	βούλομαί	1st	singular	present	middle	indicative
	ἐστιν	3rd	singular	present	active	indicative
Titus 3.9	περιΐστασο	2nd	singular	present	middle	imperative
	εἰσὶν	3rd	plural	present	active	indicative
Titus 3:10	παραιτοῦ	2nd	singular	present	middle	imperative
Titus 3 12	σπούδασον	2nd	singular	aorist	active	imperative
	κέκρικα	1st	singular	perfect	active	indicative
Titus 3.13	πρόπεμψον	2nd	singular	aorist	active	imperative
Titus 3:14	μανθανέτωσαν	3rd	plural	present	active	imperative
Titus 3.15	Ἀσπάζονταί	3rd	plural	present	middle	indicative
	ἄσπασαι	2nd	singular	aorist	middle	imperative

Philemon Primary Clause Verb Forms

Phlm 4	Εὐχαριστῶ	1st	singular	present	active	indicative
Phlm 7	ἔσχον	1st	singular	2aorist	active	indicative
Phlm 9	παρακαλῶ	1st	singular	present	active	indicative
Phlm 10	παρακαλῶ	1st	singular	present	active	indicative
Phlm 15	ἐχωρίσθη	3rd	singular	aorist	passive	indicative
Phlm 17	προσλαβοῦ	2nd	singular	2aorist	middle	imperative
Phlm 18	ἐλλόγα	2nd	singular	present	active	imperative
Phlm 19	ἔγραψα	1st	singular	aorist	active	indicative
	ἀποτίσω	1st	singular	future	active	indicative
Phlm 20	ὀναίμην	1st	singular	aorist	middle	optative
	ἀνάπαυσόν	2nd	singular	aorist	active	imperative
Phlm 21	ἔγραψά	1st	singular	aorist	active	indicative
Phlm 22	ἑτοίμαζέ	2nd	singular	present	active	imperative
	ἐλπίζω	1st	singular	present	active	indicative
Phlm 23	Ἀσπάζεταί	3rd	singular	present	middle	indicative

APPENDIX 2

TRACING VERB FORMS IN THE LETTERS OF IGNATIUS

Introduction

It seems that the church has always had a use for letters. Today, missionaries still write letters back to their sending churches in order to inform them of life and ministry in their particular part of the world. At the beginning of the church age, apostles and bishops used letters in order to relay personal information about themselves and others and to give instructions on how to conduct ministry to particular pastors and churches. Examples of these letters are found in the New Testament epistles as well as the writings known as the Apostolic Fathers. One example is the writings of Ignatius of Antioch.

From what is known from church history and reported in his letters, Ignatius was an important figure in the early church, who composed his letters within the context of a very distressing situation. He was the second bishop of the church at Antioch early in the second century.[1] While being taken to Rome under arrest in order to be thrown to the beasts, he composed his letters, with the exception of the one to the Romans, as responses to delegates that were sent to greet him from various churches in Asia Minor.[2] Thus, he wrote all seven letters in a short amount of time while knowing full well that his life was quickly coming to a close for the cause of Christ.[3] It appears from information in his letters that he left the church at Antioch at a time of great stress and turmoil in that church. The first four of his letters, the ones to Ephesus, Magnesia, Tralles, and Rome request prayer for the situation in Syria, while the final three to Philadelphia, Smyrna,

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[1] William R. Schoedel, "Polycarp of Smyrna and Ignatius of Antioch," 273.

[2] Andreas Lindemann, "Paul in the Writings of the Apostolic Fathers," 36.

[3] Virginia Corwin, *St. Ignatius and Christianity in Antioch*, 20. She argues that the similarity in the letters is due in part to how closely together they were written.

and Polycarp make mention that peace had come to this church. Coming from a prominent church leader about to die, these writings serve as testimony and instruction to the churches and individuals to whom they were written in order to motivate them to obedience and unity in the face of opposition.[4] It can be assumed that following these writings, Ignatius made it to Rome where he was martyred for his beliefs and teachings sometime before the end of Trajan's reign in 117 C.E.[5]

Ignatius' letters have received a great deal of attention due mainly to how later theologians and denominations have interpreted him. Within Ignatian studies three distinct areas have been covered, namely, the problem of authenticity, Ignatius' role in the history of doctrine, and Ignatius and the history of religions.[6] While scholars have debated heavily over which recension (the long, the middle, or the short) of Ignatius' letters is authentic, most modern scholars have followed the lead of Zahn[7] and Lightfoot[8] by accepting the middle recension.[9] Scholars throughout church history have found in Ignatius proof for a variety of doctrines as well as support for different ecclesiastical structures.[10] Those interested in the history of religions have read Ignatius' writings against the backdrop of the Hellenistic mystery religions as well as have found in his writings Gnostic tendencies.[11]

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[4] As an example of one who highlights this aspect and compares Ignatius to Paul, see Albert O. Mellink, "Ignatius' Road to Rome," 127–65.

[5] Schoedel, "Polycarp of Smyrna and Ignatius of Antioch," 274.

[6] Schoedel, "Polycarp of Smyrna and Ignatius of Antioch," 285–86.

[7] Theodor Zahn, *Ignatius Von Antiochien*.

[8] J. B. Lightfoot, *The Apostolic Fathers, Part II: S. Ignatius and S. Polycarp*.

[9] For discussion see Schoedel, "Polycarp of Smyrna and Ignatius of Antioch," 286–92; "Are the Letters of Ignatius of Antioch Authentic," 196–201.

[10] See Schoedel, "Polycarp of Smyrna and Ignatius of Antioch," 292–8. A recent work on the use of "gospel" and what that meant for Ignatius can be found in Brown, *The Gospel and Ignatius of Antioch*. In regards to Ignatius role as a minister within early Christianity and his impact on the social settings surrounding the churches to which he wrote, see Maier, *The Social Setting of the Ministry as Reflected in the Writings of Hermas, Clement and Ignatius*, 147–97.

[11] See Schoedel, "Polycarp of Smyrna and Ignatius of Antioch," 292–304.

While debate still takes place in these fields and others related to Ignatius, very little has been done in relation to the structure of Ignatius' letters. With the exception of a couple of book chapters focusing on a section of the Ignatian letter[12] and a rhetorical analysis of his letter to the Philadelphians,[13] one is hard-pressed to find discussion of Ignatian letter structure outside the token mention within books focused mainly on Pauline letter structure.[14]

Method for the Study of Ignatius' Letters

This study looks at the structure of Ignatius' letters by applying a verb pattern analysis of the primary clause verbs found within his letters in order to show how sections emerge within each letter based on verb patterns. The analysis tracks the shifts in verbs within the primary clauses of Ignatius' letters. To begin with, each letter was diagrammed so that the primary clauses were differentiated from the secondary clauses of the text. The finite verbs within the primary clauses were then charted according to their aspect, mood, and person. From this basis, discussion can take place concerning the impact of the verb to display sections within the letters. The verb charts of the primary clause verbs are provided at the beginning of the discussion for each letter. The discussion following the charts tracks the grouping and shifts of the verbs within the letter and concludes with a segmentation of the text according to the verb patterns as well as other features. Finally, some general conclusions concerning Ignatian letter structure are drawn.

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[12] Carruth. "Praise for the Churches," 295–310.

[13] Patrick, "Autobiography and Rhetoric: Anger in Ignatius of Antioch," 348–75.

[14] For example, see Doty, *Letters in Primitive Christianity*, 73.

Tracking of Verbs in Ignatius' Letters
The Letter to the Tralleans

Verse	Word	Aspect Impf	Perf	Stat	Mood Ind	Imp	Other	Person first	second	third
1.1	ἔγνων		√		√			√		
1.2	ἐδόξασα		√		√			√		
2.1	φαίνεσθέ	√			√				√	
2.2	ἐστίν	√			√				√	
	ὑποτάσσεσθε	√					√ subj		√	
2.3	δεῖ	√			√					√
	εἰσιν	√			√					√
3.1	ἐντρεπέσθωσαν	√				√				√
	καλεῖται	√			√					√
3.2	πέπεισμαι			√	√			√		
	ἔλαβον		√		√					√
	ἔχω	√			√			√		
3.3	φείδομαι	√			√			√		
	ᾠήθην		√		√			√		
4.1	φρονῶ	√			√			√		
	μετρῶ	√			√			√		
	δεῖ	√			√					√
	μαστιγοῦσίν	√			√					√
4.2	ἀγαπῶ	√			√			√		
	οἶδα			√	√			√		
	χρήζω	√			√			√		
5.1	δύναμαι	√			√			√		
	φοβοῦμαι	√			√			√		
	συγγνωμονεῖτέ	√			√				√	
5.2	εἰμι	√			√			√		
	λείπει	√			√					√
6.1	Παρακαλῶ	√			√			√		
	χρῆσθε		√				√subj		√	
	ἀπέχεσθε	√				√			√	
6.2	παρεμπλέκουσιν	√			√					√
7.1	Φυλάττεσθε	√				√			√	
	ἔσται				√					√
7.2	ἐστιν	√			√					√
	ἐστιν	√			√					√
	ἐστιν	√			√					√
	ἐστιν	√			√					√
8.1	προφυλάσσω	√			√			√		
	ἀνακτήσασθε		√			√			√	
8.2	ἐχέτω	√				√				√
	δίδοτε	√				√			√	
	βλασφημεῖται	√			√					√
9.1	Κωφώθητε		√			√			√	
10.1	δέδεμαι			√	√			√		
	εὔχομαι	√			√			√		

	ἀποθνήσκω	√		√		√		
	καταψεύδομαι	√		√		√		
11.1	Φεύγετε	√			√		√	
	εἰσιν	√		√				√
11.2	ἐφαίνοντο	√		√				√
	ἦν	√		√				√
	δύναται	√		√				√
12.1	Ἀσπάζομαι	√		√		√		
12.2	παρακαλεῖ	√		√				√
	διαμένετε	√			√		√	
	πρέπει	√		√				√
12.3	εὔχομαι	√		√		√		
	προσεύχεσθε	√			√		√	
13.1	Ἀσπάζεται	√		√				√
	μνημονεύετε	√			√		√	
13.2	ἔρρωσθε		√		√		√	
	ἀγαπᾶτε	√			√		√	
13.3	ἁ γνίζεται	√		√				√
	εἰμι	√		√		√		

Ignatius begins his letter to the Tralleans in his typical style by following the epistolary convention of salutation. He starts with his name, Ἰγνάτιος, includes the mention of the audience, ἐκκλησίᾳ ἁ γίᾳ τῇ οὔσῃ ἐν Τράλλεσιν τῆς Ἀσίας, and concludes with the standard greeting, χαίρειν. In addition to this information, he elaborates extensively on this church through the use of participial phrases and adjectives. He also goes into a lengthy description of Jesus Christ, the hope of the church.

In relation to the shifts in aspect in the primary clauses, Ignatius maintains a consistent pattern of imperfective usage. While there are a few places that he shifts from imperfective to either perfective or stative, he does not string together a chain of either perfective or stative aspect. Thus, the imperfective aspect carries along the mainline material of the letter.

The only place that the imperfective aspect does not carry the mainline along is following the salutation. The two primary clause finite verbs in 1:1 or 1:2 are both aorist. These verbs are also first person verbs in which Ignatius expresses praise for the audience. He admits that he knows (ἔγνων) of their blameless and unwavering disposition in patient endurance because of the testimony of their bishop Polybius. Having heard of their goodwill, Ignatius praised (ἐδόξασα) God that the Tralleans were in fact imitators of God. Thus, this initial section of praise that begins the letter contains aorist verb forms that carry along the main thought of the section.

The indicative mood dominates the primary clauses from 1:1–6:1. Within this entire portion of text, this sustained chain of indicatives is only interrupted by a subjunctive in 2:2 and an imperative in 3:1. Both verbs serve as commands: the first calling the audience to be subject (ἐδόξασα) to the presbytery in 2:2; the second requesting that they respect (ἐντρεπέσθωσαν) the deacons, bishops, and the presbyters in 3:1.

While this section (2:1–6:1) is controlled by the indicative mood, the subject of the verbs shifts at 3:2 and 3:3. Between 2:1–3:2, the majority of verbs are either second or third person verbs. The emphasis is on the actions of the audience and of the deacons. Following 3:3, the emphasis shifts to the actions of the author, which is evidenced by the high concentration of first person verb forms. The first person verb forms carry the primary clauses along until 6:1.

In 6:1 a couple of shifts take place in relation to the verbs. The indicative mood no longer dominates the primary clauses. Rather, Ignatius switches back and forth between the indicative and the imperative for the rest of the letter with each imperative or

string of imperatives being introduced by the conjunction οὖν. Following the indicative

call to exhortation in 6:1, Ignatius challenges the Tralleans to partake (χρῆσθε –

subjunctive) of only Christian food and stay away (ἀπέχεσθε – imperative) from the

strange plant of heresy. In 6:2 he further describes individuals to avoid as those that mix

(παρεμπλέκουσιν – indicative) Jesus with poison. He warns them to be on their guard

against such individuals (φυλάττεσθε – imperative) in 7:1. In 7:2, he presents a

contrast between the one who is clean in the one who is not through a string of indicative

verbs. After admitting that he does not believe this is already happening in the church

but rather wants to prevent such things from happening, Ignatius again commands the

church to arm (ἀνακτήσασθε – imperative) themselves with gentleness in 8:1. The

chain of imperatives continues in 8:2 through commands not to hold a grudge against a

neighbor and not to give any opportunity to pagans. The switching back and forth

between indicative and imperative within the primary clauses continues down through

11:2. In each of these cases, the indicative leads into the imperative that follows or gives

further support for the commands (i.e., 11:2).

The other major shift that occurs with 6:1 is that the first person verb forms of

3:3–5:2 are interrupted. The verbs shift back and forth between second person (mainly

on imperative forms) and the third person (mainly on the indicatives). The second and

third person forms carry the primary clauses down to 10:1, when the first person form

emerges again in a series of rhetorical questions. The second and third person form come

to the fore again in 11:1–11:2.

In 12:1–13:3, a number of shifts occur between both the indicative and imperative

moods and first, second, and third person verb forms. These verses are the conclusion

and farewell of the letter as evidenced by the verbs of greeting (ἀσπάζομαι and

ἀσπάζεται) in 12:1 and 13:1 and the farewell (ἔρρωσθε) in 13:2.

From this evidence of the verbs in the primary clauses, Ignatius' letter to the

Tralleans can be structured as follows. 1:0 represents the salutation of the letter in which

Ignatius greets the church at Tralles. 1:1–1:2 contains a praise to God for the testimony

of this church. 2:1–5:2 conveys information for the church in which they are encouraged

to continue in their imitation of God by their actions toward the church leadership (2:1–

3:2) and they are told of Ignatius present state (3:3–5:2). 6:1–11:2 is a series of

exhortations (imperatives) with evidence and support (indicatives) for these believers to

follow. In 12:1–13:3, he concludes the letter with greetings, final admonitions, and a

farewell.

The Letter to the Philadelphians

| Verse | Word | Aspect | | | Mood | | | Person | | |
		Impf	Perf	Stat	Ind	Imp	Other	first	second	third
1.1	ἔγνων		√		√			√		
1.2	μακαρίζει	√			√					√
2.1	φεύγετε	√				√			√	
	ἀκολουθεῖτε	√				√			√	
2.2	ἕξουσιν	√			√					√
3.1	Ἀπέχεσθε	√				√			√	
	εὗρον		√		√					√
3.2	εἰσιν	√			√					√
	εἰσίν	√			√					√
	ἔλθωσιν		√				√subj			√
	ἔσονται	√			√					√
3.3	πλανᾶσθε	√				√			√	
	κληρονομεῖ	√			√					√
	συγκατατίθεται	√			√					√
4.1	Σπουδάσατε		√			√			√	
5.1	ἐκκέχυμαι			√	√			√		
	ἀσφαλίζομαι	√			√			√		
5.2	ἀγαπῶμεν	√					√subj	√		
6.1	ἀκούετε	√				√			√	
	ἔστιν	√			√					√
	εἰσιν	√			√					√
6.2	φεύγετε	√				√			√	
	γίνεσθε	√				√			√	
6.3	εὐχαριστῶ	√			√			√		
	εὔχομαι	√			√			√		
7.1	πλανᾶται	√			√					√

	οἶδεν			√	√			√
	ἐλέγχει	√			√			√
	ἐκραύγασα		√		√	√		
	ἐλάλουν	√			√	√		
7.2	δέδεμαι			√	√	√		
	ἐκήρυσσεν	√			√			√
8.1	ἐποίουν	√			√	√		
	κατοικεῖ	√			√			√
	ἀφίει	√			√			√
	πιστεύω	√			√	√		
8.2	παρακαλῶ	√			√	√		
	ἤκουσά		√		√	√		
	ἀπεκρίθησάν		√		√			√
	ἐστιν	√			√			√
9.1	πεπίστευται			√	√			√
9.2	ἔχει	√			√			√
	κατήγγειλαν		√		√			√
	ἐστιν	√			√			√
	ἐστιν	√			√			√
10.1	ἐστὶν	√			√			√
10.2	καταξιωθήσεται				√			√
	δοξασθήσεσθε				√		√	
	θέλουσιν	√			√			√
	ἔστιν	√			√			√
11.1	εὐχαριστῶ	√			√	√		
	λυτρωθείησαν		√			√opt		√
11.2	Ἀσπάζεται	√			√			√
	τιμήσει				√			√
	ἔρρωσθε			√	√		√	

In this letter, Ignatius again begins with a rather lengthy salutation in which he introduces himself, addresses the audience, and giving them a greeting (ἀσπάζομαι), although he does not use the standard word for greeting, χαίρειν. The length of the section is due to his detailed description of the church as well as Jesus Christ.

In 1:1 he moves into the body of the letter with a blessing for the bishop of the church. The knowledge of the bishop's actions is stated in an aorist verb form (ἔγνων) with the details coming in secondary clauses. Ignatius announces his blessing through the use of a present verb form (μακαρίζει) which controls most of the primary clause verbs throughout the letter. These two primary clause verbs are also in the indicative mood.

With 2:1, the mood changes from the indicative to the imperative, and the verb

forms shift back and forth between these two moods down through 6:2.[15] This is the only

section of the entire letter that has imperative mood verbs. The imperatives call these

believers to flee and stay away from those who teach false doctrine and cause divisions

within the congregations, whether they be schismatics or Judaizers. Ultimately, they are

fleeing from the ruler of this age, who stands in contrast to the unity that they must

maintain (6:2). The indicative verbs of this section provide background and support for

the imperatives, as well as give details about Ignatius' present condition.

Second and third person verbs carry this section of text along. This is due to the

shifting back and forth between imperative (second person) and indicative (third person)

moods. The only exception to these verb forms is the use of first person verbs again in

5:1–5:2. In these verses, Ignatius interjects his expression of love and joy for this

congregation while at the same time informing them of his present state as a prisoner

about to die.

At 6:3, Ignatius switches from exhorting the Philadelphians to speaking of his

experience with them as a minister who promoted unity. The shift is marked by the

introduction of a string of indicative mood verbs that continue uninterrupted within the

primary clauses down into 11:1. The first person and third person verb forms switch

back and forth from 6:3–8:2 to mark the interplay between the actions of Ignatius, those

who opposed him, and God. In 9:1–9:2, Ignatius builds onto his mentioning of the

"gospel" and the "archives" in 8:2. These verses further explain the relation of the

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[15] The only two verbs that are found within the primary clauses that are not either indicatives or imperatives are the subjunctives in ἔλθωσιν 3:2 and in ἀγαπῶμεν 5:2.

"archives" (Old Testament) to the "gospel" with the coming of Christ. They are marked

off through third person verb forms controlling the primary clauses.

Verses 10:1–11:2 serve as the conclusion to this letter. While the verb forms do

not noticeably shift until 10:2 with the presence of two future verb forms, the verbs of

10:2 continue the information contained in 10:1 concerning the answered prayer for the

church at Antioch. In 11:1 and 11:2 final details are given concerning certain individuals

as well as information about Ignatius' present location. He concludes the letter with the

expected farewell.

From the above discussion, this letter can be segmented as follows. In 1:0,

Ignatius addresses the Philadelphians with a lengthy and elaborate salutation. In 1:1–1:2

He acknowledges and blesses the ministry of the bishop. With 2:1–6:2, Ignatius provides

a number of exhortations to these readers to avoid the false teachers and ruler of this age.

In 6:3–9:2, he recollects and defends his own ministry with the Philadelphians. In 10:1–

11:2 he concludes the letter with final remarks and a farewell. From the shift in verbs,

further minor breaks could be seen at 5:1 and 9:1 within their respective sections.

The Letter to Polycarp

Verse	Word	Aspect			Mood			Person		
		impf	perf	stat	ind	impv	other	1	2	3
1.1	ὑπερδοξάζω	√			√			√		
1.2	Παρακαλω	√			√			√		
	ἐκδίκει	√				√			√	
	φρόντιζε	√				√			√	
	βάσταζε	√				√			√	
	ἀνέχου	√				√			√	
1.3	σχόλαζε	√				√			√	
	αἰτοῦ	√				√			√	
	γρηγόρει	√				√			√	
	λάλει	√				√			√	
	βάσταζε	√				√			√	
2.1	ἔστιν	√			√					√

	ὑπότασσε	√				√	√	
	θεραπεύεται	√			√			√
	παῦε	√				√	√	
2.2	γίνου	√				√	√	
	εἶ	√			√		√	
	αἴτει	√				√	√	
2.3	ἀπαιτεῖ	√			√			√
	νῆφε	√				√	√	
3.1	καταπλησσέτωσαν	√				√		√
	στῆθι		√			√	√	
	ἐστὶν	√			√			√
	δεῖ	√			√			√
3.2	γίνου	√				√	√	
	καταμάνθανε	√				√	√	
	προσδόκα	√				√	√	
4.1	ἀμελείσθωσαν		√			√		√
	ἔσο	√				√	√	
	γινέσθω	√				√		√
	πράσσε	√				√	√	
	εὐστάθει	√				√	√	
4.2	γινέσθωσαν	√				√		√
	ζήτει	√				√	√	
4.3	ὑπερηφάνει	√				√	√	
	φυσιούσθωσαν	√				√		√
	δουλευέτωσαν	√				√		√
	ἐράτωσαν		√			√		√
5.1	φεῦγε	√				√	√	
	ποιοῦ	√				√	√	
	προσλάλει	√				√	√	
	παράγγελλε	√				√	√	
5.2	μενέτω	√				√		√
	ἀπώλετο		√		√			√
	ἔφθαρται			√	√			√
	πρέπει	√			√			√
	γινέσθω	√				√		√
6.1	προσέχετε	√				√	√	
	γένοιτο		√			√opt		√
	συγκοπιᾶτε	√				√	√	
	συναθλεῖτε	√				√	√	
	συντρέχετε	√				√	√	
	συμπάσχετε	√				√	√	
	συγκοιμᾶσθε	√				√	√	
	συνεγείρεσθε	√				√	√	
6.2	ἀρέσκετε	√				√	√	
	εὑρεθῇ		√			√subj		√
	μενέτω	√				√		√

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	μακροθυμήσατε		√			√
	ὀναίμην	√		√opt	√	
7.1	ἐγενόμην	√	√		√	
7.2	πρέπει	√	√			√
7.3	ἔχει	√	√			√
	σχολάζει	√	√			√
	ἐστιν	√	√			√
	πιστεύω	√	√		√	
	παρεκάλεσα	√	√		√	
8.1	γράψεις		√			√
8.2	Ἀσπάζομαι	√	√		√	
	ἀσπάζομαι	√	√		√	
	ἀσπάζομαι	√	√		√	
	ἔσται		√			√
8.3	εὔχομαι	√	√		√	
	ἀσπάζομαι	√	√		√	
	ἔρρωσθε	√	√		√	

In the salutation of this letter (1:0), Ignatius begins with the standard form of introduction by naming himself as sender and his recipient, Polycarp, and stating the formal greeting, χαίρειν. In comparison to the previous two letters discussed, this salutation appears rather short, yet it still elaborates on who Polycarp is as a bishop.

Ignatius transitions to the body of the letter with a short section of praise (1:1) based on Polycarp's mind in God. The only primary clause verb in this section is a present indicative verb form in the first person. With the exception of only the following verb, παρακαλῶ, in 1:2, the first person verb form is absent until the conclusion of the letter.

In 1:2, following the indicative verb παρακαλῶ initiating the exhortation, the verb forms in the primary clauses shift to imperative second person verb forms through 1:3. This chain of second person imperatives reveals that this section is focused on the responsibilities of Polycarp as bishop. Very little mention is made of any action other than that of the one being commanded, in this case Polycarp.

At 2:1, a change takes place with the imperative verb forms in the primary clauses allowing for the inclusion of indicative forms. These indicatives are paralleled with the appearance of the third person form as well. Thus, from 2:1–3:1 there is an interplay between indicative and imperative forms in relation to the primary clauses of this section. It appears that indicatives are providing further support and evidence, on which the imperatives are built.

Another shift occurs at 3:2 with the imperative mood taking over the primary clauses. The only exception to this is found in 5:2 where Ignatius breaks the chain with the introduction of a few indicatives. These verses are still directed at Polycarp and his responsibilities as a bishop. Yet, the fact that a number of these imperatives are also third person forms shows that these actions involve others. In fact, a number of these commands are given to Polycarp to show him how to respond to different individuals in various situations.

At 6:1, a shift takes place in relation to verb number. While the imperatives up until this point have been singular verbs, the commands of 6:1–6:2 are second person plural imperatives. Thus, Ignatius is no longer addressing Polycarp directly, but rather he wants the congregation to make sure that they are conducting themselves properly in relation to their bishop. This section is further set off with two optative verb forms found near the beginning (γένοιτο) and end of the section (ὀναίμην).

The closing remarks and farewell occur in 7:1–8:3. This section is marked off by the shift back to the indicative mood, which is the mood of every primary clause of this section with the exception of the actual word for farewell, ἔρρωσθε. Also, first person verb forms are reintroduced at this point for the first time since the opening of the letter.

From the above discussion, this letter of Ignatius to Polycarp can be displayed accordingly. 1:0 serves as the salutation in which Ignatius greets Polycarp, whom he quickly rejoices over based on his role in God's ministry (1:1). 1:2–1:3 relate instructions to Polycarp concerning his responsibility as a bishop. The instructions concern mainly him and his role as bishop with little mention of others. In contrast, 2:1–5:2 present Polycarp with a number of exhortations concerning his involvement and ministry to others. In 6:1–6:2, Ignatius addresses the church by giving them commands for how they should treat and respond to their bishop. In 7:1–8:3, he brings the letter to a close with some final remarks, a list of greetings, and a farewell.

The Letter to the Ephesians

Verse	Word	Aspect			Mood			Person		
		Impf	Perf	Stat	Ind	Imp	Other	first	second	third
1:1	ἀπηρτίσατε		√		√				√	
1:2	ἐσπουδάσατε		√		√				√	
2:1	εὔχομαι	√			√			√		
2:2	ὀναίμην		√				√ opt	√		
	ἐστιν				√					√
3:1	διατάσσομαι	√			√			√		
	ἀπήρτισμαι		√		√			√		
	ἔχω	√			√			√		
	προσλαλῶ	√			√			√		
	ἔδει	√			√					√
4:1	πρέπει	√			√					√
	συνήρμοσται			√	√					√
	ᾄδεται	√			√					√
4:2	γίνεσθε	√				√			√	
	ἐστιν				√					√
5:1	μακαρίζω	√			√			√		
5:2	πλανάσθω		√			√				√
	ὑστερεῖται	√			√					√
5:3	ὑπερηφανεῖ	√			√					√
	διέκρινεν	√			√					√
	σπουδάσωμεν		√				√subj	√		
6:1	φοβείσθω	√				√				√
	δεῖ	√			√					√
	δεῖ	√			√					√
6:2	ὑπερεπαινεῖ	√			√					√

7:1	Εἰώθασιν	√			√					√
	εἰσὶν	√			√					√
7:2	ἐστιν				√					√
8:1	ἐξαπατάτω	√				√				√
	ζῆτε	√			√				√	
	ἁγνίζομαι	√			√			√		
8:2	δύνανται	√			√					√
	πράσσετε	√			√				√	
	ἐστιν				√					√
9:1	Ἔγνων		√		√			√		
9:2	Ἐστὲ	√			√				√	
10:1	προσεύχεσθε	√				√			√	
	ἔστιν				√					√
	ἐπιτρέψατε		√			√			√	
10:3	εὑρεθῶμεν		√				√subj	√		
	σπουδάζωμεν	√					√subj	√		
11:1	αἰσχυνθῶμεν		√				√subj	√		
	φοβηθῶμεν		√				√subj	√		
	φοβηθῶμεν		√				√subj	√		
	ἀγαπήσωμεν		√				√subj	√		
11:2	πρεπέτω	√				√				√
12:1	Οἶδα			√	√			√		
12:2	ἐστε	√			√				√	
13:1	Σπουδάζετε	√				√			√	
	καθαιροῦνται	√			√					√
	λύεται	√			√					√
13:2	ἐστιν				√					√
14:1	λανθάνει	√			√					√
14:2	ἁμαρτάνει	√			√					√
	μισεῖ	√			√					√
	πράσσουσιν	√			√					√
	ὀφθήσονται	√			√					√
15:1	ἐστιν				√					√
	πεποίηκεν			√	√					√
	ἐστιν				√					√
15:2	δύναται	√			√					√
15:3	λανθάνει	√			√					√
	ἐστιν				√					√
	ποιῶμεν	√					√subj	√		
16:1	πλανᾶσθε	√				√			√	
	κληρονομήσουσιν				√					√
16:2	ἐσταυρώθη		√		√					√
	χωρήσει				√					√
17:1	ἔλαβεν	√			√					√
	ἀλείφεσθε	√				√			√	
17:2	ἀπολλύμεθα	√			√			√		
18:2	ἐκυοφορήθη		√		√					√
19:1	ἔλαθεν		√		√					√
19:2	ἐφανερώθη		√		√					√

	ἔλαμψεν		√	√		√
	ἦν			√		√
	παρεῖχεν	√		√		√
	ἐγένετο			√		√
	ἦν			√		√
	ἦν			√		√
19:3	ἐλύετο	√		√		√
	ἠφανίζετο	√		√		√
	καθῃρεῖτο	√		√		√
	διεφθείρετο| √		√		√
	ἐλάμβανεν	√		√		√
	συνεκινεῖτο| √		√		√
20:1	προσδηλώσω			√	√	
20:2	συνέρχεσθε	√		√		√
21:1	μνημονεύετέ| √			√	√
21:2	προσεύχεσθε| √			√	√
	ἔρρωσθε		√	√		√

Again, Ignatius begins this letter to the Ephesians with a standard formula that he expands and elaborates on. The beginning sections of the letter body begin with some background testimonial of how the recipients responded when they heard of Ignatius' predicament. This section is carried along by two perfective verbs on the mainline of the discourse (1:1 and 2). Ignatius then moves into a section of praise and prayer concerning the fact that he has been blessed by the presence of the messengers that were sent to him from the church in Ephesus (2:1–3:1). This section is marked by first person verb forms with the last verse of this section (3:1) actually serving as a transition into a long instruction section which follows.

The lengthy instruction section runs from 3:1 down to 7:2. In it Ignatius speaks to these church members in relation to their bishop as well as introduces the theme of false teachers. The section is marked by third person present indicative verb forms. Following these instructions, Ignatius has specific orders he wants these Christians to follow in

relation to the threats they face from the false teachers and the times in which they live. This section goes from 8:1–12:2 and is set off by second person indicative verbs relating the testimony of the addressees' living in the face of false teaching (8:1–9:2). In the second half of the section the presence of command elements, either in the second person imperative or first person plural subjunctive, give the specific instructions to follow (10:1–11:2).

The next few verses (12:1–13:1) seem to serve as transition into another lengthy instruction section (13:2–19:3). The transition is marked by the instability of verb forms until 13:2 when the verbs settle into a consistent pattern of third person imperfective indicative forms. This lengthy section contains a number of admonitions on various topic sincluding, faith, love, Christian works, false teachers, unbelief, the suffering of Christ, and a cosmic explanation of the work of Christ. It is interesting to note that when this cosmic perspective is discussed, perfective verbs and verbs of "being" are used (18:2–19:2).

The letter concludes with Ignatius telling the Ephesians that he will write them again, asking them to remember him, and pleading with them to keep the church in Syria in their prayers. The section is set off from what preceded by a marked transition in the verbs from third person indicative to first and second person forms and imperatives.

From this discussion this letter of Ignatius to the church at Ephesus can be outlined as follows. In 1:0, Ignatius begins with a lengthy salutation for this church. He then offers praise and prayer for their work, especially in sending aid and comfort to him in his last hours (1:1–3:1). Ignatius then provides instruction on the relationship of these believers to their bishop, as well as introduces the topic of false teachers (3:1–7:2). He

gives them a series of commands to motivate them in the face of these false teachers, as well as provides them with a series of moral exhortations (8:1–12:2). The letter then moves into a number of teachings on various topics (13:1–19:3). Ignatius concludes the letter by relating that he will write again and requests that they keep him and the church of Syria in their prayers (20:1–21:2).

The Letter to the Magnesians

Verse	Word	Aspect			Mood			Person		
		Impf	Perf	Stat	Ind	Imp	Other	first	second	third
1:1	προειλάμην		√		√			√		
1:2	ᾄδω	√			√			√		
3:1	πρέπει	√			√					√
3:2	ἐστίν	√			√					√
4:1	ἐστίν				√					√
	φαίνονται	√			√					√
5:1	πρόκειται	√			√					√
	μέλλει	√			√					√
6:1	παραινῶ	√			√			√		
	σπουδάζετε	√				√			√	
6:2	ἐντρέπεσθε	√				√			√	
	βλεπέτω	√				√				√
	ἀγαπᾶτε	√				√			√	
	ἔστω	√				√				√
	ἐνώθητε		√			√			√	
7:1	πράσσετε	√				√			√	
	πειράσητε		√				√subj		√	
7:2	συντρέχετε	√				√			√	
8:1	πλανᾶσθε	√				√			√	
	ὁμολογοῦμεν	√			√			√		
8:2	ἔζησαν		√		√					√
	ἐδιώχθησαν		√		√					√
9:2	δυνησόμεθα				√			√		
	ἤγειρεν		√		√					√
10:1	ἀναισθητῶμεν	√					√subj	√		
	ἐσμέν				√			√		
	μάθωμεν		√				√subj	√		
	ἔστιν	√			√					√
10:2	ὑπέρθεσθε		√			√			√	
	μεταβάλεσθε		√			√			√	
	α λίσθητε		√			√			√	
10:3	ἐστιν				√					√
	ἐπίστευσεν		√		√					√
12:1	Ὀναίμην		√				√opt	√		

	εἰμί			√	√	
	οἶδα		√	√	√	
	οἶδα		√	√	√	
13:1	Σπουδάζετε	√			√	√
13:2	ὑποτάγητε		√		√	√
14:1	παρεκάλεσα		√	√	√	
	μνημονεύετέ	√			√	√
	ἐπιδέομαι	√		√	√	
15:1	Ἀσπάζονται	√		√			√
	ἀσπάζονται	√		√			√
	ἔρρωσθε		√	√	√	

Ignatius begins with a lengthy salutation (actually short by his standards) in 1:0 and moves quickly into an explanation of the circumstances that caused him to write this letter (1:1–3). He begins with a perfective verb, which immediately gives way to a string of imperfective indicative verbs. Following the mention of their bishop and presbyters (2:1), Ignatius addresses the relationship of this church to their young bishop (3:1–5:1), which contains a series of third person imperfective indicative verbs.

The first major break in the verb chain occurs in 6:1 following an indicative verb of exhortation (παραινῶ). Ignatius then utilizes a series of second person imperatives to exhort these believers to stay unified in Jesus Christ to the bishop and presbyters. These commands continue until 8:1 when Ignatius moves onto a discussion of the relationship of the prophets of old to Judaism (8:1–9:1). In 10:1–3 he commands them concerning their own need not to Judaize. In 11:1–13:2, based on Christ's work and Ignatius' present state as a prisoner, he appeals to them that they remain faithful to Jesus through their actions towards the bishop. Throughout these passages, the verb forms within the primary clauses, move back and forth between indicative and imperative with the perfective aspect dominating over imperfective forms.

The letter concludes in 14:1–15:1 with Ignatius requesting prayer for himself and the church in Syria, relaying to them some of the circumstances surrounding his present situation, and concluding with a farewell and benediction.

The outline for this letter is as follows: 1) salutation (1:0); 2) introductory praise and remarks concerning their relationship to the bishop (1:1–5:1); 3) exhortation (6:1–13:2) concerning unity (6:1–7:2), Judaizing (8:1–10:3) and the need to remain faithful (11:1–13:3); 4) Concluding remarks (14:1–15:1).

The Letter to the Romans

Verse	Word	Aspect			Mood			Person		
		Impf	Perf	Stat	Ind	Imp	Other	first	second	third
1:1	ἐλπίζω	√			√			√		
1:2	ἐστιν				√					√
	φοβοῦμαι	√			√			√		
	ἐστιν				√					√
	ἐστιν				√					√
2:1	θέλω	√			√			√		
	ἔχετε	√			√				√	
	ἔσομαι				√			√		
2:2	παράσχησθε		√				√subj		√	
3:1	ἐβασκάνατε		√		√				√	
	ἐδιδάξατε		√		√				√	
	θέλω	√			√			√		
3:2	αἰτεῖσθε	√				√			√	
	δύναμαι	√			√			√		
3:3	φαίνεται	√			√					√
	ἐστὶν				√					√
4:1	γράφω	√			√			√		
	ἐντέλλομαι	√			√			√		
	παρακαλῶ	√			√			√		
	γένησθέ		√				√subj		√	
	ἄφετέ		√			√			√	
	εἰμι				√			√		
	ἀλήθομαι	√			√			√		
4:2	κολακεύσατε		√			√			√	
	ἔσομαι				√			√		
	λιτανεύσατε		√			√			√	
4:3	διατάσσομαι	√			√			√		

	ἀναστήσομαι				√			√		
	μανθάνω	√			√			√		
5:1	θηριομαχῶ	√			√			√		
	μαθητεύομαι	√			√			√		
	δεδικαίωμαι			√	√			√		
5:2	ὀναίμην		√				√opt	√		
	εὔχομαι	√			√			√		
	προσβιάσομαι				√			√		
5:3	ἔχετε	√				√			√	
	συμφέρει	√			√					√
	γινώσκω	√			√			√		
	ἄρχομαι	√			√			√		
	ἐρχέσθωσαν	√				√				√
6:1	ὠφελήσει				√					√
	ζητῶ	√			√			√		
	θέλω	√			√			√		
	ἐπίκειται	√			√					√
6:2	σύγγνωτέ		√			√		√		
	ἐμποδίσητέ		√				√subj	√		
	θελήσητέ		√				√subj	√		
	χαρίσησθε		√				√subj	√		
	«κολακεύσητε»		√				√subj	√		
	ἄφετέ		√			√		√		
	ἔσομαι				√			√		
6:3	ἐπιτρέψατέ		√		√			√		
	νοησάτω		√			√				√
	συμπαθείτω		√			√				√
7:1	βούλεται	√			√					√
	βοηθείτω	√				√				√
	γίνεσθε	√				√		√		
	λαλεῖτε	√				√		√		
	ἐπιθυμεῖτε	√				√		√		
7:2	κατοικείτω	√				√				√
	πείσθητέ		√				√subj	√		
	πιστεύσατε		√			√		√		
	γράφω	√			√			√		
	ἐσταύρωται			√	√					√
	ἔστιν				√					√
7:3	ἥδομαι	√			√			√		
	θέλω	√			√			√		
	θέλω	√			√			√		
8:1	θέλω	√			√			√		
	ἔσται				√					√
	θελήσατε		√			√		√		
8:2	αἰτοῦμαι	√			√			√		
	πιστεύσατέ		√			√		√		

	φανερώσει			√				√
8:3	αἰτήσασθε		√		√		√	
	ἔγραψα		√	√		√		
	ἠθελήσατε		√	√			√	
	ἐμισήσατε		√	√			√	
9:1	Μνημονεύετε	√			√		√	
	ἐπισκοπήσει			√				√
9:2	αἰσχύνομαι	√		√		√		
	εἰμι			√		√		
	ἠλέημαί			√	√	√		
9:3	ἀσπάζεται	√		√				√
	προῆγον	√		√				√
10:1	Γράφω	√		√		√		
	ἔστιν	√		√				√
10:2	πιστεύω	√		√		√		
	δηλώσατε		√		√		√	
	εἰσιν			√				√
10:3	ἔγραψα		√	√		√		
	ἔρρωσθε			√	√	√		

After his long salutation (1:0), Ignatius starts the letter with a string of indicative verb forms that runs with an occasional break at least down to 4:1. Yet, in this section the subject shifts back and forth between first, second, and third person forms. With the onset of 4:1, things get more chaotic in relation to the verb forms. While there is a long string of first person imperfective indicatives found from 4:3–6:1, the verbs in 4:1–2 are in constant flux back and forth between various forms of first and second person verbs. The verses that follow 6:1 contain the only sustained chain of commands in the entire letter (6:2–7:2). Following 7:2 the indicative verb form dominates, but both the aspect and especially the person of the verbs vacillates back and forth.

The conclusion of the letter is found following 8:1 with a summary of the letters contents, requests for prayer, and mention of Ignatius' personal circumstances that would have bearing on the church.

The difficulty in trying to outline this book according to verb patterns is probably due to the nature of the material found in this letter. Ignatius is basically pleading with the Romans, not to do anything that would prevent his martyrdom. This request stands behind the content of the entire letter, and so there is no sustained teaching on a certain topic or general exhortations given on how to address certain issues within the recipients' church. Rather Ignatius defends his desire for martyrdom and requests that the Roman church not attempt anything that would delay it. Thus, in this letter, it seems best to describe the structure according to the one factor that displays some consistency, the mood of the verbs. The outline is as follows: 1:0 – Salutation; 1:1–3:3 – Expression of desire for martyrdom; 4:1–2 – initial request for the Romans to allow him to face martydom; 4:3–6:1 – Discussion of his present state, facing and fighting numerous enemies; 6:2–7:2 – Specific commands to not prevent his death; 7:3 – Ignatius' reasoning for such a request; 8:1–10:3 – Repetition of request and concluding remarks.

The Letter to the Smyrnaeans

Verse	Word	Aspect Impf	Aspect Perf	Aspect Stat	Mood Ind	Mood Imp	Mood Other	Person first	Person second	Person third
1:1	Δοξάζω	√			√			√		
	ἐνόησα		√		√			√		
2:1	ἔπαθεν		√		√					√
	ἔπαθεν		√		√					√
	λέγουσιν	√			√					√
	φρονοῦσιν	√			√					√
	συμβήσεται				√					√
3:1	οἶδα			√	√			√		
	πιστεύω	√			√			√		
3:2	ἔφη		√		√					√
	ἥψαντο		√		√					√
	ἐπίστευσαν		√		√					√
	κατεφρόνησαν		√		√					√
	ηὑρέθησαν		√		√					√
3:3	συνέφαγεν		√		√					√

	συνέπιεν		√		√				√
4:1	παραινῶ	√			√		√		
	προφυλάσσω	√			√		√		
	προσεύχεσθε	√				√		√	
	ἔχει	√			√				√
4:2	δέδεμαι			√	√		√		
	δέδωκα			√	√		√		
	ὑπομένω	√			√		√		
5:1	ἀρνοῦνται	√			√				√
	ἠρνήθησαν		√		√				√
	ἔπεισαν		√		√				√
5:2	φρονοῦσιν	√			√				√
	ὠφελεῖ	√			√				√
	ἀπήρνηται			√	√				√
5:3	ἔδοξέν		√		√				√
	γένοιτό		√			√opt			√
6:1	πλανάσθω	√				√			√
	ἐστίν				√				√
	χωρείτω	√				√			√
	φυσιούτω	√				√			√
	ἐστὶν				√				√
6:2	Καταμάθετε		√			√		√	
	μέλει	√			√				√
	ἀπέχονται	√			√				√
7:1	ἀποθνήσκουσιν	√			√				√
	συνέφερεν	√			√				√
7:2	ἐστὶν				√				√
8:1	φεύγετε	√				√		√	
	ἀκολουθεῖτε	√				√		√	
	ἐντρέπεσθε	√				√		√	
	πρασσέτω	√				√			√
	ἡγείσθω	√				√			√
8:2	ἔστω	√				√			√
	ἐξόν	√			√				√
	ἔστιν				√				√
9:1	ἐστιν				√				√
	ἔχει	√			√				√
	τετίμηται			√	√				√
	λατρεύει	√			√				√
9:2	περισσευέτω	√				√			√
	ἀνεπαύσατε		√		√			√	
	ἠγαπήσατε		√		√			√	
10:1	ἐποιήσατε		√		√			√	
	ἀπολεῖται				√				√
10:2	ἐπαισχυνθήσεται				√				√
11:1	ἀπῆλθεν		√		√				√

	ἀσπάζομαι	√			√		√		
	κατηξιώθην		√		√		√		
11:2	πρέπει	√			√				√
11:3	ἐφάνη		√		√				√
	φρονεῖτε	√				√		√	
	θέλουσιν	√			√				√
12:1	Ἀσπάζεται	√			√				√
	ὄφελον		√		√				√
	ἐμμοῦντο	√			√				√
	ἀμείψεται				√				√
12:2	ἀσπάζομαι	√			√		√		
13:1	Ἀσπάζομαι	√			√		√		
	ἔρρωσθέ			√		√		√	
	ἀσπάζεται	√			√				√
13:2	ἀσπάζομαι	√			√		√		
	ἀσπάζομαι	√			√		√		
	ἔρρωσθε			√		√		√	

After beginning with a salutation (1:0), Ignatius expresses praise to Jesus Christ due to the faith that he remembered these Smyrnaeans had. The prayer quickly diverges into a theological reflection on the person and work of Christ (1:1b–2a), what his death accomplished (2:2b), and a story concerning the truth of his resurrection (3:1–3). The verbs in the primary clauses throughout this section are all in the indicative mood with most of them being third person perfective aspect.

In 4:1, Ignatius shifts the discussion to those who hold to a false doctrine concerning Christ. He begins by relating the basis for his exhortation, the empowering work of Christ (4:1–2). This section is set off by the presence of first person verb forms. He lays the background of the doctrine that these individuals hold to in 5:1–3 through indicative third person verbs in both the imperfective and perfective aspect (the presence of the perfective helps distinguish this section from its surroundings). Ignatius then issues a series of commands on how to deal with such individuals (6:1–2a) through

imperative mood verbs, followed by a discussion of their teaching (6:2b–7:2) with third person indicatives, and concluded by some final commands (both second and third person imperatives) and teachings (third person indicatives), calling for faithfulness in following Christ and the bishop (8:1–9:1).

The letter closes with a lengthy section containing praise for the congregation (9:2–10:1), a testimonial on the answered prayer in relation to the church in Syria (11:1–3), both these sections are marked off by the presence of the perfect aspect, and an extensive greetings section and farewell (12:1–13:2).

The letter to the Smyrnaeans unfolds along the following outline: salutation (1:0); prayer and praise for Christ's work (1:1–3:3); The fight against false doctrine (4:1–9:1); and closing remarks and greetings (9:2–13:2).

Conclusions to this Analysis

While this study only represents a limited corpus by Ignatius, it provides some interesting conclusions and raise some further questions.

First and foremost, it appears from this preliminary research that the analysis of the grouping and shifts of verbs segments the letters of Ignatius into discernible sections. I purposefully avoided looking at Schoedel's commentary[16] in relation to how he segments the text in order to not bias my own conclusions about the sections of the letters. In the following chart, I have placed Schoedel's basic outline for each letter beside my own outline based on the verb structure of the letters. While at times, the two outlines significantly differ, at other times they show similarity (Letters to the Trallians, Philadelphians, and Polycarp).

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[16] Schoedel, *Ignatius of Antioch.*

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Comparison of Verb Analysis with Schoedel's Outlines

Schoedel's Commentary   Proposed Outline

Ephesians

Salutation (1:0)   Salutation (1:0)
Expression of Praise (1:1–3)   Praise and Prayer (1:1–3:1)
Unity with the Bishop (2:1–6:1)   Instruction (3:1–7:2)
The Ephesians and Outsiders (6:2–10:3)   Exhortation (8:1–12:2)
Eschatological Warnings   Various Teachings (13:1–19:3)
      and Exhortations (11:1–19:3)   Conclusion (20:1–21:2)
Closing and Farewell (20:1–21:2)

Magnesians

Salutation (1:0)   Salutation (1:0)
Expression of Joy;   Introductory Praise and Remarks
Reason for Writing (1:1–3)   concerning the Bishop (1:1–5:1)
Authority and Unity in Magnesia (2:1–7:2)   Exhortation (6:1–13:2)
On Living Jewishly (8:1–10:3)   Unity (6:1–7:2
Closing and Farewell (11:1–15:1)   Judaizing (8:1–10:3)
                                                         Faithfulness (11:1–13:3)
                                                         Closing Remarks (14:1–15:1)

Trallians

Salutation (1:0)   Salutation (1:0)
Expression of Praise (1:1–2)   Praise to God (1:1–2)
The Trallian Bishop (2:1–3:2)   Informing of Church (2:1–5:2)
Ignatius' Authority ... (3:3–5:2)   Encouragment (2:1–3:2)
Avoid False Teachers (6:1–7:2)   Ignatius' Condition (3:3–5:2)
Reason for Writing (8:1–2)   Exhortation (6:1–11:2)
Against Docetism (9:1–11:2)   Closing (12:1–13:3)
Closing Formulae and Farewell (12:1–13:3)

Romans

Salutation (1:0)   Salutation (1:0)
Opening Request (1:1–2)   Desire for Martyrdom (1:1–3:3)
Word and Deed (2:1–3:3)   Request not to stop death (4:1–2)
Ignatius, the Wheat of God (4:1–3)   Fighting Enemies (4:3–6:1)
The Victor (5:1–3)   Commands not
Ignatius' Birth Pangs (6:1–8:1)   to stop death (6:2–7:3)

Closing (8:2–10:3)	Repeated request and Conclusion (8:1–10:3)

Philadelphians

Salutation (1:0)	Salutation (1:0)
Expression of Blessing (1:1–2)	Blessing (1:1–2)
Unity (2:1–4:1)	Exhortation against
The Judaizers (5:1–9:2)	false teachers (2:1–6:2)
Closing and Farewell (10:1–11:2)	Defense of Ministry (6:3–9:2)
	Conclusion (10:1–11:2)

Smyrnaeans

Salutation (1:0)	Salutation (1:0)
Expression of Praise (1:1–2)	Prayer and Praise
Christ's Passion and Ress. (2:1–3:3)	for Christ's work (1:1–3:3)
Warning against Docetic Doctrine (4:1–6:1)	Fighting False Doctrine (4:1–9:1)
Warning Against Docetic Practice (6:2–8:2)	Closing (9:2–13:2)
Closing and Farewell (10:1–13:2)	

Polycarp

Salutation (1:0)	Salutation (1:0)
Expression of Praise (1:1)	Rejoicing over Polycarp (1:1)
Exhortation to Polycarp (1:2–5:2)	Instruction to Polycarp
Exhortation to the Smyrnaeans (6:1–2)	as Bishop (1:2–3)
Conclusion and Farewell (7:1–8:3)	Exhortation for Polycarp
	In relation to others (2:1–5:2)
	Commands to Church (6:1–2)
	Closing (7:1–8:3)

Second, certain features of the verb were stronger indicators of discourse

segmentation than others. It appeared that mood shifts between imperative and indicative

served as the strongest indicators in segmenting the sections. At times entire sections

were dominated by either one of these two moods[17] or evidenced a consistent shifting

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[17] Note the lengthy strings of indicatives within the first half of *Trall.* and the second half of *Phld.*, as well as the lengthy stretches of imperatives in *Pol.*

back and forth between the two. Person also contributed to the segmentation – many times consistent with the shifts in mood, but occasionally serving to highlight additional segments when mood did not.[18] The aspect system contributed the least of the three verb features analyzed, yet at times it marked off sections, especially when the perfective aspect emerged in a lengthier sequence.[19] While the imperfective aspect dominated throughout most of the letters, tracking aspect significantly helped in segmenting off the blessing/praise section that bridged from the salutation to the body of the letter.

Third, there was overlap at times between features as one section transitioned into another section. For instance, in the letter to the Philadelphians first and second person overlap in 5:1–6:2 in the transition from the strongly exhortational 2:1–6:2 to the more expositional 6:3–9:2. Finally, at times certain words work as well to highlight transitions. Two key ones noticed so far are the use of the particle οὖν and the verb παρακαλω.

In the final analysis of this look at the letters of Ignatius, it is doubtful that the verbal system alone could account for the entire structuring of the text. Yet, it cannot be denied that the verbal system significantly contributes to the segmentation of the text. I believe this analysis contributes to the outlining of an entire letter along a more formalistic category, the verbal system, than just haphazardly breaking up the text according to certain topics.

Comparison with Paul's Letters

This analysis of Ignatius focused almost solely on the formal and semantic relations indicated by verb occurrence. An attempt was not made here to factor in other

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[18] Lengthy sections of third person forms are found in *Eph.* and *Smyrn.* A long stretch of second person forms is found in *Pol.* as Ignatius focuses his attention on this church leader. A long stretch of first person forms appears in *Rom.* as Ignatius pleas for these believers not to try and stop his martyrdom.
[19] This is especially apparent for stretches in of *Magn.* and *Rom.*

key features within primary clauses, such as formulaic verbs, conjunctions, and

nominatives of address/vocatives. Yet, in relation to verb patterns alone, the letters of

Ignatius seem to shift at points where segments begin and end. In this regard they show

similarity with Paul's letters.

Yet, these same patterns also reveal significant differences between Ignatius' and

Paul's letters. Most notably the move from indicative to imperative in the overall scheme

of the letter that typifies Paul does not occur with regularity in Ignatius (with the

exception of *Trall.* and possibly *Smyrn.*). In fact the pattern is actually reversed in *Pild.*

and imperatives dominate throughout the letter of *Pol.*[20] Further, while imperfective

aspect still controls a large number of the primary clauses, the perfective aspect occurs

with much more frequency in some of Polycarps letters (*Magn*, *Rom*, and *Smyrn.*) than it

ever seems to in Paul.

These findings seem to indicate that, letter structure, especially the structure of the

main parts of the letter apart from the conventional openings and closings, may be

idiosyncratic to the letter writer: Paul's letter structure differs from that of Ignatius. Yet,

verb patterns serve as key indicators for each one's structuring of a particular letter.

These findings should further caution one from describing the whole of the ancient letter

writing tradition according to a set structural pattern that one or two authors manifest.[21]

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[20] *Pol.* proves extreme even in comparison to the one letter in which Paul uses imperatives throughout, 2 Timothy.

[21] From these findings, I would hesitate trying to squeeze the ancient letter writing tradition into a five-part structure that Paul's letters seem to indicate.

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