

**PAULINE LANGUAGE AND THE PASTORAL EPISTLES**  
**A STUDY OF LINGUISTIC VARIATION IN THE *CORPUS PAULINUM***

A DISSERTATION SUBMITTED FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY (PH.D.) IN THEOLOGY AND RELIGIOUS STUDIES  
FROM THE EVANGELISCHE THEOLOGISCHE FACULTEIT  
LEUVEN, BELGIUM, AND THE  
THEOLOGISCHE UNIVERSITEIT VAN DE GEREFORMEERDE KERKEN  
KAMPEN, THE NETHERLANDS

TO BE DEFENDED PUBLICLY ON THE AUTHORITY OF THE RECTORES

PROF. DR. P. NULLENS AND PROF. DR. R. KUIPER

ON APRIL 21, 2017, AT 15:00

IN THE AULA OF THE THEOLOGISCHE UNIVERSITEIT,

BROEDERWEG 15, KAMPEN, THE NETHERLANDS

BY

HENDRIK JERMO VAN NES

Promotores: Prof. Dr. A. D. Baum (ETF Leuven)  
Prof. Dr. P. H. R. van Houwelingen (TU Kampen)

Co-promotor: Prof. Dr. H. von Siebenthal (STH Basel)

Assessment Committee: Prof. Dr. R. A. Faber (University of Waterloo)  
Prof. Dr. G. Kwakkel (TU Kampen)  
Prof. Dr. S. E. Porter (McMaster Divinity College)  
Prof. Dr. M. Reiser (formerly Universität Mainz)  
Prof. Dr. M. I. Webber (ETF Leuven)

Sponsored by **S**TICHTING **A**FBOUW **K**AMPEN

*To my dear parents*





Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,  
ὅτι πιστόν με ἠγήσατο θέμενος εἰς διακονίαν.

1 Timothy 1:12



## ABSTRACT

The present study questions the common assumption in New Testament scholarship that language variation is necessarily due to author variation. By using the language of the Pastoral Epistles (PE), which is generally said to differ most from the other Pauline letters, as a test-case, it is argued that linguistic variation in the *Corpus Paulinum* need not necessarily be explained by author variation if one is willing to analyze the alleged lexical and syntactic peculiarities of the PE from a strictly linguistic perspective. By means of statistical linguistics it is demonstrated that only one out of five of the most apparent linguistic anomalies in 1 and 2 Timothy differs significantly from the other Pauline letters. Most of the PE's major lexical and syntactic peculiarities are shown to differ considerably in the *corpus Paulinum*, but modern studies in classics and linguistics suggest that factors other than author variation, including age, emotionality, and/or textuality (versus orality), account equally if not better for this variation. Since all of the explanatory models as offered by contemporary classicists and linguists are compatible with current authorship hypotheses of the PE, New Testament scholars perhaps no longer need to question their authenticity for linguistic reasons.



## TABLE OF CONTENTS

LIST OF TABLES .....	vii
LIST OF FIGURES .....	ix
LIST OF ABBREVIATIONS .....	xi
ACKNOWLEDGEMENTS .....	xvii
INTRODUCTION.....	1
PART I – THE LINGUISTIC PROBLEM OF THE PASTORAL EPISTLES .....	vii
CHAPTER ONE – ORIGINS OF THE PROBLEM: FOUNDING FIGURES.....	9
1.0 Introduction .....	9
1.1 E. Evanson.....	10
1.2 F. D. E. Schleiermacher .....	11
1.3 J. G. Eichhorn.....	16
1.4 H. J. Holtzmann.....	19
1.5 P. N. Harrison.....	26
1.6 Conclusion.....	35
CHAPTER TWO – CONSTITUENTS OF THE PROBLEM: LINGUISTIC PECULIARITIES.....	39
2.0 Introduction .....	39
2.1 Peculiarities of Vocabulary .....	39
2.1.1 <i>Hapax Legomena</i> .....	40
2.1.2 Lexical Richness .....	45
2.1.3 Missing Indeclinables.....	47
2.1.4 Compound Words .....	50
2.1.5 Semantic Deviations.....	51
2.1.5.1 Grecisms.....	51
2.1.5.2 Un-Paulinisms .....	54
2.1.6 Summary .....	57
2.2 Peculiarities of Syntax.....	57
2.2.1 Interclausal Relations .....	58
2.2.2 Structural Irregularities .....	59
2.2.3 Miscellaneous Constructions.....	60
2.2.3.1 Ως .....	60
2.2.3.2 Articles .....	61
2.2.3.3 Prepositions .....	61

2.2.4 Stylometric Data.....	61
2.2.4.1 Univariate Statistics.....	62
2.2.4.2 Multivariate Statistics.....	64
2.2.5 Summary .....	67
2.3 Conclusion.....	68
<b>CHAPTER THREE – SOLUTIONS TO THE PROBLEM: AUTHORSHIP HYPOTHESES</b>	<b>71</b>
3.0 Introduction .....	71
3.1 Orthonymity Hypotheses.....	72
3.1.1 Paul.....	73
3.1.1.1 Statistical Fallacies .....	73
3.1.1.2 Derivative Words .....	75
3.1.1.3 Preformed Traditions.....	75
3.1.1.4 Age .....	77
3.1.1.5 Addressees.....	78
3.1.1.6 Subject Matter .....	80
3.1.1.7 Textuality (versus Orality) .....	82
3.1.1.8 Stylistic Adaptation .....	82
3.1.1.9 Register.....	83
3.1.2 Secretary.....	85
3.1.2.1 Luke.....	86
3.1.2.2 Tychicus .....	87
3.1.3 Summary .....	87
3.2 Pseudonymity Hypotheses .....	88
3.2.1 One Author.....	88
3.2.1.1 Luke.....	90
3.2.1.2 Timothy .....	91
3.2.1.3 Polycarp.....	91
3.2.2 Two Authors.....	91
3.2.3 Three Authors.....	92
3.2.4 Summary .....	93
3.3 Partial Orthonymity Hypotheses .....	94
3.3.1 Genuine Fragments .....	94
3.3.2 Second Timothy: A Genuine Letter .....	95
3.3.3 Second Timothy and Titus: Genuine Letters.....	97
3.3.4 Summary .....	98
3.4 Conclusion.....	98

PART II – THE LINGUISTIC PROBLEM OF THE PASTORAL EPISTLES RECONSIDERED .....	101
CHAPTER FOUR – APPROACHING THE PROBLEM: METHODOLOGICAL CONSIDERATIONS .....	105
4.0 Introduction .....	105
4.1 Linguistic Criticism.....	106
4.2 Towards a Linguistic Analysis of the <i>Corpus Paulinum</i> .....	108
4.2.1 Authorship Model .....	108
4.2.1.1 Consistency Model .....	108
4.2.1.2 Resemblance Model .....	109
4.2.1.3 Population Model .....	110
4.2.2 Analytical Method.....	110
4.2.2.1 Quantitative Analysis .....	111
4.2.2.2 Qualitative Analysis .....	117
4.2.3 Possible Objections .....	118
4.2.3.1 Post-Pauline Interpolations?.....	119
4.2.3.2 Co-authors and/or Secretaries?.....	122
4.2.4 Summary .....	125
4.3 Conclusion.....	126
CHAPTER FIVE – PAULINE VOCABULARY: NEW PERSPECTIVES .....	129
5.0 Introduction .....	129
5.1 <i>Hapax Legomena</i> .....	129
5.1.1 Quantitative Analysis .....	131
5.1.2 Qualitative Analysis .....	133
5.1.2.1 Quotations .....	133
5.1.2.2 Proper Nouns.....	136
5.1.2.3 Similes .....	138
5.1.2.4 Productivity .....	140
5.1.2.5 Age .....	147
5.1.3 Summary .....	148
5.2 Lexical Richness .....	148
5.2.1 Quantitative Analysis .....	149
5.2.2 Qualitative Analysis .....	151
5.2.2.1 Emotionality .....	151
5.2.2.2 Age .....	154
5.2.2.3 Topicality .....	155
5.2.2.4 Textuality (versus Orality) .....	157
5.2.3 Summary .....	159

5.3 Missing Indeclinables.....	160
5.3.1 Quantitative Analysis .....	162
5.3.2 Qualitative Analysis .....	165
5.3.2.1 Subjectivity.....	166
5.3.2.2 Emotionality .....	168
5.3.2.3 Textuality (versus Orality) .....	171
5.3.3 Summary .....	174
5.4 Conclusion.....	175
CHAPTER SIX – PAULINE SYNTAX: NEW PERSPECTIVES .....	179
6.0 Introduction .....	179
6.1. Interclausal Relations .....	179
6.1.1 Quantitative Analysis .....	179
6.1.1.1 Parataxis .....	181
6.1.1.2 Hypotaxis .....	182
6.1.2 Qualitative Analysis .....	184
6.1.2.1 Age .....	184
6.1.2.2 Textuality (versus Orality) .....	186
6.1.3 Summary .....	190
6.2 Structural Irregularities .....	190
6.2.1 Quantitative Analysis .....	190
6.2.1.1 Parentheses .....	191
6.2.1.2 Anacolutha .....	193
6.2.1.3 Ellipses .....	194
6.2.2 Qualitative Analysis .....	196
6.2.2.1 Emotionality .....	197
6.2.2.2 Textuality (versus Orality) .....	200
6.2.3 Summary .....	203
6.3 Conclusion.....	203
CONCLUSION .....	207
APPENDIX ONE – <i>HAPAX LEGOMENA</i> IN THE <i>CORPUS PAULINUM</i> .....	i
APPENDIX TWO – LEXICAL RICHNESS IN THE <i>CORPUS PAULINUM</i> .....	xxxii
APPENDIX THREE – MISSING INDECLINABLES IN THE <i>CORPUS PAULINUM</i> ....	xxxv
APPENDIX FOUR – INTERCLAUSAL RELATIONS IN THE <i>CORPUS PAULINUM</i> .....	xli
APPENDIX FIVE – STRUCTURAL IRREGULARITIES IN THE <i>CORPUS PAULINUM</i> .....	clxv
BIBLIOGRAPHY .....	clxxi
INDEX OF MODERN AUTHORS .....	ccxvii
SUMMARY .....	ccxxi



## LIST OF TABLES

2.1 – <i>Hapax legomena</i> in the Pastoral Epistles .....	41
2.2 – New Testament and Pauline <i>hapaxes</i> in the <i>Corpus Paulinum</i> .....	43
2.3 – Missing words in the Pastoral Epistles compared to Romans, Galatians, Philippians, and 1 Thessalonians .....	44
2.4 – Type-token ratios for 1 Timothy compared to Romans, 1 Corinthians, and Galatians ..	46
2.5 – Type-token ratios in the <i>Corpus Paulinum</i> (except Galatians, Titus, and Philemon)....	46
2.6 – Semantic inventory and vocabulary in the <i>Corpus Paulinum</i> .....	46
2.7 – Missing declinable words in the Pastoral Epistles, shared by at least four Pauline letters .....	47
2.8 – Missing indeclinable words in the Pastoral Epistles .....	49
2.9 – Favorite compound words in the Pastoral Epistles .....	50
2.10 – Hellenistic terms in the Pastoral Epistles .....	52
2.11 – Latin parallels of Greek expressions in the Pastoral Epistles .....	54
2.12 – Un-Pauline terms in the Pastoral Epistles .....	55
2.13 – Alternative Pauline terms in the Pastoral Epistles .....	55
2.14 – Motif-semantic differences among the Pastoral Epistles .....	56
2.15 – Sentence positions of <i>hapax legomena</i> in Romans, 1-2 Corinthians, and Galatians ...	63
2.16 – Register analysis of Pauline textual dimensions .....	66
2.17 – Pairwise “distance” matrix for the <i>Corpus Paulinum</i> (excluding 2 Thessalonians, Titus and Philemon) .....	67
3.1 – Words missing in the Pastoral Epistles but used variously in other Pauline letters .....	73
3.2 – Common and peculiar vocabulary types in the <i>Corpus Paulinum</i> .....	74
3.3 – Total and peculiar vocabulary types in the <i>Corpus Paulinum</i> .....	74
3.4 – Derivate words of the Pastoral Epistles’ <i>hapax legomena</i> .....	75
3.5 – <i>Hapax legomena</i> of the Pastoral Epistles found in the LXX .....	76
3.6 – <i>Hapax legomena</i> of the Pastoral Epistles found in the LXX (additional).....	76
3.7 – <i>Hapax legomena</i> in the Pastoral Epistles grouped according to subject matter .....	81
3.8 – Common terms unique to the Pastoral Epistles .....	89
3.9 – Alleged genuine Pauline fragments in the Pastoral Epistles .....	94
4.1 – Unique vocabulary types in the <i>Corpus Paulinum</i> .....	109
4.2 – ‘Ev occurrences in the <i>Corpus Paulinum</i> .....	113
4.3 – Expected év occurrences for the proto-Paulines .....	114
4.4 – Prediction interval and additional statistics for linear regression analysis .....	114
4.5 – Prediction interval for the év occurrences in the proto-Paulines .....	115
4.6 – Singular and plural pronoun usage in the <i>Corpus Paulinum</i> .....	124
5.1 – <i>Hapax legomena</i> in the <i>Corpus Paulinum</i> .....	131
5.2 – Linear regression data for <i>hapax legomena</i> in the <i>Corpus Paulinum</i> .....	132
5.3 – Pauline <i>hapaxes</i> in explicit LXX quotations .....	134
5.4 – Pauline <i>hapaxes</i> in explicit quotations .....	135
5.5 – Proper noun <i>hapaxes</i> in the <i>Corpus Paulinum</i> (proto-Paulines).....	137
5.6 – Proper noun <i>hapaxes</i> in the <i>Corpus Paulinum</i> (deutero- and trito-Paulines) .....	138
5.7 – Pauline <i>hapaxes</i> in <i>similes</i> .....	140
5.8 – Pauline <i>hapaxes</i> constructed with a preposition (proto-Paulines) .....	142
5.9 – Pauline <i>hapaxes</i> constructed with a preposition (deutero- and trito-Paulines) .....	144
5.10 – Pauline <i>hapaxes</i> affected by quotations, proper nouns, similes, and/or productivity	145
5.11 – <i>Hapax legomena</i> in the <i>Corpus Paulinum</i> reconsidered .....	146

5.12 – Lexical richness in the <i>Corpus Paulinum</i> .....	149
5.13 – Linear regression data for lexical richness in the <i>Corpus Paulinum</i> .....	150
5.14 – Missing types of indeclinables in the <i>Corpus Paulinum</i> .....	162
5.15 – Linear regression data for missing types of indeclinables in the <i>Corpus Paulinum</i> ..	163
5.16 – Types of indeclinable words in the proto-Paulines .....	164
5.17 – Types of modal adverbs in the <i>Corpus Paulinum</i> missing in the Pastoral Epistles ...	166
5.18 – (Non-)dialogical Greek particles classified according to discourse level .....	173
5.19 – Occurrences of (non-)dialogical particles in the <i>Corpus Paulinum</i> .....	173
6.1 – Clausal relations in the <i>Corpus Paulinum</i> .....	180
6.2 – Paratactic markers in the <i>Corpus Paulinum</i> .....	181
6.3 – Linear regression data for paratactic clausal relations in the <i>Corpus Paulinum</i> .....	181
6.4 – Hypotactic markers in the <i>Corpus Paulinum</i> .....	183
6.5 – Linear regression data for hypotactic clausal relations in the <i>Corpus Paulinum</i> .....	183
6.6 – Complementary, participial, relative, and adverbial clauses in the <i>Corpus Paulinum</i>	189
6.7 – Structural irregularities in the <i>Corpus Paulinum</i> .....	191
6.8 – Linear regression data for parentheses in the <i>Corpus Paulinum</i> .....	192
6.9 – Linear regression data for anacolutha in the <i>Corpus Paulinum</i> .....	193
6.10 – Linear regression data for ellipses in the <i>Corpus Paulinum</i> .....	195
6.11 – Ellipses and Parentheses in Galatians 2:1-10 and 2 Thessalonians 2:1-12 .....	198

## LIST OF FIGURES

1 – Basic elements of a scatter diagram .....	113
2 – Prediction interval in a scatter diagram .....	115
3 – 'Ev occurrences in the <i>Corpus Paulinum</i> .....	116
4 – <i>Hapax legomena</i> in the <i>Corpus Paulinum</i> .....	132
5 – <i>Hapax legomena</i> in the <i>Corpus Paulinum</i> reconsidered .....	146
6 – Lexical richness in the <i>Corpus Paulinum</i> .....	150
7 – Missing types of indeclinables in the <i>Corpus Paulinum</i> .....	163
8 – Paratactic clausal relations in the <i>Corpus Paulinum</i> .....	182
9 – Hypotactic clausal relations in the <i>Corpus Paulinum</i> .....	184
10 – Parentheses in the <i>Corpus Paulinum</i> .....	192
11 – Anacolutha in the <i>Corpus Paulinum</i> .....	194
12 – Ellipses in the <i>Corpus Paulinum</i> .....	196



## LIST OF ABBREVIATIONS

AARAS	American Academy of Religion Academic Series
AB	Anchor Bible
<i>ABD</i>	<i>Anchor Bible Dictionary</i>
ABG	Arbeiten zur Bibel und ihrer Geschichte
ABRL	Anchor Bible Reference Library
<i>ACN</i>	<i>Archives of Clinical Neuropsychology</i>
ACNT	Augsburg Commentary on the New Testament
AHS	Advances in Historical Sociolinguistics
AJEC	Ancient Judaism and Early Christianity
<i>AJP</i>	<i>American Journal of Philology</i>
<i>AL</i>	<i>Applied Linguistics</i>
ALLC	Association for Literary and Linguistic Computing
AnBib	Analecta Biblica
<i>AC</i>	<i>L'Antiquité Classique</i>
<i>ANRW</i>	<i>Aufstieg und Niedergang der römischen Welt</i>
ANTC	Abingdon New Testament Commentaries
<i>AP</i>	<i>Applied Psycholinguistics</i>
APA	American Philological Association
APAW	Abhandlungen der Preußischen Akademie der Wissenschaften
ASCP	Amsterdam Studies in Classical Philology
<i>ATR</i>	<i>Anglican Theological Review</i>
AzT	Arbeiten zur Theologie
<i>BAGL</i>	<i>Biblical and Ancient Greek Linguistics</i>
BCAW	Blackwell Companions to the Ancient World
BCSM	Bloomsbury Classical Studies Monographs
Ben	Benedictina
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
<i>BGDS</i>	<i>Beiträge zur Geschichte der Deutsche Sprache und Literatur</i>
BibZ	Biblische Zeitfragen
<i>BJRL</i>	<i>Bulletin of the John Rylands Library</i>
BLG	Biblical Languages: Greek
BNTC	Black's New Testament Commentary
BPC	Biblical Performance Criticism
BRM	Behavior Research Methods
<i>BSac</i>	<i>Bibliotheca Sacra</i>
<i>BT</i>	<i>Bible Translator</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
BTS	Biblisch-theologische Studien
<i>BTZ</i>	<i>Berliner Theologische Zeitschrift</i>
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BWM	Bibelwissenschaftliche Monographie
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CbNT	Commentaire biblique: Nouveau Testament
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CBR</i>	<i>Currents in Biblical Research</i>
CCS	Cambridge Classical Studies

CÉ	Cahiers Évangile
CH	<i>Computers and the Humanities</i>
CLIP	Corpuslinguistics and Interdisciplinary Perspectives on Language
CLR	Cognitive Linguistics Research
CM	<i>Communication Monographs</i>
CNT	Commentaar op het Nieuwe Testament
CQ	<i>Classical Quarterly</i>
CR:BS	<i>Currents in Research: Biblical Studies</i>
CSIPC	Contemporary Studies in International Political Communication
CTJ	<i>Calvin Theological Journal</i>
CTL	Cambridge Textbooks in Linguistics
DP	<i>Discourse Processes</i>
DPL	<i>Dictionary of Paul and His Letters</i>
DS	<i>Deutsche Sprache</i>
DR	<i>Dublin Review</i>
EALT	Empirical Approaches to Language Typology
EAR	<i>Experimental Aging Research</i>
EB	Echter-Bibel
Ebib	Études biblique
EC	<i>Early Christianity</i>
ECC	Eerdmans Critical Commentary
ECL	English Corpus Linguistics
EF	Erträge der Forschung
EJT	<i>European Journal of Theology</i>
ER	Etudes Romanes
EST	Europäische Studien zur Textlinguistik
EvQ	<i>Evangelical Quarterly</i>
ExpTim	<i>Expository Times</i>
FaF	<i>Faith and Freedom</i>
FiP	<i>Frontiers in Psychology</i>
FN	<i>Filología Neotestamentaria</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GNS	Good News Studies
GURT	Georgetown University Round Table
HCR	<i>Human Communication Research</i>
Her	<i>Hermathena</i>
HibJ	<i>Hibbert Journal</i>
HNT	Handbuch zum Neuen Testament
HSK	Handbücher zur Sprach- und Kommunikationswissenschaft
HSNT	Heilige Schrift des Neuen Testaments
HTA	Historisch Theologische Auslegung
HTKNT	Herders theologischer Kommentar zum Neuen Testament
HUT	Hermeneutische Untersuchungen zur Theologie
IB	<i>Interpreter's Bible</i>
ICC	International Critical Commentary
IDB	<i>Interpreter's Dictionary of the Bible</i>
IJALEL	<i>International Journal of Applied Linguistics &amp; English Literature</i>
ILL	Iconicity in Language and Literature
ITQ	<i>Irish Theological Quarterly</i>
JASIS	<i>Journal of the American Society for Information Science</i>

<i>JASP</i>	<i>Journal of Abnormal and Social Psychology</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JELL</i>	<i>Journal of English Language &amp; Linguistics</i>
<i>JETH</i>	<i>Jahrbuch für evangelikale Theologie</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JG(B)</i>	<i>Journal of Gerontology: Series B. Psychological Science</i>
<i>JGRChJ</i>	<i>Journal of Greco-Roman Christianity and Judaism</i>
<i>JHC</i>	<i>Journal of Higher Criticism</i>
<i>JLSP</i>	<i>Journal of Language and Social Psychology</i>
<i>JP</i>	<i>Journal of Pragmatics</i>
<i>JP</i>	<i>Journal of Psychology</i>
<i>JPR</i>	<i>Journal of Psycholinguistic Research</i>
<i>JPSP</i>	<i>Journal of Personality and Social Psychology</i>
<i>JRSS(A)</i>	<i>Journal of the Royal Statistical Society: Series A</i>
<i>JSBLE</i>	<i>Journal of the Society of Biblical Literature &amp; Exegesis</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JSNTSup</i>	<i>Journal for the Study of the New Testament Supplement Series</i>
<i>JSPL</i>	<i>Journal for the Study of Paul and His Letters</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>KCBT</i>	<i>Kregel Charts of the Bible and Theology</i>
<i>KD</i>	<i>Kerygma und Dogma</i>
<i>KEK</i>	<i>Kritisch-exegetischer Kommentar</i>
<i>KST</i>	<i>Kohlhammer Studienbücher Theologie</i>
<i>KTS</i>	<i>Key Topics in Sociolinguistics</i>
<i>LA</i>	<i>Linguistik Aktuell</i>
<i>LBS</i>	<i>Linguistic Biblical Studies</i>
<i>LC</i>	<i>Language &amp; Communication</i>
<i>Lin</i>	<i>Linguistics</i>
<i>LiP</i>	<i>Language in Performance</i>
<i>LIT</i>	<i>Linguistik – Impulse &amp; Tendenzen</i>
<i>LLC</i>	<i>Literary &amp; Linguistic Computing</i>
<i>LNTS</i>	<i>Library of New Testament Studies</i>
<i>LPS</i>	<i>Library of Pauline Studies</i>
<i>LQHR</i>	<i>London Quarterly and Holborn Review</i>
<i>LS</i>	<i>Language &amp; Speech</i>
<i>MdB</i>	<i>Le Monde de la Bible</i>
<i>ML</i>	<i>MetaLinguistica</i>
<i>Mn</i>	<i>Mnemosyne</i>
<i>MnSupp</i>	<i>Mnemosyne Supplement Series</i>
<i>MNTC</i>	<i>Moffatt New Testament Commentary</i>
<i>NAC</i>	<i>New American Commentary</i>
<i>NCB</i>	<i>New Century Bible</i>
<i>Neot</i>	<i>Neotestamentica</i>
<i>NF</i>	<i>Neutestamentliche Forschungen</i>
<i>NIB</i>	<i>New Interpreter's Bible</i>
<i>NIBC</i>	<i>New International Biblical Commentary</i>
<i>NICNT</i>	<i>New International Commentary on the New Testament</i>
<i>NIDNTT</i>	<i>New International Dictionary of New Testament Theology</i>
<i>NIGTC</i>	<i>New International Greek Testament Commentary</i>
<i>NLP</i>	<i>Natural Language Processing</i>

<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Novum Testamentum Supplement Series
NTC	New Testament in Context
NTD	Neue Testament Deutsch
NTH	New Testament Handbooks
NTL	New Testament Library
NTM	New Testament Monographs
NTMes	New Testament Message
NTOA	Novum Testamentum et Orbis Antiquus
<i>NTS</i>	<i>New Testament Studies</i>
NTTS	New Testament Tools and Studies
OPTAT	Occasional Papers in Translation and Textlinguistics
<i>PA</i>	<i>Psychology &amp; Aging</i>
PAST	Pauline Studies
PB	Pragmatics & Beyond
PBA	Proceedings of the British Academy
<i>Per</i>	<i>Perspectives</i>
<i>PhJ</i>	<i>Philosophical Journal</i>
PM	Psychological Monographs
PNT	Prediking van het Nieuwe Testament
PTMS	Princeton Theological Monograph Series
<i>PzB</i>	<i>Protokolle zur Bibel</i>
QD	Quaestiones Disputates
RA	Romanistische Arbeitshefte
<i>RB</i>	<i>Revue Biblique</i>
<i>ResQ</i>	<i>Restoration Quarterly</i>
<i>RGG</i>	<i>Religion in Geschichte und Gegenwart</i>
RGL	Reihe Germanistische Linguistik
RHC	Research in Humanities Computing
<i>RHPR</i>	<i>Revue d'Histoire et de Philosophie Religieuses</i>
<i>RHR</i>	<i>Revue de l'Histoire des Religions</i>
RNBC	Readings: A New Biblical Commentary
RNT	Regensburger Neues Testament
<i>RSEL</i>	<i>Revista Española de Lingüística</i>
<i>RThom</i>	<i>Revue Thomiste</i>
<i>RTQR</i>	<i>Revue de Théologie et des Questions Religieuses</i>
<i>RTR</i>	<i>Reformed Theological Review</i>
SAHA	Svenskt Arkiv för Humanistika Avhandlingar
SB	Sacra Bibbia
SBFA	Studium Biblicum Franciscanum Analecta
SBib	Sources Bibliques
SBL	Studies in Biblical Literature
SBLDS	Society of Biblical Literature Dissertation Series
<i>ScEs</i>	<i>Science et Esprit</i>
SDG	Studies in Discourse and Grammar
<i>SEÅ</i>	<i>Svensk Exegetisk Årsbok</i>
SiB	Studies in Bilingualism
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SM	Speech Monographs
SNTG	Studies in New Testament Greek



SNTSMS	Society of New Testament Studies Monograph Series
SOC	Scritti delle Origini Cristiane
SPIB	Scripta Pontificii Instituti Biblici
SUNT	Studien zur Umwelt des Neuen Testaments
SWLL	Studies in Written Language and Literacy
TC	Theological Collections
TCB	Theological Commentary on the Bible
TE	Textual Explorations
TELL	Textbooks in English Language and Linguistics
THKNT	Theologischer Handkommentar zum Neuen Testament
THNTC	Two Horizons New Testament Commentary
TiEL	Topics in English Linguistics
TLQ	Travaux de Linguistique Quantitative
TLZ	<i>Theologische Literaturzeitung</i>
TNTC	Tyndale New Testament Commentaries
TQ	<i>Theologische Quartalschrift</i>
TRE	<i>Theologische Realenzyklopädie</i>
TSK	<i>Theologische Studien und Kritiken</i>
TVS	Theorie und Vermittlung der Sprache
TW	Theologische Wissenschaft
<i>TynB</i>	<i>Tyndale Bulletin</i>
UALG	Untersuchungen zur antiken Literatur und Geschichte
VD	<i>Verbum Domini</i>
VS	Verbum Salutis
WBC	Word Biblical Commentary
WC	Westminster Commentaries
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZB	Zürcher Bibelkommentare
ZITK	<i>Zeitschrift für die gesammte lutherische Theologie und Kirche</i>
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
ZPSK	<i>Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung</i>
ZTK	<i>Zeitschrift für Theologie und Kirche</i>



## ACKNOWLEDGEMENTS

A dissertation project is, of course, never conducted in a vacuum. Therefore it is more than appropriate to express my sincere gratitude to the many people involved.

First and foremost, I would like to thank my esteemed promoters, Prof. Dr. Armin Baum of the Evangelische Theologische Faculteit (ETF), Leuven, Belgium, and Prof. Dr. Rob van Houwelingen of Kampen Theological University, the Netherlands, for their patience and generous support over the years. Their guidance has been highly valued, and their wisdom continues to be a source of inspiration to me. The same is true for the esteemed co-promotor, Prof. Dr. Heinrich von Siebenthal of the Staatsunabhängige Theologische Hochschule in Basel, Switzerland, whose knowledge of Greek language and linguistics is unrivalled (to my eyes). His thorough analyses and helpful comments have considerably improved my work. Special thanks goes to the external advisor, Drs. Henk Geuverink, university lecturer in statistics at the Nyenrode Business Universiteit in Breukelen, the Netherlands. His valuable suggestions and contributions to the statistical part of this work are gratefully acknowledged. Dr. Andy Cheung of King's Evangelical Divinity School, University of Chester, UK, kindly volunteered to proofread my work and edit the English text, saving me from many errors.

Many thanks are due to the staff and students of ETF. While all of them deserve praise for their support, some I would like to mention in particular. The executive administration, among who is the ever-encouraging Academic Dean, Prof. Dr. Andreas J. Beck, graciously granted me a part-time bursary (2013-2017) to finish this project. My dear colleagues in the New Testament department, including Prof. Dr. Jacobus (Kobus) Kok, Prof. Dr. Martin I. Webber, Prof. Dr. Gie Vleugels, Dr. Bruce Hansen, Dr. Boris Paschke, Dr. Mark Paridaens, and Dr. Drake Williams III have been very supportive of my work ever since its inception. Appreciation also goes to my fellow Ph.D. students in this department, because of the stimulating questions they asked during paper presentations at the annual doctoral colloquia held at ETF. Elsie Wilms of the Ph.D. administration has been very diligent in managing my files. The library team under the leadership of Marjorie Webber has done an outstanding job in providing the necessary resources. Geert-Jan Bouwhuis and David van Capelleveen managed to obtain access to information otherwise unavailable to me. My student assistants Jasper Knecht, Maarten van den Berg, Harro Koning, Rob van der Dussen, and Ilse Swart, all have saved me from many hours of extra work.

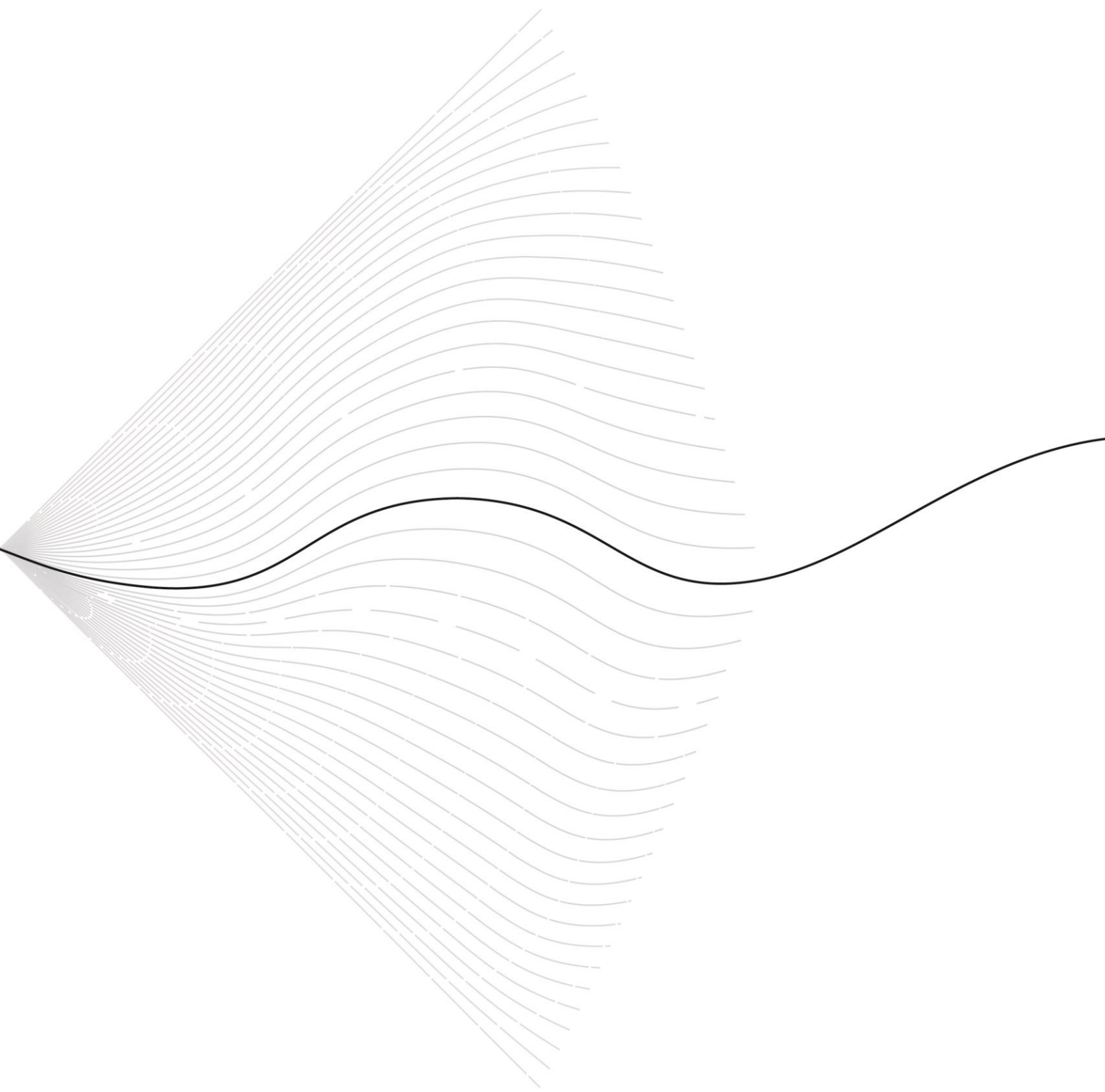
I would also like to thank Kampen Theological University for their willingness to allow this project to be a joint venture in the context of the Center of Excellence in Reformed and Evangelical Theology. I very much enjoyed my visits to Kampen, whether for research or teaching purposes, but I will remember in particular the hospitality shown to me during the Advanced Theological Studies Fellowship in the Summer of 2015. I am grateful for the constructive response given to my paper during that time by Dr. Myriam Klinker-De Klerck.

Several other people, institutes, and societies have proven to be very helpful in the complex but adventurous process of writing a dissertation. Thanks are due to all staff members of the Maurits Sabbe library of the Faculty of Theology and Religious Studies at the KU Leuven for their helpful service. Rudi de Groot and his team at the interlibrary loan desk of the same university have never failed me in delivering sources that were unavailable in Leuven. The FTH in Giessen, Germany, is to be thanked for organizing several doctoral seminars led by Prof. Dr. Armin Baum and his colleague Dr. Joel White. Andy Messmer and his family have been so kind to host me in Madrid, Spain, enabling me to visit El Centro de Ciencias Humanas y Sociales del Consejo Superior de Investigaciones Científicas. During my stay at the Albrecht Bengelhaus in Tübingen, Germany, Daniel Gleich and Clemens Wassermann generously gave up their time to show me around and help me find my way in the university libraries. Also, the annual meetings of the European Association of Biblical Studies held in Córdoba, Spain (2015), and Leuven (2016) have been a great forum to exchange ideas. It has been a great honor to see a part of this dissertation receive the society's best student paper prize in the Summer of 2016.

Last but not least, I wish to express my deep affection to my family. Their unfailing support has been a constant source of strength for me. Irene Ooms-van de Kraats, my mother-in-law, patiently assisted in preparing the bibliography. My beloved wife Astrid with similar ardour helped prepare some of the appendices. She has shown true companionship in bearing with me for many months, gently reminding me that a good dissertation is a dissertation finished. Without her, it would probably have taken me much longer to bring this project to a close. Most of all, I am grateful beyond words to my dear parents. From childhood onwards, they have taught me by example the importance of education and to study in the spirit of *ora et labora*. It is to them that I dedicate this work.

Jermo van Nes

Leuven, 17 March 2017





## INTRODUCTION

The Greek language of the New Testament continues to be studied for a variety of reasons, including lexicography, grammar, exegesis, and translation. In some fields of New Testament study, however, the purpose has been primarily to discriminate between authors. This also applies to the field of Pauline studies. Over the past two centuries, a majority of scholars have come to conclude that only seven of the thirteen canonical letters bearing the name of Paul—Romans, 1-2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon—are genuine, because their vocabulary and syntax (or style) considerably differ from the other six—Ephesians, Colossians, 2 Thessalonians, 1-2 Timothy, and Titus.<sup>1</sup> While linguistic variation is not the only type of argument that scholars use to dispute the authenticity of these six letters, vocabulary and syntax are generally considered to be among “the central issues”<sup>2</sup> in Pauline authorship debates.

The weight that is usually ascribed to the lexical and syntactic peculiarities of particular letters attributed to Paul in discussions about their authorship implies that for many New Testament scholars, linguistic variation is best explained by author variation. The present study, however, questions this hidden presumption because linguistic variation is often found described by New Testament scholars, but seldom related to studies in modern classics and linguistics focusing on the interpretation of linguistic variation in Indo-European text corpora. This suggests that not all of the explanatory models for language variation as offered by contemporary linguists and classicists have been taken into account by New Testament scholars. It might be that author variation need not be the only or even the best possible explanation for linguistic variation in the *Corpus Paulinum*. In order to test this hypothesis, the epistles addressed to Timothy and Titus, collectively known as the Pastoral Epistles (PE or

---

<sup>1</sup> Cf. R. F. Collins, *Letters That Paul Did Not Write: The Epistle to the Hebrews and the Pauline Pseudepigrapha* (GNS 28; Wilmington, DE: Glazier, 1988; repr., Eugene, OR: Wipf & Stock, 2005), 94-96, 141-143, 178-180, 218-221; D. Marguerat (ed.), *Introduction au Nouveau Testament. Son histoire, son écriture, sa théologie* (4<sup>th</sup> ed.; MdB 41; Geneva: Labor et Fides, 2008), 290, 304-305, 320, 334; I. Broer, *Einleitung in das Neue Testament* (3<sup>rd</sup> ed.; Würzburg: Echter, 2010), 459-461, 480-481, 505-508, 527-529; J. M. Bassler, “Paul and His Letters,” in D. E. Aune (ed.), *The Blackwell Companion to the New Testament* (Malden, MA/Oxford: Wiley-Blackwell, 2010), 387-391; E. M. Boring, *An Introduction to the New Testament: History, Literature, Theology* (Louisville, KY: Westminster John Knox Press, 2012), 332, 347, 381; O. Wischmeyer (ed.), *Paulus. Leben – Umwelt – Werk – Briefe* (2<sup>nd</sup> ed.; Tübingen: Francke, 2012), 353, 357, 362, 363; U. Schnelle, *Einleitung in das Neue Testament* (8<sup>th</sup> ed.; Göttingen: Vandenhoeck & Ruprecht, 2013), 362-363, 379, 407; F. W. Horn (ed.), *Paulus Handbuch* (Tübingen: Mohr Siebeck, 2013), 529, 531-532, 535-536, 540-541; D. G. Horrell, *An Introduction to the Study of Paul* (3<sup>rd</sup> ed.; London: T&T Clark, 2015), 185-191; B. D. Ehrman, *The New Testament: A Historical Introduction to the Early Christian Writings* (6<sup>th</sup> ed.; New York: Oxford University Press, 2016), 443-444, 446, 453-454.

<sup>2</sup> Bassler, “Paul,” 388.

Pastorals),<sup>3</sup> will be used as a test case. Their language is generally said to differ from the other New Testament letters bearing the name of Paul most significantly, which makes them particularly vulnerable to suspicion of being authored by someone other than the apostle.<sup>4</sup>

To answer the central research question of whether linguistic variation among the *Corpus Paulinum* need necessarily be explained by author variation, the plan of this study is organized into two parts. Part one (“The Linguistic Problem of the Pastoral Epistles”) serves as a history of research on the so-called linguistic problem of the PE. Tracing its roots, the first chapter (“Origins of the Problem: Founding Figures”) discusses some of the key figures in the emerging debate over the peculiar language of the PE in relation to the question of their authenticity. In chapter two (“Constituents of the Problem: Linguistic Peculiarities”), all major lexical and syntactic peculiarities are presented that constitute the linguistic problem of the PE. Chapter three (“Solutions to the Problem: Authorship Hypotheses”) gives an overview of the most distinguished scholarly solutions given to this problem, including orthonymous, pseudonymous, and alternative theories of authorship.

Part two (“The Linguistic Problem of the Pastoral Epistles Reconsidered”) assesses the linguistic problem of the PE as described in the first part of this study. Chapter four (“Approaching the Problem: Methodological Considerations”) questions the corporal and historical approach of many previous studies, suggesting that the Pastorals should be studied individually and from a strictly linguistic perspective. Accordingly, chapters five (“Pauline

---

<sup>3</sup> Already in the second-century canon Muratori, lines 61-63, the letters are collectively said to be “held sacred in the esteem of the Church catholic for the regulation of ecclesial discipline” (B. M. Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance* [Oxford: Clarendon, 1987], 307). The overall term “Pastoral Epistles” was first used by Paul Anton in his 1726-1727 lectures (published posthumously as *Exegetische Abhandlung der Pastoral-Briefe Pauli an Timotheum und Titum*, ed. J. A. Maier [Halle: Waysenhaus, 1753-1755]) after Thomas Aquinas (*In Omnes S. Pauli Apostoli Epistolas Commentaria* 2, ed. P. M. Maggiolo [7<sup>th</sup> ed.; Turin: Marietti, 1929], 184) and David Berdot (*Exercitatio Theologica Exegetica in Epistolam S. Pauli ad Titum* [PhD diss., University of Halle, 1710], 4) had described 1 Timothy and Titus as pastoral letters respectively. Some contemporary scholars, including Rüdiger Fuchs (*Unerwartete Unterschiede. Müssen wir unsere Ansichten über die Pastoralbriefe revidieren?* [BWM 12; Wuppertal: Brockhaus, 2003], 175-227) and Philip Towner (*The Letters to Timothy and Titus* [NICNT; Grand Rapids, MI/ Cambridge: Eerdmans, 2006], 88-89), have argued that this might not be the best descriptor, but recently Martin Winter (“Die ‘Pastoralbriefe’ – ihr Name im Licht der popular-philosophischen Seelenleitung,” *KD* 59.4 [2013]: 232-250) has shown that the ancient context of popular philosophy allows for a pastoral designation of the letters. They will therefore still be referred to as such throughout this study.

<sup>4</sup> By the end of the twentieth century, Raymond Brown (*An Introduction to the New Testament* [ABRL; New York: Doubleday, 1997], 610, 620, 668) estimated that 80 to 90 percent of New Testament scholars would consider the PE to be pseudonymous writings, whereas 60 to 80 percent would agree on the pseudonymity of Colossians and Ephesians respectively. That these numbers are probably overdrawn, but proportionally more or less correct, was recently confirmed in a survey by Paul Foster (“Who Wrote 2 Thessalonians? A Fresh Look at an Old Problem,” *JSNT* 35.2 [2012], 170-171) among fellows of the British New Testament Society during their annual conference in Nottingham on September 2, 2011. In answer to the question of which letters of the Pauline corpus were authored by Paul, 59 out of 107 (≈ 55%), 58 out of 108 (≈ 54%), and 62 out of 108 (≈ 57%) respondents answered “no” for 1 Timothy, 2 Timothy, and Titus, whereas 42 out of 109 (≈ 39%), 17 out of 109 (≈ 16%), and 13 out of 111 (≈ 12%) did so for Ephesians, Colossians, and 2 Thessalonians respectively.



Vocabulary: New Perspectives”) and six (“Pauline Syntax: New Perspectives”) offer linguistic rather than historical interpretations of the most peculiar lexical and syntactic aspects of the PE. The overall purpose of this study is to understand how the explanatory models for linguistic variation in Indo-European text corpora as offered by contemporary classicists and linguists relate to those offered by New Testament scholars in order to account for linguistic variation in the *Corpus Paulinum*.

With regard to terminology, no distinction is maintained in this study between “letters” and “epistles” since both terms are commonly employed as synonyms.<sup>5</sup> All New Testament writings claiming to be written by Paul are considered Pauline letters or epistles (= Paulines).<sup>6</sup> Together they make up the *Corpus Paulinum*, which can be divided into undisputed and disputed Paulines.<sup>7</sup> The former group includes the so-called proto-Paulines, letters that are now almost universally agreed to have been written during Paul’s lifetime. Among the latter group scholars usually distinguish between deuter- and trito-Paulines, letters that might have been authored pseudonymously by second and third generation Christians respectively.<sup>8</sup> In tabular form:

<i>Corpus Paulinum</i>		
Undisputed Paulines	Disputed Paulines	
Proto-Paulines	Deutero-Paulines	Trito-Paulines
Romans	Ephesians	1 Timothy
1 Corinthians	Colossians	2 Timothy
2 Corinthians	2 Thessalonians	Titus
Galatians		
Philippians		
1 Thessalonians		
Philemon		

All Greek texts in this study are taken from the latest edition of Nestle-Aland’s *Novum Testamentum Graece*.<sup>9</sup> Classical authors are quoted from the volumes in the Loeb Classical Library, unless indicated otherwise.

<sup>5</sup> This well-known distinction was once advocated by Adolf Deissmann (*Licht vom Osten: Das Neue Testament und die neuentdeckten Texte der hellenistisch-römischen Welt* [4<sup>th</sup> ed.; Tübingen: Mohr, 1923], 116-213), suggesting that Paul’s writings are everyday letters rather than epistolary works of literature. For a recent critique of this view, see T. J. Bauer, *Paulus und die kaiserzeitliche Epistolographie* (WUNT 276; Tübingen: Mohr Siebeck, 2011).

<sup>6</sup> This excludes the epistle to the Hebrews, which does not bear the name of Paul.

<sup>7</sup> Cf. M. Harding, “Disputed and Undisputed Letters of Paul,” in S. E. Porter (ed.), *The Pauline Canon* (PAST 1; Leiden/Boston: Brill, 2004), 129-168. For a critique of the distinction between “disputed” and “undisputed” letters of Paul, see E. Verhoef, “The Authenticity of the Paulines Should Not Be Assumed,” *PzB* 19.2 (2010): 129-151.

<sup>8</sup> Cf. F. Vouga, “Le corpus paulinien,” in Marguerat (ed.), *Introduction*, 164-165.

<sup>9</sup> B. Aland et al. (eds.), *Novum Testamentum Graece* (28<sup>th</sup> ed.; Stuttgart: Deutsche Bibelgesellschaft, 2012).

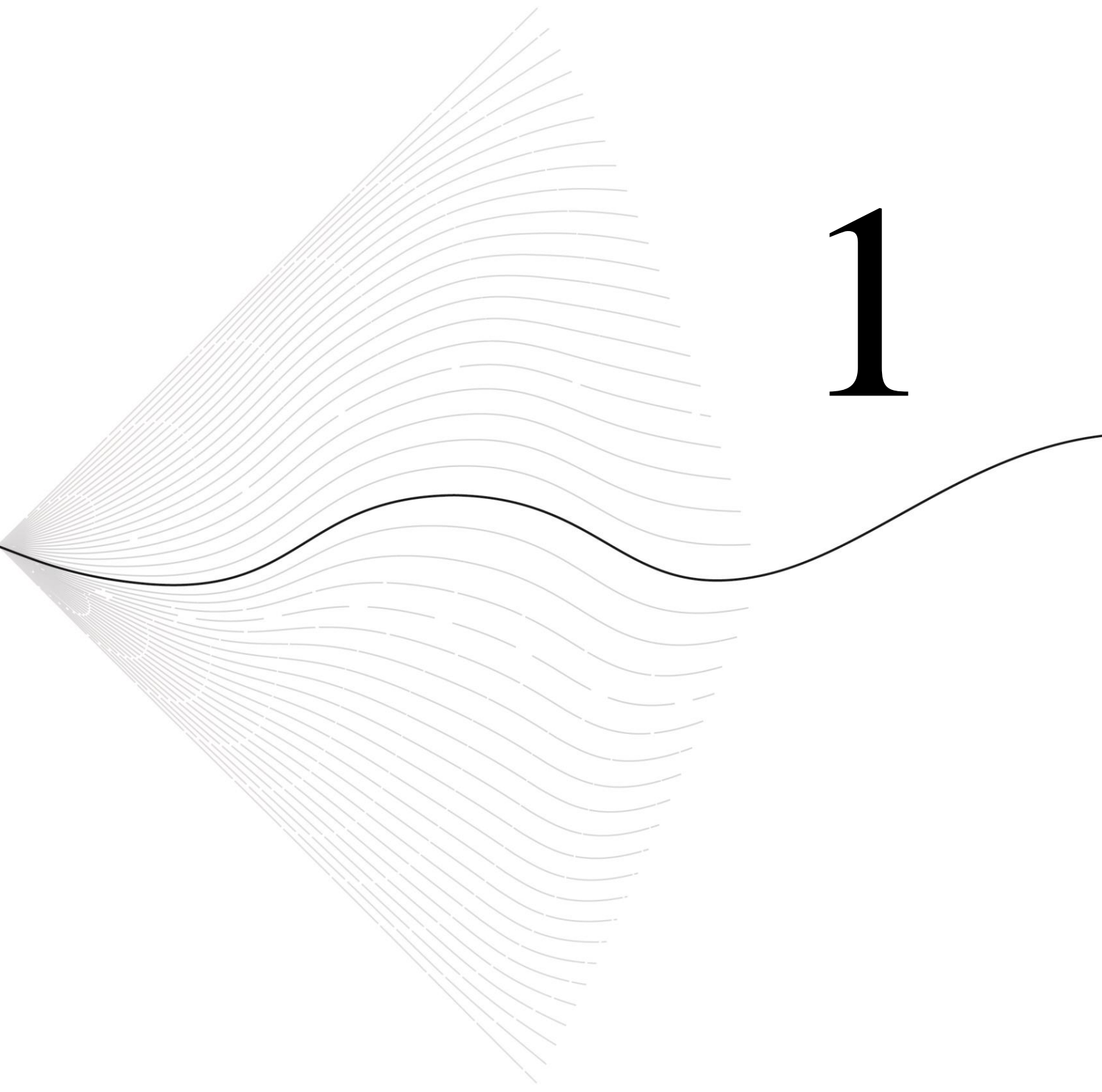


**PART I**

**THE LINGUISTIC PROBLEM OF THE PASTORAL EPISTLES**

A decorative wavy line that spans the width of the page, positioned below the title. It consists of a single continuous black line that oscillates between a higher and lower curve, creating a wave-like pattern.





1



## CHAPTER ONE

### ORIGINS OF THE PROBLEM: FOUNDING FIGURES

#### 1.0 Introduction

The practice of discriminating between genuine and forged letters is a longstanding exercise in Pauline studies. In 2 Thessalonians, the authors' appeal to their audience not to be quickly disturbed by a letter "as though from us" (2:2) and the assurance of Paul greeting them by means of his "own hand" (3:17) implies that already in the beginning stages of Christianity, discernment was needed in accepting a letter bearing Paul's name. Similar attestations are found among early church fathers, for whom language was an important criterion in distinguishing between apostolic and pseudo-apostolic documents (cf. Eusebius, *Hist. eccl.* 3.25.6-7). According to Eusebius (*Hist. eccl.* 6.14.2), Clement of Alexandria attributed the Greek text of Hebrews to Luke, the author of Luke/Acts, because of its similar style of expression. Clement's pupil Origen is said to have questioned Paul's involvement in the composition of Hebrews for linguistic reasons as well (cf. *Hist. eccl.* 6.25.11).<sup>10</sup>

Unlike Hebrews, the Pastorals were not suspected of being non-Pauline until the late eighteenth-century.<sup>11</sup> Those who are said to have "rejected" (some of) the letters (cf. Clement, *Strom.* 2.11; Tertullian, *Marc.* 5.21; Epiphanius, *Pan.* 42.9.3-4; Jerome, *pr. Comm. Tit.*), including Marcion (c. 85-160), Basilides (fl. 117-138), and possibly Tatian (c. 120-173), probably did so either because they did not know them yet<sup>12</sup> or because they disagreed with some of their teachings.<sup>13</sup> With the rise of modern historical criticism, however, this was about to change as language would become a decisive criterion in deciding about questions of

---

<sup>10</sup> Cf. A. D. Baum, *Pseudepigraphie und literarische Fälschung im frühen Christentum* (WUNT II/138; Tübingen: Mohr Siebeck, 2001), 24-25.

<sup>11</sup> See the history of authenticity criticism by L. T. Johnson, *The First and Second Letters to Timothy* (AB 35A; New York: Doubleday, 2001), 20-42.

<sup>12</sup> As supported by the absence of the PE in  $\mathfrak{P}^{46}$ , probably the earliest extant witness to Pauline materials. Some time ago Jeremy Duff (" $\mathfrak{P}^{46}$  and the Pastorals: A Misleading Consensus?" *NTS* 44.4 [1998]: 578-590) argued that the increasing number of characters per page in the second half of this papyrus suggests that the scribe was intentionally compressing his writing in order to include the Pastorals, but Eldon Jay Epp ("Issues in the Interrelation of New Testament Textual Criticism and Canon," in *Perspectives on New Testament Textual Criticism: Collected Essays 1962-2004* [NovTSup 116; Leiden: Brill, 2005], 613-619) and Edgar Battad Ebojo (*A Scribe and His Manuscript: An Investigation Into the Scribal Habits of Papyrus 46* [P. Chester Beatty II – P. Mich. Inv. 6238] [PhD diss., University of Birmingham, 2014], 204-235) have shown that the manuscript evidence does not allow for this conjecture and, therefore,  $\mathfrak{P}^{46}$  is less helpful in establishing a *terminus ante quem* date for the letters.

<sup>13</sup> As supported by Clement of Alexandria, who notes that because of the negative attitude expressed towards gnosis in 1 Timothy 6:20 "those of the heretics reject the epistles to Timothy" (*Strom.* 2:11). For an overview of the long history of anti-Paulinism, see P. Gray, *Paul as a Problem in History and Culture: The Apostle and His Critics through the Centuries* (Grand Rapids, MI: Baker, 2016).

authorship. In this first chapter, it will be shown how modern scholars started to debate the peculiar language of the Pastorals and how it became one of the most pressing arguments against their authenticity.

### 1.1 E. Evanson

It is commonly held that the critical campaign against the PE originated in early nineteenth-century Germany.<sup>14</sup> This consensus view, however, is inaccurate as it appears that the first modern critique on the claim to Pauline authorship in (one of) the Pastorals dates to at least 1792, coming from the pen of the British clergyman Edward Evanson (1731-1805).<sup>15</sup> In an epoch-making study, Evanson advocated the pseudonymity of all canonical Gospels (except Luke), Romans, Ephesians, Colossians, Philippians, Titus, Philemon, Hebrews, James, 1-2 Peter, 1-3 John, Jude, and even the seven letters to the Asian churches in the book of Revelation.<sup>16</sup> His comments on Titus read as follows:

In the Epistle to Titus, the very introductory address excites in my mind a strong suspicion, that it was not written by St. Paul; for he calls himself, what he never does in any other Epistle, a servant of God; though to the Galatians, c. iv. v. 6 and 7, he says, “because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba Father, wherefore thou art no more a servant but a son, &c.” He adds also, “an Apostle of Jesus Christ” (not by the will of God, as he usually expresses it, but) “according to the faith of God’s elect and the acknowledging of the truth,” all which, in St. Paul’s mouth, is quite a new kind of language. As I proceed my suspicion is greatly confirmed by finding a most malicious, illiberal, national reflection of a Greek Poet upon the moral character of the Cretans quoted by the author, affirmed by him to be true, and the Poet himself denominated a Prophet. Besides, the state of the Church in Crete, as described in the seven last verses of the first chapter, and the direction about heretics, c. iii. v. 10, are much more suitable to the state of the Church in later times, predicted by St. Paul to Timothy, than at any period during the life of St. Paul. The author of the Epistle also, c. iii. v. 3, represents himself and Titus as having, in the former part of their lives, before their conversion to Christianity, been “foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.” Now when St. Paul enumerates several unchristian immoralities to the Corinthians, he adds, not including himself, nor even the majority of the heathen converts, “and such were some of you; but ye are washed, &c.” And of himself he confidently declared before the Jewish Council, Acts c. xxiii. v. i. “Men and brethren, I have lived in all good conscience before God, until this day.”<sup>17</sup>

---

<sup>14</sup> So, for instance, J. Roloff, “Pastoralbriefe,” in *TRE* 26 (Berlin/New York: de Gruyter, 1996), 51, and R. F. Collins, “Pastoralbriefe,” in *RGG* 6 (4<sup>th</sup> ed.; Tübingen: Mohr Siebeck, 2003), 989.

<sup>15</sup> See J. van Nes, “On the Origin of the Pastorals’ Authenticity Criticism: A ‘New’ Perspective,” *NTS* 62.2 (2016): 315-320.

<sup>16</sup> E. Evanson, *The Dissonance of the Four Generally Received Evangelists and the Evidence of Their Respective Authenticity Examined* (Ipswich: Jermyn, 1792).

<sup>17</sup> *Ibid.*, 267-269.



Given this passage, it is likewise inadequate to assert that “[t]he genuineness of the Pastorals was first questioned . . . for stylistic and linguistic reasons.”<sup>18</sup> Many of Evanson’s concerns relate as much to historical and theological matters as to linguistic ones. In retrospect, the opening salvo fired by Evanson would set the stage for all future debate as he managed to touch upon almost all points that are still used by scholars as arguments against the PE’s authenticity.

Initially, however, Evanson’s ideas did not meet with wide approval in either church or academy. Soon after the publication of his study, Evanson entered into critical dialogue with clergymen Joseph Priestley and David Simpson.<sup>19</sup> His objections to the Pauline authorship of Titus appeared to Priestley as “manifestly weak.”<sup>20</sup> Simpson more specifically countered that Titus is quoted from or alluded to in several first- and second-century writers, including Clement of Rome, Clement of Alexandria, Theophilus of Antioch, and Tatian.<sup>21</sup> But the most vigorous critique of Evanson’s work would be presented in the Bampton lectures delivered by Thomas Falconer at the University of Oxford in 1810.<sup>22</sup> Falconer argued that none of the Paulines imply that Greek converts had been instructed other than via Paul’s apostolic teaching, which is irrefutable evidence that all Paulines predate Luke, the only canonical Gospel held apostolic by Evanson.<sup>23</sup>

### 1.2 F. D. E. Schleiermacher

In early nineteenth-century Germany, authenticity criticism of the Pastorals was first directed at 1 Timothy. Not long after Johann Ernst Christian Schmidt had questioned its apostolic origin for mainly historical reasons,<sup>24</sup> Friedrich Daniel Ernst Schleiermacher (1768-1834) would do the same for mainly linguistic reasons. In an open letter-essay published in May 1807 as the result of a series of lectures to be delivered at the University of Halle, Schleier-

---

<sup>18</sup> E. E. Ellis, *Paul and His Recent Interpreters* (Grand Rapids, MI: Eerdmans, 1961; repr., Eugene, OR: Wipf & Stock, 2004), 49.

<sup>19</sup> See J. Priestley, *Letters to a Young Man, Part II. Occasioned by Mr. Evanson’s Treatise on the Dissonance of the Four Generally Received Evangelists* (London: Johnson, 1793); D. Simpson, *An Essay on the Authenticity of the New Testament: Designed as an Answer to Evanson’s Dissonance and Volney’s Ruins* (Macclesfield: Bayley, 1793); E. Evanson, *A Letter to Dr. Priestley’s Young Man; With a Postscript concerning the Rev. D. Simpson’s Essay in Answer to Evanson’s Dissonance and Volney’s Ruins* (Ipswich: Jermyn, 1794).

<sup>20</sup> Priestley, *Letters*, 153.

<sup>21</sup> Cf. Simpson, *Essay*, 37, 49, 52-53, 55.

<sup>22</sup> T. Falconer, *Certain Principles in Evanson’s “Dissonance of the Four Generally Received Evangelists” Examined* (Oxford: Oxford University Press, 1811).

<sup>23</sup> *Ibid.*, 113-114.

<sup>24</sup> J. E. C. Schmidt, *Historisch-kritische Einleitung in’s Neue Testament* (Giessen: Tasche & Muller, 1804), 259-261. Schmidt could not see how Paul’s trip to Macedonia (cf. 1 Tim. 1:3) is to be matched with the notions that Timothy was sent to this region while the apostle himself stayed in Asia for quite some time (cf. Acts 19:22; 1 Cor. 4:17, 16:10). Also, he wondered how both companions could have met so quickly in Greece (cf. Acts 20:1-5; 2 Cor. 1:1) if Paul wanted Timothy to stay in Ephesus (cf. 1 Tim. 1:3).

macher seriously challenged the *communis opinio* on the origin of 1 Timothy by arguing that it is a pseudonymous composition based on 2 Timothy and Titus.<sup>25</sup> To demonstrate this, he advanced five lines of argument:

1. 1 Timothy contains many expressions not found elsewhere or used differently in the *Corpus Paulinum*. Examples include *ετεροδιδασκαλειν* (1:3, 6:3), *απεραντος* (1:4), *νομοδιδασκαλοι* (1:7), *νομος κειται* (1:9), *πατρολωας*, *μητρολωας*, *ανδροφονος* (1:9), *θεμενος εις διακονιαν* (1:12), *διωκτης* (1:13), *αποδοχη* (1:14, 4:9), *απωθεισθαι*, *ναυαγειν* (1:19), *ινα παιδευθωσιν μη βλασφημειν* (1:20), *εντευξισ* (2:1, 4:5), *ηρεμος*, *ησυχιος* (2:2), *αποδεκτον* (2:3, 5:4), *αντιλυτρον* (2:6), *καταστολη*, *πλεγμα*, *μαργαριτης* (2:9), *επαγγελλομαι* (2:10, 6:21), *θεοσεβεια* (2:10), *αυθεντειν* (2:12), *τεκνογονια* (2:15), *ορεγομαι* (3:1, 6:10), *ανεπιλημπτος* (3:2), *νεοφυτος* (3:6), *διλογος* (3:8), *βαθμος*, *παρησιαν περιποιεισθαι* (3:13), *εδραιωμα* (3:15), *ρητως*, *υστερος* (4:1), *καυστηριαζω* (4:2), *κτισμα*, *αποβλητον* (4:4), *υποτιθεσθαι*, *εντρεφόμενος* (6:6), *γραωδης*, *γυμναζειν* (4:7), *γυμνασια* (4:8), *πρεσβυτεριον* (4:14), *επιπληττειν* (5:1), *οντως* (5:3,5), *εκγονα* (5:4), *επαρκειν* (5:10, 5:16), *επακολουθειν* (5:10,24), *περιεργος* (5:13), *οικοδεσποτειν* (5:14), *φοβον εχειν* (5:20), *εκλεκτοι αγγελοι*, *προκριμα* (5:21), *προδηλος* (5:23), *ευεργεσια*, *αντιλαμβανεσθαι* (6:2), *προσερχεσθαι* (6:3), *νοσειν*, *υπονοια* (6:4), *διαπαραιριβαί* (6:5), *πορισμος* (6:5,6), *επιλαβοϋ της αιωνιου ζωης*, *καλη ομολογια* (6:12), *ασπιλος* (6:14), and *ο μακαριος και μονος δυναστης* (6:15).<sup>26</sup>
2. The language of 1 Timothy is closer to Titus in chapters 1-3, but closer to 2 Timothy in chapters 4-6. Examples include *επιταγην θεου* (1 Tim. 1:1; Tit. 1:3), *θεος σωτηρ* (1 Tim. 1:1, 2:3, 4:10; 2 Tim. 1:8-9; Tit. 1:3, 2:10, 3:4), *γνησιω τεκνω εν πιστει* (1 Tim. 1:2; Tit. 1:4), *(προσεχειν) μυθοις* (1 Tim. 1:4, 4:7; 2 Tim. 4:4; Tit. 1:14), *γενεαλογιαι και (εκ)ζητησεις* (1 Tim. 1:4; Tit. 3:9), *αστοχειν* (1 Tim. 1:6, 6:21; 2 Tim. 2:18), *εκτρεπομαι* (1 Tim. 1:6, 5:15, 6:20; 2 Tim. 4:4), *διαβεβαιουσθαι* (1 Tim. 1:7; Tit. 3:8), *υγιαίνειν* (1 Tim. 1:10, 6:3; 2 Tim. 1:13, 4:3; Tit. 1:9,13, 2:1,2), *πιστος ο λογος* (1 Tim. 1:15, 3:1, 4:9; 2 Tim. 2:11; Tit. 3:8), *υποτυπωσις* (1 Tim. 1:16; 2 Tim. 1:13), *σεμνοτης* (1 Tim. 2:2, 3:4; Tit. 2:7),

<sup>25</sup> F. D. E. Schleiermacher, *Ueber den sogenannten ersten Brief des Paulos an den Timotheos. Ein kritisches Sendschreiben an J. C. Gass* (Berlin: Realschulbuchhandlung, 1807), reprinted in H. Patsch (ed.), *Friedrich Daniel Ernst Schleiermacher. Schriften aus der Hallenser Zeit (1804-1807)*, vol. I/5 of H. Fischer and U. Barth (eds.), *Friedrich Daniel Ernst Schleiermacher. Kritische Gesamtausgabe* (Berlin/New York: de Gruyter, 1995), 155-242.

<sup>26</sup> *Ibid.*, 165-185.

κήρυξ (1 Tim. 2:7; 2 Tim. 1:11), νηφάλιος (1 Tim. 3:2,11; Tit. 2:2), μὴ πάροινος, μὴ πλήκτης (1 Tim. 3:3; Tit. 1:7), ἄμαχος (1 Tim. 3:3; Tit. 3:2), ἐν καθαρᾷ συνειδήσει (1 Tim. 3:9; 2 Tim. 1:3), μὴ διαβόλους (1 Tim. 3:11; Tit. 2:3), παρακολουθεῖν διδασκαλία (1 Tim. 4:6; 2 Tim. 3:10), παραιτοῦ (1 Tim. 4:7, 5:11; 2 Tim. 2:23; Tit. 3:10), and βέβηλος κενοφωνίας (1 Tim. 6:20; 2 Tim. 2:16).<sup>27</sup>

3. Not all of the information in 1 Timothy is consistent with the book of Acts, nor does it always make sense. Why, for instance, are Hymenaeus and Alexander, after being “handed over to Satan” (1 Tim. 1:20) and excluded from the community of believers (cf. 1 Cor. 5:1-5), several years later reintroduced to the audience (cf. 2 Tim. 2:17, 4:14)? Conversely, if 2 Timothy was written prior to 1 Timothy the comment regarding Timothy’s “youth” (1 Tim. 4:12) seems odd, and in order to account for Paul’s journey to Macedonia (cf. 1 Tim. 1:3) one would be forced to accept an unproven theory of Eusebius (c. 263-339) that Paul was released from his Roman custody as recorded in Acts 28:16-31 (cf. *Hist. eccl.* 2.22.1-2). Also, why would Paul in his letter give Timothy the very basic instructions to counter heresy (cf. 1 Tim. 1:3-4, 4:11-16) and appoint leaders (cf. 1 Tim. 3:1-13) if not long before its composition he himself had been in Ephesus for quite some time (cf. 1 Cor. 16:8; Acts 19:22)? Was it desirable to dispatch the letter so quickly if Paul could also have awaited Timothy’s own briefing and write an ecclesial letter to the Ephesians in response? In light of the recent riot (cf. Acts 19:23-41) and excommunication of Hymenaeus and Alexander, how could Paul ever have departed from the city (cf. Acts 20:1) and leave his “child” (1 Tim. 1:2,18) behind in such great danger? If the situation was that urgent, why did Paul not delay his journey to Macedonia? How could the apostle expect young Timothy to accomplish things he himself could not even do? And why was Luke not informed about the actual reality of Paul’s prediction that false teachers would invade the Ephesian church(es), if 1 Timothy had already been written and Timothy might have been among the listeners of Paul’s farewell address (cf. Acts 20:17-38)?<sup>28</sup>
4. 1 Timothy has no close parallel in terms of genre. As a formal letter of instruction, it shares the characteristics of a religious treatise, homily, and private letter. It has some similarities with Hebrews and Romans in addressing general topics, but the lack of significant personal details does not attest to a close bond between sender

---

<sup>27</sup> Ibid., 186-196.

<sup>28</sup> Ibid., 196-204.

and addressee, nor does the general nature of its instructions suggest that Paul was familiar with the situation in Ephesus. 1 Timothy's manner of teaching surfaces less in Titus, which is closer to Galatians with respect to dealing with opposition. It also differs from 2 Timothy, which parallels the occasion and epistolary character of Philippians.<sup>29</sup>

5. 1 Timothy is lacking in literary coherence and is theologically inferior to 2 Timothy and Titus as it bristles with parentheses and un-Pauline teachings. 1 Timothy 1:5-17, for instance, does not naturally follow from 1:3-4. It seems the mythologists and genealogists (1:4) are to be distinguished from the νομοδιδάσκαλοι (1:7), and even if both groups are characterized by ματαιολογία (1:6) it does not account for the transition to 1:5. Similarly, it is difficult to see how the particle οὖν (2:1) relates to the previous as it introduces a new section on prayer (cf. 2:1-4). The concept of μεσίτης in 2:5 is idiosyncratic, because it is used neither in connection to the law (cf. Gal. 3:19,20) nor the covenant (cf. Hebr. 8:6, 9:15, 12:24). Equally anomalous are the instructions given to women in 2:9-15, which are incompatible with some of Paul's previous comments (cf. Rom. 5:12-19; 1 Cor. 7:17, 11:3-16, 14:34-35). The marital quality required of ἐπίσκοποι to be "husbands of one wife" (3:2) parallels Titus 1:6, but the additional note that only women who have been "a wife of one husband" (5:9) are to be considered widows suggests that 1 Timothy marks the middle of a transition period in early Christianity developing from polygamy to celibacy. Furthermore, εὐσέβεια in 3:16 seems to connect better with 4:6-8 than 4:1-5, which parenthetically reverts to the topic of false teachers (cf. 1:3-11). 1 Timothy 5:9-15 coherently center on widows, but 5:16 refers to 5:8 just as 5:21 is an isolated thought in between 5:17-20 and 5:22. The last major parenthesis is found in 6:11-16, disrupting the instructions for the rich in 6:6-10 and 6:17-19.<sup>30</sup>

All this brought Schleiermacher to conclude that the language, theology, and life-situation (*Sitz im Leben*) of 1 Timothy bear witness to a misunderstood Paulinism dating from a period later than the first century.<sup>31</sup>

---

<sup>29</sup> Ibid., 204-208.

<sup>30</sup> Ibid., 208-238.

<sup>31</sup> Ibid., 238-242.

Like Evanson in Britain (see §1.1), Schleiermacher soon after the publication of his study encountered strong opposition.<sup>32</sup> Leonhard Hug was the first to remark that it is difficult to imagine Paul using the same forms of expression all the time if he is writing under different circumstances. He noted that 1 Timothy's diction is for the most part Pauline, especially in terms of synonyms, parentheses, and tone. Hug also argued that 1 Timothy might have been written shortly after Paul had visited Ephesus for a second time, and was heading towards Macedonia (cf. Acts 19:1-20:1). Timothy probably left Ephesus not long after Paul as he might have felt threatened in Asia too (cf. 2 Cor. 1:8-9), which would account for their quick reunion in Greece (cf. Acts 20:1-5; 2 Cor. 1:1).<sup>33</sup>

A more detailed critique of Schleiermacher's study was offered by Heinrich Planck.<sup>34</sup> Following Schleiermacher in the course and method of his argumentation, Planck contested that it should necessarily lead to the rejection of the authenticity of 1 Timothy. Like Hug, Planck questioned whether a consistent use of language is to be expected in writings of someone who is formally trained in rhetoric and has been subject to many different experiences and emotions during his travels in the Mediterranean.<sup>35</sup> In addition, he observed that none of the alleged un-Pauline words and phrases are clearly shown to be foreign to the time of Paul.<sup>36</sup> By way of comparison, he pointed to several other Pauline letters with a large number of unique words, including 2 Timothy (63), Titus (44), Philippians (54), Galatians (57), and Ephesians/Colossians (143).<sup>37</sup> Planck further argued at length that the similarities between Titus and 1

---

<sup>32</sup> See the discussion in H. Patsch, "Die Angst vor dem Deuteropaulinismus. Die Rezeption des kritischen "Sendschreibens" Friedrich Schleiermachers über den 1. Timotheusbrief im ersten Jahrfünft," *ZTK* 88 (1991): 451-477. It would take about a decade before scholars started to follow Schleiermacher in questioning the literary integrity of 1 Timothy, as did *inter alia* J. F. C. Löffler, *Kleine Schriften* 2 (Weimar: Landes-Industrie-Comptoirs, 1817-1818), 216; L. Usteri, *Entwicklung des paulinischen Lehrbegriffes mit Hinsicht auf die übrigen Schriften des Neuen Testaments: Ein exegetisch-dogmatischer Versuch* (Zürich: Orell-Füssli, 1824), 60; A. Neander, *Geschichte der Pflanzung und Leitung der christlichen Kirche durch die Apostel, als selbstständiger Nachtrag zu der allgemeinen Geschichte der christlichen Religion und Kirche* 1 (Hamburg: Perthes, 1832), 400-401, n. 1; F. Lücke, "Erinnerungen an Dr. Friedrich Schleiermacher," *TSK* 7.4 (1834): 764-766; T. Rudow, *Dissertatio de argumentis historicis quibus recenter epistolarum pastoralium origo Paulina impugnata est* (Göttingen: Dieterich, 1852), 10-15; J. F. Bleek, *Einleitung in das Neue Testament*, vol. 2 of *Einleitung in die Heilige Schrift* (Berlin: Reimer, 1862), 462-471, 485-497; K. Knoke, *Der erste Brief an Timotheus und der Brief an Titus*, vol. 2 of *Praktisch-theologischer Kommentar zu den Pastoralbriefen des Apostels Paulus* (Göttingen: Vandenhoeck & Ruprecht, 1889), 3-29, 188-223.

<sup>33</sup> J. L. Hug, *Einleitung in die Schriften des Neuen Testaments* 2 (Tübingen: Cotta, 1808), 253-263.

<sup>34</sup> H. L. Planck, *Bemerkungen über den ersten Paulinischen Brief an den Timotheus in Beziehung auf das kritische Sendschreiben von Hrn. Prof. Fr. Schleiermacher* (Göttingen: Röwer, 1808).

<sup>35</sup> *Ibid.*, 10-11.

<sup>36</sup> *Ibid.*, 11-50.

<sup>37</sup> *Ibid.*, 51-52. In posthumously published notes of his lectures given at the University of Berlin (cf. *Einleitung ins neue Testament. Aus Schleiermacher's handschriftlichem Nachlasse und nachgeschriebenen Vorlesungen*, ed. G. Wolde [Berlin: Reimer, 1845], 170), Schleiermacher replied that it is the quality rather than the quantity of these unique words in 1 Timothy that counts.

Timothy are probably due to a common time of origin rather than literary dependence.<sup>38</sup>

Finally, he questioned the likelihood of non-Pauline authorship in light of the early church's negative attitude towards the idea of forging documents in someone else's name.<sup>39</sup>

The issues raised by Planck were quickly endorsed by others. Julius Wegscheider agreed with all of Planck's criticism, but saw no opportunity to date 1 Timothy in the life of Paul as it is known from the book of Acts and, therefore, relied on a theory invented by Eusebius (*Hist. eccl.* 2.22.1-2) that Paul was imprisoned in Rome twice. This would allow for the possibility that Paul wrote 1 Timothy after being released from his first Roman imprisonment (cf. Acts 28:16-31).<sup>40</sup> According to Andreas Feilmoser, a second Roman captivity would account for the peculiar vocabulary of 1 Timothy as the apostle undertook another missionary trip during which he continued to refine his knowledge of Greek.<sup>41</sup> And even if Eusebius was wrong, Joachim Beckhaus argued, none of the unique expressions listed by Schleiermacher necessitate the conclusion that Paul could not have expressed himself in such a way.<sup>42</sup>

### 1.3 J. G. Eichhorn

Yet not all scholars found themselves in disagreement with Schleiermacher. His critical agenda was soon refined and expanded by Johann Gottfried Eichhorn (1753-1827), who claimed to have questioned the Pauline authorship of 1 Timothy even prior to the publication of Schleiermacher's study.<sup>43</sup> Unlike Schleiermacher, however, Eichhorn argued that 2 Timothy and Titus were written by the same (unknown) author that later composed 1 Timothy because of their similar language, ideas, and exposition.<sup>44</sup> Examples include the manner of greeting (cf. 1 Tim. 1:2//2 Tim. 1:2//Tit. 1:4), the need to counter heresies (cf. 1 Tim. 1:3, 4:7//2 Tim. 4:4//Tit. 1:14), and the exclusive Pauline use of particular words and phrases ([ἐκ]ζήτησις in 1 Tim. 1:4, 6:4//2 Tim. 2:23//Tit. 3:9; διδασκαλία ὑγιαίνουσα in 1 Tim. 1:10//2 Tim. 4:3//Tit. 1:9, 2:1; εὐσέβεια in 1 Tim. 6:3,5//2 Tim. 3:5,12,16//Tit. 1:1, 2:12; πιστὸς ὁ λόγος in 1 Tim.

<sup>38</sup> Ibid., 59-235.

<sup>39</sup> Ibid., 235-256.

<sup>40</sup> J. A. L. Wegscheider, *Der erste Brief des Apostels Paulus an den Timotheus*, vol. 1 of *Die Pastoral-Briefe des Apostels Paulus* (Göttingen: Röwer, 1810), 9-36.

<sup>41</sup> A. B. Feilmoser, *Einleitung in die Bücher des neuen Bundes* (Innsbruck: Wagner, 1810), 312-313. Feilmoser's early comments seem to have gone unnoticed by scholars as he is not included, for instance, in the detailed reception-historical study of Patsch ("*Deuteropaulinismus*").

<sup>42</sup> J. F. Beckhaus, *Specimen observationum critico-exegeticarum de vocabulis ἀπαξ λεγομένοις et rarioribus dicendi formulis in prima ad Timotheum epistola Paulina obviis, authenticæ ejus nihil detrahentibus* (Linz: Jülicher, 1810).

<sup>43</sup> J. G. Eichhorn, *Einleitung in das Neue Testament III/1* (Leipzig: Weidmann, 1803-1814), 318.

<sup>44</sup> Ibid., 315.

1:15, 3:1, 4:9//2 Tim. 2:11// Tit. 3:8, etc.).<sup>45</sup> Analyzing each letter separately, Eichhorn asserted that their *Sitz im Leben* cannot historically be connected to the life of Paul as known from the book of Acts, nor do 1 Timothy and Titus seem to support Eusebius' second Roman imprisonment theory (see §1.2).<sup>46</sup> The PE therefore must have been composed a considerable time after Paul's death, probably by one of his students. This would account for their omission from the canon of Marcion, as well as providing for the more advanced church order reflected in 1 Timothy and Titus.<sup>47</sup>

In the years following the publication of Eichhorn's study, only a minority of scholars would adopt the view that all three Pastorals are forged compositions.<sup>48</sup> Many scholars continued to uphold their authenticity and refuted Eichhorn's linguistic arguments, albeit for different kinds of reasons. Friedrich Gottlieb Süskind pointed out that not all words and phrases in the PE are as unusual as Eichhorn claims, because some of them are also found in the undisputed Paulines (e.g. παραγγελία [1 Tim. 1:4] in 1 Thess. 4:2), which themselves are not innocent of distinctive words and phrases either (ἰλαστήριον in Rom. 3:25, ὑπεροχὴν λόγου ἢ σοφίας in 1 Cor. 2:1, etc.).<sup>49</sup> Reversing Eichhorn's compilation theory, Leonhard Bertholdt argued that Paul wrote 1 Timothy on his journey from Corinth via Macedonia to Jerusalem (cf. Acts 20:6) after which he used it to compose Titus and 2 Timothy respectively.<sup>50</sup> Christian Heydenreich

---

<sup>45</sup> Ibid., 316-328.

<sup>46</sup> Ibid., 329-380.

<sup>47</sup> Ibid., 380-410.

<sup>48</sup> So, for instance, F. C. Baur, *Die sogenannten Pastoralbriefe des Apostels Paulus aufs neue kritisch untersucht* (Stuttgart: Cotta, 1835), 8-39; K. A. Credner, *Einleitung in das Neue Testament* (Halle: Waysenhaus, 1836), I/1:448-487; E. T. Mayerhoff, *Der Brief an die Colosser, mit vornehmlicher Berücksichtigung der drei Pastoralbriefe kritisch geprüft* (Berlin: Schultz, 1838), 11-14, 16-19, 25-27, 32-34, 37-39, 122-136; C. G. Neudecker, *Lehrbuch der historisch-kritischen Einleitung in das Neue Testament* (Leipzig: Breitkopf & Härtel, 1840), 542-589; A. Schwegler, *Das nachapostolische Zeitalter in den Hauptmomenten seiner Entwicklung 2* (Tübingen: Fues, 1846), 138-153; B. Bauer, *Kritik der paulinischen Briefe 3* (Berlin: Hempel, 1850-1852), 77-88; A. Saintes, *Études critiques sur les trois lettres pastorales adressées à Timothée et à Tite, et attribuées à l'apôtre saint Paul* (Paris: Ducloux, 1852), 47-154; W. M. L. de Wette, *Die Einleitung in das Neue Testament enthaltend*, vol. 2 of *Lehrbuch der historisch kritischen Einleitung in die kanonischen Bücher des Neuen Testaments*, rev. H. Messner and G. Lünemann (6<sup>th</sup> ed.; Berlin: Reimer, 1860), 325-341; J. T. Plitt, *Die Pastoralbriefe* (Berlin: Schultz, 1872), 1-7; O. Pfleiderer, "Die Hirtenbriefe," in P. W. Schmidt and F. von Holtzendorff (eds.), *Protestanten-Bibel Neuen Testaments* (Leipzig: Barth, 1872), 832-838; A. Hilgenfeld, *Historisch-kritische Einleitung in das Neue Testament* (Leipzig: Fues, 1875), 744-765; J. E. Huther, *Kritisch exegetisches Handbuch über die Briefe an Timotheus und Titus* (4<sup>th</sup> ed.; Göttingen: Vandenhoeck & Ruprecht, 1876), 53-73; W. Bahnsen, *Erklärung des zweiten Timotheusbriefes nebst einer allgemeinen Einleitung zu den Pastoralbriefen überhaupt*, vol. 1 of *Die sogenannten Pastoralbriefe* (Leipzig: Barth, 1876), 1-8; D. Schenkel, *Das Christusbild der Apostel und der nachapostolischen Zeit* (Leipzig: Brockhaus, 1879), 357-363.

<sup>49</sup> F. G. Süskind, "Neuer Versuch über chronologische Standpunkte für die Apostelgeschichte und für das Leben Jesu," in E. G. Bengel (ed.), *Archiv für Theologie und ihre neuste Literatur I/2* (Tübingen: Osiander, 1816), 346-350. Süskind's study is usually neglected by scholars as it is not listed, for instance, by Johnson (*First and Second Letters to Timothy*, 42-54) in his discussion of nineteenth-century authors defending the PE's authenticity.

<sup>50</sup> L. Bertholdt, *Historischkritische Einleitung in sämtliche kanonische und apokryphische Schriften des alten und neuen Testaments 6* (Erlangen: Palm, 1819), 3491-3630.

countered that if the ideas presented in the Pastorals are genuinely Pauline, one would expect a forger to express these ideas in language familiar to the audience in order to avoid detection. Since this is not the case, the peculiar language of the PE could equally be an indication of their genuineness.<sup>51</sup> Ferdinand Guerike remarked that one cannot expect the *Corpus Paulinum* to have similar language all the time if they are written by some-one of higher age and are addressed to individuals instead of churches.<sup>52</sup> If they were shaped to be read by co-workers only, Johannes Hensen noted, it would also account for the PE's polemical tone against false teachers.<sup>53</sup> In order to counter their heresies, Michael Baumgarten added, a new kind of vocabulary was sometimes needed.<sup>54</sup> According to August Wiesinger, it is methodologically incorrect to claim the PE's linguistic peculiarities as an argument against their authenticity, because it erroneously presumes that there is no language variation in the rest of the *Corpus Paulinum*.<sup>55</sup> This is a mere selection of scholarly objections to Eichhorn's linguistic argument. The nineteenth century witnessed many more defenses of the PE's authenticity.<sup>56</sup>

---

<sup>51</sup> A. L. C. Heydenreich, *Die Pastoralbriefe Pauli, erläutert* 1 (Hadamar: Neuen Gelehrten-Buchhandlung, 1826-1828), 5-19.

<sup>52</sup> H. E. F. Guerike, *Beiträge zur historisch kritischen Einleitung ins Neue Testament* (Halle: Gebauer, 1828), 139-142, 147-149.

<sup>53</sup> J. T. Hensen, *Der Apostel Paulus. Sein Leben, Wirken und seine Schriften*, ed. F. Lücke (Göttingen: Dieterich, 1830), 197-210.

<sup>54</sup> M. Baumgarten, *Die Ächtheit der Pastoralbriefe, mit besonderer Rücksicht auf den neuesten Angriff von herrn Dr. Baur* (Berlin: Dehmigke, 1837), 121-204.

<sup>55</sup> J. T. A. Wiesinger, *Die Briefe des Apostels Paulus an die Philipper, an Titus, Timotheus, und Philemon*, vol. V/1 of *Biblicher Kommentar über sämtliche Schriften des Neuen Testaments* (Königsberg: Unzer, 1850), 237-257.

<sup>56</sup> See *inter alia* A. Curtius, *De tempore, quo prior Pauli ad Timotheum Epistola exarata sit* (Dümmler: Berolini, 1828); G. Böhl, *Ueber die Zeit der Abfassung und den Paulinischen Charakter der Briefe an Timotheus und Titus. Ein Beitrag zum Erweise ihrer Aechtheit* (Berlin: Enslin, 1829); K. Schrader, *Chronologische Bemerkungen über das Leben des Apostels Paulus*, vol. 1 of *Der Apostel Paulus* (Leipzig: Kollmann, 1830), 177-257; J. F. Flatt, *Vorlesungen über die Briefe Pauli an Timotheus und Titus*, ed. C. F. Kling (Tübingen: Fues, 1831), 421-615; M. J. Mack, *Kommentar über die Pastoralbriefe des Apostels Paulus* (Tübingen: Osiander, 1836), 524-534; H. Böttger, *Die Hirtenbriefe des Apostels Paulus auf ihren historischen Standpunkt zurückgeführt*, vol. 4 of *Beiträge zur historisch-kritischen Einleitung in die paulinischen Briefe* (Göttingen: Vandenhoeck & Ruprecht, 1837); G. E. Leo, *Pauli Epistola Prima ad Timotheum Graece. Cum commentario perpetuo* (Leipzig: Kayseri, 1837), vii-xxiv; S. Davidson, *An Introduction to the Study of the New Testament 2* (London: Bagster, 1840), 1-153; C. S. Matthies, *Erklärung der Pastoralbriefe, mit besonderer Beziehung auf Authentie und Ort und Zeit der Abfassung Derselben* (Greifswald: Mauritius, 1840), 3-48; J. B. Glaire, *Introduction historique et critique aux livres de l'Ancien et du Nouveau Testament 6* (Paris: Mequignon, 1841), 4-28, 178-216; G.-F. Good, *Authenticité des Épitres Pastorales* (Montauban: Forestié, 1848); K. Wieseler, *Chronologie des apostolischen Zeitalters bis zum Tode der Apostel Paulus und Petrus* (Göttingen: Vandenhoeck & Ruprecht, 1848), 286-315, 329-355, 461-478; J. Conder, *The Literary History of the New Testament* (London: Seeleys, 1850), 191-213, 380-395; G. E. Leo, *Pauli Epistola Altera ad Timotheum Graece. Cum Commentario Perpetuo* (Leipzig: Koessling, 1850), ix-xxxviii; F. Delitzsch, "Zur kritischen Frage über die Pastoralbriefe," *ZITK* 12.4 (1851): 722-727; H. W. J. Thiersch, *Die Kirche im apostolischen Zeitalter und die Entstehung der neutestamentlichen Schriften* (Frankfurt/Erlangen: Heyder & Zimmer, 1852), 151-152, 175-176; P. Doumerge, *Authenticité de la première épître a Timothée* (Strasbourg: Silbermann, 1856); W. Mangold, *Die Irrlehrer der Pastoralbriefe* (Marburg: Elwert, 1856); A. Dubois, *Étude critique sur l'authenticité de la première épître à Timothée* (Strasbourg: Silbermann, 1856); K. W. Otto, *Die geschichtliche Verhältnisse der Pastoralbriefe aufs Neue untersucht* (Leipzig: Teubner, 1860); J. F. Märker, *Die Stellung der drei Pastoralbriefe im dem Leben des Apostels Paulus* (Henfling: Meiningen, 1861); J. J. van Oosterzee, *Die Pastoralbriefe und der Brief an*



## 1.4 H. J. Holtzmann

Eichhorn's overall critique on the PE was revived in 1880 through the work of Heinrich Julius Holtzmann (1832-1910). In a major study digesting all of critical scholarship,<sup>57</sup> Holtzmann "marshaled the most complete argument against Pauline authorship of the Pastorals that had been produced up to that time."<sup>58</sup> Essentially, his argument can be grouped into ten categories:

1. Paul's journey from Ephesus to Macedonia as reported in 1 Timothy (1:3) is *terra incognita* based on what is known from the other Paulines and/or the book of Acts (18:19-21; 20:1-5). Any theory fitting 1 Timothy into the life of Paul fails in light of Acts 20:29-30 as it promises the coming of false teachers after Paul's departure from Ephesus while their presence in the city is clearly presupposed (cf. 1 Tim. 1:6-7,20, 6:20-21). The same applies to Titus, which presupposes an unknown Pauline ministry on the island of Crete (cf. Tit. 1:5). 2 Timothy might have been written as one of the prison epistles in Rome (cf. 2 Tim. 1:17//Acts 28:16-31), but how can there be no unanimity about the identity of Paul's companions (2 Tim. 4:11 ≠ Col. 4:10) and why would Timothy be reminded of travels (cf. 2 Tim. 4:13,20) if he had accompanied Paul himself (cf. Acts 20:4)? The letters, therefore, must date from a period later than Paul's recorded ministry, but their common language (e.g. 1 Tim. 2:7 = 2 Tim. 1:11; 1 Tim. 3:2 = Tit. 1:7; 1 Tim. 4:1 = 2 Tim. 3:1; and 1 Tim. 1:4, 4:7; 2 Tim. 2:23 = Tit. 1:14, 3:9) suggests that they were composed simultaneously.<sup>59</sup>

---

*Philemon*, vol. 11 of *Theologisch-homiletisches Bibelwerk*, ed. J. P. Lange (2<sup>nd</sup> ed.; Bielefeld: Velhagen & Klasing, 1864), 2-6; H. Alford, *The Epistles to Timotheus, Titus, and Philemon*, vol. 3 of *The Greek Testament* (4<sup>th</sup> ed.; Cambridge: Deighton & Bell, 1865), 70-97; F. G. Ginella, *De authentia epistolarum S. Pauli apostoli pastoralium* (PhD diss., University of Breslau, 1865); W. J. Conybeare and J. S. Howson, *The Life and Epistles of St. Paul 2* (7<sup>th</sup> ed.; New York: Scribner, 1867), 449-490; J. C. M. Laurent, *Neutestamentliche Studien* (Gotha: Perthes, 1866), 104-105; J. Langen, *Grundriss der Einleitung in das Neue Testament* (Freiburg: Herder, 1868), 116-124; E. Herzog, *Ueber die Abfassungszeit der Pastoralbriefe* (Lucerne: Räder, 1872), 1-39; P. Fairbairn, *The Pastoral Epistles* (Edinburgh: T&T Clark, 1874), 1-19; J. C. K. von Hofmann, *Die Briefe Pauli an Titus und Timotheus*, vol. 6 of *Die Heilige Schrift Neuen Testaments* (Nördlingen: Beck, 1874), 3-4, 55-62, 208-220, 315-322; T. Lewin, *The Life and Epistles of St. Paul 2* (New York: Scribner, 1875), 336-358, 375-409; J. T. Beck, *Erklärung der Zwei Briefe Pauli an Timotheus*, ed. J. Lindenmeyer (Gütersloh: Bertelsmann, 1879).

<sup>57</sup> H. J. Holtzmann, *Die Pastoralbriefe, kritisch und exegetisch behandelt* (Leipzig: Engelmann, 1880). Also influential was his section on the Pastorals in his *Lehrbuch der historisch-kritischen Einleitung in das Neue Testament* (3<sup>rd</sup> ed.; Freiburg: Mohr Siebeck, 1892), 272-292.

<sup>58</sup> T. D. Lea and H. P. Griffin Jr., *1, 2 Timothy, Titus* (NAC 34; Nashville, TN: Broadman & Holman, 1992), 22. Already in 1887, Holtzmann was reckoned by M. J. Cramer ("Of the Peculiarities of the Pastoral Epistles," *JSBLE* 7.2 [1887]: 3-4) "[a]mong the strongest living opponents to their genuineness."

<sup>59</sup> Holtzmann, *Pastoralbriefe*, 15-37.

2. In order to defend the PE's authenticity, the only possibility left would be to accept Eusebius' second Roman imprisonment theory (see §1.2). This finds support from Romans 15:24, where Paul says he has accomplished his ministry in the eastern part of the Roman Empire and is planning to visit Spain. In 1 Clement 5.7 it is also said that the apostle was martyred once he had reached "the limits of the West" (τὸ τέρμα τῆς δύσεως), but Clement may have had Rome (and not Spain) in mind. Even if he knew about a tradition that Paul went to Spain, it seems he knew of only one Roman imprisonment. Since the PE allow for the possibility that Paul was released from this captivity, it may have influenced later writers.<sup>60</sup>
3. Some elements of the Pastorals seem to be forged. Why would Paul start writing letters individually (cf. 1 Tim. 1:1; 2 Tim. 1:1; Tit. 1:1) if he was accustomed to co-authorship (cf. 1 Cor. 1:1-2; 2 Cor. 1:1; Gal. 1:1-2; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Phil. 1:1)? Granted that Philemon is an exception, one might still ask why Paul would emphasize his apostleship (cf. 1 Tim. 1:1; 2 Tim. 1:1; Tit. 1:1) if he understood himself primarily as "a prisoner of Christ" (Phlm. 1:1). Similarly, why would Paul consider himself "a slave of God" (Tit. 1:1) rather than "a slave of Christ" (Rom. 1:1; Col. 4:12)? It is also difficult to understand how Paul's cherishment of a martyr's death (cf. 2 Tim. 4:6-8) is compatible with his earlier feelings of guilt (cf. 1 Cor. 15:9; Eph. 3:8).<sup>61</sup>
4. Timothy is said to have been circumcised by Paul because of his Greek father (cf. Acts 16:3), whereas Titus, "being a Greek" (Gal. 2:3), was known to the audience as someone who was not compelled to circumcision. Why then would Paul on the one hand send a message to Titus which is directed against "those of the circumcision" (Tit. 1:10), and on the other hand not encourage Timothy to claim his authority as a circumcised believer? Also, how can Timothy be reminded of his young age (cf. 1 Tim. 4:12) if he had travelled with Paul for at least 13 years and both his mother and grandmother now seem to have passed away (cf. 2 Tim. 1:5)?<sup>62</sup>
5. Unlike any other group of Pauline letters, there are 171 out of a total of 898 words in the PE that are not found elsewhere in the New Testament (e.g. ἀγνεία, ἀγωγὴ, αἰρετικός, etc.). Only 17 of these are used more than once, which call for a single, rich, and defined source. The letters also have a comparatively high number of

---

<sup>60</sup> Ibid., 37-53.

<sup>61</sup> Ibid., 53-64.

<sup>62</sup> Ibid., 65-83.

compound words (e.g. ἀγαθοεργεῖν, ἑτεροδιδασκαλεῖν, φιλαργυρία, etc.) and idiosyncratic phrases (e.g. εὐσεβῶς ζῆν, καλὸς ὁ νόμος, etc.). Similarly, they lack around 25 typical Pauline particles (e.g. διό). There is a resulting lack of Paul's characteristic dialogical style of reasoning. If all these peculiarities were due to different circumstances and/or Paul being a traveler, then why are 1 Thessalonians and Philippians, which were written in a span of 10 years or so, very similar in form and expression? By using language from all other New Testament letters attributed to Paul, the PE clearly actualize Pauline tradition.<sup>63</sup>

6. 2 Timothy being ostensibly Pauline, its pseudonymity is enforced by the use of materials reminiscent of Paul. Particular passages that may have been included to add authenticity are 1:3-14, 2:1-9, 3:10-11, and 4:9-21.<sup>64</sup>
7. The false teachers opposed to in the Pastorals are different from those encountered in the undisputed Paulines. Assuming the PE to be addressing real situations, these opponents appear to belong to a Jewish (proto-)Gnostic movement (cf. 1 Tim. 6:20). They mandate asceticism with respect to food and marriage, being primarily concerned with “myths and endless genealogies” (1 Tim. 1:4; cf. Tit. 3:9) and the teaching of a realized eschatology. Whereas in other Paulines such heresies are addressed by reasoned argument, in the Pastorals they are countered mainly by harsh polemic (cf. 1 Tim. 1:6, 4:1, 6:5; 2 Tim. 2:16, 3:2,13; Tit. 1:10). Also, the addressees are supposed to guard the deposit, hold fast to apostolic teaching, and maintain or establish structures that will protect the faithful from any more heresy.<sup>65</sup>
8. Generally, the PE exhibit similarity in terms of contents, worldview, doctrine, and ethics. Being faithful to the Hebrew Scriptures (cf. 2 Tim. 3:15-16), the letters differ considerably from the other Paulines in terms of theology. Christians are called “those who believe in God” (Tit. 3:8), who is a “savior” (Tit. 1:3, 2:10, 3:4) “to all people” (Tit. 2:11, cf. 3:5; 1 Tim. 2:4; 2 Tim. 1:9). The PE also lack some of the quintessential themes of Pauline theology, such as the crucified Christ (cf. e.g. Gal. 1:4, 2:20), the principle of justification by faith (cf. e.g. Rom. 3:24, 6:18-20; 1 Cor. 6:11) or the relational concept of “being in Christ” (cf. e.g. 2 Cor. 5:17; Gal. 6:15). Faith is no longer equated with the *regula fidei*, but ranked with virtues like “modesty,” “righteousness,” and “godliness” (Tit. 2:12). The “temple of God”

---

<sup>63</sup> Ibid., 84-118.

<sup>64</sup> Ibid., 119-126.

<sup>65</sup> Ibid., 126-158.

(1 Cor. 3:16-17) is now called “house of God” (1 Tim. 3:15), and the expectation of Christ’s imminent return (cf. 1 Thess. 4:16) has become less urgent.<sup>66</sup>

9. The ecclesial organization reflected in the PE differs from the undisputed Paulines. Whereas in the apostolic period gifts are inspired by the one Spirit (cf. Rom. 12:6-8; 1 Cor. 12:4,11), in the PE spiritual endowment for congregational ministry (cf. 1 Tim. 4:14) is restricted to men (cf. 1 Tim. 3:2; Tit. 1:5-9). Similar to other second-century authors (cf. Hermas, *Mand.* 4; Theophilus, *Autol.* 3.15; Athenagoras, *Leg.* 33), polygamy is considered inferior. In addition, the ecclesiology of the churches as reflected in the Pastorals differs from that of the primitive Pauline *ekklesia* and appears to be more consonant with the ecclesiology found in the Ignatian letters (c. 98-117 CE). The ecclesial life in the PE is more centered on official ministers (i.e. bishops, presbyters, and deacons) whose ordination now seems to be officially recognized by the laity.<sup>67</sup>
10. All of these peculiarities suggest that the PE were composed sometime in the mid-second century by a Hellenistic Gentile Christian. Being inseparable triplets, they were intended as a letter corpus and probably written in the order 2 Timothy – Titus – 1 Timothy. 2 Timothy was modelled after Philippians, being based on familiar Pauline materials, but Titus and 1 Timothy were intentionally modelled after 2 Timothy in order to counter the (proto-)Gnostic heresies in the name of Paul.<sup>68</sup>

While Holtzmann’s study initially met with support by only a minority of scholars,<sup>69</sup> it would prove a landmark in the history of authenticity criticism of the PE. Strong resistance was voiced on the European continent as many felt that the linguistic arguments introduced by

---

<sup>66</sup> Ibid., 159-190.

<sup>67</sup> Ibid., 190-252.

<sup>68</sup> Ibid., 253-282.

<sup>69</sup> See *inter alia* W. Brückner, *Die chronologische Reihenfolge, in welcher die Briefe des Neuen Testaments verfasst sind* (Harlem: Bohn, 1890), 277-286; S. Davidson, *An Introduction to the Study of the New Testament* 2 (3<sup>rd</sup> ed.; London: Paul, Trench & Trübner, 1894), 1-75; M. Y. Hincks, “The Authorship of the Pastoral Epistles,” *JSBLE* 16.1-2 (1897): 94-117; C. Weizsäcker, *Das apostolische Zeitalter der christlichen Kirche* (3<sup>rd</sup> ed.; Tübingen: Mohr Siebeck, 1902), 477-480; A. Jülicher, *Einleitung in das Neue Testament* (6<sup>th</sup> ed.; Tübingen: Mohr Siebeck, 1906), 150-172; B. W. Bacon, *An Introduction to the New Testament* (NTH; London: Macmillan, 1907), 127-140; A. S. Peake, *A Critical Introduction to the New Testament* (London: Duckworth, 1909), 60-71; A. Sabatier, *L’apôtre Paul. Esquisse d’une histoire de sa pensée* (4<sup>th</sup> ed.; Paris: Fischbacher, 1912), 277-288; H. H. Mayer, *Über die Pastoralbriefe* (FRLANT III/20; Göttingen: Vandenhoeck & Ruprecht, 1913); F. Koehler, *Die Pastoralbriefe* (Tübingen: Mohr Siebeck, 1914); E. Vischer, *Die Paulusbriefe* (2<sup>nd</sup> ed.; Tübingen: Mohr Siebeck, 1917), 67-72; J. Moffatt, *An Introduction to the Literature of the New Testament* (3<sup>rd</sup> ed.; Edinburgh: T&T Clark, 1918), 395-420.

Schleiermacher and expanded by Eichhorn had now been expressed in *optima forma* by Holtzmann, and held considerable sway on the Pauline authorship of the PE.<sup>70</sup>

Among early German critiques, the most significant work is the major study on 1 Timothy by Heinrich Koelling.<sup>71</sup> It mainly concerns the peculiar language of 1 Timothy, and includes a detailed critique of Holtzmann's linguistic argument. Koelling maintained that both Paul and Timothy were well trained and highly literate men. It should therefore be no surprise to see Paul in private correspondence employing different vocabulary and grammar than in ecclesial letters destined for laypeople, comparable to academics expressing themselves differently in writings addressed to experts or commoners. Koelling supported his argument by showing that many of the unusual words and expressions found in 1 Timothy are essentially technical terms which are used in contemporaneous writings by ancient "academics" such as Aristotle, Hippocrates, Plato, Plutarch, Strabo, etc. (e.g. ἄλλως, ἀνδραποδιστής, ἀντίθεσις, ἀπέραντος, γυμνασία, ἐντρέφω, ἐπίορκος, ἐπιπλήσσω, καυστηριάζω, μετάλημψις, νοσέω, οἰκοδεσποτέω, ὁμολογουμένως, πρόκριμα, ῥητῶς, ὑπόνοια, ὕστερος, φιλαργυρία, ψευδολόγος, ψευδώνυμος). Paul's and Timothy's highly educated profiles may also account for the notion that, comparatively, 1 Timothy includes many compound words. Furthermore, it is shown how many of 1 Timothy's missing particles are missing in other Paulines too, just as some of its peculiar grammatical and literary constructions are found in them.<sup>72</sup> Koelling in the end saw no reason to date 1 Timothy in the second-century as the opponents seem to be local Judaizers (cf. Rom. 14:15; Gal. 4:29; Col. 2:18-22) rather than Gnostics or Essenes, and because 1 Timothy was used by both orthodox and heterodox teachers in this period.<sup>73</sup>

---

<sup>70</sup> D. Guthrie (*New Testament Introduction* [rev. ed.; Leicester: Apollos, 1990], 620, n. 2) notes that "through Holtzmann's attack, linguistic considerations ... took precedence" in the PE's authorship debate.

<sup>71</sup> H. Koelling, *Die allgemeinen Fragen*, vol. 1 of *Der erste Brief Pauli an Timotheus auf's Neue untersucht und ausgelegt* (Berlin: Rother, 1882). Others include R. Kübel, *Pastoralbriefe, Hebräerbrief und Offenbarung Johannis*, vol. 5 of *Kurzgefasster Kommentar zu den heiligen Schriften Alten und Neuen Testamentes sowie zu den Apokryphen*, rev. E. Riggenbach and O. Zöckler (Munich: Beck, 1898); A. Rüegg, "Zur Echtheitsfrage der Pastoralbriefe," in *Aus Schrift und Geschichte. Theologische Abhandlungen und Skizzen* (FS D. C. Orelli; Basel: Reich, 1898), 59-108; F. W. Stellhorn, *Der erste Brief Pauli an Timotheum*, vol. 1 of *Die Pastoralbriefe Pauli* (Gütersloh: Bertelsmann, 1899), 1-10; B. Weiss, *Die Briefe Pauli an Timotheus und Titus* (KEK 11; 7<sup>th</sup> ed.; Göttingen: Vandenhoeck & Ruprecht, 1902), 20-71; J. E. Belsler, *Die Briefe des Apostels Paulus an Timotheus und Titus* (Freiburg: Herder, 1907), 1-16; F. Maier, *Die Hauptprobleme der Pastoralbriefe Pauli* (BibZ III/12; Münster: Aschendorff, 1910), 3-56; J. Knabenbauer, *Commentarius in S. Pauli Apostoli epistolas ad Thessalonicenses I et II, ad Timotheum I et II, ad Titum et Philemonem* (Paris: Lethielleux, 1913), 169-176.

<sup>72</sup> Koelling, *allgemeinen Fragen*, 16-304.

<sup>73</sup> *Ibid.*, 305-330.

An essay by Ernest Bertrand represents the best of French critiques of Holtzmann.<sup>74</sup> Accepting Eusebius' second Roman imprisonment theory (see §1.2), Bertrand argued that Paul wrote Titus and 1 Timothy after his first release from prison and 2 Timothy during his second imprisonment in Rome.<sup>75</sup> He endorsed Koelling's observations concerning the "academic" language of 1 Timothy, and found numerous linguistic parallels between the PE and Paul (cf. 1 Tim. 1:8-10//2 Tim. 3:2-5//Rom. 1:28-32//1 Cor. 6:9-10//Gal. 5:19; 2 Tim. 2:9//1 Cor. 9:21, 15:10; 1 Tim. 6:12//Phil. 1:27; Tit. 1:15//Rom. 14:14; 2 Tim. 1:12//Phil. 1:25; 1 Tim. 1:11//Tit. 1:3//1 Thess. 2:4; Tit. 1:3//1 Tim. 1:1//Rom. 16:26; 1 Tim. 2:6//Tit. 2:14//Gal. 1:4; 2 Tim. 4:14//Rom. 2:6; 1 Tim. 1:20//1 Cor. 5:5; 1 Tim. 6:12//2 Tim. 2:3-6, 4:6//Tit. 1:7//1 Cor. 3:10, 4:1, 9:10,24-25//Phil. 2:17). In addition, he observed that many derivative words from the unique words in the Pastorals can be found in other Paulines (e.g. ὁμολογουμένως in 1 Tim. 3:16; ὁμολογεῖται in Rom. 10:10; and ὁμολογία in 2 Cor. 9:13), which is also the case for compound words (e.g. οἰκοδομεῖν in Gal. 2:18; οἰκοδομή in 1 Cor. 3:9; οἰκονόμος in 1 Cor. 4:1; οἰκεῖος in Gal. 6:10; οἰκονομία in 1 Cor. 9:17; πάροικος in Eph. 2:19; and κατοικητήριον in Eph. 2:22). According to Bertrand, an imitator of Paul would have used familiar rather than novel compounds in order to avoid detection. The argument concerning missing particles is flawed due to the fact that many particles are not even present in half of the ten Paulines, while others are used exclusively in particular sections of Romans and Galatians.<sup>76</sup> Furthermore, the ethics (cf. Rom. 2:7, 12:21; 2 Cor. 5:10, 9:8; Gal. 5:6; 1 Thess. 5:8; Eph. 2:10), ecclesial structure (cf. 1 Cor. 12:28, 14:34-40; Phil. 1:1; 1 Thess. 5:12), opposition (cf. Rom. 14:2,20-21; 1 Cor. 7:3-5, 8:7-8, 15:12; Eph. 1:21; Col. 2:10,15-16,18,23), and theology (cf. Rom. 6:17, 16:17; 1 Cor. 15:1; 2 Cor. 11:4; Gal. 1:8; Phil. 4:9) in the PE suggest a first-century setting, which also best accounts for the allusions to the PE found in early second-century authors (e.g. 1 Clement 2.64; Polycarp, *Phil.* 4.1, 5.2).<sup>77</sup>

The learned Dutch scholar Johannes Marinus Simon Baljon agreed with Holtzmann that it is impossible to date the Pastorals in the lifetime of Paul as recorded in the book of Acts, but wanted to leave open the possibility that the apostle had been taken into Roman custody twice.<sup>78</sup> In between these imprisonments, Paul could easily have written 1 Timothy and Titus

---

<sup>74</sup> E. Bertrand, *Essai critique sur l'authenticité des Épîtres Pastorales* (Montauban: Granié, 1887). Other French defenders of the PE's Pauline authorship in this period include G. Desjardins, *Authenticité et date des livres du Nouveau Testament* (Paris: Lethellieux, 1900), 131-142; E. Jacquier, *Histoire des livres du Nouveau Testament* 1 (7<sup>th</sup> ed.; Paris: Gabalda, 1908), 353-387; C. Bruston, "Les dernières Épîtres de saint Paul pendant et après sa captivité," *RTQR* 22.3 (1913): 243-264.

<sup>75</sup> *Ibid.*, 31-54.

<sup>76</sup> *Ibid.*, 55-73.

<sup>77</sup> *Ibid.*, 75-158.

<sup>78</sup> J. M. S. Baljon, *Inleiding op de boeken des nieuwen verbonds* (Utrecht: Kemink, 1893).

after having travelled to Crete (cf. Tit. 1:5) and Ephesus (cf. 1 Tim. 1:3; Phil. 2:24; Phlm. 22). 2 Timothy in that case was the last of Paul's letters, written during his second time in Roman custody (cf. 2 Tim. 1:17). This would explain the different depictions of prison life in Acts (28:16-31) and 2 Timothy (1:8,12,16) as well as the commonalities of the PE in terms of language and doctrines.<sup>79</sup> Their peculiar language is mainly due to the individual addressees and paranaetic character of the letters. Unusual vocabulary was needed in order to address new forms of heresy and to express new qualifications for official ministers. Some of these new expressions are Latinisms, which must have originated during Paul's Roman imprisonment(s). The stress on appointing ministers was not so much to establish the episcopate as seen in the letters of Ignatius (c. 110 CE), but rather to preach and minister the gospel (cf. 1 Tim. 4:13; 2 Tim. 4:5; Tit. 1:5).<sup>80</sup>

In the Anglo-Saxon world, Walter Workman in a short but notable article observed that using "more unusual words and more involved constructions" is to be expected from a writer who over time "advances in knowledge of a language, and mastery over its possibilities."<sup>81</sup> He also observed that "the number of unusual words in the writings of an author is a very variable quantity," showing a considerable variation in the number of unique words in the works of Shakespeare (e.g. *Julius Caesar* has 3.4 unique words per page to its text, whereas *Hamlet* has 10.4).<sup>82</sup> John Daniel James in his study admitted that the PE reflect a less creative and more conservative mind, but this might be due to Paul's growing age.<sup>83</sup> James found no traces of forgery in the PE as they contain greetings, doxologies, hymnal fragments, stereotyped sayings, and passages, all of which are thoroughly Pauline in thought and spirit.<sup>84</sup> The

---

<sup>79</sup> Ibid., 281-292.

<sup>80</sup> Ibid., 292-304.

<sup>81</sup> W. P. Workman, "The Hapax Legomena of St. Paul," *ExpTim* 7.9 (1896), 418. Other British defenders of the PE's authenticity include C. J. Ellicott, *The Pastoral Epistles of St. Paul* (5<sup>th</sup> ed.; London: Longmans & Green, 1883), xix-xx, 107-108, 177-178; Cramer, "Peculiarities," 3-32; A. Plummer, *The Pastoral Epistles* (Toronto: Tract, 1888), 3-16; J. B. Lightfoot, "The Date of the Pastoral Epistles," in *Biblical Essays* (London: Macmillan, 1893), 397-410; F. J. A. Hort, "The Pastoral Epistles," in *Judaistic Christianity* (Cambridge/London: Macmillan, 1894), 130-146; M. F. Sadler, *The Epistles of St. Paul to the Colossians, Thessalonians, and Timothy* (London: Bell, 1896), 169-178; N. J. D. White, "The First and Second Epistles to Timothy and the Epistle to Titus," in W. R. Nicoll (ed.), *The Expositor's Greek Testament* 4 (London: Hodder & Stoughton, 1897), 57-82; J. H. Bernard, *The Pastoral Epistles* (Cambridge: Cambridge University Press, 1899), xi-lxxviii; W. E. Bowen, *The Dates of the Pastoral Epistles: Two Essays* (London: Nisbet, 1900); R. Scott, *The Pauline Epistles: A Critical Study* (Edinburgh: T&T Clark, 1909), 329-371; R. D. Shaw, *The Pauline Epistles: Introductory and Expository Studies* (4<sup>th</sup> ed.; Edinburgh: T&T Clark, 1913), 425-496; E. F. Brown, *The Pastoral Epistles* (London: Methuen, 1917), xxiii-xxx; A. E. Hilliard, *The Pastoral Epistles of St. Paul* (London: Rivingtons, 1919), xxiv-xxxv; R. S. J. Parry, *The Pastoral Epistles* (Cambridge: Cambridge University Press, 1920), ix-cliv; F. Barth, *Einleitung in das Neue Testament* (5<sup>th</sup> ed.; Gütersloh: Bertelsmann, 1921), 88-109.

<sup>82</sup> Workman, "Hapax Legomena," 419.

<sup>83</sup> J. D. James, *The Genuineness and Authorship of the Pastoral Epistles* (London: Longmans & Green, 1906), 107-124.

<sup>84</sup> Ibid., 125-143.

same is true for the linguistic peculiarities of the Pastorals, for many of their particular words and style features are shared by other Paulines. James also attributed them to different subject matter, LXX usage, and/or the possible influence of a secretary. Luke might be the most likely candidate (cf. 2 Tim. 4:11), given the medical language (e.g. *καυστηριάζειν* in 1 Tim. 4:2; *γάγγραινα* in 2 Tim. 2:17; *ἡ ὑγιαίνουσα διδασκαλία* in Tit. 1:9, 2:1) and Lucan vocabulary (e.g. *ἄνοια* in 2 Tim. 3:9 and Luke 6:11; *ἐπιφαίνειν* in Tit. 2:11, Luke 1:79, and Acts 27:20; *ζωογονεῖν* in 1 Tim. 6:13, Luke 17:33, and Acts 7:19) found in the PE.<sup>85</sup>

### 1.5 P. N. Harrison

In 1921, the most detailed of linguistic arguments against the overall authenticity of the PE was given by the British clergyman Percival Neale Harrison (1874-1964). His study *The Problem of the Pastoral Epistles*, published as a revised version of his doctoral dissertation accepted by the University of London, was “an attempt to show how the language of the Pastoral[s] can be used as a key to unlock the old secret of their origin.”<sup>86</sup> Its main thesis is that the PE, “in anything like their present form, cannot be the direct work of the Apostle [Paul]” but originated from “a devout, sincere, and earnest Paulinist, who lived at Rome or Ephesus and wrote during the later years of Trajan or (? and) the earlier years of Hadrian’s reign.”<sup>87</sup> Overall, Harrison presented three major arguments in support of this conclusion:

1. The language of the Pastorals differs significantly from the other ten Paulines in terms of vocabulary, grammar, and style. Grammatical and stylistic peculiarities include particular *ὡς*-constructions and non-Pauline uses of the article *ὁ*, the absence of *anacolutha* (inadequate executions of sentence structure) and *oratio variata* (e.g. synthetic parallelism), and the relatively frequent use of compound words bearing the prefixes *φιλο-* and *α-*. In terms of vocabulary, the PE have a disproportionate number of unique words per page to their texts not found elsewhere in the New Testament (e.g. *ἀδηλότης*, *αἰρετικός*, *ἀκαίρως*, etc.). Based on an elaborate series of statistical diagrams, it appears that of the 848 different words used in the PE 306 (over 36%) are not found in other members of the *Corpus Paulinum*: 1 Timothy has 173 of these so-called “Pastoral *hapaxes*” (27.3 per page); 2 Timothy 114 (24.4 per page); and Titus 81 (30.4 per page). For the

<sup>85</sup> Ibid., 144-161.

<sup>86</sup> P. N. Harrison, *The Problem of the Pastoral Epistles* (London: Oxford University Press, 1921), v.

<sup>87</sup> Ibid., 5, 8.



other Paulines, the number of New Testament *hapaxes* ranges only from 7.5 (1 Thess.) to 12.7 (Phil.) per page. Even some of the words common to both corpora are used differently in the PE (e.g. γράμματα, ἐπαγγέλλομαι, καθίστημι, etc.). Also, 112 Pauline indeclinable words, including particles, prepositions, and conjunctions, are entirely missing in the PE. None of these linguistic peculiarities can easily be reconciled with Pauline authorship, even by referring to (1) someone's versatility in language use, (2) alternating circumstances, (3) different subject matter, (4) scribal assistance, (5) individual addressees, (6) early Christian intolerance towards forgery, (7) literary analogies (e.g. in Shakespeare), and (8) use of derivate words, (9) LXX, and/or (10) classical writings.<sup>88</sup>

2. The PE's vocabulary is closer to second-century Hellenistic authors than to Paul. 77 of the 131 New Testament *hapaxes* in the PE (over 58%) are found in the writings of the Apostolic Fathers and early Apologists (e.g. ἀθλέω, ἄλλως, ἀψευδής, etc.). The number of words shared between these corpora and the other Paulines ranges from 2.9 (Col.) to 4.9 (1 Cor.) per page, whereas for the PE this number ranges from 9.2 (2 Tim.) to 13.9 (Tit.). Conversely, the Pastorals share only 18 words with the rest of the Paulines which are missing in both the Apostolic Fathers and early Apologists. The higher percentage of words shared by the Pastorals and Apostolic Fathers (78.3%) than between the other Paulines and Apostolic Fathers (70.9%) suggests that the PE were written between 95 and 145 CE. A second-century date is also supported by the fact that 75 of the PE's 82 words not found in Christian literature written prior to 170 CE, occur in Greco-Roman sources dating from 95-170 CE (e.g. αἰσχροκερδής, ἀντίλυτρον, ἄσπονδος, etc.).<sup>89</sup>
3. The unknown author of the Pastorals was well versed in many, if not all, of the other Paulines (cf. 1 Tim. 2:7//Rom. 9:1//Gal. 1:20//2 Cor. 11:31; 2 Tim. 1:3//Rom. 1:8-9//1 Thess. 3:6; 2 Tim. 1:9//Rom. 9:11, 11:6//Gal. 2:16, 3:2,5,10//Eph. 2:9; 2 Tim. 4:14//Rom. 2:6//2 Cor. 11:15; 2 Tim. 2:11-12//Rom. 6:8), and incorporated five strings of genuine notes: (1) Titus 3:12-15; (2) 2 Timothy 4:13-15,20,21a; (3) 2 Timothy 4:16-18a (18b?); (4) 2 Timothy 4:9-12,22b; and (5) 2 Timothy 1:16-18, 3:10-11, 4:1,2a,5b,6-8,18b,19,21b,22a. These fragments "are too vivid, individual,

---

<sup>88</sup> Ibid., 18-66.

<sup>89</sup> Ibid., 67-86.

concrete, and altogether too lifelike to be dismissed as mere fiction.”<sup>90</sup> Because of their inner contradictions, they could not have originated from a second Roman imprisonment but must have been written by Paul himself at different times and places (e.g. fragment [5] might have been a letter written to Timothy on the eve of Paul’s Roman martyrdom in 62 CE). This is to suggest that the final author of the PE wanted to preserve Paul’s legacy faithfully, writing in admiration of the apostle with no intention to deceive his addressees.<sup>91</sup>

Harrison’s overall thesis was by no means a novel one,<sup>92</sup> but the ingenuity and statistical rigor that accompanied it was unrivaled. Many scholars, especially those in Britain, started to advocate a fragment theory of authorship for the PE similar to Harrison’s.<sup>93</sup> Like Schleiermacher, Eichhorn, and Holtzmann, however, Harrison also encountered strong opposition.<sup>94</sup>

---

<sup>90</sup> Ibid., 95.

<sup>91</sup> Ibid., 87-135.

<sup>92</sup> Many scholars before Harrison had argued that to a certain extent genuine Pauline fragments are incorporated in the PE. In addition to Schleiermacher and his followers (see note 32), these include K. A. Credner, *Das Neue Testament nach Zweck, Ursprung, Inhalt für denkende Leser der Bibel 2* (Giessen: Ferber, 1843), 140-142; E. Renan, *Saint Paul*, vol. 3 of *Histoire des origines du Christianisme* (Paris: Lévy, 1869), xlix-1; H. Ewald, *Sieben Sendschreiben des Neuen Bundes übersetzt und erklärt* (Göttingen: Dieterich, 1870), 228; R. F. Grau, *Entwicklungsgeschichte des Neutestamentlichen Schrifttums 2* (Gütersloh: Bertelsmann, 1871), 209-210; Pfeleiderer, “Hirtenbriefe,” 837; A. Hausrath, *Der Apostel Paulus* (2<sup>nd</sup> ed.; Heidelberg: Bassermann, 1872), 485; W. Beyschlag, *Die christliche Gemeindeverfassung im Zeitalter des Neuen Testaments* (Harlem: Bohn, 1874), 88; A. Immer, *Theologie des Neuen Testaments* (Bern: Dalp, 1877), 399; L. Lemme, *Das echte Ermahnungsschreiben des Apostels Paulus an Timotheus. Ein Beitrag zur Lösung des Problems der Pastoralbriefe* (Breslau: Köhler, 1882); F. H. Hesse, *Die Entstehung der neutestamentlichen Hirtenbriefe. Ein Versuch* (Halle: Kaemmerer, 1889); M. Krenkel, *Beiträge zur Aufhellung der Geschichte und der Briefe des Apostels Paulus* (Braunschweig: Schwetschke, 1890), 395-468; H. von Soden, *Die Briefe an die Kolosser, Epheser, Philemon; die Pastoralbriefe* (2<sup>nd</sup> ed.; HNT III/1; Freiburg/Leipzig: Mohr Siebeck, 1893), 181; F. Spitta, *Zur Geschichte und Litteratur des Urchristentums 1* (Göttingen: Vandenhoeck & Ruprecht, 1893-1907), 26; C. Clemen, *Die Einheitlichkeit der paulinischen Briefe an Hand der bisher mit Bezug auf sie aufgestellten Interpolations- und Compilationshypothesen* (Göttingen: Vandenhoeck & Ruprecht, 1894), 142-175; A. von Harnack, *Die Chronologie der altchristlichen Litteratur*, vol. II/1 of *Geschichte der altchristlichen Litteratur bis Eusebius* (Leipzig: Hinrichs, 1897), 480-485.

<sup>93</sup> See, for instance, E. F. Scott, *The Pastoral Epistles* (MNTC; London: Hodder & Stoughton, 1936), xvi-xxiii; R. Falconer, *The Pastoral Epistles* (Oxford: Clarendon, 1937), 13-17; P. Carrington, “The Problem of the Pastoral Epistles: Dr. Harrison’s Theory Reviewed,” *ATR* 21.1 (1939): 32-39; A. C. Deane, *St. Paul and His Letters* (London: Hodder & Stoughton, 1942), 245-259; B. S. Easton, *The Pastoral Epistles* (New York: Scribner, 1947), 9-17; C. K. Barrett, *The Pastoral Epistles* (Oxford: Clarendon, 1963), 4-12; A. T. Hanson, *The Pastoral Letters* (Cambridge: Cambridge University Press, 1966), 6-14; P. Dornier, *Les Épîtres Pastorales* (SBib; Paris: Gabalda, 1969), 21-25; G. Holtz, *Die Pastoralbriefe* (4<sup>th</sup> ed.; THKNT 13; Berlin: Evangelische Verlagsanstalt, 1986), 16-17; J. D. Miller, *The Pastoral Letters as Composite Documents* (SNTSMS 93; Cambridge: Cambridge University Press, 1997); M. C. Bligh, “Seventeen Verses Written for Timothy (2 Tim 4:6-22),” *ExpTim* 109.12 (1998): 364-369; I. H. Marshall, *The Pastoral Epistles* (ICC; 1999; repr., London: T&T Clark, 2004), 57-92.

<sup>94</sup> For a detailed overview of the academic reception of Harrison’s work, see J. van Nes, “The Problem of the Pastoral Epistles: An Important Hypothesis Reconsidered,” in S. E. Porter and G. P. Fewster (eds.), *Paul and Pseudepigraphy* (PAST 8; Leiden/Boston: Brill, 2013), 153-169.

Being among the first reviewers of *The Problem of the Pastoral Epistles*, Alan Brooke concluded that “Harrison has given us a decisive presentation of the facts of vocabulary and style, in which the Pauline and non-Pauline elements, as he sees them, are clearly and convincingly set out: and he has suggested a possible theory to explain the presence of both in the Pastoral Epistles.”<sup>95</sup> While Brooke predicted that Harrison’s presentation would appear final to many readers, he himself expressed five reservations. First, Harrison simply ignored the fact that Paul’s language varied according to subject and circumstance, both of which are considerably different in case of the Pastorals. Second, the lexical affinities of the PE with the Apostolic Fathers and early Apologists do not account for their mutual differences and the second-hand character of sub-apostolic literature. Third, the ecclesial organization as reflected in the Pastorals does not equal the monarchical episcopate as seen in the letters of Ignatius. Fourth, the Pauline elements in the PE allow for a larger portion of authentic materials and a scribe could easily have contributed the non-Pauline elements. Finally, a second Roman imprisonment theory offers a better explanation for the chronological and geographical differences among the genuine Pauline notes than Harrison’s fragment theory of authorship.<sup>96</sup>

Similarly, Montgomery Hitchcock challenged some of Harrison’s conclusions by applying several analytical tests.<sup>97</sup> First, it appears that there is as great a difference in the use of unique words between 2 Corinthians 1-8 (2 per page) and 10-13 (5.5 per page) as there is between the latter and 2 Timothy (9 per page).<sup>98</sup> Second, an almost equally large number of unique words is found in the practical sections of Philippians 4:8-20 (11.1 per page), Romans 12:6-16 (9.1 per page), and 1 Thessalonians 5:12-27 (7.5 per page).<sup>99</sup> Third, the inclusion of more unique words to a text may be occasioned by a change in subject matter and need not necessarily be proof of a text’s older date.<sup>100</sup> Fourth, 278 out of the 306 Pastoral *hapaxes* (90%) seem to be common ancient vocabulary as they are known in other writings prior to 50 CE.<sup>101</sup> And, finally, if 54 out of 98 unique words in 1 Corinthians are shared by the Apostolic Fathers and early Apologists, might it suggest that it should likewise be dated closer to the sub-apostolic age?<sup>102</sup>

---

<sup>95</sup> A. E. Brooke, review of *The Problem of the Pastoral Epistles*, by P.N. Harrison, *JTS* 23 (1922), 257.

<sup>96</sup> *Ibid.*, 257-262.

<sup>97</sup> F. R. M. Hitchcock, “Tests for the Pastorals,” *JTS* 30.2 (1929): 272-279.

<sup>98</sup> *Ibid.*, 276-277.

<sup>99</sup> *Ibid.*, 277.

<sup>100</sup> *Ibid.*, 277-278.

<sup>101</sup> *Ibid.*, 278-279.

<sup>102</sup> *Ibid.*, 279.

Wilhelm Michaelis, like Workman (see §1.4), questioned Harrison's words-per-page-method.<sup>103</sup> He noted Harrison's argument that Colossians has 9.7 unique words per page to its text while Romans has 10. However, Romans uses a total of 993 different words, of which 261 are unique, which gives a ratio of  $261/993 = 0.263$ . For Colossians, this ratio is  $58/409 = 0.142$ . Those of 1 Timothy, 2 Timothy, and Titus are  $173/529 = 0.327$ ,  $114/413 = 0.276$ , and  $81/293 = 0.276$  respectively. This not only means that the frequency of unique words in the text of Romans is about the same for 2 Timothy and Titus, but also that there is greater variety between Colossians and Romans in terms of unique words than among the PE.<sup>104</sup> One year later, Michaelis realized that the use of unique words is also heavily dependent on text-length, and hence only texts of similar length should be compared.<sup>105</sup>

The Swedish philologist Gösta Thörnell concluded that the PE "are in their parts and on the whole authored by Paul."<sup>106</sup> Listing a great many parallels, Thörnell found similarities between the Pastorals and the undisputed Paulines in terms of (1) negative and positive expressions (cf. οὐκ-ἀλλά in Rom. 12:14-21//1 Cor. 2:4-7,12-15, 6:12//2 Cor. 4:7//Gal. 2:14-16//1 Tim. 5:22-23,25, 6:2-4//2 Tim. 1:7-9,12,16, and πᾶς-οὐδεὶς in Rom. 12:17//1 Cor. 2:15, 10:25, 14:10//2 Cor. 6:10, 7:5//Phil. 1:20, 2:20, 4:6//1 Tim. 4:4,8//2 Tim. 3:7, 4:16//Tit. 1:15, 3:1),<sup>107</sup> (2) connective repetition and accumulation of identical words (cf. 1 Cor. 2:5-8,10-15, 9:20-21, 11:31-32//2 Cor. 3:5-11, 8:22, 10:12-13//Gal. 4:17-18//Phil. 3:7-8//Col. 1:9-11//1 Tim. 1:3-17, 2:1-2, 3:12-13, 6:17-18//2 Tim. 2:3-5//Tit. 1:15; Rom. 6:16, 12:13-14, 14:13, 15:4-5,12//1 Cor. 9:11-12,15-18, 11:28-31, 14:13-18//2 Cor. 9:14, 12:12, 13:11//Gal. 5:7-8, 6:9-10//Phil. 2:19-20, 4:19-20//2 Thess. 3:1-2//1 Tim. 1:11-15, 2:9, 5:20, 6:12-13,16-17//2 Tim. 1:16-18, 4:2-3),<sup>108</sup> (3) alternating repetition and resumption of ideas and forms (cf. 1 Cor. 3:16-17//2 Cor. 8:13-14, 12:7//1 Tim. 2:11//2 Tim. 1:5; Rom. 15:26-27//1 Cor. 1:13-17, 3:21//Col. 3:1-2//2 Tim. 1:16-18; Rom. 1:23-26, 7:7-11//1 Tim. 1:12-16; Rom. 14:13-15//Gal. 6:1-5//1 Tim. 5:3-8; 1 Cor. 8:1,4, 11:18,20//1 Tim. 2:1,8; Rom. 5:1-2,6,8,9-11//1 Tim. 1:3-6,13-14,16,18-19; Rom. 14:4,10,13,15,20//1 Cor. 7:17,18,20-21,24, 14:1,5,15,26-27,39-40//Gal. 3:26,28, 4:7, 5:15,25-26//1 Tim. 5:3-5,8,16//2 Tim. 2:14,16,22-23, 3:9,13//Tit. 1:9-14; 1 Thess. 2:2-3,16-17, 3:5,16//1 Tim. 1:6,9,13,17,20//Tit. 2:11, 3:4; 1 Thess. 1:2-9, 2:1-5,13-14//2 Tim. 1:6-8,11-12, 2:1-3,8-10; 2 Cor. 11:5, 12:11//Phil. 2:18, 3:1, 4:4//Col. 1:12,

<sup>103</sup> W. Michaelis, "Pastoralbriefe und Wortstatistik," *ZNW* 28 (1929): 69-76.

<sup>104</sup> *Ibid.*, 72-73.

<sup>105</sup> W. Michaelis, *Pastoralbriefe und Gefangenschaftsbriefe. Zur Echtheitsfrage der Pastoralbriefe* (NF 1/6; Gütersloh: Bertelsmann, 1930), 130-131.

<sup>106</sup> G. Thörnell, *Pastoralbrevens Äkthet* (SAHA 3; Göteborg: Eranos, 1931), 9.

<sup>107</sup> *Ibid.*, 11-14.

<sup>108</sup> *Ibid.*, 15-27.

2:7, 3:15,17, 4:2//1 Tim. 1:5,19, 6:10,20//2 Tim. 1:8, 2:3, 4:5; 1 Cor. 15:58, 16:10//1 Thess. 3:11, 4:3, 5:18,23//Col. 1:5-6,10,22,28//1 Tim. 2:3, 5:4,21, 6:12-13,19//Tit. 2:10, 3:2,8,14),<sup>109</sup> (4) symmetry and tone (cf. Rom. 1:29-31, 9:3-5, 11:12, 12:8,10-13//1 Cor. 6:9-11//2 Cor. 7:11, 11:19-20,23-27, 8:23, 12:10,20//Gal. 5:20,22//Phil. 4:8//1 Thess. 2:5-7,17//Col. 3:12//1 Tim. 1:8-10, 5:9//2 Tim. 3:2-5//Tit. 1:7-8, 2:2-5, 3:1-2; 2 Cor. 4:8-10//2 Tim. 2:11-13; 2 Cor. 6:4-9//2 Tim. 3:10-11; 1 Cor. 1:18, 7:14,22, 10:16//Gal. 3:20//1 Tim. 4:8, 6:2; Phil. 3:10//2 Tim. 4:1),<sup>110</sup> and (5) alternation and consequence in connection with choice of rare vocabulary (e.g. *θαρρεῖν* in 2 Cor. 5:6,8, 7:16, 10:1-2, and *ἀρνεῖσθαι* in 1 Tim. 5:8; 2 Tim. 2:12-13, 3:5; Tit. 1:16, 2:12).<sup>111</sup>

Francis Badcock remarked that “Harrison has ... set himself an impossible task” as “there are no words employed [in the PE] which might not well have been in use in St. Paul’s time.”<sup>112</sup> Badcock suggested that many of the 185 words marked as New Testament *hapaxes* in the PE could have been learned from earlier or contemporary sources, including the LXX, Aristotle, Polybius, Strabo, Philo, and Josephus. The remaining words unique to the Pastorals are mostly compounds that could easily have been derived from words used frequently by Paul or other ancient writers. In addition, the PE’s many topical, local, and literary allusions in the writings of Polycarp and Ignatius, the epistle to Diognetus, and the epistle of Barnabas, make a second-century date unlikely. If Paul had asked different secretaries to write his earlier letters, the common peculiarities of the Pastorals suggest that a single editor was responsible for their composition.<sup>113</sup> Badcock also insisted that this (unknown) editor composed the final versions of the PE in Rome after Paul’s death, but the autographs were penned by Paul himself somewhere between 55 and 65 CE.<sup>114</sup>

In 1955, Harrison was offered the possibility to respond in full to his critics and reconsider his ideas. Yet he firmly re-established his original claim “that in their present form [the PE]

<sup>109</sup> Ibid., 28-42.

<sup>110</sup> Ibid., 43-56.

<sup>111</sup> Ibid., 57-66.

<sup>112</sup> F. J. Badcock, *The Pauline Epistles and the Epistle to the Hebrews in their Historical Setting* (London: SPCK, 1937), 116.

<sup>113</sup> Ibid., 115-133.

<sup>114</sup> Ibid., 137-158. Later advocates of the minority view that the Pastorals were written, either with or without secretarial help, prior to Paul’s Roman imprisonment include S. de Lestapis, *L’énigme des Pastorales de Saint Paul* (Paris: Gabalda, 1976); J. A. T. Robinson, *Redating the New Testament* (London: SCM Press, 1976), 67-85; J. van Bruggen, *Die geschichtliche Einordnung der Pastoralbriefe* (Wuppertal: Brockhaus, 1981); B. Reicke, *Re-examining Paul’s Letters: The History of the Pauline Correspondence*, eds. D. P. Moessner and I. Reicke (Harrisburg, PA: Trinity Press International, 2001), 105-120; Johnson, *Letters to Timothy*, 65-68, 135-137, 319-320.

cannot possibly have been written by St. Paul.”<sup>115</sup> In his second study of the material, Harrison found 305 (instead of 306) Pastoral *hapaxes* and discerned three (instead of five) strings of genuine Pauline notes: (1) Titus 3:12-15; (2) 2 Timothy 4:9-15,20,21a,22b; and (3) 2 Timothy 1:16-18, 3:10-11, 4:1-2a,5b,6-8,16-18b,19,21b,22a. Of the 305 unique words in the PE, he found only 18 to be used elsewhere in the New Testament and 260 in writings dating from Homer till the end of the first century CE. But upon comparison, he found 273 Pastoral *hapaxes* in a much smaller group of second-century writers, including Dioscorides, Cleomedes, Marcus Aurelius, Lucian, Valens, and Pollux. The fact that these authors also shared some of the peculiar expressions of the PE was sufficient evidence for Harrison to conclude that they were “written under Trajan and Hadrian.”<sup>116</sup>

In the same year Harrison’s rejoinder was published, Donald Guthrie made it the object of concern in his Tyndale lecture.<sup>117</sup> Supporting the critiques of Hitchcock, Michaelis, and Badcock, Guthrie questioned another of Harrison’s assumptions, namely that a large number of infrequently used *hapaxes* in the second century CE are proof of the working vocabulary of that period. As Guthrie pointed out, 32 of the 92 *hapaxes* in the Apostolic Fathers and/or early Apologists are used only once. This makes it “difficult to see how these words, at least, can be construed as evidence for the working vocabulary of the second century, if it is denied that the Pastoral [h]apaxes could be evidence for the working vocabulary of the first century.”<sup>118</sup> By the same token, Guthrie argued, it is fallacious to say that the Apostolic Fathers have 70.9% of Pauline words to their texts, and to show 78.3% of the PE’s vocabulary to be used in the Apostolic Fathers if, individually, this number for Colossians and Ephesians amounts to 85.6% and 86.2% respectively.<sup>119</sup>

Harrison’s final contribution to the topic was a supplementary monograph in which he digested all of his previous research.<sup>120</sup> Once more he maintained that the PE are mainly written “in the Hellenistic Greek of the first half of the second century” by “a devout, sincere and earnest Paulinist.”<sup>121</sup> No major revisions were made to Harrison’s ideas, except that he presented some new evidence and adopted the view that Ephesians was certainly and 2 Thessalonians possibly written by Paul. Also, he considered Romans 1:19-2:1 and Colossians

---

<sup>115</sup> P. N. Harrison, “Important Hypotheses Reconsidered. III. The Authorship of the Pastoral Epistles,” *ExpTim* 67.3 (1955), 77.

<sup>116</sup> *Ibid.*, 79.

<sup>117</sup> Guthrie delivered his lecture on July 8, 1955, to the Tyndale Fellowship in Cambridge, England. It was later published as D. Guthrie, *The Pastoral Epistles and the Mind of Paul* (London: Tyndale, 1956).

<sup>118</sup> *Ibid.*, 10.

<sup>119</sup> *Ibid.*, 11, 41.

<sup>120</sup> P. N. Harrison, *Paulines and Pastorals* (London: Villiers, 1964).

<sup>121</sup> *Ibid.*, 13.

1:6b,9b-25, 2:2b-4, 2:7-3:1, 3:14-16 to be non-Pauline interpolations, based on the method that he had used earlier to expose the partial authenticity of the PE.

Several years later, C. F. D. Moule, sharing Harrison's hesitation to attribute the Pastorals to Paul or a forger, argued for a theory of free composition by an amanuensis during the apostle's lifetime.<sup>122</sup> Like others before him,<sup>123</sup> Moule identified Luke as the most likely candidate for having composed the PE at Paul's behest, though not entirely at his dictation. This solution would account for the peculiar Christological titles of the PE (cf. Luke 2:11; Acts 17:7), their lack of Paul's autograph, their inclusion of personal notes (e.g. 2 Tim. 4:13), their insistence on Paul's apostolic authority (cf. 1 Tim. 2:7; 2 Tim. 1:11), and their absence from early Pauline canons (e.g. that of Marcion) and codices (e.g.  $\mathfrak{B}^{46}$ ) since Luke might have collected and separated other Pauline letters for some time. Moule also prepared and compared lists of all New Testament words shared exclusively by (1) Luke-Acts and the Pastorals as well as (2) Luke-Acts and the other ten Paulines, finding a proportionally higher ratio for the former group. He believed the Lucan authorship of the PE to be further supported by common words (e.g.  $\upsilon\gamma\alpha\acute{\iota}\nu\epsilon\iota\nu$  in 1 Tim. 1:10, 6:3, 2 Tim. 1:13, 4:3, Tit. 1:9,13, 2:1,2, and Luke 5:31, 7:10, 15:27), phrases and collocations (e.g.  $\phi\iota\lambda\alpha\rho\gamma\upsilon\rho\acute{\iota}\alpha$  in 1 Tim. 6:10 and Luke 16:14, and  $\upsilon\psi\eta\lambda\omicron\phi\rho\rho\nu\epsilon\acute{\iota}\nu$  in 1 Tim. 6:17 and Luke 16:15), and particular ideas (e.g.  $\mu\grave{\eta}$   $\alpha\upsilon\tau\omicron\iota\varsigma$   $\lambda\omicron\gamma\iota\sigma\theta\epsilon\acute{\iota}\eta$  in 2 Tim. 4:16 and  $\mu\grave{\eta}$   $\sigma\tau\acute{\eta}\sigma\eta\varsigma$   $\alpha\upsilon\tau\omicron\iota\varsigma$   $\tau\acute{\alpha}\upsilon\tau\eta\nu$   $\tau\eta\nu$   $\acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha\nu$  in Acts 7:60).

Less favorable towards Harrison was James Gilchrist, whose study raised three possible methodological flaws in his statistical argument.<sup>124</sup> First, Harrison made calculations pertaining to the number of missing words in the PE, but not of the number missing in the rest of the *Corpus Paulinum*. As a result, each letter—differing in length—was “being compared with the others on a slightly different basis.”<sup>125</sup> Second, Harrison failed to make comparisons where necessary as he calculated the number of Pauline words missing in the Pastorals, but not how many Pauline words are missing in the other members of the *Corpus Paulinum*. Also, Harrison had listed 112 missing Pauline particles in the PE, showing how many of these are used in each of the ten Paulines. This ensured that the figure for each letter did not exceed

<sup>122</sup> C. F. D. Moule, “The Problem of the Pastoral Epistles: A Reappraisal,” *BJRL* 47.2 (1965): 430-451.

<sup>123</sup> See *inter alia* H. A. Schott, *Isagoge Historico-Critica in Libros Novi Foederis Sacros* (Jena: Walzi, 1830), 325; R. B. Rackham, *The Acts of the Apostles* (WC; 3<sup>rd</sup> ed.; London: Methuen, 1906), 384-385; James, *Genuineness*, 154; Scott, *Pauline Epistles*, 333-352; F. Torm “Über die Sprache in den Pastoralbriefen,” *ZNW* 18.1 (1917), 241-242; W. Lock, *A Critical and Exegetical Commentary on the Pastoral Epistles* (ICC; Edinburgh: T&T Clark, 1924), xxix; E. E. Ellis, “The Authorship of the Pastorals: A Résumé and Assessment of Current Trends,” *EvQ* 32.3 (1960): 158-159.

<sup>124</sup> J. M. Gilchrist, *The Authorship and Date of the Pastoral Epistles* (PhD diss., University of Manchester, 1966), 27-61.

<sup>125</sup> *Ibid.*, 29.

112, which would make the Pastorals turn out badly in any comparison. Finally, Harrison failed to make new arguments as he repeated himself in three ways:

(1) [H]e failed to realise the interrelations between various sets of figures; (2) in certain cases, having discovered a figure for the Pastorals which exceeded a parallel figure for the Paulines, he would then, without realising his mistake, divide this into subclasses, each of which, not surprisingly, gave a figure for the Pastorals which also exceeded a comparable figure for other Paulines; (3) after giving certain arguments in numerical form, he attempted a diagrammatic presentation which added nothing to what had gone before, beyond a questionable clarification.<sup>126</sup>

In his commentary on the PE, noted French philologist Ceslas Spicq agreed with Harrison that the linguistic differences between the Pastorals and the other Paulines outweigh their linguistic commonalities.<sup>127</sup> Yet Spicq was not convinced by Harrison's thesis that the PE's language is closer to second-century writings, because (1) many ancient sources predating the second century and using some of the PE's *hapaxes* may not have been discovered yet, (2) language evolves over time and different circumstances demand the use of different words, (3) more than half of the *hapaxes* found in second-century writers are also found in Philo and the LXX, and (4) if Paul was able to use 2,177 different words in the other ten Paulines, why could he not add another 306 in the Pastorals?<sup>128</sup>

Focusing in particular on Harrison's fragment theory, David Cook argued that even if there are genuine Pauline notes embedded in the PE the writing style of each individual fragment is closer to the language of the Pastorals than that of the other Paulines.<sup>129</sup> Examples include:

1. In 2 Timothy 4:6-8 ἐπιφάνεια does not denote the Lord's expected return (cf. 2 Thess. 2:8?), but is best understood as "helping intervention" (cf. 1 Tim. 4:14; Tit. 2:13). Also, the use of καλός as in ὁ καλὸς ἀγὼν is found six more times in the PE (1 Tim. 1:18, 4:6, 6:12,13; 2 Tim. 1:14) but not in Paul.<sup>130</sup>
2. The verb σπουδάζειν is found twice in Paul (cf. Gal. 2:10; 1 Thess. 2:17) and once in Ephesians (4:3), but in Titus 3:12-15 it is used as an aorist imperative. This form is found elsewhere only in 2 Timothy (2:15; 4:9,21).<sup>131</sup>

---

<sup>126</sup> Ibid., 34.

<sup>127</sup> C. Spicq, *Saint Paul. Les Épîtres Pastorales* 1 (Ebib; 2<sup>nd</sup> ed.; Paris: Gabalda, 1969), 179-183.

<sup>128</sup> Ibid., 183-186.

<sup>129</sup> D. Cook, "2 Timothy IV.6-8 and the Epistle to the Philippians," *JTS* 33.1 (1982): 168-171; "The Pastoral Fragments Reconsidered," *JTS* 35.1 (1984): 120-131.

<sup>130</sup> Cook, "2 Timothy IV.6-8," 168-171.

<sup>131</sup> Cook, "Pastoral Fragments," 124-125.



3. In 1 Timothy 4:6 the phrase τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας is used. The noun διδασκαλία is atypical of Paul, but he uses it primarily as a *nomen actionis* (cf. Rom. 7:7; 15:4). In the PE, however, it is frequently used in connection to “following” language (cf. 1 Tim. 4:1, 6:3; 2 Tim. 4:3; Tit. 1:9, 2:7).<sup>132</sup>
4. The use of διαμαρτύρεσθαι in 2 Timothy 4:1 is not un-Pauline (cf. 1 Thess. 4:6), but in combination with ἐνώπιον τοῦ θεοῦ it appears only in 1 Timothy (5:21) and 2 Timothy (2:14).<sup>133</sup>
5. The verb ἀπολείπειν as used in 2 Timothy 4:13 and 4:20 is not attested elsewhere in Paul, but is found only in Titus 1:5.<sup>134</sup>

On this basis, Cook concluded that “[t]he intermediate ground occupied by the defenders of the fragment hypothesis proves to be rather a no man’s land not suited for habitation.”<sup>135</sup>

## 1.6 Conclusion

This chapter has given a chronological overview of the historical origins of the scholarly discussion on the linguistic problem of the PE. Overall, three major conclusions can be drawn.

First, it is inaccurate to credit Schleiermacher for taking the lead in the critical campaign against the authenticity of the Pastorals by disputing the Pauline authorship of 1 Timothy at the beginning of the nineteenth century. It seems Evanson in 1792 was the first to question the apostolic origin of Titus. It is likewise inaccurate, as some scholars do, to claim that the PE’s authenticity was questioned for linguistic reasons first as language was not the only criterion given pride of place in the canons of criticism. In fact, it was the accumulation of historical, theological, and linguistic arguments that made scholars doubt their genuineness.

Second, the central figures in the modern debate on the language and authorship of the PE in addition to Evanson and Schleiermacher were Eichhorn, Holtzmann, and Harrison. Whereas the works of Schleiermacher, Holtzmann, and Harrison initially attracted plentiful criticism, they are still hailed as “monument[al],”<sup>136</sup> “magisterial,”<sup>137</sup> and “decisive”<sup>138</sup> by

---

<sup>132</sup> Ibid., 127-128.

<sup>133</sup> Ibid., 128.

<sup>134</sup> Ibid., 129.

<sup>135</sup> Ibid., 131.

<sup>136</sup> R. M. Price, “Schleiermacher’s Dormant Discovery,” *JHC* 9.2 (2002), 203.

<sup>137</sup> M. Harding, *What Are They Saying About the Pastoral Epistles?* (New York: Paulist Press, 2001),

11. Cf. Marshall, *Pastoral Epistles*, 60, n. 69; Broer, *Einleitung*, 524; Schnelle, *Einleitung*, 407, n. 191.

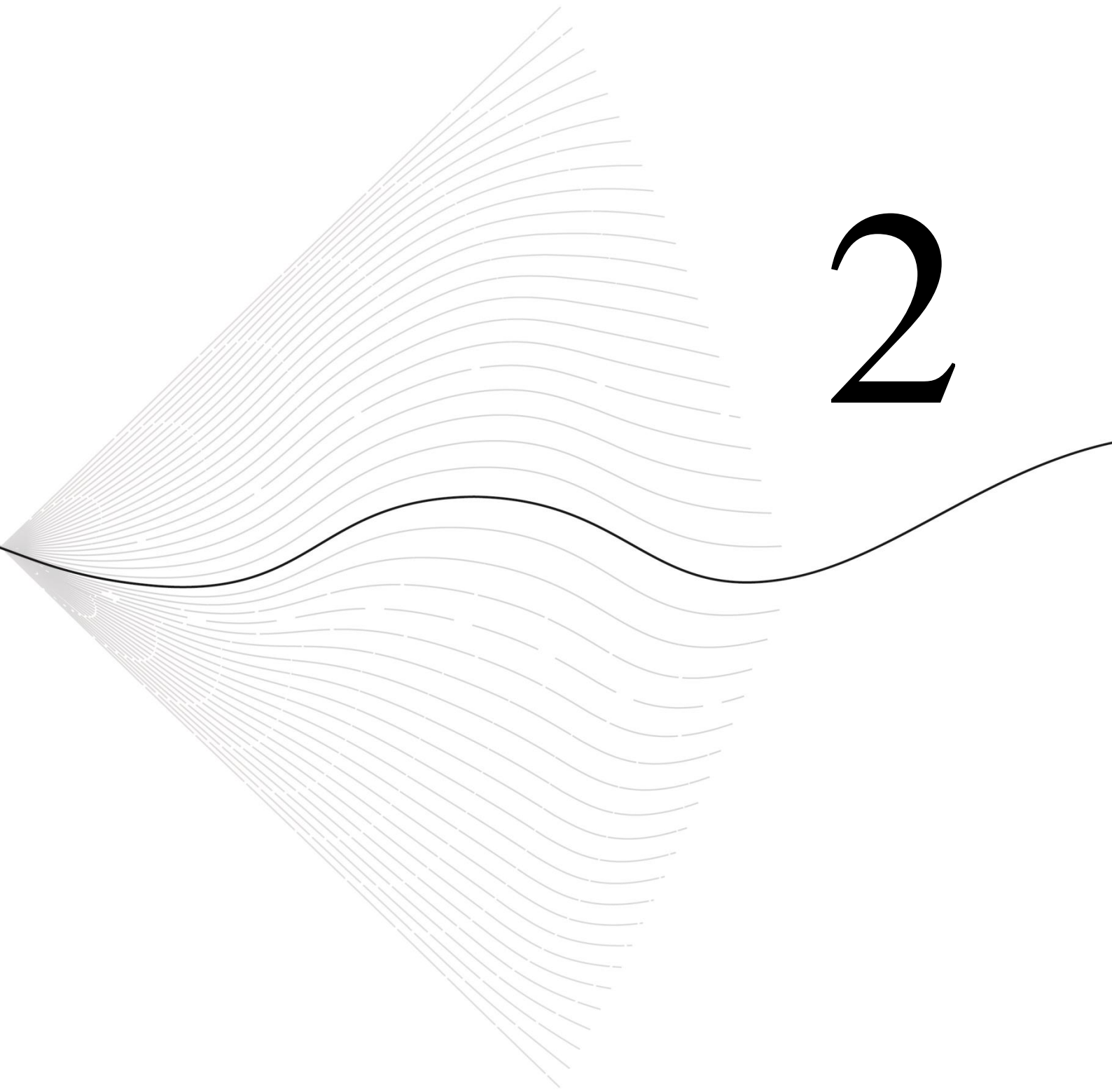
<sup>138</sup> Marshall, *Pastoral Epistles*, 60.

contemporary scholars. Harrison's work is generally said to reflect the "most compelling statement of the case for post-Pauline authorship based on the language of the Pastorals."<sup>139</sup>

Third, the linguistic problem of the PE involves quantitative and qualitative aspects. In terms of quantity, scholars disagree on the extent to which the language of the Pastorals differs from the other Paulines. Evanson and Schleiermacher found linguistic peculiarities in Titus and 1 Timothy only. Eichhorn and Holtzmann found linguistic peculiarities in all three Pastorals. Harrison also found linguistic peculiarities in all three Pastorals, but some genuine notes in 2 Timothy and Titus. Some of Holtzmann's and Harrison's critics (e.g. Hitchcock, Michaelis, Thörnell, Guthrie) did not find the PE's language to have a peculiar status at all. In terms of quality, scholars who think that the PE's language is un-Pauline are not agreed on how to account for it. Many attributed it to author variation, being a pseudepigrapher, student, redactor, or secretary. Others attributed it to factors such as old age (e.g. James), individual addressees (e.g. Koelling), different subject matter (e.g. Spicq), and/or derivative words (e.g. Bertrand).

---

<sup>139</sup> J. D. G. Dunn, "The First and Second Letters to Timothy and the Letter to Titus," in *NIB XI* (Nashville, TN: Abingdon Press, 2000), 786. Cf. Harding, *Saying*, 12; D. Burkett, *An Introduction to the New Testament and the Origins of Christianity* (Cambridge: Cambridge University Press, 2002), 444; Ehrman, *The New Testament*, 458-459.





## CHAPTER TWO

### CONSTITUENTS OF THE PROBLEM: LINGUISTIC PECULIARITIES

#### 2.0 Introduction

The linguistic problem of the PE was shown in chapter one to involve both quantitative and qualitative aspects. This second chapter focuses on the quantitative aspect. The aim is to see how exactly the language of the Pastorals is said to differ from the other Paulines. Accordingly, the (supposed) linguistic peculiarities of the PE will be described in detail. It is common among New Testament scholars to do so in terms of vocabulary and style,<sup>140</sup> but “style” in contemporary linguistics is an umbrella term, which could potentially encompass “all situationally distinctive language.”<sup>141</sup> This implies that literary style includes all levels of language, including phonemes, graphemes, morphemes, words, sentences, and even entire discourses.<sup>142</sup> Perhaps, as Gustav Herdan once noted, “[i]t is better to use the term style in its comprehensive sense, as that which characterizes the writings of a literary person in *all* (italics original) respects, and to speak here of grammar in the sense of relations between vocabulary items in contradistinction to the criterion of ‘vocabulary’ itself.”<sup>143</sup> This suggests that vocabulary can be distinguished from grammar (or syntax), but style cannot be distinguished from these categories as it includes both. Since linguistic peculiarities have been found in the PE at both word and sentence levels, they are discussed here respectively in terms of vocabulary and syntax.

#### 2.1 Peculiarities of Vocabulary

Vocabulary issues have played a major role in the history of authenticity criticism on the Pastorals. The most important peculiarities at word-level include: (1) *hapax legomena*, (2)

---

<sup>140</sup> So, for instance, W. G. Kümmel, *Einleitung in das Neue Testament* (21<sup>st</sup> ed.; Heidelberg: Quelle & Meyer, 1983), 327; J. Roloff, *Der erste Brief an Timotheus* (EKK XV; Düsseldorf: Benziger/Neukirchen-Vluyn: Neukirchener, 1988), 28; Lea and Griffin, *1, 2 Timothy, Titus*, 24; W. D. Mounce, *The Pastoral Epistles* (WBC 46; Nashville, TN: Nelson, 2000), xcix; A. Weiser, *Der zweite Brief an Timotheus* (EKK XVI/1; Düsseldorf: Benziger/Neukirchen-Vluyn: Neukirchener, 2003), 58; Collins, *Letters*, 194; Y. Redalié, “Les épîtres pastorales,” in Marguerat (ed.), *Introduction*, 334; M. Gourgues, *Les deux lettres à Timothée. La lettre à Tite* (CbNT 14; Paris: Cerf, 2009), 48; Bassler, “Paul,” 390-391; Horrell, *Introduction*, 188.

<sup>141</sup> D. Crystal, *A Dictionary of Linguistics and Phonetics* (6<sup>th</sup> ed.; Oxford: Blackwell, 2008), 460.

<sup>142</sup> Cf. L. Jeffries and D. McIntyre, *Stylistics* (CTL; Cambridge: Cambridge University Press, 2010), 34-35.

<sup>143</sup> G. Herdan, “Scholarship and the Computer,” *LQHR* 34 (1965), 214.

lexical richness, (3) missing indeclinables, (4) compound words, and (5) semantic deviations.<sup>144</sup>

### 2.1.1 Hapax Legomena

From Schleiermacher (see §1.2) onwards, many scholars have found the large number of unique words or *hapax legomena* (*hapaxes*) the most peculiar aspect of the PE's language. Holtzmann counted 898 different words in the PE, of which 171 are unique to the New Testament (excluding proper nouns).<sup>145</sup> Harrison listed in total 305 words (excluding proper nouns) that are not found in any Pauline letter except for the Pastorals.<sup>146</sup> Of these, 175 are "New Testament *hapaxes*" as they are not found elsewhere in the New Testament. Including repetitions, 1 Timothy has 96 (15.2 per page), 2 Timothy 60 (12.9 per page), and Titus 43 (16.1 per page). For the other Paulines, numbers range from 3.3 to 6.2 per page. The other 130 words are used elsewhere in the New Testament, but not in Paul. Including repetitions, 1 Timothy has 172 of such "Pauline *hapaxes*" (27.3 per page), 2 Timothy 114 (24.4 per page),

---

<sup>144</sup> So, for instance, Holtzmann, *Pastoralbriefe*, 86-93; Moffatt, *Introduction*, 406-407; Harrison, *Problem*, 20-38; M. Goguel, *Les épîtres pauliniennes*, vol. 2 of *Introduction au Nouveau Testament* (Paris: Leroux, 1926), 527-529; A. Jülicher, *Einleitung in das Neue Testament*, rev. E. Fascher (7<sup>th</sup> ed.; Tübingen: Mohr Siebeck, 1931), 168-169; Falconer, *Pastoral Epistles*, 5-6; Easton, *Pastoral Epistles*, 11-14; Barrett, *Pastoral Epistles*, 5-6; Dornier, *épîtres pastorales*, 21; A. Wikenhauser, *Einleitung in das Neue Testament*, rev. J. Schmid (Freiburg/Basel/Vienna: Herder, 1973), 521-522; J. L. Houlden, *The Pastoral Epistles. I and II Timothy, Titus* (Harmondsworth: Penguin, 1976), 22-23; V. Hasler, *Die Briefe an Timotheus und Titus* (ZB 12; Zürich: Theologischer Verlag, 1978), 7-8; H.-M. Schenke and K. M. Fischer, *Die Briefe des Paulus und Schriften des Paulinismus*, vol. 1 of *Einleitung in die Schriften des Neuen Testaments* (Gütersloh: Mohn, 1978), 217-218; P. Vielhauer, *Geschichte der urchristlichen Literatur* (Berlin/New York: de Gruyter, 1978), 223-224; K. H. Schelkle, *Paulus. Leben – Briefe – Theologie* (EF 152; Darmstadt: Wissenschaftliche Buchgesellschaft, 1981), 144; A. T. Hanson, *The Pastoral Epistles* (NCB; Grand Rapids, MI: Eerdmans, 1982), 2-3; Kümmel, *Einleitung*, 327-329; Holtz, *Pastoralbriefe*, 8-10; E. D. Freed, *The New Testament: A Critical Introduction* (2<sup>nd</sup> ed.; Philadelphia: Fortress, 1986), 394; W. Schenk, "Die Briefe an Timotheus I und II und an Titus (Pastoralbriefe) in der neueren Forschung (1945-1985)," in *ANRW II.25.4* (Berlin/New York: de Gruyter, 1987), 3408-3409; Roloff, *Brief*, 28-30; N. Brox, *Die Pastoralbriefe* (5<sup>th</sup> ed.; RNT; Regensburg: Pustet, 1989), 46-47; É. Cothenet, *Les épîtres pastorales* (CÉ 72; Paris: Cerf, 1990), 10-11; J. D. Quinn, "Epistles to Timothy and Titus," in *ABD 6* (New York: Doubleday, 1990), 563; H. Merkel, *Die Pastoralbriefe* (NTD IX/1; Göttingen: Vandenhoeck & Ruprecht, 1991), 5; J. C. Beker, *Heirs of Paul: Paul's Legacy in the New Testament and in the Church Today* (Minneapolis, MN: Fortress, 1991), 42-43; C. Marcheselli-Casale, *Le Lettere Pastorali. Le due lettere a Timoteo e la lettera a Tito* (SOC 15; Bologna: EDB, 1995), 23-25; J. M. Bassler, *1 Timothy, 2 Timothy, Titus* (ANTC; Nashville, TN: Abingdon, 1996), 19; Dunn, "Letters," 778; E. Lohse, *Die Entstehung des Neuen Testaments* (6<sup>th</sup> ed.; TW 4; Stuttgart: Kohlhammer, 2001), 62; L. Oberlinner, *Der erste Timotheusbrief, der zweite Timotheusbrief* (HTKNT; 1994-1995; repr., Freiburg/Basel/Vienna: Herder, 2002), xxxv-xxxvii; R. F. Collins, *I & II Timothy and Titus. A Commentary* (NTL; Louisville, KY: Westminster John Knox Press, 2002), 2; Weiser, *Brief*, 58; D. C. Duling, *The New Testament: History, Literature, and Social Context* (4<sup>th</sup> ed.; Belmont, CA: Thomson & Wadsworth, 2003), 481; Marshall, *Pastoral Epistles*, 60-61; Redalié, "épîtres pastorales," 334; Broer, *Einleitung*, 527; Schnelle, *Einleitung*, 407; Boring, *Introduction*, 381; Ehrman, *New Testament*, 453-454.

<sup>145</sup> Holtzmann, *Pastoralbriefe*, 86.

<sup>146</sup> Harrison (*Problem*, 20-21) initially found 306 "Pastoral" *hapaxes*, but later ("Authorship," 77; *Paulines*, 15) he realized that ὀβριζω is used in 1 Thessalonians 2:3 and not in 1 Timothy.

and Titus 81 (30.4 per page). For the other Paulines, numbers range from 7.5 to 12.7 per page.<sup>147</sup>

In his study of New Testament word statistics, Robert Morgenthaler listed more than 330 words not found in any of the other Paulines except the Pastorals. Morgenthaler's list, which is reproduced in table 2.1, continues to be the most comprehensive to date:<sup>148</sup>

Table 2.1. *Hapax legomena* in the Pastoral Epistles

1	ἀγαθοεργεῖν	84	δεσπότης	167	κενοφωνία	250	πολυτελής
2	ἀγνεία	85	διαβεβαιοῦσθαι	168	κῆρυξ	251	Πόντιος
3	ἀγωγή	86	διάγειν	169	Κλαυδία	252	πορισμός
4	ἀδηλότης	87	διαπαρατριβή	170	κνήθεσθαι	253	Πούδης
5	ἀθλεῖν	88	διατροφή	171	κοινωνικός	254	πραγματεία
6	αἰδώς	89	διδασκτικός	172	κοσμεῖν	255	πραῦπαθία
7	αἰρετικός	90	δύλογος	173	κοσμικός	256	πρεσβυτέριον
8	αἰσχροκερδής	91	διπλοῦς	174	κόσμιος	257	πρεσβύτερος
9	αἰτία	92	διώκτης	175	Κρήσκης	258	πρεσβῦτις
10	ἀκαίρως	93	δρόμος	176	Κρήτες	259	προάγειν
11	ἀκατάγνωστος	94	δυνάστης	177	Κρήτη	260	πρόγονος
12	ἀκρατής	95	ἐγκρατής	178	κριτής	261	πρόδηλος
13	Ἀλέξανδρος	96	ἐδραῖωμα	179	κτίσμα	262	προδότης
14	ἄλλως	97	εἰσφέρειν	180	λείπειν	263	πρόκριμα
15	ἄμαχος	98	ἔκγονος	181	λέων	264	προπετής
16	ἄμελεῖν	99	ἐκδηλος	182	λίαν	265	προσέρχεσθαι
17	ἄμοιβή	100	ἐκζήτησις	183	Λίνος	266	προσέχειν
18	ἀναζωπυρεῖν	101	ἐκστρέφασθαι	184	λογομαχεῖν	267	πρόσκλησις
19	ἀνάλυσις	102	ἐκτρέπεσθαι	185	λογομαχία	268	προσμένειν
20	ἀνανήφειν	103	ἐκφέρειν	186	λοιδορία	269	πικνός
21	ἀνατρέπειν	104	ἐλεγμός	187	Λύστρα	270	ῥητῶς
22	ἀναψύχειν	105	ἐμπίπτειν	188	λυτροῦν	271	σεμνότης
23	ἀνδραποδιστής	106	ἐμπλέκειν	189	Λωίς	272	σκέπασμα
24	ἀνδροφόνος	107	ἐνδύνειν	190	μάμη	273	σοφίζειν
25	ἀνεξίκακος	108	ἔντευξις	191	μαργαρίτης	274	σπαταλᾶν
26	ἀνεπαίσχυντος	109	ἐντρέφασθαι	192	μαρτυρία	275	στερεός
27	ἀνεπίλημπτος	110	ἐξαρτίζειν	193	ματαιολογία	276	στεφανοῦν
28	ἀνήμερος	111	ἐξήκοντα	194	ματαιολόγος	277	στόμαχος
29	ἄνοια	112	ἐπακολουθεῖν	195	μάχεσθαι	278	στρατιώτης
30	ἀνόσιος	113	ἐπανόρθωσις	196	μελετᾶν	279	στρατολογεῖν
31	ἀντιδιατίθεσθαι	114	ἐπαρκεῖν	197	μεμβράνα	280	στυγητός
32	ἀντίθεσις	115	ἐπιδιορθοῦν	198	μέντοι	281	συγκακοπαθεῖν
33	ἀντιλαμβάνεσθαι	116	ἐπίθεσις	199	μεταλαμβάνειν	282	σωματικός
34	ἀντίλυτρον	117	ἐπιλαμβάνεσθαι	200	μετάλημψις	283	σωτήριος
35	ἀνυπότακτος	118	ἐπιμελεῖσθαι	201	μηδέποτε	284	σωφρονίζειν
36	ἀνωφελής	119	ἐπίορκος	202	μήποτε	285	σωφρονισμός
37	ἀπαίδευτος	120	ἐπιπλήσσειν	203	μητρολόγας	286	σωφρόνως
38	ἀπέραντος	121	ἐπισκοπή	204	μαίνειν	287	σωφροσύνη
39	ἀπόβλητος	122	ἐπίστασθαι	205	Μίλητος	288	σώφρων
40	ἀπόδεκτος	123	ἐπιστομίζειν	206	μονοῦσθαι	289	ταχύ, -ιον, -ιστα
41	ἀποδοχή	124	ἐπισωρεύειν	207	μῦθος	290	τεκνογονεῖν
42	ἀποθησαυρίζειν	125	ἐπιτιθέναι	208	νεότης	291	τεκνογονία
43	ἀπόλαυσις	126	ἐπιτιμᾶν	209	νεόφυτος	292	τεκνοτροφεῖν
44	ἀπολείπειν	127	ἐπιφαίνειν	210	νεωτερικός	293	Τρόφιμος

<sup>147</sup> Harrison, *Problem*, 20-22, 137-140; "Authorship," 77-79; *Paulines*, 12.

<sup>148</sup> Cf. R. Morgenthaler, *Statistik des neutestamentlichen Wortschatzes* (3<sup>rd</sup> ed.; Zürich: Gotthelf, 1982), 67-157. An older but still impressive list is that by M. W. Adams, *St. Paul's Vocabulary. St. Paul as a Former of Words: Two Theses* (PhD diss., Hartford Seminary, 1895), 4-27.

45	ἀποπλανᾶν	128	Ἑρμογένης	211	νηφάλιος	294	τυφοῦσθαι
46	ἀποτρέπειν	129	ἑτεροδιδασκαλεῖν	212	Νικόπολις	295	ὕγιαίνειν
47	ἀπρόσιτος	130	Εὐβουλος	213	νίπτειν	296	ὕγιής
48	ἀργός	131	εὐεργεσία	214	νομή	297	ὕδροποτεῖν
49	ἀργυροῦς	132	εὐκαίρως	215	νομικός	298	Ὑμέναιος
50	ἀρνεῖσθαι	133	εὐμετάδοτος	216	νομίμως	299	ὕπερπλεονάζειν
51	Ἀρτεμᾶς	134	Εὐνίκη	217	νομοδιδάσκαλος	300	ὕπομνησκείν
52	ἄρτιος	135	εὐσεβεία	218	νοσεῖν	301	ὕπόμνησις
53	ἄσπιλος	136	εὐσεβεῖν	219	νοσφίζεσθαι	302	ὕπόνοια
54	ἄσπονδος	137	εὐσεβῶς	220	ξενοδοχεῖν	303	ὕποτύπωσις
55	ἀστοχεῖν	138	Ζηναῖς	221	ξύλινος	304	ὕστερος
56	αὐθάδης	139	ζήτησις	222	οἰκοδεσποτεῖν	305	ὕψηλοφρονεῖν
57	αὐθεντεῖν	140	ζωγρεῖν	223	οἰκουργός	306	φαιλόνης
58	αὐτοκατάκριτος	141	ζωγονεῖν	224	ὁμολογουμένως	307	φιλάγαθος
59	ἀφθορία	142	ἡδονή	225	Ὀνησίφορος	308	φιλανδρος
60	ἀφιλάγαθος	143	ἥρεμος	226	ὄργιλος	309	φιλανθρωπία
61	ἀφιλάργυρος	144	ἡσυχίος	227	ὄρεγεσθαι	310	φιλαργυρία
62	ἀχάριστος	145	θεόπνευστος	228	ὀρθοτομεῖν	311	φιλάργυρος
63	ἀψευδής	146	θεοσέβεια	229	ὄσιος	312	φιλαυτος
64	βαθμός	147	θηρίον	230	παλιγγενεσία	313	φιλήδονος
65	βδελυκτός	148	θνήσκειν	231	παραδέχεσθαι	314	Φίλητος
66	βέβηλος	149	Ἰαμβρῆς	232	παραθήκη	315	φιλόθεος
67	βέλτιον	150	Ἰάννης	233	παρατεῖσθαι	316	φιλόξενος
68	βίος	151	ιεροπρεπής	234	παρακολουθεῖν	317	φιλότεκνος
69	βλαβερός	152	Ἰκόνιον	235	πάροις	318	φιμοῦν
70	βλάσφημος	153	ἱματισμός	236	πατρολόγος	319	φλύαρος
71	βραδύνειν	154	Ἰουδαϊκός	237	πειθαρχεῖν	320	φρεναπάτης
72	βρέφος	155	κακοπαθεῖν	238	περίεργος	321	φροντίζειν
73	βυθίζειν	156	κακοῦργος	239	περιέρχεσθαι	322	Φύγελος
74	γάγγραινα	157	καλοδιδάσκαλος	240	περίεσθαι	323	χαλεπός
75	γενεαλογία	158	Καρπός	241	περιούσιος	324	χαλκεύς
76	γεωργός	159	καταλέγεσθαι	242	περιτεῖρειν	325	χειμών
77	γότης	160	κατάστημα	243	περιποιεῖσθαι	326	χείρων, -ον
78	γραῶδης	161	καταστολή	244	περιφρονεῖν	327	χρήσιμος
79	γυμνάζειν	162	καταστρηναῖον	245	Πιλᾶτος	328	χρυσοῦς
80	γυμνασία	163	καταστροφή	246	πιστοῦν	329	ψευδολόγος
81	γυμνακίον	164	καταφθεῖρειν	247	πλέγμα	330	ψευδώνυμος
82	δαλματία	165	κατηγορία	248	πλήκτης	331	ὠφέλιμος
83	δειλία	166	καυστηριάζεσθαι	249	ποικίλος		

Morgenthaler estimated that altogether the Pastorals (3484 words in total) should have about 130 *hapaxes*, given that Galatians (2220 words) has 92 and 2 Corinthians (4448 words) 177. He found the actual number of *hapaxes* in the PE a strong indicator of their non-apostolic origin.<sup>149</sup>

A more sophisticated type of argument concerning the larger number of *hapaxes* in the PE is that of Kenneth Grayston and Gustav Herdan.<sup>150</sup> Taking the letters' text-length into account, they proposed to measure a constant *C* which represents the “vocabulary connectivity” of Pauline letters:

<sup>149</sup> Ibid., 38, 168, 173.

<sup>150</sup> K. Grayston and G. Herdan, “The Authorship of the Pastorals in the Light of Statistical Linguistics,” *NTS* 6.1 (1959): 1-15.



$$C = \frac{\text{Words peculiar to a chosen part}}{\text{Vocabulary of the chosen part}} + \frac{\text{Words common to all parts}}{\text{Vocabulary of the chosen part}}$$

Grayston and Herdan found 901 different words in the Pastorals, 335 of which are peculiar and 81 of which are common to all Paulines. As such, the *C* value for the Pastorals turned out to be 46.2%. Upon comparison, this value ranged from 29.5% to 34.8% for the other Paulines. According to Grayston and Herdan, “the magnitude of *C* for the PE supports strongly the hypothesis of non-Pauline authorship.”<sup>151</sup>

Grayston and Herdan’s conclusion, however, was not accepted by everyone because it was based on a comparison between the collective data of the PE and individual data of the other Paulines. Thomas Robinson, for instance, countered that by grouping the PE together Grayston and Herdan’s *C* quantity was dramatically increased.<sup>152</sup> When he recomputed the *C* value for each of the Pastorals individually, their ratios ranged from 28.8% to 32.9%, fitting well into the range set by the other Paulines. For Robinson this finding was “serious enough to require complete rejection of the formula, or at least extensive revision of it,” and concluded that the *C* quantity “is not useful for detecting differences in authorship among the works of a traditional corpus.”<sup>153</sup>

The issue raised by Robinson was taken up by Eta Linnemann. She prepared a table listing each Pauline letter according to its total number of words (vocabulary tokens) and the total number of different words used (vocabulary types).<sup>154</sup>

Table 2.2. New Testament and Pauline *hapaxes* in the *Corpus Paulinum*

	Tokens	Types	Words used once	NT <i>hapax</i>	Paul <i>hapax</i>	Single letter words	Shared letter words	Only in Paul
<b>Rom</b>	7094	1063	578 ≈ 54%	113 ≈ 11%	119 ≈ 11%	16 ≈ 2%	66 ≈ 6%	314 ≈ 30%
<b>1 Cor</b>	6807	962	437 ≈ 45%	81 ≈ 8%	97 ≈ 10%	19 ≈ 2%	64 ≈ 7%	261 ≈ 27%
<b>2 Cor</b>	4448	789	402 ≈ 51%	70 ≈ 9%	64 ≈ 8%	26 ≈ 3%	60 ≈ 8%	220 ≈ 28%
<b>Eph</b>	2425	527	309 ≈ 59%	36 ≈ 7%	36 ≈ 7%	5 ≈ 1%	36 ≈ 7%	113 ≈ 21%
<b>Gal</b>	2220	522	299 ≈ 57%	30 ≈ 6%	45 ≈ 9%	6 ≈ 1%	23 ≈ 4%	117 ≈ 22%
<b>Phil</b>	1624	446	278 ≈ 62%	40 ≈ 9%	31 ≈ 7%	2 ≈ 0%	18 ≈ 4%	91 ≈ 20%
<b>1 Tim</b>	1586	535	341 ≈ 64%	65 ≈ 12%	46 ≈ 9%	9 ≈ 2%	45 ≈ 8%	165 ≈ 31%
<b>Col</b>	1577	426	265 ≈ 62%	36 ≈ 8%	23 ≈ 5%	1 ≈ 0%	32 ≈ 8%	92 ≈ 22%
<b>1 Thess</b>	1472	362	205 ≈ 57%	20 ≈ 6%	12 ≈ 3%	1 ≈ 0%	17 ≈ 5%	50 ≈ 14%
<b>2 Tim</b>	1235	455	306 ≈ 67%	58 ≈ 13%	34 ≈ 7%	3 ≈ 1%	25 ≈ 5%	120 ≈ 26%
<b>2 Thess</b>	824	247	150 ≈ 61%	9 ≈ 4%	9 ≈ 4%	2 ≈ 1%	11 ≈ 4%	31 ≈ 13%
<b>Tit</b>	663	298	219 ≈ 73%	32 ≈ 11%	16 ≈ 5%	0 ≈ 0%	24 ≈ 8%	72 ≈ 24%
<b>Phlm</b>	328	136	83 ≈ 61%	6 ≈ 4%	4 ≈ 3%	0 ≈ 0%	12 ≈ 9%	22 ≈ 16%
<b>Paul</b>	32303	2635	1132 ≈ 43%	596 ≈ 23%	536 ≈ 20%	90 ≈ 3%	167 ≈ 6%	1388 ≈ 53%

<sup>151</sup> Ibid., 10.

<sup>152</sup> T. A. Robinson, “Grayston and Herdan’s “C” Quantity Formula and the Authorship of the Pastoral Epistles,” *NTS* 30.2 (1984): 282-288.

<sup>153</sup> Ibid., 282, 287.

<sup>154</sup> E. Linnemann, “Echtheitsfragen und Vokabelstatistik,” *JETH* 10 (1998), 108.

According to Linnemann, table 2.2 shows that the PE have a comparatively large number of New Testament *hapaxes* to their texts, but their use of Pauline *hapaxes* is not peculiar.<sup>155</sup>

More specifically, Matthew Brook O'Donnell calculated that most of the vocabulary types unique to the Pastorals are adjectives. He counted 105, 30 of which are used attributively. But only nine of these constitute a unique adjective-noun combination. Similar combinations are found in the alleged proto- and deutero-Paulines, even with a high frequency word like θεός (cf. Tit. 1:2), which sometimes is modified by an adjective. For O'Donnell, this means that “the low frequency of occurrence of a large portion of the vocabulary should lead one to question the value of calculating occurrence frequencies as a feature for authorship discrimination.”<sup>156</sup>

Focusing on the vocabulary of 2 Timothy, Anthony Bird argued that it is 91% Pauline. Based on Harrison's data, he also computed that 21% of 2 Timothy's vocabulary is used in Pauline phrases and 31% in Paul's genuine notes.<sup>157</sup> Bird's findings have been partially confirmed by Michel Gourgues, who prepared the following table:<sup>158</sup>

Table 2.3. Missing words in the Pastoral Epistles compared to Romans, Galatians, Philippians, and 1 Thessalonians

	Pastorals					Comparison			
	1 Tim	2 Tim (total)	2 Tim (I-you)	2 Tim (you)	Tit	Rom	Gal	Phil	1 Thess
<b>Number of verses</b>	113	83	52	31	46	433	149	104	89
<b>Words missing in Paul</b>	168	112	42	73	72	211	62	68	32
<b>Average per verse</b>	1,4	1,3	0,8	2,3	1,8	0,5	0,4	0,6	0,3

According to Gourgues, the average number of *hapaxes* in the text of 2 Timothy is closer to some of the undisputed Paulines than 1 Timothy and Titus. Unlike Bird, however, he distinguished between “You” (2 Tim. 2:14-3:9; 3:14-4:5) and “I-You” (2 Tim. 1:1-2:13; 3:10-13; 4:6-22) sections in 2 Timothy. It appears that the average number of *hapaxes* in the “I-You” sections are close to the average number of *hapaxes* used in Philippians, but this seems not to be the case for the “You” sections. For this reason, Gourgues postulated a non-Pauline redaction of 2 Timothy 2:14-3:9 and 3:14-4:5.<sup>159</sup>

<sup>155</sup> Ibid., 95-98.

<sup>156</sup> M. B. O'Donnell, “Linguistic Fingerprints of Style by Numbers? The Use of Statistics in the Discussion of Authorship of New Testament Documents,” in S.E. Porter and D.A. Carson (eds.), *Linguistics and the New Testament: Critical Junctures* (JSNTSup 168; Sheffield: Sheffield Academic Press, 1999), 239.

<sup>157</sup> A. E. Bird, “The Authorship of the Pastoral Epistles – Quantifying Literary Style,” *RTR* 56.3 (1997): 118-137.

<sup>158</sup> Gourgues, *Lettres*, 52.

<sup>159</sup> Ibid., 52-54.

### 2.1.2 Lexical Richness

A linguistic peculiarity that is closely related to the (over)use of *hapax legomena* in the PE is that of lexical richness. Scholars have found the Pastorals not only to contain more *hapaxes* but also to have a richer vocabulary. According to Morgenthaler, the PE use 3482 vocabulary tokens of which 901 (including 54 proper nouns) are different types ( $\approx 26\%$ ). By way of comparison, the total number of vocabulary types in a text as long as 2 Corinthians (4469 tokens) is only 792 ( $\approx 18\%$ ). Similar proportions apply to the Pastorals individually. In 1 Timothy (1588 tokens) 541 types are used ( $\approx 34\%$ ), whereas Philippians (1629 tokens) only has 448 ( $\approx 28\%$ ). With a total of 1236 tokens, 2 Timothy is smaller than Philippians but its vocabulary stock amounts to 458 ( $\approx 37\%$ ). This percentage is even higher for Titus, using 303 types in a text no longer than 658 tokens ( $\approx 46\%$ ).<sup>160</sup>

Since the number of vocabulary types (V) in a text always increases with the number of tokens (N), Grayston and Herdan refined Morgenthaler's argument by measuring a bi-logarithmic constant ( $\gamma$ ) which is independent of text-length:<sup>161</sup>

$$\gamma = \log V(N) / \log N$$

The average  $\gamma$  value for the Pastorals appears to be significantly higher (0.8646) than that of the other Paulines (0.8113). For Grayston and Herdan, this is perhaps “[t]he most striking evidence ... for the singular position of the Pastorals among the Paulines.”<sup>162</sup>

Not all scholars found themselves in agreement with Grayston and Herdan's conclusion. Bird, for instance, asked whether  $\gamma$  is an appropriate measure for lexical richness. According to him,  $\gamma$  stabilizes in Romans only as one proceeds into the text and reaches about 4000 tokens. If one takes a sample of approximately 1600 words, it appears that the value of  $\gamma$  increases and compares favorably with the values exhibited by the PE.<sup>163</sup> A similar result has been found by O'Donnell, who computed the so-called Type-Token Ratio (i.e. the number of vocabulary types divided by the number of vocabulary tokens expressed as a percentage) for the first 1500 words in 1 Timothy, Romans, Galatians, and 1 Corinthians with a 250-token interval:<sup>164</sup>

---

<sup>160</sup> Morgenthaler, *Statistik*, 22-23, 164.

<sup>161</sup> Grayston and Herdan, “Authorship,” 12.

<sup>162</sup> *Ibid.*, 12.

<sup>163</sup> Bird, “Authorship,” 128.

<sup>164</sup> O'Donnell, “Linguistic Fingerprints,” 250.

Table 2.4. Type-token ratios for 1 Timothy compared to Romans, 1 Corinthians, and Galatians

	<b>1 Tim</b>	<b>Rom</b>		<b>1 Cor</b>		<b>Gal</b>	
<b>Tokens</b>	TTR	TTR	$\Delta$	TTR	$\Delta$	TTR	$\Delta$
<b>250</b>	0.576	0.460	0.116	0.364	-0.096	0.440	-0.020
<b>500</b>	0.476	0.406	0.070	0.314	-0.092	0.382	-0.024
<b>750</b>	0.419	0.375	0.044	0.267	-0.108	0.327	-0.048
<b>1000</b>	0.372	0.329	0.043	0.254	-0.075	0.292	-0.037
<b>1250</b>	0.359	0.314	0.045	0.234	-0.080	0.264	-0.050
<b>1500</b>	0.333	0.283	0.050	0.236	-0.047	0.254	-0.029

In the fourth, sixth, and eighth column of table 2.4, the difference ( $\Delta$ ) from the Type-Token Ratio (TTR) at each interval is given for each letter. It appears that at 750 tokens the value for Romans is closer to 1 Timothy than 1 Corinthians.

Gerard Ledger, however, reported that the lexical richness of 1 and 2 Timothy differs from the other Paulines disproportionately. Using 1000-token samples, Ledger computed the TTR values for all Paulines except Galatians, Titus, and Philemon:<sup>165</sup>

Table 2.5. Type-token ratios in the *Corpus Paulinum* (except Galatians, Titus, and Philemon)

<b>Epistle</b>	<b>Rom</b>	<b>1 Cor</b>	<b>2 Cor</b>	<b>Col</b>	<b>Eph</b>	<b>1 Tim</b>	<b>2 Tim</b>	<b>1 Thess</b>	<b>2 Thess</b>
<b>TTR</b>	0.432	0.434	0.455	0.424	0.433	0.557	0.544	0.400	0.459

The results in table 2.5 show a remarkable homogeneity between the alleged proto- and deutero-Paulines, and a disproportional difference with the Timothy correspondence. Ledger's conclusion is supported by Armin Baum, whose findings also show Titus to be rich in vocabulary.<sup>166</sup> This is shown in table 2.6:

Table 2.6. Semantic inventory and vocabulary in the *Corpus Paulinum*

	<b>Tokens</b>	<b>Types</b>	<b>Words occurring in more than one letter (shared words)</b>		<b>Words occurring in only one letter (single letter words)</b>	
<b>Rom</b>	7111	1055	781	74%	274	26%
<b>1 Cor</b>	6830	951	706	74%	245	26%
<b>2 Cor</b>	4477	779	602	77%	177	23%
<b>Eph</b>	2422	527	443	84%	84	16%
<b>Gal</b>	2230	520	430	83%	90	17%
<b>Phil</b>	1629	440	365	83%	75	17%
<b>1 Tim</b>	1591	535	406	76%	129	24%
<b>Col</b>	1582	429	365	85%	64	15%
<b>1 Thess</b>	1481	362	327	90%	35	10%
<b>2 Tim</b>	1238	451	350	78%	101	22%
<b>2 Thess</b>	823	249	228	92%	21	8%
<b>Tit</b>	659	298	249	84%	49	16%
<b>Phlm</b>	335	140	130	93%	10	7%
<b>Total</b>	32408	2621	1267		1354	

<sup>165</sup> G. Ledger, "An Exploration of Differences in the Pauline Epistles Using Multivariate Statistical Analysis," *LLC* 10.2 (1995), 93.

<sup>166</sup> A. D. Baum, "Semantic Variation within the *Corpus Paulinum*: Linguistic Considerations Concerning the Richer Vocabulary of the Pastoral Epistles," *TynB* 59.2 (2008), 274.

Normally there is the expectation that the longer a letter, the more extensive its vocabulary. In case of the Pastorals, however, this rule is broken. Table 2.6 shows that 1 Timothy (1591 tokens) has 535 vocabulary types, whereas Galatians (2230 tokens) uses no more than 520. Similarly, the vocabulary stock of 2 Timothy (451 types out of 1238 tokens) outnumbers that of Philipians (440 types out of 1629 tokens). Even Titus (659 tokens) has a richer vocabulary (298 types) than, for instance, 2 Thessalonians (249 types out of 823 tokens). Proportionally, Baum estimates that 1 Timothy should have had about 435 (instead of 535) vocabulary types. For 2 Timothy, this number should have been 350 (rather than 451), while Titus should have 235 (instead of 298) types. Thus the actual numbers show that the Pastorals use more vocabulary types in comparison to the other Paulines.<sup>167</sup>

### 2.1.3 Missing Indeclinables

The Pastorals are also said to lack many words that are typical for Paul. This applies to both declinable and indeclinable words. Holtzmann listed 35 words of the former category.<sup>168</sup>

Harrison extended this list to 88, including words that are shared by at least four of the alleged proto- and/or deutero-Paulines:<sup>169</sup>

Table 2.7. Missing declinable words in the Pastoral Epistles, shared by at least four Pauline letters

	4 letters	5 letters	6 letters	7 letters	8 letters	9 letters
1	ἀγαθωσύνη	ἀδικεῖν	ἀκαθαρσία	ἀποθνήσκειν	δέχεσθαι	ἐνεργεῖν
2	ἄπειμι	αἷμα	ἀποκαλύπτειν	βλέπειν	ἐργάζεσθαι	εὐχαριστεῖν
3	ἀπλότης	ἀκροβυστία	ἀποκάλυψις	γνωρίζειν	θλιψις	οὐρανός
4	εἰκῆ	ἄλλος	ἐπιστολή	ἐνδύειν	σῶμα	περιπατεῖν
5	εἵπερ	ἀνάγκη	εὐαγγελίζεσθαι	εὐδοκοῦν	υἱός	
6	ἐνέργεια	ἀξίως	ἐχθρός	κενός	χαρίζεσθαι	
7	κενοῦν	ἀσθενής	κατέχειν	περισεύειν		
8	ὑπερβολή	δεξιός	καυχᾶσθαι	πράσσειν		
9		διαθήκη	κοινωνία	συνεργός		
10		δοξάζειν	μέσος	ψυχή		
11		ἐλεύθερος	ὀφείλειν			
12		ἐξέρχεσθαι	παραλαμβάνειν			
13		ἐξουθενεῖν	πορνεία			
14		ἔπαινος	πρόσωπον			
15		ἐρῶ	σκότος			
16		εὐλογία	στήκειν			
17		ζῆλος	φρονεῖν			
18		θυμός	χαίρειν			
19		καταλαμβάνειν	ᾠρα			
20		καταρτίζεῖν				
21		κατεργάζεσθαι				
22		καύχημα				
23		κόπος				
24		μέρος				

<sup>167</sup> Ibid., 273-275.

<sup>168</sup> Holtzmann, *Pastoralbriefe*, 98.

<sup>169</sup> Harrison, *Problem*, 31-32.

---

25	νήπιος
26	νουθετεῖν
27	παλαιός
28	παράπτωμα
29	παρουσία
30	πλεονάζειν
31	πλεονεξία
32	πλήρωμα
33	πνευματικός
34	σοφία
35	σταυρός
36	τέλειος
37	τρέχειν
38	ὑπακούειν
39	ὑπάρχειν
40	ὑστέρημα
41	φοβεῖσθαι

---

Some scholars have taken this as a rationale for the theological distinctiveness of the Pastorals among the Paulines.<sup>170</sup> For Wolfgang Schenk, it is absurd to think of Paul not speaking about “covenant,” “circumcision,” “body,” God’s “righteousness,” Christ’s “sonship,” “freedom,” and “cross.”<sup>171</sup> John Robinson even charged that “the omission of the word [σῶμα] altogether from the Pastorals seems as decisive an argument against their Pauline authorship, at any rate in their present form, as any that can be advanced.”<sup>172</sup>

Guthrie, however, weakened Harrison’s contention that the words listed in table 2.7 are typical of Paul since they were common to many first- and second-century authors: all are used in the New Testament; all but 17 in Luke-Acts; and all but three in the Apostolic Fathers.<sup>173</sup> Moreover, as Linnemann countered, 78 of Harrison’s 88 words ( $\approx 89\%$ ) are missing in at least three other Paulines as well. By way of comparison, she calculated that of a sample of 880 words, 377 are used in only one of the other Paulines. 503 are shared by at least two letters, of which 238 are used once. Overall, 265 words are shared by at least two Paulines, but only ten are shared by more than seven letters. This is around 11% of Harrison’s list and around 2% of the PE’s 532 missing words found in other parts of the New Testament.<sup>174</sup> Luke Timothy Johnson observed that quintessential Pauline terms like “law,” “flesh,” “cross,” “freedom,” and “salvation” are not used in all of the alleged proto- and deutero-Paulines. In fact, a vocabulary cluster involving “sanctification” language (“holy,” “holiness,” “to make holy,”

---

<sup>170</sup> Cf. Easton, *Pastoral Epistles*, 203; Vielhauer, *Geschichte*, 224; Hanson, *Pastoral Epistles*, 3; F. Krumbiegel, *Erziehung in den Pastoralbriefen. Ein Konzept zur Konsolidierung der Gemeinden* (ABG 44; Leipzig: Evangelische Verlagsanstalt, 2013), 294-318.

<sup>171</sup> Schenk, “Briefe,” 3416.

<sup>172</sup> J. A. T. Robinson, *The Body. A Study in Pauline Theology* (London: SCM, 1952; repr. Philadelphia, PA: Westminster, 1977), 10.

<sup>173</sup> D. Guthrie, *The Pastoral Epistles* (2<sup>nd</sup> ed.; TNTC; Leicester: InterVarsity, 1990), 234; Spicq, *Épîtres Pastorales*, 185-186.

<sup>174</sup> Linnemann, “Echtheitsfragen,” 91-92.

etc.) is entirely missing from Galatians.<sup>175</sup> Conversely, George Knight noted, δικαιοῦν is found exclusively in Romans, 1 Corinthians, Galatians, 1 Timothy, and Titus.<sup>176</sup> Even C. K. Barrett, who embraced Harrison’s fragment theory, conceded that lists of missing words “can prove little,”<sup>177</sup> because the same words are always missing from at least one of the undisputed Paulines.

For many scholars, therefore, it is not so much the overuse of *hapax legomena* or the number of declinable words missing in the PE that are peculiar, but their lack of a considerable number of indeclinable words. Holtzmann listed about 25 of such “particles,”<sup>178</sup> but the most comprehensive list to date is still that of Harrison:<sup>179</sup>

Table 2.8. Missing indeclinable words in the Pastoral Epistles

	1 letter	2 letters	3 letters	4 letters	5 letters	6 letters	7 letters	8 letters	9 letters
1	ἦνίκα	δίς	ἄνω	ἄρτι	ἀντί	ἄν	ἄρα	δίό	ἕκαστος
2	ἦτοι	ἔνεκεν	ἄπαξ	διότι	αὐτός ὁ	ὁ αὐτός	γε	εἶτε	
3	διόπερ	ἐπειδή	ἐνι	εἰκῆ	ἄχρι	ἐμαυτοῦ	ἔτι	ἐμός	
4	μήτιγε	ἐφάπαξ	ἐπεὶ	εἶπερ	οὐκέτι	νυνὶ δέ	κάγω	σύν	
5	νή	ἠλίκος	ἔπειτα	ἔμπροσθεν	πάλιν	ὅπως	τότε		
6	ὑπερλίαν	καθό	ἕως	ἔξω	τε	ὑπέρ (acc.)	ὥστε		
7	ὥσπερ εἶ	κἂν	ὁποῖος	ἔσω	ὥσπερ				
8		κατέναντι	ὅπου	ἰδοῦ					
9		κατενώπιον	ὄφελον	καθάπερ					
10		μενοῦνγε	πλήν	μήπως					
11		ὁμοίως	πόσος	ναί					
12		ὁμως	ποῦ	ὁ μὲν...ὁ δέ					
13		οὐ		οὐ					
14		οὐθεὶς		οὐ μή					
15		οὐπω		οὔτε					
16		πάντως		οὐχί					
17		ποῖος		παρά (acc.)					
18		σός		ὑμέτερος					
19		τάχα							
20		τοσοῦτος							
21		τοῦναντίον							
22		ὑπερεκπερισσοῦ							
23		ὧδε							

The argument over missing particles has been contested by some scholars. Gilchrist, for instance, perceptively remarked that Harrison did not ask how many indeclinables are missing from each of the Paulines, but how many Pauline indeclinables are missing from the Pastorals. Adding 93 particles that occur in the PE, Guthrie found that Romans uses 131 of them, 1 Corinthians 139, 2 Corinthians 113, Galatians 107, Ephesians 76, Philippians 86, Colossians 64, 1 Thessalonians 73, 2 Thessalonians 57, Philemon 44, 1 Timothy 73, 2 Timothy 61, and

<sup>175</sup> Johnson, *Letters to Timothy*, 69-71.

<sup>176</sup> G. W. Knight III, *The Pastoral Epistles* (Grand Rapids, MI: Eerdmans/Carlisle: Paternoster, 1992), 32.

<sup>177</sup> Cf. Barrett, *Pastoral Epistles*, 6.

<sup>178</sup> Holtzmann, *Pastoralbriefe*, 100-101.

<sup>179</sup> Harrison, *Problem*, 36-37. Note that Harrison’s list also includes some declinables (e.g. ἕκαστος).

Titus 43. This shows that the PE “compare favorably with the other Paulines in the variety of Pauline particles which are used.”<sup>180</sup> Moreover, as John Roberts pointed out, 114 Pauline in-declinables are missing in the Thessalonian correspondence also.<sup>181</sup> Similarly, John O’Rourke observed that 60 out of Harrison’s 112 missing Pauline particles are lacking in more than half of the other Paulines.<sup>182</sup> Observing that 36 words of Harrison’s list ( $\approx 32\%$ ) are *hapaxes* which may not be expected in the PE, Linnemann countered that their number of missing particles (76) does not outweigh the number of particles shared with at least one other Pauline letter (77).<sup>183</sup> However weighty these objections, “it is still remarkable,” as Baum notes, “that some non-inflected words, which occur in the ten letters some twenty, thirty or forty times, are entirely missing in the Pastorals.”<sup>184</sup>

#### 2.1.4 Compound Words

Another peculiarity that has drawn scholarly attention is the PE’s large number of compound words. Holtzmann not only pointed to the author’s use of compounds in general, but also to his preference for combining words with ἀ- and φιλ- in particular:<sup>185</sup>

Table 2.9. Favorite compound words in the Pastoral Epistles

ἀ-	φιλ-
1 ἀγνοεῖν	(ἀ)φιλάγαθος
2 ἀδηλότης	φίλανδρος
3 ἀδιάλειπτος	φιλανθρωπία
4 ἀδόκιμος	φιλαργυρία
5 ἀθετεῖν	(ἀ)φιλάργυρος
6 ἀκαίρως	φίλαυτος
7 ἀκατάγνωστος	φιλήδονος
8 ἀκρατής	φιλόθεος
9 ἄμαχος	φιλόξενος
10 ἀμελεῖν	φιλότεκνος
11 ἀνέγκλητος	
12 ἀνεξίκακος	
13 ἀνεπαίσχυντος	
14 ἀνεπίλημπος	
15 ἀνόητος	
16 ἄνοια	
17 ἀνομία	
18 ἄνομος	
19 ἀνόσιος	
20 ἀνυπόκριτος	
21 ἀνυπότακτος	

<sup>180</sup> Guthrie, *Mind of Paul*, 13.

<sup>181</sup> J. W. Roberts, “The Bearing of the Use of Particles on the Authorship of the Pastoral Epistles,” *ResQ* 1.3 (1957), 135-137.

<sup>182</sup> J. J. O’Rourke, “Some Considerations about Attempts at Statistical Analysis of the Pauline Corpus,” *CBQ* 35.4 (1973), 486-487.

<sup>183</sup> Linnemann, “Echtheitsfragen,” 92-93.

<sup>184</sup> Baum, “Semantic Variation,” 291.

<sup>185</sup> Holtzmann, *Pastoralbriefe*, 92-93.



---

22	ἀνωφελής
23	ἀόρατος
24	ἀπαίδευτος
25	ἀπειθής
26	ἀπέραντος
27	ἀπιστεῖν
28	ἀπιστία
29	ἄπιστος
30	ἀσέβεια
31	ἀσεβής
32	ἄσπιλος
33	ἄσπονδος
34	ἄστοργος
35	ἀστοχεῖν
36	ἄσωτία
37	ἀτιμία
38	ἀφθαρσία
39	ἄφθαρτος
40	ἀφθορία
41	ἀφιλάγαθος
42	ἀφιλάργυρος
43	ἀχάριστος
44	ἄψευδής

---

Friedrich Torm, however, observed that similar phenomena are visible in other parts of the *Corpus Paulinum*. Romans, for instance, uses over 30 compounds with the prefix σύν. Only one such compound is found in 2 Thessalonians. Similarly, 1 Corinthians uses fewer than 15 compounds with the prefix ὑπέρ. Only one such compound is found in 1 Thessalonians.<sup>186</sup> Michaelis in 1929 noted that the PE's overuse of ἀ- and φυλ- compounds might be due to their paraenetic contents.<sup>187</sup>

### 2.1.5 Semantic Deviations

A final lexical peculiarity in the PE concerns semantic deviations. Scholars usually distinguish between (1) words taking Hellenistic meanings (Grecisms), and (2) words taking un-Pauline meanings or words expressing Pauline thought differently (un-Paulinisms).

#### 2.1.5.1 Grecisms

Scholars are generally agreed that the language of the PE belongs to a higher stratum of literary *Koine* Greek.<sup>188</sup> Many expressions typical of the Epicurean, Cynic, Stoic and Jewish

---

<sup>186</sup> Torm, "Sprache," 236.

<sup>187</sup> Michaelis, "Wortstatistik," 74.

<sup>188</sup> Cf. T. Nägeli, *Der Wortschatz des Apostel Paulus. Beitrag zur sprachgeschichtlichen Erforschung des Neuen Testaments* (Göttingen: Vandenhoeck & Ruprecht, 1905), 87-88; P. Wendland, *Die urchristlichen Literaturformen* (HNT I/3; Tübingen: Mohr Siebeck, 1912), 364-365, n. 5; Falconer, *Pastoral Epistles*, 5; M. Dibelius and H. Conzelmann, *The Pastoral Epistles*, trans. P. Buttolph and A. Yarbro (Hermeneia; Philadelphia, PA: Fortress, 1972), 3; Schenke and Fischer, *Briefe*, 218; Morgenthaler, *Statistik*, 47; Quinn, "Timothy and Titus," 563.

wisdom tradition have been found.<sup>189</sup> Raymond Collins, for instance, asserts that the Pastorals reflect the “common language of the late first- and early second-century Hellenistic authors.”<sup>190</sup> The basis for this claim was laid mainly by Harrison, who argued that 93 out of the 175 New Testament *hapaxes* in the Pastorals are used in the Apostolic Fathers and early Apologists.<sup>191</sup> While not all scholars would date the PE in the second century CE, many are agreed that the following words attest to their Hellenistic origin:<sup>192</sup>

Table 2.10. Hellenistic terms in the Pastoral Epistles

1	ἀγνεία	32	ἀπρόσιτος	63	ἐπιδιορθοῦν	94	περίεσταναι
2	ἀγωγή	33	ἄρνεϊσθαι	64	ἐπιστομίζειν	95	περιπείρειν
3	ἀδηλότης	34	ἄρτιος	65	εὐμετάδοτος	96	πλέγμα
4	αἰδώς	35	ἄσπιλος	66	θεόπνευστος	97	πορισμός
5	αἰρετικός	36	ἄσπονδος	67	κακοπαθεῖν	98	πραῦπαθία
6	αἰσχροκερδής	37	ἄστοχεῖν	68	κατάστημα	99	πρόκριμα
7	ἀκατάγνωστος	38	αὐθάδης	69	καταστολή	100	προσέχειν
8	ἄμαχος	39	αὐθεντεῖν	70	καταστρηγιᾶν	101	πρόσκλησις
9	ἀμοιβή	40	αὐτοκατάκριτος	71	καυστηριάζομαι	102	ῥητῶς
10	ἀναζωπυρεῖν	41	ἀφθορία	72	κενοφονία	103	σκέπασμα
11	ἀνανήφειν	42	ἀφιλάγαθος	73	κνήθεσθαι	104	στεφανοῦν
12	ἀνατρέπειν	43	βαθμός	74	κοινωνικός	105	Στόμαχος
13	ἀνδραποδιστής	44	βλαβερός	75	λογομαχεῖν	106	στρατολογεῖν
14	ἀνδροφόνος	45	γάγγραινα	76	λογομαχία	107	συγκακοπαθεῖν
15	ἀνεπαίσχυντος	46	γενεαλογία	77	ματαιολογία	108	σωματική γυμνασία
16	ἀνεπιλημπτος	47	γίνωσκε ὅτι	78	ματαιολόγος	109	σωφρονίζειν
17	ἀνεξίκακος	48	γότης	79	μελετᾶν	110	σωφρονισμός
18	ἀνήμερος	49	γραῶδης	80	μεμβράνα	111	σωφροσύνη
19	ἀντιδιατίθεμαι	50	γυμνάζειν	81	μητρολόγας	112	τεκνογονεῖν
20	ἀντίθεσις	51	γυναικάριον	82	ναυαγεῖν	113	Τεκνογονία
21	ἀντιλαμβάνεσθαι	52	διαβεβαιουῖσθαι	83	νηφάλιος	114	τεκνοτροφεῖν
22	ἀντιλυτρον	53	διάβολος	84	νομικός	115	ὑπόνοια
23	ἀνωφελής	54	διαπαρατριβή	85	ξενοδοχεῖν	116	ὑποτίθεσθαι
24	ἀπέραντος	55	διδακτικός	86	οἱ ἐν ὑπεροχῇ ὄντες	117	ὑποτύπωσις
25	ἀπόβλητος	56	δι' ἣν αἰτίαν	87	οἰκοδεσποτεῖν	118	ὑψηλοφρονεῖν
26	ἀπόδεκτος	57	δρόμος	88	οἰκουργός	119	Φαίλωνης
27	ἀποδοχῆς ἄξιος	58	ἐγκρατής	89	ὀρέγεσθαι	120	Φίλανδρος
28	ἀπόλασις	59	ἐδραΐωμα	90	ὀρθοτομεῖν	121	φίλαυτος
29	ἀποπλανᾶν	60	ἐκζήτησις	91	πάροις	122	φιλήδονος

<sup>189</sup> Cf. Nägeli, *Wortschatz*, 87-88, and Wendland, *Literaturformen*, 364-365, n. 5. For more recent studies, see *inter alia* L. Oberlinner, “Öffnung zur Welt oder Verrat am Glauben? Hellenismus in den Pastoralbriefen,” in J. Beutler (ed.), *Der neue Mensch in Christus. Hellenistische Anthropologie und Ethik im Neuen Testament* (Freiburg/Basel/Vienna: Herder, 2001), 135-163; C. Zimmermann, “Wiederentstehung und Erneuerung (Tit 3:5): Zu einem erhaltenswerten Aspekt der Soteriologie des Titusbrieft,” *NovT* 51.3 (2009): 272-295; I. L. E. Ramelli, “The Pastoral Epistles and Hellenistic Philosophy: 1 Timothy 5:1-2, Hierocles, and the ‘Contraction of Circles’,” *CBQ* 73.3 (2011): 562-581; A. B. Huizenga, *Moral Education for Women in the Pastoral and Pythagorean Letters: Philosophers of the Household* (NovTSup 147; Leiden/Boston: Brill, 2013); K. Zamfir, “Is the *ekklēsia* a Household (of God)? Reassessing the Notion of οἶκος θεοῦ in 1 Tim 3.15,” *NTS* 60.4 (2014): 511-528; C. R. Holladay et al. (eds.), *Light from the Gentiles: Hellenistic Philosophy and Early Christianity: Collected Essays, 1959-2012 by Abraham J. Malherbe* 1 (NovTSup 150; Leiden/Boston: Brill, 2014), 117-134, 187-196, 407-430, 431-457, 459-477, 479-505, 507-534, 535-557, 559-573.

<sup>190</sup> Collins, *I & II Timothy and Titus*, 9.

<sup>191</sup> Harrison, *Problem*, 67-86.

<sup>192</sup> Cf. Nägeli, *Wortschatz*, 87-88; Wendland, *Literaturformen*, 364-365, n. 5; Harrison, *Problem*, 161-164; Paulines, 129-134; E. K. Simpson, *The Pastoral Epistles* (London: Tyndale, 1954), 16-17; Wikenhauser and Schmid, *Einleitung*, 522; Vielhauer, *Geschichte*, 224; Kümmel, *Einleitung*, 328; Schenk, “Briefe,” 3410-3411.

30	ἀποστρέφασθαι	61	ἐντευξις	92	πατρολόγας	123	φλύαρος
31	ἀποτρέπειν	62	ἐπανόρθωσις	93	πειθαρχεῖν	124	Φρεναπάτης

To some scholars a Hellenistic origin of the PE is evidenced not only by specific words, but also by specific phrases. Werner Kümmel, for instance, referred to several theological expressions which are “totally foreign to Paul for describing the redemptive event: Ἐπεφάνη ἡ χάρις ... σωτήριος ... παιδεύουσα ἡμᾶς (Tit. 2:11-12), ὅτε ... ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ (Tit. 3:4), and the gift of redemption: προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (Tit. 2:13), for God ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον (1 Tim. 6:16), ὁ μακάριος καὶ μόνος δυνάστης (1 Tim. 6:15),” and, especially, “ἐπιφάνεια and σωτήρ for the earthly appearance of Christ” (cf. 2 Tim. 1:10; Tit. 3:6).<sup>193</sup>

Hellenistic influences also surface in the PE’s syntax. By comparing the ratio of Greek and Semitic conditional sentences in the Pauline corpus, Klaus Beyer concluded that the Pastorals exhibit ten to twenty times as many Grecisms.<sup>194</sup> Similarly, Nigel Turner observed that “the Semitic repetition of the preposition with a succession of nouns or pronouns is indulged in much less often by the [PE] than by Paul, and shows that the [PE are] least Semitic in respect of this feature of style.”<sup>195</sup>

Hellenistic phraseology is not typical of the Pastorals *per se*. Some of the expressions as listed in table 2.10 are also used in the alleged proto- and deutero-Paulines, which reflect higher literary Koine.<sup>196</sup> Much in the PE also would support their non-Hellenistic origin.<sup>197</sup> Wolfgang Nauck in his dissertation argued that the theology of the PE is mainly Jewish, especially in terms of ethics (e.g. the vices listed in 1 Tim. 1:9-10 mainly relate to the second part of the Decalogue in Ex. 20:12-17), expression (e.g. the detailed description of God’s character in 1 Tim. 1:11,13,16, 2:7,13, 4:14, 6:12; 2 Tim. 1:11, 4:16, 17-18; and Tit. 1:3), and exegesis (e.g. the description of the laying on of hands in 1 Tim. 5:22 parallels Num. 27:18-22

<sup>193</sup> W. G. Kümmel, *Introduction to the New Testament*, rev. and trans. H. C. Kee (17<sup>th</sup> ed.; Nashville, TN: Abingdon, 1973), 382-383.

<sup>194</sup> K. Beyer, *Satzlehre*, vol. 1 of *Semitische Syntax im Neuen Testament* (SUNT 1; Göttingen: Vandenhoeck & Ruprecht, 1962), 232, 295, 298-299.

<sup>195</sup> N. Turner, *Style*, vol. 4 of *A Grammar of New Testament Greek* (Edinburgh: T&T Clark, 1976), 104-105.

<sup>196</sup> Cf. A. Stecker, *Formen und Formeln in den paulinischen Hauptbriefen und den Pastoralbriefen* (PhD diss., University of Münster, 1968); K. Berger, “Hellenistische Gattungen im Neuen Testament,” in *ANRW* II.25.2 (Berlin/New York: de Gruyter, 1984), 1031-1432; M. Reiser, “Paulus als Stilist,” *SEÅ* 66 (2001), 155.

<sup>197</sup> See, for instance, A. T. Hanson, “Eve’s Transgression: 1 Timothy 2.13-15,” in *Studies in the Pastoral Epistles* (London: SPCK, 1968), 65-77; S. C. Mott, “Greek Ethics and Christian Conversion: The Philonic Background of Titus II 10-14 and III 3-7,” *NovT* 20.1 (1978); C. R. Hutson, “‘Saved through Child-bearing’: the Jewish Context of 1 Timothy 2:15,” *NovT* 56.4 (2014): 392-410.

and Deut. 34:9).<sup>198</sup> Hitchcock found many lexical affinities between Paul and Philo (20 BCE – 50 CE): 1829 out of 2262 Pauline words ( $\approx 81\%$ ), and 781 out of 893 Pastoral words ( $\approx 88\%$ ) are shared by the *Corpus Philonicum*.<sup>199</sup> He also discovered many Latin parallels of Greek expressions in the PE, suggesting a Roman provenance.<sup>200</sup>

Table 2.11. Latin parallels of Greek expressions in the Pastoral Epistles

	Greek expressions	Latin parallels
1	αἰσχροῦ κέρδους χάριν	pecuniae causa, quaestus
2	ἀμαρτωλοὺς ... ὧν πρῶτός εἰμι ἐγώ	princeps sceleris
3	ἀσωτία	luxuria
4	βαθμός	gradum
5	βλασφημεῖν	vituperatio
6	γραῶδεις μύθους	aniles fabellae
7	γυναιξὶν ἐπαγγελλομέναις θεοσεβειαν	professae ... professio flagitii
8	διάκονος	minister, diaconi
9	δι' ἣν αἰτίαν	quam ob rem, quam ob causam
10	διδασκαλία	disciplina
11	ἐγκρατής	continentia
12	ἐνδύνοντες	irrepere
13	ἐν τούτοις ἴσθι	totus in illis
14	εὐσέβεια	pietas
15	θεμέλιος ... ἔστηκεν	terminus, cippus
16	κατὰ κοινήν πίστιν	communis fides quae omnibus debetur
17	λογομαχία	verborum controversiae
18	μετὰ πάσης ἐπιταγῆς	cum summa auctoritate
19	ὃν τρόπον	quo modo, quem ad modum
20	ὀργίλος	iracundia
21	ὅστις	quippe qui
22	πιστὸς ὁ λόγος	verum illud verbum
23	πλήκτης	acerbitas
24	πραύτης	comitas
25	πρεσβύτερος	senior, presbyteri
26	πρόσκλις	gratia
27	σεμνότης	gravitas
28	σώφρων	continentem
29	ταχέως	temere
30	τῆς ἐλπίδος ἡμῶν	spem omnem
31	τοῦτο καλὸν καὶ ἀπόδεκτον	gratum acceptumque
32	χάριν ἔχειν	gratias habere

### 2.1.5.2 Un-Paulinisms

In addition to semantic Grecisms, the “common vocabulary of Paul and the Pastorals is subject to heavy discount in respect of the numerous words which carry a totally different

<sup>198</sup> W. Nauck, *Die Herkunft des Verfassers der Pastoralbriefe. Ein Beitrag zur Frage der Auslegung der Pastoralbriefe* (PhD diss., University of Göttingen, 1950), 8-102.

<sup>199</sup> F. R. M. Hitchcock, “Philo and the Pastorals,” *Her* 56 (1940): 113-135.

<sup>200</sup> F. R. M. Hitchcock, “Latinity of the Pastorals,” *ExpTim* 39.8 (1928): 347-352. Cf. Badcock, *Pauline Epistles*, 122; A. Standhartinger, “EUSEBEIA in den Pastoralbriefen. Ein Beitrag zum Einfluss römischen Denkens auf das entstehende Christentum,” *NovT* 48.1 (2006): 51-82; B. A. Paschke, “The *cura morum* of the Roman Censors as Historical Background for the Bishop and Deacon Lists of the Pastoral Epistles,” *ZNW* 98.1 (2007): 105-119.

meaning in the Pastorals from that which Paul gives them, or are used in a radically different way.”<sup>201</sup> The following list of terms is said to have un-Pauline meanings in the PE:<sup>202</sup>

Table 2.12. Un-Pauline terms in the Pastoral Epistles

	<b>Term(s)</b>	<b>Meaning(s) in Pastorals</b>	<b>Meaning(s) in other Paulines</b>
1	ἀγάπη	love (one virtue among others)	love (as a key virtue)
2	ἀδελφός, -οί	brothers (non-direct address)	brother(s) (direct address)
3	ἀναλαμβάνω	to be taken up, take with	to take up
4	ἀντέχομαι	to hold fast	to support, aid, take care (for)
5	ἀρχαί	(earthly) rulers	(spiritual) powers
6	γράμμα	sacred writings (of the OT)	mere letter (of the law)
7	ἐν Χριστῷ	in Christ (instrumentally)	in Christ (mystically)
8	ἐπαγγέλλομαι	to profess, make a profession of	to promise
9	ἐπέχω	to take heed	to hold forth
10	καθίστημι	to appoint to office	to be made, set down, constituted
11	κοινός	common	unclean
12	μακάριος	blessed (God or hope)	blessed, happy
13	μόρφωσις	semblance	embodiment
14	μυστήριον	mystery (of the Christian faith)	mystery (God’s saving act in Christ revealed to faith)
15	νόμος	(moral) law	(Mosaic) law
16	οἶκος (θεοῦ)	the Church (of God)	human dwelling place, private house Church
17	παιδεύω	to teach	to discipline
18	παρατίθημι	to entrust	to set before
19	πιστεύω	to (be) trust(ed)	to believe
20	προσδέχομαι	to look for (the blessed hope)	to welcome
21	πληροφορέω	to fulfil	to be convinced, persuaded
22	σωτήρ	savior (= God)	savior (= Christ)
23	ὑποτίθημι	to put in mind	to lay down, risk

Conversely, the Pastorals make use of semantic alternatives to express Pauline thought. As Harrison notes, “[one is] confronted with a series of passages in which Paul and the author of the Pastorals both say the same thing, but in different words.”<sup>203</sup> This is attested by the following examples:<sup>204</sup>

Table 2.13. Alternative Pauline terms in the Pastoral Epistles

	<b>Term(s) in the Pastorals</b>	<b>Meaning(s)</b>	<b>Term(s) in other Paulines</b>	<b>Meaning(s)</b>
1	ἀνεπίλημπος	without/above reproach	ἄμωμος	without blemish
2	δεσπότης	master	ἄμεμπτος	blameless
3	δι’ ἣν αἰτίαν	for this reason	κύριοι	lord
4	ἐν ἀγνείᾳ	in/by purity	διό	wherefore
5	ἐπιφάνεια	appearance	ἐν ἀγνότητι	in/by purity
			παρουσία	presence, coming
6	ἑτεροδιδασκαλέω	to teach heterodoxy	ἀποκάλυψις	revelation
			εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε	a heterodox Gospel which you did not receive

<sup>201</sup> Harrison, *Problem*, 27.

<sup>202</sup> Cf. Harrison, *Problem*, 27-28; Easton, *Pastoral Epistles*, 12; J. A. Allan, “The ‘In Christ’ Formula in the Pastoral Epistles,” *NTS* 10 (1963): 115-121; Hanson, *Pastoral Epistles*, 3; G. Kretschmar, “Der paulinische Glaube in den Pastoralbriefen,” in F. Hahn and H. Klein (eds.), *Glaube im Neuen Testament* (FS H. Binder; BTS 7; Neukirchen-Vluyn: Neukirchener, 1982), 117-120, 133-137; Schenk, “Briefe,” 3415; Boring, *Introduction*, 381-383.

<sup>203</sup> Harrison, *Problem*, 28.

<sup>204</sup> Cf. Harrison, *Problem*, 28-30; Turner, *Style*, 102; Harding, *Saying*, 13; Boring, *Introduction*, 381-383.

7	περιφρονέω	to disregard	ἐξουθενέω	to despise
8	μαίνω	to stain, defile	μολύνω	to soil
9	μνείαν ἔχω	to remember	μνείαν ποιοῦμαι	to remember
10	νῦν αἰών	present age	οὗτος αἰών	this age
11	παραθήκη	deposit, trust	παράδοσις	tradition
12	ὕψηλοφρονέω	to be proud	τὰ ὑψηλὰ φρονοῦντες	to be haughty
13	χάριν ἔχω	to be grateful	εὐχαριστέω	to give thanks

This type of argument, however, is not accepted by all scholars. Hitchcock pointed to a number of words found in the undisputed Paulines which have different meanings also, including εὐλογία (“blessing” and “collection”), οἰκονόμος (“steward” and “treasurer”), ξένος (“host” and “stranger”), συνιστάνειν (“establish” and “command”), ἀπόστολος (“apostle” and “delegate”), πλάνη (“deceit” and “error”), and πιστός (“Christian” and “faithful”). He also mentioned that the Greek historian Polybius (BCE 203-120) used the word ἀναλαμβάνειν with at least eight different meanings.<sup>205</sup> In particular, Claire Smith has shown that the “teaching” vocabulary of the PE essentially is not much different from that of 1 Corinthians. With the exception of some words relating to “worship” (e.g. προσεύχομαι, προφητεύω, διακρίνω), all words related to “core-teaching” (e.g. διδασκαλία, διδάσκω), “speaking” (e.g. λέγω, λαλέω), “traditioning” (e.g. γράφω, παραδίδωμι), “announcing” (e.g. εὐαγγέλιον, εὐαγγελίζω, κηρύσσω, μαρτυρέω), “revealing” (e.g. φανερόω, φανερός, ἀποκαλύπτω, ἐνδείκνυμι), “commanding” (e.g. θέλω, παρακαλέω, παράκλησις, παραγγέλλω, βούλομαι), “correcting” (e.g. ἐλέγγω, νουθετέω, παιδεύω), and “remembering” (e.g. γνωρίζω, τύπος, μνημονεύω, μιμητής) are used in a similar semantic fashion.<sup>206</sup> Moreover, as Baum observed, 70 of the roughly 80 Pastoral *hapaxes* in Titus have relatively close semantic neighbors in the other Paulines.<sup>207</sup>

Even the Pastorals themselves use similar words differently. This was pointed out by Michaela Engelmann, whose findings are summarized in table 2.14:<sup>208</sup>

Table 2.14. Motif-semantic differences among the Pastoral Epistles

	Root	Titus	1 Timothy	2 Timothy
<b>Christology/ Soteriology</b>	σωσ- (ἐπι)φαν-	Applies to God and Christ Refers to Christ’s earthly and future (eschatological) appearance	Applies to God Refers to Christ’s future (non-eschatological) appearance	Applies to Christ Mainly refers to Christ’s earthly appearance
<b>Ecclesiology</b>	οἰκ-	Relate to community structures	Relate to strong community structures	Relate to individual households

<sup>205</sup> Hitchcock, “Latinity,” 114.

<sup>206</sup> C. S. Smith, *Pauline Communities as ‘Scholastic Communities’: A Study of the Vocabulary of ‘Teaching’ in 1 Corinthians, 1 and 2 Timothy and Titus* (WUNT II/335: Tübingen: Mohr Siebeck, 2012).

<sup>207</sup> Baum, “Semantic Variation,” 281-285.

<sup>208</sup> M. Engelmann, *Unzertrennliche Drillinge? Motivsemantische Untersuchungen zum literarischen Verhältnis der Pastoralbriefe* (BZNW 192; Berlin/Boston: de Gruyter, 2012), 118-558. For an appraisal of Engelmann’s work, see J. van Nes and H. Koning, “Motif-Semantic Differences in Paul? A Question to Advocates of the Pastorals’ Plural Authorship in Dialogue with Michaela Engelmann,” *TynB* 67.2 (forthcoming).

	(εὐ)σεβ	Truthful living (in particular)	A lifestyle to be practiced	Truthful living (in general)
<b>Heresiology</b>	μυθ-	Denote Judaistic opponents	Denote semi-Gnostic opponents	Denotes opposition in general
<b>Image of Paul</b>	γενεαλογ- (παρα)θη-	-	The contents of the letter	The gospel as a paradigm for sound teaching

Engelmann's findings suggest that there might be as much variation among the Pastorals as between the Pastorals and (the) other Paulines. This is a major challenge to Holtzmann's corpus theory (see §1.4).

### 2.1.6 Summary

The main peculiarities which constitute the lexical part of the linguistic problem of the PE include (1) *hapax legomena*, (2) lexical richness, (3) missing indeclinables, (4) compound words, and (5) semantic deviations, including Grecisms and un-Paulinisms. To what extent the vocabulary of the Pastorals differs from the other Paulines continues to be debated. According to the majority of scholars, the Pastorals contain disproportionately more *hapaxes*, vocabulary types, missing indeclinables, compound words, and semantic deviations. A vocal minority of scholars, however, insists that there is as much lexical variation among the alleged proto- and/or deutero-Paulines. Some scholars even claim that there is disproportional variation among the Pastorals themselves.

## 2.2 Peculiarities of Syntax

In addition to lexical peculiarities, scholars have pointed to syntactic peculiarities in the PE.<sup>209</sup> Among these are (1) interclausal relations, (2) structural irregularities, and (3) miscellaneous uses of ὡς, articles, and prepositions. (4) Data reported by stylometric studies will be discussed separately.

<sup>209</sup> So, for instance, Holtzmann, *Pastoralbriefe*, 93-95; Jacquier, *Histoire*, 366-368; Mayer, *Pastoral-briefe*, 2-20; Moffatt, *Introduction*, 407-408; Harrison, *Problem*, 38-44; Goguel, *épîtres pauliniennes*, 524-527; Jülicher, *Einleitung*, 169-173; Easton, *Pastoral Epistles*, 13-14; A. H. McNeile, *An Introduction to the Study of the New Testament* (2<sup>nd</sup> ed.; Oxford: Clarendon, 1953), 194; Holtz, *Pastoralbriefe*, 10; Brox, *Pastoralbriefe*, 47-48; Dornier, *épîtres pastorales*, 21-22; Wikenhauser and Schmid, *Einleitung*, 523-524; Turner, *Style*, 103; Hasler, *Briefe*, 8; Vielhauer, *Geschichte*, 225; Schelkle, *Paulus*, 144; Hanson, *Pastoral Epistles*, 2; Kümmel, *Einleitung*, 328; Freed, *New Testament*, 394-395; Schenk, "Briefe," 3412-3416; Roloff, *Brief*, 30; Cothenet, *épîtres pastorales*, 10; Quinn, "Epistles," 563; Bassler, 1 Timothy, 2 Timothy, Titus, 19; Dunn, "Letters," 778; M. Reiser, *Sprache und literarische Formen des Neuen Testaments* (Paderborn/Munich/Vienna/Zürich: Schöningh, 2001), 73; Lohse, *Entstehung*, 62; Oberlinner, *Timotheusbrief*, xxxvii; Collins, *I & II Timothy and Titus*, 3; Weiser, *Brief*, 58; Duling, *New Testament*, 481; Marshall, *Pastoral Epistles*, 61-62; Redalié, "épîtres pastorales," 334; Broer, *Einleitung*, 527-528; Boring, *Introduction*, 381.

### 2.2.1 Interclausal Relations

J. B. Lightfoot once labelled the syntax of the Pastorals in comparison to the other Paulines “stiffer,” “more regular,” “more jointed,” and “less flowing.”<sup>210</sup> To him clauses in the PE are “marshalled together” and have “a tendency to parallelism” (cf. 1 Tim. 1:9, 2:1,2, 3:16, 4:12,13,15, 5:10, 6:9,11,12,13,15,18; 2 Tim. 2:11,12, 3:1-8,10-13,16, 4:2,4,5,7; Tit. 1:7,8,9, 2:7,12, 3:1-3).<sup>211</sup> In the PE’s passages that make use of Pauline prepositions (e.g. οὐν), Harrison noted, there is “a certain looseness and vagueness which only throws into relief the absence of any strong logical coherence”<sup>212</sup> (e.g. 1 Tim. 2:1 ≠ Rom. 2:21). They lack “the Pauline grip and intellectual mastery, strong, clear, logical, sweeping, and comprehensive—seeing the end of an argument from the beginning, and binding the whole tumultuous mass into a throbbing vital unity.”<sup>213</sup> According to Collins, the syntax is “flatter and smoother” in the PE mainly because their use of particles is less varied and refined than the alleged proto- and deuterio-Paulines.<sup>214</sup> Elsewhere he notes:

The style of the Pastorals is more ponderous and pedantic than the free-flowing epistolary style of Paul. Their style is sometimes periodic with a good use of subordinate clauses and a wide variety of tenses. At other times, the heavy style of the Pastorals is exceedingly complex, with the result that the style of several long sentences is a veritable syntactic maze.<sup>215</sup>

A similar impression is given by Jerome Quinn and William Wacker:<sup>216</sup>

[A] striking and hardly appreciated syntactical phenomenon in the PE is the periodic breakdown of syntax, ranging from inordinately rough, abrupt transitions (thus Tit. 2:6-8; 1 Tim. 3:1a-b), through inexplicable shifts in the inflection of verbs (1 Tim. 2:15), to sentence fragments that are without a verb or object to weld their endless phrases together (thus Tit. 1:1-4; 1 Tim. 1:3-7).

---

<sup>210</sup> Lightfoot, “Date,” 402.

<sup>211</sup> *Ibid.*, 402.

<sup>212</sup> Harrison, *Problem*, 43.

<sup>213</sup> *Ibid.*, 42.

<sup>214</sup> Collins, *Letters*, 96.

<sup>215</sup> Collins, *I & II Timothy and Titus*, 3.

<sup>216</sup> J. D. Quinn and W. C. Wacker, *The First and Second Letters to Timothy* (ECC; Grand Rapids, MI: Eerdmans, 2000), 6.



Whether or not these impressions are correct, over the past quarter of a century various scholars have advocated for an inner cohesion of the PE.<sup>217</sup> Drawing upon the modern linguistic theory of similarity, which supposes that “cohesion is created by the use of similar terms discussing similar things,”<sup>218</sup> Ray Van Neste in the most comprehensive study on the literary integrity of the Pastorals to date examined the discrete units of each letter as well as their overall structure. He found that all units are united by literary form, repetition of key-words, continuity in cohesion fields, and symmetrical arrangement. In addition, he argued that all units are connected through a wide variety of linguistic (e.g. hook words, hooked key-words, plays on words, and parallel introductions and conclusions), semantic, and thematic elements. This suggests that there is “a high level of cohesion in each of the Pastoral Epistles,” for “[a]ll three letters show evidence of care in their design.”<sup>219</sup>

### 2.2.2 Structural Irregularities

Scholarly impressions about peculiar clausal relationships in PE might be partly affected by structural irregularities. Holtzmann noticed a limited number of anacolutha, parentheses, and ellipses in the PE, all of which are sometimes found in Paul.<sup>220</sup> Holtzmann’s notion has been taken up by several scholars:

Now the style with which the ten Paulines have made us familiar, shows all the irregularities and abruptnesses—the tendency to fly off at a tangent, the sudden turns and swift asides, the parentheses and anacolutha, the frequent incursions of the unexpected—which mark the products of a mind carried along, and sometimes carried away, by the intensity of its own thoughts. ... To the same order of construction, and arising from similar tendencies in the mind of Paul, belong the frequent instances of *Oratio Variata*, consisting of pairs of sentences running parallel and more or less synonymous with one another, and each complete in itself. ... Of these heterogenous periods too the Pastorals are innocent.<sup>221</sup>

---

<sup>217</sup> Cf. J. T. Reed, “Cohesive Ties in 1 Timothy: In Defense of the Epistle’s Unity,” *Neot* 26 (1992): 192-213; E. R. Wendland, “‘Let No One Disregard You!’ (Titus 2.15): Church Discipline and the Construction of Discourse in a Personal, ‘Pastoral’ Epistle,” in S. E. Porter and J. T. Reed (eds.), *Discourse Analysis and the New Testament: Approaches and Results* (JSNTSup 170; Sheffield: Sheffield Academic Press, 1999), 334-351; K. D. Tollefson, “Titus: Epistle of Religious Revitalization,” *BTB* 30.4 (2000): 145-157; D. J. Clark, “Discourse Structure in Titus,” *BT* 53.1 (2002): 101-117; C. L. Westfall, “A Moral Dilemma? The Epistolary Body of 2 Timothy,” in S. E. Porter and S. A. Adams (eds.), *Paul and the Ancient Letter Form* (PAST 6; Leiden/Boston: Brill, 2010), 213-252; A. A. Genade, *Persuading the Cretans: A Text-Generated Persuasion Analysis of the Letter to Titus* (Eugene, OR: Wipf & Stock, 2011).

<sup>218</sup> R. Van Neste, *Cohesion and Structure in the Pastoral Epistles* (JSNTSup 280; London: T&T Clark, 2004), 17.

<sup>219</sup> *Ibid.*, 285.

<sup>220</sup> Holtzmann, *Pastoralbriefe*, 103-104.

<sup>221</sup> Harrison, *Problem*, 41, 44.

[D]er Stil [der Pastoralbriefe] im ganzen erinnert gar nicht an den paulinischen, gleichviel ob man den Vergleich anstellt etwa mit Eph, oder mit 1Th, oder mit Rm. Der Satzbau ist einfach, die Gedanken finden schmucklosen Ausdruck ...; nirgends eine Spur von dem Schwung des P[aulus] und seiner Energie, kaum je eine Anakoluthie, eine Inkonzinnität, eine Dunkelheit infolge des Vorwärtsdrängens der Ideen; alles ist in Past[oralbriefen] regelmäßig, leicht, aber auch ohne Wucht und Farbe. Viele Worte und wenige Gedanken: von P[aulus] dürfte genau das Umgekehrte gelten.<sup>222</sup>

Les périodes entreprises par saint Paul sont rarement menées à bon terme. Plus oublieux peut-être que dédaigneux des règles grammaticales, l'apôtre se laisse entraîner par la fougue de sa pensée dans de brusques écarts, des parenthèses, des anacoluthes, des incursions fréquentes dans l'inattendu; le style des Pastorales mis à part, ce style sobre, didactique, pondéré et pour ainsi dire dompté, celui des épîtres pauliniennes est plein d'irrégularités et d'aspérités à travers lesquelles le fil de l'argumentation se poursuit à grand renfort de particules et de participes qui compensent les lacunes du discours.<sup>223</sup>

Few scholars have contested these observations. By way of exception, William Hendriksen countered that not all of these stylistic peculiarities are unique to the PE. For instance, sudden insertions of doxologies (cf. 1 Tim. 1:17, 6:15-16; 2 Tim. 4:18) are also found in Romans (cf. 9:5, 11:36, 16:25-27) and Ephesians (3:20).<sup>224</sup>

### 2.2.3 Miscellaneous Constructions

In addition to interclausal relations and structural irregularities, some scholars have also pointed to a number of miscellaneous constructions in the PE that seem noteworthy. Among these are constructions with (1)  $\acute{\omega}\varsigma$ , (2) articles, and (3) prepositions.

#### 2.2.3.1 $\acute{\omega}\varsigma$

According to Holtzmann and Harrison, the conjunction  $\acute{\omega}\varsigma$  is used fairly often in the Pastorals and is usually followed by a substantive (e.g. 1 Tim. 5:1). In other Paulines, however,  $\acute{\omega}\varsigma$  most often is used in combination with a participle (e.g. Rom. 4:17, 15:15; 1 Cor. 4:7,18, 5:3, 7:25; 2 Cor. 6:9, 10:2; Col. 2:20; 1 Thess. 2:4), adverb (e.g. Rom. 1:9; 1 Cor. 9:26; Phil. 1:20), or interjection like  $\acute{\alpha}\nu$  (e.g. Rom. 15:24; 1 Cor. 11:34; Phil. 2:23).<sup>225</sup>

Guthrie, however, weakened this argument by showing that not all  $\acute{\omega}\varsigma$ -combinations are typical of Paul. The combination of  $\acute{\omega}\varsigma$  with a participle is found in just five other Paulines, while combinations with an adverb or  $\acute{\alpha}\nu$  in only four members of the *Corpus Paulinum*.<sup>226</sup>

<sup>222</sup> Jülicher, *Einleitung*, 169.

<sup>223</sup> F.-M. Abel, *Grammaire du Grec Biblique* (2<sup>nd</sup> ed.; Ebib; Paris: Gabalda, 1927), 359.

<sup>224</sup> W. Hendriksen, *Exposition of the Pastoral Epistles* (1957; repr., Grand Rapids, MI: Baker, 2004), 16.

<sup>225</sup> Holtzmann, *Pastoralbriefe*, 111-112; Harrison, *Problem*, 39-40.

<sup>226</sup> Guthrie, *Pastoral Epistles*, 239.

### 2.2.3.2 Articles

Holtzmann and Harrison also pointed out that the Pastorals, unlike the other Paulines, do not use the article in combination with an adverb (e.g. Rom. 1:13), numeral (e.g. 1 Cor. 4:6), interjection (e.g. 2 Cor. 1:17), infinitive (e.g. Gal. 4:18), or an entire sentence (e.g. Eph. 4:9). Nor is the article found with a nominative instead of a vocative (e.g. Rom. 2:1). The typical Pauline combinations ὁ μὲν ... ὁ δέ (e.g. 1 Cor. 7:7; Gal. 4:23; Eph. 4:11; Phil. 1:16) and ὁ αὐτός (e.g. 1 Cor. 12:5) are likewise missing. Conversely, ὄντως is used with an article in the Pastorals (cf. 1 Tim. 5:3,5,16, 6:19), while Paul uses it anarthrously (cf. 1 Cor. 14:25; Gal. 3:21).<sup>227</sup>

Koelling, among others, has objected to this argument by pointing out that most Pauline uses of the article are missing in the alleged proto- and/or deutero-Paulines as well; the articular infinitive is missing from Colossians and Philemon; arthrous numerals are found in six letters; and the article with a nominative instead of a vocative only in four. Accordingly, should one expect the short texts of the Pastorals to contain all of these constructions? The exception is the use of articles with adverbs, which is the case for all other Paulines, but such a construction can also be found in 1 Timothy 3:7 (ἀπὸ τῶν ἕξωθεν).<sup>228</sup>

### 2.2.3.3 Prepositions

Prepositions, like articles, are said to be used differently in the PE also. Holtzmann and Harrison noticed the PE's lack of a series of prepositions in a single sentence with reference to one subject, such as ἐκ πίστεως εἰς πίστιν (Rom. 1:17), ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν (Rom. 11:36), ἀπὸ δόξης εἰς δόξαν (2 Cor. 3:18), οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου (Gal. 1:1), among others. In the Pastorals, however, prepositions are used mainly to construct compound words.<sup>229</sup>

### 2.2.4 Stylometric Data

According to some scholars, perceptions about grammar such as the ones quoted above (see §2.2.2) are nothing but arbitrary judgments about language. They prefer to rely on data generated by so-called "stylometric" studies, which focus exclusively on the quantifiable

<sup>227</sup> Holtzmann, *Pastoralbriefe*, 100; Harrison, *Problem*, 38-39; cf. Morgenthaler, *Statistik*, 12, 158.

<sup>228</sup> Koelling, *allgemeinen Fragen*, 194-197; Guthrie, *Pastoral Epistles*, 238-239.

<sup>229</sup> Holtzmann, *Pastoralbriefe*, 101; Harrison, *Problem*, 40.

features of language in a text. This mathematical type of study has a long history, and since the advent of the computer makes use of (1) univariate and (2) multivariate statistics.<sup>230</sup>

#### 2.2.4.1 Univariate Statistics

Univariate statistics in computational linguistics focuses on the distribution of one variable in a spoken or written text. William Wake was probably the first to verify statistically the nineteenth-century Tübingen hypothesis that only Paul's *Hauptbriefe* (Romans, 1-2 Corinthians, and Galatians) are to be attributed to Paul on the basis of sentence-length distribution.<sup>231</sup> In a whole series of (joint-)publications,<sup>232</sup> Andrew Morton—probably the first person ever using computers in the analysis of the Greek New Testament<sup>233</sup>—reaffirmed this claim by analyzing authorial habits, such as word- and sentence-length, the position of common words (e.g. *καί, δέ, ἐν, αὐτός, εἶναι*), and the part-of-speech category of final words, all of which he thought are “the result of choice frequently confronting any author in his composition.”<sup>234</sup> Table 2.15, for instance, was taken as evidence by Morton for the homogeneity of the *Hauptbriefe* as it proves statistically no significant differences between the letters' use of *hapaxes* in the first (W1, W2, W3) or last (L1, L2, L3) three words of a sentence.<sup>235</sup>

---

<sup>230</sup> For overviews and assessments, see D. L. Mealand, “Computers in New Testament Research: An Interim Report,” *JSNT* 33.2 (1988), 106-110; K. J. Neumann, *The Authenticity of the Pauline Epistles in the Light of Stylostatistical Analysis* (SBLDS 120: Atlanta, GA: Scholars Press, 1990), 23-114; A. D. Forbes, “Statistical Research on the Bible,” in *ABD* 6 (New York: Doubleday, 1992), 187-193; Bird, “Authorship,” 118-137; O'Donnell, “Linguistic Fingerprints,” 206-262; *Corpus Linguistics and the Greek of the New Testament* (NTM 6; Sheffield: Sheffield Phoenix Press, 2005), 85-101; J. J. Alviar, “Recent Advances in Computational Linguistics and Their Application to Biblical Studies,” *NTS* 54.1 (2008): 139-159; M. P. Oakes, *Literary Detective Work on the Computer* (NLP 12; Amsterdam: Benjamins, 2014), 175-187.

<sup>231</sup> W. C. Wake, “The Authenticity of the Pauline Epistles. A Contribution from Statistical Analysis,” *HibJ* 47 (1948): 50-55; “Numbers, Paul, and Rational Dissent,” *FaF* 37.1 (1984): 59-72. For a critique of Wake's method, see P. Trudinger, “Computers and the Authorship of the Pauline Epistles,” *FaF* 39.1 (1986): 24-27.

<sup>232</sup> A. Q. Morton, “The Authorship of Greek Prose,” *JRSS(A)* 128.2 (1965): 169-233; “Statistical Analysis and New Testament Problems,” in K. Aland et al., *The Authorship and Integrity of the New Testament* (TC 4; London: SPCK, 1965), 40-60; “The Authorship of the Pauline Corpus,” in H. Anderson and W. Barclay (eds.), *The New Testament in Historical and Contemporary Perspective* (FS G. H. C. Macgregor; Oxford: Blackwell, 1965), 209-235; *Literary Detection: How to Proof Authorship and Fraud in Literature and Documents* (New York: Scribner, 1978), 165-183; “Once. A Test of Authorship Based on Words which are not Repeated in the Sample,” *LLC* 1.1 (1986): 1-8; A. Q. Morton and J. McLeman, *Christianity in the Computer Age* (New York: Harper and Row, 1964), 24-35, 84-95; *Paul, the Man and the Myth: A Study in the Authorship of Greek Prose* (London: Hodder & Stoughton, 1966), 89-97; M. Levison, A. Q. Morton, and W. C. Wake, “On Certain Statistical Features of the Pauline Epistles,” *PhJ* 3.2 (1966): 129-148; S. Michaelson and A. Q. Morton, “Last Words: A Test of Authorship for Greek Writers,” *NTS* 18.2 (1971): 192-208; “The New Stylometry: A One-word Test of Authorship,” *CQ* 22.1 (1972): 100-102.

<sup>233</sup> So J. J. Hughes, *Bits, Bytes, & Biblical Studies: A Resource Guide for the Use of Computers in Biblical and Classical Studies* (Grand Rapids, MI: Zondervan, 1987), 569.

<sup>234</sup> Michaelson and Morton, “Last Words,” 192.

<sup>235</sup> Morton, “Once,” 5.

Table 2.15. Sentence positions of *hapax legomena* in Romans, 1-2 Corinthians, and Galatians

Epistle	W1	W2	W3	L3	L2	L1	Total
<b>Rom</b>	54	49	99	91	80	155	528
<b>1 Cor</b>	55	60	103	83	89	204	594
<b>2 Cor</b>	35	32	69	60	49	103	348
<b>Gal</b>	31	25	36	46	36	73	247
<b>Totals</b>	175	166	307	280	254	535	1717
<b>Eph</b>	15	13	30	21	12	28	119
<b>Phil</b>	25	14	28	17	19	38	141
<b>Col</b>	10	15	22	27	12	32	118
<b>1Thess</b>	17	8	21	18	16	27	107
<b>2Thess</b>	10	8	8	12	10	18	66
<b>1Tim</b>	26	23	38	37	31	51	206
<b>2Tim</b>	23	21	38	26	30	51	191
<b>Tit</b>	21	9	17	15	13	24	99
<b>Phlm</b>	9	1	6	7	4	19	46

In comparison to the other Paulines, the W1-L1 pairing showed significant differences for Philippians, 1-2 Thessalonians, 1-2 Timothy, and Titus. The W3-L2 pairing showed significant differences for Ephesians.

Morton has been criticized, however, for being inaccurate and selective in the presentation of his data.<sup>236</sup> His findings were challenged in particular by Anthony Kenny, who selected 99 language features (including noun frequency, particle and conjunction occurrences, and tense-form distribution) in order to discriminate between authors of New Testament writings.<sup>237</sup> Unlike Morton, Kenny did not approach the Pauline corpus by assuming only some letters to be genuine. Accepting all New Testament letters attributed to Paul, he asked “whether within that corpus there is any epistle, or group of epistles, which is marked out as different from the body as a whole.”<sup>238</sup> Analyzing 95 of the 99 features, Kenny arranged the letters in order of distance from the prototypical Paul as follows: Romans, Philippians, 2 Timothy, 2 Corinthians, Galatians, 2 Thessalonians, 1 Thessalonians, Colossians, Ephesians, 1 Timothy, Philemon, 1 Corinthians, and Titus.<sup>239</sup> But except for Titus, Kenny saw “no reason to reject the hypothesis that twelve of the Pauline [e]pistles are the work of a single, unusually versatile author.”<sup>240</sup>

David Mealand positioned himself in between the minimalist approach of Wake and Morton, and the maximalist approach of Kenny. Testing the position of particles in sentences

<sup>236</sup> See, for instance, P. F. Johnson, “The Use of Statistics in the Analysis of the Characteristics of Pauline Writing,” *NTS* 20.1 (1973): 92-100; M. W. A. Smith, “Hapax Legomena in Prescribed Positions: An Investigation of Recent Proposals to Resolve Problems of Authorship,” *LLC* 2.3 (1987): 145-152; Forbes, “Statistical Research,” 190-193; O’Donnell, “Linguistic Fingerprints,” 216-220.

<sup>237</sup> Kenny, *Stylometric Study*.

<sup>238</sup> *Ibid.*, 95.

<sup>239</sup> *Ibid.*, 98.

<sup>240</sup> *Ibid.*, 100.

(καί as first word, δέ as second word, γάρ as second word, and εἰ as first word), Mealand reported a similar pattern for the seven undisputed Pauline letter corpus.<sup>241</sup>

#### 2.2.4.2 Multivariate Statistics

At the end of his stylometric study of the New Testament, Kenny recommended that future scholars work with more refined statistics, namely those which allow a combination of linguistic features to be analyzed simultaneously. This is known as multivariate statistics. It was pioneered by Kenneth Neumann, who selected 6 out of 617 features (“indices”) for two variable sets to test the Pauline authorship of all disputed letters.<sup>242</sup> By selecting comparable texts from the New Testament and extra-biblical authors (Clement, Ignatius, Philo, Josephus, and Epictetus), Neumann demonstrated that for the best variable set (including word length in letters, relative and indefinite pronouns, initial τ-frequency, and first noun position in a modified full-stop sentence), 1 Timothy is comparable to Hebrews while 2 Timothy is comparable to the Ignatian letters. For the second best variable set (including the percentage of initial sentence connectors to the independent and major dependent clauses), both writings are classed with Ignatius. According to Neumann, “these results affirm the non-Pauline style of the Pastoral Epistles.”<sup>243</sup> Interestingly, he also concluded that traditional indices like *hapax legomena*, common conjunctions (e.g. καί, δέ, ἀλλά), and sentence length, are among the weakest and most ineffective criteria to discriminate between authors.<sup>244</sup>

Dean Forbes, however, noted that Neumann’s “results vary greatly as variables are selected and deselected and as text samples are altered,” which “suggests that his conclusions are too brittle to be convincing.”<sup>245</sup> Similarly, Ledger termed Neumann’s method “highly inefficient” and questioned “whether the four variables chosen are convincing indicators of a difference of authorship, since, by implication, the remaining 613 are not very good discriminators and indicate a uniformity of origin.”<sup>246</sup> According to O’Donnell, the study of Neumann has a rather “unsystematic structure” (probably due to its “highly eclectic nature”) and “lacks a principled examination of the meaning of each of the features he tests as general linguistic features, and from a functional perspective within the Greek language system.”<sup>247</sup>

---

<sup>241</sup> D. L. Mealand, “Positional Stylometry Reassessed: Testing a Seven Epistle Theory of Pauline Authorship,” *NTS* 35.2 (1989): 266-286.

<sup>242</sup> Neumann, *Authenticity*, 167-211.

<sup>243</sup> *Ibid.*, 213.

<sup>244</sup> *Ibid.*, 214.

<sup>245</sup> Forbes, “Statistical Research,” 193.

<sup>246</sup> Ledger, “Exploration,” 85.

<sup>247</sup> O’Donnell, “Linguistic Fingerprints,” 226.

Yet other scholars have endorsed Neumann's findings by using other forms of multivariate statistics. Dividing the *Corpus Paulinum* into 100 chapter samples, Harry Greenwood showed how normalized frequency counts of the ten most common Greek words partitions the samples into clusters corresponding to the missionary (most portions of Romans, 1-2 Corinthians, Galatians), captivity (large portions of Ephesians and Colossians), and pastoral letters (large portions of 1-2 Timothy, and some portions of Titus).<sup>248</sup> The same clusters were found when Greenwood characterized each chapter by the frequency per 1000 words of all 20 words which appear between 200 and 400 times in the samples.<sup>249</sup> Using samples of 1000 words, Ledger analyzed a total of 25 variables (including nine parts-of-speech, average word length, words beginning with  $\alpha\upsilon\tau$ - and  $\upsilon\mu$ -, initial  $\tau$ -frequency, relative and indefinite pronouns, use of eight common words, and frequency of letters). He concluded that both the alleged deutero- and trito-Paulines reveal a non-Pauline pattern. The multivariate study of Ledger showed a similar result, taking 29 variables into account (including 19 frequently used letters of the Greek alphabet, nine ultimate letters, and type-token ratio).<sup>250</sup>

Using register analysis, Stanley Porter questioned the (alleged) non-Pauline linguistic profile of the Pastorals.<sup>251</sup> He identified six textual dimensions indicated by sets of multiple linguistic features that co-occur in texts. These include (1) interactional (14 features, e.g. private verbs, such as thinking or feeling) versus informational production (7 features, e.g. nouns), (2) narrative (5 features, e.g. perfective aspect) versus non-narrative concerns (3 features, e.g. imperfective aspect), (3) explicit (4 features, e.g. relative pronouns) versus non-explicit reference (3 features, e.g. time adverbs), (4) overt expression of persuasion (7 features, e.g. infinitives), (5) abstract (3 features, e.g. discourse conjunctions) versus non-abstract information (1 feature, type-token ratio), and (6) not on-line (1 feature, phrasal coordination) versus on-line informational elaboration (3 features, e.g. demonstrative pronouns and adjectives). Using samples of 1000 words, Porter for each dimension computed ratios of each individual feature in each book. All features were individually rated on a scale from 1 to 4, and then summed for each dimension. The results are presented in table 2.16, in which a low number indicates a large number of features:<sup>252</sup>

---

<sup>248</sup> H. H. Greenwood, "St Paul Revisited – A Computational Result," *LLC* 7.1 (1992): 43-47.

<sup>249</sup> H. H. Greenwood, "St Paul Revisited – Word Clusters in Multidimensional Space," *LLC* 8.4 (1993): 211-219.

<sup>250</sup> Ledger, "Exploration," 85-97.

<sup>251</sup> S. E. Porter, "The Functional Distribution of Koine Greek in First-Century Palestine," in S. E. Porter (ed.), *Diglossia and Other Topics in New Testament Linguistics* (JSNTSup 193/SNTG 6; Sheffield: Sheffield Academic Press, 2000), 65-72.

<sup>252</sup> *Ibid.*, 76-78.

Table 2.16. Register analysis of Pauline textual dimensions

	<b>Dimensions</b>	<b>Romans</b>	<b>1 Corinthians</b>	<b>Philippians</b>	<b>Pastorals</b>
<b>1</b>	Interactional production	37	23	36	44
	Informational production	17	21	20	12
<b>2</b>	Narrative concerns	14	11	17	8
	Non-narrative concerns	10	7	9	4
<b>3</b>	Explicit reference	10	16	9	5
	Non-explicit reference	11	7	4	8
<b>4</b>	Overt expression of persuasion	19	13	21	17
<b>5</b>	Abstract information	6	4	9	11
	Non-abstract information	2	3	2	1
<b>6</b>	On-line informational elaboration	9	8	7	6
	Not on-line informational elaboration	3	4	2	1

Surprisingly, it appears that the Pastorals are the least interactive but the most information-productive letters. This might explain why they use the least abstract language. Narrative and non-narrative as well as elaborative and non-elaborative elements feature prominently in the PE too. 1 Corinthians is the most interactive and persuasive letter, while Philippians is the least explicit one. While not drawing any definite conclusions, Porter's study suggests that linguistic variation is due to a change of register rather than a change of author(ship).

Other studies based on multivariate statistics have confirmed the Pauline character of the Pastorals. José Alviar, for instance, tested a compression technique by using Lempel and Ziv's 1977 (LZ77) algorithm.<sup>253</sup> As he explains:

[T]he LZ77 algorithm proceeds in linear fashion: it 'remembers' previously encountered character sequences and thus detects any subsequent recurrence of a specific sequence. It then encodes the information of the repeated sequence economically, employing just two numerical references—to the *length* of the repeated string, and to its *distance* from the previous identical string.<sup>254</sup>

Taking long and short samples from the 17 largest New Testament books, Alviar was able to construct a pairwise distance matrix in order to see the approximate closeness or remoteness among these books. The overall results for the *Corpus Paulinum* show no major distances between the Timothy correspondence and other Paulines (except 1 Thessalonians, which appeared to be the most distant Pauline letter).<sup>255</sup>

<sup>253</sup> Alviar, "Recent Advances," 139-159.

<sup>254</sup> *Ibid.*, 148.

<sup>255</sup> *Ibid.*, 151.



Table 2.17. Pairwise “distance” matrix for the *Corpus Paulinum* (excluding 2 Thessalonians, Titus and Philemon)

<b>Rom</b>										
<b>1Cor</b>	0.15									
<b>2Cor</b>	0.09	0.20								
<b>Eph</b>	0.08	0.15	0.08							
<b>Gal</b>	0.04	0.06	0.13	0.16						
<b>Phil</b>	0.12	0.03	0.21	0.08	0.08					
<b>1Tim</b>	0.04	0.17	0.13	0.08	0.14	0.11				
<b>Col</b>	0.10	0.16	0.14	0.02	0.11	0.06	0.04			
<b>1Thess</b>	0.16	0.14	0.02	0.20	0.26	0.17	0.22	0.15		
<b>2Tim</b>	-0.05	0.11	0.10	0.04	0.12	0.08	-0.03	0.10	0.24	
	<b>Rom</b>	<b>1Cor</b>	<b>2Cor</b>	<b>Eph</b>	<b>Gal</b>	<b>Phil</b>	<b>1Tim</b>	<b>Col</b>	<b>1Thess</b>	<b>2Tim</b>

By means of correspondence analysis, Harry Erwin and Michael Oakes showed that Ephesians and Colossians are more distinct from the *Hauptbriefe* than the Pastorals. First they prepared a matrix of whole numbers which correspond to the text samples, having each column correspond to a countable language feature of that text. Using 500-word samples, they analyzed 75 of the most common Greek words in the texts (e.g. αὐτόν, γάρ, εἶπεν, ἐπί, ὑμῶν). The *Hauptbriefe* turned out to be a homogeneous group remote from Colossians and Ephesians but close to the Pastorals.<sup>256</sup>

The most recent and most sophisticated of studies using multivariate statistics is by James Libby.<sup>257</sup> Pointing to the hundreds of studies in textual stylistics showing linguistic variation to be due to genre more than author variation, he designed a program to do a similar study on the Greek New Testament, including the *Corpus Paulinum*. Libby analyzed a total of 10 linguistic features relating to structure (lemma, unique lexeme, word group, clause, clause complex), system (three types of traditional grammar annotation), and strata (semantic domain and sub-domain). Testing these features for six authorship theories (ranging from 21 to nine total authors for the 27 New Testament documents) and 13 major genres (including history and apocalypse as well as gospel and epistle, both of which have several sub-genres such as diatribe or paranaesis) by means of (multiple) correspondence analysis, Libby overall found a clear separation between gospel, history, epistle, and apocalypse. This suggests that genre more than authorship accounts for linguistic variation in the Greek New Testament.

### 2.2.5 Summary

The main peculiarities that constitute the syntactic part of the PE’s linguistic problem relate to (1) interclausal relations, (2) structural irregularities in terms of anacolutha, parentheses, and

<sup>256</sup> H. Erwin and M. Oakes, “Correspondence Analysis of the New Testament,” University of Sunderland, accessed August 11, 2015, [http://pers-www.wlv.ac.uk/~in4326/papers/oakes\\_lrec\\_cam3.pdf](http://pers-www.wlv.ac.uk/~in4326/papers/oakes_lrec_cam3.pdf); cf. Oakes, *Detective Work*, 186-187.

<sup>257</sup> J. A. Libby, “The Pauline Canon Sung in a Linguistic Key: Visualizing New Testament Text Proximity by Linguistic Structure, System, and Strata,” *BAGL* 5 (2016): 122-201.

ellipses, (3) miscellaneous uses of  $\acute{\omega}\varsigma$ , articles, and prepositions, and (4) stylometric data based on univariate and multivariate statistics. To what extent the syntax of the Pastorals differs from the other Paulines continues to be debated. According to the majority of scholars, the Pastorals use disproportionately more hypotactic clausal relations, and disproportionately fewer anacolutha, parentheses, and ellipses. They are also said to use  $\acute{\omega}\varsigma$ , the article, and prepositions in a distinctive manner. The results of stylometric studies seem to be more reliable than scholarly impressions, but both have led to contradictory outcomes.

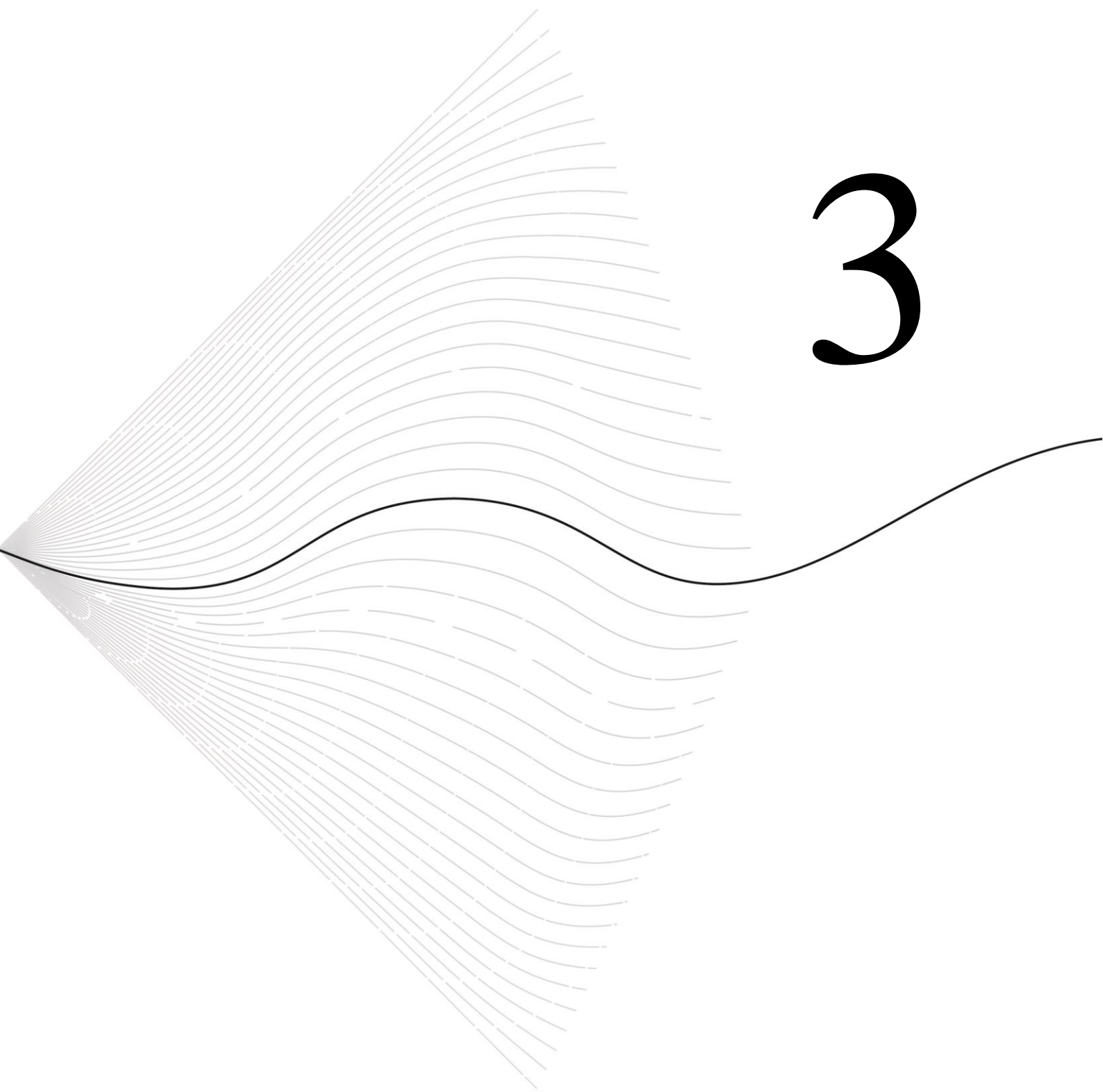
### 2.3 Conclusion

Whereas the first chapter of this study described the origins of the linguistic problem of the PE in chronological order, this chapter has given a systematic overview of the major constituents of the problem in terms of quantity. Overall, three major conclusions can be drawn.

First, the (supposed) linguistic idiosyncracies of the PE concern peculiarities of vocabulary and style. With regard to vocabulary, the Pastorals are said to have comparatively more (1) *hapax legomena*, (2) lexical richness, (3) missing indeclinables, (4) compound words, and (5) semantic deviations than the other Paulines. With regard to syntax, the PE are said to have comparatively more (1) hypotactic clausal relations, but fewer (2) structural irregularities in terms of anacolutha, parentheses, and ellipses. In addition, the syntax of the PE is said (3) to have more peculiar uses of  $\acute{\omega}\varsigma$ , articles, and prepositions, and (4) to exhibit a larger degree of peculiar style than the other Paulines, as shown by stylometric studies.

Second, all of the lexical and syntactic peculiarities of the PE are hotly debated as many scholars suspect that the alleged proto- and deutero-Paulines may be subject to similar peculiarities. In terms of weight, it seems that the PE's *hapaxes*, lexical richness, missing indeclinables, interclausal relations, and structural irregularities are among the most common peculiarities cited in scholarly objections to Pauline authorship.

Third, there is a growing desire among scholars to quantify linguistic peculiarities by means of computer-assisted analysis. Scholarly impressions about language are valuable, but can become somewhat subjective. The problem, however, is that the results of so-called stylometric studies, like those based on scholarly impressions, often prove contradictory. Consequently, the debate concerning the linguistic problem of the PE remains alive.





## CHAPTER THREE

### SOLUTIONS TO THE PROBLEM: AUTHORSHIP HYPOTHESES

#### 3.0 Introduction

Ever since the PE's linguistic problem emerged as a result of historical criticism in biblical scholarship, the alleged lexical and syntactic peculiarities of the PE have been explained in relation to the question of authorship. These peculiarities are felt by many contemporary scholars as the most pressing argument against the PE's authenticity.<sup>258</sup> About 25 years ago, Guthrie warned that the "growing suspicion about the usefulness of word-counts may well shift the emphasis [of criticism] in ... another direction,"<sup>259</sup> but the following comments demonstrate that such a shift has not yet taken place:

For many, the question of authenticity is most significantly raised with respect to the literary features of the PE—the vocabulary and style of writing.<sup>260</sup>

[Er] hat sich in der Forschung ein verbreiteter Konsens etabliert, wonach die Pastoralbriefe aufgrund der sprachlichen und inhaltlichen Unterschiede zu den proto-paulinischen Briefen als pseudepigraphische Schreiben ... entstanden.<sup>261</sup>

Les différences [du vocabulaire et style] par rapport à Paul constituaient chez Schleiermacher l'argument le plus décisif ... et il l'est resté dans la recherche postérieure. En ce qui concerne le vocabulaire, bon nombre d'auteurs continuent de se référer aux relevés détaillés et aux observations déjà effectués à la fin du xix<sup>e</sup> siècle par Holtzmann ... et au début du xx<sup>e</sup> par Harrison...<sup>262</sup>

Las *Cartas Pastorales* [italics in original] son consideradas hoy, casi unánimemente, como no salidas de la pluma de Pablo. En estas epístolas falta el tono enérgico de las cartas auténticas. El uso de las partículas, la frecuencia y gusto por los compuestos, la manera de introducir las citas del AT y el vocabulario mismo es diverso del de Pablo y, en general, más griego. Incluso para conceptos idénticos el autor emplea vocablos diferentes...<sup>263</sup>

---

<sup>258</sup> Cf. Parry, *Pastoral Epistles*, cxi; Simpson, *Pastoral Epistles*, 13; F. J. Schierse, *Die Pastoralbriefe* (Düsseldorf: Patmos, 1968), 14; Dornier, *Épîtres Pastorales*, 21; Spicq, *Épîtres Pastorales*, 179; Vielhauer, *Geschichte*, 223, 225; P. Rogers, "The Pastoral Epistles as Deutero-Pauline," *ITQ* 45.4 (1978), 251; Kümmel, *Einleitung*, 329; A. J. Hultgren, *I-II Timothy, Titus* (ACNT; Minneapolis: Augsburg, 1984), 15; Holtz, *Pastoralbriefe*, 6; Roloff, *Brief*, 30; Guthrie, *Pastoral Epistles*, 53; Weiser, *Brief*, 58; Towner, *Letters*, 16; S. Bénétreau, *Les Épîtres Pastorales. 1 et 2 Timothée, Tite* (Vaux-sur-Seine: Édifac, 2008), 27; S. M. Ngewa, *1 & 2 Timothy and Titus* (ABCS; Grand Rapids, MI: Zondervan, 2009), 2.

<sup>259</sup> Guthrie, *Introduction*, 620, n. 2.

<sup>260</sup> Mounce, *Pastoral Epistles*, xcix.

<sup>261</sup> J. Herzer, "Die Pastoralbriefe," in Horn (ed.), *Handbuch*, 541.

<sup>262</sup> Gourgues, *Lettres*, 48.

<sup>263</sup> A. Piñero, and J. Peláez, *El Nuevo Testamento. Introducción al estudio de los primeros escritos cristianos* (Córdoba: El Almendro, 1995), 477.

Si deve al commento di H.J. Holtzmann, *Die Pastoralbriefe*, kritisch und exegetisch behandelt, Leipzig 1880, 84-118, l'affermazione della ipotesi della pseudonimia. Raccogliendo una massa considerevole di 'sprachliche Eigentümlichkeiten', forniva la prova filologica più valida che le tre lettere pastorali non erano state scritte da Paolo, ma da altra persona con il suo nome.<sup>264</sup>

None of these comments attest to reservations among contemporary scholars in seeing the linguistic peculiarities of the PE as the most pressing argument against their authenticity. Addressing the qualitative aspect of the PE's linguistic problem, this third chapter aims to discuss the most distinguished scholarly solutions given to this problem.

### 3.1 Orthonymity Hypotheses

A good number of contemporary scholars are of the opinion that the linguistic peculiarities of the PE are not irreconcilable with Pauline authorship.<sup>265</sup> Advocates of this view share the conviction that the Pastorals were written during Paul's lifetime and thus rightfully bear his

---

<sup>264</sup> N. Casalini, *Parole alla Chiesa. La tradizione Paolina nelle Lettere Pastorali* (SBFA; Milano: ETS, 2009), 39-40.

<sup>265</sup> Usually referred to as a minority position, advocates since the publication of Harrison's *Problem of the Pastoral Epistles* (1921) include G. Wohlenberg, *Die Pastoralbriefe* (3<sup>rd</sup> ed.; Leipzig/Erlangen: Deichert, 1923), 15-67; H. Loewe, *Die Pastoralbriefe des Apostels Paulus* (Cologne: Roemke, 1929), 6-16; M. Meinertz, *Die Pastoralbriefe des heiligen Paulus* (4<sup>th</sup> ed.; HSNT 7; Bonn: Hanstein, 1931), 15-24; Thörnell, *Pastoralbrevens*; W. Knappe, *Die Briefe an Timotheus und Titus* (Leipzig/Hamburg: Schloessmann, 1937), 4-12; J. de Zwaan, *Brieven van Paulus en Hebreëën*, vol. 2 of *Inleiding tot het Nieuwe Testament* (2<sup>nd</sup> ed.; Harlem: Bohn, 1948), 159-190; A. Boudou, *Saint Paul. Les Épîtres Pastorales* (VS 15; Paris: Beauchesne, 1950), 7-35; P. de Ambroggi, *Le Epistole Pastorali di S. Paolo a Timoteo e a Tito* (SB; Turin/Rome: Marietti, 1953), 10-37; P. Feine, *Einleitung in das Neue Testament*, rev. J. Behm (10<sup>th</sup> ed.; Heidelberg: Quelle & Meyer, 1954), 203-218; Simpson, *Pastoral Epistles*, 1-23; W. Michaelis, *Einleitung in das Neue Testament* (3<sup>rd</sup> ed.; Bern: Haller, 1961), 238-259; B. Mariani, *Introductio in libros sacros Novi Testamenti* (Rome: Herder, 1962), 367-380; H. Ridderbos, *De Pastorale Brieven* (CNT; Kampen: Kok, 1967), 14-32; Spicq, *Épîtres Pastorales*, 157-214; Robinson, *Redating*, 67-85; J. Jeremias, *Die Briefe an Timotheus und Titus* (NTD 9; 12<sup>th</sup> ed.; Göttingen: Vandenhoeck & Ruprecht, 1981), 1-11; A. Schlatter, *Die Kirche der Griechen im Urteil des Paulus. Eine Auslegung seiner Briefe an Timotheus und Titus* (3<sup>rd</sup> ed.; Stuttgart: Calwer, 1983), 5-22; Guthrie, *Pastoral Epistles*, 17-62; Lea and Griffin, *1, 2 Timothy, Titus*, 20-40; Knight, *Pastoral Epistles*, 21-52; E. E. Ellis, "Pastoral Letters," in *DPL* (Downers Grove, IL: InterVarsity/Leicester: Apollos, 1993), 658-666; A. F. J. Klijn, *De brieven van Paulus aan Timoteüs, Titus en Filemon* (PNT; Nijkerk: Callenbach, 1994), 13-16; Mounce, *Pastoral Epistles*, xli-cxxix; Johnson, *Letters to Timothy*, 55-90; D. A. DeSilva, *An Introduction to the New Testament* (Downs Grove, IL: InterVarsity/Leicester: Apollos, 2004), 733-775; H.-W. Neudorfer, *Der erste Brief des Paulus an Timotheus* (HTA; Wuppertal: Brockhaus, 2004), 15-33; Hendriksen, *Pastoral Epistles*, 4-33; D. A. Carson and D. J. Moo, *An Introduction to the New Testament* (2<sup>nd</sup> ed.; Leicester: Apollos, 2005), 554-587; C. L. Blomberg, *From Pentecost to Patmos: An Introduction to Acts through Revelation* (Nashville, TN: Broadman & Holman, 2006), 343-349; B. Witherington III, *A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John*, vol. 1 of *Letters and Homilies for Hellenized Christians* (Downers Grove, IL: InterVarsity/Nottingham: Apollos, 2006), 49-85; Bénétreau, *Épîtres Pastorales*, 26-49; K. Jaroš, *Das Neue Testament und seine Autoren. Eine Einführung* (Cologne/Weimar/Vienna: Böhlau, 2008), 164-165; M. Klinker-De Klerck, "The Pastoral Epistles: Authentic Pauline Writings," *EJT* 17.2 (2008): 101-108; J. N. D. Kelly, *The Pastoral Epistles* (BNTC; London: A&C Black, 1963; repr. Peabody, MA: Hendrickson, 2009), 1-38; P. H. R. van Houwelingen, *Timoteüs en Titus. Pastorale instructiebrieven* (CNT; Kampen: Kok, 2009), 13-23; G. D. Fee, *1 and 2 Timothy, Titus* (NIBC 13; Peabody, MA: Hendrickson, 1988; repr. Grand Rapids, MI: Baker, 2011), 23-26; A. J. Köstenberger and T. L. Wilder (eds.), *Entrusted with the Gospel: Paul's Theology in the Pastoral Epistles* (Nashville, TN: Broadman & Holman, 2012); T. C. Oden, *First and Second Timothy and Titus* (Interpretation; 1989; repr., Louisville, KY: Westminster John Knox Press, 2012), 10-15; S. E. Porter, *The Apostle Paul: His Life, Thought, and Letters* (Grand Rapids, MI: Eerdmans, 2016), 411-431.

name (= orthonymity). They are not agreed, however, on the question whether (1) Paul himself or (2) a secretary writing on his behalf was responsible for their final composition.

### 3.1.1 Paul

Some scholars are open to the idea that Paul composed the Pastorals himself.<sup>266</sup> The following combination of factors leave room for this minority position: (1) statistical fallacies, (2) use of derivative words, (3) preformed traditions, (4) Paul's higher age, (5) individual addressees, (6) different subject matter, (7) time for composition, (8) shift in writing style(s), and (9) change of register.

#### 3.1.1.1 Statistical Fallacies

For a number of scholars, the linguistic argument against the PE's orthonymity is fallacious for several reasons.<sup>267</sup> First, it falsely assumes a consistency of language use in the undisputed Paulines.<sup>268</sup> Linnemann, for instance, found the following words (among others) to be missing in the Pastorals, but also to be dispersed in the Pauline letter corpus:<sup>269</sup>

Table 3.1. Words missing in the Pastoral Epistles but used variously in other Pauline letters

	Rom	1 Cor	2 Cor	Gal	Eph	Phil	Col	1 Thess	2 Thess	Phlm
ἄλλος		23	4	2		1		1		
ἀποθνήσκω	23	7	5	2		1	2	2		
ἕκαστος	5	22	2	2	5	2	1	2	1	
καυχάομαι κτλ	8	10	29	3	1	3		1		
οὔτε	10	13		5				5		
περισεύω κτλ	4	7	21	1	1	6	1	4		
σῶμα	13	46	10	1	9	3	8	1		
φρονέω κτλ	15	3	2	1	1	10	1			

Table 3.1, for instance, shows that the common Pauline word σῶμα is used disproportionately frequent in 1 Corinthians. The same is true for the adjectives ἄλλος and ἕκαστος. For 2 Corinthians, this is the case for καυχάομαι and περισεύω. This suggests that there is peculiar lexical variation among the proto- and deutero-Paulines as well.

Second, stylostatistical analysis is not as objective as is often thought. There is a great deal of subjectivity involved in the selection and interpretation of data.<sup>270</sup> As Forbes concludes in his assessment of stylostatistics in biblical studies:

<sup>266</sup> Cf. M. Prior, *Paul the Letter-Writer and the Second Letter to Timothy* (JSNTSup 23; Sheffield: JSOT Press, 1989), 37-59; Carson and Moo, *Introduction*, 560; Towner, *Letters*, 87; Fee, *1 and 2 Timothy and Titus*, 26.

<sup>267</sup> See also the discussion in Mounce, *Pastoral Epistles*, cxiii-cxvii.

<sup>268</sup> Cf. Guthrie, *Pastoral Epistles*, 55; Johnson, *Letters to Timothy*, 69-71; Klinker-De Klerck, "Pastoral Epistles," 103-104; Oden, *Timothy and Titus*, 14.

<sup>269</sup> Based on Linnemann, "Echtheitsfragen," 100, 102-104.

<sup>270</sup> Cf. Spicq, *Épîtres Pastorales*, 184-185, 197-198; Johnson, *Letters to Timothy*, 72.

Most distressingly, we have repeatedly seen investigations embarked upon with sweeping claims of assent-demanding objectivity only to witness their ultimate invalidation through special pleading and selective attention to results. One not need be a statistician to detect when an outcome has hinged on a researcher/thaumaturge and audience blinking at critical moments.<sup>271</sup>

Third, by grouping the Pastorals together the statistical argument is flawed. This has been shown in multiple studies. One of these is that by O'Rourke,<sup>272</sup> who showed that from an individual perspective each of the Pastorals does not stand out from the other Paulines in terms of *hapax* usage. He prepared two tables, one exhibiting "the ratio of peculiar common words to the total number of common words in the vocabulary of each epistle" and one exhibiting "the total number of peculiar words to the total number of vocabulary items".<sup>273</sup>

Table 3.2. Common and peculiar vocabulary types in the *Corpus Paulinum*

	Common Words	Peculiar in Paulines	% Peculiar in Paulines	Peculiar in NT	% Peculiar in NT
<b>Rom</b>	999	228	23.8	103	10.3
<b>1 Cor</b>	938	237	24.5	98	10.4
<b>2 Cor</b>	765	177	23.1	92	12
<b>Gal</b>	497	80	16.1	32	6.4
<b>Eph</b>	423	84	16	40	7.4
<b>Phil</b>	431	67	15.1	37	8.6
<b>Col</b>	409	55	13.7	33	8
<b>1 Thess</b>	353	33	9.3	20	5.6
<b>2 Thess</b>	250	21	8.6	10	4.1
<b>1 Tim</b>	528	127	24	75	14.2
<b>2 Tim</b>	415	81	17.6	48	10.4
<b>Tit</b>	291	45	15.4	26	8.9
<b>Phlm</b>	128	8	6.2	5	3.9

Table 3.3. Total and peculiar vocabulary types in the *Corpus Paulinum*

	Total Vocabulary	Peculiar in Paulines	% Peculiar in Paulines	Peculiar in NT	% Peculiar in NT
<b>Rom</b>	1068	281	26.3	133	12.4
<b>1 Cor</b>	967	246	25.4	102	10.5
<b>2 Cor</b>	792	177	22.3	95	12.1
<b>Gal</b>	526	92	17.4	37	7
<b>Eph</b>	529	83	15.7	40	7.5
<b>Phil</b>	448	75	16.7	42	9.3
<b>Col</b>	431	68	15.7	38	8.8
<b>1 Thess</b>	366	34	9.2	20	5.4
<b>2 Thess</b>	250	21	8.4	10	4
<b>1 Tim</b>	541	129	23.8	75	13.8
<b>2 Tim</b>	458	100	21.8	63	13.7
<b>Tit</b>	303	51	16.8	33	10.8
<b>Phlm</b>	141	10	7	7	4.9

<sup>271</sup> Forbes, "Statistical Research," 204.

<sup>272</sup> O'Rourke, "Considerations," 483-490. Others include Torm, "Sprache," 225-243; Hitchcock, "Tests," 279; Michaelis, "Pastoralbriefe," 73-74; Meinertz, *Pastoralbriefe*, 18; Spicq, *Épîtres Pastorales*, 187-189; Gilchrist, *Authorship*, 29; Robinson, "Authorship," 286; Kenny, *Stylometric Study*, 80-100; Knight, *Pastoral Epistles*, 41, 43-45; Linnemann, "Echtheitsfragen," 87-109; Johnson, *Letters to Timothy*, 63-64, 69; Hendriksen, *Pastoral Epistles*, 8-9.

<sup>273</sup> O'Rourke, "Considerations," 483-485.



Tables 3.2 and 3.3 both demonstrate that the percentage of peculiar words in the Pastorals (both in relation to the other Paulines and for the whole New Testament) is quite similar to the percentage of peculiar words in many of the undisputed Paulines.

Finally, if the same method is applied to individual members of the proto-Pauline corpus it appears that some qualify as spurious writings too. Harold Hoehner, for instance, pointed to the peculiar vocabulary and syntax of Galatians, asking the rhetorical if not ironic question whether it was actually written by Paul.<sup>274</sup>

### 3.1.1.2 Derivative Words

Even if the language of the Pastorals differs from the other Paulines statistically, there might be attributive factors that account for the particular vocabulary of the PE. Some scholars have observed that not all of the Pastoral *hapaxes* are truly *hapaxes*. Sometimes they seem to have derived from the undisputed Paulines. Examples are listed in table 3.4:<sup>275</sup>

Table 3.4. Derivate words of the Pastoral Epistles' *hapax legomena*

Pastorals	Other Paulines
1 ἀδηλότης	ἀδήλως / ἄδηλος
2 ἀπόβλητος	ἀποβολή
3 ἀντίλυτρον	ἀπολύτρωσις
4 βλάσφημος	βλασφημεῖν
5 ἐγκρατής	ἐγκράτεια / ἐγκρατεύεσθαι
6 ἐδραΐωμα	ἐδραΐος
7 κτίσμα	κτίσις
8 λοιδορία	λοιδορος / λοιδορεῖν
9 περιποιεῖσθαι	περιποίησις
10 ῥητῶς	ἄρρητος
11 σεμνότης	σεμνός
12 ὑψηλοφρονεῖν	ὑψηλός φρονεῖν
13 φρεναπάτης	φρεναπατᾶν
14 ψευδολόγος	ψευδάδελφος / ψευδαπόστολος / ψευδόμαρτυς
15 ὠφέλιμος	ὠφέλεια / ὠφελεῖν

### 3.1.1.3 Preformed Traditions

It has often been observed by scholars that the PE include (oral and written) preformed traditions.<sup>276</sup> Guthrie, for instance, showed that 74 of Harrison's 92 Pastoral *hapaxes* shared with the Apostolic Fathers and early Apologists are found in the LXX:<sup>277</sup>

<sup>274</sup> H. W. Hoehner, "Did Paul Write Galatians?," in S.-W. Son (ed.), *History and Exegesis* (FS E. E. Ellis; New York/London: T&T Clark, 2006), 155-163. Cf. DeSilva, *Introduction*, 738.

<sup>275</sup> Jacquier, *Histoire*, 362; Spicq, *Épîtres Pastorales*, 186-187.

<sup>276</sup> Cf. De Ambroggi, *Epistole Pastorali*, 35; Mariani, *Introductio*, 369; Spicq, *Épîtres Pastorales*, 187; Knight, *Pastoral Epistles*, 42; Mounce, *Pastoral Epistles*, ci, cix, cx-cxiii; DeSilva, *Introduction*, 737; Blomberg, *Pentecost*, 345; Klinker-De Klerck, "Pastoral Epistles," 104; Oden, *Timothy and Titus*, 13.

<sup>277</sup> Guthrie, *Mind of Paul*, 11-12, 39-40.

Table 3.5. *Hapax legomena* of the Pastoral Epistles found in the LXX

	1 Timothy	2 Timothy	Titus	1 & 2 Timothy	1 Timothy & Titus	2 Timothy & Titus
1	ἀγνεία	ἀγωγή	ἀφθορία	ἀνόσιος	διάγειν	εὐσεβῶς
2	αἰδῶς	ἀκαίρως	ἀψευδής	ἀστοχεῖν	σεμνότης	
3	ἄλλως	ἀκατάγνωστος	βδελυκτός	νομίμως	σώφρων	
4	ἀνδροφόνος	ἀκρατής	ἐγκρατής			
5	ἀπέραντος	ἀναζῶπυρεῖν	ἐκστρέφεσθαι			
6	ἀποθησαυρίζειν	ἀναγύχειν	ἱεροπρεπής			
7	βαθμός	ἀπαίδευτος	Ἰουδαϊκός			
8	βλαβερός	ἀποτρέπειν	κατάστημα			
9	γυμνασία	βέλτιον	νομικός			
10	διατροφή	ἔκδηλος	ὀργίλος			
11	ἔκγονος	ἐλεγμός	περιφρονεῖν			
12	ἐλάσσω	ἐνδύνειν	πρεσβῦτις			
13	ἐντευξίς	ἐπανάρθωσις	σωτήριος			
14	ἐπαρκεῖν	καταστροφή	σωφρόνως			
15	ἐπίορκος	καταφθεῖρειν	φιλάγαθος			
16	ἤρεμος	μάμμη	φιλότεκνος			
17	θεοσέβεια	μηδέποτε	φροντίζειν			
18	καταλέγεσθαι	νεωτερικός				
19	καταστολή	ὀρθοτομεῖν				
20	κόσμιος	πιστοῦν				
21	νεόφυτος	πραγματεία				
22	νοσεῖν	χρήσιμος				
23	ὁμολογουμένως					
24	πορισμός					
25	ὕδροποτεῖν					
26	ὕπόνοια					
27	φιλαργυρία					
28	φλύαρος					

Of these, 22 are not found in early Christian literature dating from the second century CE. If close parallels of the words listed in table 3.5 are added, Guthrie's list would even be longer:<sup>278</sup>

Table 3.6. *Hapax legomena* of the Pastoral Epistles found in the LXX (additional)

	Pastoral Epistles	LXX
1	ἀνεξίκακος	ἀνεξικακία
2	ἀντίθεσις	ἀντίθετος
3	αὐθεντεῖν	αὐθέντης / αὐθεντία
4	γενεαλογία	γενεαλογεῖν
5	γόης	γοητεία
6	καυστηριάζεσθαι	καυτήριον
7	πάροινος	παροινεῖν
8	πρόκριμα	προκρίνειν
9	πρόσκλισις	προσκλίνειν
10	ψευδολόγος	ψευδολογεῖν

For Guthrie, “this evidence cannot be ignored in view of the wide acquaintance of Paul and his contemporaries with the Greek Scriptures” and proves it is “psychologically probable that Paul was well acquainted with these words.”<sup>279</sup>

<sup>278</sup> Badcock, *Pauline Epistles*, 116-117.

<sup>279</sup> Guthrie, *Mind of Paul*, 12.

Earle Ellis in particular has argued that preformed traditions are incorporated into the PE. By looking at introductory formulas (e.g. πιστὸς ὁ λόγος, τοῦτο ... ὅτι), particular forms (e.g. hymns, poems, doxologies, vice lists), use of *hapaxes*, distinctive idioms, and similarities with other New Testament traditional passages, Ellis found that 43% of 1 Timothy (1:9-10a,15, 2:5-6, 2:9-3:1a, 3:1b-13,16, 4:1-5,9-10, 5:5-6,9-10,17-20, 6:1-2,7-8, 6:10a,11-16), 16% of 2 Timothy (1:7,9-10, 2:11-13,19-21, 3:1-5), and 46% of Titus (1:7-9,12b,15a, 2:2-14, 3:3-8a) are materials that were formed prior to the PE's composition. They account for about 165 Pastoral *hapaxes*.<sup>280</sup> Using criteria relating to structure (formulaic introduction or conclusion, and self-contained or contextually dislocated texts); content (emphasis on early orthodoxy or central theological concepts, emphasis on orthopraxy and paraenetic content, and identifiable external parallel passages); and style (poetic nuances, abnormal vocabulary, and unusual syntactic structure), Mark Yarbrough modified Ellis' findings for 1 Timothy, but still identified twelve passages in the letter that may qualify as preformed traditions: (1) 1:8-10, (2), 1:15a-b, (3) 1:17, (4) 2:5-6a, (5) 3:1, (6) 3:16, (7) 4:8, (8) 4:9, (9) 5:24-25, (10), 6:7, (11), 6:10a, and (12) 6:11-16.<sup>281</sup>

#### 3.1.1.4 Age

Supposing that the letters were written in the last stage of Paul's life, Spicq represents a group of scholars who attribute the PE's peculiar language to Paul's age.<sup>282</sup> In support, he refers to literary analogies in the writings of authors such as Plato, Shakespeare, Goethe, Schiller, and Victor Hugo. "As a man gains experience as a writer," John Bernard explained, "his commend over the language becomes greater, and his vocabulary is less limited to the words in common use among his associates."<sup>283</sup> Similarly, it could be asked what would prevent Paul from adding another 306 words to his running vocabulary if he was able to use 2,177 words in the other ten Paulines.<sup>284</sup> Is this not to be expected of a "profound thinker ... imbued with Greek as a living speech from boyhood, and whose prolonged experience of preaching

<sup>280</sup> E. E. Ellis, *The Making of the New Testament Documents* (Leiden/Boston: Brill, 2002), 406-425.

<sup>281</sup> M. M. Yarbrough, *Paul's Utilization of Preformed Traditions in 1 Timothy: An Evaluation of the Apostle's Literary, Rhetorical, and Theological Tactics* (LNTS 417; London/New York: T&T Clark, 2009).

<sup>282</sup> Spicq, *Épîtres Pastorales*, 189-190. Cf. Wohlenberg, *Pastoralbriefe*, 55; De Ambroggi, *Epistole Pastoralis*, 33; Boudou, *Épîtres Pastorales*, 30-31; Simpson, *Pastoral Epistles*, 15-16; Kelly, *Pastoral Epistles*, 25; Ridderbos, *Pastorale Brieven*, 29; Guthrie, *Pastoral Epistles*, 54; Lea and Griffin, *1,2 Timothy, Titus*, 26; Mounce, *Pastoral Epistles*, cii; Hendriksen, *Pastoral Epistles*, 12; Blomberg, *Pentecost*, 345; Bénétreau, *Épîtres Pastorales*, 47; Klinker-De Klerck, "Pastoral Epistles," 104; Oden, *Timothy and Titus*, 14. On the representation of Paul as an aged man in the PE, see A. J. Malherbe, "Paulus Senex," *ResQ* 36.4 (1994): 197-207.

<sup>283</sup> Bernard, *Pastoral Epistles*, xxxvi.

<sup>284</sup> Spicq, *Épîtres Pastorales*, 186. Cf. DeSilva, *Introduction*, 737; Carson and Moo, *Introduction*, 556; Witherington, *Commentary*, 56.

indoors and out must have given to his vigilant intellect and glowing heart a command of Hellenistic as expansive and flexible as the man himself?”<sup>285</sup>

### 3.1.1.5 Addressees

Unlike most other Paulines, the Pastorals are addressed to individuals (cf. 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4). To some scholars, this is one of the foremost factors that affected the PE’s language.<sup>286</sup> Guerike already in 1828 noted that Paul could describe heretics and heresies more fully to trusted co-workers than to needy churches.<sup>287</sup> This might also account for the PE’s instructions regarding the contents of faith and ecclesial organization.<sup>288</sup> As Knight comments:

[I]f in writing to an apostolic assistant rather than to a church the apostle uses at times a different method, his writing will most likely also show differences in content, both of which in turn will probably be expressed in part in different theological terminology, linguistic style, and vocabulary. Therefore, ... one should *expect* that the letters to apostolic assistants will be noticeably different in comparison with those to churches. In fact one should think they were not genuine if they did not have these differences.<sup>289</sup>

Michael Prior in this regard gives the example of the Ignatian letters, showing the differences between private and public letters. Around 112 CE, Ignatius more or less simultaneously wrote a letter to the church in Smyrna and its bishop Polycarp. Whereas the former is a rebuttal of Docetism among the Smyrnaeans, the latter gives specific instructions to Polycarp on how to deal with this situation and how to shepherd all different groups in the community. Like Paulines and Pastorals, both letters use different language which according to Prior is to be attributed to the fact that the former are public and the latter private letters.<sup>290</sup>

To others, however, the implication from the PE is that they had a wider readership and were directed at communities rather than individuals (cf. 1 Tim. 6:21b; 2 Tim. 4:22b; Tit. 3:15c),<sup>291</sup> but this is not supported by all passages (cf. 1 Tim. 1:3,18, 3:14, 4:12,16b, 5:22b, 6:11; 2 Tim. 1:3-6, 2:1,7,15, 3:10,14, 4:5,15,22a; Tit. 1:5, 2:1,7,15, 3:8,12,15a) or manuscripts (cf. 1 Tim. 6:13  $\aleph^2$  A D H K L P etc., 6:21b D K L  $\Psi$  etc.). Using discourse analysis, Jeffrey

<sup>285</sup> Simpson, *Pastoral Epistles*, 15.

<sup>286</sup> Cf. Spicq, *Épîtres Pastorales*, 193; Knight, *Pastoral Epistles*, 43; Mounce, *Pastoral Epistles*, ci-cii; DeSilva, *Introduction*, 737; Hendriksen, *Pastoral Epistles*, 12; Carson and Moo, *Introduction*, 560-561; Bénétreau, *Épîtres Pastorales*, 48; Klinker-De Klerck, “Pastoral Epistles,” 104; Van Houwelingen, *Timoteüs en Titus*, 18; Oden, *Timothy and Titus*, 13.

<sup>287</sup> Guerike, *Beiträge*, 140-141.

<sup>288</sup> Van Houwelingen, *Timoteüs en Titus*, 18.

<sup>289</sup> Knight, *Pastoral Epistles*, 25.

<sup>290</sup> Prior, *Paul*, 53-57.

<sup>291</sup> So, for instance, Collins, *I & II Timothy and Titus*, 7.

Reed has argued that 1 Timothy's main purpose was not to transmit regulations for the Ephesian church(es), but to instruct Timothy, whether a fictitious character or not, to confer, communicate, and enforce these regulations to any relevant church member.<sup>292</sup> Tom Thatcher in this regard believes that "the modification to the opening and closing sections of the PE evidence an attempt to create a specific rhetorical relationship" between addressor and addressee.<sup>293</sup> From a socio-historical perspective, both Jack Barentsen and Myriam Klinker-De Klerck have shown how the ecclesial instructions given in the Pastorals make more sense if one reads them as Paul's private correspondence to his co-workers.<sup>294</sup>

Johnson likewise attributes the literary peculiarities of the PE to their mandatory character. He notes that Timothy played a central role in Paul's ministry, being highly commended by Paul to churches in the capacity of apostolic delegate (cf. 1 Cor. 4:16, 16:10-11; Phil. 2:19-23; 1 Thess. 3:2).<sup>295</sup> Similarly, Titus was significantly involved in Paul's collection efforts in Corinth (cf. 2 Cor. 2:13, 7:6,13-14, 8:6,16,23, 12:18). This demonstrates that "the character and function of the delegate[s] Timothy [and Titus] as presented in these letters corresponds perfectly to the context of Paul's ministry."<sup>296</sup> According to Johnson, 2 Timothy bears the mark of a personal paraenetic letter (cf. Pseudo-Libanius, *Ep. Char.* 5) similar to exhortatory writings (cf. Pseudo-Isocrates, *Dem.* 3-51) or protreptic discourses (cf. Dio Chrysostom, *Or.* 77-78; Epictetus, *Disc.* 3.22), while 1 Timothy and Titus carry instructions similar to rulers' mandates (*mandata principis*) given to newly appointed delegates (cf.  $\text{¶}$  Tebt. 703; Dio Cassius, *Hist. Rom.* 53.15.4; Philo, *Adv. Flacc.* 74).<sup>297</sup>

As noted earlier (see §1.5), Koelling attributed many of the *hapax legomena* in 1 Timothy to the educational qualifications of Timothy, a Hellenistic Jew (cf. Acts 16:1). He is referred to in the New Testament not only as the co-author of several Pauline letters (2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1), but also as ἀδελφός (cf. 2 Cor. 1:1; Col. 1:1; 1 Thess. 3:2; 2 Thess. 1:1; Phlm. 1:1) and γνησίῳ τέκνῳ (1 Tim. 1:2; cf. 1 Cor. 4:17). His capabilities are underlined by the ὡς κἀγώ (1 Cor. 16:10) and prophetic gifts bestowed on him (cf. 1 Tim.

---

<sup>292</sup> J. T. Reed, "To Timothy or Not? A Discourse Analysis of 1 Timothy," in S. E. Porter and D. A. Carson (eds.), *Biblical Greek Language and Linguistics: Open Questions in Current Research* (JSNTSup 80; Sheffield: JSOT Press, 1993), 90-118

<sup>293</sup> T. Thatcher, "The Relational Matrix of the Pastoral Epistles," *JETS* 38.1 (1995): 41-45.

<sup>294</sup> J. Barentsen, *Emerging Leadership in the Pauline Mission: A Social Identity Perspective on Local Leadership Development in Corinth and Ephesus* (PTMS; Eugene, OR: Pickwick, 2011), 184-289; M. Klinker-De Klerck, *Herderlijke regel of inburgeringscursus? Een bijdrage aan het onderzoek naar de ethische richtlijnen in 1 Timoteüs en Titus* (Zoetermeer: Boekencentrum, 2013).

<sup>295</sup> L. T. Johnson, *Letters to Paul's Delegates: 1 Timothy, 2 Timothy, Titus* (NTC; Valley Forge, PA: Trinity Press International, 1996), 29-31.

<sup>296</sup> *Ibid.*, 30. See also M. M. Mitchell, "New Testament Envoys in the Context of Greco-Roman Diplomatic and Epistolary Conventions: The Example of Timothy and Titus," *JBL* 111.4 (1992): 641-662.

<sup>297</sup> *Ibid.*, 37-41, 105-110, 211-214.

4:14).<sup>298</sup> Similar things are said concerning Titus (cf. 2 Cor. 7:13-14, 8:16,23; Tit. 1:4), who was a Greek (cf. Gal. 2:3). Rüdiger Fuchs more recently pointed out some subtle differences in the use of (Hellenistic) Jewish and Greek language in the Pastorals, which show them to be addressed to the intended recipients. In the Timothy correspondence, for instance, it speaks of “Gentiles” (1 Tim. 2:7, 3:16; 2 Tim. 4:17), whereas in Titus it is “those of the circumcision” (1:4) and Jewish “myths” (Tit. 1:14). It is in 1 and 2 Timothy that the Jewish title Χριστός Ἰησοῦς (cf. e.g. 1 Tim. 1:1,2,12,14,15,16; 2 Tim. 1:1,2,9,10,13) is used, whereas in Titus the Hellenistic variant Ἰησοῦς Χριστός prevales (cf. Tit. 1:1, 2:13, 3:6).<sup>299</sup> Unlike 1 and 2 Timothy, Titus uses more φιλ- than ἀγαπ- words when speaking of love.<sup>300</sup> And it is only in Titus (1:8, 2:12) that typical Greek virtues like δικαίως, σωφρόνως, and φιλόγαθον are found, all of which are *hapaxes*.<sup>301</sup>

### 3.1.1.6 Subject Matter

The wording of a letter is determined by its subject matter.<sup>302</sup> John Parry was one of the first to outline this argument in detail, clustering the particular vocabulary of the PE according to seven categories: (1) erroneous teaching, (2) ministry, (3) church order, (4) discipline of Timothy and Titus, (5) Paul’s personal circumstances, (6) Scriptures, and (7) vice lists.<sup>303</sup> More recently, William Mounce also wondered “if any weight is to be given to stylistic arguments that do not take into consideration the expressed occasion and purpose of the PE.”<sup>304</sup> Using Harrison’s list of 306 Pastoral *hapaxes* (see §1.5), Mounce argues that most of them are due to *inter alia* the specific historical situation (including the instructions given to Timothy and Titus), the opponents’ behavior and teaching, positive teaching (in contrast to the opponents’ teaching), church leadership, and vice lists.<sup>305</sup>

<sup>298</sup> Koelling, *Brief*, 41-43.

<sup>299</sup> R. Fuchs, *Unerwartete Unterschiede*, 37-44.

<sup>300</sup> R. Fuchs, “Ist „die Agape das Ziel der Unterweisung“ (1. Tim 1,5)? – zum unterschiedlichen Gebrauch des ἀγαπ- und des φιλ- Wortstammes in den Schreiben an Timotheus und Titus,” *JETH* 18 (2004): 93-125.

<sup>301</sup> R. Fuchs, “Bisher unbeachtet – zum unterschiedlichen Gebrauch von ἀγαθός, καλός und καλῶς in den Schreiben an Timotheus und Titus,” *EJT* 15.1 (2006), 28.

<sup>302</sup> Cf. Wohlenberg, *Pastoralbriefe*, 56; De Zwaan, *Brieven van Paulus*, 174-175; Boudou, *Épîtres Pastorales*, 31; Simpson, *Pastoral Epistles*, 14; Kelly, *Pastoral Epistles*, 25; Ridderbos, *Pastorale Brieven*, 27-28; Spicq, *Épîtres Pastorales*, 188-189, 193-197; Guthrie, *Pastoral Epistles*, 54; Lea and Griffin, *1,2 Timothy, Titus*, 26-27; Knight, *Pastoral Epistles*, 43; Mounce, *Pastoral Epistles, c-ci*; DeSilva, *Introduction*, 737; Johnson, *Letters to Timothy*, 69; Hendriksen, *Pastoral Epistles*, 12; Witherington, *Commentary*, 55; Bénétreau, *Épîtres Pastorales*, 47-48; Oden, *Timothy and Titus*, 13.

<sup>303</sup> Parry, *Pastoral Epistles*, cxviii-cxxvi.

<sup>304</sup> Mounce, *Pastoral Epistles*, cxiii.

<sup>305</sup> *Ibid.*, civ-cxiii.

Table 3.7. *Hapax legomena* in the Pastoral Epistles grouped according to subject matter

	<b>Historical situation</b>	<b>Opponents</b>	<b>Positive teaching</b>	<b>Church leadership</b>	<b>Vice lists</b>
1	ἀνάλυσις	αἰρετικός	ἀγνεία	αἰσχροκερδής	ἀκρατής
2	ἀνατρέπειν	ἄνοια	αἰδώς	ἄμαχος	ἀνδραποδιστής
3	ἀπολείπειν	ἀντίθεσις	ἄμαχος	ἀνεπίλημπος*	ἀνδροφόνος
4	ἀποπλανᾶν	ἀνωφελής	ἀμοιβή	αὐθάδης	ἀνήμερος
5	ἀστοχεῖν	ἀπαίδευτος	ἀνεξίκακος	ἀφιλάργυρος	ἀνόσιος
6	βραδύνειν	ἀπέραντος	ἀνεπίλημπος*	διάβολος*	ἀνυπότακτος
7	βρέφος	ἀργός	ἀπόβλητος	διδασκτικός	ἄσπονδος
8	δειλία	ἀρνεῖσθαι*	ἀποτρέπειν	δίλογος	ἀφιλάγαθος
9	ἐκτρέπεσθαι	αὐτοκατάκριτος	ἀρνεῖσθαι*	διπλοῦς	ἀχάριστος
10	ἐπιδιορθοῦν	βδελυκτός	αὐθεντεῖν	ἐγκρατής	βέβηλος
11	ἐπιθεσις	γάγγραινα	ἀφθορία	ἐδραῖωμα	διάβολος*
12	ἐτεροδιδασκαλεῖν	γενεαλογία	βλάσφημος	ἐπιμελεῖσθαι	διαπαρατριβή
13	κακοῦργος	γραώδης	διάβολος*	ἐπισκοπή	ἐπίορκος
14	λείπειν	γυναικάριον	διατροφή	κατηγορία	ἡδονή
15	λέων	διαβεβαιοῦσθαι	διώκτης	κόσμιος*	μητρολόφας
16	μάμμη	ἐκζήτησις	ἔκγονος	νεόφυτος	πατρολόφας
17	μέμβρανα	ἐκστρέφεισθαι	ἐλάσων	νηφάλιος*	προδότης
18	νεότης	ἐνδύνειν	ἐξήκοντα	ὀργίλος	προπετής
19	νομικός*	ἐπιπλήσσειν	εὐσέβεια	ὄσιος*	στυγητός
20	παρακολουθεῖν	ἐπιστομίζειν	εὐσεβεῖν	παραδέχεσθαι	τυφοῦσθαι*
21	πρεσβύτεριον	ἐπιφαίνειν	εὐσεβῶς	πάροις	ὑπόνοια
22	προάγειν	ζήτησις	ἤρεμος	πλήκτης	φιλάργυρος
23	προσμένειν	Ἰουδαϊκός	ἡσύχιος	πρεσβύτερος	φίλαυτος
24	στόμαχος	καταστρηγιᾶν	ἰματισμός	πρόκριμα	φιλήδονος
25	συγκακοπαθεῖν	καταστροφή	καταλέγεσθαι	πρόσκλησις	φιλόθεος
26	σωφρονισμός	καυστηριάζεισθαι	καταστολή	σώφρων*	
27	ὑδροποτεῖν	κενοφωνία	κοσμεῖν	τυφοῦσθαι*	
28	ὑπομιμνήσκειν	λογομαχεῖν	κόσμιος*	φιλάγαθος	
29	ὑπόμνησις	λογομαχία	κτίσμα	φιλόξενος	
30	φαιλόνης	ματαιολογία	μαργαρίτης		
31	χαλκεύς	ματαιολόγος	μαρτυρία		
32	χειμών	μαιίνειν	μάχεσθαι		
33		μῦθος	μετάλημψις		
34		νομή	μονοῦσθαι		
35		νομικός*	νηφάλιος*		
36		νομίμως	νίπτειν		
37		νομοδιδάσκαλος	ξενοδοχεῖν		
38		περίεργος	οἰκοδεσποτεῖν		
39		περιέρχεσθαι	οἰκουργός		
40		προσέχειν	ὄσιος*		
41		σπαταλᾶν	παραθήκη		
42		φιλαργυρία	παρατεῖσθαι		
43		φλύαρος	περίσταναι		
44		φρεναπάτης	πλέγμα		
45		ψευδολόγος	πολυτελής		
46		ψευδώνυμος	πραῦπαθία		
47			πρόγονος		
48			σεμνότης		
49			σκέπασμα		
50			σωφρόνως		
51			σωφροσύνη		
52			σώφρων*		
53			τεκνογονεῖν		
54			τεκνογονία		
55			τεκνοτροφεῖν		
56			ὑγιαίνειν		
57			ὑγιής		
58			ὑποτύπωσις		

59	φίλανδρος
60	φιλότεκνος
61	χρυσίον

Even though some of these words can be ascribed to two or three categories (marked with an \*), they comprise 184 of Harrison's 306 ( $\approx 60\%$ ) Pastoral *hapaxes*. Each category also accounts for several ἄ- and φιλ-compounds (see §2.1.4).

Newport White likewise attributed the missing Pauline indeclinables in the PE (see §2.1.3) to the letters' variation in subject matter. He noticed, for instance, that comparatively more particles are missing in the paraenetic Prison Epistles (excluding Philipians) than in the argumentative *Hauptbriefe*.<sup>306</sup>

### 3.1.1.7 Textuality (versus Orality)

Baum proposed an alternative solution to the linguistic problem of the PE. By showing that the Pastorals as compared to the other Paulines are semantically richer and syntactically smoother, he thinks they reflect written rather than dictated language. As such, the author(s) might have had more time to write the Pastorals, which resulted in a richer vocabulary and more complex syntax structures.<sup>307</sup>

### 3.1.1.8 Stylistic Adaptation

Other scholars have suggested that the linguistic peculiarities of the Pastorals were occasioned by a shift in writing style(s) as shaped by the situation and strategy of persuasion. More recently, Johnson issued a reminder that the rhetorical ideal in antiquity was that of *προσωποποιία*, i.e. writing (letters) in character.<sup>308</sup> For his argument Johnson relies on a study by Stanley Stowers, who described the ideal as a "literary technique in which the speaker or writer produces speech that represents not himself or herself but another person or type of character."<sup>309</sup> He thinks that Paul was instructed in *προσωποποιία* and used it *inter alia* for the composition of Romans 7:7-25. According to Johnson, style in Paul's days "was less an expression of the inner self than of a social presence."<sup>310</sup> As such, gifted writers such as Luke the Evangelist or Lucian the satirist could easily manipulate different styles.

<sup>306</sup> White, "Epistles," 71-72.

<sup>307</sup> Baum, "Semantic Variation," 271-292.

<sup>308</sup> Johnson, *Paul's Delegates*, 6-7.

<sup>309</sup> S. K. Stowers, "Romans 7.7-25 as a Speech-in-Character (*προσωποποιία*)," in T. Engberg-Pedersen (ed.), *Paul in his Hellenistic Context* (1994; repr., London/New York: T&T Clark, 2004), 180.

<sup>310</sup> Johnson, *Paul's Delegates*, 6.



Similarly, Craig Smith documents how different types of style affected the composition of New Testament writings. In the fifth and fourth century BCE, Smith argues, three major types of style originated: (1) plain, (2) middle, and (3) grand style. Students were trained in rhetorical exercises like that of *προσωποποιία* and taught how to write different types of letters. In the course of time, however, the three-fold style system was complemented by a four-fold system (grand, plain, elegant, and forcible style) and a system based on virtues (e.g. nobility of language, elevated word arrangement). By the first century CE, each system with its own characteristics was available to New Testament authors, including Paul. Using 2 Timothy 4:1-8 as a test-case, Smith discerns a (1) forcible, (2) plain, and (3) elevated style: it is forceful in brevity, conciseness, and short clauses; it is plain in terms of clarity and authority language (God, Jesus Christ, judgment, kingdom of God, etc.); and it becomes elevated through the use of metaphorical language (crown of righteousness), subject matter (Christ's *parousia*), and long rhythmic clauses. Altogether these different types of style make 2 Timothy 4:1-8 a strong persuasive command that charges Timothy to obey Paul.<sup>311</sup> This example suggests that the use of different styles might have affected the language of the PE.

Preston Massey even questioned whether “style” should be a criterion to discriminate between authors.<sup>312</sup> Using categories like “charm,” “vividness,” “appropriateness,” and “everyday language” as described by the ancient rhetoricians Dionysius of Halicarnassus, Quintilian, and Cicero, Massey by way of example compares Cicero's letters 24 (*Ad Familiares* 7.1) and 75 (*Atticus* 4.3) in terms of word-choice, figures of speech, names, dates, and places. While both letters are generally attributed to Cicero who claims to be an eye-witness to all narrated events, Massey proves their overall tone to be very different as he shows letter 75 to have many more elements contributing to vividness than letter 24. Such a dramatic shift in style reveals more about an author's state of mind, and therefore “should not be employed to undermine or overthrow genuineness of authorship.”<sup>313</sup>

### 3.1.1.9 Register

Inspired by the study of Porter (see §2.2.4.2), Andrew Pitts, in absence of a sound linguistic model to interpret linguistic variation, has recently offered a detailed register analysis of the

---

<sup>311</sup> C. A. Smith, “The Development of Style (Fifth Century BCE to Second Century CE) and the Consequences for Understanding the Style of the New Testament,” *JGRChJ* 7 (2010): 3-31.

<sup>312</sup> P. T. Massey, “Cicero, the Pastoral Epistles, and the Issue of Pseudonymity,” *ResQ* 56.2 (2014): 65-84.

<sup>313</sup> *Ibid.*, 84.

Pauline corpus.<sup>314</sup> He defines register as “contexts for language varieties ranging from literary genres to social situations.”<sup>315</sup> Using insights from sociolinguistics and systemic functional linguistics, Pitts managed to configure five register profiles for the Pauline letter corpus based on two axes ([1] contextual and [2] temporal) with three levels of social variation ([1], synchronic [2], social diachronic, and [3] individual diachronic); three contextual constraints on discourse ([1], mode [2], tenor, and [3] field) with eight components of register: (1) primary channel (linguistic medium), (2) format/permanency (level of publication), (3) setting (institutional versus personal), (4) addressor, (5) addressee, (6) factuality, (7) purpose, and (8) topics. For the addressor, Pitts distinguished between places to which Paul travelled and the cities of composition. Distinctions for the addressee include the notion of plurality, level of interaction, shared knowledge, demography, and chronology.<sup>316</sup> Overall, Pitts found that the Pastorals not only group together most closely but also shift most substantially from the other Paulines in terms of plurality (group versus individual), shared knowledge (personal-private versus personal-public), and involved information (interaction versus information). This suggests that a register design interpretation of language variation is able to account for many of the PE’s linguistic peculiarities with equal force as do theories of author variation.<sup>317</sup>

Libby (see §2.2.4.2) argued along much the same lines.<sup>318</sup> In terms of structure (lexis), system (grammar), and strata (semantics), 1 Timothy and Titus pair consistently and deviate from the other Paulines. This is true especially for features of system, including second person imperatives and the catalogs of adjectives. Libby argues that this is due to the mandatory character of both 1 Timothy and Titus as they were written from a superior to an inferior (*mandata principis*). This sort of communication required a different register, which limited the grammatical options of the author(s). It might be that the addressees were instructed on how to deal with emerging Gnosticism. This would account for the peculiar lexical and semantic profile of both letters. Similarly, Libby found 2 Timothy to deviate from the other Paulines (including 1 Timothy and Titus), but it paired closely with 1 Peter as both letters are testamentary in nature.<sup>319</sup>

---

<sup>314</sup> A. W. Pitts, “Style and Pseudonymity in Pauline Scholarship,” in Porter and Fewster (eds.), *Paul and Pseudepigraphy*, 113-152.

<sup>315</sup> *Ibid.*, 117.

<sup>316</sup> *Ibid.*, 119-130, 136-137.

<sup>317</sup> *Ibid.*, 140-152.

<sup>318</sup> Libby, “Pauline Canon,” 186-187.

<sup>319</sup> *Ibid.*, 182-183.

### 3.1.2 Secretary

The most popular solution given to the linguistic problem of the PE by those who endorse their orthonymity is that Paul was assisted by a secretary.<sup>320</sup> Such a theory of authorship dates from the early church (Eusebius, *Hist. eccl.* 6.25.13), but attracted more scholarly attention since the study of Otto Roller.<sup>321</sup> Roller stressed the impossibility of Paul writing letters while being in chains (cf. 2 Tim. 1:16) and, by way of alternative, suggested that Paul dictated 2 Timothy (and, given their many similarities, 1 Timothy and Titus) to a secretary. The apostle later approved the first copy of the letter from the secretary's notes, and then approved its final version.<sup>322</sup>

The possibility of Roller's scenario was enforced by the work of Randolph Richards. In several publications,<sup>323</sup> he provides a wealth of evidence from Greco-Roman antiquity that secretaries played a major role in the composition of ancient letters. A secretary could be hired either as a "recorder" to take an author's dictation, whether syllable by syllable (cf. e.g. Cicero, *Fam.* 11.32.2; *QFr.* 2.2.1, 2.15b.1, 2.16, 3.1; Seneca, *Ep.* 40.10) or by taking short notes (cf. e.g. P.Zen. 111; P.Tebt. 13), or as an "editor" in function as a co-author (cf. e.g. P.Zen. 57; Cicero, *Att.* 11.5) or composer (cf. e.g. Cicero, *Att.* 3.15, 11.3). In case of the latter, the secretary was given the most freedom by the author(s), on whose comments and approval the final version of the letter was based. According to Richards, this might have been the case for the PE, given that Romans, 1 Corinthians, Galatians, 2 Thessalonians, Colossians, and Philemon were almost certainly written by the hand of a secretary (cf. Rom. 16:22; 1 Cor. 16:21,22-24; Gal. 6:11,12-18; 2 Thess. 3:17-18; Col. 4:18; Phlm. 19).

Advocates of a secretary theory of authorship for the PE are not agreed about his identity. The most likely candidates are (1) Luke and (2) Tychicus.

---

<sup>320</sup> Cf. Feine, *Einleitung*, 216-217; Kelly, *Pastoral Epistles*, 25-27; Ridderbos, *Pastorale Brieven*, 29-31; Guthrie, *Pastoral Epistles*, 55; Lea and Griffin, *1,2 Timothy, Titus*, 27; Ellis, "Pastoral Letters," 661, 663-664; Mounce, *Pastoral Epistles*, cii-ciii; DeSilva, *Introduction*, 738.

<sup>321</sup> O. Roller, *Das Formular der paulinischen Briefe. Ein Beitrag zur Lehre vom antiken Briefe* (BWANT IV/6; Stuttgart: Kohlhammer, 1933).

<sup>322</sup> *Ibid.*, 20-22.

<sup>323</sup> E. R. Richards, *The Secretary in the Letters of Paul* (WUNT II/42; Tübingen: Mohr Siebeck, 1992); *Paul and First-Century Letter Writing: Secretaries, Composition, and Collection* (Downers Grove, IL: InterVarsity, 2004); "Will the Real Author Please Stand Up? The Author in Greco-Roman Letter Writing," in P. Copan and W. L. Craig (eds.), *Come Let Us Reason: New Essays in Christian Apologetics* (Nashville, TN: Broadman & Holman, 2012), 113-136.

### 3.1.2.1 Luke

Ever since his name was suggested by Heinrich August Schott in 1830,<sup>324</sup> Luke has been the most popular candidate among scholars for involvement in the composition of the PE.<sup>325</sup> Not all scholars, however, think Luke wrote the letters on Paul's behalf. There are some who reject the PE's orthonymity and believe Luke composed the letters after Paul had died (see §3.2.1.1).<sup>326</sup> But for those scholars who date the Pastorals to the mid 60s, the following arguments are usually given to support the view that Luke served as Paul's secretary:<sup>327</sup>

1. According to 2 Timothy 4:11, there was a close connection between Paul and Luke at the time of 2 Timothy's composition. Because of the many similarities in both form and content with 1 Timothy and Titus, Luke can also be connected to them.
2. The Pastorals altogether share about 65 rare words (or cognates) with Luke-Acts (e.g. ἄνοια, ἀντιλαμβάνεσθαι, ἐπιφαίνειν), of which more than half are not found elsewhere in the New Testament.
3. Like the Pastorals, Luke-Acts comparatively make use of many compound words (e.g. ζῳογονεῖν) and much Hellenistic terminology (e.g. εὐσεβεία and εὐσεβεῖν). They also have many particles in common (e.g. δέ, γάρ, καθώς, ὅταν, ὅτε, οὖν, ὥς).
4. Typical grammatical constructions (περί + acc., κατά + acc., μετά + gen.) and Lucan expressions (e.g. δι' ἣν αἰτίαν, εἰς τὸ μέλλον, ὃν τρόπον, χάριν ἔχειν) are found in the Pastorals, but not so much in the other Paulines.
5. In both Luke-Acts and the PE there is a special interest in widows (cf. Luke 2:36//1 Tim. 5:9; Luke 2:36-38, 18:1-8//1 Tim. 5:5; Luke 4:25-26, 7:12, 18:3, 20:47, 21:2-3//Acts 6:1//1 Tim. 5:16; Luke 5:37, 18:1-3//1 Tim. 5:5; Luke 21:2-3//Acts 9:36,39//1 Tim. 5:10; Acts 9:36//1 Tim. 5:16), medical imagery (cf. Luke 5:31, 7:10, 15:27//Acts 24:5//1 Tim. 1:10, 6:3//2 Tim. 1:13, 4:3//Tit. 1:9,13, 2:1-2), and a distinction between

<sup>324</sup> Schott, *Isagoge*, 325.

<sup>325</sup> Cf. De Ambroggi, *Epistole Pastoralis*, 35; Simpson, *Pastoral Epistles*, 18; Mounce, *Pastoral Epistles*, cxxvii-cxxix; Neudorfer, *Timotheus*, 15-19; Witherington, *Commentary*, 57-62. More tentatively, Spicq, *Épîtres Pastorales*, 199-200; Blomberg, *Pentecost*, 345; Bénétreau, *Épîtres Pastorales*, 28, 41-42; Van Houwelingen, *Timoteüs en Titus*, 19; S. A. Adams, "The Relationships of Paul and Luke: Luke, Paul's Letters, and the "We" Passages in Acts," in S. E. Porter and C. D. Land (eds.), *Paul and His Social Relations* (PAST 7; Leiden/Boston: Brill, 2013), 126-128.

<sup>326</sup> On this distinction, see J.-D. Kaestli, "Luke and the Pastoral Epistles: The Thesis of a Common Authorship," in C. M. Tuckett (ed.), *Luke's Literary Achievement: Collected Essays* (JSNTSup 116; Sheffield: Sheffield Academic Press, 1995), 112-113.

<sup>327</sup> Cf. Moule, "Problem," 430-451; A. Strobel, "Schreiben des Lukas? Zum sprachlichen Problem der Pastoralbriefe," *NTS* 15.2 (1969): 191-210; A. Feuillet, "La doctrine des Épîtres Pastorales et leurs affinités avec l'œuvre lucanienne," *RThom* 78.2 (1978): 181-225; Witherington, *Commentary*, 57-62.

the teachings of Jesus and the apostles (cf. Luke 1:1-4//Acts 1:1-2, 2:42, 6:4//1 Tim. 6:3; Luke 10:7//1 Tim. 5:18; Luke 12:11//Tit. 3:1).

6. There are many similarities between the Pastorals and Luke-Acts in terms of heresy (cf. Acts 20:17//1 Tim. 1:3//2 Tim. 1:15, 4:12; Acts 20:22-25//1 Tim. 1:3-4//2 Tim. 2-4; Acts 20:28//Tit. 1:5-16), Christology (cf. Luke 1:79//Acts 27:20//Tit. 2:11, 3:4; Acts 2:20//1 Tim. 6:14//2 Tim. 1:10, 4:1,8//Tit. 2:13), ecclesiology (cf. Luke 22:26//Acts 5:6//1 Tim. 5:1//Tit. 2:6; Acts 1:20//1 Tim. 3:1; Acts 6:6, 13:3//1 Tim. 5:22; Acts 20:17,28//1 Tim. 3:2, 5:17,19//Tit. 1:5,7), and pneumatology (cf. Luke 1:67//Acts 19:6//1 Tim. 4:1; Luke 12:11-12//Acts 5:32//2 Tim. 2:11-13; Acts 1:16, 4:25, 28:25//2 Tim. 3:16; Acts 2:17-18,33, 10:45//2 Tim. 3:6//Tit. 3:5-6; Acts 20:28//2 Tim. 1:14).

### 3.1.2.2 Tychicus

Supposing that the secretary behind the PE was given more freedom than the ones involved in the compositions of the other Paulines, Joachim Jeremias unlike many other scholars excluded Luke as a possible candidate precisely because he was with Paul (cf. 2 Tim. 4:11a). By way of alternative, he suggested Tychicus (cf. Eph. 6:21-22; Col. 4:7-9; 2 Tim. 4:12; Tit. 3:12).<sup>328</sup>

### 3.1.3 Summary

A good number of scholars have argued that the PE were written during the life of Paul, whether by himself or by a secretary, possibly Luke or Tychicus. Some scholars argue that the language of the Pastorals is not more peculiar than that of (the) other Paulines because they think the statistical analysis underlying the linguistic argument is false (e.g. Linnemann, O'Rourke). Those who do believe that the language of the Pastorals differs from the other Paulines attribute it to other factors, including the use of derivative words (e.g. Jacquier), preformed traditions (e.g. Guthrie), Paul's older age (e.g. Spicq), individual addressees (e.g. Prior), different subject matter (e.g. Mounce), time for composition (e.g. Baum), shift in writing style(s) (e.g. Johnson), and/or change of register (e.g. Pitts, Libby).

---

<sup>328</sup> J. Jeremias, *Die Briefe an Timotheus und Titus* (NTD 9; Göttingen: Vandenhoeck & Ruprecht, 1934), 8-9. Jeremias' suggestion was taken up by *inter alia* M. Albertz in *Die Entstehung des apostolischen Schriftenkanons*, vol. I/2 of *Die Botschaft des Neuen Testaments* (Zürich: Evangelischer Verlag, 1952), 217-219, and W. Metzger in *Die letzte Reise des Apostels Paulus. Beobachtungen und Erwägungen zu seinem Itinerar nach den Pastoralbriefen* (AzT 59; Stuttgart: Calwer, 1976), 14-16, but in later editions of his commentary (e.g. the 12<sup>th</sup> edition dating from 1981) Jeremias would no longer mention the name of Tychicus in his defense of a secretary theory of authorship for the PE.

### 3.2 Pseudonymity Hypotheses

Probably the majority of contemporary scholars solves the linguistic problem of the PE by arguing that the letters were written under a false name (= pseudonymously) after Paul had passed away.<sup>329</sup> Most scholars believe (1) one and the same person composed all three Pastorals, while in recent times some scholars have started to believe that they were composed by (2) two or even (3) three different authors.

#### 3.2.1 One Author

Holtzmann in particular is known for his case for the single authorship of the PE (see §1.4). Contemporary advocates of this view typically insist on the literary unity of the Pastorals. While respecting their individuality, Gerd Häfner is not alone in thinking that the PE were

---

<sup>329</sup> Some of these include Goguel, *Les épîtres pauliniennes*, 504-561; R. Bultmann, "Pastoralbriefe," in *RGG* 4 (2<sup>nd</sup> ed.; Tübingen: Mohr Siebeck, 1930), 993-997; E. F. Scott, *The Literature of the New Testament* (New York: Columbia University Press, 1931), 191-197; Jülicher, *Einleitung*, 162-186; E. J. Goodspeed, *An Introduction to the New Testament* (Chicago, IL: University of Chicago Press, 1937), 327-344; Easton, *Pastoral Epistles*, 1-35; McNeile, *Introduction*, 188-200; F. D. Gealy, "The First and Second Epistles to Timothy and the Epistles to Titus," in *IB* XI (Nashville, TN: Abingdon Press, 1955), 343-375; T. C. de Kruijf, *De Pastorale Brieven* (Roermond: Romen, 1966), 9-11; Schierse, *Pastoralbriefe*, 7-21; Dibelius and Conzelmann, *Pastoral Epistles*, 1-5; R. M. Grant, *A Historical Introduction to the New Testament* (rev. ed.; New York: Simon & Schuster, 1972), 209-215; Wikenhauser, *Einleitung*, 515-541; Houlden, *Pastoral Epistles*, 18-44; Hasler, *Briefe*, 7-9; W. Marxsen, *Einleitung in das Neue Testament. Eine Einführung in ihre Probleme* (4<sup>th</sup> ed.; Gütersloh: Mohn, 1978), 196-213; Schenke and Fischer, *Briefe*, 217-232; Rogers, "Pastoral Epistles," 248-260; Vielhauer, *Geschichte*, 215-237; R. J. Karris, *The Pastoral Epistles* (NTMes 17; Dublin: Veritas, 1979), xi-xiii; Schelkle, *Paulus*, 142-148; Hanson, *Pastoral Epistles*, 2-11; N. Perrin and D. C. Duling, *The New Testament: An Introduction* (2<sup>nd</sup> ed.; New York: HBJ, 1982), 384-385; Kümmel, *Einleitung*, 323-341; Hultgren, *I-II Timothy, Titus*, 11-48; L. R. Donelson, *Pseudepigraphy and Ethical Argument in the Pastoral Epistles* (HUT 22; Tübingen: Mohr Siebeck, 1986), 54-66; D. G. Meade, *Pseudonymity and Canon. An Investigation into the Relationship of Authorship and Authority in Jewish and Earliest Christian Tradition* (WUNT 39; Tübingen: Mohr Siebeck, 1986), 118-139; J. L. Price, *The New Testament: Its History and Theology* (London: Macmillan, 1987), 387-389; Schenk, "Briefe," 3404-3438; Roloff, *Brief*, 23-39; H. Baarlink (ed.), *Inleiding tot het Nieuwe Testament* (Kampen: Kok, 1989), 242-252; Brox, *Pastoralbriefe*, 22-60; Cothenet, *épîtres pastorales*, 10-11; Merkel, *Pastoralbriefe*, 5-16; Quinn, "Epistles," 560-571; Y. Redalié, *Paul après Paul. Le temps, le salut, la morale selon les épîtres à Timothée et à Tite* (MdB 31; Geneva: Labor et Fides, 1994), 14-45; Oberlinner, *Timotheusbrief*, xxxiii-xxlv; Bassler, *1 Timothy, 2 Timothy, Titus*, 17-21; Beker, *Heirs of Paul*, 36-47; Brown, *Introduction*, 638-680; Dunn, "Letters," 777-781; H. Koester, *History and Literature of Early Christianity*, vol. 2 of *Introduction to the New Testament* (2<sup>nd</sup> ed.; Berlin: de Gruyter, 2000), 300-310; Lohse, *Entstehung*, 60-65; Burkett, *Introduction*, 436-439; Collins, *I & II Timothy and Titus*, 3-11; P. Perkins, "Pastoral Epistles," in J. D. G. Dunn and J. W. Rogerson (eds.), *Eerdmans Commentary on the Bible* (Grand Rapids, MI: Eerdmans, 2003), 1428-1431; Weiser, *Brief*, 51-63; L. K. Pietersen, *The Polemic of the Pastorals: A Sociological Examination of the Development of Pauline Christianity* (JSNTSup 264; London: T&T Clark, 2004), 27-36; D. Krause, *1 Timothy* (RNBC; London/New York: T&T Clark, 2004), 4-8; Broer, *Einleitung*, 524-539; B. Fiore, *The Pastoral Epistles* (SP 12; Collegeville, MN: Liturgical Press, 2007), 15-19; G. Häfner, "Die Pastoralbriefe," in M. Ebner and S. Schreiber (eds.), *Einleitung in das Neue Testament* (KST 6; Stuttgart: Kohlhammer, 2008), 450-473; R. Saarinen, *The Pastoral Epistles with Philemon & Jude* (TCB; London: SCM Press, 2008), 22-23; Vouga, "corpus paulinien," 163-165; R. I. Pervo, *The Making of Paul: Constructions of the Apostle in Early Christianity* (Minneapolis, MN: Fortress, 2010), 83-96; Schnelle, *Einleitung*, 405-410; Ehrman, *New Testament*, 410-418; A. B. Huizenga, *1-2 Timothy, Titus* (Wis; Collegeville, MN: Liturgical Press, 2016), xliii-xlix.

intentionally designed as a tripartite letter corpus.<sup>330</sup> To him the PE's single (pseudonymous) authorship is evidenced by their distinctive but common contents and language. All three letters are addressed to exemplary leaders, who are given similar instructions regarding church-life and the opposition of heretics.<sup>331</sup> In terms of language, the following examples demonstrate the unique commonalities between the Pastorals.<sup>332</sup>

Table 3.8. Common terms unique to the Pastoral Epistles

	Expression	1 Timothy	2 Timothy	Titus
<b>Not found in New Testament</b>	1 ὑγιαίνουσα λόγοι / πίστις	6:3	1:13	1:13, 2:2
	2 πιστὸς ὁ λόγος	1:15, 3:1, 4:9	2:11	3:8
	3 ὠφέλιμος	4:8	3:16	3:8
	4 ἐπίγνωσις ἀληθείας	2:4	2:25, 3:7	1:1
<b>Not found in Corpus Paulinum</b>	5 εὐσέβεια	2:2, 3:16, 4:7,8, 6:3,5,6,11	3:5	1:1
	6 ζήτησεις	6:4	2:23	3:9
	7 παραιτοῦ (παραιτεῖσθαι)	4:7, 5:11	2:23	3:10
	8 μῦθος	1:4, 4:7	4:4	1:14
	9 ἀρνεῖσθαι	5:8	2:12, 3:5	1:16
	10 ἐπιφάνεια	6:14	1:10, 4:1	2:13
<b>Unique in Pastoral Epistles</b>	11 ἐπαγγελία ζωῆς	4:8	1:1	-
	12 καθαρὰ συνείδησις	3:9	1:3	-
	13 βέβηλοι κενοφωνία	6:20	2:16	-
	14 παγίς διαβόλου	3:7	2:26	-
	15 παραθήκη	6:20	1:12,14	-
	16 (Παῦλος) διδάσκαλος	2:7	1:11	-
	17 διδακτικός	3:2	2:24	-
	18 ἀστοχεῖν	1:6, 6:21	2:18	-
	19 παρακολουθεῖν	4:6	3:10	-
	20 λογομαχία / λογομαχεῖν	6:4	2:14	-
	21 περιίστάναι	-	2:16	3:9
	22 ἀνατρέπειν	-	2:18	1:11
	23 ὑπομνησκειν	-	2:14	3:1
	24 ἀποστρέφειν	-	1:15	1:14
	25 εὐσεβῶς ζῆν	-	3:12	2:12
	26 ποικίλος	-	3:6	3:3
	27 (μὴ) πάροινος	3:3	-	1:7
	28 (μὴ) αἰσχροκερδής	3:8	-	1:7
	29 νηφάλιος	3:2,11	-	2:2
	30 ἄμαχος	3:3	-	3:2
	31 σεμνότης	2:2, 3:4	-	2:7
	32 γενεαλογία	1:4	-	3:9
	33 (μὴ) πλήκτης	3:3	-	1:7
	34 διάγειν	2:2	-	3:3
	35 διαβεβαιουῖσθαι	1:7	-	3:8

<sup>330</sup> G. Häfner, "Das Corpus Pastorale als literarisches Konstrukt," *TQ* 187.4 (2007): 258-273. Other proponents of an intentional corpus theory for the PE include Eichhorn, *Einleitung*, 315-317; De Wette, *Einleitung*, 337-340; Holtzmann, *Pastoralbriefe*, 253-256; P. Trummer, "Corpus Paulinum – Corpus Pastorale. Zur Ortung der Paulustradition in den Pastoralbriefen," in K. Kertelge (ed.), *Paulus in den neutestamentlichen Spätschriften. Zur Paulusrezeption im Neuen Testament* (QD 89; Freiburg/Basel/Vienna: Herder, 1981), 122-145; Roloff, *Brief*, 43-45; M. Wolter, *Die Pastoralbriefe als Paulustradition* (FRLANT 146; Göttingen: Vandenhoeck & Ruprecht, 1988), 20-25; Brox, *Pastoralbriefe*, 23; J. D. Quinn, *The Letter to Titus* (AB; New York: Doubleday, 1990), 19-20; Merkel, *Pastoralbriefe*, 5; Oberlinner, *Timotheusbrief*, xlii.

<sup>331</sup> *Ibid.*, 265-267.

<sup>332</sup> *Ibid.*, 267-269. Cf. B. D. Ehrman, *Forgery and Counterforgery: The Use of Literary Deceit in Early Christian Polemics* (Oxford: Oxford University Press, 2012), 195-211.

36	ἐν τῷ νῦν αἰῶνι	6:17	(4:10)	2:12
37	ἀνυπότακτος	1:9	-	1:6,10
38	φιλόξενος	3:2	-	1:8
39	ὄσιος	2:8	-	1:8
40	κατηγορία	5:19	-	1:6
41	προσέχειν	1:4, 3:8, 4:1,13	-	1:14
42	κοσμεῖν	2:9	-	2:10

Advocates of a corpus theory usually also insist on the PE's "double pseudonymity,"<sup>333</sup> where both author(s) and addressee(s) are fictitious. According to Annette Merz, the PE were written to "Timothy" and "Titus" around 100 CE by a pseudonymous author pretending to be Paul. By addressing Pauline teachings in need of modification or even correction, the author aimed to complement the existing Pauline letter corpus, which he himself and his audience knew very well. As such, the PE impose new interpretations of previous Pauline teachings, such as the submission to authority (a correction of the equal status of slaves and masters as reflected in Paul's letter to Philemon) or the assertion of male dominance (a correction of the equal status of man and woman in salvation as reflected in Paul's Corinthian correspondence). By evoking previous texts from Paul in order to modify or correct his teachings, the author is trying to adopt and adapt Paul's legacy and apply it to a new situation. This is not transparent pseudonymity, but intentional deception.<sup>334</sup>

On the identity of the pseudonymous author, scholars disagree. Three likely candidates surface in the literature: (1) Luke, (2) Timothy, and (3) Polycarp.

### 3.2.1.1 Luke

For similar reasons scholars argue for the Lucan authorship of the Pastorals during the life of Paul (see §3.1.2.1), some exegetes believe Luke composed the letters after the apostle had died. Gilchrist, for instance, claimed that the PE cannot be dated in the lifetime of Paul but can only have been reconstructed from memory by a close companion, such as Luke.<sup>335</sup> Stephen Wilson, on the other hand, insisted that Luke was no companion of Paul but composed the Pastorals shortly after he had finished the book of Acts in order to refute

<sup>333</sup> It seems the term was first introduced by W. Stenger, "Timotheus und Titus als literarische Gestalten: Beobachtungen zur Form und Funktion der Pastoralbriefe," *Kairos* 16.3-4 (1974), 253.

<sup>334</sup> A. Merz, *Die fiktive Selbstausslegung des Paulus: Intertextuelle Studien zur Intention und Rezeption der Pastoralbriefe* (NTOA/SUNT 52; Göttingen: Vandenhoeck & Ruprecht, 2004). On possible reasons why the author forged three separate letters, see M. Tsuji, "Persönliche Korrespondenz des Paulus: Zur Strategie der Pastoralbriefe als Pseudepigrapha," *NTS* 56.2 (2010): 253-272. For the view that the PE altogether read like a single epistolary novel recounting the story of Paul, see R. I. Pervo, "Romancing an Oft-Neglected Stone: The Pastoral Epistles and the Epistolary Novel," *JHC* 1 (1994): 25-47; T. Glaser, *Paulus als Briefroman erzählt. Studien zum antiken Briefroman und seiner christlichen Rezeption in den Pastoralbriefen* (NTOA/SUNT 76; Göttingen: Vandenhoeck & Ruprecht, 2009).

<sup>335</sup> Gilchrist, *Authorship*, 115-222.



Gnostic misinterpretations of Paul and show churches the true locus of authority.<sup>336</sup>

According to Quinn, the Pastorals were Luke's last volume of a trilogy, Luke-Acts-Pastorals, serving as an epistolary appendix which aimed to rehabilitate Paul's apostolic legacy.<sup>337</sup>

### 3.2.1.2 Timothy

Philip Carrington suggested that the production of the Pastorals took place, probably at Ephesus, in a "school" of Timothy. In this circle, Timothy was the center as Paul's successor, whose continuity of the Pauline tradition was important.<sup>338</sup> According to Richard Bauckham, Timothy himself might have been involved in the composition of the Pastorals after Paul had died. Bauckham conjectures that the predicted situation by Paul as recorded in 2 Timothy 2:16-17 and 3:13 reflect Timothy's real situation. In 3:5 and 4:5, Timothy is instructed how to deal with the false teachers that now have become a reality to him. Bauckham thinks this hypothesis accounts for there being much to learn about the person of Timothy in 1-2 Timothy, but nothing about the person of Titus in Titus.<sup>339</sup>

### 3.2.1.3 Polycarp

Another candidate for the authorship of the Pastorals is Polycarp, the bishop of Smyrna. His name was first suggested by Hans von Campenhausen, who argued that Polycarp wrote the PE against Marcion in the first half of the second century CE.<sup>340</sup> In support, von Camphausen pointed to the many similarities between the Pastorals and Polycarp's letter to the Philippians in terms of socio-historical setting, ecclesiological situation, theological posture, literary structure, dependence on Paul, and use of Hellenistic (philosophical) language.<sup>341</sup>

### 3.2.2 Two Authors

Ever since the publication of Schleiermacher's letter-essay on 1 Timothy (see §1.2), only a small group of scholars have dared to question the single authorship of the PE.<sup>342</sup> Robert Price

<sup>336</sup> S. G. Wilson, *Luke and the Pastoral Epistles* (London: SPCK, 1979).

<sup>337</sup> J. D. Quinn, "The Last Volume of Luke: The Relation of Luke-Acts to the Pastoral Epistles," in C. H. Talbert (ed.), *Perspectives on Luke-Acts* (Edinburgh: T&T Clark, 1978), 62-75.

<sup>338</sup> P. Carrington, "Problem," 36-37.

<sup>339</sup> R. Bauckham, "Pseudo-Apostolic Letters," *JBL* 107.3 (1988), 492-494.

<sup>340</sup> H. von Campenhausen, "Polykarp von Smyrna und die Pastoralbriefe," in *Aus der Frühzeit des Christentums. Studien zur Kirchengeschichte des ersten und zweiten Jahrhunderts* (Tübingen: Mohr Siebeck, 1963), 197-252.

<sup>341</sup> *Ibid.*, 221-250. Von Campenhausen's suggestion has not been taken up by many scholars. An exception is R. J. Hoffmann, *Marcion: On the Restitution of Christianity. An Essay on the Development of Radical Paulinist Theology in the Second Century* (AARAS 46; Chico, CA: Scholars Press, 1984), 284.

<sup>342</sup> Schleiermacher, *Timotheos*; Mayer, *Pastoralbriefe*, 20-26; E. Schwarz, *Über die pseudoapostolischen Kirchenordnungen* (Strasbourg: Trübner, 1910), 1.

stressed the importance of Schleiermacher's insights regarding the pseudonymous character of 1 Timothy, insisting that his compilation hypothesis is in need of rediscovery.<sup>343</sup> It seems a growing group of scholars have started to reconsider the PE's single authorship.<sup>344</sup>

James Aageson identified different theological patterns in the PE, represented by "post-Pauline christological language and development (savior, epiphany, and mediator language), different and also more mature ecclesial concerns (the household of God and qualities appropriate for leadership roles), and more fully expressed notions of correct belief and truth (the "good deposit")."<sup>345</sup> Overall, Aageson argues that 1 Timothy relates most closely to 1 Corinthians; 2 Timothy to Philippians; and Titus to Galatians. But 1 Timothy and Titus show patterns that are substantially different from those in Philippians. Galatians and Titus are concerned with the Jewish law, but what drives Galatians is theologically different from both 1 Timothy and Titus. Yet their commonalities differ from 1 Corinthians. On this basis, Aageson claims that Philippians and 2 Timothy were probably written by different authors, who could not have authored 1 Timothy and Titus. Accordingly, the PE are pseudonymous writings stemming from at least two authors.<sup>346</sup>

Gourgues is one of the few French scholars adhering to the plural authorship of the PE. He argues that 2 Timothy (2:14-3:9 and 3:14-4:5) underwent a later redaction and therefore in its final form is not a genuine letter (see §2.1.1). For mainly linguistic reasons, he thinks 2 Timothy was composed by someone other than the author(s) of 1 Timothy and Titus.<sup>347</sup>

### 3.2.3 Three Authors

Some scholars are ready to defend the view that the Pastorals were composed by three different authors. Although this is not the most extreme position,<sup>348</sup> it is rare among contemporary exegetes. In 2002, William Richards was probably the first to argue for it.<sup>349</sup> By

<sup>343</sup> Price, "Discovery," 203-216.

<sup>344</sup> Cf. J. Herzer, "Abschied vom Konsens? Die Pseudepigraphie der Pastoralbriefe als Herausforderung an die neutestamentliche Wissenschaft," *TLZ* 129.12 (2004): 1267-1282; M. Gourgues, "La recherche sur les Pastorales à un tournant?," *ScEs* 61.1 (2009): 73-86; I. H. Marshall, "The Pastoral Epistles in Recent Study," in Köstenberger and Wilder (eds.), *Entrusted*, 304-308.

<sup>345</sup> J. W. Aageson, *Paul, the Pastoral Epistles, and the Early Church* (LPS; Peabody, MA: Hendrickson, 2008), 207.

<sup>346</sup> *Ibid.*, 18-89.

<sup>347</sup> Gourgues, *Lettres*, 52.

<sup>348</sup> P. Hofrichter ("Strukturdebatte im Namen des Apostels. Zur Abhängigkeit der Pastoralbriefe untereinander und vom ersten Petrusbrief," in N. Brox et al. [eds.] *Anfänge der Theologie* [FS J. B. Bauer; Graz/Vienna/Cologne: Styria, 1987], 101-116) once postulated even four different authors. He thinks Titus was structurally based on 1 Peter, and 1 Timothy 1-3, 1 Timothy 4-6, and 2 Timothy in turn were all based on Titus but were composed by different authors.

<sup>349</sup> W. A. Richards, *Difference and Distance in Post-Pauline Christianity: An Epistolary Analysis of the Pastorals* (SBL 44; New York: Lang, 2002).

using epistolary analysis, he examines for each of the Pastorals, the letter's opening, closing, body, structure, type, and situation.<sup>350</sup> According to Richards, the PE are best understood as fictitious letters. 2 Timothy and Titus are both official deliberative letters, while 1 Timothy is more a "letter essay" concerned with conflicts between groups and classes. In each letter the person of Paul is portrayed either as elder (Titus), pastor (2 Timothy), or teacher (1 Timothy).<sup>351</sup> Therefore, Richards claims, the PE are "three separate texts, from three different hands, set at three different points along the road after Paul."<sup>352</sup>

The most recent proponent of the PE's tripartite authorship is Engelmann.<sup>353</sup> The main thrust of her thesis is that among the Pastorals there are many semantic differences in terms of (1) Christology/soteriology, (2) ecclesiology, (3) heresy, and (4) the image of Paul. For instance, the terms σωτήρ, ἐπιφάνεια, οἶκος, εὐσέβεια, μῦθος, γενεαλογία, παραθήκη and their cognates do not always denote the same ideas (see §2.1.5). Engelmann also observes subtle semantic differences in the PE's description of ecclesial structures, offices, the laying on of hands, adversaries, and the person of Paul, including the length of prescripts, the presence (or absence) of personal notes, and the adoption of Paulinisms.<sup>354</sup> Challenging the classic thesis of Holtzmann that the Pastorals are inseparable triplets, she sides with Richards and argues that they were composed by three different authors over a longer period of time in the order 2 Timothy – Titus – 1 Timothy, whereby 1 Timothy made use of 2 Timothy and Titus in order to counter second-century Gnosticism. Adhering to their double pseudonymity, Engelmann believes that the Pastorals were addressed to Christian communities in Asia Minor, Crete, and Ephesus respectively. By adopting teachings from 2 Timothy and Titus, the author of 1 Timothy wanted it to look like the final part of a letter corpus. As such, the PE make up a letter corpus not by intention, but by reception.<sup>355</sup>

### 3.2.4 Summary

Probably the majority of scholars agree on the pseudonymity of the PE. Many of them insist that the Pastorals are a literary unity and were composed by the same author, possibly Luke, Timothy, or Polycarp. Some, however, find the hands of two or even three different authors in the PE.

---

<sup>350</sup> Ibid., 67-187.

<sup>351</sup> Ibid., 189-210.

<sup>352</sup> Ibid., 240.

<sup>353</sup> Engelmann, *Unzertrennlliche Drillinge*.

<sup>354</sup> Ibid., 118-558.

<sup>355</sup> Ibid., 559-601.

### 3.3 Partial Orthonymity Hypotheses

Between the scholarly camps adhering to either the PE's overall orthonymity or overall pseudonymity is a relatively small group of contemporary scholars that advocates their partial authenticity. Some have found (1) genuine Pauline fragments in the Pastorals, while others are willing to accept the authenticity of only (2) 2 Timothy, or only (3) 2 Timothy and Titus.

#### 3.3.1 Genuine Fragments

While fragment theories of authorship became attractive to scholars especially after the studies of Schleiermacher (see §1.2) and Harrison (see §1.5), many exegetes now have abandoned this view. The most recent and comprehensive theory is that of James Miller. To him, the PE “bear all the marks of composite documents” and “read like an anthology of traditions.”<sup>356</sup> Unlike Harrison, Miller discovered strings of genuine Pauline notes in each of the Pastorals (even two strings—“A” and “B”—in 2 Timothy):<sup>357</sup>

Table 3.9. Alleged genuine Pauline fragments in the Pastoral Epistles

Note	Letter	Verse(s)	Contents
1	1 Timothy	1:1-7	Salutation and occasion
		1:18-20	Charges to Timothy (and current news)
		3:14-15	
		6:20-21	
2	2 Timothy “A”	1:1-2	Salutation and occasion
		(1:3-5)?	Thanksgiving
		1:15-18	Personalalia and current news
		4:6-8	Paul’s situation
	2 Timothy “B”	4:22a	Closing benediction
		4:9	Occasion
		4:10-18	Current news and requests
		4:19-21	Greetings
3	Titus	4:22b	Closing benediction
		1:1-5	Salutation and occasion
		3:9-11	Charge to Titus
		3:12-15	Current news and greetings
		3:15c	Benediction

In support of his fragment theory, Miller points to several Jewish (e.g. Jeremiah, Isaiah, many Dead Sea Scrolls) and Christian writings (e.g. Didache, Polycarp’s Letter to the Philippians, Epistle to Diognetus), all of which are widely thought to embed several layers of traditional materials. Like many Qumran scrolls, the Pastorals might have originated from a scribal community that was zealous to preserve sacred traditions.

Malcolm Bligh in a short study extended one of Miller’s theses by arguing that all 17 verses of 2 Timothy 4 were written by Paul, possibly with the help of Luke. These verses are

<sup>356</sup> Miller, *Pastoral Letters*, 18, 138.

<sup>357</sup> *Ibid.*, 145-151.

part of a note written (but never sent) to Timothy before the winter of 54 CE after Paul had visited the Corinthians briefly (cf. 2 Cor. 2:1) and had suffered from Alexander's testimony (cf. 2 Tim. 4:14-15).<sup>358</sup>

While acknowledging that fragment theories like that of Harrison, Miller, and Bligh are open to criticism because not all of the PE's genuine parts can be traced precisely, Howard Marshall favors this solution over orthonymity hypotheses. He wonders why few contemporary scholars are willing to consider a fragment hypothesis, given its straightforward solution for the use of peculiar and Hellenistic language of the PE as this solution simply accounts best for the peculiar (and Hellenistic) language of the PE. Marshall questions the involvement of Luke, given that the PE's style is no closer to Luke-Acts than to Paul and given Luke's disinterest in pneumatology and ecclesiology. The letters might have been composed shortly after Paul's death, possibly with the help of Timothy and Titus. They used 2 Timothy as a prototype for 1 Timothy and Titus in order to develop and actualize the rebuttal of heresies in Ephesus and Crete respectively. Because the letters were written by loyal and devoted students of Paul with no intention to deceive the audiences, Marshall prefers to see them as "allonymous" rather than "pseudonymous" (= spurious) writings.<sup>359</sup>

Rainer Riesner, on the other hand, upholds the thesis that Luke was the redactor of the Pastorals. He thinks that Luke composed the letters soon after Paul's death as the third volume to Luke-Acts, using personal memories and pre-formed traditions, including genuine Pauline fragments. Riesner allows for a mission trip to Spain (cf. Rom. 15:24-28) and Eusebius' second Roman imprisonment theory (see §1.2), suggesting that the personal data in 2 Timothy 4:9-20 reflect a period after the narrative of Acts, which offer a retrospective outlook on Paul's future imprisonment in Rome (cf. 2 Tim. 1:16-17, 4:6-8).<sup>360</sup> The Greek wording of Acts 20:24 (ὡς τελειῶσαι τὸν δρόμον μου) and 2 Timothy 4:7 (τὸν δρόμον τετέλεκα), according to Riesner, strongly affirm Luke's involvement in the composition of the PE.<sup>361</sup>

### 3.3.2 *Second Timothy: A Genuine Letter*

Unlike fragment theorists, some scholars think the partial authenticity of the PE applies only to 2 Timothy. Eduard Reuss, for instance, rejected the Pauline authorship of 1 Timothy and

<sup>358</sup> Bligh, "Seventeen Verses," 364-369.

<sup>359</sup> Marshall, *Pastoral Epistles*, 83-89.

<sup>360</sup> Cf. R. Riesner, "The Pastoral Epistles and Paul in Spain (2 Timothy 4:16-18)," in J. M. G. Pérez (ed.), *Rastreado los orígenes: lengua y exégesis en el Nuevo Testamento* (FS M. H. Marco; Madrid: Encuentro, 2011), 316-335.

<sup>361</sup> Cf. R. Riesner, "Paul's Trial and End According to Second Timothy, 1 Clement, the Canon Muratori, and the Apocryphal Acts," in A. Puig i Tàrrach, J. M. G. Barclay, and J. Frey (eds.), *The Last Years of Paul* (WUNT 352; Tübingen: Mohr Siebeck, 2015), 396-400.

Titus, but argued that 2 Timothy (with Philippians) was the last of Paul's Roman prison epistles.<sup>362</sup> A similar position is taken by Jerome Murphy-O'Connor, listing over 30 differences between 1 Timothy-Titus and 2 Timothy. Examples include:<sup>363</sup>

1. In terms of the letter address, 2 Timothy is written by Paul through the "will" (2 Tim. 1:1) and not "command" (1 Tim. 1:1; Tit. 1:1) of God (cf. 1 Cor. 1:1; 2 Cor. 1:1), and addressed to a "beloved" (2 Tim. 1:2) and not "legitimate" (1 Tim. 1:2; Tit. 1:4) child (cf. 1 Cor. 4:17).<sup>364</sup>
2. In terms of Christology, 2 Timothy scarcely refers to Christ's death and resurrection (cf. 2:8,11), and speaks neither about the idea of self-giving nor the concept of redemption (cf. 1 Tim. 2:6; Tit. 2:14).<sup>365</sup>
3. In terms of ministers, 2 Timothy does not use the titles ἐπίσκοπος (cf. 1 Tim. 3:1; Tit. 1:7) or πρεσβύτερος (cf. 1 Tim. 5:1,17; Tit. 1:5).<sup>366</sup>
4. In terms of the Gospel, 2 Timothy attributes its "sound words" to Paul (cf. 1:13) and not to Christ (cf. 1 Tim. 6:3). Similarly, "sound teaching" in 2 Timothy has no moral connotation (cf. 1 Tim. 1:10; Tit. 1:9, 2:1) but serves as an antithesis to the unhealthy teaching labeled as "myths" (2 Tim. 4:4).<sup>367</sup>
5. In terms of false teaching, 2 Timothy is silent about greedy people (cf. 1 Tim. 6:5,10; Tit. 1:11), teaching on abstentions from specific food (cf. 1 Tim. 4:3; Tit. 1:14-15), and speculations on genealogies (cf. 1 Tim. 1:4; Tit. 3:9).<sup>368</sup>

While technically these observations only prove 2 Timothy to be different from 1 Timothy and Titus, O'Connor elsewhere argues that 2 Timothy is a genuine Pauline letter because most of the arguments against its authenticity are based on data taken from 1 Timothy and Titus.<sup>369</sup> He thinks this is methodologically unjustified. The great number of linguistic parallels found between 2 Timothy and the undisputed Paulines are in favor of its authenticity.

Cynthia Long Westfall re-inforced the thesis that 2 Timothy is a genuine Pauline letter by considering its structure and contents.<sup>370</sup> By using "discourse analysis that is informed by the

---

<sup>362</sup> E. Reuss, *Die Geschichte der heiligen Schriften Neuen Testaments* (6<sup>th</sup> ed.; Braunschweig: Schwetschke, 1887), 121-126.

<sup>363</sup> J. Murphy-O'Connor, "2 Timothy Contrasted with 1 Timothy and Titus," *RB* 98.3 (1991): 403-418.

<sup>364</sup> *Ibid.*, 405.

<sup>365</sup> *Ibid.*, 407.

<sup>366</sup> *Ibid.*, 408.

<sup>367</sup> *Ibid.*, 412-413.

<sup>368</sup> *Ibid.*, 415-416.

<sup>369</sup> J. Murphy-O'Connor, *Paul: A Critical Life* (Oxford: Clarendon, 1996), 357-359.

<sup>370</sup> Westfall, "Moral Dilemma?," 213-252.

ancient epistolary conventions and the features of ancient letters that have similar registers,”<sup>371</sup> Westfall concludes that 2 Timothy is a private (rather than public) letter that has many features of moral exhortation. The body of the letter (1:6-4:8) is shown to be highly cohesive and coherent, as well as consistent with the epistolary opening (1:1-5) and closing (4:9-22). The epistolary body of 2 Timothy is structured around Paul’s commands and personal example, both of which are primary features of moral exhortatory letters. The letter’s contents are consonant with Paul’s theology, and its unusual vocabulary and syntax might be due to the influence of Luke (cf. 4:11).

### 3.3.3 *Second Timothy and Titus: Genuine Letters*

Jens Herzer in a series of publications has challenged the traditional corpus theory of the PE, arguing that 2 Timothy and Titus may be genuine letters whereas 1 Timothy should be considered a pseudepigraphon. This is not so much because of its distinctive language, but mainly because of its distinctive profile of opponents,<sup>372</sup> ecclesiological situation,<sup>373</sup> and understanding of the virtue εὐσέβεια.<sup>374</sup> Along with Schleiermacher, Herzer thinks 1 Timothy is a compilation of 2 Timothy and Titus, which was written as a rebuttal of Gnosticism in the latter half of the second century.<sup>375</sup> Distinguishing between literary fictions (pseudographs with no intentional deception) and literary forgeries (pseudographs with intentional deception), he places 1 Timothy among the latter because of its scarcity of personal notes. The other Pastorals may be classified as literary fictions, but their inclusion of many personal notes rather attests to their authenticity.<sup>376</sup>

Along with Herzer, Joram Luttenberger recently argued that in light of ancient parallels in the letters of Platon, Chion, and the Socratic Letters, the use of personal notes in 1 Timothy 1:3 (cf. Acts 19-20), 1:20 (cf. 1 Cor. 5:3-5), and 5:23 are evidence of its literary fiction. Unlike

---

<sup>371</sup> Ibid., 216-217.

<sup>372</sup> J. Herzer, “Juden – Christen – Gnostiker. Zur Gegnerproblematik der Pastoralbriefe,” *BTZ* 25.1 (2008): 143-168.

<sup>373</sup> J. Herzer, “Rearranging the ‘House of God’: A New Perspective on the Pastoral Epistles,” in A. Houtman, A. de Jong, and M. Misset-van de Weg (eds.), *Empsychoi Logoi – Religious Innovations in Antiquity* (AJEC 73; Leiden: Brill 2008), 547-566.

<sup>374</sup> J. Herzer, “‘Das Geheimnis der Frömmigkeit’ (1Tim 3,16). Sprache und Stil der Pastoralbriefe im Kontext hellenistisch-römischer Popularphilosophie – eine methodische Problemanzeige,” *TQ* 187.4 (2007): 309-329.

<sup>375</sup> J. Herzer, “Was ist falsch an der ‘fälschlich so genannten Gnosis’? Zur Paulusrezeption des 1. Timotheusbriefes im Kontext seiner Gegnerpolemik,” *EC* 5 (2014): 68-96.

<sup>376</sup> J. Herzer, “Fiktion oder Täuschung? Zur Diskussion über die Pseudepigraphie der Pastoralbriefe,” in J. Frey et al. (eds.), *Pseudepigraphie und Verfasserfiktion in frühchristlichen Briefen* (WUNT 246; Tübingen: Mohr Siebeck, 2009), 489-536.

1 Timothy, 2 Timothy and Titus make abundant use of personal names, most of which are not mentioned in other letters attributed to Paul, and may be signs of genuineness.<sup>377</sup>

### 3.3.4 Summary

The continuum of orthonymity and pseudonymity theories of authorship is marked by scholars who accept the partial authenticity of the PE. Some scholars find genuine fragments in the PE. Others only accept 2 Timothy and/or Titus as genuine Pauline letters.

## 3.4 Conclusion

All of the most distinguished scholarly solutions offered to the qualitative aspect of the linguistic problem of the PE have been discussed in this chapter. Overall, three major conclusions can be drawn.

First, a consensus on the solution to the linguistic problem of the PE remains elusive. As Gordon Fee rightly assesses: “The chief difficulty with the tradition still remains: how adequately to account for the different language and style [of the PE].”<sup>378</sup> Three major hypotheses are current in New Testament scholarship: (1) orthonymity, (2) pseudonymity, and (3) partial authenticity. Scholars who think that the Pastorals rightfully bear the name of Paul do so for different reasons. Some dispute the peculiar status of the Pastorals among the Paulines, because they disagree with the statistical method underlying the linguistic argument. Others attribute the linguistic peculiarities of the PE to other factors, including the use of derivative words, preformed traditions, Paul’s higher age, individual addressees, different subject matter, time for composition, shift in writing style(s), and change of register. Scholars who think that (parts of) the Pastorals were written under a false name are not agreed on whether one, two, or three pseudonymous authors were involved.<sup>379</sup>

---

<sup>377</sup> J. Luttenberger, *Prophetenmantel oder Bücherfutteral? Die persönlichen Notizen in den Pastoralbriefen im Licht antiker Epistolographie und literarischer Pseudepigraphie* (ABG 40; Leipzig: Evangelische Verlagsanstalt, 2012).

<sup>378</sup> Fee, *1 and 2 Timothy, Titus*, 26.

<sup>379</sup> Given the complexities involved, it is no surprise to see a number of scholars leave the question of the PE’s authorship open. See, for instance, Lock, *Pastoral Epistles*, xxii-xxxv; J. Reuss, “Die Briefe an Timotheus und Titus,” in *Das Neue Testament* (EB; 2<sup>nd</sup> ed.; Würzburg: Echter, 1968), 5-7; E. F. Harrison, *Introduction to the New Testament* (2<sup>nd</sup> ed.; Grand Rapids, MI: Eerdmans, 1971), 351-363; P. J. Achtemeier, J. B. Green, and M. M. Thompson, *Introducing the New Testament. Its Literature and Theology* (Grand Rapids, MI: Eerdmans, 2001), 447-464; M. A. Powell, *Introducing the New Testament: A Historical, Literary, and Theological Survey* (Grand Rapids, MI: Baker, 2009), 409-413; D. A. Hagner, *The New Testament: A Historical and Theological Introduction* (Grand Rapids, MI: Baker, 2012), 614-644. An alternative approach is taken by Robert Wall (with Richard Steele, *1 & 2 Timothy and Titus* [THNTC; Grand Rapids, MI: Eerdmans, 2012], 4-7), who thinks that the ecclesial acceptance of the Pastorals in the New Testament canon is more important than proof of their (non-)Pauline authorship.



Second, the majority position among contemporary New Testament scholars is that the linguistic peculiarities of the Pastorals are irreconcilable with Pauline authorship, which makes them pseudonymous compositions. According to this view, the Pastorals were written after Paul's death by a single unknown author.

Third, it seems that many scholars feel necessitated to explain language variation in the *Corpus Paulinum* by author variation. Exceptions notwithstanding, few scholars have tried to find alternative explanations for the lexical and syntactic peculiarities of the PE.

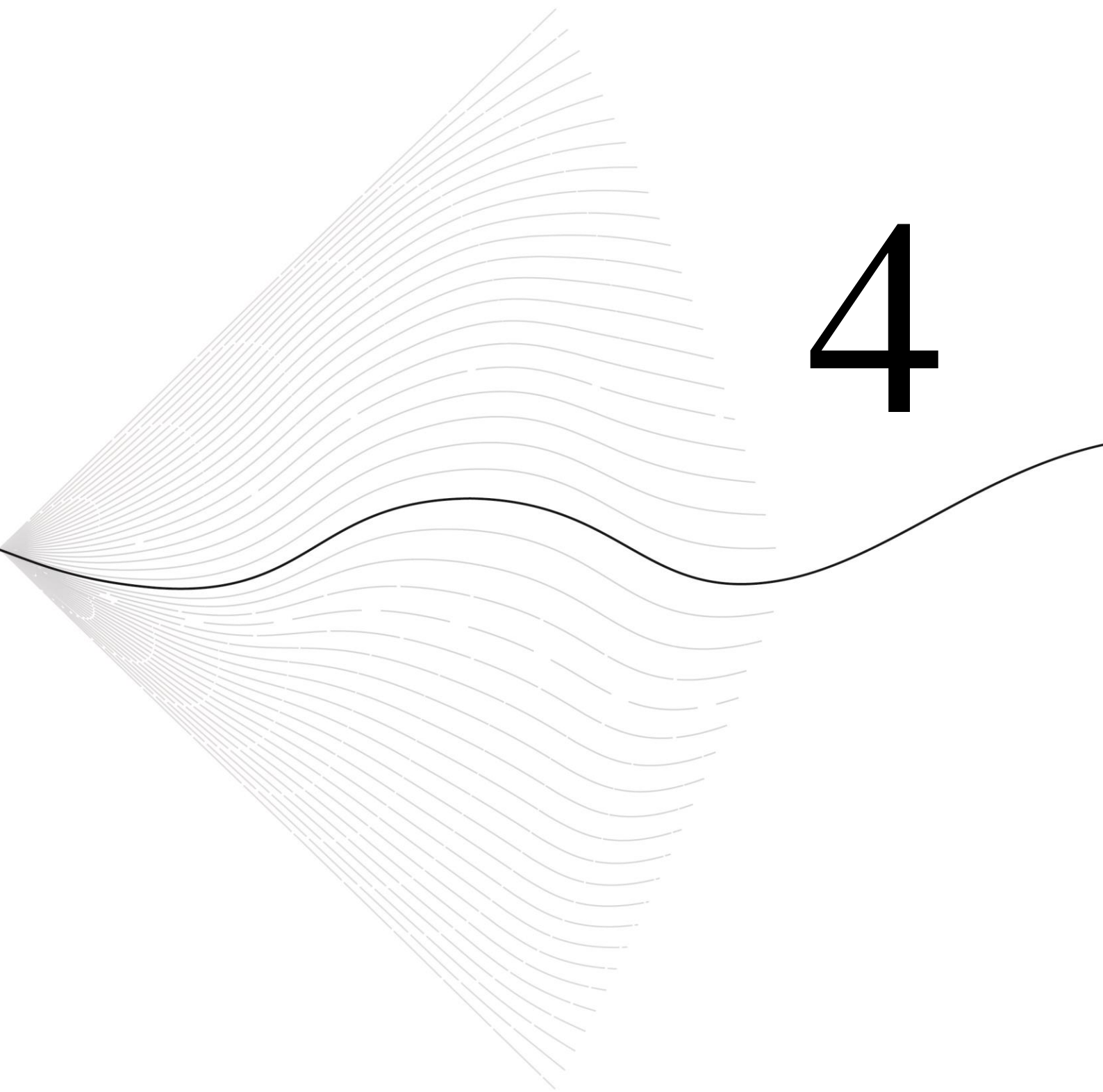


**PART II**

**THE LINGUISTIC PROBLEM OF THE PASTORAL EPISTLES RECONSIDERED**









## CHAPTER FOUR

### APPROACHING THE PROBLEM: METHODOLOGICAL CONSIDERATIONS

#### 4.0 Introduction

The history of research on the linguistic problem of the PE as described in the first part of this study has shown that scholars from the very beginning have interpreted the letters' linguistic peculiarities in tandem with theological and/or historical particularities. Evanson (see §1.1), for instance, pointed to the condition of the Cretan Church as reflected in Titus, which he thought was atypical of the time of Paul. Schleiermacher (see §1.2) found *inter alia* some of the biographical details in 1 Timothy irreconcilable with those narrated in the book of Acts. Eichhorn (see §1.3) found none of the events referred to in the Pastorals to fit in the life of Paul. Thus from the very start of the modern debate on the authenticity of the PE, their peculiar language has become one issue among many. As Burton Scott Easton once noted, “the argument against the [PE’s] Pauline authorship is *cumulative* [italics in original].”<sup>380</sup> Because of this, the language of the Pastorals has not always been examined on its own terms. Most often it has come to serve in support of an historical solution to what is in essence an a-historical problem. It is rare to see scholars deny the peculiar linguistic profile of the PE while making a case for either a secretary or pseudonymity theory of authorship, as if there is no other option than to harness the horses of language to the carriage of a particular authorship theory.<sup>381</sup>

This, of course, does not apply to stylometric studies as they are exclusively concerned with the collection and interpretation of linguistic data. For the Pastorals, however, no scholarly consensus has been reached (yet) in terms of their peculiar language as compared to the alleged proto- and/or deutero-Paulines (see §2.2.4). Partly because of the contradictory outcomes of stylometric studies, some scholars have expressed doubts about the explanatory power of computerized linguistic data.<sup>382</sup> Even those who are optimistic about the use of

---

<sup>380</sup> Easton, *Pastoral Epistles*, 15.

<sup>381</sup> Notable exceptions include Brox, *Pastoralbriefe*, 47; Dibelius-Conzelmann, *Pastoral Epistles*, 3; Richards, *Paul*, 142-145.

<sup>382</sup> See, for instance, T. M. Knox, “The Computer and the New Testament,” *SEA* 29 (1964): 111-116; J. J. O’Rourke, “De analysi mathematica librorum Biblicorum,” *VD* 42.6 (1964): 273-284; C. Dinwoodie, “The Word, the Faith, and the Computer,” *SJT* 18.2 (1965): 204-218; G. B. Caird, “Do Computers Count?,” *ExpTim* 76.5 (1965): 176; Herdan, “Scholarship,” 208-217; H. K. McArthur, “Computer Criticism,” *ExpTim* 76.12 (1965): 367-370; “A Further Note on Paul and the Computers,” *ExpTim* 77.11 (1966): 350; T. R. Knapp, “The Rev. Mr. Morton and St. Paul,” *DR* 240 (1966): 354-357; H. Eshbaugh, “Biblical Criticism and the Computer,” *Per* 13.1 (1972): 47-54; M. C. Nieboer, “The Statistical Analysis of A. Q. Morton and the Authenticity of the

statistics in biblical research have asked practitioners “to explain their work clearly, to make explicit the *assumptions* (italics in original) upon which their analyses rest, and to give up the pretense that conclusions based on statistics are without presuppositions.”<sup>383</sup> Other scholars, therefore, think that the *crux interpretum* of computer-assisted authorship studies is in the explanation rather than the quantity of data.<sup>384</sup> As O’Donnell assesses, “[m]any of these studies ... have frequently failed to make the transition from observing differences of numerical significance to understanding and applying their linguistic and contextual significance.”<sup>385</sup>

The second part of this study addresses the scholarly neglect of modern linguistics in the debate on the linguistic problem of the PE. Supposing that a linguistic problem is best approached from a linguistic perspective, this fourth chapter proposes a methodology that is attentive to both the quantitative (“how should one assess the homogeneity of the *Corpus Paulinum* in order to see if the language of the Pastorals differs from that of other Paulines?”) and qualitative (“how should one explain linguistic variation in the *Corpus Paulinum*?”) aspects of the PE’s linguistic problem.

#### 4.1 Linguistic Criticism

The study of modern linguistics dates back to the seminal lectures delivered to the University of Geneva at the beginning of the twentieth century by the Swiss scholar Ferdinand de Saussure (1857-1913).<sup>386</sup> Over the years, linguistic criticism has become “a label that ... describes a number of different forms of biblical criticism that have their bases in the principles and practices of modern linguistics.”<sup>387</sup> Four of these are: (1) modern linguistics is concerned with the structure of language and is systematic in method; (2) modern linguistics is explicit and empirically-based; (3) modern linguistics favors synchronic over diachronic analysis; and (4) modern linguistics is descriptive rather than prescriptive in nature.<sup>388</sup> Accordingly, modern linguists have little interest in describing the history of a language or the etymology of words,

---

Pauline Epistles,” *CTJ* 5.1 (1970): 73-74; Johnson, “Statistics,” 92-100; Kenny, *Stylometric Study*, 101-115; Forbes, “Statistical Research,” 187-193; Linnemann, “Echtheitsfragen,” 87-109; O’Donnell, “Linguistic Fingerprints,” 206-262.

<sup>383</sup> Forbes, “Statistical Research,” 204.

<sup>384</sup> Cf. McArthur, “Computer Criticism,” 368; Grayston, “Paul,” 334; Nieboer, “Statistical Analysis,” 76-80; Eshbaugh, “Biblical Criticism,” 48; J. R. Moore, “Computer Analysis and the Pauline Corpus: A Case of Deus ex Machina,” *BSac* 80 (1973): 44-49; O’Donnell, “Linguistic Fingerprints,” 253-254.

<sup>385</sup> O’Donnell, *Corpus Linguistics*, 101.

<sup>386</sup> Published posthumously as *Cours de linguistique générale*, eds. C. Bally, A. Sechehaye, and A. Riedlinger (Lausanne/Paris: Payot, 1916).

<sup>387</sup> S. E. Porter, “Linguistic Criticism,” in Porter (ed.), *Dictionary*, 199.

<sup>388</sup> Cf. S. E. Porter, “Studying Ancient Languages from a Modern Linguistic Perspective: Essential Terms and Terminology,” *FN* 2 (1989): 151-155; “Linguistics and Biblical Interpretation,” in *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice* (Grand Rapids, MI: Baker, 2015), 84.



nor are they much concerned with traditional grammar or classical philology.<sup>389</sup> Instead, they focus attention upon the universal phenomenon of human speech, language families, individual languages, dialects, and idiolects, all at different levels, and from different perspectives.<sup>390</sup>

The use of linguistic criticism in biblical studies, however, has developed relatively slowly.<sup>391</sup> Porter thinks this is due to several reasons. First, many biblical scholars seem to feel no need for extra linguistic study of ancient Greek and Hebrew as the multitude of dictionaries and grammars gives the impression that the common knowledge of biblical languages is already exhaustive. Second, many biblical scholars seem to feel threatened by the technical vocabulary that accompanies modern linguistics and would need to learn a new form of critical discourse in order to participate in the modern linguistic study of the Bible. Third, many biblical scholars seem to have the perception that findings in various branches of modern linguistics, like that of socio- or psycholinguistics, are of limited value to biblical studies. And, finally, many biblical scholars seem to be suspicious about new methods of study that might not seriously challenge traditional results.<sup>392</sup>

Despite the hesitance among contemporary scholars to begin using modern linguistics in biblical studies, linguistic criticism has already proven its worth in the study of the Greek New Testament. According to Porter and Pitts, significant advances have been made over the past decades in the areas of *inter alia* verbal aspect theory, constituency and dependency grammar, prominence theory, case grammar, functional and generative syntax, corpus linguistics, register analysis, sociolinguistics, speech-act theory, and discourse analysis.<sup>393</sup> The academic study of the Pastorals has already profited from insights generated in some of these areas as well. Studies by O'Donnell,<sup>394</sup> Porter,<sup>395</sup> Baum,<sup>396</sup> Pitts,<sup>397</sup> and Libby,<sup>398</sup> all draw heavily upon modern linguistic theories, giving a more solid basis to their conclusions in

---

<sup>389</sup> Porter, "Ancient Languages," 159-168.

<sup>390</sup> Cf. P. Cotterell and M. Turner, *Linguistics and Biblical Interpretation* (Downers Grove, IL: InterVarsity, 1989), 19; Porter, "Ancient Languages," 155-156; R. Fowler, *Linguistic Criticism* (2<sup>nd</sup> ed.; New York: Oxford University Press, 1996), 4-5.

<sup>391</sup> Cf. Porter, "Linguistic Criticism," 199.

<sup>392</sup> *Ibid.*, 199.

<sup>393</sup> Cf. S. E. Porter and A. W. Pitts, "New Testament Greek Language and Linguistics in Recent Research," *CBR* 6.2 (2008): 214-255; Porter, "Functional Distribution," 53-78; "Greek Grammar," 76-103; "Linguistic Criticism," 200-201; "Prominence: An Overview," in S. E. Porter and M. B. O'Donnell (eds.), *The Linguist as Pedagogue: Trends in the Teaching and Analysis of the Greek New Testament* (NTM 11; Sheffield: Sheffield Phoenix Press, 2009), 45-74; "Sociolinguistics and New Testament Study," in *Linguistic Analysis*, 113-131.

<sup>394</sup> O'Donnell, "Linguistic Fingerprints," 206-262.

<sup>395</sup> Porter, "Functional Distribution," 53-78.

<sup>396</sup> Baum, "Semantic Variation," 271-292.

<sup>397</sup> Pitts, "Style and Pseudonymity," 113-152.

<sup>398</sup> Libby, "Pauline Canon," 122-201.

comparison to those offered in stylometric studies. Yet there is more to be learned from modern linguistics as these studies are said to be only the beginning of a new research trajectory in PE studies which needs additional testing.<sup>399</sup>

## 4.2 Towards a Linguistic Analysis of the *Corpus Paulinum*

If linguistic criticism is to be the preferred means of analysis for the linguistic problem of the PE, it needs some configuration. It entails the following: (1) authorship model, (2) analytical method, and (3) possible objections.

### 4.2.1 Authorship Model

The first question to be asked is what authorship model must be used in order to assess the homogeneity of the *Corpus Paulinum*? Robert Wachal distinguishes between three possible models: (1) consistency model, (2) resemblance model, and (3) population model.<sup>400</sup> Each model has strengths and weaknesses, which will be briefly discussed.<sup>401</sup>

#### 4.2.1.1 Consistency Model

In case of a consistency model of authorship, tests are designed in such a way that one can assess if disputed works are consistent with an author's genuine work(s). This has been the most popular model in Pauline studies. One decides on a particular letter as the genuine Pauline touchstone, against which disputed letters are measured. The benefit of a consistency model of authorship is that it provides a standard of Pauline language. Advocates of this model usually prefer to work with Romans as it is the longest of Paul's letters, and therefore gives the most information about the apostle's use of language. Eduard Verhoef, for instance, compared Romans to 1-2 Corinthians, Philippians, 1 Thessalonians, and the Seneca correspondence in terms of statements regarding authorship, theology, and language, finding only the Seneca correspondence to differ from the canonical Pauline letters.<sup>402</sup>

The downside of using a consistency model of authorship is that Paul's language is limited to one particular letter. Kenny asked what would happen if upon comparison Romans appears

---

<sup>399</sup> Cf. O'Donnell, "Linguistic Fingerprints," 254; Porter, "Functional Distribution," 72; Baum, "Semantic Variation," 291; Pitts, "Style and Pseudonymity," 151-152.

<sup>400</sup> R. S. Wachal, *Linguistic Evidence, Statistical Inference, and Disputed Authorship* (PhD diss., University of Wisconsin, 1967), 5-6.

<sup>401</sup> Whatever model one uses, the results will change. For an illustration with respect to missing indeclinables in the *Corpus Paulinum*, see J. van Nes, "Missing Particles in Disputed Pauline Letters? A Question of Method," *JSNT* (forthcoming).

<sup>402</sup> Verhoef, "Authenticity," 129-151.

to be the most peculiar letter.<sup>403</sup> Putting Kenny's concern to the test, O'Donnell showed Romans to have the most vocabulary types not found elsewhere in the *Corpus Paulinum*.<sup>404</sup>

Table 4.1. Unique vocabulary types in the *Corpus Paulinum*

Letter	Types	Types not in other 12 Paulines	Parts-of-Speech of Unique Types			
			verbs	nouns	adjectives	
<b>Rom.</b>	1059	274	26%	93	130	47
<b>1 Cor.</b>	956	246	26%	85	94	59
<b>2 Cor.</b>	781	175	22%	70	69	34
<b>Gal.</b>	523	90	17%	52	23	13
<b>1 Thess.</b>	362	35	10%	14	10	10
<b>Phil.</b>	441	74	17%	20	32	21
<b>Phlm.</b>	140	10	7%	5	3	2
<b>2 Thess.</b>	249	21	8%	13	6	2
<b>Col.</b>	429	64	15%	22	36	6
<b>Eph.</b>	527	84	16%	23	44	16
<b>1 Tim.</b>	538	129	24%	48	49	32
<b>2 Tim.</b>	454	102	22%	24	46	30
<b>Tit.</b>	302	48	16%	12	13	23

O'Donnell wonders how one should interpret the results of table 4.1. Does it mean that Paul authored Romans only, or that Paul authored the other 12 Paulines?

#### 4.2.1.2 Resemblance Model

The resemblance model of authorship supposes only two possible authors of a text (corpus). It is close to the model used by Kenny in his stylometric study of the New Testament, including the *Corpus Paulinum*. For the sake of the argument, he accepted the traditional hypothesis that all 13 letters are Pauline in order to see if a particular letter or groups of letters would prove non-Pauline. Using correlation coefficients to see how well the language of each letter fits the *Corpus Paulinum*, Kenny allows for the conclusion that at least twelve Pauline letters have a common origin (see §2.2.4.1).

The benefit of Kenny's resemblance model is that no Pauline standard is needed as a genuine touchstone. Kenny's study has been praised for its modesty in both method and conclusion,<sup>405</sup> but it has not been immune to criticism. According to Ledger, the major weakness of Kenny's work is that in principle its "argument could be extended indefinitely, so that no measurable stylistic differences need ever be accepted as proof of two or more authors."<sup>406</sup> It calls for "an estimate of probabilities which makes allowance for the periodicity of language and its strong subject bias, so that when some cumulative measure of

<sup>403</sup> Ibid., 92.

<sup>404</sup> O'Donnell, "Linguistic Fingerprints," 234.

<sup>405</sup> Cf. Forbes, "Statistical Research," 193; O'Donnell, *Corpus Linguistics*, 96-99.

<sup>406</sup> Ledger, "Exploration," 85.

many individual differences crosses a certain threshold level, we may take it as probable that the works in question are not by the same author.”<sup>407</sup> In other words, as long as there is no touchstone nor limit to the number of language features tested, any New Testament text could be shown to be Pauline in a resemblance model of authorship.

#### 4.2.1.3 Population Model

A final model of authorship is that of a population model. Advocates of this model agree on the authenticity of a canon of writings, which will serve as the basis to which disputed writings are compared. The population model was used by Neumann to see if the language of the disputed Paulines is closer to that of Paul’s undisputed letters or that of contemporaneous authors, including Clement, Ignatius, Philo, Josephus, and Epictetus (see §2.2.4.2).<sup>408</sup> Notwithstanding the complexities involved in the criteria used by Neumann to distinguish between authors, his population model of authorship is probably the best available in Pauline studies. The only downside of this authorship model is that the undisputed Paulines will always be undisputed because their authenticity is assumed.<sup>409</sup> Its major strength, on the other hand, is that there is a considerable standard to which the language of the disputed Paulines can be measured. The results will therefore be more trustworthy than those obtained from a consistency model of authorship (see §4.2.1.1).

The population model of authorship is the model used in this study, be it limited to only two canons of texts. The common scholarly distinction between undisputed (= proto-Paulines) and disputed (= deuter- and trito-Paulines) letters is maintained. The linguistic elements of each member of the disputed Paulines will be evaluated in relation to the parameters set by each member of the undisputed Paulines.<sup>410</sup>

#### 4.2.2 Analytical Method

Once an authorship model has been selected to determine the extent of linguistic variation in the *Corpus Paulinum*, the next question is what method should be used for analysis. Because the linguistic problem of the PE involves both a numerical (“does the language of [some of] the Pastorals differ from that of the other Paulines?”) and interpretative aspect (“how should one explain linguistic variation in the *Corpus Paulinum*?”), a linguistic analysis of the *Corpus Paulinum* should include both a (1) quantitative and a (2) qualitative component.

---

<sup>407</sup> Ibid., 85.

<sup>408</sup> Cf. Neumann, *Authenticity*, 19-21.

<sup>409</sup> Cf. Verhoef, “Authenticity,” 129-151.

<sup>410</sup> The Pastorals will not be analyzed as a group, given the misleading results. Cf. O’Rourke, “Considerations,” 483-490; Robinson, “Grayston and Herdan’s “C” Quantity Formula,” 282-288.

#### 4.2.2.1 Quantitative Analysis

Proving authorship by means of statistics in Pauline studies probably dates back to the work of Augustus de Morgan in the mid-nineteenth century. He suggested proving the (non-)Pauline authorship of Hebrews by dividing its total number of letter tokens by its total number of vocabulary tokens in comparison to the results of letters claiming to be written by Paul.<sup>411</sup> While scholars initially embraced this new form of quantitative analysis, skepticism now exists regarding the use of statistics in Pauline authorship trials. This is mainly due to the brevity of some Pauline letters, which is generally thought to affect the reliability of the data. According to the British statistician Udny Yule, the minimum number of words for literary statistics should be 10,000 in order to obtain trustworthy results.<sup>412</sup> Even Romans with its 7,111 words and the longest of Pauline letters does not meet this criterion. The same is, of course, true for the Pastorals. “Since the sum total of the words in all three Pastoral Epistles is far less than [10,000 words],” Bruce Metzger once noted, “the New Testament scholar who uses the statistical method on them must at the outset resign himself to accepting results that are less than generally trustworthy.”<sup>413</sup> For this reason, some scholars, even those endorsing the PE’s pseudonymity, admit that “the method of arguing against authenticity on the basis of statistics is inadequate.”<sup>414</sup> Others have pointed to the methodological inconsistencies in the statistical procedures of Pauline stylometric studies,<sup>415</sup> if not to their contradictory outcomes. Herzer’s assessment is telling in this regard:

Die vielfältigen statistischen Versuche, Sprache und Stil der Pastoralbriefe mit computergestützten Methoden zu analysieren, zu vergleichen und daraus Schlussfolgerungen zu ziehen, müssen—jedenfalls nach dem gegenwärtigen Stand—als gescheitert gelten. Aus den vorliegenden, zum großen Teil widersprüchlichen Daten lassen sich keine zuverlässigen Konsequenzen hinsichtlich der Verfasserschaft ziehen bzw. anderweitige Annahmen in Verfasserfragen unterstützen.<sup>416</sup>

---

<sup>411</sup> See the discussion in one of his private letters written to a clergyman friend, which were later collated by his wife Elisabeth de Morgan in *Memoir of Augustus de Morgan* (London: Longmans & Green, 1882), 214-216. There is no evidence, as Howard Eshbaugh (“Biblical Criticism,” 34) would have people believe, that Professor De Morgan actually carried out the test to deny the Pauline authorship of Hebrews.

<sup>412</sup> G. U. Yule, *The Statistical Study of Literary Vocabulary* (1944; repr., Cambridge: Cambridge University Press, 2014), 2, 281.

<sup>413</sup> B. M. Metzger, “A Reconsideration of Certain Arguments Against the Pauline Authorship of the Pastoral Epistles,” *ExpTim* 70.3 (1958), 94. Cf. Guthrie, *Pastoral Epistles*, 55; Lea and Griffin, *1, 2 Timothy, Titus*, 26; Knight, *Pastoral Epistles*, 39; Johnson, *Letters to Timothy*, 68-69; A. J. Köstenberger, “Hermeneutical and Exegetical Challenges in Interpreting the Pastoral Epistles,” in Köstenberger and Wilder (eds.), *Entrusted*, 4.

<sup>414</sup> Dibelius and Conzelmann, *Pastoral Epistles*, 3; cf. Brox, *Pastoralbriefe*, 47.

<sup>415</sup> Cf. Dinwoodie, “Word,” 204-218; Caird, “Computers,” 176; Herdan, “Scholarship,” 208-217; McArthur, “Computer Criticism,” 367-370; “Further Note,” 350; “Kai Frequency in Greek Letters,” *NTS* 15.3 (1969): 339-349; Eshbaugh, “Biblical Criticism,” 47-54; O’Rourke, “Considerations,” 483-490; Johnson, “Statistics,” 92-100; Kenny, *Stylometric Study*, 101-115; Linnemann, “Echtheitsfragen,” 87-109.

<sup>416</sup> Herzer, “Fiktion,” 528.

Even if language cannot be reduced to numbers, however, parts of it can be expressed in data. Statistics can help to summarize these data and, if necessary, draw inferences from them. Statistics can also help to overcome scholarly impressions. As Douglas Biber notes, “corpus investigations show that our intuitions as linguists are not adequate for the task of identifying and characterizing linguistic phenomena relating to language use.”<sup>417</sup> Biber also weakened the idea that linguistic data generated from larger text samples are less trustworthy than those generated from shorter text samples by comparing the results for tests on 1,000 and 5,000 word samples.<sup>418</sup>

Inspired by statistical linguistics, this study suggests using simple linear regression analysis to investigate linguistic variation in the *Corpus Paulinum*.<sup>419</sup> Linear regression analysis has seldom, if ever, been applied to Pauline studies, but in science probably “is the most widely used statistical technique” for “modeling the relationship between variables.”<sup>420</sup> It can be described as the process of making predictions of variables, based on the relationship between a dependent and an independent factor (or set of factors). Regression analysis sets itself the task of finding a model or equation in order to make such predictions. Based on a population model of authorship (see §4.2.1.3), regression analysis helps to identify whether or not the actual, observed linguistic data for each of the trito-Paulines (and deutero-Paulines) fits the predicted data as based on the standard set by the proto-Paulines.

To illustrate the method of simple linear regression analysis, an example on the frequency distribution of the Greek preposition ἐν in the *Corpus Paulinum* will be given. Ephesians, like 1-2 Timothy and Titus, is by many scholars held to be a pseudonymous composition, partly because of its linguistic peculiarities. One of the alleged peculiarities of Ephesians concerns its overuse of ἐν.<sup>421</sup> In order to assess this statement, a linear regression analysis can be performed in three steps.

---

<sup>417</sup> D. Biber, “Corpus-Based and Corpus-Driven Analyses of Language Variation and Use,” in B. Heine and H. Narrog (eds.), *The Oxford Handbook of Linguistic Analysis* (2<sup>nd</sup> ed.; Oxford: Oxford University Press, 2015), 223.

<sup>418</sup> D. Biber, “Methodological Issues Regarding Corpus-based Analyses of Linguistic Variation,” *LLC* 5.4 (1990), 258-261. Neumann (*Authenticity*, 135-136) stated that text samples ranging from 85 to 3,500 words are able to give accurate results.

<sup>419</sup> Cf. A. Woods, P. Fletcher, and A. Hughes, *Statistics in Language Studies* (CTL; Cambridge: Cambridge University Press, 1986), 224-235.

<sup>420</sup> D. C. Montgomery, E. A. Peck, and G. G. Vining, *Introduction to Linear Regression Analysis* (5<sup>th</sup> ed.; Hoboken, NJ: Wiley, 2012), 1.

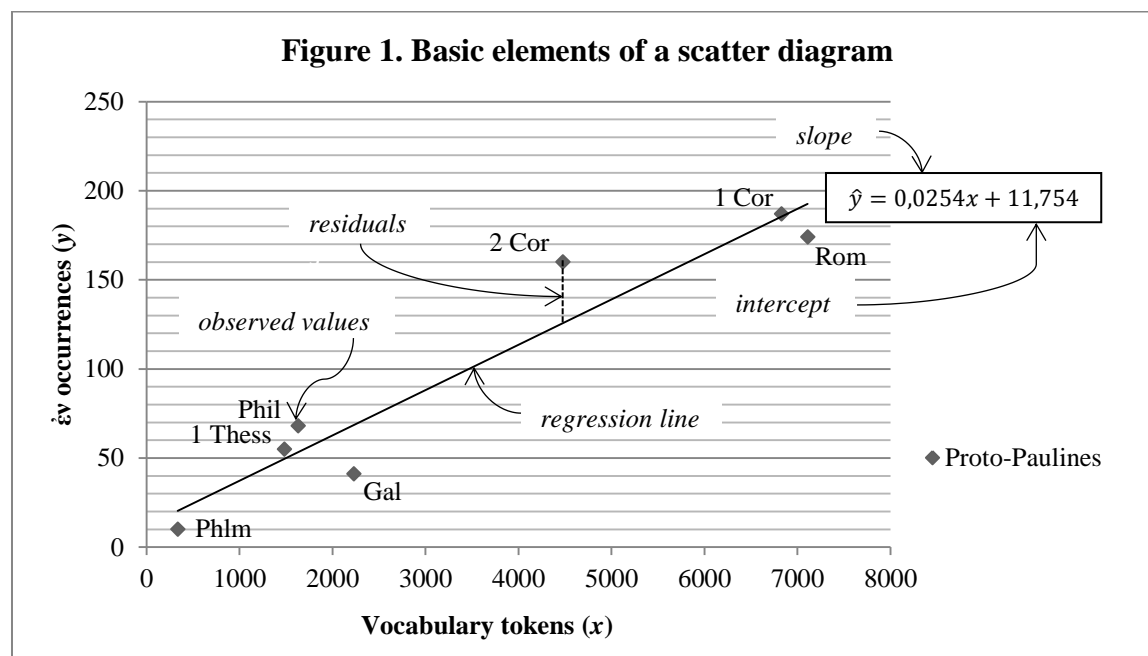
<sup>421</sup> So, for instance, A. T. Lincoln, *Ephesians* (WBC 42; Dallas, TX: Word, 1990), lxx.

The first step is to collect all relevant data. Table 4.2 lists all members of the proto-, deutero-, and trito-Paulines according to their length and uses of  $\acute{\epsilon}\nu$ :<sup>422</sup>

Table 4.2.  $\acute{\epsilon}\nu$  occurrences in the *Corpus Paulinum*

		Vocabulary tokens ( $x$ )	$\acute{\epsilon}\nu$ occurrences ( $y$ )
<b>Proto-Paulines</b>	Rom.	7111	174
	1 Cor.	6830	187
	2 Cor.	4477	160
	Gal.	2230	41
	Phil.	1629	68
	1 Thess.	1481	55
	Phlm.	335	10
<b>Deutero-Paulines</b>	Eph.	2422	126
	Col.	1582	88
	2 Thess.	823	26
<b>Trito-Paulines</b>	1 Tim.	1591	44
	2 Tim.	1238	37
	Tit.	659	13

Linear regression analysis assumes a linear relationship between the independent variable  $x$ , in this case all the Paulines' vocabulary tokens, and the dependent variable  $y$ , in this case all the Paulines' uses of  $\acute{\epsilon}\nu$ . By means of the linear equation  $\hat{y} = mx + b$ , whereby  $m$  is the slope and  $b$  the intercept, it is possible to estimate or predict the dependent variable  $\hat{y}$  from the independent variable  $x$ . Figure 1 expresses this relationship:



<sup>422</sup> Analyses throughout this study are based on the Greek text of the 28<sup>th</sup> edition of Nestle-Aland's *Novum Testamentum Graece*, and all numbers are computed by means of *BibleWorks* 10.0.4 (Norfolk, VA: BibleWorks, 2016).

The graph in figure 1 is called a scatter diagram. Since the proto-Paulines are used as a touchstone for the deutero- and trito-Paulines (see §4.2.1.3), at this moment only the data of the proto-Paulines are plotted. The regression line expresses the linear equation  $\hat{y} = 0,0254x + 11,754$ , and represents all predicted values for  $y$ . The differences between the observed values and the predicted values are called residuals (“left-overs”). The regression line is calculated in such a way that the sum of all residuals is 0. Residuals are essentially the unexplained parts of the regression analysis. Table 4.3 shows which  $y$ -values one may expect for the proto-Paulines’ uses of  $\acute{\epsilon}v$  ( $\hat{y}$ ):

Table 4.3. Expected  $\acute{\epsilon}v$  occurrences for the proto-Paulines

	Vocabulary tokens ( $x$ )	$\acute{\epsilon}v$ occurrences ( $y$ )	Expected $\acute{\epsilon}v$ occurrences ( $\hat{y}$ )
Rom.	7111	174	193
1 Cor.	6830	187	185
2 Cor.	4477	160	126
Gal.	2230	41	68
Phil.	1629	68	53
1 Thess.	1481	55	49
Phlm.	335	10	20

The second step in this linear regression analysis is to determine the so-called prediction interval in order to identify whether or not the observed  $y$ -values for the deutero- and trito-Paulines fit the model as determined by the observed  $y$ -values for the proto-Paulines. A prediction interval can be plotted by means of the following formula:

$$\hat{y} \pm t_{\alpha/2} SE \sqrt{1 + \frac{1}{n} + \frac{(x - \bar{x})^2}{SS_{xx}}}$$

Table 4.4 explains the formula with its symbols and their corresponding formulas:

Table 4.4. Prediction interval and additional statistics for linear regression analysis

	Symbol	Equation	Explanation
Prediction interval	$\hat{y}$	$= mx + b$	estimated $y$ -value
	$t_{\alpha/2}$	$(\alpha = 0.05; df = 5)$	T-statistic (from student’s t-Distribution)
	$SE$	$= \sqrt{\frac{SS_{res}}{df}}$	standard error
	$n$	$= \sum (x, y)$	number (of observed values)
	$x$	$= (x_0), (x_1), \dots$	observed $x$ -value
	$\bar{x}$	$= \frac{\sum x}{n}$	average of all $x$ -values
	$SS_{xx}$	$= \sum (x - \bar{x})^2$	sum of all squared deviations ( $x$ -values)
Additional statistics	$m$	$= \frac{\sum (x - \bar{x})(y - \bar{y})}{\sum (x - \bar{x})^2}$	slope
	$b$	$= \bar{y} - m\bar{x}$	intercept
	$df$	$= n - 2$	degrees of freedom



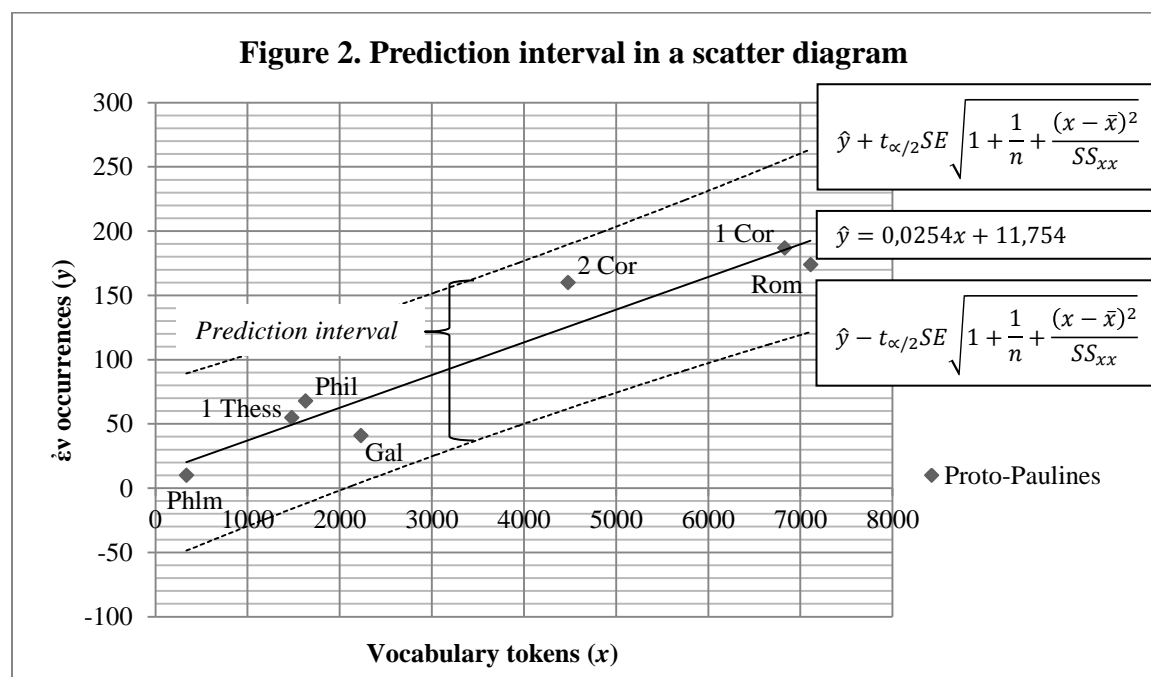
$SS_{res}$	$= \sum (y - \hat{y})^2$	sum of the squared residuals (unexplained variation)
$SS_{regr}$	$= \sum (\hat{y} - \bar{y})^2$	sum of squared regression (explained variation)
$F$	$= \frac{SS_{regr}}{SS_{res}}$	F-statistic (from Snedecor's F-Distribution)
$R^2$	$= 1 - \frac{SS_{res}}{SS_{yy}}$	R-squared value
$SS_{yy}$	$= \sum (y - \bar{y})^2$	sum of all squared deviations (y-values)

Prediction intervals have a minimal (min.) and maximal (max.) value. Applying the formula, table 4.5 shows the values for each of the proto-Paulines:

Table 4.5. Prediction interval for the  $\acute{e}v$  occurrences in the proto-Paulines

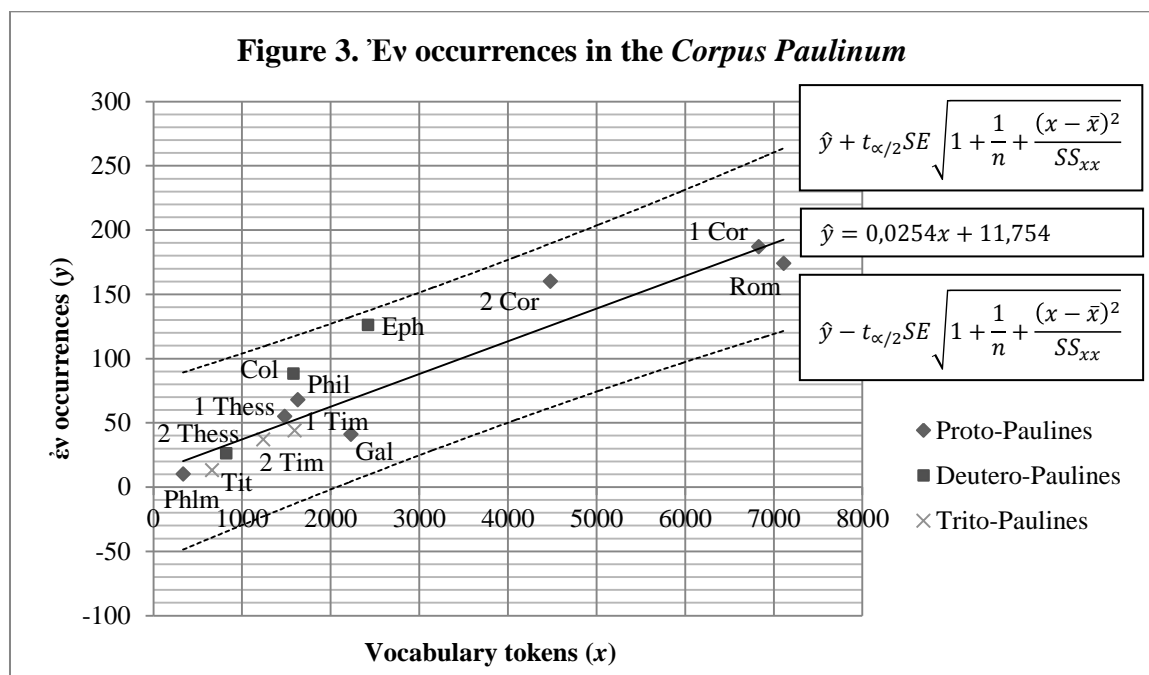
	Vocabulary tokens (x)	$\acute{e}v$ occurrences (y)	Expected $\acute{e}v$ occurrences ( $\hat{y}$ )	Prediction interval	
				Min.	Max.
Rom.	7111	174	193	122	264
1 Cor.	6830	187	185	115	255
2 Cor.	4477	160	126	62	189
Gal.	2230	41	68	4	133
Phil.	1629	68	53	-12	118
1 Thess.	1481	55	49	-16	115
Phlm.	335	10	20	-49	89

The minimal and maximal values indicate with 95% probability that it is not accidental that a letter's use of  $\acute{e}v$  lies either outside or inside the prediction interval. Figure 2 expresses the minimal and maximal values of the prediction interval by means of two polynomial lines:



The final step in this regression analysis is to ascertain whether the observed  $\acute{e}v$  occurrences for the deutero- and trito-Paulines (see table 4.2) fit the boundaries as set by the prediction

interval based on the data of the proto-Paulines. For the interpretation of linguistic data in scatter diagrams, one needs to distinguish between *considerable* and *significant* variation. If linguistic data lie within the prediction interval, one might speak of considerable variation. This term is fluid, but to be distinguished from significant variation, which is the case when linguistic data lie outside the prediction interval. Only in case of the latter there is a statistical argument for the under- or overuse of a particular variable. Figure 3 shows the overall result for the use of  $\acute{e}v$  in the *Corpus Paulinum*:



While figure 3 affirms that, comparatively,  $\acute{e}v$  in Ephesians is used most frequently (for it has the highest residue value [=  $y - \hat{y}$ ]), it also shows that Ephesians does not lie outside the model use of  $\acute{e}v$  in the proto-Paulines as it does not exceed the prediction interval. As such, it is safe to conclude that, from a statistical perspective, none of the occurrences of  $\acute{e}v$  in the disputed Paulines significantly deviate from those in the undisputed Paulines.

The benefit of linear regression analysis in relation to previous statistical studies is twofold. First, it respects the individuality of each Pauline letter. This is a welcome addition to Pauline scholarship, both for the study of the Pastorals and the other Paulines as it shows their mutual linguistic differences. Second, the outcomes are less dependent on the letters' text-length as a scatter diagram provides insight into the relationship between shorter and longer letters.

At the same time, however, linear regression analysis is not without limitations. Figure 3 shows only the numerical differences between the use of  $\epsilon\nu$  in the *Corpus Paulinum*. As Douglas Montgomery, Elizabeth Peck and Geoffrey Vining note:<sup>423</sup>

[I]t is important to remember that regression analysis is part of a broader data-analytic approach to problem solving. That is, the regression equation itself may not be the primary objective of the study. It is usually more important to gain insight and understanding concerning the system generating the data.

Accordingly, linear regression analysis ultimately cannot discriminate between authors. If, for instance, the number of *hapax legomena* in the Petrine or Johannine letters would fit the prediction interval of the number of *hapaxes* in the proto-Paulines, it should not be taken as an argument for their Pauline authorship. Linear regression analysis can only function as a tool to determine the numerical differences between data, but it cannot offer any explanation for these differences. This would require an additional qualitative analysis.

#### 4.2.2.2 Qualitative Analysis

New Testament scholars usually point to author variation, whether by a secretary or pseudepigrapher(s), as the only possible explanation for language variation in the *Corpus Paulinum*. It is surprising to see relatively few scholars making use of insights drawn from studies in modern classics and/or linguistics. Both classicists and linguists, as will be shown in chapters five and six, have studied linguistic peculiarities similar to those found in the PE in modern text corpora also, with author variation being only one of their explanatory models. This study suggests relating the qualitative, explanatory models as offered by modern classicists and linguists to the quantitative outcomes of linear regression analysis (see §4.2.2.1). Because Porter (see §2.2.4.2), Pitts (see §3.1.1.9), and Libby (see §2.2.4.2 and §3.1.1.9) on the basis of statistical linguistics already have shown how genre and/or register may account for linguistic variation in the *Corpus Paulinum*, this study focuses in particular on complimentary models.

Whereas many scholars would be willing to consider alternative explanatory models for language variation offered by classicists working on Hellenistic Greek text corpora, others will probably be more hesitant to accept the results of studies based on modern languages due to the seemingly irreconcilable gap between the oral-based cultures of antiquity and literacy-based cultures of modernity. While it certainly requires “a conscious ... frame of mind”<sup>424</sup> to transfer scientific discoveries from a modern to an ancient context, the universality of language

---

<sup>423</sup> Montgomery, Peck, and Vining, *Regression Analysis*, 5.

<sup>424</sup> Porter, *Linguistic Analysis*, 84.

should allow for a comparison at least. According to Peter Cotterell and Max Turner, all languages make use of *inter alia* a comparatively brief sequence of speech, word classes, word categories, “pro-forms” (i.e. words standing in the place of other words or groups of words), negations, deletion of repetitions, and morphemes (i.e. semantically significant units).<sup>425</sup> Language universals like these underline the essential commonality between (Koine) Greek<sup>426</sup> and languages such as English, German, or French, languages that make up most text corpora in the field of modern linguistics. Studies based on texts written or spoken in any of these languages are preferred for comparison, because of their shared Indo-European roots.<sup>427</sup>

If not for a linguistic reason, there might be a pragmatic one which should allow findings of modern linguists to be heard in New Testament studies. For decades, scholars have been willing to inform themselves by related disciplines in the humanities, including archaeology, psychology, and sociology, to mention but a few.<sup>428</sup> Why not utilize some of the developments in the fields of modern linguistics and its sub-disciplines (e.g. psycholinguistics, corpus linguistics, sociolinguistics, etc.) if new insights from other relatively young disciplines have already been effectively appropriated in Pauline studies? Even if modern linguistics cannot promise to “overthrow all traditional opinions,” it still might provide a better “interpretative foundation.”<sup>429</sup>

#### 4.2.3 Possible Objections

Conducting a linguistic analysis of the *Corpus Paulinum* as outlined above is, by nature, a comparative exercise. To some scholars, the result would be of little value as they believe in

---

<sup>425</sup> Cotterell and Turner, *Linguistics*, 20-25.

<sup>426</sup> On the overall unity of Koine and modern Greek, see C. C. Caragounis, *The Development of Greek and the New Testament* (WUNT 167; Tübingen: Mohr Siebeck, 2004).

<sup>427</sup> See A. Pereltsvaig, *Languages of the World: An Introduction* (Cambridge: Cambridge University Press, 2012), 30.

<sup>428</sup> See, for instance, G. Theissen, *Psychologische Aspekte paulinischer Theologie* (FRLANT 131; Göttingen: Vandenhoeck & Ruprecht, 1983); M. Y. MacDonald, *The Pauline Churches: A Socio-Historical Study of Institutionalization in the Pauline and Deutero-Pauline Writings* (SNTSMS 60; Cambridge: Cambridge University Press, 1988); B. J. Malina and J. H. Neyrey, *Portraits of Paul: An Archaeology of Ancient Personality* (Louisville, KY: Westminster John Knox Press, 1996); J. G. Gager, *Reinventing Paul* (New York: Oxford University Press, 2000); J. Murphy-O'Connor, *St. Paul's Corinth. Texts and Archaeology* (3<sup>rd</sup> ed.; Collegeville, MN: Liturgical Press, 2002); *St. Paul's Ephesus. Texts and Archaeology* (Collegeville, MN: Liturgical Press, 2008); J. R. Beck, *The Psychology of Paul: A Fresh Look at His Life and Teaching* (Grand Rapids, MI: Kregel, 2002); W. A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul* (2<sup>nd</sup> ed.; New Haven, CT: Yale University Press, 2003); P. F. Esler, *Conflict and Identity in Romans: The Social Setting of Paul's Letter* (Minneapolis, MN: Fortress, 2003); B. J. Malina and J. J. Pilch, *A Social-Science Commentary on the Letters of Paul* (Minneapolis, MN: Fortress, 2006); *A Social-Science Commentary on the Deutero-Pauline Letters* (Minneapolis, MN: Fortress, 2013); K. Ehrensperger and J. B. Tucker (eds.), *Reading Paul in Context: Explorations in Identity Formation* (FS W. S. Campbell; LNTS 428; London/New York: T&T Clark, 2010); J. B. Tucker, *You Belong to Christ: Paul and the Formation of Social Identity in 1 Corinthians 1-4* (Eugene, OR: Pickwick, 2010); Barentsen, *Emerging Leadership*.

<sup>429</sup> Porter, *Linguistic Analysis*, 92.

the presence of many non-Pauline interpolations in Pauline letters and/or the contribution of co-authors and secretaries to the wording of these letters. If so, there would be no standard of what is “Pauline language”. In order to warrant a comparative study of linguistic variation in the *Corpus Paulinum*, possible objections in terms of (1) post-Pauline interpolations and (2) the influence of co-authors and secretaries will necessarily be discussed.

#### 4.2.3.1 Post-Pauline Interpolations?

While never a majority position in New Testament scholarship, a number of exegetes in the past have argued that many, if not all, members of the *Corpus Paulinum* in their final form are not the work of Paul (and his companions) but the result of a complex redactional process. Compilation and interpolation theories originated in the nineteenth century,<sup>430</sup> but were particularly advanced by the French scholars Paul-Louis Couchoud and Alfred Loisy in the 1920s and 1930s respectively.<sup>431</sup>

Among contemporary scholars, William Walker is among the strongest advocates of the view that the *Corpus Paulinum* includes non-Pauline interpolations.<sup>432</sup> Walker distinguishes interpolations from glosses and redactions.<sup>433</sup> A gloss he defines as “an explanatory note or comment, originally written generally in the margin or occasionally between the lines of a manuscript by a reader, scribe, or possibly even the author of the [original] document.”<sup>434</sup> Unlike glossing, redaction “is the rewriting of a text in such a way as to incorporate new

<sup>430</sup> For an overview, see Clemen, *Einheitlichkeit*.

<sup>431</sup> P.-L. Couchoud, “Reconstitution et classement des Lettres de Saint Paul,” *RHPR* 87 (1923): 8-31; “La première édition de Saint Paul,” *RHR* 94 (1926): 242-263; A. Loisy, *Remarques sur la littérature épistolaire du Nouveau Testament* (Paris: Nourry, 1935); *Les origines du Nouveau Testament* (Paris: Nourry, 1936).

<sup>432</sup> W. O. Walker Jr., *Interpolations in the Pauline Letters* (JSNTSup 213; London/New York: Sheffield Academic Press, 2001). Other contemporary advocates of non-Pauline interpolation theories include W. Munro, *Authority in Paul and Peter: The Identification of a Pastoral Stratum in the Pauline Corpus and 1 Peter* (SNTSMS 45; Cambridge: Cambridge University Press, 1983); D. J. Doughty, “Pauline Paradigms and Pauline Authority,” *JHC* 1 (1994): 95-128; J. C. O’Neill, “Paul Wrote Some of All, But Not All of Any,” in Porter (ed.), *Pauline Canon*, 169-188; H. C. Waetjen, *The Letter to the Romans: Salvation as Justice and the Deconstruction of Law* (NTM 32; Sheffield: Sheffield Phoenix Press, 2011), 115-117, 143-144, 197-198, 207-208, 256-257, 328-329, 357-359.

<sup>433</sup> While Walker himself does not mention this, interpolation theories are also to be distinguished from partition theories as proposed for particular Pauline letters such as Romans, 1-2 Corinthians, or Philippians (see, for instance, Schnelle, *Einleitung*, 82-85, 99-109, 143-150, 165-168). Unlike interpolation theories, partition theories apply to letters as a whole and usually suppose the Pauline authorship of all separate letter parts. On the implausibility of such partition theories, see P. Beier, *Geteilte Briefe? Eine kritische Untersuchung der neueren Teilungshypothesen zu den paulinischen Briefen* (PhD diss., University of Halle, 1984); A. Stewart-Sykes, “Ancient Editors and Copyists and Modern Partition Theories: The Case of the Corinthian Correspondence,” *JSNT* 61 (1996): 53-64; B. Nongbri, “2 Corinthians and Possible Material Evidence for Composite Letters in Antiquity,” in B. Neil and P. Allen (eds.), *Collecting Early Christian Letters: From the Apostle Paul to Late Antiquity* (Cambridge: Cambridge University Press, 2015), 54-67.

<sup>434</sup> Walker, *Interpolations*, 22.

material.”<sup>435</sup> Both glosses and redactions are difficult to distinguish from interpolations, but the latter according to Walker are materials “inserted deliberately and directly into the text of a document.”<sup>436</sup> A non-Pauline interpolation, more specifically, is an (unauthorized) secondary addition “that has been added to one of the Pauline letters by someone other than Paul.”<sup>437</sup> Walker thinks that because of the presence of interpolations elsewhere in early Christian literature (e.g. Mark 16:9-20, John 7:53-8:11), one cannot *a priori* dismiss the possibility of finding non-Pauline materials in Paul’s writings as well.<sup>438</sup> These materials could have been interpolated into Paul’s letters any time between the letters’ dispatch and their first extant copies dating from around 200 CE. This diminishes the need for manuscript support, which makes the burden of proof lighter for those claiming certain passages to be interpolations.<sup>439</sup> Based on text-critical, contextual, linguistic, situational, motivational, and locational evidence, Walker argues that Romans 1:18-2:29, 8:29-30, 1 Corinthians 2:6-16, 11:3-16, 13:1-13, 15:29-34, 2 Corinthians 3:7-18, and Galatians 2:7b-8 are non-Pauline interpolations.<sup>440</sup> Other likely interpolations include Romans 13:1-7, 16:25-27, 1 Corinthians 10:1-22, 2 Corinthians 6:14-7:1, and 1 Thessalonians 2:13-16.<sup>441</sup> Yet Walker’s interpolation theories are not immune to criticism for several reasons.

First, non-Pauline interpolations need not necessarily be post-Pauline interpolations. Why could a non-Pauline interpolation not be inserted prior to a letter’s dispatch? For instance, quotations taken from the Old Testament match all of Walker’s criteria to be non-Pauline interpolations. Walker may be right to say that all Pauline letters are likely to contain interpolations, but it is equally plausible that these interpolations are derived from other letters (cf. Col. 4:16), a secretary (cf. Rom. 16:22), or coauthor(s) (cf. 1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:2?; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Phlm. 1:1).<sup>442</sup> This imposes a heavier burden of proof on those claiming passages to be non-Pauline interpolations than Walker allows.

Second, the likelihood that late first- and second-century (Christian) copyists heavily interpolated Pauline writings diminishes in light of the negative attitude expressed towards interpolation in antiquity and early Christianity. Pagan authors did not see their books as

---

<sup>435</sup> Ibid., 24.

<sup>436</sup> Ibid., 23.

<sup>437</sup> Ibid., 24.

<sup>438</sup> Ibid., 26-43.

<sup>439</sup> Ibid., 44-62.

<sup>440</sup> Ibid., 63-189.

<sup>441</sup> Ibid., 190-236. Cf. his “Galatians 2:7b-8 as a Non-Pauline Interpolation,” *CBQ* 65.4 (2003): 568-587; “1 Corinthians 15:29-34 as a Non-Pauline Interpolation,” *CBQ* 69.1 (2007): 84-103; “Romans 8:29-30 as a Non-Pauline Interpolation,” *JSPL* 2.1 (2012): 27-40; “2 Corinthians 3:7-18 as a Non-Pauline Interpolation,” *JSPL* 3.2 (2013): 195-217.

<sup>442</sup> So Richards, *Paul*, 99-108.

works in progress, but regarded interpolators as deceivers and forgers.<sup>443</sup> In Revelation 22:18-19, for instance, readers are explicitly warned not to add (or remove) a single word to the prophecies contained in it. This does not rule out the possibility of interpolations being present in early Christian writings, but it weakens Walker's motivational evidence for interpolation.

Third, if the *Corpus Paulinum* includes many non-Pauline interpolations, "it asks us to picture an imitator ... copying them into the letter[s] ... at points so captiously selected that they have puzzled commentators ever since."<sup>444</sup> Many passages have been suspected of being non-Pauline interpolations, but very few have been identified as such by at least two scholars. Walker himself, for instance, marks the entire passage of Romans 1:18-2:29 as a non-Pauline interpolation, whereas others identify only 1:19-2:1,<sup>445</sup> 1:32,<sup>446</sup> 2:1,<sup>447</sup> and 2:16<sup>448</sup> as such. This argument also does not rule out the possibility of interpolations being present in Pauline literature, but it underlines the speculative nature of interpolation theories.

Fourth, the highly sophisticated study of George Barr does not support interpolation theories like that of Walker's.<sup>449</sup> Central to Barr's work is the concept of scale, "the proportion which the representation of an object bears to the object itself,"<sup>450</sup> and the theory of scalometry, "the measurement of scale and its effects in literature."<sup>451</sup> Scale is found in many disciplines such as music, art, or architecture, but in literature it concerns the texture rather than the size of a text which is best measured in terms of sentence length. Thus even a short piece of literature may still have a large scale. Barr gives the example of Ephesians, which is about one third of the length of Romans, but the scale of the former is about one and a half times larger than the latter.<sup>452</sup> By means of cumulative sum graphs, Barr analyzed the mean sentence length for all Paulines as related to other pieces of literature in order to identify (dis)similarities in scale patterns.<sup>453</sup> He found characteristic prime patterns in all 13 letters (except for the virtue lists in 1 Tim. 3:1-16 and Tit. 1:7-9,12-16) which attest to their overall non-interpolated nature.<sup>454</sup>

---

<sup>443</sup> Cf. M. Mülke, *Der Autor und sein Text: Die Verfälschung des Originals im Urteil antiker Autoren* (UALG 93; Berlin: de Gruyter, 2008), 11-82.

<sup>444</sup> Moule, "Problem," 448.

<sup>445</sup> Cf. Harrison, *Paulines*, 79-85.

<sup>446</sup> Cf. J. A. Fitzmyer, *Romans* (AB 33; New York: Doubleday, 1993), 65.

<sup>447</sup> Cf. R. Bultmann, "Glossen im Römerbrief," *TLZ* 7 (1947), 200.

<sup>448</sup> *Ibid.*, 200-201.

<sup>449</sup> G. K. Barr, *Scalometry and the Pauline Epistles* (JSNTSup 261; London/New York: T&T Clark, 2004).

<sup>450</sup> *Ibid.*, 7.

<sup>451</sup> *Ibid.*, 1.

<sup>452</sup> *Ibid.*, 21-22.

<sup>453</sup> *Ibid.*, 49-97.

<sup>454</sup> *Ibid.*, 88-93.

Finally, Anthony Thiselton in the introduction of his commentary on 1 Corinthians rightly notes that one should take refuge in interpolation theories “*only if exegesis fails to reveal a genuine coherence*” (italics in original)<sup>455</sup> in a letter. Since many exegetes have shown the literary integrity of the Pauline letters, there is no real need for interpolation theories like that of Walker’s.<sup>456</sup>

The number of non-Pauline interpolations in the *Corpus Paulinum* will probably continue to be a matter of scholarly dispute. A majority of contemporary scholars, however, reject the heavily interpolated nature of the Pauline letter corpus. And even if some of the Paulines contain post-Pauline interpolations, they probably for the most part are non-interpolated. This is sufficient to warrant a comparative study of linguistic variation in the *Corpus Paulinum*.

#### 4.2.3.2 Co-authors and/or Secretaries?

Some scholars maintain that even if the *Corpus Paulinum* is free from non-Pauline interpolations, the wording of the letters is still the product of co-authors and/or secretaries. Co-authors are mentioned in the majority of Pauline letter openings (1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:2?; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Phlm. 1:1), and are most likely the ones referred to in the “we” passages (e.g. 1 Cor. 4:10; 2 Cor. 1:6; Col. 1:9; 1 Thess. 2:13; 2 Thess. 2:13).<sup>457</sup> While the practice of naming co-authors in ancient letters was rare,<sup>458</sup> it would have been equally rare “to mention the name of someone who had nothing to do with the document.”<sup>459</sup> Murphy-O’Connor makes a comparison between the co-authored letters of

---

<sup>455</sup> A. C. Thiselton, *The First Epistle to the Corinthians* (NIGTC; Grand Rapids, MI: Eerdmans/Carlisle: Paternoster, 2000), 39.

<sup>456</sup> See, for instance, R. F. Collins, “Apropos the Integrity of I Thes,” in R. F. Collins (ed.), *Studies on the First Letter to the Thessalonians* (BETL 66; Leuven: Peeters, 1984), 96-135; J. L. Sumney, “The Bearing of a Rhetorical Pauline Pattern on the Integrity of 2 Thessalonians,” *ZNW* 81.3-4 (1990): 192-204; J. D. G. Dunn, “The Formal and Theological Coherence of Romans,” in K. P. Donfried (ed.), *The Romans Debate* (2<sup>nd</sup> ed.; Peabody, MA: Hendrickson, 1991), 245-250; M. M. Mitchell, *Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of 1 Corinthians* (HUT 27; Tübingen: Mohr Siebeck, 1991); D. L. Allen, “The Discourse Structure of Philemon: A Study in Text Linguistics,” in D. A. Black (ed.), *Scribes and Scriptures* (FS J. H. Greenlee; Winona Lake, IN: Eisenbrauns, 1992), 77-96; J. T. Reed, *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity* (JSNTSup 136; Sheffield: Sheffield Academic Press, 1997); S. Alaichamy, *Discourse Structure and Hortatory Information in Colossians* (PhD diss., University of Texas, 1999); H. D. Betz, “The Literary Composition and Function of Paul’s Letter to the Galatians,” in M. D. Nanos (ed.), *The Galatians Debate* (Peabody, MA: Hendrickson, 2002), 3-28; Van Neste, *Cohesion*; E. Johnson, *A Semantic and Structural Analysis of Ephesians* (Dallas, TX: SIL, 2008); C. D. Land, *The Integrity of 2 Corinthians and Paul’s Aggravating Absence* (NTM 36; Sheffield: Sheffield Phoenix Press, 2015).

<sup>457</sup> Roller, *Formular*, 170; Richards, *Paul*, 35.

<sup>458</sup> Prior (*Paul*, 38) listed no more than 15 co-authored papyrus letters, while Richards (*Paul*, 34) found only one co-authored letter by Atticus (Cicero, *Att.* 11.5.1) and six among 645 private letters from Oxyrhynchus, Tebtunis, and Zenon.

<sup>459</sup> B. Witherington III, *The Paul Quest: The Renewed Search for the Jew of Tarsus* (Downers Grove, IL: InterVarsity, 1998), 101.



Cicero and those of Paul.<sup>460</sup> He notes that Cicero in these private letters consistently mentions his wife, son, daughter, brother, and/or nephew as co-authors (cf. *Fam.* 14.14,18; 16.1,3-7,9,11) only if they were with him and had a special relationship to the recipient(s) of the letter. This, however, is not always the case with Paul. Prisca and Aquila (cf. Acts 18:2-3), for instance, accompanied Paul when he composed 1 Corinthians, but they are not mentioned as co-authors in the letter's address. Similarly, Titus is no co-author of 2 Corinthians, even though he was with Paul (cf. 2 Cor. 8:6) and had served as a mediator between the apostle and the Corinthians (cf. 2 Cor. 7:6-7). "If companions such as these are passed over in silence," Murphy-O'Connor notes, "it means that a relationship to the community addressed was not Paul's criterion of selection for mention in the address."<sup>461</sup> Rather, "he selected them to play a role in the creation of the epistle as coauthors."<sup>462</sup>

Paul also made use of secretaries, as was common practice in antiquity (cf. *inter alia* Pliny, *Nat.* 7.91; Cicero, *Att.* 2.23.1, 4.16.1, 5.17.1, 5.20.9).<sup>463</sup> In Romans (16:22), Tertius is explicitly named as Paul's secretary. Implicit evidence in terms of a change in handwriting is found in 1 Corinthians (16:21), Galatians (6:11), Colossians (4:18), 2 Thessalonians (3:17), and Philemon (19). According to Richards, this indicates a shift to autographic sections.<sup>464</sup> These concluding paragraphs also give evidence for the author's final review of the document which assumes his taking responsibility for it.<sup>465</sup> Richards finds evidence for such a paragraph in 1 Thessalonians (5:27-28) also, because it shifts to the first person singular and parallels the contents of 2 Thessalonians 3:17-18.<sup>466</sup> Murphy-O'Connor considers 2 Corinthians 9 to be a personal postscript authenticating chapters 1-8. If so, these chapters, unlike chapters 10-13, may also have been composed by a secretary.<sup>467</sup> Philippians is silent about any secretarial assistance, but Murphy-O'Connor thinks this is because it is a compilation of three separate letters by Paul himself: (1) 1:3-3:1, 4:2-9, (2) 3:2-4:1, and (3) 4:10-20.<sup>468</sup>

If co-authors and/or secretaries were allowed much freedom to contribute to the wording of Pauline letters, Richards is correct to question the usefulness of linguistic analyses of the *Corpus Paulinum*, for in that case, Paul's language would be "diluted."<sup>469</sup> For several reasons,

---

<sup>460</sup> J. Murphy-O'Connor, *Paul the Letter-Writer: His World, His Options, His Skills* (GNS 41; Collegeville, MN: Liturgical Press, 1995), 17.

<sup>461</sup> *Ibid.*, 18.

<sup>462</sup> *Ibid.*, 19.

<sup>463</sup> Cf. Richards, *Secretary*, 15-67.

<sup>464</sup> *Ibid.*, 173, 176-177.

<sup>465</sup> Cf. Murphy-O'Connor, *Letter-Writer*, 7.

<sup>466</sup> Richards, *Secretary*, 179-180, 189, n. 281.

<sup>467</sup> Murphy-O'Connor, *Letter-Writer*, 7-8.

<sup>468</sup> *Ibid.*, 8.

<sup>469</sup> Richards, *Paul*, 155.

however, it is far from certain that co-authors and secretaries were allowed much freedom to contribute to Paul's letters.

First, one would expect to find more plural pronouns in Pauline letters authored by more than one person. By counting the frequencies of both singular and plural pronouns, Verhoef shows that this is not always the case.<sup>470</sup>

Table 4.6. Singular and plural pronoun usage in the *Corpus Paulinum*

	Singular pronouns (e.g. "I")	Plural pronouns (e.g. "We")	Plural pronouns used in a narrow sense	Plural pronouns used in a general sense
<b>Rom.</b>	92	60	3	57
<b>1 Cor.</b>	86	54	21	33
<b>2 Cor.</b>	64	108	90	18
<b>Gal.</b>	40	21	4	17
<b>Eph.</b>	17	26	3	23
<b>Phil.</b>	54	6	1	5
<b>Col.</b>	11	13	7	6
<b>1 Thess.</b>	2	48	29	19
<b>2 Thess.</b>	0	22	12	10
<b>1 Tim.</b>	6	9	0	9
<b>2 Tim.</b>	33	9	0	9
<b>Tit.</b>	4	15	0	15
<b>Phlm.</b>	17	4	2	2

With regard to plural pronouns, Verhoef distinguishes between those referring to co-authors (e.g. 1 Cor. 4:10; 2 Cor. 1:6; Col. 1:9; 1 Thess. 2:13; 2 Thess. 2:13) or associates (e.g. Rom. 1:5; Eph. 6:22) in a narrow sense, and to believers in general (e.g. Tit. 3:3). He notes that the ratio for the numbers for Romans and Philippians in columns 1 and 3 is more or less the same, even though Philippians is a co- and Romans a single-authored letter. The same is true for 1 Corinthians (co-authored) and Ephesians (single-authored). Galatians and Philemon as co-authored letters both remarkably use more singular than plural pronouns. Only 2 Corinthians, Colossians, and the Thessalonian correspondence meet the expectation that more (narrow) plural than singular pronouns are used.

Second, stylometrists have found linguistic affinities between four to twelve letters in the *Corpus Paulinum* (see §2.2.4). It is unlikely that all of these letters were actually written by the same person(s), whether serving as an author, co-author, or secretary. Yet apparently they share the same language patterns. Similar scale patterns for all 13 Paulines have been found by Barr (see §4.2.3.1), which also weakens the idea that co-authors and/or secretaries contributed significantly to their actual wording.

Finally, even if Paul's language is "diluted," it is impossible to assess the extent to which co-authors and/or secretaries contributed to the actual wording of Pauline letters. One question

<sup>470</sup> E. Verhoef, "Numerus, Sekretär und Authentizität der paulinischen Briefe," *PzB* 4.1 (1995), 51.

that remains unanswered, as Richards himself acknowledges, is in what role Paul's secretaries acted.<sup>471</sup> How much freedom were they given? It seems attractive to believe that secretaries were given more freedom when Paul was in prison (cf. Eph. 3:1, 4:1, 6:20; Phil. 1:13; Col. 4:3,18; 2 Tim. 1:16; Phlm. 1,7,9), but this need not necessarily be the case. In many of his recorded imprisonments, Paul was accompanied by potential secretaries (cf. Eph. 6:21-22; Phil. 4:21; Col. 4:7-10,12,14; 2 Tim. 4:11; Phlm. 23-24) or in the position to host them for some time (cf. Acts 28:17-31). Ample evidence suggests that secretaries in antiquity took dictation verbatim (cf. P. Oxy. 724; Pliny, *Ep.* 9.36.2; Cicero, *Att.* 13.25.3, *Cat. Min.* 23.3-5; Quintilian, *Inst.* 10.3.19-20; Seneca, *Ep.* 90.25).<sup>472</sup>

Overall, there is good reason to think that Paul co-wrote some of his letters and in most cases employed a secretary. It is, however, impossible to assess to what extent they contributed to the actual wording of Pauline letters. The only evidence comes from the letters themselves, which is that Paul as the *primus inter pares* among his co-workers wrote letters in the capacity of apostle (cf. Rom. 1:1; 1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; 1 Tim. 1:1; 2 Tim. 1:1; Tit. 1:1).<sup>473</sup> The various uses of singular and plural pronouns in the Pauline letter corpus does not suggest otherwise.<sup>474</sup> This too warrants a comparative study of linguistic variation in the *Corpus Paulinum*.

#### 4.2.4 Summary

A linguistic analysis of the *Corpus Paulinum* entails an (1) authorship model, (2) analytical method, and (3) possible objections. In terms of authorship, it is suggested to use a population model that assumes the orthonymity of all undisputed Paulines to which each member of the disputed Paulines can be measured. In terms of method, it is suggested to conduct both a quantitative and a qualitative analysis. The former involves simple linear regression analysis, while the latter involves a comparison of the explanatory models of linguistic variation in Indo-European text corpora as offered by modern classicists and linguists. In terms of possible objections, the case for heavily interpolated letters and the case for serious contributions to the wording of Pauline letters by co-authors and/or secretaries do not seem to have sufficient explanatory power.

<sup>471</sup> Richards, *Secretary*, 201.

<sup>472</sup> Cf. Murphy-O'Connor, *Letter-Writer*, 8-12.

<sup>473</sup> Even in 1 and 2 Thessalonians, two letters that consistently use the first person plural, there are indications that Paul alone felt responsible for his apostolic mission in Macedonia (cf. 1 Thess. 2:18, 3:5, 5:27, 2 Thess. 2:5, 3:1). So P. H. R. van Houwelingen, *Tessalonicenzen. Voortgezet basisonderwijs* (CNT; 2<sup>nd</sup> ed.; Kampen: Kok, 2005), 18-23.

<sup>474</sup> Cf. S. Byrskog, "Co-Senders, Coauthors, and Paul's Use of the First Person Plural," *ZNW* 87.3-4 (1996): 230-250.

### 4.3 Conclusion

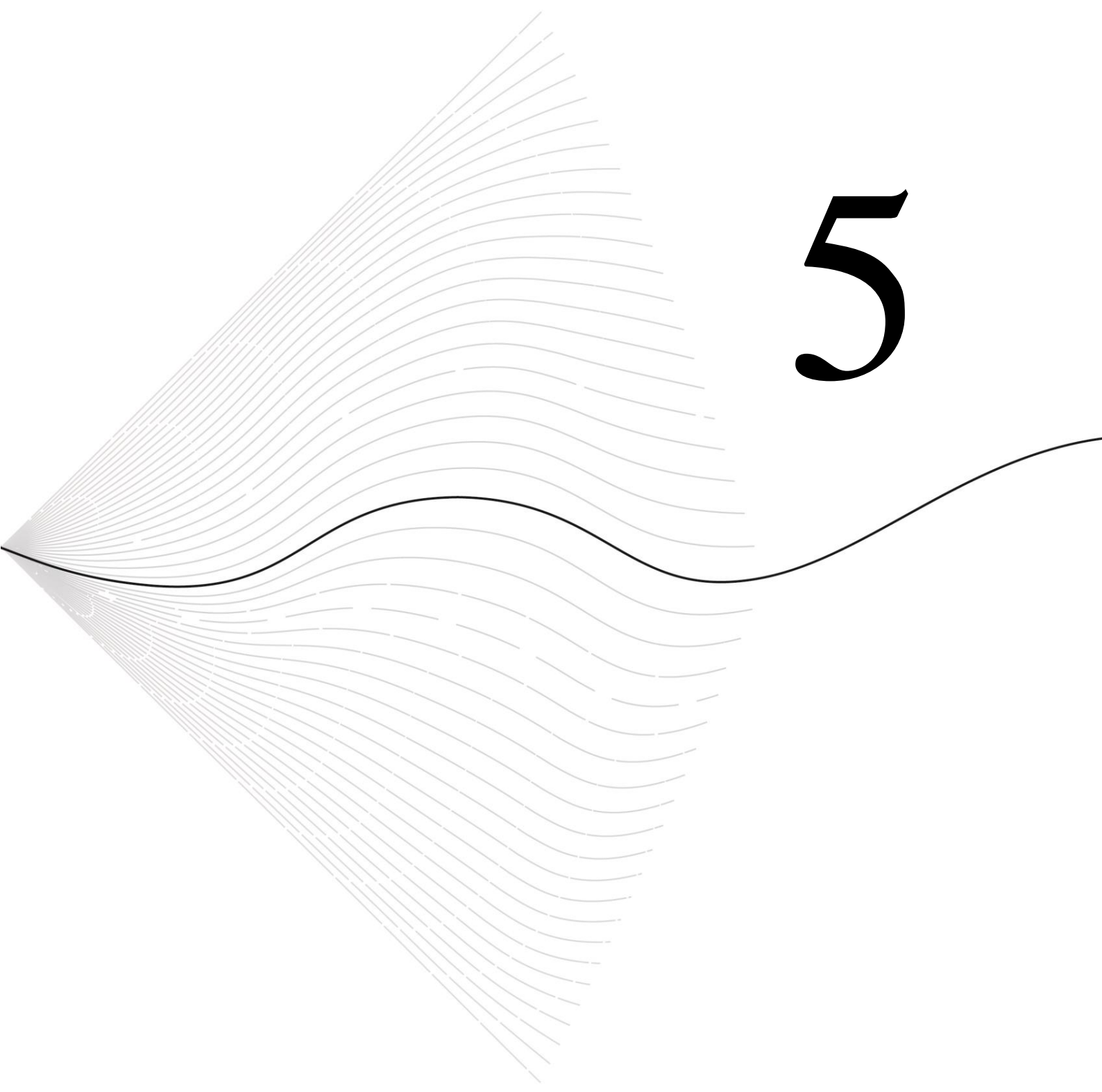
This chapter has presented some methodological considerations with regard to the linguistic problem of the PE. Overall, four major conclusions can be drawn.

First, many scholars in the past have studied the language of the Pastorals from a corporal and/or historical perspective. The results found for the PE individually have been taken as conclusive for all three, and/or have been interpreted in relation to the PE's historical and theological peculiarities. Given the recent advances in modern linguistics and its application to biblical studies, it is perhaps worthwhile to study the Pastorals individually for their linguistic peculiarities and interpret them from a strictly linguistic perspective.

Second, three different authorship models have been used by scholars in the past to measure linguistic variation in the *Corpus Paulinum*: (1) consistency model, (2) resemblance model, and (3) population model. To each of these are strengths and weaknesses, but it appears that the population model offers the best possible means to compare the language of each of the Pastorals with that of other Paulines.

Third, the linguistic problem of the PE is best analyzed from a perspective that involves both a quantitative and a qualitative method. With regard to the quantitative component, simple linear regression analysis is suggested as it enables one to understand how the language of each of the disputed Paulines (including the Pastorals) compares to that of the undisputed Paulines. With regard to the qualitative component, modern classicists and linguists have found linguistic peculiarities in Indo-European text corpora similar to those found in the Pastorals. It is useful to compare their explanatory models for linguistic variation with those offered by New Testament scholars, and to see which model(s) have more explanatory power.

Finally, one should be careful in drawing conclusions from a comparative analysis of linguistic variation in the *Corpus Paulinum*. Some of the Paulines might have been interpolated, and some might have been written by co-authors and/or secretaries. There is, however, insufficient evidence that disqualifies a linguistic analysis of the Pauline letter corpus *a priori*.



5



## CHAPTER FIVE

### PAULINE VOCABULARY: NEW PERSPECTIVES

#### 5.0 Introduction

Based on the proposed methodology as outlined in the previous chapter, this chapter studies the peculiar vocabulary of the Pastorals as compared to the other Paulines from both a quantitative and a qualitative perspective. The analysis, however, is limited to particular aspects of the PE's vocabulary, including (1) *hapax legomena*, (2) lexical richness, and (3) missing indeclinables (see §2.1).

#### 5.1 *Hapax Legomena*

Before conducting a linear regression analysis of the number of *hapaxes* in the *Corpus Paulinum*, there is the important (but often neglected) question of definition: what is a *hapax legomenon*? From the history of research it is clear that scholars such as Holtzmann and Harrison understood *hapax legomena* differently (see §2.1.1). Whereas Holtzmann counted words found exclusively in the PE but not in other parts of the New Testament,<sup>475</sup> Harrison also included unique words that are shared by the Pastorals and the rest of the New Testament except for the other Paulines.<sup>476</sup>

The same terminological confusion is noticeable among contemporary scholars. Some obviously feel no need to define *hapax legomena*.<sup>477</sup> Others would agree with a description like that of Arthur Patzia and Anthony Petrota that a *hapax* is “[a] Greek expression ... meaning something said only once.”<sup>478</sup> Their example that “a certain word ... may occur only once in all of Paul's letters and be called a *hapax legomenon*”<sup>479</sup> might find scholarly approval as well, but is open to debate. Hellen Mardaga, for instance, argues that a *hapax legomenon* in biblical studies should best refer to a word used only once in the Masoretic Text, LXX, or New Testament. In order to avoid confusion, she thinks that words used twice in these corpora should refer to *dislegomena*, words used thrice *trislegomena*, etc.<sup>480</sup> Thomas Kraus, however, thinks that the textual reference frames as set by the Masoretic Text, LXX, or New Testament

---

<sup>475</sup> Holtzmann, *Pastoralbriefe*, 86.

<sup>476</sup> Harrison, *Problem*, 20-22.

<sup>477</sup> L. Kierspel, *Charts on the Life, Letters, and Theology of Paul* (KCBT; Grand Rapids, MI: Kregel, 2012), 227.

<sup>478</sup> A. G. Patzia and A. J. Petrota, *Pocket Dictionary of Biblical Studies* (Downers Grove, IL: InterVarsity, 2002), 53.

<sup>479</sup> *Ibid.*, 53.

<sup>480</sup> H. Mardaga, “*Hapax Legomena: A Neglected Field in Biblical Studies*,” *CBR* 10.2 (2012): 264-274.

are too broad, because they include different genres, have different socio-cultural origins, and were written in different time periods. According to him, a definition of *hapax legomena* should better be determined by the purpose(s) of one's study.<sup>481</sup> The multiple occurrence of a word in a single text of a well-defined text corpus is equally, if not more, distinctive than single attestations of particular words. Mardaga's definition of *hapaxes* excludes the possibility to look for words distinctive to a single text (e.g. 2 Peter), homogeneous corpus (e.g. Johannine letters), or heterogeneous texts of the same corpus (e.g. Genesis and Ezekiel). Accordingly, Kraus suggests using a more pragmatic definition:<sup>482</sup>

Ein *Hap[ax] leg[omenon]* ist somit nur dahingehend ein Einzelwort, als es in einem Text durchaus mehrmals auftreten darf, jedoch dann in einem bestimmten sprachlichen Referenzrahmen sonst nicht vorkommt.

Kraus' definition demands speaking of "Pauline *hapaxes*" in the context of this study as the *Corpus Paulinum* is the set frame of textual reference.

It seems, however, that there is at least one element missing in Kraus' definition of *hapax legomena*. Not all of the Pauline *hapaxes* that are used more than once in a particular letter are univocal in meaning. Some are what linguists call "polysemous," a term in semantic analysis referring to "a lexical item which has a range of different meanings."<sup>483</sup> *Ἄνά*, for instance, means either "between" (6:5) or "in turn" (14:27). According to the standard English-Greek lexicon started by Walter Bauer,<sup>484</sup> there are at least 31 "semantic *hapaxes*" in the *Corpus Paulinum*: six in Romans,<sup>485</sup> 12 in 1 Corinthians,<sup>486</sup> three in 2 Corinthians,<sup>487</sup> two in

---

<sup>481</sup> T. J. Kraus, "Hapax Legomena: Definition eines *terminus technicus* und Signifikanz für eine pragmatisch orientierte Sprachanalyse," *NTS* 59.4 (2013): 545-564.

<sup>482</sup> *Ibid.*, 555-556.

<sup>483</sup> Crystal, *Dictionary*, 373.

<sup>484</sup> W. Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, ed. F. W. Danker, transl. W. F. Arndt, F. W. Gingrich, and F. W. Danker (3<sup>rd</sup> ed.; Chicago, IL: University of Chicago Press, 2000).

<sup>485</sup> *Ἀδύνατος* = "impossible" (8:3) and "powerless" (15:1); *ἄσύνετος* = "foolish" (1:31, 10:19) and "senseless" (1:21); *δικαίωμα* = "requirement" (1:32, 2:26, 8:4), "justification" (5:16), and "righteous deed" (5:18); *ἐκκλίνειν* = "turning aside" (3:12) and "to avoid" (16:17); *κοίτη* = "sexual intercourse" (13:13) and "seminal emission" (9:10); *νικᾶν* = "winning (a legal case)" (3:4) and "to (be) overcome" (12:21).

<sup>486</sup> In addition to *ἀνά*, *ἀγοράζειν* = "to acquire something as property in the sense of securing one's rights" (6:20, 7:23), and "to buy something in exchange for money" (7:30); *ἀνακρίνειν* = "to judge" (2:14-15, 14:24), "to examine" (4:3-4, 9:3), and "to ask questions" (10:25, 27); *ἄτιμος* = "in disrepute" (4:10) and "insignificant" (12:23); *ἄφωτος* = "without sound" (12:2) and "without meaning" (14:10); *γάλα* = "doctrine (figurative)" (3:2) and "milk (literally)" (9:7); *θύειν* = "ceremonial killing" (5:7) and "(the practice of) sacrificing" (10:20); *μέλει* = "source of concern" (7:21) and "(someone's) interest" (9:9); *μετέχειν* = "to have a share" (9:10, 12) and "to partake" (in something in common with someone)" (10:17, 21, 30); *ὄλως* = "actually" (5:1, 6:7) and "completely" (15:2); *συνήθεια* = "accustomed" (8:7) and "habit" (11:16); *ψυχικός* = "unspiritual" (2:14) and "physical" (15:44, 46).

<sup>487</sup> *Ἐκδημεῖν* = "being away" (5:6, 9) and "to leave" (5:8); *καθαίρεσις* = "destruction" (10:4) and "disability" (10:8, 13:10); *φωτισμός* = "enlightenment" (4:4) and "revealing" (4:6).



Galatians,<sup>488</sup> two in Ephesians,<sup>489</sup> one in Colossians,<sup>490</sup> three in 1 Timothy,<sup>491</sup> one in 2 Timothy,<sup>492</sup> and one in Titus.<sup>493</sup> Two of them (ἀνακρίνειν and δικαίωμα) even have three different meanings.

Given these terminological considerations, Pauline *hapaxes* in this study are understood as words that are used exclusively in one letter of the *Corpus Paulinum* and that are univocal in meaning. Such *hapaxes* need not necessarily be similar in form, but must be of the same lexeme. Ἀτιμάζειν, for instance, qualifies as one *hapax*, since both ἀτιμάζεσθαι (Rom. 1:24) and ἀτιμάζεις (Rom. 2:23) are used exclusively in Romans in the sense of “to dishonor”; ἀδύνατος, on the other hand, qualifies as two *hapaxes*, since ἀδύνατον (Rom. 8:3) and ἀδυνάτων (Rom. 15:1) have the meanings of “impossible” and “powerless” respectively.

### 5.1.1 Quantitative Analysis

Appendix one lists all Pauline words used exclusively in one letter and which have a univocal meaning.<sup>494</sup> Based on appendix one, table 5.1 lists all Paulines according to their length, presenting the total number of *hapaxes* for each letter:

Table 5.1. *Hapax legomena* in the *Corpus Paulinum*

	Vocabulary tokens	<i>Hapax legomena</i>
<b>Romans</b>	7111	281
<b>1 Corinthians</b>	6830	255
<b>2 Corinthians</b>	4477	177
<b>Ephesians</b>	2422	87
<b>Galatians</b>	2230	91
<b>Philippians</b>	1629	75
<b>1 Timothy</b>	1591	131
<b>Colossians</b>	1582	63
<b>1 Thessalonians</b>	1481	36
<b>2 Timothy</b>	1238	102
<b>2 Thessalonians</b>	823	21
<b>Titus</b>	659	51
<b>Philemon</b>	335	10

<sup>488</sup> Προσανατίθεσθαι = “to consult with” (1:16) and “to contribute” (2:6); ὠδίνειν = “to have birthpains (literally)” (4:27) and “to suffer (figurative)” (4:19).

<sup>489</sup> Εκτρέφειν = “to nourish” (5:29) and “to bring up” (6:4); ὕψος = “height” (3:18) and “heaven” (4:8).

<sup>490</sup> Ἀπεκδύεσθαι = “to disarm” (2:15) and “to take off” (3:9).

<sup>491</sup> Ἐπακολουθεῖν = “devoting oneself” (5:10) and “to follow” (5:24); κόσμος = “appropriate” (2:9) and “respectable” (3:2); προσμένειν = “to remain” (1:3) and “to continue” (5:5).

<sup>492</sup> Κακοπαθεῖν = “suffering misfortune” (2:9) and “bearing hardship patiently” (4:5).

<sup>493</sup> Νομικός = “matters relating to law” (3:9) and “being well informed about law” (3:13).

<sup>494</sup> Appendix one is a modification of the vocabulary list presented by Morgenthaler (*Statistik*, 67-157).

Some of the words listed by Morgenthaler are found in two letters or more, but are used in the passive voice in only one letter (ἐκχύνεσθαι). These words are not included in appendix one. Other words marked as *hapaxes* by Morgenthaler have been left out as well (εἶν, which is similar to εἶν, and ὄτε, τάχος, and ὑπερ, all of which are found in more than one letter). Sometimes the frequency of *hapaxes* has been corrected (e.g. ἐπιτυγχάνειν is used twice instead of once in Romans; θύειν is used thrice instead of twice in 1 Corinthians; ἱερὸν is used twice instead of once in 1 Corinthians). Other words are spelled differently (Κρής instead of Κρήτες; μητραλώας instead of μητραλώης; πατρολώας instead of πατρολώης; τίνειν instead of τίειν). Yet others seem to have been listed mistakenly by Morgenthaler (e.g. νουμηνία), which therefore have also not been included in appendix one.

One can see a pattern in table 5.1 whereby the longer a letter the more *hapaxes* it contains. This pattern, however, is broken by Galatians and more clearly by the Pastorals. In order to see if these letters attest to significant lexical variation, a linear regression analysis is required (see §4.2.2.1). In table 5.2 all necessary data are added:

Table 5.2. Linear regression data for *hapax legomena* in the *Corpus Paulinum*

		Vocabulary tokens (x)	Hapax legomena (y)	Expected hapax legomena ( $\hat{y}$ )	Prediction interval	
					Min.	Max.
<b>Proto-Paulines</b>	Rom.	7111	281	276	238	313
	1 Cor.	6830	255	265	227	302
	2 Cor.	4477	177	173	139	207
	Gal.	2230	91	85	51	119
	Phil.	1629	75	61	27	96
	1 Thess.	1481	36	55	21	90
	Phlm.	335	10	11	-26	47
<b>Deutero-Paulines</b>	Eph.	2422	87			
	Col.	1582	63			
	2 Thess.	823	21			
<b>Trito-Paulines</b>	1 Tim.	1591	131			
	2 Tim.	1238	102			
	Tit.	659	51			
				t	2,571	
				$\alpha/2$	0,025	
				SE	12,2328322	
				n	7	
				$\bar{x}$	3441,857143	
				$SS_{xx}$	44266212,86	

Figure 4 represents the scatter diagram of the data presented in table 5.2:

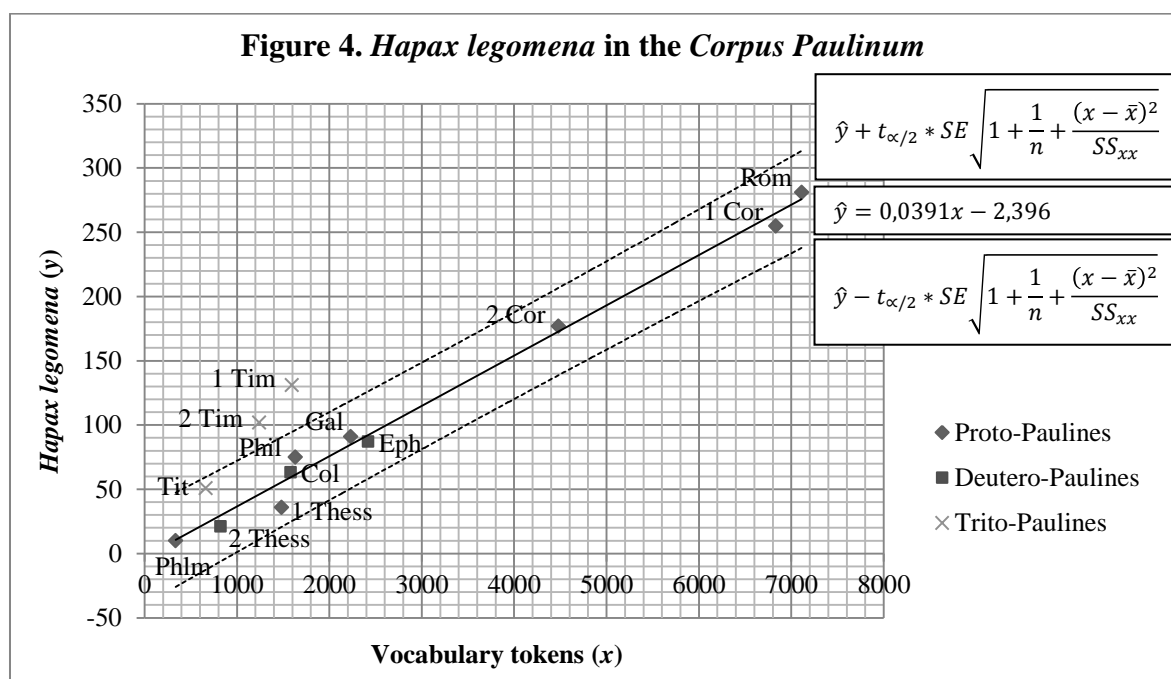


Figure 4 indicates that all of the alleged deutero-Paulines neatly fit the proto-Pauline pattern (as expressed by the regression line) with regard to the use of *hapaxes*. Titus among the alleged trito-Paulines also fits this pattern, be it close to the maximal prediction value. Only the number of *hapaxes* in the Timothy correspondence appears to be significantly higher than

the other Paulines.<sup>495</sup> This is a unique result among stylostatistical studies and challenges the view that all three Pastorals use significantly more *hapaxes* than the other Paulines (see §2.1.1). It also challenges scholarly impressions such as that of Johnson, who asserts that “[t]he vocabulary of 2 Timothy is close to that of the other Pauline letters, whereas the diction in Titus and 1 Timothy diverges more markedly.”<sup>496</sup>

### 5.1.2 Qualitative Analysis

It must be recalled (see §4.2.2.1) that figure 4 should not be taken as an indication of the non-Pauline authorship of 1 and 2 Timothy. While change of register has been shown to affect the use of *hapax legomena* (see §3.1.1.9), other factors might be able to account for the larger number of *hapaxes* in the Timothy correspondence as well: (1) quotations, (2) proper nouns, (3) *similes*, (4) productivity, and (5) age. Some of these factors have been proposed earlier (see §3.1.1), but will be more refined. Others are familiar too, but will be more thoroughly grounded in studies of modern classics and linguistics. Yet others are new to Pauline studies.

#### 5.1.2.1 Quotations

Many scholars in the past have tried to account for the PE’s high number of *hapaxes* by referring to their use of preformed traditions (see §3.1.1.3). Spicq, for instance, noted that about 200 of the PE’s words (including *hapaxes*) are found in the LXX.<sup>497</sup> This argument, however, applies equally to some of the *hapaxes* in the other Paulines.<sup>498</sup> Also, it cannot “be conceded as self-evident,” as Harrison notes, “that Paul must have been familiar with every Greek word in the LXX and Apocrypha.”<sup>499</sup>

Still, it is a matter of fact that the use of some Pauline *hapaxes* is due to quotation from pre-Christian texts. In order to accommodate Harrison’s hesitation to presuppose Paul’s familiarity with such texts, it is better to consider only explicit quotations and not implicit ones (e.g. allusions or “echoes”). Many of these explicit quotations are derived from the LXX, most of which are introduced by formulas. They are listed in table 5.3:<sup>500</sup>

---

<sup>495</sup> Even if the so-termed “semantic *hapaxes*” are not taken into consideration the result would be similar.

<sup>496</sup> Johnson, *Paul’s Delegates*, 11.

<sup>497</sup> Spicq, *Épîtres Pastorales*, 187.

<sup>498</sup> See the tables prepared by Morgenthaler, *Statistik*, 175-176, 178-180.

<sup>499</sup> Harrison, *Problem*, 66.

<sup>500</sup> Cf. D. Moody Smith, “The Pauline Literature,” in D. A. Carson and H. G. M. Williamson (eds.), *It is Written: Scripture Citing Scripture* (Cambridge: Cambridge University Press, 1988), 265-291; H. Hübner, *Corpus Paulinum*, vol. 2 of *Vetus Testamentum in Novo* (Göttingen: Vandenhoeck & Ruprecht, 1997).

Table 5.3. Pauline *hapaxes* in explicit LXX quotations

<i>Hapax</i>	New Testament	LXX	Introductory formula	
1	αἰνεῖν	Rom. 15:11	Ps. 116:1	καὶ πάλιν·
2	ἄμμος	Rom. 9:27	Isa. 10:22	Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ·
3	ἄνθραξ	Rom. 12:20	Prov. 25:22	
4	ἀπειθεῖν	Rom. 10:21	Isa. 65:2	πρὸς δὲ τὸν Ἰσραήλ λέγει·
5	ἀπέναντι	Rom. 3:18	Ps. 35:2	
6	ἀριθμός	Rom. 9:27	Isa. 10:22	Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ·
7	ἀροτριᾶν	1 Cor. 9:10	Sir. 6:19	δι' ἡμᾶς γὰρ ἐγράφη
8	ἀσπίς	Rom. 3:13	Ps. 139:4	καθὼς γέγραπται·
9	ἀσύνητος	Rom. 10:19	Deut. 32:21	Μωϋσῆς λέγει·
10	αὔριον	1 Cor. 15:32	Isa. 22:13	
11	ἀφαιρεῖν	Rom. 11:27	Isa. 27:9	
12	ἀχρειοῦσθαι	Rom. 3:12	Ps. 13:3	καθὼς γέγραπται·
13	Βάαλ	Rom. 11:4	1 Kings 19:18	ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός;
14	βοᾶν	Gal. 4:27	Isa. 54:1	γέγραπται γάρ·
15	βοηθεῖν	2 Cor. 6:2	Isa. 49:8	λέγει γάρ·
16	γέμειν	Rom. 3:14	Ps. 9:28	
17	Γόμορρα	Rom. 9:29	Isa. 1:9	καὶ καθὼς προεῖρηκεν Ἡσαΐας·
18	διαγγέλλειν	Rom. 9:17	Ex. 9:16	λέγει γὰρ ἡ γραφή
19	δολιοῦν	Rom. 3:13	Ps. 5:10	καθὼς γέγραπται·
20	δότης	2 Cor. 9:7	Prov. 22:8	
21	εἰσδέχεσθαι	2 Cor. 6:17	Ez. 20:34	
22	ἐκβάλλειν	Gal. 4:30	Gen. 21:10	ἀλλὰ τί λέγει ἡ γραφή;
23	ἐκζητεῖν	Rom. 3:11	Ps. 13:2	καθὼς γέγραπται·
24	ἐκκλίνειν	Rom. 3:12	Ps. 13:3	καθὼς γέγραπται·
25	ἐκπεταννύναι	Rom. 10:21	Isa. 65:2	πρὸς δὲ τὸν Ἰσραήλ λέγει·
26	ἐλαττονεῖν	2 Cor. 8:15	Ex. 16:18	καθὼς γέγραπται·
27	ἐμμένειν	Gal. 3:10	Deut. 27:26	
28	ἐμφανής	Rom. 10:20	Isa. 65:1	Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει·
29	ἐνευλογεῖσθαι	Gal. 3:8	Gen. 12:3, 18:18, 22:18	
30	ἐξαιρεῖν	1 Cor. 5:13	Deut. 17:7	
31	ἐπακούειν	2 Cor. 6:2	Isa. 49:8	λέγει γάρ·
32	ἐπικαλύπτειν	Rom. 4:7	Ps. 31:1	καθάπερ καὶ Δαυὶδ λέγει
33	ἐπικατάρατος	Gal. 3:10	Deut. 27:26	γέγραπται γάρ
34	ἐπιπίπτειν	Rom. 15:3	Ps. 69:9	καθὼς γέγραπται·
35	εὖ	Eph. 6:3	Ex. 20:12 / Deut. 5:16	
36	ἦκειν	Rom. 11:26	Isa. 59:20	καθὼς γέγραπται·
37	Ἡσαῦ	Rom. 9:13	Mal. 1:3	καθὼς γέγραπται·
38	θυγάτηρ	2 Cor. 6:18	Isa. 43:6	
39	Ἰακώβ	Rom. 9:13	Mal. 1:2	καθὼς γέγραπται·
		Rom. 11:26	Isa. 59:20	καθὼς γέγραπται·
40	Ἰεσσαί	Rom. 15:12	Isa. 11:10	καὶ πάλιν Ἡσαΐας λέγει·
41	ἰλαρός	2 Cor. 9:7	Prov. 22:8	
42	ἰός	Rom. 3:13	Ps. 139:4	καὶ πάλιν Ἡσαΐας λέγει
43	κατάνυξις	Rom. 11:8	Isa. 29:10	καὶ πάλιν Ἡσαΐας λέγει·
44	κατασκάπτειν	Rom. 11:3	1 Kings 19:14	λέγει ἡ γραφή·
45	κέντρον	1 Cor. 15:55	Hos. 13:14	ὁ λόγος ὁ γεγραμμένος·
46	κημοῦν	1 Cor. 9:9	Deut. 25:4	ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται·
47	κρεμάννυναι	Gal. 3:13	Deut. 21:23	ὅτι γέγραπται·
48	μακροχρόνιος	Eph. 6:3	Ex. 20:12 / Deut. 5:16	
49	μοιχεύειν	Rom. 13:9	Ex. 20:13 / Deut. 5:17	γάρ
50	νικᾶν	Rom. 3:4	Ps. 50:6	καθὼς γέγραπται·
51	νῶτος	Rom. 11:10	Ps. 68:24	καὶ Δαυὶδ λέγει·
52	οἰκουμένη	Rom. 10:18	Ps. 18:5	μενοῦνγε·
53	οἰκτεῖρειν	Rom. 9:15	Ex. 33:19	τῷ Μωϋσεῖ γὰρ λέγει·
54	ὁμοιοῦν	Rom. 9:29	Isa. 1:9	καὶ καθὼς προεῖρηκεν Ἡσαΐας·
55	ὄνειδίξειν	Rom. 15:3	Ps. 68:10	καθὼς γέγραπται·
56	ὀργίζεσθαι	Eph. 4:26	Ps. 4:5	
57	παιδίσκη	Gal. 4:30	Gen. 21:10	ἀλλὰ τί λέγει ἡ γραφή;

58	παίζειν	1 Cor. 10:7	Ex. 32:6	ὡσπερ γέγραπται·
59	παντοκράτωρ	2 Cor. 6:18	2 Kings 7:8	
60	πένης	2 Cor. 9:9	Ps. 111:9	καθὼς γέγραπται·
61	πέρας	Rom. 10:18	Ps. 18:5	μενοῦνγε·
62	πόρνη	1 Cor. 6:16	Gen. 2:24	γάρ, φησίν,
63	πρόβατον	Rom. 8:36	Ps. 43:23	καθὼς γέγραπται
64	προσκολλᾶσθαι	Eph. 5:31	Gen. 2:24	
65	προσκυνεῖν	1 Cor. 14:25	Isa. 45:14	
66	ῥησσεῖν	Gal. 4:27	Isa. 54:1	γέγραπται γάρ·
67	σαβῶθ	Rom. 9:29	Isa. 1:9	καὶ καθὼς προεῖρηκεν Ἡσαΐας·
68	Σάρρα	Rom. 4:19	Gen. 17:7	
69	Σιών	Rom. 9:33	Isa. 28:16	καθὼς γέγραπται·
		Rom. 11:26	Isa. 59:20	καθὼς γέγραπται·
70	σκορπίζειν	2 Cor. 9:9	Ps. 111:9	καθὼς γέγραπται·
71	σκοτίζειν	Rom. 11:10	Ps. 68:24	καὶ Δαυὶδ λέγει·
72	Σόδομα	Rom. 9:29	Isa. 1:9	καὶ καθὼς προεῖρηκεν Ἡσαΐας·
73	στεῖρος	Gal. 4:27	Isa. 54:1	γέγραπται γάρ·
74	συγκάμπτενιν	Rom. 11:10	Ps. 68:24	καὶ Δαυὶδ λέγει·
75	σύμβουλος	Rom. 11:34	Isa. 40:13	γάρ
76	συνετός	1 Cor. 1:19	Isa. 29:14	γέγραπται γάρ·
77	συντελεῖν	Rom. 9:28	Isa. 10:22	Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ·
78	συντέμνειν	Rom. 9:28	Isa. 10:22	Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ·
79	σύντριμμα	Rom. 3:16	Isa. 59:7	
80	σφαγή	Rom. 8:36	Ps. 43:23	καθὼς γέγραπται·
81	ταλαιπωρία	Rom. 3:16	Isa. 59:7	
82	τάφος	Rom. 3:13	Ps. 5:10	
83	τίκτειν	Gal. 4:27	Isa. 54:1	γέγραπται γάρ·
84	ὑπολείπεσθαι	Rom. 11:3	1 Kings 19:14	λέγει ἡ γραφή
85	ὑψος	Eph. 4:8	Ps. 67:19	διὸ λέγει·
86	φιμοῦν	1 Tim. 5:18	Deut. 25:4	λέγει γάρ ἡ γραφή·
87	φονεύειν	Rom. 13:9	Deut. 5:18	γάρ
88	ὠδίνειν	Gal. 4:27	Isa. 54:1	γέγραπται γάρ·

Only two phrases in the *Corpus Paulinum* are quoted from extra-biblical sources: φθείρουσιν ἦθη χρηστὰ ὀμιλῖαι κακαί (1 Cor. 15:33 = Menander, *Thais* 218) and Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί (Tit. 1:12b = Callimachus, *Zeus* 8; Epimenides, *Or.*). The words ἦθη, ὀμιλῖαι, Κρῆτες, and θηρία are not found elsewhere in the Pauline letter corpus. Overall, there are 92 Pauline *hapaxes* found in biblical and extra-biblical quotations: 52 in Romans, 11 in 1 Corinthians, 10 in 2 Corinthians, 11 in Galatians, five in Ephesians, one in 1 Timothy, and two in Titus. They are listed by letter in table 5.4:

Table 5.4. Pauline *hapaxes* in explicit quotations

	Rom	1 Cor	2 Cor	Gal	Eph	1 Tim	Tit
1	αἰνεῖν	ἀροτριᾶν	βοηθεῖν	βοᾶν	εὖ	φιμοῦν	θηρίον
2	ἄμμος	αὔριον	δότης	ἐκβάλλειν	μακροχρόνιος		Κρής
3	ἄνθραξ	ἐξαίρειν	εἰσδέχεσθαι	ἐμμένειν	ὀργίζεσθαι		
4	ἀπειθειν	ἦθος	ἐλαττονεῖν	ἐνευλογεῖσθαι	προσκολλᾶσθαι		
5	ἀπέναντι	κέντρον	ἐπακούειν	ἐπικατάρατος	ὑψος		
6	ἀριθμός	κημοῦν	θυγάτηρ	κρεμάννυναι			
7	ἄσπις	ὀμιλία	ἰλαρός	παιδίσκη			
8	ἄσυνετος	παίζειν	παντοκράτωρ	ῥησσεῖν			
9	ἄφαιρεῖν	πόρνη	πένης	στεῖρος			
10	ἀχρειοῦσθαι	προσκυνεῖν	σκορπίζειν	τίκτειν			
11	Βάαλ	συνετός		ὠδίνειν			

12	γέμειν
13	Γόμορρα
14	διαγγέλλειν
15	δολιοῦν
16	ἐκζητεῖν
17	ἐκκλίνειν
18	ἐκπεταννόναι
19	ἐμφανής
20	ἐπικαλύπτειν
21	ἐπιπίπτειν
22	ἦκειν
23	Ἡσαῦ
24	Ἰακώβ
25	Ἰεσσαί
26	ἰός
27	κατάνυξις
28	κατασκάπτειν
29	μοιχεύειν
30	νικᾶν
31	νῶτος
32	οἰκουμένη
33	οἰκτείρειν
34	ὀμοιοῦν
35	ὄνειδίζειν
36	πέρας
37	πρόβατον
38	σαβαώθ
39	Σάρρα
40	Σιών
41	σκοτίζειν
42	Σόδομα
43	συγκάμπνειν
44	σύμβουλος
45	συντελεῖν
46	συντέμνειν
47	σύντριμμα
48	σφαγή
49	ταλαιπωρία
50	τάφος
51	ὑπολείπεσθαι
52	φονεύειν

Table 5.4 indicates that Romans comparatively uses the most *hapaxes* in explicit quotations. Even though 1 Timothy and Titus contain fewer instances, the numbers presented in table 5.4 merit attention. Should *hapaxes* taken from explicit quotations, whether biblical or extra-biblical, have discriminating force in the PE's authorship discussion if they are taken from sources which any author could have used?

#### 5.1.2.2 Proper Nouns

Some of the *hapaxes* listed in appendix one belong to the underexplored category of proper nouns.<sup>501</sup> They form a subset of nouns, and may refer to unique individuals or places. It is

<sup>501</sup> Porter, *Linguistic Analysis*, 363.

common among scholars using the disproportionate number of *hapaxes* in the PE as an argument against their orthonymity to exclude the category of proper nouns.<sup>502</sup> Morgenthaler exceptionally included proper nouns in his New Testament vocabulary list, but he also listed them in a separate table.<sup>503</sup> Overall, there are 113 proper noun *hapaxes* in the *Corpus Paulinum*: 46 in Romans, six in 1 Corinthians, five in 2 Corinthians, 12 in Galatians, seven in Philipians, seven in Colossians, one in 1 Thessalonians, two in 1 Timothy, 19 in 2 Timothy, six in Titus, and two in Philemon. They are listed by letter in tables 5.5 and 5.6:

Table 5.5. Proper noun *hapaxes* in the *Corpus Paulinum* (proto-Paulines)

	<b>Rom</b>	<b>1 Cor</b>	<b>2 Cor</b>	<b>Gal</b>	<b>Phil</b>	<b>1 Th</b>	<b>Phlm</b>
1	Ἀμπλιᾶτος	Ἀχαϊκός	Ἀρέτας	Ἄγάρ	Ἐπαφρόδιτος	Ἀθήναι	Ἀπφία
2	Ἀνδρόνικος	Κρίσπος	Βελιάρ	Ἀραβία	Εὐοδία		Φιλήμων
3	Ἀπελλῆς	Στεφανᾶς	Δαμασκηνός	Γαλάται	Καῖσαρ		
4	Ἀριστόβουλος	Σωσθένης	Κορίνθιος	Ἱεροσόλυμα	Κλήμης		
5	Ἀσύγκριτος	Φορτουνᾶτος	Μακεδών	Ἰουδαΐζειν	Συντύχη		
6	Βάαλ	Χλόη		Ἰουδαϊκῶς	Φαρισαῖος		
7	Γόμορρα			Ἰουδαϊσμός	Φιλιππηῖσιοι		
8	Ἐπαίνετος			Ἰωάννης			
9	Ἐρμᾶς			Κλικία			
10	Ἐρμῆς			Πέτρος			
11	Ἡλίας			Σινᾶ			
12	Ἡρωδίων			Συρία			
13	Ἡσαΐας						
14	Ἡσαῦ						
15	Ἰακώβ						
16	Ἰάσων						
17	Ἰεσσαί						
18	Ἰλλυρικόν						
19	Ἰουλία						
20	Ἰουνιάς						
21	Κεγχρεαί						
22	Κούαρτος						
23	Λούκιος						
24	Μαρία						
25	Νάρκισσος						
26	Νηρεύς						
27	Ὀλυμπᾶς						
28	Ὀὐρβανός						
29	Πατροβᾶς						
30	Περσίς						
31	Ῥεβέκκα						
32	Ῥοῦφος						
33	Σάρρα						
34	Σιών						
35	Σόδομα						
36	Σπανία						
37	Στάχυς						
38	Σωσίπατρος						
39	Τέρτιος						
40	Τρύφαινα						
41	Τρυφῶσα						

<sup>502</sup> So, for instance, Holtzmann, *Pastoralbriefe*, 86; Harrison, *Problem*, 20.

<sup>503</sup> Morgenthaler, *Statistik*, 174.

42	Φαραώ
43	Φιλόλογος
44	Φλέγων
45	Φοίβη
46	Ώσηέ

Table 5.6. Proper noun *hapaxes* in the *Corpus Paulinum* (deutero- and trito-Paulines)

Col	1 Tim	2 Tim	Tit
1	Ἰεράπολις	Δαλματία	Ἄρτεμᾶς
2	Ἰοῦστος	Ἐρμογένης	Ζηναῖς
3	Κολοσσαί	Εὐβουλος	Ἰουδαϊκός
4	Λαοδίκεια	Εὐνίκη	Κρής
5	Λαοδικεύς	Ἰαμβρῆς	Κρήτη
6	Νύμφα	Ἰάννης	Νικόπολις
7	Σκύθης	Ἰκόνιον	
8		Κάρπος	
9		Κλαυδία	
10		Κρήσκης	
11		Λίνος	
12		Λύστρα	
13		Λωΐς	
14		Μίλητος	
15		Ὀνησίφορος	
16		Πούδης	
17		Τρόφιμος	
18		Φίλητος	
19		Φύγελος	

Tables 5.5 and 5.6 show that Romans and 2 Timothy comparatively have the most proper noun *hapaxes*. While scholars usually give no reason for their exclusion of proper nouns from *hapax* lists, they apparently see no reason to include them. This might have to do with the fact that an author has no semantic alternatives if (s)he wants to refer to unique individuals or places. But if an author has no semantic alternatives, one could ask whether proper nouns should have discriminating force in authorship discussions.

### 5.1.2.3 *Similes*

A factor that could provoke the use of *hapaxes* in antiquity is that of the *simile*, “an explicit comparison between the speaker’s subject and a fact of natural life and of general (not historically fixed) human experience.”<sup>504</sup> A clear example is found in *De Corona* (18.188) by the Greek rhetor Demosthenes (c. 384-322 BC):

τοῦτο τὸ ψήφισμα τὸν τότε τῇ πόλει περιστάντα κίνδυνον παρελθεῖν ὡσπερ νέφος.<sup>505</sup>

<sup>504</sup> G. O. Rowe, “Style,” in S. E. Porter (ed.), *Handbook of Classical Rhetoric in the Hellenistic Period 330 B.C. – A.D. 400* (Leiden/Boston: Brill, 1997), 145.

<sup>505</sup> “This decree [caused] the danger then surrounding the city to pass by like a cloud.”



Similes are used when authors want to emphasize and clarify “the matter dealt with ... through an appeal to the general experiences of natural and human life.”<sup>506</sup> Most often, they are typical of poetic literature. A good example from antiquity is Homer, whose writings are replete with *hapaxes*. Scholars estimate that approximately one in three words is a Homeric *hapax* and one in 18 words is used only once in Homer and nowhere else in extant Greek literature.<sup>507</sup> These *hapaxes* are found in Homer’s similes more than in his narratives.<sup>508</sup> As Suzanne Saïd notes, “[i]t is precisely in the similes, which constitute one of the most original aspects of Homeric poetry, as well as the speeches, whose length and complexity make them one of the most striking and characteristic features of the poems, that we find the greatest number of *hapax legomena*.”<sup>509</sup>

The Pauline writings, of course, are letters and not poems. Yet many scholars are agreed that they include poetry.<sup>510</sup> Michael Peppard, however, has argued that it is very difficult to ascertain what parts of Paul’s letters are poetic due to the lack of a scientific method that helps to identify poetry or hymns in the New Testament.<sup>511</sup> Whether in poetic sections or not, similes are contained in the *Corpus Paulinum*. Sometimes they are close to metaphor, which makes it difficult to identify similes. According to Aída Besançon Spencer, they are introduced by comparative markers, including *ὡς*, *ὡσπερ*, *οὕτως*, *ὡσεὶ*, *καθὼς*, *ὅμοιός*, *ὁμοιοῦν*, *ὁμοίως*, *ἔοικα*, and *ὄν τρόπον*.<sup>512</sup> Based on these markers (italicized), the following verses in the *Corpus Paulinum* include similes that provoke *hapaxes* (underlined):

1. ἐλογίσθημεν *ὡς πρόβατα σφαγῆς*. (Rom. 8:36c)
2. ἐὰν ἦ ὁ ἀριθμὸς τῶν υἰῶν Ἰσραὴλ *ὡς ἡ ἄμμος τῆς θαλάσσης*, ... (Rom. 9:27b)
3. Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι *ὡς σοφὸς ἀρχιτέκτων* θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. (1 Cor. 3:10a)
4. Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος *ὡς ὑπηρέτας* Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ. (1 Cor. 4:1)

<sup>506</sup> H. Lausberg, *Handbook of Literary Rhetoric: A Foundation for Literary Study*, ed. D. E. Orton and R. D. Anderson, transl. M. T. Bliss, A. Jansen, and D. E. Orton (Leiden/Boston/Cologne: Brill, 1998), 377.

<sup>507</sup> S. T. Reece, “*Hapax Legomena*,” in vol. 2 of M. Finkelberg (ed.), *The Homer Encyclopedia* (Oxford: Wiley-Blackwell, 2011), 330.

<sup>508</sup> G. P. Shipp, *Studies in the Language of Homer* (2<sup>nd</sup> ed.; CCS; Cambridge: Cambridge University Press, 1972), 190-201.

<sup>509</sup> S. Saïd, *Homer and the Odyssey*, trans. R. Webb (Oxford: Oxford University Press, 2011), 59.

<sup>510</sup> Cf. Berger, “Gattungen,” 1149-1169; J. L. Bailey and L. D. VanderBroek, *Literary Forms in the New Testament: A Handbook* (Louisville, KY: Westminster John Knox Press, 1992), 76-82; J. T. Lienhard, “Poetry,” in E. Ferguson (ed.), *Encyclopedia of Early Christianity* (2<sup>nd</sup> ed.; New York/London: Garland, 1998), 931; D. E. Aune, “Poetry,” in *The Westminster Dictionary of New Testament & Early Christian Literature & Rhetoric* (Louisville, KY/London: Westminster John Knox Press, 2003), 364.

<sup>511</sup> M. Peppard, “‘Poetry’, ‘Hymns’, and ‘Traditional Material’ in New Testament Epistles or How to Do Things with Indentations,” *JSNT* 30.3 (2008): 319-342.

<sup>512</sup> A. B. Spencer, *Paul’s Literary Style: A Stylistic and Historical Comparison of II Corinthians 11:16-12:13, Romans 8:9-39, and Philippians 3:2-4:13* (2<sup>nd</sup> ed.; Lanham, MD: University Press of America, 1998), 207.

5. δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανάτιους, ... (1 Cor. 4:9a)
6. δυσφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι. (1 Cor. 4:13)
7. ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. (1 Cor. 5:7a)
8. τινὲς δὲ τῆ συνηθεία ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνειδήσις αὐτῶν ἀσθενῆς οὕσα μολύνεται. (1 Cor. 8:7b)
9. ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων. (1 Cor. 9:26)
10. ... ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, ... (Phil. 2:15)
11. ἀλλ' ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα, ... (1 Thess. 2:7b)
12. εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὠδὶν τῆ ἐν γαστρὶ ἐχούση, καὶ οὐ μὴ ἐκφύγωσιν. (1 Thess. 5:3b)
13. Συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ. (2 Tim. 2:3)
14. Μνημόνευε Ἰησοῦν Χριστὸν ἐγγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου, ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος ... (2 Tim. 2:8-9a)
15. ... καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομῆν ἔξει. (2 Tim. 2:17a)

In total, 18 Pauline *hapaxes* seem to have been provoked by the use of explicit similes: three in Romans (of which two are taken from LXX quotations), nine in 1 Corinthians, one in Philip-pians, two in 1 Thessalonians, and three in 2 Timothy. They are listed by letter in table 5.7:

Table 5.7. Pauline *hapaxes* in similes

Rom	1 Cor	Phil	1 Thess	2 Tim
1	ἄμμος	ἀδήλως	τροφός	γάγγραινα
2	πρόβατον	ἄζυμος	ὠδὶν	κακοῦργος
3	σφαγή	ἀρχιτέκτων		στρατιώτης
4		εἰδωλόθυτον		
5		ἐπιθανάτιος		
6		περικάθαυμα		
7		περίψημα		
8		πυκτεύειν		
9		ὕπηρέτης		

The total number of Pauline *hapaxes* in similes is relatively small, as table 5.7 indicates. Most are found in 1 Corinthians. Still, one could ask if they should have discriminating force in discussions of authorship if it was common in antiquity to use *hapaxes* in similes. Any author could have felt the need to use a simile in order to explain or emphasize a concern.

#### 5.1.2.4 Productivity

The use of *hapaxes* in Pauline writings may also have been due to an author's productivity. In modern linguistics, productivity refers to "the statistical readiness with which an affix

enters into new combinations”<sup>513</sup> (neologisms). The term is associated with Harald Baayen, who assumed a close relationship between *hapax legomena* and productivity. Baayen’s theory essentially suggests that “the number of *hapaxes* of a given morphological category correlates with the number of neologisms of that category, so that the number of *hapaxes* can be seen as an indicator of productivity.”<sup>514</sup> Baayen (with others) developed several formulas to measure productivity, demonstrating that some affixes generate more neologisms than others.<sup>515</sup> These affixes may include prefixes (e.g. *ver-* in Dutch) as much as suffixes (e.g. *-ness* in English).<sup>516</sup>

Whereas Baayen’s measures of productivity are of less importance here, his insight that specific Indo-European affixes give language users the potential to create new words is of particular interest in connection with classicists’ notion that “[h]apaxes are usually compound words.”<sup>517</sup> Felipe Muñoz, for instance, used *hapaxes* composed by the addition of a preposition as a criterion to discriminate between ancient authors. Preparing a list of *hapaxes* in the speeches attributed to Demosthenes, he compared them to the *hapaxes* in the so-called “Speeches of Apollodoros,” which traditionally have been integrated in the *corpus Demosthenicum* but now are generally held to be pseudonymous. Muñoz found that there is a bigger proportion of prepositional *hapaxes* in the spurious parts of Demosthenes’ speeches, including the ones of Apollodoros. He also noticed that whereas the genuine speeches in the *corpus Demosthenicum* have the tendency to use *πρός-* for the construction of prepositional *hapaxes*, in the speeches of Apollodoros there is the tendency to use *σύν-*. For Muñoz, these findings affirm the non-Demosthenic authorship of Apollodoros’ speeches.<sup>518</sup>

The same cannot be said of the Pastorals as part of the *Corpus Paulinum*. Overall, no fewer than 441 *hapaxes* are used that are constructed with a preposition (*ἀνά-*, *ἀντί-*, *ἀπό-*, *διά-*, *εἰς-*, *ἐκ-*, *ἐν-*, *ἐπί-*, *κατά-*, *μετά-*, *παρά-*, *περί-*, *πρό-*, *πρός-*, *σύν-*, *ὑπέρ-*, and/or *ὑπό-*): 96 in Romans,

---

<sup>513</sup> A. Haselow, *Typological Changes in the Lexicon: Analytic Tendencies in English Noun Formation* (TiEL 72; Berlin/New York: de Gruyter, 2011), 87.

<sup>514</sup> I. Plag, C. Dalton-Puffer, and R. H. Baayen, “Morphological Productivity across Speech and Writing,” *JELL* 3.2 (1999), 215.

<sup>515</sup> R. H. Baayen and R. Lieber, “Productivity and English Derivation: A Corpus Based Study,” *Lingua* 29.5 (1991): 801-843; R. H. Baayen, “Quantitative Aspects of Morphological Productivity,” in G. E. Booij and J. van Marle (eds.), *Yearbook of Morphology 1991* (Dordrecht: Kluwer, 1992), 109-149; “On Frequency, Transparency and Productivity,” in G. E. Booij and J. van Marle (eds.), *Yearbook of Morphology 1992* (Dordrecht: Kluwer, 1993), 181-208.

<sup>516</sup> See, for instance, A. Schröder, *On the Productivity of Verbal Prefixation in English: Synchronic and Diachronic Perspectives* (LiP; Tübingen: Narr, 2011).

<sup>517</sup> A. Kotlińska-Toma, *Hellenistic Tragedy: Texts, Translations and a Critical Survey* (BCSM; London/New York: Bloomsbury, 2015), 35.

<sup>518</sup> F. G. H. Muñoz, “Hapax Legomena in the “Speeches of Apollodoros” and Their Relation to the Corpus Demosthenicum,” in J. Martínez (ed.), *Fakes and Forgers of Classical Literature. Ergo Decipiat!* (Metaforms 2; Leiden/Boston: Brill, 2014), 187-193.

66 in 1 Corinthians, 68 in 2 Corinthians, 38 in Galatians, 28 in Ephesians, 24 in Philippians, 19 in Colossians, 11 in 1 Thessalonians, nine in 2 Thessalonians, 45 in 1 Timothy, 23 in 2 Timothy, 10 in Titus, and four in Philemon. They are listed by letter in tables 5.8 and 5.9:

Table 5.8. Pauline *hapaxes* constructed with a preposition (proto-Paulines)

	Rom	1 Cor	2 Cor	Gal	Phil	1 Th	Phlm
1	ἀμετανόητος	ἀκατα- κάλυπτος	ἀνακαλύπτειν	ἀναλίσκειν	ἀναθάλλειν	ἀναμένειν	ἀναπέμπειν
2	ἀνάγειν	ἀμετακίνητος	ἀνεκδιήγητος	ἀναστατοῦν	ἀναλύειν	ἀπορφανίζειν	ἀποτίνειν
3	ἀναζῆν	ἀνακρίνειν	ἀπαρα- σκεύαστος	ἀνατίθεσθαι	ἀποβαίνειν	εἴσοδος	ἐπιτάσσειν
4	ἀναλογία	ἀνάμνησις	ἀπείπειν	ἀνέρχεσθαι	ἀπουσία	ἐκδιώκειν	προσοφείλειν
5	ἀναπολόγητος	ἀπάγειν	ἀπόκριμα	ἀποκόπτειν	διαστρέφειν	ἐνορκίζειν	
6	ἀνεξεραύ- νητος	ἀπελεύθερος	ἀποτάσσειν	διαμένειν	ἔντιμος	ἐξηχεῖσθαι	
7	ἀνταπόδομα	ἀπερισ- πάστως	ἐγγράφειν	ἐγκράτεια	ἐξανάστασις	παρα- μυθεῖσθαι	
8	ἀνταπο- κρίνεσθαι	ἀπόδειξις	ἐγκρίνειν	ἐκβάλλειν	ἐξαυτῆς	περιλείπεσθαι	
9	ἀντιστρα- τεύεσθαι	ἀπολούειν	εἰσδέχεσθαι	ἐκλύειν	ἐπεκτείνεσθαι	προπάσχειν	
10	ἀντιτάσ- σεσθαι	ἀποφέρειν	ἐκδαπανᾶσθαι	ἐκπτύειν	ἐπιλανθά- νεσθαι	συμφυλέτης	
11	ἀπέναντι	διαρεῖν	ἐκδημεῖν	ἐμμένειν	ἐπιπόθητος	ὑπερβαίνειν	
12	ἀποβολή	διαίρεσις	ἐκδύειν	ἐνευλογεῖσθαι	κατατομή		
13	ἀποστυγεῖν	διερμηνεύειν	ἐκφοβεῖν	ἐνέχειν	καταχθόνιος		
14	ἀποτολμᾶν	διερμηνευτής	ἐμπεριπατεῖν	ἐξαιρεῖν	παραβο- λεύεσθαι		
15	ἀποτομία	ἐγκοπή	ἐνδημεῖν	ἐξαποστέλ- λειν	παραμένειν		
16	ἀσύνητος	ἐγκρατεύ- εσθαι	ἐντυποῦν	ἐξορύσσειν	παραμύθιον		
17	ἀσύνθετος	εἰσακούειν	ἐξαπορεῖσθαι	ἐπιδιατάσ- σεσθαι	παραπλήσιον		
18	ἀφαιρεῖν	ἐκβασίς	ἐξιστάναί	ἐπικατάρατος	προσφιλής		
19	ἀφικνεῖσθαι	ἐκδέχεσθαι	ἐπακούειν	ἐπίτροπος	συλλαμβάνειν		
20	διαγγέλλειν	ἐκνήφειν	ἐπενδύεσθαι	καταγινώσ- κειν	συμμιμητής		
21	διαπορεύ- εσθαι	ἐκπειράζειν	ἐπιείκεια	κατασκοπεῖν	συμμορ- φίζεσθαι		
22	διαταγή	ἐκτρωμα	ἐπιπόθησις	μεταστρέφειν	σύμψυχος		
23	διάφορος	ἐνέργημα	ἐπισκηνοῦν	μετατίθεναι	συναθλεῖν		
24	ἐγκαλεῖν	ἔνομος	ἐπίστασις	παρατηρεῖν	ὑπερυψοῦν		
25	ἔγκεντρίζειν	ἔνοχος	ἐπιτιμία	παρεΐσακτος			
26	ἐκζητεῖν	ἐντροπή	ἐφικνεῖσθαι	προεναγ- γελίζεσθαι			
27	ἐκκαίειν	ἐξάγειν	καθαίρειν	προθεσμία			
28	ἐκκλᾶν	ἐπάνω	καθαίρεσις	προϊδεῖν			
29	ἐκκλίνειν	ἐπιβάλλειν	καταβάλλειν	προκαλεῖσθαι			
30	ἐκπετανῦναι	ἐπιθανάτιος	καταβαρεῖν	προκυροῦν			
31	ἐμπιμπλάναι	ἐπιθυμητής	κατάκρισις	προσανα- τίθεσθαι			
32	ἐμφανής	ἐπίκεισθαι	καταλαλιά	προστιθέναι			
33	ἔνδικος	ἐπισπᾶσθαι	καταναρκεῖν	συμπαρα- λαμβάνειν			
34	ἐντυγχάνειν	εὐπάρεδρος	κατάρτισις	συνηλικιώτης			
35	ἐπαναμιμ- νήσκειν	κατακαίειν	κατοπ- τρίζεσθαι	συνυπο- κρίνεσθαι			

36	ἐπαναπαύ- εσθαι	κατα- καλύπτεσθαι	μεταμέλεσθαι	συστοιχεῖν
37	ἐπικαλύπτειν	κατάκεισθαι	μετανοεῖν	ὑποστέλλειν
38	ἐπιπίπτειν	καταστων- νύναι	μετοχή	ὑποστρέφειν
39	ἐπιποθία	καταχρᾶσθαι	παράδεισος	
40	ἐπίσημος	παράγειν	παραυτικά	
41	ἐπιτυγχάνειν	παραμιθία	παραφρονεῖν	
42	ἐπιφέρειν	παρεδρεύειν	παρεκτός	
43	ἐπονομά- ζεσθαι	πάροδος	παρέρχεσθαι	
44	καθορᾶν	παροξύνεσθαι	περιαίρειν	
45	κατάγειν	περιάγειν	περίσσευμα	
46	κατα- καυχᾶσθαι	περιβόλαιον	προαιρεῖσθαι	
47	κατάκριμα	περικάθαρμα	προαμαρ- τάνειν	
48	κατάλαλος	περιτίθεναι	προενάρχεσθαι	
49	κατανοεῖν	περίψημα	προέρχεσθαι	
50	κατάνυξις	προσκυνεῖν	προθυμία	
51	καταρᾶσθαι	συγγνώμη	προκαταρ- τίζειν	
52	κατασκάπτειν	συγκεράν- νύναι	πρόκεισθαι	
53	κατηγορεῖν	συζητητής	προσανα- πληροῦν	
54	μεταλλάσσειν	συμβαίνειν	πρόσκαιρος	
55	μεταξύ	συμμερί- ζεσθαι	προσκοπή	
56	παρακεῖσθαι	σύμφορος	συγκατάθεσις	
57	πάρεσις	σύμφωνος	συμπέμπειν	
58	προαιτιᾶσθαι	συνάγειν	συμφώνησις	
59	προγίνεσθαι	συνέρχεσθαι	συναπο- στέλλειν	
60	προγινώσκειν	συνετός	συνέκδημος	
61	προδιδόναι	συνήθεια	συνοχή	
62	προέχεσθαι	συνειδέναι	συνυπουργεῖν	
63	προηγείσθαι	συστέλλειν	συστατικός	
64	πρόθυμος	ὑπέρακμος	ὑπερβαλ- λόντως	
65	πρόνοια	ὑπηρέτης	ὑπερέκεινα	
66	προπάτωρ	ὑπωπιάζειν	ὑπερεκτείνειν	
67	προσκοπτεῖν		ὑπερλίαν	
68	πρόσλημμις		ὑπόστασις	
69	προστάτις			
70	συγγενής			
71	συγκάμπτειν			
72	σύμβουλος			
73	συμμαρτυρεῖν			
74	συμπαρ- καλεῖσθαι			
75	σύμφαναι			
76	σύμφυτος			
77	συναγω- νίζεσθαι			
78	συνανα- παύεσθαι			
79	συναντι- λαμβάνεσθαι			
80	συνδοξάζειν			

81	συνήδεσθαι
82	συντελεῖν
83	συντέμνειν
84	συντρίβειν
85	σύντριμμα
86	συνωδίνειν
87	συστενάζειν
88	συσχημα- τίζεσθαι
89	ὑπανδρος
90	ὑπερεντυγ- χάνειν
91	ὑπερνικᾶν
92	ὑπερφρονεῖν
93	ὑπνος
94	ὑπόδικος
95	ὑπόλειμμα
96	ὑπολείπεσθαι

Table 5.9. Pauline *hapaxes* constructed with a preposition (deutero- and trito-Paulines)

	Eph	Col	2 Th	1 Tim	2 Tim	Tit
1	ἀνανεοῦσθαι	ἀνταναπληροῦν	ἀναιρεῖν	ἀνεπίλημτος	ἀναζωπυρεῖν	ἀκατάγνωστος
2	ἀνεξιχνίαστος	ἀνταπόδοσις	ἀποστασία	ἀντίθεσις	ἀνάλυσις	αὐτοκατάκριτος
3	ἀνιέναι	ἀπεκδύεσθαι	ἐγκαυχᾶσθαι	ἀντιλαμβάνεσθαι	ἀνανήφειν	ἐγκρατής
4	ἄνοιξις	ἀπέκδυσις	ἐνδειγμα	ἀντίλυτρον	ἀνανύχειν	ἐκστρέφεσθαι
5	ἀπαλγεῖν	ἀποκρίνεσθαι	ἐνδοξάζεσθαι	ἀπόβλητος	ἀνεξίκακος	ἐπιδιορθοῦν
6	ἐκπορεύεσθαι	ἀπόκρυφος	ἐπισυναγωγή	ἀπόδεκτος	ἀνεπαίσχυντος	ἐπιστομίζειν
7	ἐκτρέφειν	ἀπόχρησις	καταξιῶν	ἀποδοχή	ἀνήμερος	ἐπιφαίνειν
8	ἐξισχύειν	ἐμβατεύειν	περιεργάζεσθαι	ἀποθησαυρίζειν	ἀντιδιατίθεσθαι	κατάστημα
9	ἐπέρχεσθαι	ἐνταλμα	ὑπεραυξάνειν	ἀπόλαυσις	ἀποτρέπειν	περιούσιος
10	ἐπιδύειν	ἐξαλείφειν		ἀποπλανᾶν	ἔκδηλος	περιφρονεῖν
11	ἐπιφαύσκειν	καταβραβεύειν		διαπαρατριβή	ἐμπλέκειν	
12	καταβολή	μετακινεῖν		διατροφή	ἐνδύνειν	
13	καταρτισμός	παραλογίζεσθαι		εἰσφέρειν	ἐξαρτίζειν	
14	κατοικητήριον	παρηγορία		ἐκγονος	ἐπανόρθωσις	
15	πάροικος	προακούειν		ἐκζήτησις	ἐπισωρεύειν	
16	παροργισμός	προσηλοῦν		ἐκφέρειν	ἐπιτιμᾶν	
17	περιζώννυται	συλαγωγεῖν		ἐμπίπτειν	καταστροφή	
18	προελπίζειν	σύνδουλος		ἐντευξις	καταφθεῖρειν	
19	προσκαρτέρησις	ὑπεναντίος		ἐντρέφεσθαι	μεταλαμβάνειν	
20	προσκολλᾶσθαι			ἐπακολουθεῖν	προδότης	
21	συγκαθίζειν			ἐπαρκεῖν	προπετής	
22	συμμέτοχος			ἐπιλαμβάνεσθαι	συγκακοπαθεῖν	
23	συμπολίτης			ἐπιμελεῖσθαι	ὑπόμνησις	
24	συναρμολογεῖν			ἐπίορκος		
25	συνοικοδομεῖν			ἐπιπλήσσειν		
26	σύσσωμος			ἐπισκοπή		
27	ὑπεράνω			ἐπίστασθαι		
28	ὑποδεῖσθαι			ἐπιτίθεναι		
29				καταλέγεσθαι		
30				καταστολή		
31				καταστηνιᾶν		
32				μετάλημψις		
33				παραδέχεσθαι		
34				περίεργος		
35				περιέρχεσθαι		
36				περιπείρειν		
37				περιποιεῖσθαι		
38				προάγειν		
39				πρόδηλος		

40	πρόκριμα
41	προσέρχεσθαι
42	πρόσκλησις
43	προσμένειν
44	ὑπερπλεονάζειν
45	ὑπόνοια

Romans, Ephesians, and 2 Timothy use comparatively more prepositional *hapaxes*, as shown in table 5.7. Unlike the speeches of Apollodoros as compared to genuine parts of the *corpus Demosthenicum*, however, 2 Timothy does not contain significantly more prepositional *hapaxes* than other members of the *Corpus Paulinum*, nor does each of the Pastorals use *hapaxes* with prepositions that are not found in the undisputed Paulines. This, of course, does not prove them to be authentic, but in light of the linguistic notion of productivity it allows for the possibility that all Paulines were written by the same author because he was capable of producing *hapaxes* from the same prepositions. If any author was capable of producing *hapaxes* from prepositions, one could ask if Pauline prepositional *hapaxes* should have discriminating force in discussions of authorship.

At this stage, one could wonder how the above-mentioned factors affect the number of *hapaxes* in the *Corpus Paulinum*. The quantitative analysis as presented in figure 4 (see §5.1.1) has shown that 1 and 2 Timothy have a significantly high number of Pauline *hapaxes*. From a qualitative perspective, however, it seems four factors at least are able to account for this phenomenon: (1) quotations, (2) proper nouns, (3) similes, and (4) productivity. In appendix one (columns 4-7), all Pauline *hapaxes* relating to one or more of these categories are marked by an X. If these *hapaxes* are allowed not to be taken into consideration, the total number of Pauline *hapaxes* would be different for each letter. This is shown in table 5.10.<sup>519</sup>

Table 5.10. Pauline *hapaxes* affected by quotations, proper nouns, similes, and/or productivity

	Proto-Paulines							Deutero-Paulines			Trito-Paulines			
	Rom	1Cor	2Cor	Gal	Phil	1Th	Phlm	Eph	Col	2Th	1Tim	2Tim	Tit	
<b>Hapaxes</b>	281	255	177	91	75	36	10	87	63	21	131	102	51	
<b>Quotations / Proper nouns / Similes / Productivity</b>	–	172	88	83	58	32	14	6	33	27	9	50	45	18
<b>Total</b>	109	167	94	33	43	22	4	54	36	12	81	57	33	

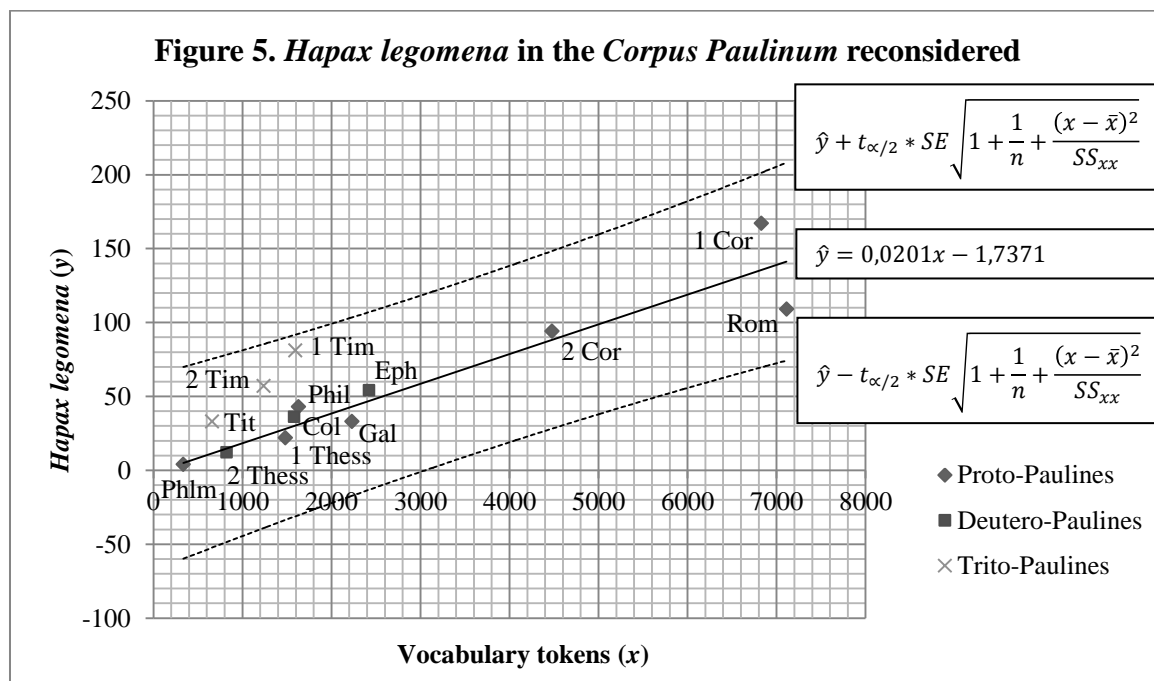
<sup>519</sup> *Hapaxes* relating to more than one category in appendix one (e.g. ἄμιος in Romans 9:27 is used both in a quotation and a simile) have been counted as 1.

Based on table 5.10, table 5.11 presents the new totals for the number of *hapaxes* in each Pauline letter, as well as the expected number of *hapaxes* with their prediction intervals as based on the alleged proto-Paulines (see §4.2.2.1):

Table 5.11. *Hapax legomena* in the *Corpus Paulinum* reconsidered

		Vocabulary tokens (x)	Hapax legomena (y)	Expected hapax legomena ( $\hat{y}$ )	Prediction interval	
					Min.	Max.
<b>Proto-Paulines</b>	Rom.	7111	109	141	74	208
	1 Cor.	6830	167	136	70	201
	2 Cor.	4477	94	88	28	148
	Gal.	2230	33	43	-17	103
	Phil.	1629	43	31	-30	92
	1 Thess.	1481	22	28	-34	90
	Phlm.	335	4	5	-60	70
<b>Deutero-Paulines</b>	Eph.	2422	54			
	Col.	1582	36			
	2 Thess.	823	12			
<b>Trito-Paulines</b>	1 Tim.	1591	81			
	2 Tim.	1238	57			
	Tit.	659	33			
				t	2,571	
				$\alpha/2$	0,025	
				SE	21,64171433	
				n	7	
				$\bar{x}$	3441,857143	
				$SS_{xx}$	44266212,86	

Figure 5 represents the new scatter diagram as based on the data of table 5.11:



Even if proper noun *hapaxes* and those provoked by quotations, similes, and productivity are not taken into consideration, figure 5 indicates that 1 and 2 Timothy still have a considerable high number of *hapaxes* to their texts, but this number is no longer significant as it no longer outlies the prediction interval as determined by the alleged proto-Paulines.



### 5.1.2.5 Age

Another factor to be considered for explaining the overuse of *hapaxes* in 1 and 2 Timothy is age. Attributing linguistic variation to the effects of older age on a writer is usually *a priori* dismissed by those who reject the Pauline authorship of the PE. Marshall, for instance, denied this possibility simply because he thinks there is no evidence that age affects language use in general. Instead, he notes, “[o]bservation shows that old age may make people garrulous or less sharp.”<sup>520</sup> This argument, however, seems problematic for at least two reasons.

First, to claim a lack of evidence simply raises the question of whether there is sufficient evidence that proves the opposite. Evidence appears lacking on the connection between age and vocabulary use, which further leads to questions over whether *hapaxes* can be assumed to be unaffected. As Jenny Cheshire already noted in 1987, “there has been little, if any, research that has had age differences in language use as its prime focus.”<sup>521</sup> While the situation had improved by 2005, most research concentrated on morphophonological rather than lexical, syntactic, and/or pragmatic variation.<sup>522</sup> Even today there is still relative uncertainty “about how speakers from different age groups might differ in their linguistic choices, particularly at the lexicogrammatical level.”<sup>523</sup>

Second, Marshall’s prediction that one’s lexical abilities decrease over time is challenged rather than confirmed by the limited evidence available. In a recent experimental study, for instance, it was concluded that 20-year-old native speakers of American English have a vocabulary of around 42,000 words and are capable of learning over 6,000 more until age 60.<sup>524</sup> The same is true for the ancients, as classicists have shown. Andrew Fossum in his study on Plato’s *hapax legomena* found that Plato’s vocabulary increased over time. Focusing on 26 dialogues, Fossum identified three major groups. In the first group of dialogues, including the *Protagoras*, Plato’s vocabulary is small and the style is simple. In the second

---

<sup>520</sup> Marshall, *Pastoral Epistles*, 64.

<sup>521</sup> J. Cheshire, “Age and Generation-Specific Use of Language,” in U. Ammon, N. Dittmar, and K. J. Mattheier (eds.), *Sociolinguistics: An International Handbook of the Science of Language and Society* (HSK III/1; Berlin/New York: de Gruyter, 1987), 766; cf. N. Coupland, J. Coupland, and H. Giles, *Language, Society, and the Elderly: Discourse, Identity, and Ageing* (Oxford: Blackwell, 1991), 191; J. W. Pennebaker and L. D. Stone, “Words of Wisdom: Language Use Over the Life Span,” *JPS* 85.2 (2003), 293.

<sup>522</sup> Cf. J. Cheshire, “Age- and Generation-Specific Use of Language,” in U. Ammon et al. (eds.), *Sociolinguistics: An International Handbook of the Science of Language and Society* (2<sup>nd</sup> ed.; HSK II/2; Berlin/New York: de Gruyter, 2005), 1561-1562. For an overview of so-called “stylochronometric” studies published up to 2005, see C. Stamou, “Stylochronometry: Stylistic Development, Sequence of Composition, and Relative Dating,” *LLC* 23.2 (2008): 181-199.

<sup>523</sup> B. Behnam, “A Sociolinguistic Analysis of Metathesis in Azeri Language,” *IJALEL* 1.2 (2012), 60.

<sup>524</sup> M. Brysbaert et al., “How Many Words do We Know? Practical Estimates of Vocabulary Size Dependent on Word Definition, the Degree of Language Input and the Participant’s Age,” *FiP* 7 (29 July 2016): 1-11, accessed August 27, 2016. <http://dx.doi.org/10.3389/fpsyg.2016.01116>.

group, including the *Cratylus*, the vocabulary is larger and the style weightier. In the final group, including the *Critias*, Plato's vocabulary becomes abundant and the style heavier. With one exception (Plato's *Laws*), Fossum concluded that Plato's overall use of *hapaxes* grew with his age.<sup>525</sup>

However limited the evidence, what is available suggests that older people are more capable of using *hapaxes* than younger people. Even though "age rarely has an independent effect on language use,"<sup>526</sup> it seems reasonable that older people have had more opportunities to learn rare words. With regard to 1 and 2 Timothy, this could mean that both letters were written by an older person. If age indeed affects the use of *hapaxes*, it should make one cautious in making *hapax legomena* a criterion for authorship discrimination.

### 5.1.3 Summary

*Hapax legomena* can be defined as words used exclusively in a Pauline letter which are univocal in meaning. A linear regression analysis of all Pauline *hapaxes* reveals that only 1 and 2 Timothy use significantly more *hapaxes* in comparison to other Paulines. It is doubtful, however, whether all of the *hapaxes* in the *Corpus Paulinum* (including the ones in the Timothy correspondence) should have equal discriminating force as quotations, proper nouns, similes, productivity, and age affect the use of *hapaxes*. Since every author could be subject to (one or some of) these factors, author variation need not be the only explanation for the overuse of *hapaxes* in 1 and 2 Timothy.

## 5.2 Lexical Richness

A related peculiarity with regard to the vocabulary of the PE concerns its supposed richer vocabulary in comparison to the other Paulines (see §2.1.2). The term "lexical richness" is understood differently by scholars. It is not unusual to find lexical variation, lexical balance, lexical (or vocabulary) diversity, lexical (or vocabulary) richness, lexical (or vocabulary) density, lexical sophistication or rareness, lexical individuality or originality, lexical complexity or simplicity used interchangeably, complementarily, hierarchically, or exclusively with each other.<sup>527</sup> John Read, for instance, distinguishes among lexical variation, lexical sophistication, lexical density, and a text's number of errors as different components of the umbrella category lexical richness.<sup>528</sup> Scott Jarvis, on the other hand, conceptualizes

<sup>525</sup> A. Fossum, "Hapax Legomena in Plato," *AJP* 52.3 (1931): 205-231.

<sup>526</sup> Cheshire, "Age," 766.

<sup>527</sup> G. Yu, "Lexical Diversity in Writing and Speaking Task Performances," *AL* 31.2 (2009), 238.

<sup>528</sup> J. Read, *Assessing Vocabulary* (CLAS; Cambridge: Cambridge University Press, 2000), 200-205.

lexical diversity in contrast with lexical (or vocabulary) richness as a multidimensional feature including the exclusive properties of variability, volume, evenness, rarity, dispersion, and disparity.<sup>529</sup> This suggests that lexical richness, if understood in a narrow sense, can be distinguished (but not separated) from broader and more popular concepts such as lexical variation and lexical diversity.<sup>530</sup> In this study, the term lexical richness is preferred and used in reference to a text's "range of vocabulary and avoidance of repetition."<sup>531</sup>

### 5.2.1 Quantitative Analysis

In addition to terminology, scholars also disagree on how to measure lexical richness. By the end of the twentieth century, no fewer than 15 different formulas were in use.<sup>532</sup> Whichever formula is used, lexical richness essentially expresses the relationship between a text's number of different words (= vocabulary types) and total number of words (= vocabulary tokens). Table 5.12 lists the total number of vocabulary types for each Pauline letter:

Table 5.12. Lexical richness in the *Corpus Paulinum*

	Vocabulary tokens	Vocabulary types
<b>Romans</b>	7111	1055
<b>1 Corinthians</b>	6830	952
<b>2 Corinthians</b>	4477	779
<b>Ephesians</b>	2422	527
<b>Galatians</b>	2230	519
<b>Philippians</b>	1629	440
<b>1 Timothy</b>	1591	535
<b>Colossians</b>	1582	429
<b>1 Thessalonians</b>	1481	362
<b>2 Timothy</b>	1238	451
<b>2 Thessalonians</b>	823	249
<b>Titus</b>	659	298
<b>Philemon</b>	335	140

<sup>529</sup> S. Jarvis, "Defining and Measuring Lexical Diversity," in S. Jarvis and M. Daller (eds.), *Vocabulary Knowledge: Human Ratings and Automated Measures* (SiB 47; Amsterdam: Benjamins, 2013), 13-44.

<sup>530</sup> These terms seem to be preferred by exegetes and linguists. See, for instance, M. A. Pollatschek and Y. T. Radday, "Vocabulary Richness and Concentration," in Y. T. Radday and H. Shore (eds.), *Genesis: An Authorship Study in Computer Assisted Linguistics* (AnBib 103; Rome: Pontifical Institute Press, 1985), 191-214; D. Labbé, P. Thoiron, and D. Serant (eds.), *Études sur la richesse et les structures lexicales* (TLQ 40; Paris: Champion, 1988); D. I. Holmes, "Vocabulary Richness and the Prophetic Voice," *LLC* 6.4 (1991): 259-268; A. Cossette, *La richesse lexicale et sa mesure* (TLQ 53; Paris: Champion, 1994); D. L. Hoover, "Another Perspective on Vocabulary Richness," *CH* 37.2 (2003): 151-178; P. Durán et al., "Developmental Trends in Lexical Diversity," *AL* 25.2 (2004): 220-242; R. van Hout and A. Vermeer, "Comparing Measures of Lexical Richness," in J. Daller, J. Milton, and J. Treffers-Daller (eds.), *Modelling and Assessing Vocabulary Knowledge* (Cambridge: Cambridge University Press, 2007), 93-114; Yu, "Lexical Diversity," 236-259; M. Csernoch, *Vocabulary Richness of Novels and their Adaptations* (ML 24; New York: Lang, 2011); Jarvis, "Lexical Diversity," 13-44.

<sup>531</sup> D. Malvern et al., *Lexical Diversity and Language Development: Quantification and Assessment* (New York: Palgrave Macmillan, 2004), 3.

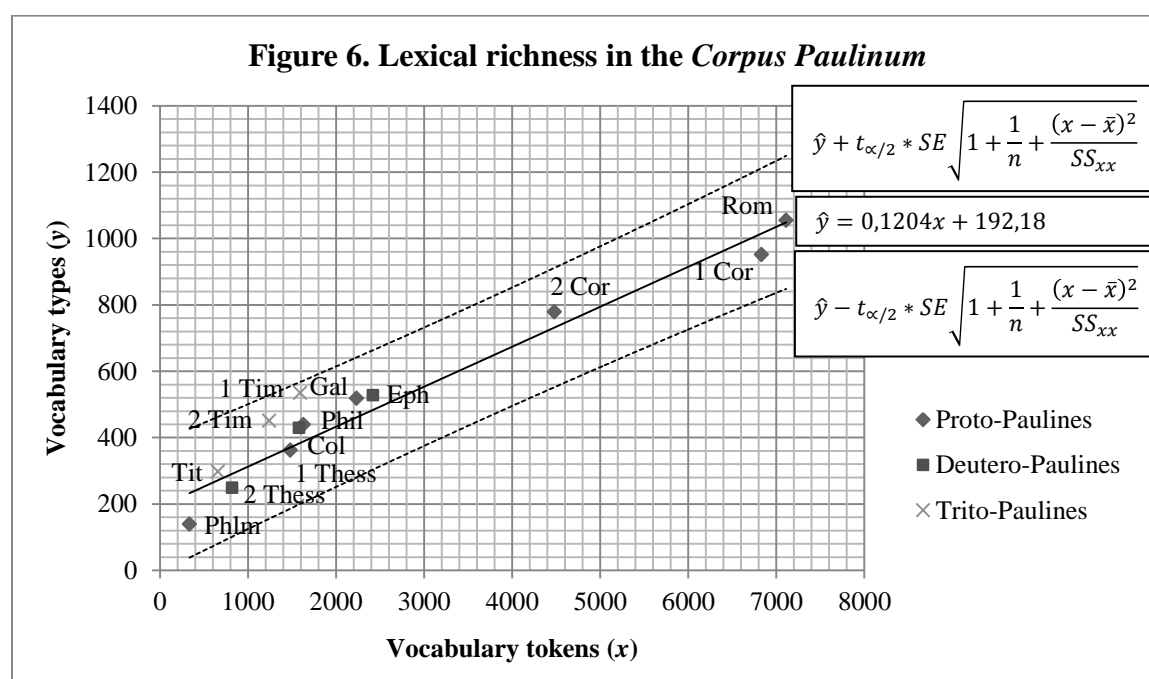
<sup>532</sup> Cf. F. J. Tweedie and R. H. Baayen, "How Variable May a Constant Be? Measures of Lexical Richness in Perspective," *CH* 32.5 (1998): 323-352.

One can see the same pattern in the use of vocabulary types as in the use of *hapax legomena* (see §5.1.1). The longer a letter the more vocabulary types are used.<sup>533</sup> This pattern, however, is broken only by the Pastorals. In order to see if they attest to significant lexical richness, a linear regression analysis is required (see §4.2.2.1). In table 5.13 all necessary data are added:

Table 5.13. Linear regression data for lexical richness in the *Corpus Paulinum*

		Vocabulary tokens (x)	Vocabulary types (y)	Expected vocabulary types ( $\hat{y}$ )	Prediction interval	
					Min.	Max.
Proto-Paulines	Rom.	7111	1055	1049	849	1249
	1 Cor.	6830	952	1015	818	1212
	2 Cor.	4477	779	731	552	911
	Gal.	2230	519	461	280	641
	Phil.	1629	440	388	205	572
	1 Thess.	1481	362	371	186	555
	Phlm.	335	140	233	39	427
Deutero-Paulines	Eph.	2422	527			
	Col.	1582	429			
	2 Thess.	823	249			
Trito-Paulines	1 Tim.	1591	535			
	2 Tim.	1238	451			
	Tit.	659	298			
				t	2,571	
				$\alpha/2$	0,025	
				SE	64,71547498	
				n	7	
				$\bar{x}$	3441,857143	
				$SS_{xx}$	44266212,86	

When plotted, the data of table 5.13 gives the following scatter diagram:



<sup>533</sup> Many studies have proven a correlation between both variables; high values are obtained from shorter texts and lower ones from larger texts. So *inter alia* Y.-S. Chen and F. F. Leimkuhler, "A Type-Token Identity in the Simon-Yule Model of Text," *JASIS* 40.1 (1989), 45-47; D. I. Holmes, "Authorship Attribution," *CH* 28.2 (1994), 95-96; Tweedie and Baayen, "Measures," 325-334; Bird, "Authorship," 126-128; H. Hänlein, *Studies in Authorship Recognition: A Corpus-Based Approach* (New York: Lang, 1999), 189; T. Nevalainen, "English Newsletters in the 17<sup>th</sup> Century," in A. Fischer, G. Tottie, and H. M. Lehmann (eds.), *Text Types and Corpora* (FS U. Fries; Tübingen: Narr, 2002), 67-76; Baum, "Semantic Variation," 273-278.

Unlike the results of many previous studies (see §2.1.2), figure 6 indicates that all disputed Paulines fit the undisputed Pauline pattern and therefore do not have significantly more vocabulary types to their texts. This applies in particular to the alleged deutero-Paulines and to Titus. As is to be expected from letters with the highest number of *hapax legomena*, 1 and 2 Timothy have the richest vocabulary (because they have the highest residuals). Contrary to statistics regarding their use of *hapaxes* (see §5.1.1), lexical richness for neither letter exceeds the prediction interval as determined by the data of the alleged proto-Paulines.

### 5.2.2 Qualitative Analysis

While figure 6 indicates that, from a statistical perspective, the vocabulary of the PE is not significantly richer, it is nonetheless helpful to explore possible reasons why 1 and 2 Timothy use comparatively more vocabulary types than other Paulines. Author variation being the most common explanation offered by New Testament scholars, classicists and modern linguists in addition to register variation (see §3.1.1.9) attribute lexical richness to the following factors: (1) emotionality, (2) age, (3) topicality, and/or (4) textuality (versus orality).

#### 5.2.2.1 Emotionality

Inspired by several studies showing a correlation between a person's emotive state and lexical variability,<sup>534</sup> James Bradac (with others) by the end of the 1970s started to develop a theory that explains how "messages cause hearers to form or change attitudes toward message sources and their proposals."<sup>535</sup> The basis for this theory concerns three lexical features:<sup>536</sup> (1) language intensity, "the quality of language which indicates the degree to which the speaker's attitude toward a concept deviates from neutrality,"<sup>537</sup> (2) verbal immediacy, "the degree to which a source associates him- or herself with the topics of a message,"<sup>538</sup> and (3) lexical

---

<sup>534</sup> Cf. G. F. Mahl, "Disturbances and Silences in the Patient's Speech in Psychotherapy," *JASP* 53.1 (1956): 1-15; G. R. Miller, "Variations in the Verbal Behavior of a Second Speaker as a Function of Varying Audience Responses," *SM* 31.2 (1964): 109-115; S. V. Kasl and G. F. Mahl, "The Relationship of Disturbances and Hesitations in Spontaneous Speech to Anxiety," *JPSP* 1.5 (1965): 425-433; M. Höweler, "Diversity of Word Usage as a Stress Indicator in an Interview Situation," *JPR* 1.3 (1972): 243-248.

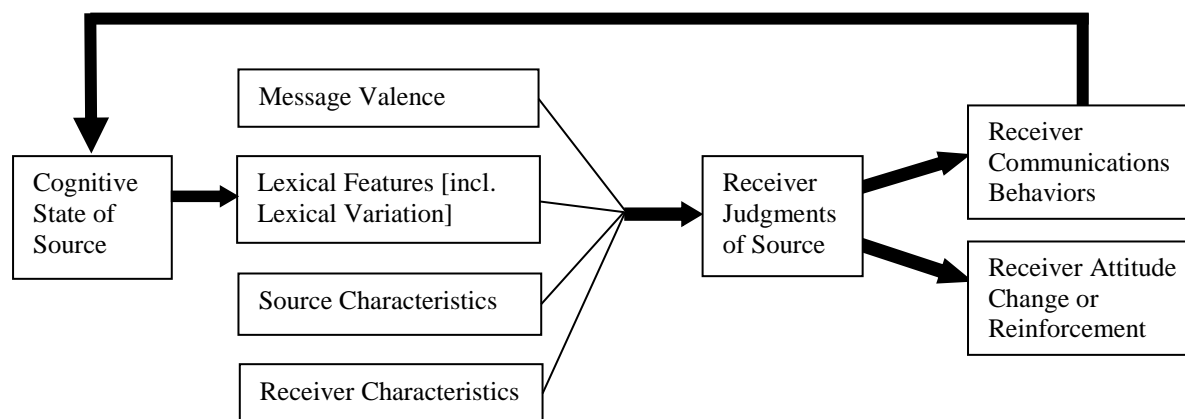
<sup>535</sup> J. J. Bradac, A. Cargile, and J. S. Hallett, "Language Attitudes: Retrospect, Conspect, and Prospect," in W. P. Robinson and H. Giles (eds.), *The New Handbook of Language and Social Psychology* (Chichester: Wiley, 2001), 137.

<sup>536</sup> First published as J. J. Bradac, J. W. Bowers, and J. A. Courtright, "Three Language Variables in Communication Research: Intensity, Immediacy, and Diversity," *HCR* 5.3 (1979): 257-269, but later refined as "Lexical Variations in Intensity, Immediacy and Diversity: An Axiomatic Theory and Causal Model," in R. N. St. Clair and H. Giles (eds.), *The Social and Psychological Contexts of Language* (Hillsdale, NJ: Erlbaum, 1980), 193-223. The model described in this study is based on the latter publication.

<sup>537</sup> *Ibid.*, 196.

<sup>538</sup> *Ibid.*, 203.

diversity (= lexical richness), “the manifest range of a source’s vocabulary.”<sup>539</sup> For each of these variables, Bradac formulated 26 axioms and 66 theorems out of which he construed a causal model.<sup>540</sup> Its process can be schematized as follows:<sup>541</sup>



Bradac’s model basically “suggests that a source’s cognitive state gives rise to certain lexical features, including lexical diversity, which, in conjunction with message valence ([i.e.] positive or negative attitudes), receiver characteristics, and source characteristics, affect receiver judgments of source, which in turn affect receiver communicative behaviors and attitudes toward the propositions contained in the message.”<sup>542</sup> It also suggests “that receivers’ communicative behaviors can affect the source’s cognitive state.”<sup>543</sup> According to Bradac, the model allows for four possible scenarios with regard to the perception of a message:<sup>544</sup>

1. Congruent messages (supporting audience attitudes) delivered by a stressful source using low levels of intensity, immediacy, and diversity. Such messages will be perceived as relatively ineffective.

<sup>539</sup> Ibid., 204-205.

<sup>540</sup> Ibid., 196-216. All axioms and theorems are based on empirical studies, including Höweler, “Diversity of Word Usage,” 243-248; C. Berger and R. Calabrese, “Some Explorations in Initial Interaction and Beyond: Toward a Development Theory of Interpersonal Communication,” *HCR* 1.2 (1975): 99-111; J. J. Bradac et al., “The Effects of Perceived Status and Linguistic Diversity upon Judgments of Speaker Attributes and Message Effectiveness,” *JP* 93.2 (1976): 213-220; J. J. Bradac, R. A. Davies, and C. W. Kinsky, “Studies on the Effects of Linguistic Diversity upon Judgments of Speaker Attributes and Message Effectiveness,” in G. Nickel (ed.), *Proceedings of the Fourth International Congress of Applied Linguistics* 3 (Stuttgart: Hochschulverlag, 1976), 527-537; J. J. Bradac, C. W. Kinsky, and R. A. Davies, “Two Studies of the Effects of Linguistic Diversity upon Judgments of Communicator Attributes and Message Effectiveness,” *CM* 43.1 (1976): 70-79; J. J. Bradac, R. A. Davies, and J. A. Courtright, “The Role of Prior Message Context in Judgments of High- and Low-Diversity Messages,” *LS* 20.4 (1977): 295-307; J. J. Bradac, R. J. Desmond, and J. I. Murdoch, “Diversity and Density: Lexically Determined Evaluative and Informational Consequences of Linguistic Complexity,” *CM* 44.4 (1977): 273-283.

<sup>541</sup> Bradac, Bowers, and Courtright, “Lexical Variations,” 221.

<sup>542</sup> Ibid., 220.

<sup>543</sup> Ibid., 220.

<sup>544</sup> Ibid., 217-220.

2. Discrepant messages (attacking positions held by the audience) delivered by a stressful source using low levels of intensity, immediacy, and diversity. Such messages will be perceived as relatively effective.
3. Congruent messages (supporting audience attitudes) delivered by a relaxed source using high levels of intensity, immediacy, and diversity. Such messages will be perceived as highly effective.
4. Discrepant messages (attacking positions held by the audience) delivered by a relaxed source using high levels of intensity, immediacy, and diversity. Such messages will be perceived as ineffective.

While Bradac's model was originally designed for predicting and explaining verbal interaction between people, it was quickly shown to apply to written forms of interpersonal communication also. In the same year of its appearance, the model was partially tested by the authors as they composed eight discrepant messages arguing in support of a tuition fee increase with differing levels of intensity, immediacy, and diversity. Over 180 undergraduate students were asked to evaluate one of the eight versions of the message by responding to 24 seven-interval scales which measured their judgments of communicator competence, trustworthiness, predictability, likeability, similarity, and their attitudes toward the message's main proposition (i.e. the tuition increase). The results partially confirmed the authors' predictions. Diversity, unlike intensity and immediacy, was found to be directly related to judgments of competence, trustworthiness, predictability, similarity, and receiver favorableness toward the discrepant message. This shows that lexical variation is a more powerful determinant of receiver judgments and attitudes than language intensity and verbal immediacy.<sup>545</sup> In later studies, it was found that this is due to the fact that diversity more than intensity and immediacy reveals something about the source's ascribed status and his or her control of speech.<sup>546</sup> This result has not been seriously challenged in recent years, even though the effect of lexical variation upon human behavior is in need of more testing.<sup>547</sup>

The overall model as developed and tested by Bradac has gone unnoticed in New Testament scholarship thus far, but is of particular interest to the (supposed) problem of

---

<sup>545</sup> J. J. Bradac, J. W. Bowers, and J. A. Courtright, "Effects of Intensity, Immediacy and Diversity upon Receiver Attitudes toward a Belief-Discrepant Message and Its Source," in H. Giles, W. P. Robinson, and P. M. Smith (eds.), *Language: Social Psychological Perspectives* (Oxford: Pergamon, 1980), 217-221.

<sup>546</sup> Cf. J. J. Bradac and R. Wisegarver, "Ascribed Status, Lexical Diversity, and Accent: Determinants of Perceived Status, Solidarity, and Control of Speech Style," *JLSP* 3.4 (1984): 239-256; J. J. Bradac, A. Mulac, and A. House, "Lexical Diversity and Magnitude of Convergent Versus Divergent Style Shifting: Perceptual and Evaluative Consequences," *LC* 8.3 (1988): 213-228.

<sup>547</sup> Cf. P. Garrett, *Attitudes to Language* (KTS; Cambridge: Cambridge University Press, 2010), 90.

lexical richness in the PE as it suggests that lexical richness reveals more about the mutual relationship between a message's source and its receiver(s) than about the source's identity. As Bradac notes, "[A] communicator's level of lexical diversity is directly related to evaluations of competence and message effectiveness ... and inversely related to judgments of communicator anxiety."<sup>548</sup> This allows for the hypothesis that lexical richness is (partly) due to a source's emotional state and the communicative behavior of the receiver(s) causing it.

While somewhat speculative in nature, Bradac's model might help to explain the relatively rich vocabulary of 1 and 2 Timothy. Both letters would have derived from a relaxed source delivering a congruent message. Quinn and Wacker are no exceptions in claiming that 1 and 2 Timothy "read in a calm, slow, colorless, monotonous fashion."<sup>549</sup> With regard to the receivers' attitude change, as far as can be reconstructed from both letters, Mark Harding has shown how the audience's values and perceptions are supported by the author(s) while appealing to their common "respect for Paul's authority, commitment to certain social conventions, and shared possession of liturgic formulations and entrusted traditions."<sup>550</sup> By contrast, a letter with a relatively poor vocabulary such as 1 Corinthians would have been derived from a stressful source delivering a discrepant message as it frequently attacks the positions held by the receivers (cf. 1 Cor. 3:18-23, 4:6-13, 7:36-40, 8:1-13, 11:17-34, 15:12-19,35-58).<sup>551</sup> Whatever the cause of Paul's emotional state, Bradac's model indicates that emotionality should not be ruled out *a priori* as a possible explanation for lexical richness in the *Corpus Paulinum*.

#### 5.2.2.2 Age

Sociolinguists have found a significant correlation between a person's lexical variability and age. In 1975, David Sankoff and Réjean Lessard analyzed 120 transcripts of interviews with mature speakers of French in Montreal. All interviews averaged about one hour and covered the same broad topic, the city's everyday life (past and present), a subject in which all participants were equally familiar. As previous studies on phonological, syntactic, and semantic differences did not reveal significant correlations with traditional explanations such

---

<sup>548</sup> J. J. Bradac, "Language Attitudes and Impression Formation," in H. Giles and W. P. Robinson (eds.), *Handbook of Language and Social Psychology* (Chichester: Wiley, 1990), 397.

<sup>549</sup> Quinn and Wacker, *Letters*, 6; cf. Harrison, *Problem*, 40-42; Turner, *Style*, 101.

<sup>550</sup> M. Harding, *Tradition and Rhetoric in the Pastoral Epistles* (SBL 3; New York: Lang, 1998), 232.

<sup>551</sup> Cf. B. W. Winter, "The 'Underlays' of Conflict and Compromise in 1 Corinthians," in T. J. Burke and J. K. Elliott (eds.), *Paul and the Corinthians: Studies on a Community in Conflict* (FS M. Thrall; NovTSup 109; Leiden/Boston: Brill, 2003), 139-155; M. Finney, "Social Identity and Conflict in Corinth: 1 Corinthians 11.17-34 in Context," in J. B. Tucker and C. A. Baker (eds.), *T&T Clark Handbook to Social Identity in the New Testament* (London: Bloomsbury, 2014), 273-287; G. D. Fee, *The First Epistle to the Corinthians* (NICNT; 2<sup>nd</sup> ed.; Grand Rapids, MI: Eerdmans, 2014), 777.



as socioeconomic status or residential milieu, Sankoff and Lessard focused in particular on lexical richness. For each interview, they computed its level of lexical variation by means of a set formula in relation to several socioeconomic and demographic factors: (1) mean income of each speaker's residential area, (2) educational level attained, (3) index of occupational status of the head of each speaker's household, (4) similar index for the speaker himself, (5) age, and (6) sex. Using multiple regression analysis, Sankoff and Lessard concluded that age and educational attainment contributed significantly to the participants' lexical richness. With regard to age, they showed that the candidates' lexical richness were significantly affected by ageing as their vocabulary stock grew increasingly up to at least age 50.<sup>552</sup>

Similar conclusions are found among classicists. In order to predict a date of the undateable (or tenuously dated) works of the playwrights Euripides (c. 480-406 BCE), Aristophanes (c. 446-386 BCE), and Terence (c. 190-159 BCE), Joseph Smith and Colleen Kelly looked for trends in their levels of lexical richness. Assuming that literary style consistently changes over time, they first looked for patterns in the securely dated texts of each writer. For fourteen plays of Euripides it was found that over a period of 23 years there was no significant increase or decrease in his lexical variability. The same was true for eleven plays of Aristophanes over a period of 37 years. Yet for six plays of Terence, written over a period of 6 years, the average vocabulary use increased significantly over time.<sup>553</sup>

As with *hapax legomena* (see §5.1.2.5), the evidence for a correlation between age and lexical richness is limited. But the few studies available demonstrate that a person's lexical abilities increase rather than decrease over time. This might suggest that 1 and 2 Timothy, and possibly Titus, were written by an older person.

### 5.2.2.3 Topicality

Unlike many New Testament scholars, it appears that linguists are more willing to accept that lexical choices in discourse are determined by the topic under discussion.<sup>554</sup> This was one of

---

<sup>552</sup> D. Sankoff and R. Lessard, "Vocabulary Richness: A Sociolinguistic Analysis," *Science* 190 (1975): 689-690.

<sup>553</sup> J. A. Smith and C. Kelly, "Stylistic Constancy and Change across Literary Corpora: Using Measures of Lexical Richness to Date Works," *CH* 36.4 (2002): 411-430.

<sup>554</sup> So *inter alia* M. Stubbs, "Computer-assisted Text and Corpus Analysis: Lexical Cohesion and Communicative Competence," in D. Schiffrin, D. Tannen, and H. E. Hamilton (eds.), *The Handbook of Discourse Analysis* (Oxford: Blackwell, 2001), 315; N. Schilling-Estes, "Investigating Stylistic Variation," in J. K. Chambers, P. Trudgill, and N. Schilling-Estes (eds.), *The Handbook of Language Variation and Change* (Oxford: Blackwell, 2002), 377; T. A. van Dijk, *Society and Discourse: How Social Contexts Influence Text and Talk* (Cambridge: Cambridge University Press, 2009), 19; D. Geeraerts, G. Kristiansen, Y. Peirsman (eds.), *Advances in Cognitive Sociolinguistics* (CLR; Berlin/New York: de Gruyter, 2010), 7; D. Geeraerts, "Lexical Variation in Space," in P. Auer and J. E. Schmidt (eds.), *Theories and Methods*, vol. 1 of *Language and Space: An International Handbook of Linguistic Variation* (HSK 30.1; Berlin/New York: de Gruyter, 2010), 823.

the main outcomes of a study by Guoxing Yu, who analyzed lexical richness in 200 written compositions of non-homogeneous candidates for the Michigan English Language Assessment Battery (MELAB) test. During the examination, each candidate was asked to select one of five given writing topics: three impersonal and two personal. Yu demonstrated that there is a significant difference in the level of lexical richness between the different writing topics and between the personal and impersonal topic selections.<sup>555</sup> He found that compositions on impersonal topics had a significantly richer vocabulary than personal topics. Yu attributes this to the candidates' familiarity with the writing topic. As he explains, "[b]ecause the vast majority of [candidates] ... took the test for professional certification, mainly nursing, Topic 2 (i.e. plastic surgery) could well be a familiar and easier topic to most of them, which might have increased the chance for them to produce compositions of higher lexical diversity because of topic familiarity, knowing more words in relation to the topic, being more confident and having more planning time as a result."<sup>556</sup>

It is difficult to distinguish between personal and impersonal topics in the *Corpus Paulinum*. Yet it is possible to see if there are particular sections in the Paulines that have higher or lower levels of lexical richness. One way to measure this is by means of the so-called mean segmental type-token ratio (MSTTR).<sup>557</sup> This ratio is calculated by dividing the total number of vocabulary types by a set number of vocabulary tokens. Being a proportion of a total, the MSTTR can take values between 0 and 1, with higher values representing greater variation. Because of the short text-length of Philemon (335 tokens), the number of types in segments of 50 tokens appears reasonable.<sup>558</sup> By way of example, the first 50 tokens of 1 Timothy are quoted:

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν ἵνα παραγγείλης τισὶν μὴ ἑτεροδιδασκαλεῖν μηδὲ προσέχειν μύθοις καὶ

<sup>555</sup> Yu, "Lexical Diversity," 250-251.

<sup>556</sup> Ibid., 250.

<sup>557</sup> The MSTTR method was first introduced by W. Johnson, "Studies in Language Behavior: I. A Program of Research," *PM* 56.2 (1944), 2. At present, there are much more refined methods to measure lexical richness in particular sections of texts. For an overview and assessment of these, see P. M. McCarthy and S. Jarvis, "MTLD, vocd-D, and HD-D: A Validation Study of Sophisticated Approaches to Lexical Diversity Assessment," *BRM* 42.2 (2010): 381-392. Each method, however, makes use of advanced computer programs which are based on modern languages. Unfortunately, there is no consistent lemmatized Greek text of the *Corpus Paulinum* available that is compatible with any of these programs.

<sup>558</sup> Cf. O'Donnell, "Linguistic Fingerprints," 249, 256. O'Donnell also computed MSTTR values for the *Corpus Paulinum*, but his findings for the Pastorals differ considerably from those in appendix two. This might be due to the fact that appendix two takes all Greek lemmas into account.

While 50 tokens in length, this passage uses fewer vocabulary types because some words are used more than once and share the same root (Χριστός, Ἰησοῦς, θεός, ἡμεῖς, καί, ὁ, ἐν). In total 39 types are used in this passage, which gives an MSTTR value of  $39 / 50 = 0.780$ . In appendix two, all MSTTR values with a 50-token interval are presented for the *Corpus Paulinum*. For the sake of evenness, the final sections with fewer than 50 tokens at the end of each letter are not taken into consideration.

The MSTTR values as listed in appendix two indicate that the level of lexical richness in the Paulines demonstrate serious differences. The levels of variation range from 0.340 to 0.880. The highest values (0.860 and 0.880) are found in Romans ( $\approx$  1:29-32, 9:10-13), 1 Corinthians ( $\approx$  15:32-34), 1 Timothy ( $\approx$  3:2-5), and 2 Timothy ( $\approx$  2:25-3:2, 3:3-7). Interestingly, four out of six sections with a high MSTTR value correspond roughly to passages which include a virtue or vice list (cf. Rom. 1:29-32; 1 Tim. 3:2-5; 2 Tim. 2:25-3:2, 3:3-7). In light of Yu's study, this might be due to the abstract and impersonal character of such lists. If that is indeed the case, lexical richness need not necessarily be explained by author variation.

#### 5.2.2.4 Textuality (versus Orality)

One of the most recent proposals on account of the PE's richer vocabulary is that of Baum, who argues that this phenomenon is due to the letters' written rather than oral composition (see §3.1.1.7). Notwithstanding exceptions,<sup>559</sup> Baum's proposal finds support from many modern language studies.<sup>560</sup> In particular, Peter Koch and Wulf Oesterreicher observed that

---

<sup>559</sup> See, for instance, the study by Yu ("Lexical Diversity," 236-259), who found no significant higher or lower levels of lexical variation in written and spoken language samples. Yu ("Lexical Diversity," 252) admits, though, that more empirical studies are needed in order to secure this result.

<sup>560</sup> So *inter alia* J. Ure, "Lexical Density and Variety Differentiation," in G. Perren and J. Trim (eds.), *Applications of Linguistics: Selected Papers of the Second International Congress of Applied Linguistics* (Cambridge: Cambridge University Press, 1971), 443-452; W. Chafe and J. Danielewicz, "Properties of Spoken and Written Language," in R. Horowitz and S. J. Samuels (eds.), *Comprehending Oral and Written Language* (New York: Academic Press, 1987), 83-113; M. A. K. Halliday, *Spoken and Written Language* (2<sup>nd</sup> ed.; Oxford: Oxford University Press, 1989), 89-90; D. Biber, *Variation across Speech and Writing* (1988; repr., Cambridge: Cambridge University Press, 1995), 104, 238; M. Stubbs, *Text and Corpus Analysis: Computer-Assisted Studies of Language and Culture* (Oxford: Blackwell, 1996), 70-76; S. Eggins, *An Introduction to Systemic Functional Linguistics* (2<sup>nd</sup> ed.; London: Continuum, 2004), 91-95; P. Baker, *Using Corpora in Discourse Analysis* (London: Continuum, 2006), 52; S. van Gijssels, D. Speelman, and D. Geeraerts, "Locating Lexical Richness: A Corpus Linguistic, Sociovariational Analysis," in J.-M. Viprey (ed.), *JADT 2006: 8es Journées internationales d'Analyse statistique des Données Textuelles 2* (Besançon: Presses Universitaires de Franche-Comté, 2006), 961-972; P. Wiggers and L. J. M. Rothkrantz, "Exploratory Analysis of Word Use and Sentence Length in the Spoken Dutch Corpus," in V. Matoušek and P. Mautner (eds.), *Text, Speech and Dialogue: 10<sup>th</sup> International Conference* (Berlin: Springer, 2007), 368; P. Baker, *Sociolinguistics and Corpus Linguistics* (Edinburgh: Edinburgh University Press, 2010), 21; T. McEnery and A. Hardie, *Corpus Linguistics: Method, Theory, and Practice* (CTL; Cambridge: Cambridge University Press, 2012), 88; K. Hyland, *Discourse Studies Reader: Essential Excerpts* (London: Bloomsbury, 2013), 17; E. Finegan, *Language: Its Structure and Use* (7<sup>th</sup> ed.; Stamford, CT: Cengage Learning, 2015), 355.

oral compositions tend to use fewer vocabulary types.<sup>561</sup> Koch and Oesterreicher make a conceptual distinction between “orality” (Mündlichkeit) and “literacy” (Schriftlichkeit) in terms of “immediacy” (Nähe) and “distance” (Distanz). As such, “oral” (i.e. phonic) and “written” (i.e. graphic) need no longer be understood dichotomously, but “cover a whole continuous spectrum, ranging from extremely informal oral-type expression to extremely elaborate, formal literate-type language.”<sup>562</sup> In between these poles many different degrees of linguistic conception are possible.<sup>563</sup> “[I]t goes without saying,” Koch notes, “that a spontaneous conversation is a more prototypical instance of oral conception than an interview with a politician and that a statute is a more prototypical instance of written conception than an editorial.”<sup>564</sup> According to Mathilde Hennig, this understanding of orality and literacy in terms of immediacy and distance has been widely adopted in contemporary linguistics and enables one to transfer both notions to historical texts even though recordings of historical orality are absent.<sup>565</sup>

Among the *Corpus Paulinum*, it is not easy to distinguish between written and oral compositions.<sup>566</sup> They seem to belong toward the written end of the speech/writing continuum because ancient letters, including all Paulines, were planned compositions and not spontaneous expressions. Yet, as noted earlier (see §4.2.3.2), most of the alleged proto- and deutero-Paulines indicate or imply that they were written by secretaries, probably by means of dictation (cf. Rom. 16:22; 1 Cor. 16:21-24; 2 Cor. 10:1-13:13; Gal. 6:11-18; Col. 4:18; 1 Thess. 5:27-28; 2 Thess. 3:17-18; Phlm. 19-25). Some letters even explicitly state that they were designed for oral performance (cf. 1 Thess. 5:27; Col. 4:16). Bernhard Oestreich points to Romans 14:1-15:13, 1 Corinthians 5:3, 12:3, 12-27, Galatians 4:13-20, 6:1-10, 17, 1

---

<sup>561</sup> P. Koch and W. Oesterreicher, “Schriftlichkeit und Sprache,” in H. Günther and O. Ludwig (eds.), *Schrift und Schriftlichkeit. Ein interdisziplinäres Handbuch internationaler Forschung* (HSK 10.1; Berlin/New York: de Gruyter, 1994), 591.

<sup>562</sup> W. Oesterreicher, “Types of Orality in Text,” in E. Bakker and A. Kahane (eds.), *Written Voices, Spoken Signs: Tradition, Performance, and the Epic Text* (Cambridge, MA: Harvard University Press, 1997), 193.

<sup>563</sup> Cf. P. Koch and W. Oesterreicher, *Gesprochene Sprache in der Romania. Französisch, Italienisch, Spanisch* (2nd ed.; RA 31; Berlin/New York: de Gruyter, 2011), 3-14.

<sup>564</sup> P. Koch, “Orality in Literate Cultures,” in C. Pontecorvo (ed.), *Writing Development: An Interdisciplinary View* (SWLL 6; Amsterdam: Benjamins, 1997), 150.

<sup>565</sup> M. Hennig, “The Notion of Immediacy and Distance,” in M. Franco and B. Sieberg (eds.), *Proximidade e Distância. Estudos sobre a Língua e a Cultura* (Lisbon: Universidade Católica Editora, 2011), 15-32; “The Kassel Corpus of Clause Linking,” in P. Bennett et al. (eds.), *New Methods in Historical Corpora* (CLIP 3; Tübingen: Narr, 2013), 208.

<sup>566</sup> Cf. M. Bird, “Reassessing a Rhetorical Approach to Paul’s Letters,” *ExpTim* 119.8 (2008): 374-379.

Thessalonians 5:12-15, and Philemon 8-9 as passages that qualify in particular for being oral compositions because of their typically oratorical character.<sup>567</sup>

Unlike most other Paulines, 1 and 2 Timothy show no signs of being dictated to a secretary. Many scholars defending the PE's authenticity have taken the reference to Luke in 2 Timothy (4:11) along with the linguistic and theological parallels between Acts and the PE as evidence for his involvement in composing the letters (see §3.1.2.1), but both arguments are inconclusive for accepting Lucan authorship. The Pastorals differ considerably from Acts in terms of describing apostleship, heresy, church offices, and the Holy Spirit.<sup>568</sup> Nor is Luke said to have assisted in the letters' composition. The absence of any references to secretaries and/or co-authors in contrast to most other Paulines suggests that 1 and 2 Timothy, and possibly Titus, are the products of writing rather than dictation processes.<sup>569</sup> Perhaps this explains why the undisputed Paulines read as "vivid, intense, dynamic, yes, often even volcanic and explosive,"<sup>570</sup> but the Pastorals "slow, monotonous and colorless."<sup>571</sup> They are often said to lack the "dramatic vivacity of Pauline argumentation, with its emotional outbursts, its dialogical form of thought, its introduction of real or imaginary opponents and objections, and the use of metaphor and image."<sup>572</sup>

### 5.2.3 Summary

Lexical richness refers to the avoidance of repetition in terms of different vocabulary types. A linear regression analysis of all Pauline vocabulary types challenges the view that the vocabulary of the Pastorals is significantly richer than other Paulines; only the number of vocabulary types in 1 and 2 Timothy differs considerably from the other Paulines. Modern classicists and linguists, however, have found lexical richness in Indo-European text corpora as well, but have argued that factors other than author variation might be responsible, including emotionality, age, topicality, and/or textuality (versus orality).

---

<sup>567</sup> B. Oestreich, *Performanzkritik der Paulusbrieve* (WUNT 296; Tübingen: Mohr Siebeck, 2012), 122-171, 176-205. Cf. Richards, *Secretary*, 171; Murphy-O'Connor, *Paul the Letter-Writer*, 34; A. Ito, "Paul the 'Herald' and the 'Teacher': Paul's Self-Images within an Oral Milieu," in A. P. M. H. Lardinois, J. H. Blok, and M. G. M. van der Poel (eds.), *Sacred Works: Orality, Literacy and Religion* (MnSupp 332; Leiden: Brill, 2011), 351-370; P. J. J. Botha, "Letter Writing and Oral Communication: Galatians," in *Orality and Literacy in Early Christianity* (BPC 5; Eugene, OR: Cascade, 2012), 193-211.

<sup>568</sup> For a balanced assessment of this argument, see R. Riesner, "Once More: Luke-Acts and the Pastoral Epistles," in Son (ed.), *History and Exegesis*, 239-258.

<sup>569</sup> Roller (*Formular*, 20-22), for instance, pointed to the impossibility of Paul writing letters in chains (cf. 2 Tim. 1:16), suggesting that Paul approved the final version of the letter as drafted by his secretary.

<sup>570</sup> Harrison, *Problem*, 41-42.

<sup>571</sup> Turner, *Style*, 101.

<sup>572</sup> J. C. Beker, "Pastoral Letters," in *IDB 3* (Nashville, TN: Abingdon, 1962), 670.

### 5.3 Missing Indeclinables

The final major vocabulary-based argument against the Pauline authorship of the Pastorals concerns the letters' supposed lack of particles found in some, if not most, of the other Paulines (see §2.1.3). While Holtzmann was probably the first to list about 25 of these,<sup>573</sup> Harrison found as many as 112.<sup>574</sup> Irrespective of whether their argument is valid in light of its indifference to text-length (see §4.2.2.1), one might question Holtzmann's and Harrison's arbitrary selection of particles. Gilchrist perceptively remarked that Harrison did not ask how many particles are missing from all Pauline letters, but how many of the pre-selected 112 are missing in each individual letter.<sup>575</sup> Harrison's preselection not only included conjunctions (e.g. εἴτε) and adverbs (e.g. πάλιν), but also prepositions (e.g. σύν), numerals (e.g. δίς), pronouns (e.g. ἐμαυτοῦ), adjectives (e.g. ἕκαστος), and some combinations (e.g. νυνὶ δέ). This raises the question of definition as it seems his decision to include these categories is based on personal preference rather than principle.

Unlike ancient grammarians of Hellenistic Greek (e.g. Dionysius Thrax, *Ars gram.* 23-25), their modern counterparts usually distinguish particles from the categories used by Harrison.<sup>576</sup> Contemporary grammarians, however, are not agreed on which classes of words belong to the category of "particles" despite agreement that they have different functions in discourse.<sup>577</sup> Some discuss them in relation to conjunctions and/or interjections.<sup>578</sup> Others believe they also

<sup>573</sup> Cf. Holtzmann, *Pastoralbriefe*, 100-101.

<sup>574</sup> Cf. Harrison, *Problem*, 36-37.

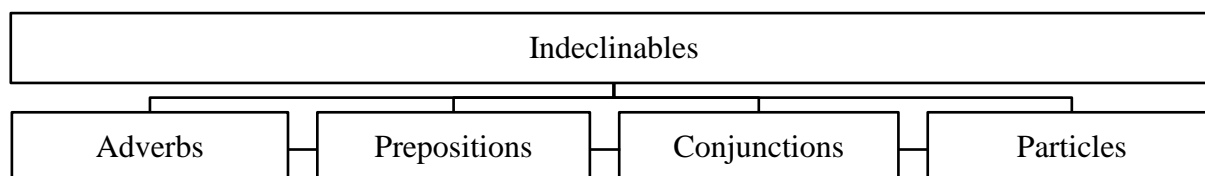
<sup>575</sup> Cf. Gilchrist, *Authorship*, 32.

<sup>576</sup> Except R. Kühner and F. Blass, *Elementar- und Formenlehre*, vol. I/2 of *Ausführliche Grammatik der griechischen Sprache* (3<sup>rd</sup> ed.; Hannover: Hahn, 1892), 247-253.

<sup>577</sup> On the question of definition, see J. D. Denniston, *The Greek Particles*, rev. K. J. Dover (2<sup>nd</sup> ed.; 1954; repr., Oxford: Clarendon, 1978), xxxvii; J. J. Fraenkel, "A Question in Connection with Greek Particles," *Mn* 13.3 (1947): 183-201; A. Hellwig, "Zur Funktion und Bedeutung der griechischen Partikeln," *Glotta* 52.3-4 (1974): 145-171; C. M. J. Sicking, "Griekse partikels: definitie en classificatie," *Lampas* 19 (1986): 125-141; F. R. Adrados, *Nueva Sintaxis del Griego Antiguo* (Madrid: Gredos, 1992), 681-704; J. A. Berenguer Sánchez, "Distintos conceptos de partícula en la descripción lingüística," *RSEL* 22.1 (1992): 55-76; E. Redondo Moyano, "El repertorio de las partículas in griego antiguo," *Veleia* 10 (1993): 221-226; *Estudio sintáctico de las partículas en el periodo helenístico: Herodas* (CBM 34; Amsterdam: Hakkert, 1995), 5-25; M. Á. Durán López, "Las partículas griegas y las funciones de comunicación," *RSEL* 30.1 (2000): 45-76; M. Páez, "Bibliography about Greek Particles (1935-2010)," *Syntaktika* 42 (2012): 3-6.

<sup>578</sup> Cf. A. T. Robertson, *A Grammar of the Greek New Testament in Light of Historical Research* (3<sup>rd</sup> ed.; London: Hodder & Stoughton, 1919), 1142-1193; N. Turner, *Syntax*, vol. 3 of *A Grammar of New Testament Greek* (Edinburgh: T&T Clark, 1963), 329-341; J. Humbert, *Syntaxe grecque* (3<sup>rd</sup> ed.; Paris: Klincksieck, 1972), 368-442; E. Bornemann and E. Risch, *Griechische Grammatik* (Frankfurt: Diesterweg, 1973), 261-268; F. Blass, A. Debrunner, and F. Rehkopf, *Grammatik des neutestamentlichen Griechisch* (18<sup>th</sup> ed.; Göttingen: Vandenhoeck & Ruprecht, 2001), 84-85, 364-387; and S. E. Porter, *Idioms of the Greek New Testament* (2<sup>nd</sup> ed.; BLG 2; 1994; repr., Sheffield: Sheffield Academic Press, 2005), 204-217.

cover negations, adverbs and/or prepositions.<sup>579</sup> Still others maintain that particles are to be distinguished from adverbs, conjunctions, and prepositions.<sup>580</sup> Both ancient and modern grammarians, however, exclude pronouns and adjectives. For the purpose of listing missing words in the PE, it is appropriate to use the overall category of “indeclinables” (i.e. words of set form), of which particles together with adverbs, prepositions, and conjunctions are interrelated subcategories:



Adverbs may include negations and numerals. Adverbs are closely related to prepositions, which are “indeclinable fixed forms ... used to enhance the force of the cases when words or groups of words are linked together,”<sup>581</sup> because prepositions are widely thought to have been developed from adverbs. They originally served as adjuncts to verbs, but over time some of these “ad-verbs” were selected to specify inner-sentence relations, thereby preceding objects and taking “pre-positions.”<sup>582</sup> Prepositions are in turn related to conjunctions, because both categories are used to conjoin words and sentences.<sup>583</sup> Particles, like conjunctions, serve “the purpose of introducing subjective semantic nuances (i.e. nuances of meaning) to a clause or to the relationship between clauses.”<sup>584</sup> Yet whereas conjunctions are used exclusively to connect grammatical units, particles can also be used to express a mood of isolated thought or a mood of emotion.<sup>585</sup> Interjections may be included among particles, since their main function is also to express a mood of emotion.

<sup>579</sup> Cf. Abel, *Grammaire*, 331-355; K. Brugmann, *Griechische Grammatik* (3<sup>rd</sup> ed.; Munich: Beck, 1900), 525-550; A. N. Jannaris, *An Historical Greek Grammar Chiefly of the Attic Dialect* (London: 1897; repr., Hildesheim: Olms, 1968), 365-433; and H. W. Smyth, *Greek Grammar*, rev. G. M. Messing (Cambridge, MA: Harvard University Press, 1984), 631-671.

<sup>580</sup> Cf. E. Schwyzer and A. Debrunner, *Syntax und syntaktische Stilistik*, vol. 2 of *Griechische Grammatik* (Munich: Beck, 1950), 411-602; M. Zerwick, *Biblical Greek*, trans. J. Smith (SPIB 114; Rome: Biblical Institute Press, 1963), 152-160; Adrados, *Sintaxis*, 705-740; and H. von Siebenthal, *Griechische Grammatik zum Neuen Testament* (Giessen/Basel: Brunnen/Basel: Immanuel, 2011), 414-444.

<sup>581</sup> Porter, *Idioms*, 139.

<sup>582</sup> Cf. M. J. Harris, “Appendix: Prepositions and Theology in the Greek New Testament,” in *NIDNTT 3* (Grand Rapids, MI: Zondervan, 1986), 1172.

<sup>583</sup> Cf. G. J. C. Jordaan, *Ancient Greek Inside Out: The Semantics of Grammatical Constructions* (Zürich/Berlin: LIT, 2013), x.

<sup>584</sup> Porter, *Idioms*, 204.

<sup>585</sup> Cf. Denniston, *Particles*, xxxvii.

### 5.3.1 Quantitative Analysis

Given the terminological considerations presented above (see §5.3), the statistical arguments based on indeclinable words as used by Holtzmann and Harrison (and others) to support the PE's pseudonymity might be in need of reconsideration for at least two reasons. First, both scholars focused exclusively on *missing* particles in the PE. And, second, they appear to have listed particles based on personal preference rather than reasoned definition. The present analysis, however, respects the morphological boundaries as set by the category of indeclinables and will extend the focus to all 13 Paulines. The overall result is presented in appendix three, which lists a total of 273 different types of (1) indeclinable words and (2) combinations in the *Corpus Paulinum*.<sup>586</sup> All missing types are marked by an X in the appendix. Table 5.14 lists all Paulines according to their length, presenting the total number of missing indeclinables in each letter:<sup>587</sup>

Table 5.14. Missing types of indeclinables in the *Corpus Paulinum*

	Vocabulary tokens	Missing types of indeclinables
<b>Romans</b>	7111	120
<b>1 Corinthians</b>	6830	114
<b>2 Corinthians</b>	4477	130
<b>Ephesians</b>	2422	202
<b>Galatians</b>	2230	171
<b>Philippians</b>	1629	182
<b>1 Timothy</b>	1591	212
<b>Colossians</b>	1582	213
<b>1 Thessalonians</b>	1481	193
<b>2 Timothy</b>	1238	223
<b>2 Thessalonians</b>	823	219
<b>Titus</b>	659	238
<b>Philemon</b>	335	239

In order to see if any of the data presented in table 5.14 attests of significant variation, a linear regression analysis is required (see §4.2.2.1). In table 5.15 all necessary data are added:

<sup>586</sup> Numbers in appendix three are not absolute. Ἄρα (= ἄρα), for instance, occurs 11 times in Romans, of which three are in isolation and eight are in combination with οὐν.

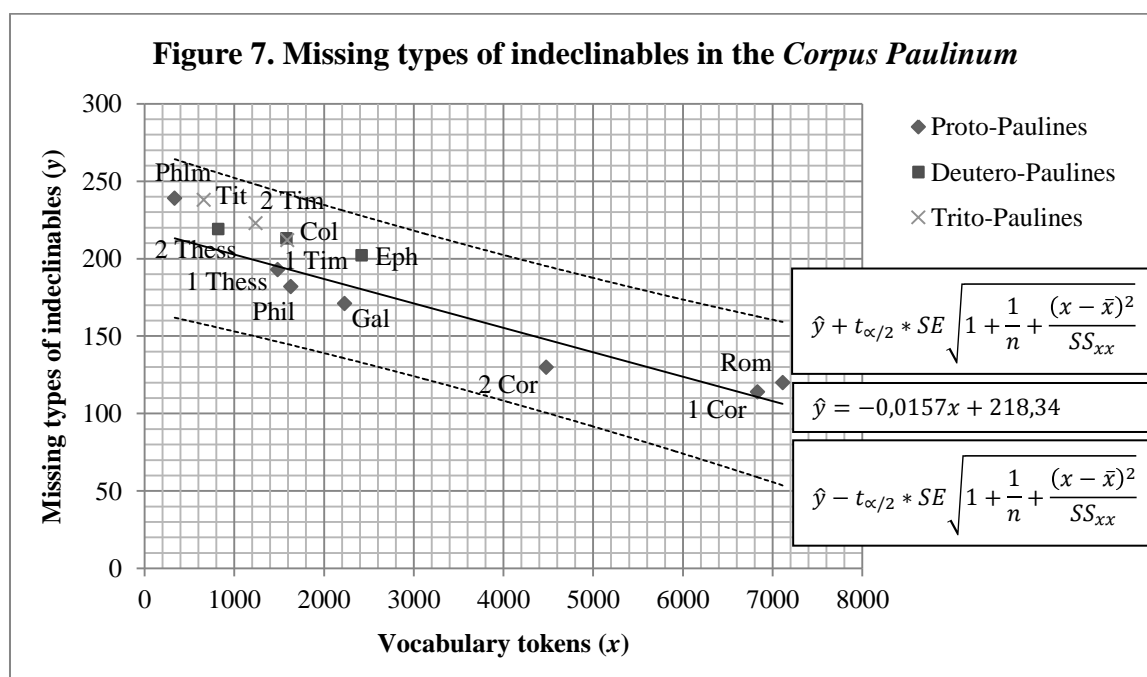
<sup>587</sup> Because the number of missing indeclinable types in each Pauline letter is based on the data of the alleged proto-Paulines only, 23 indeclinable words and combinations found exclusively in the alleged deutero- and/or trito-Paulines have been excluded from appendix three: ἀκαίρως (2 Tim. 4:2), ἀτάκτως (2 Thess. 3:6,11), ἐξήκοντα (1 Tim. 5:9), εὖ (Eph. 6:3), εὐκαίρως (2 Tim. 4:2), εὐσεβῶς (2 Tim. 3:12; Tit. 2:12), κατενόπιον (Eph. 1:4), κρυφῆ (Eph. 5:12), λίαν (2 Tim. 4:15), μακράν (Eph. 2:13,17), μέντοι (2 Tim. 2:19), μηδέποτε (2 Tim. 3:7), μήποτε (2 Tim. 2:25), μήτε (2 Thess. 2:2; 1 Tim. 1:7), νομίμως (1 Tim. 1:8; 2 Tim. 2:5), ὁμολογουμένως (1 Tim. 3:16), ὅτι ἐάν μή (2 Thess. 2:3), πλουσίως (Col. 3:16; 1 Tim. 6:17; Tit. 3:6), ῥητῶς (1 Tim. 4:1), σπουδαίως (2 Tim. 1:17; Tit. 3:13), σωματικῶς (Col. 2:9), σωφρόνως (Tit. 2:12), and ὡσαύτως (1 Tim. 3:8,11; Tit. 2:3,6).



Table 5.15. Linear regression data for missing types of indeclinables in the *Corpus Paulinum*

		Vocabulary tokens (x)	Missing types of indeclinables (y)	Expected missing types of indeclinables ( $\hat{y}$ )	Prediction interval	
					Min.	Max.
<b>Proto-Paulines</b>	Rom.	7111	120	106	54	159
	1 Cor.	6830	114	111	59	163
	2 Cor.	4477	130	148	100	195
	Gal.	2230	171	183	136	231
	Phil.	1629	182	193	144	241
	1 Thess.	1481	193	195	146	244
	Phlm.	335	239	213	162	264
<b>Deutero-Paulines</b>	Eph.	2422	202		$t$ 2,571	
	Col.	1582	213		$\alpha/2$ 0,025	
	2 Thess.	823	219		$SE$ 17,05843795	
<b>Trito-Paulines</b>	1 Tim.	1591	212		$n$ 7	
	2 Tim.	1238	223		$\bar{x}$ 3441,857143	
	Tit.	659	238		$SS_{xx}$ 44266212,86	

When plotted, the data of table 5.15 results in the following scatter diagram:



Unlike the results of many previous studies (see §2.1.3), figure 7 demonstrates that even if all types of indeclinable words and combinations are taken into consideration the alleged deutero- and trito-Paulines do not significantly lack indeclinables as their numbers lie inside the prediction interval as determined by the alleged proto-Paulines. Still, however, all disputed Paulines comparatively lack more types of indeclinables than the undisputed Paulines (except Philemon). This applies in particular to the Pastorals.

Table 5.15 and figure 7 are based on both indeclinable words and combinations in the *Corpus Paulinum*. Focusing on indeclinable words only (cf. appendix three), table 5.16 lists

them according to their main subcategories, including adverbs, prepositions, conjunctions, and particles (see §5.3):<sup>588</sup>

Table 5.16. Types of indeclinable words in the proto-Paulines (marked with \* if missing in the Pastoral Epistles)

	<b>Adverbs</b>	<b>Prepositions</b>	<b>Conjunctions</b>	<b>Particles</b>
1	ἀγνώως	ἅμα	ἀλλά (ἀλλ')	ἀμήν
2	ἀδήλωως	ἀνά*	γάρ	ἄν*
3	ἀδιαλείπτως*	ἀντί (ἀνθ')	δέ (δ')	ἄρα/ἄρα*
4	ἀεί	ἀπέναντι*	διό*	γε*
5	ἀκριβῶως*	ἀπό (ἀπ'/ἀφ')	διόπερ*	δή*
6	ἀληθῶως*	ἄχρι(ς)*	διότι*	ἴδε/ἰδοῦ*
7	ἄλλως	διά (δι')	ἐάν	μέν*
8	ἀμέμπτως*	ἐγγύς*	εἰ	μενοῦνγε*
9	ἀναξίως*	εἵνεκεν/ἔνεκεν*	εἶπερ*	μή
10	ἀνόμωως*	εἰς	εἴτε*	μήτι*
11	ἄνω*	ἐκ/ἐξ	ἐπει*	ναί*
12	ἄνωθεν*	ἐμπροσθεν*	ἐπειδή*	νή*
13	ἄξιως*	ἐν	ἤ	οὐ(κ/χ)
14	ἄπαξ*	ἐνώπιον	ἤνίκα*	οὐαί*
15	ἀπερισπάστως*	ἐξω*	ἦτοι*	ὄφελόν*
16	ἀποτόμωως	ἐξωθεν	ἵνα	τοιγαροῦν*
17	ἄρτι*	ἐπάνω*	καθάπερ*	τοίνυν*
18	αὔριον*	ἐπί (ἐπ'/ἐφ')	καθό*	ὦ
19	ἀφόβωως*	ἔσω*	καθώς	
20	γνησίως*	ἔως	καί	
21	δεκαπέντε*	κατά (κατ'/καθ')	καίπερ*	
22	δεῦρο*	κατέναντι*	κἄν*	
23	δικαίως	κύκλω*	μηδέ	
24	δίς*	μετά (μετ'/μεθ')	ὅπως*	
25	δώδεκα*	μεταξύ*	ὅταν	
26	δωρεάν*	μέχρι(ς)	ὅτε	
27	ἐγγύτερον*	ὀπίσω*	ὅτι	
28	ἐθνικῶως*	παρά (παρ')	οὐδέ (οὐδ')	
29	εἰκῆ*	παραπλήσιον*	οὔν	
30	εἶτα	παρεκτός*	πλήν*	
31	ἐκεῖ	περί	τε*	
32	ἐκτός	πλησίον*	ὥσπερ*	
33	ἐξαιτήως*	πρό	ὥσπερεί*	
34	ἔπειτα*	πρός	ὥστε*	
35	ἔσωθεν*	σύν*		
36	ἐτέρως*	τοῦναντίον*		
37	ἔτι*	ὑπέρ		
38	ἐτοιμῶως*	ὑπεράνω*		
39	εὐθέως*	ὑπερέκεινα*		
40	εὐσημῶως*	ὑπερεκπερισσοῦ*		
41	ἐφάπαξ*	ὑπό (ὑπ'/ὑφ')		
42	ἡδέως/ἡδιστα*	χάριν		
43	ἦδη	χωρίς		
44	ἵνατί*			
45	Ἰουδαϊκῶως*			
46	καλῶως			
47	μάλιστα			
48	μᾶλλον			
49	μεγάλως*			
50	μηκέτι*			
51	μήπω*			
52	μόλις*			

<sup>588</sup> Excluding 23 indeclinable words found exclusively in the disputed Paulines. See note 587.

---

53	νῦν
54	ὄλως*
55	ὁμοθυμαδόν*
56	ὁμοίως*
57	ὅμως*
58	ὄντως*
59	ὅπου*
60	ὁσάκις*
61	ὁσίως*
62	οὐ*
63	οὐδέποτε*
64	οὐκέτι*
65	οὐπω*
66	οὔτε*
67	οὔτως*
68	οὐχί*
69	πάλαι*
70	πάλιν*
71	πανταχοῦ*
72	πάντοτε
73	πάντως*
74	παραντίκα*
75	πεντάκις*
76	πέντε*
77	περισσότερως*
78	πέρυσι*
79	πνευματικῶς*
80	πολλάκις
81	ποτέ
82	πού*
83	ποῦ*
84	πῶς*
85	πῶς
86	σήμερον*
87	σπουδαιότερως*
88	τάχα*
89	τεσσαράκοντα*
90	τολμηρότερον*
91	τότε*
92	τριάκοντα *
93	τρίς*
94	τυπικῶς*
95	ὑπερβαλλόντως*
96	ὑπερλίαν*
97	φειδομένως*
98	ᾧδε*
99	ὡς
100	ὡσεὶ*

---

Words marked with an \* in table 5.16 are missing in each of the Pastorals. In terms of percentage, the PE altogether have fewer types of Pauline adverbs (81%) and particles (78%) than conjunctions (56%) and prepositions (51%).

### 5.3.2 Qualitative Analysis

The argument concerning missing indeclinables in the PE as developed by Holtzmann and Harrison (and taken over by many others) was based merely on statistics, which have been

shown to be somewhat misleading as their data were incomplete and not based on a sound statistical method. Because author variation has always been a satisfactory explanation for scholars to account for the supposed lack of indeclinables in the PE, not many alternative explanations have been explored. The remainder of this chapter aims to fill this lacuna by exploring several alternative explanations in addition to register variation (see §3.1.1.9), including (1) subjectivity, (2) emotionality, and/or (3) textuality (versus orality).

### 5.3.2.1 Subjectivity

There is a subjective element to language use that often seems to be ignored by New Testament scholars. It applies in particular to modal adverbs, which typically modify verbs (e.g. “he runs *fast*”). According to Talmy Givón, one of the founding fathers of functional linguistics, “the semantic range of such modification is wide and heterogenous, depending on the specific meaning of the verb.”<sup>589</sup> Single-word adverbs, he continues, “may on occasion display derivational morphology, as in the adjective-to-adverb derivation with *-ly* in English.”<sup>590</sup> All of these *-ly*-marked adverbs are semantically heterogeneous, spanning manner (e.g. careful, carefully) as well as epistemic (e.g. certain, certainly) or deontic (e.g. fortunate, fortunately) modality.<sup>591</sup> Their semantic scope, however, “ranges ... over the entire proposition” and, most typically, “denote[s] the *speaker’s* [italics in original] attitude toward the truth, certainty, or probability of the state or event.”<sup>592</sup>

Many of the missing adverb types in the Pastorals are modal adverbs. Table 5.17 shows how infrequently they are used in the *Corpus Paulinum*:

Table 5.17. Types of modal adverbs in the *Corpus Paulinum* missing in the Pastoral Epistles

	Rom	1Cor	2Cor	Gal	Eph	Phil	Col	1Th	2Th	Phlm
1	ἀγνώως					1:17				
2	ἀδήλωως	9:26								
3	ἀδιαλείπτως	1:9						1:2 2:13 5:17		
4	ἀκριβῶως				5:15			5:2		
5	ἀληθῶως							2:13		
6	ἀμέμπτως							2:10 5:23		
7	ἀναξίως		11:27							
8	ἀνόμως	2:12								
9	ἀξίως	16:2			4:1	1:27	1:10	2:12		
10	ἀπερισπᾶστος		7:35							
11	ἀφόβως		16:10			1:14				

<sup>589</sup> T. Givón, *Syntax: An Introduction* 1 (2<sup>nd</sup> ed.; Amsterdam: Benjamins, 2001), 88.

<sup>590</sup> *Ibid.*, 89.

<sup>591</sup> *Ibid.*, 89-90.

<sup>592</sup> *Ibid.*, 92.

12	γνησίως						2:20
13	ἔθνικῶς				2:14		
14	ἑτέρως						3:15
15	ἑτοίμως				12:14		
16	εὐσχημόνως	13:13	14:40				4:12
17	ἠδέως/ἠδιστα				11:19 12:9 12:15		
18	Ἰουδαϊκῶς				2:14		
19	μεγάλως						4:10
20	μόλις	5:7					
21	ὄλως				5:1 6:7 15:29		
22	ὁμοθυμαδόν	15:6					
23	ὁμοίως	1:27			7:3 7:4 7:22		
24	ὀσίως						2:10
25	πάντως	3:9			5:10 9:10 9:22 16:12		
26	περισσότερως				1:12 2:4 7:13 7:15 11:23 12:15	1:14	1:14 2:17
27	πνευματικῶς				2:14		
28	σπουδαιότερως						2:28
29	τάχα	5:7					1:15
30	τολμηρότερον	15:15					
31	τοῦναντίον				2:7	2:7	
32	τυπικῶς		10:11				
33	ὑπερλίαν				11:5 12:11		
34	φειδομένως				9:6		

Table 5.17 also shows that only one of these 34 modal adverbs recurs in more than four letters (ἀξίως). 20, which is more than half, are used in a single letter only once (e.g. ἀγνῶς). Only five modal adverbs are used more than once in a single letter (e.g. ἀμέμπτως). Ten are used in more than one letter, but in half of the cases they are used only once (e.g. ἀκριβῶς). This suggests that modal adverbs are not necessarily part of an author's habitual modes of thought or expression, but are used occasionally if needed in a specific context.

According to Heinrich von Siebenthal, some of the modal adverbs listed in table 5.17 serve as commentary from the author as they express his relation towards a particular state or event, such as ἀληθῶς (“truly”) and τάχα (“perhaps”).<sup>593</sup> Other examples include ἠδέως/ἠδιστα (“gladly”), μόλις (“with difficulty”), τολμηρότερον (“rather boldly”), ἀγνῶς (“purely”), ἀκριβῶς (“accurately”), ἀναξίως (“unworthily”), ἀξίως (“worthily”), εὐσχημόνως

<sup>593</sup> Von Siebenthal, *Grammatik*, 416.

(“decently”), ὀσίως (“devoutly”), περισσοτέρως (“more abundantly”), σπουδαιότερως (“more hastily”), and φειδομένως (“sparingly”). The semantic scope of these words can be determined only by the user. Unlike verbs or conjunctions, modal adverbs need therefore not necessarily be used in every (con)text, and as such need not necessarily be “missed.” If that is indeed the case, they need not necessarily be explained by author variation because any author could have chosen (not) to use them.

### 5.3.2.2 Emotionality

As noted earlier (see §5.3), one of the distinctive functions of particles is to express a mood of emotion. This applies in particular to emphatic particles and interjections. As David Alan Black lucidly but aptly remarks:

Emphatic particles express fine shades of thought or emotion. They are inserted in the sentence to emphasize some words or the thought of the sentence as a whole. Emphatic particles may be compared to the marks of expression in a musical score (e.g. *con spirito*, play in a lively manner; *dolce*, play softly, sweetly), which suggest interpretation rather than dictate it. In this sense, a page from Paul’s writings bears some resemblance to a page from Bach or Beethoven.<sup>594</sup>

Grammarians of Hellenistic Greek disagree about how many types of particles are used emphatically in the *Corpus Paulinum*, but among them are many missing in the PE: ἄν, ἄρα/ἄρα, γε, δὴ, ἴδε/ἰδοῦ, μέν, μενοῦνγε, ναί, νή, οὐαί, and τοιγαροῦν.<sup>595</sup>

Ἄν has been widely discussed by grammarians of ancient Greek.<sup>596</sup> Both classicists and New Testament scholars are agreed that ἄν cannot be translated by a single modern equivalent, but disagree on whether it is a modal particle. Many classicists claim that it is, because ἄν occurs in verbal constructions with three different moods (indicative, subjunctive,

<sup>594</sup> D. A. Black, *It’s Still Greek to Me: An Easy-to-Understand Guide to Intermediate Greek* (Grand Rapids, MI: Baker, 1998), 134-135. Cf. H. Ortner, *Text und Emotion. Theorie, Methode und Anwendungsbeispiele emotionslinguistischer Textanalyse* (EST 15; Tübingen: Narr, 2014), 253.

<sup>595</sup> Cf. Denniston, *Particles*, 32-51, 114-140, 203-229, 359-368, 399-404, 490-495, 537-544, 566-568; Humbert, *Syntaxe*, 368-442; Turner, *Syntax*, 33; R. A. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach* (Nashville, TN: Broadman & Holman, 1994), 198-201; D. B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), 673; Black, *Greek*, 135; Blass, Debrunner, and Rehkopf, *Grammatik*, 364-367; Porter, *Idioms*, 204-217; Von Siebenthal, *Grammatik*, 416.

<sup>596</sup> D. J. N. Lee, “The modal particles ἄν, κε, κα,” *AJP* 88 (1967): 45- 56; Jannaris, *Greek Grammar*, 419-421; Bornemann and Risch, *Grammatik*, 262; Smyth, *Grammar*, 398-412; L. Basset, “Valeurs et emplois de la particule dite modale en grec ancien,” in A. Rijksbaron, H. A. Mulder, and G. C. Wakker (eds.), *In the Footsteps of Raphael Kühner. Proceedings from the International Commemoration of the 150th Anniversary of the Publication of Raphael Kühner’s Ausführliche Grammatik der griechischen Sprache*, II. Theil: Syntaxe (Amsterdam: Gieben, 1988), 27-37; C. J. Ruijgh, “L’emploi le plus ancien et les emplois plus récents de la particule κε(v)/ἄν,” in F. Létoublon (ed.), *La langue et les textes in grec ancien. Actes du Colloque Pierre Chantraine* (Amsterdam: Gieben, 1992), 75-88; E.-C. Gerö, “The Usage of ἄν and κε in Ancient Greek: Towards a Unified Description,” *Glotta* 76.3-4 (2000): 177-191; P. M. Hensels, *Nieuwtestamentisch Grieks: Een beknopte grammatica* (Bussum: Coutinho, 2008), 260-261.

and optative) and most often alters the modal force of verbs with which it appears. Porter, however, thinks this is a misconception as research has shown that ἄν “is not a marker of ‘verbal mood’ but is a ‘conditional’ marker which implies an assumed general conditional clause.”<sup>597</sup> While ἄν usually denotes aspects of contingency in Paul (cf. Rom. 15:24, 16:2; 1 Cor. 7:5), it sometimes indicates an aspect of certainty which requires the gloss “would” (cf. 1 Cor. 2:8, 12:2). One might therefore want to conclude that “in general ἄν limits the force of the verb to particular conditions or circumstances.”<sup>598</sup> Because of its implied vagueness or uncertainty, Black reckons ἄν among the emphatic particles.<sup>599</sup>

Ἄρα is a connective, confirmatory, and inferential particle,<sup>600</sup> having the primary function to express both “a lively feeling of interest” and “surprise attendant upon disillusionment.”<sup>601</sup> Both uses are found in Paul. For instance, ἄρα is used twice in Paul’s lively argument concerning the law (Rom. 7:13-25; cf. 8:1), while elements of surprise surface in some of his Christological passages (cf. 1 Cor. 15:14-15; Gal. 2:21, 5:11). Often ἄρα is used in combination with οὐν (cf. Rom. 5:18, 7:3,25, 8:12, 9:16,18, 14:12?,19; Gal. 6:10; Eph. 2:19; 1 Thess. 5:6; 2 Thess. 2:15), which is almost unique to Pauline literature. According to Margaret Thrall, this “is presumably to provide an emphatically inferential connective.”<sup>602</sup> Ἄρα is essentially no different from ἄρα, but it is used in questions marking impatience (cf. Gal. 2:17).<sup>603</sup>

The enclitic particle γε emphasizes the word it accompanies and often occurs with other particles and conjunctions (e.g. ἀλλά, ἄρα, εἶ, καί).<sup>604</sup> Its essential force is concentration as it is focusing attention upon a single idea rather than stressing the reality of a concept.<sup>605</sup> It can be used in an emphatic/determinative (“indeed”) and restrictive/limitative (“at least”) sense.<sup>606</sup> Only the former is found in Paul (cf. e.g. Rom. 8:32; 1 Cor. 4:8; 2 Cor. 5:3; Gal. 3:4). John Denniston notes that γε in general is a “lively, conversational particle” which is used in rapid dialogues rather than formal prose.<sup>607</sup> This (exclamatory) usage of γε is very typical for

<sup>597</sup> Porter, *Idioms*, 206.

<sup>598</sup> Smyth, *Grammar*, 399.

<sup>599</sup> Black, *Greek*, 135. On the emphatic value of ἄν in ancient Greek, see also R. Camerer, “Über den ‘emphatischen Grundwert’ der Partikel ἄν,” *Glotta* 46.1-2 (1968): 106-117.

<sup>600</sup> Cf. Bornemann and Risch, *Griechische Grammatik*, 262; Smyth, *Grammar*, 635; Redondo Moyano, *Partículas*, 47-50; Porter, *Idioms*, 206; Von Siebenthal, *Grammatik*, 433.

<sup>601</sup> Denniston, *Particles*, 33, 35; cf. E. Oréal, “Sur la fonction argumentative de quelques particules Grecque,” *Lalies* 17 (1997), 239-242.

<sup>602</sup> M. E. Thrall, *Greek Particles in the New Testament: Linguistic and Exegetical Studies* (NTTS 3; Leiden: Brill, 1962), 10.

<sup>603</sup> Cf. Bauer, *Lexicon*, 127.

<sup>604</sup> Cf. Thrall, *Particles*, 36-39; Young, *Greek*, 199; Black, *Greek*, 135; Porter, *Idioms*, 208.

<sup>605</sup> Cf. Denniston, *Particles*, 114.

<sup>606</sup> Cf. Smyth, *Grammar*, 642. Jean Humbert (*Syntaxe*, 373, 392-397) notes that the emphatic use is more prevalent than the restrictive use.

<sup>607</sup> Denniston, *Particles*, 116; cf. Redondo Moyano, *Partículas*, 75-76.

Pauline writings as it is always found in a dialogical context (cf. Rom. 8:32; 1 Cor. 4:8, 6:3, 9:2; 2 Cor. 5:3, 11:16; Gal. 3:4; Eph. 3:2, 4:21; Col. 1:23).

Like γε, δὴ normally emphasizes the word accompanying it, being an adjective, adverb, (pro)noun, conjunction, or verb. In Hellenistic Greek it is used emphatically, temporally, ironically, or connectively.<sup>608</sup> Paul seems to use δὴ in the emphatic sense, urging the importance of the command to glorify God bodily (cf. 1 Cor. 6:20).<sup>609</sup> According to Demetrius (*Eloc.* 55-57), it contributed to the elevation of expression.<sup>610</sup>

Both ἴδε and ἰδοῦ (“behold, look”) are imperative forms that are stereotyped as particles. They function primarily to focus special attention, and add to a lively and dynamic style of discourse.<sup>611</sup> “By using ἰδοῦ/ἴδε,” Roger van Otterloo concludes, “the speaker/writer is attempting to communicate the importance of a statement, so that the hearer/reader will properly process the statement and react to it in an expected manner.”<sup>612</sup> Paul used it either to prompt attention (cf. 1 Cor. 15:51; 2 Cor. 5:17, 6:9, 7:11, 12:14; Gal. 5:2) or to mark strong emphasis (cf. Rom. 11:22; 2 Cor. 6:2; Gal. 1:20).<sup>613</sup>

Μέν is used mostly as an adversative in Pauline literature (often in combination with δέ), but sometimes it also marks a contrast or continuation without expressing a correlation (cf. Rom. 1:8, 3:2, 7:12, 10:1, 11:13; 1 Cor. 6:4,7, 11:18, 12:28; 2 Cor. 12:12; Phil. 2:23; Col. 2:23; 1 Thess. 2:18).<sup>614</sup> Accordingly, it strongly affirms an idea or focuses attention upon it.<sup>615</sup>

Μενοῦνγε is derived from μέν οὖν. Paul’s transitional (cf. Phil. 2:23), inferential (cf. Rom. 11:13; 1 Cor. 6:4), and antithetical (cf. 1 Cor. 6:7, 9:25) uses of it are quite similar to the ones in classical Greek.<sup>616</sup> Paul’s adverbial use, however, underwent three major changes: (1) μέν οὖν moved to the beginning of the sentence, and (2) became one word, μενοῦν, which (3) was further emphasized by γε (cf. Rom. 9:20, 10:18; Phil. 3:8). According to Moule, in Romans μενοῦνγε is used strictly adversatively (“rather, on the contrary”), while in Philippians it seems to give emphasis to a general affirmation (“in fact”).<sup>617</sup>

<sup>608</sup> See Denniston, *Particles*, 203-262; Bornemann and Risch, *Grammatik*, 263; Smyth, *Grammar*, 646-647; Redondo Moyano, *Partículas*, 79-90.

<sup>609</sup> Cf. Smyth, *Grammar*, 646; Young, *Greek*, 199; Bauer, *Lexicon*, 222.

<sup>610</sup> Cf. Humbert, *Syntaxe*, 403.

<sup>611</sup> Cf. Blass, Debrunner, and Rehkopf, *Grammatik*, 84.

<sup>612</sup> R. van Otterloo, “Towards an Understanding of ‘Lo’ and ‘Behold’ Functions of ἰδοῦ and ἴδε in the Greek New Testament,” *OPTAT* 2.1 (1988), 53-54.

<sup>613</sup> Cf. Bauer, *Lexicon*, 466, 468.

<sup>614</sup> Cf. Bauer, *Lexicon*, 629-630.

<sup>615</sup> Cf. Denniston, *Particles*, 359; Young, *Greek*, 200; Black, *Greek*, 135. See also Redondo Moyano, *Partículas*, 167-179.

<sup>616</sup> For examples, see Denniston, *Particles*, 470-481.

<sup>617</sup> C. F. D. Moule, *An Idiom-Book of New Testament Greek* (2<sup>nd</sup> ed.; 1959; repr., Cambridge: Cambridge University Press, 1971), 163-164.



Denoting affirmation (“yes”) and asseveration (“certainly”), both *ναί* and *νή* are said to be strongly emphatic particles.<sup>618</sup> Paul not only uses it to answer his own questions (cf. Rom. 3:29; 1 Cor. 15:31) and to repeat his own statements (cf. Phil. 4:3; Phlm. 20), but also in wordplay with *οὐ*<sup>619</sup> (“no”) to discuss the acceptance and refusal of God’s promise (cf. 2 Cor. 1:17-20).<sup>620</sup>

*Ὀὐαί* (“woe!”) is usually listed under interjections rather than emphatic particles by grammarians of Hellenistic Greek, but it certainly expresses reactionary emotion.<sup>621</sup> In 1 Corinthians 9:16, it seems to express “a state of intense hardship or distress.”<sup>622</sup>

The combination *τοιγαροῦν* is an enforcement of the classic form *τοιγάρ*, which serves to introduce an inference (“then, therefore, for that very reason”).<sup>623</sup> Paul used it once in 1 Thessalonians 4:8, at the beginning of the sentence (cf. Hebr. 12:1). According to Denniston, *τοιγαροῦν* is “strongly emphatic” and “sometimes even convey[s] the effect that the logical connection is regarded as more important than the ideas connected.”<sup>624</sup>

Overall, it appears that 11 of the 14 missing types of particles in the Pastorals are used emphatically. As such, they might say more about the emotional state of the author(s) than his (or their) vocabulary stock. If so, one should question the explanatory power of missing indeclinables. Since any author could be subject to different emotions, missing indeclinables need not necessarily be explained by author variation.

### 5.3.2.3 Textuality (versus Orality)

The use of emphatic particles in the alleged proto- and deutero-Paulines in addition to their lower levels of lexical variation (see §5.2.1) may be a sign of their oral character, since spoken language is said to involve, *inter alia*, “references to the speaker, references to the speaker’s mental processes, devices for monitoring the flow of information, the use of emphatic particles, fuzziness, and the use of direct quotes.”<sup>625</sup>

---

<sup>618</sup> Smyth, *Grammar*, 659; Young, *Greek*, 201; Black, *Greek*, 135; Bauer, *Lexicon*, 665, 670; Porter, *Idioms*, 213.

<sup>619</sup> In appendix three this particle is reckoned among *οὐ*(κ/χ).

<sup>620</sup> Cf. J. D. M. Derrett, “*Nai* (2 Cor. 1:19-20),” *FN* 4.8 (1991): 205-209.

<sup>621</sup> Cf. Von Siebenthal, *Grammatik*, 444.

<sup>622</sup> Bauer, *Lexicon*, 734. Cf. Turner, *Syntax*, 296.

<sup>623</sup> Cf. Humbert, *Syntaxe*, 432; Bornemann and Risch, *Grammatik*, 268; Smyth, *Grammar*, 669; Bauer, *Lexicon*, 1009; Porter, *Idioms*, 217; Von Siebenthal, *Grammatik*, 443.

<sup>624</sup> Denniston, *Particles*, 566; cf. Young, *Greek*, 201.

<sup>625</sup> W. Chafé, “Integration and Involvement in Speaking, Writing, and Oral Literature,” in D. Tannen (ed.), *Spoken and Written Language: Exploring Orality and Literacy* (Norwood, NJ: Ablex, 1982), 45-48. Cf. A. Wifstrand, *Epochs and Styles: Selected Writings on the New Testament, Greek Language and Greek Culture in the Post-Classical Period*, eds. L. Rydbeck and S. E. Porter (WUNT 179; Tübingen: Mohr Siebeck, 2005), 96-97; J. A. Maxey, *From Orality to Orality: A New Paradigm for Contextual Translation of the Bible* (BPC 2; Eugene, OR: Wipf & Stock, 2009), 83.

The use of emphatic particles would mark Paul's *Hauptbriefe* in particular as oral compositions. While the connection between textuality and the lack of certain indeclinables in the PE has been noted earlier, their exact (cor)relation has not yet received much scholarly attention.<sup>626</sup> As Pieter Botha notes, "it is interesting that linguistic features are continuously described as literate phenomena, and little attention is given to the orally determined nature of linguistic phenomena that make up the New Testament materials."<sup>627</sup> Whether all New Testament documents are oral in character is to be questioned, but Botha's implied call to study the oral character of the Greek New Testament is to be welcomed.

While relatively neglected in New Testament studies,<sup>628</sup> Greek particles have been studied for decades by classicists. Already more than half a century ago, Denniston claimed that "Greek conversation was full of particles: at moments of excitement the dialogue of tragedy and comedy fairly bristles with them."<sup>629</sup> Decades later, however, Denniston's impression would be contested by Yves Duhoux in a series of publications.<sup>630</sup> Focusing on 31 types of indeclinables in dialogical and non-dialogical parts of Plato's *Meno* and *Protagoras*, Xenophon's *Banquet*, Aristophanes' *Thesmophoria*, and Sophocles' *Oedipus at Colonus*, Duhoux found 14 of them to be significantly more common in either dialogical (ἄρα, ἄρα, γε, δὴ, δῆτα, οὐκοῦν, οὖν, τοίνυν) or non-dialogical texts (δέ, καί, μὲν, οὐδέ, οὔτε, τε).<sup>631</sup> Coulter George more recently modified these findings, claiming that indeclinables are more typical of dialogical Greek because some of Duhoux's non-dialogical particles are also common to dialogical texts.<sup>632</sup> As an alternative to the explanation of Duhoux, George distinguished among three levels of discourse: (1) interactional, whereby a speaker is saying something in "the context of what the addressee is saying or thinking," (2) representational, whereby "the speaker is [portraying] some real or imaginary world outside the language itself," and (3) presentational, whereby "the speaker is [imposing] an organizing and rhetorical perspective

<sup>626</sup> Cf. Baum, "Semantic Variation," 290-291.

<sup>627</sup> Botha, "Mute Manuscripts," in *Orality and Literacy*, 17.

<sup>628</sup> So Porter and Pitts, "New Testament Greek Language," 241.

<sup>629</sup> Denniston, *Particles*, lxxii-lxxiii.

<sup>630</sup> Cf. Y. Duhoux, "Grec écrit et grec parlé: Une étude contrastive des particules aux Ve-IVe siècles," in A. Rijksbaron (ed.), *New Approaches to Greek Particles* (ASCP 7; Amsterdam: Gieben, 1997), 15-48; "Quelques idées reçues, et néanmoins fausses, sur les particules grecques," *AC* 66 (1997): 281-288; "Les particules grecques: les situations homérique et mycénienne," in Y. Duhoux (ed.), *Langue et langues. Hommage à Albert Maniet* (Louvain-la-Neuve: Peeters, 1998), 13-42; "Les particules: une classe de mots à supprimer en grec ancien?" in E. Crespo, J. de la Villa, and A. R. Revuelta (eds.), *Word Classes and Related Topics in Ancient Greek* (Louvain-la-Neuve: Peeters, 2006), 519-536.

<sup>631</sup> See Duhoux, "Grec écrit et grec parlé," 16-31.

<sup>632</sup> C. H. George, "Greek Particles: Just a Literary Phenomenon?," in S. Bakker and G. Wakker (eds.), *Discourse Cohesion in Ancient Greek* (ASCP 16; Leiden/Boston: Brill, 2009), 157.

on the ideas conveyed.”<sup>633</sup> According to George, dialogical indeclinables are more typical of the interactional level of discourse (ἄρα, γε, δὴ, δῆτα, οὐκοῦν, τοίνυν), whereas non-dialogical indeclinables are more typical of the representational level (καί, οὔτε, τε). The presentational level occupies an intermediate position, using both dialogical (ἄρα, οὖν) and non-dialogical indeclinables (δέ, μὲν, οὐδέ). Table 5.18 offers a schematic overview of George’s proposal:<sup>634</sup>

Table 5.18. (Non-)dialogical Greek particles classified according to discourse level

Interactional discourse level		Presentational discourse level		Representational discourse level
Dialogical particles		More dialogical particles	More non-dialogical particles	Non-dialogical particles
	ἄρα	ἄρα	δέ	καί
	γε	οὖν	μὲν	οὔτε
	δὴ		οὐδέ	τε
	δῆτα			
	οὐκοῦν			
	τοίνυν			

Except for δῆτα and οὐκοῦν, all of the indeclinables listed in table 5.18 are used in the *Corpus Paulinum*. Based on appendix three, table 5.19 shows the occurrences and percentages of each dialogical (d) and non-dialogical (nd) type of indeclinable according to their use at the interactional (I), presentational (P), and representational (R) level of discourse:

Table 5.19. Occurrences of (non-)dialogical particles in the *Corpus Paulinum*

		Rom	1Cor	2Cor	Eph	Gal	Phil	1Tim	Col	1Th	2Tim	2Th	Tit	Phlm		
I	d	ἄρα				1										
		γε	1	3	2	2	1		1							
		δὴ		1												
		τοίνυν		1												
		Total	1	5	2	2	2			1						
% (x 1000)		0.14	0.73	0.45	0.83	0.90			0.63							
P	d	ἄρα	11	5	3	1	5			1		1				
		οὖν	48	19	10	7	6	5	4	5	2	3	1		1	
		Total	59	24	13	8	11	5	4	5	3	3	2		1	
		% (x 1000)		8	4	3	3	5	3	3	3	2	2	2		3
		P	nd	δέ	148	211	73	20	58	27	30	5	15	24	11	8
μὲν <sup>635</sup>	13			16	7	1	3	4				3				
οὐδέ	7			10	1		9	1	3		3		1			
Total	168			237	81	21	70	32	33	5	18	27	12	8	6	
% (x 1000)				24	35	18	9	31	20	21	3	12	22	15	12	18
R	nd	καί <sup>636</sup>	213	240	159	117	60	88	85	82	83	55	46	34	14	
		οὔτε	10	13			5				5					
		τε <sup>637</sup>	15	3	1	1		1								
		Total	238	256	160	118	65	89	85	82	88	55	46	34	14	
		% (x 1000)		33	37	36	49	29	55	53	52	60	44	56	52	42

<sup>633</sup> Ibid., 158, n. 3.

<sup>634</sup> Ibid., 167-168. The table is based on Duhoux’s “Grec écrit et grec parlé,” 16-31.

<sup>635</sup> Emphatic uses of μὲν have not been taken into account.

<sup>636</sup> Adverbial uses of καί have not been taken into account.

<sup>637</sup> Emphatic uses of τε have not been taken into account.

Table 5.19 provokes several observations. The first is that non-dialogical indeclinables are more typical of the Pauline corpus than dialogical ones. This is not surprising, given that all Paulines were written as letters.<sup>638</sup>

Second, all dialogical types of indeclinables as used at the interactional level of discourse are lacking in Philippians, 1-2 Thessalonians, 1-2 Timothy, Titus, and Philemon.<sup>639</sup> As was to be expected, both dialogical and non-dialogical types of indeclinables as used at the presentational level of discourse are found in all Paulines. Interestingly, the highest numbers for both categories are found in Paul's *Hauptbriefe*. As for the non-dialogical indeclinables, however, the Timothy correspondence has the highest numbers among the rest of the *Corpus Paulinum*. Inversely, one can see that the numbers for non-dialogical indeclinables as used at the representational level of discourse are comparatively lowest for Paul's *Hauptbriefe*.

Third, neither οὔτε nor τε occurs in many Paulines other than the *Hauptbriefe*. This is rather surprising, for both conjunctions are found to be typical of non-dialogical texts. It suggests that some parts of the *Hauptbriefe* are more non-dialogical in nature than others. In Romans and 1 Thessalonians, for instance, all uses of οὔτε are found in only two verses (cf. Rom. 8:38-39; 1 Thess. 2:5-6).<sup>640</sup> Similarly, ten uses of τε are found in the first two chapters of Romans (cf. 1:12,14,16,20,26,27, 2:9,10,19), and four in one verse (cf. 14:8).

Based on this cursory study of Pauline indeclinables, it can be safely concluded that Paul's *Hauptbriefe* show more signs of being oral in character than the other Paulines, including the Pastorals. This conclusion finds further support from the use of interrogative words μήτι (1 Cor. 6:3, 7:5; 2 Cor. 1:17, 12:18, 13:5), οὐχί (Rom. 3:27,29, 8:32; 1 Cor. 1:20, 3:3, 5:2,12, 6:1,7, 8:10, 9:1, 10:16,29; 2 Cor. 3:8; Gal. 2:14), and ποῦ (Rom. 3:27; 1 Cor. 1:20, 12:17,19, 15:55; Gal. 4:15), all of which introduce questions. Their absence in almost all other Paulines, including the Pastorals, is evidence of the less dialogical character of these writings. If so, the PE's missing indeclinables need not necessarily be explained by author variation.

### 5.3.3 Summary

Scholars pointing to missing particles in the PE have done so without properly defining particles. It has been suggested to speak of "indeclinables" in order to avoid eclecticism in scholars' selection of words. A linear regression analysis of all missing types of indeclinable

<sup>638</sup> Cf. S. E. Porter and B. R. Dyer, "Oral Texts? A Reassessment of the Oral and Rhetorical Nature of Paul's Letters in Light of Recent Studies," *JETS* 55.2 (2012): 323-341.

<sup>639</sup> This confirms the impression of DeSilva (*Introduction*, 737), who notes that in terms of dialogical conjunctions and particles the Pastorals resemble Philippians and 1 Thessalonians more closely than Romans and Galatians.

<sup>640</sup> Also in 1 Corinthians 6:9 it is used as many as 5 times.

words and combinations in the *Corpus Paulinum* challenges the view that the Pastorals have significantly less indeclinables than other Paulines. Moreover, modern classicists and linguists have argued that factors other than author variation might be relevant, including subjectivity, emotionality, and/or textuality (versus orality).

#### 5.4 Conclusion

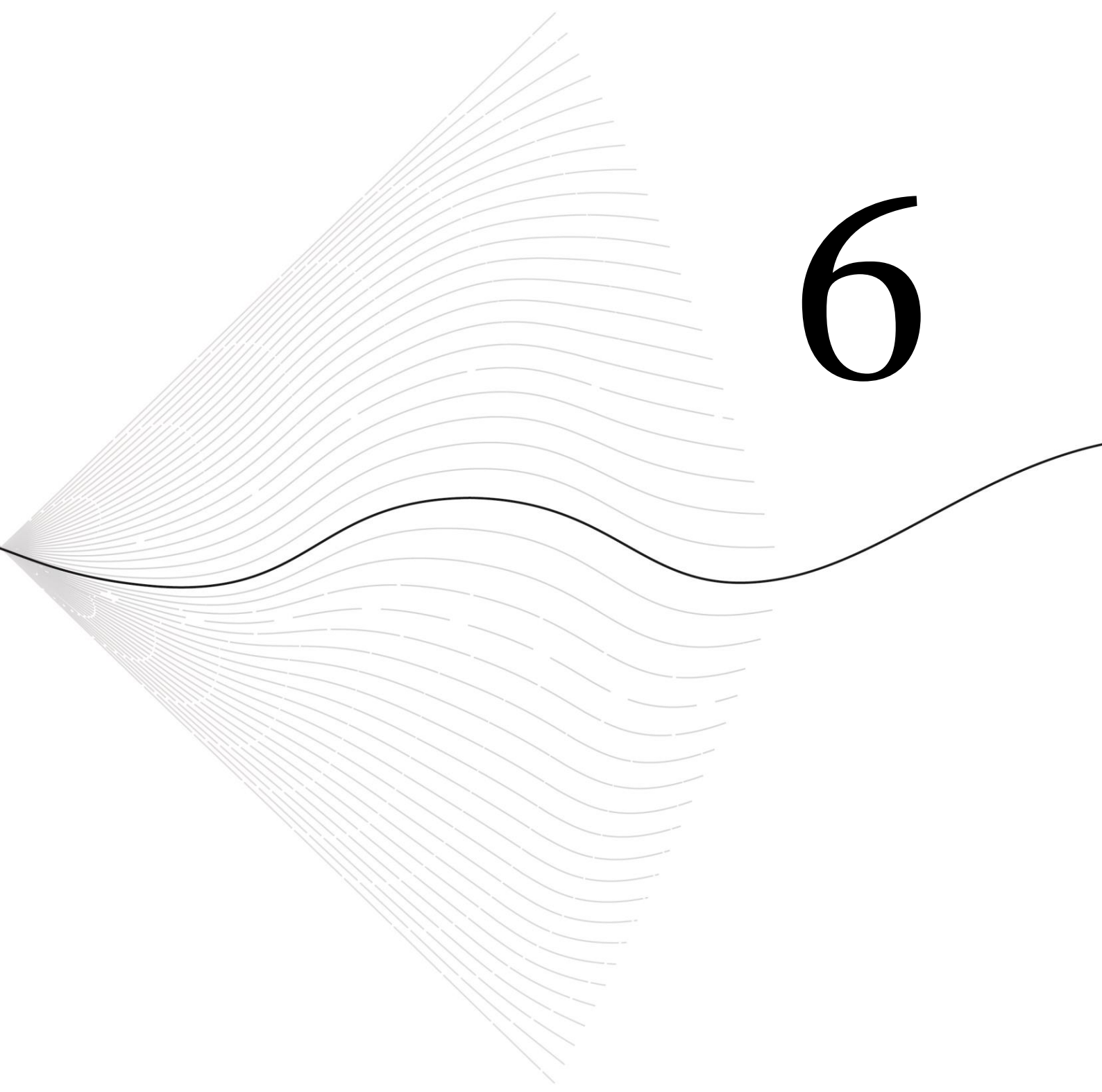
This chapter has offered some new perspectives on Pauline vocabulary, including *hapax legomena*, lexical richness, and missing indeclinables. Overall, three major conclusions can be drawn.

First, *hapax legomena* in this study are best understood as words used exclusively in the *Corpus Paulinum* which are univocal in meaning. The Timothy correspondence contains significantly more *hapaxes*. Titus alone uses a considerable number of *hapaxes*. It is doubtful, however, if all *hapaxes* should have equal discriminating power in discussions of authorship as their presence in 1 and 2 Timothy can be attributed to quotations, proper nouns, similes, productivity, and age. If one is willing to subtract their numbers from the total number of *hapaxes* in the *Corpus Paulinum*, it seriously affects the linear regression.

Second, lexical richness refers to the avoidance of repetition in terms of different vocabulary types. It appears that none of the Pastorals have a statistically significant richer vocabulary. Only the richer vocabulary of 1 and 2 Timothy appears to differ considerably from the other Paulines. Still, this need not necessarily be explained by author variation as modern classicists and linguists have shown lexical richness to be affected by emotionality, age, topicality, and/or textuality (versus orality).

Third, “indeclinables” is probably a better category to use if one desires to see whether or not the Pastorals have significantly fewer in the *Corpus Paulinum*. It appears that this is not the case. They only exhibit more indeclinables, but this need not necessarily be due to author variation. Other attributive factors have been shown to affect the use of indeclinables by modern classicists and linguists, including subjectivity, emotionality, and/or textuality (versus orality).









## CHAPTER SIX

### PAULINE SYNTAX: NEW PERSPECTIVES

#### 6.0 Introduction

The final chapter of this study concerns Pauline syntax. It offers a study of syntactic aspects of Pauline language from both a quantitative and qualitative perspective. The analysis, however, is limited to the more peculiar aspects of the PE's syntax (see §2.2), including (1) interclausal relations and (2) irregular structures such as parentheses, anacolutha, and ellipses.

#### 6.1. Interclausal Relations

The term “interclausal relations” by definition refers to the relationship between clauses.<sup>641</sup> According to Michael Halliday and Christian Matthiessen, clauses form “complexes representing sequences of figures (or moves) that are presented as textually related messages.”<sup>642</sup> They consider all clauses linked by a logico-semantic relation as interdependent. The degree of interdependency is technically known as “taxis,” whether “parataxis,” marking “the relation between two like elements of equal status,” or “hypotaxis,” marking “the relation between a dependent element and its dominant.”<sup>643</sup> Clause complexes often involve a mixture of para- and hypotactic clausal relations.

##### 6.1.1 Quantitative Analysis

The history of research on interclausal relations in the PE has shown that scholarly opinions about syntax are often poorly supported by statistical arguments (see §2.2.1). In order to see whether the PE have significantly more para- and hypotactic clausal relations in their texts, a comprehensive assessment of interclausal relations is needed. Inspired by the *OpenText.org Syntactically Analyzed Greek New Testament*, appendix four presents a grammatical analysis of the entire Greek text of the *Corpus Paulinum*.<sup>644</sup> It is displayed by the following annotations:

---

<sup>641</sup> Cf. G. P. Reesink, “Interclausal Relations,” in G. Booij et al. (eds.), *Morphologie: Ein internationales Handbuch zur Flexion und Wortbildung* (HSK 17.2; Berlin/New York: de Gruyter, 2004), 2:1202.

<sup>642</sup> M. A. K. Halliday, *Halliday's Introduction to Functional Grammar*, rev. C. M. I. M. Matthiessen (4<sup>th</sup> ed.; London/New York: Routledge, 2014), 428.

<sup>643</sup> *Ibid.*, 440.

<sup>644</sup> See <http://opentext.org>. At clause level, the opentext.org model distinguishes between primary, secondary, and embedded clauses. Appendix four agrees with the model's suggested number of primary, secondary, and embedded clauses in the *Corpus Paulinum* except for the following passages: Rom. 1:25,27, 28,32, 2:18,29, 3:11,13,25,26, 4:4,5,10,13,17,23, 5:11,12,14, 6:5,7,14,15, 7:1,2,3,7,13,15,16,17,19,20, 8:4,5,9, 14,20,26,33,34,38, 9:2,6,7,12,16,20,25,26,32, 10:2,6,9,13,16,18,19,20,21, 11:7,12,20,33,34,35, 12:3,6,9,10,11, 12,13,15,16,17,18,19,20, 13:1,2,3,5,7,9,11,13, 14:2,3,6,17,23, 16:4,18; 1 Cor. 1:14,22,23,24,28,31, 2:5,11,12,13,

1. Primary clauses start on a new line.
2. Secondary clauses are indented.
3. Embedded clauses are marked by ↓ and ↑ or, in case of double embedded clauses, ↓↓ and ↑↑.
4. Explicit quotations are printed in cursive.
5. Paratactic markers are printed in bold.
6. Hypotactic markers are underlined.
7. Anacolutha, parentheses, and ellipses are marked by “ ”, – –, and { } respectively (see §6.2).

Appendix four is a syntactic analysis of the *Corpus Paulinum*, highlighting all para- and hypotactic clauses. Listing all Paulines according to their length, table 6.1 presents the overall results:

Table 6.1. Clausal relations in the *Corpus Paulinum*

	Vocabulary tokens	Clausal Relations	Paratactic clausal relations		Hypotactic clausal relations	
<b>Romans</b>	7111	1375	746	54%	629	46%
<b>1 Corinthians</b>	6830	1483	893	60%	590	40%
<b>2 Corinthians</b>	4477	893	457	51%	436	49%
<b>Ephesians</b>	2422	370	157	42%	213	58%
<b>Galatians</b>	2230	472	240	51%	232	49%
<b>Philippians</b>	1629	337	168	50%	169	50%
<b>1 Timothy</b>	1591	349	165	47%	184	53%
<b>Colossians</b>	1582	269	118	44%	151	56%
<b>1 Thessalonians</b>	1481	276	128	46%	148	54%
<b>2 Timothy</b>	1238	260	141	54%	119	46%
<b>2 Thessalonians</b>	823	139	59	42%	80	58%
<b>Titus</b>	659	146	61	42%	85	58%
<b>Philemon</b>	335	58	27	47%	31	53%

Table 6.1 shows that the majority of Pauline letters have more hypo- than paratactic clauses in their text. Only for Paul's *Hauptbriefe* and 2 Timothy it is the other way around. Both types of interclausal relations need to be discussed, including (1) parataxis and (2) hypotaxis.

---

3:1,2,7,8, 4:19,20, 5:1,2,5,8,10,13, 6:6,8,18, 7:4,10,11,19,24,29,30,31,33,34, 8:4,5,7,11, 9:9,10,21, 10:4,13,26, 28,33, 11:5,11,29, 12:3,14,15,21,22,24,27,28,30, 13:1, 14:1,2,3,4,5,7,9,11,21,22,23,25, 15:11,12,23,32,33,37,45, 46,50,54,55, 16:2,3,9; 2 Cor. 1:7,9,20,24, 2:2,10, 3:3,10,13,15, 4:3,7,18, 5:6,10,12,15,17, 6:3,4,8,9,10, 7:5, 8:8, 10,11,19,23,24, 9:3,4,5,7,10,13,14, 10:4,5,13, 11:6,17,21,23,26,27, 12:2,5,7,12,14,17,20, 13:2,7,8; Gal. 1:4,19, 2:2,6,7, 10,13,16, 3:16,22,23, 4:6,7,18,24,27,29,31, 5:11,14, 6:10,12,14; Eph. 1:6,19,21, 2:3,7,8,11,21, 4:5,6,9, 10,18,28, 5:8,22,23,24,28,33, 6:1,2,5,6,7,12,16; Phil. 1:10,18,19,21,28, 2:4,13,27, 3:12,16, 4:8,9,11,15,17; Col. 1:7,13,15,16,17,18,20,21,23,26,27,28,29, 2:5,6,8,10,11,16,17,23, 3:7,12,17,22,25, 4:10,16; 1 Thess. 1:5,9,10, 2:13,18, 3:5,6, 4:8,15, 5:7; 2 Thess. 2:3,4,6,7,9,15, 3:8,9,17; 1 Tim. 1:4,7,17, 2:7,9,13, 3:3,11,15, 4:4,5,8,10,16, 5:1,5,6,10,13,14,18,20,24, 6:14,15,16,17,19; 2 Tim. 1:7,9,13, 2:4,8,9,14,20,21,24,25, 3:2,8, 4:1,2,13,15,18; Tit. 1:5,6,7,9,11,13,15, 2:1,2,3,4,6,7,9,10, 3:3,5; Phlm. 8,10,14,15,16,20. Many of these differences are due to the usual exclusion of substantival or attributive participles (with no objects or modifying expressions connected) as constituents of embedded clauses in appendix four. See note 650.

## 6.1.1.1 Parataxis

Paratactic clausal relations are marked in two different ways: either by means of two asyndetic clause complexes (e.g. 1 Tim. 1:1-2), or by means of coordinating conjunctions (e.g. 1 Tim. 1:4). Table 6.2 lists all paratactic markers that can be found in the Pauline letter corpus:<sup>645</sup>

Table 6.2. Paratactic markers in the *Corpus Paulinum*

<b>1</b>	ἀλλά (ἀλλ')	<b>8</b>	ἤ	<b>15</b>	μήτε	<b>21</b>	πλήν
<b>2</b>	ἄρα οὖν	<b>9</b>	καί (incl. καὶγώ)	<b>16</b>	ὅμως	<b>22</b>	τε
<b>3</b>	γάρ	<b>10</b>	μέν ... δέ	<b>17</b>	οὐδέ (οὐδ')	<b>23</b>	τε γάρ
<b>4</b>	δέ (δ')	<b>11</b>	μέν οὖν	<b>18</b>	οὐ μόνον (δέ)	<b>24</b>	τε καί
<b>5</b>	διό	<b>12</b>	μενοῦνγε		... ἀλλά καὶ	<b>25</b>	τοιγαροῦν
<b>6</b>	διόπερ	<b>13</b>	μέντοι	<b>19</b>	οὖν	<b>26</b>	ὡς
<b>7</b>	εἶτε (... εἶτε)	<b>14</b>	μηδέ	<b>20</b>	οὔτε (... οὔτε)		

Typical hypotactic markers such as ἵνα (cf. 1 Cor. 7:29, 16:16; 2 Cor. 8:7; Gal. 2:10; Eph. 5:33),<sup>646</sup> καθώς (cf. 2 Cor. 1:5, 8:6; Gal. 2:7; Col. 1:7), ὅτι (cf. Col. 2:9; 1 Tim. 4:4), and ὥστε (cf. Rom. 7:4,12, 13:2; 1 Cor. 3:7,21, 4:5, 5:8, 7:38, 10:12, 11:27,33, 14:22,39, 15:58; 2 Cor. 4:12, 5:16,17; Gal. 3:9,24, 4:7,16; Phil. 2:12, 4:1; 1 Thess. 4:18) sometimes mark paratactic clausal relations, and therefore have been taken into account also. Typical paratactic markers at intra-clausal level such as δέ (e.g. 2 Cor. 6:10), εἰ μή (e.g. Phil. 4:15), ἤ (e.g. 1 Cor. 7:9), καί (e.g. Gal. 1:1), μηδέ / οὐδέ ... ἀλλά (e.g. Rom. 9:16; 1 Cor. 5:8), and ὡς (e.g. 1 Cor. 3:1), however, have not been assigned paratactic functions for this analysis.

In order to ascertain whether any of the data presented in table 6.1 attests to significant variation, a linear regression analysis is required (see §4.2.2.1). In table 6.3 all necessary data are given:

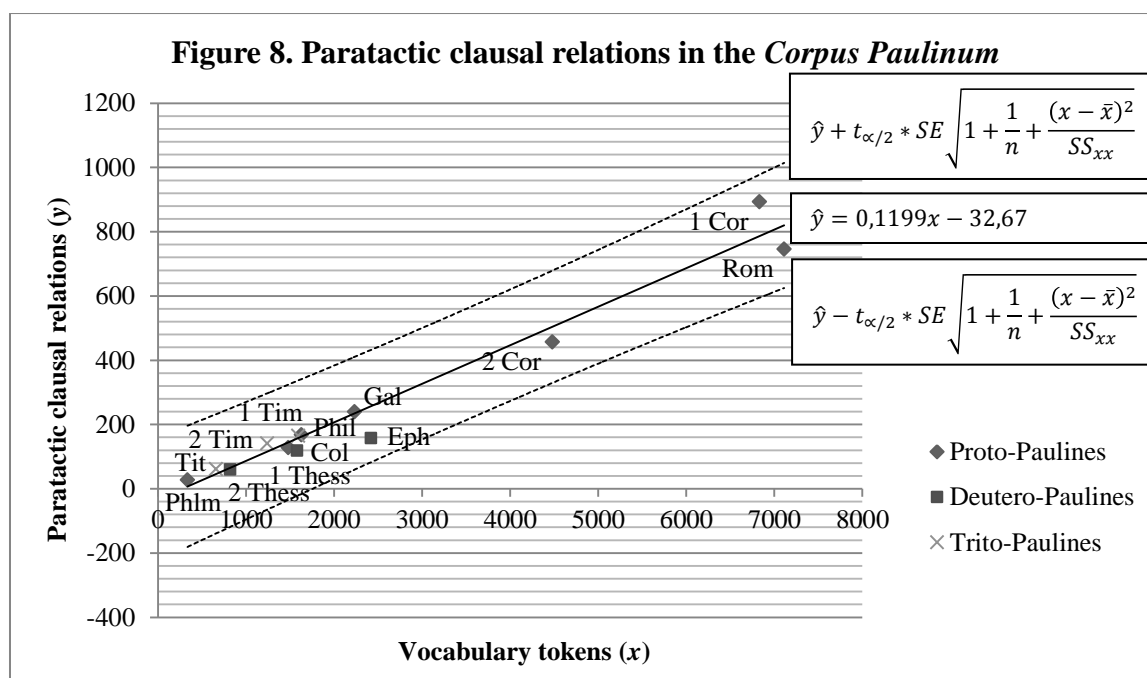
Table 6.3. Linear regression data for paratactic clausal relations in the *Corpus Paulinum*

		Vocabulary tokens (x)	Paratactic clausal relations (y)	Expected paratactic clausal relations ( $\hat{y}$ )	Prediction interval	
					Min.	Max.
<b>Proto-Paulines</b>	Rom.	7111	746	820	625	1014
	1 Cor.	6830	893	786	594	978
	2 Cor.	4477	457	504	329	679
	Gal.	2230	240	235	59	410
	Phil.	1629	168	163	-16	341
	1 Thess.	1481	128	145	-35	324
	Phlm.	335	27	8	-181	196
<b>Deutero-Paulines</b>	Eph.	2422	157		$t$	2,571
	Col.	1582	118		$\alpha/2$	0,025
	2 Thess.	823	59		$SE$	62,93831719
<b>Trito-Paulines</b>	1 Tim.	1591	165		$n$	7
	2 Tim.	1238	141		$\bar{x}$	3441,857143
	Tit.	659	61		$SS_{xx}$	44266212,86

<sup>645</sup> Cf. Blass, Debrunner, and Rehkopf, *Grammatik*, 367-383.

<sup>646</sup> Cf. Bauer, *Lexicon*, 476-477.

Figure 8 represents the scatter diagram of the data presented in table 6.3:



Unlike common scholarly impressions (see §2.2.1), figure 8 indicates that none of the alleged deutero- and trito-Paulines make significantly more or less use of paratactic clausal relations than the alleged proto-Paulines. The Pastorals are very close to the regression line, representing the proto-Pauline basis with regard to the use of paratactic clausal relations. This applies even more so to Colossians and 2 Thessalonians. Interestingly, Ephesians makes considerably less use of paratactic clausal relations, while the opposite is the case for 1 Corinthians. In fact, figure 8 reveals that 1 Corinthians is the most atypical Pauline letter with regard to the use of paratactic clausal relations.

#### 6.1.1.2 Hypotaxis

Hypotactic clausal relations are marked by means of explicit quotations anticipated by an introductory formula (e.g. 1 Tim. 5:18),<sup>647</sup> relative pronouns (e.g. 1 Tim. 1:6), adverbial participles (e.g. 1 Tim. 1:9), and infinitives (e.g. 1 Tim. 1:3-4). According to von Siebenthal,<sup>648</sup> exceptions include relative pronouns introducing clauses that have equaled the status of the primary clause (“relativischer Anschluss”),<sup>649</sup> attributive or substantival

<sup>647</sup> Based on the list of explicit quotations in Smith, “Pauline Literature,” 268-272.

<sup>648</sup> Cf. Von Siebenthal, *Grammatik*, 370-371, 378, 400, 410-411, 557.

<sup>649</sup> See Rom. 14:2,5; 1 Cor. 2:9, 11:21, 12:8,28; Col. 1:13,15,18,28,29, 2:11, 3:7; 2 Thess. 1:11; 1 Tim. 6:16; 2 Tim. 1:6,12, 3:8, 4:15,18; Tit. 1:13.

participles,<sup>650</sup> periphrastic participles,<sup>651</sup> participles that function as finite verbs,<sup>652</sup> imperative participles or infinitives,<sup>653</sup> and substantival infinitives.<sup>654</sup> Hypotactic clausal relations are, of course, also marked by subordinating conjunctions (e.g. 1 Tim. 1:8). All hypotactic markers in the Pauline letter corpus are listed in table 6.4:<sup>655</sup>

Table 6.4. Hypotactic markers in the *Corpus Paulinum*

1	ἀνθ' ὧν	7	ἐπεὶ	13	καθώς	19	ὅταν
2	ἄχρι(ς) οὗ	8	ἐπειδή	14	καίπερ	20	ὅτε
3	διότι	9	ἐφ' ὅσον	15	μέχρι(ς) οὗ	21	ὅτι
4	ἐάν	10	ἕως	16	μήποτε	22	ὥσπερ
5	εἰ	11	ἵνα	17	ὅπως	23	ὥστε
6	εἴπερ	12	καθάπερ	18	ὁσάκις		

Sometimes ὡς (cf. Rom. 1:9, 5:18, 9:25, 11:2,33, 12:3, 15:24; 1 Cor. 9:5, 11:34, 12:2; 2 Cor. 7:15, 11:3; Gal. 1:9; Eph. 3:5, 5:8, 6:20; Phil. 1:8, 2:33, 3:18, 4:4; 1 Thess. 2:10; 2 Tim. 1:3, 3:9; Tit. 1:5) also marks a hypotactic clausal relation, and therefore has been taken into consideration as well. In case a series of hypotactic markers are used paratactically (e.g. 1 Tim. 5:10), they are counted as expressing both clausal relations.

In order to determine if any of the data presented in table 6.1 attests to significant variation, a linear regression analysis is required (see §4.2.2.1). In table 6.5 all necessary data are given:

Table 6.5. Linear regression data for hypotactic clausal relations in the *Corpus Paulinum*

		Vocabulary tokens (x)	Hypotactic clausal relations (y)	Expected hypotactic clausal relations ( $\hat{y}$ )	Prediction interval	
					Min.	Max.
<b>Proto-Paulines</b>	Rom.	7111	629	633	571	695
	1 Cor.	6830	590	609	548	670
	2 Cor.	4477	436	408	352	463
	Gal.	2230	232	216	160	271
	Phil.	1629	169	164	108	221
	1 Thess.	1481	148	152	95	208
	Phlm.	335	31	54	-6	113
<b>Deutero-Paulines</b>	Eph.	2422	213		<i>t</i>	2,571
	Col.	1582	151		$\alpha/2$	0,025
	2 Thess.	823	80		<i>SE</i>	19,93339144
<b>Trito-Paulines</b>	1 Tim.	1591	184		<i>n</i>	7
	2 Tim.	1238	119		$\bar{x}$	3441,857143
	Tit.	659	85		<i>SS<sub>xx</sub></i>	44266212,86

<sup>650</sup> See Rom. 1:25,28,32, 2:1,18, 3:11,13,25, 4:4,5,17, 5:14,16, 6:7, 7:2,18, 8:20,33,34,38, 9:12,16,20, 25,26, 10:21, 12:1,6,15, 13:1,2,3, 14:2,3,6,9,23, 15:12; 1 Cor. 1:21,23,28,31, 2:2, 3:7,8,11,19,21, 4:19, 6:18, 7:10,26,33,34, 8:11,12, 9:9,10, 10:4,28, 11:5,29, 12:22,24, 13:1, 14:3,4,5,9,11,22, 15:20,37,45,54, 16:9; 2 Cor. 3:3,10,13, 4:11,18, 5:15, 6:9,10, 9:5,10,14, 10:17, 11:4; Gal. 1:4, 2:2,6, 3:22,23; Eph. 1:6,19,21, 2:7,11,21, 3:20, 4:10,28, 6:16; Phil. 1:9,21,22,28; Col. 2:17, 3:12,25; 1 Thess. 1:9,10, 3:5, 4:15, 5:7; 2 Thess. 2:4,6,7,10; 1 Tim. 1:10, 3:15, 4:8,10,16, 5:6,10,13,14,18,20, 6:3,15,19; 2 Tim. 1:13, 2:4,6,14,25, 3:4, 4:1,3; Tit. 1:5,9,15, 2:1.

<sup>651</sup> See 1 Cor. 4:8, 5:2, 7:29; 2 Cor. 4:3, 9:3, 10:10; Gal. 2:11, 4:24; Eph. 2:5,8, 4:18; Col. 1:6,21, 2:10,23.

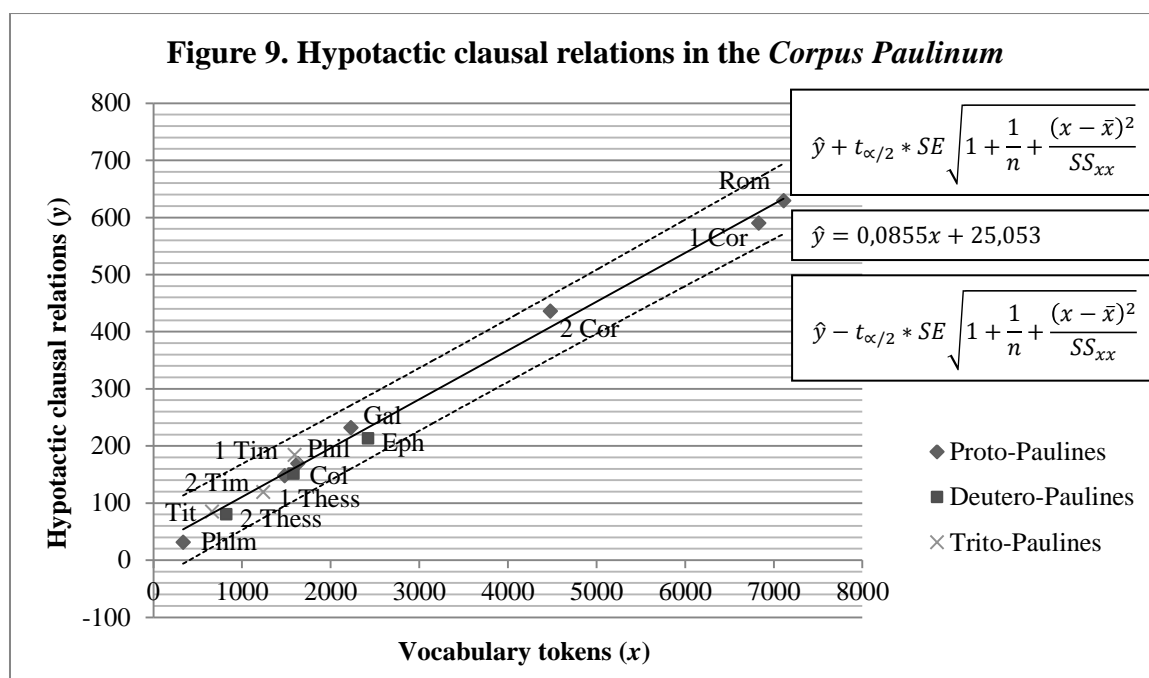
<sup>652</sup> See Rom. 5:11, 7:13, 12:6, 15:20,23; 2 Cor. 5:6,12, 6:3,4, 7:5, 8:8,19, 9:11,13,14, 10:4,5,6,15, 11:6; 1 Thess. 2:6, 3:6.

<sup>653</sup> See Rom. 12:9,10,11,12,13,15,16,17,18,19; 2 Cor. 8:24; Phil. 2:3,4, 3:16; 2 Thess. 3:14.

<sup>654</sup> See 2 Cor. 8:10-11; Phil. 2:13.

<sup>655</sup> Cf. Blass, Debrunner, and Rehkopf, *Grammatik*, 383-387.

When plotted, the data of table 6.5 results in the following scatter diagram:



Similar to paratactic clausal relations in the *Corpus Paulinum* (see §6.1.1.1), figure 9 indicates that none of the alleged deutero- and trito-Paulines make significantly more or less use of hypotactic clausal relations. The Pastorals, again, are very close to the regression line representing the proto-Pauline basis. The same is true for the alleged deutero-Paulines. In fact, there is a remarkable homogeneity among all Paulines with regard to the use of hypotactic clausal relations.

### 6.1.2 Qualitative Analysis

While figures 7 and 8 indicate that, from a statistical perspective, none of the PE have significantly more or less para- and hypotactic clausal relations than the other Paulines, it is nonetheless helpful to explore possible reasons why there can be differences in the use of interclausal relations among members of the *Corpus Paulinum*. Author variation being one possible explanation, others include (1) age and (2) textuality.

#### 6.1.2.1 Age

As noted earlier (see §5.1.2.5), the use of language among different age groups at the syntactic level is in need of more research.<sup>656</sup> According to Kees de Bot and Nienke van der Hoeven,

<sup>656</sup> For a discussion on the small number of studies available, see Coupland, Coupland, and Giles, *Language, Society, and the Elderly*, 10-13.

this is because “[t]here is no longitudinal research that is dense enough to show how different language skills develop over time.”<sup>657</sup> Also, it is difficult to attribute age as an independent factor in language variation since motivation, education, occupation, and health change in different ways over time for each person.<sup>658</sup> This might account for the contradictory results found in the relatively few studies available on the relationship between age and syntax.

Most experimental studies based on spoken and written language samples report syntactic decrement in normal ageing. Olga Emery, who observed no significant changes in vocabulary use, found repeatedly lower levels of performance in terms of syntax complexity in the speech of elderly (ages 75-93) compared to that of pre-middle-aged adults (ages 30-42).<sup>659</sup> Similarly, Susan Kemper (with others) in a series of publications argued that there is a significant decrement in elderly adults’ ability to spontaneously produce, imitate, or recall complex syntactic structures including subordinating and multi-embedded clauses.<sup>660</sup> In particular, Kemper studied a set of diaries kept by eight individuals for 70 years or more.<sup>661</sup> Testing these written language samples for ten different grammatical features, she found “an age-related decline in the syntactic complexity of adults’ sentences,” including a reduction in the use of subordinate and coordinate constructions.<sup>662</sup> According to Kemper (and others), this is due to the working-memory limitations of elderly adults.<sup>663</sup>

Other studies based on written language samples, however, reveal a stability or increase in the syntactic complexity of individuals’ writings over a longer period of time. Joseph Jaynes, for instance, found that the syntax of the British poet William Yeats (1865-1939) remained

---

<sup>657</sup> K. de Bot and N. van der Hoeven, “Language and Ageing,” in J. Simpson (ed.), *The Routledge Handbook of Applied Linguistics* (Abingdon/New York: Routledge, 2011), 125.

<sup>658</sup> Cf. A. Ardila et al., “Age-Related Cognitive Decline During Normal Aging: The Complex Effect of Education,” *ACN* 15.6 (2000): 495-513.

<sup>659</sup> O. Emery, “Linguistic Decrement in Normal Aging,” *LC* 6.1-2 (1986), 52-56.

<sup>660</sup> Kynette and Kemper, “Aging,” 65-72; S. Kemper, “Imitation of Complex Syntactic Constructions by Elderly Adults,” *AP* 7.3 (1986): 277-287; “Syntactic Complexity and the Recall of Prose by Middle-Aged and Elderly Adults,” *EAR* 13.1 (1987): 47-52; “Geriatric Psycholinguistics: Syntactic Limitations of Oral and Written Language,” in L. L. Light and D. M. Burke (eds.), *Language, Memory, and Aging* (1988; repr., Cambridge: Cambridge University Press, 1990), 58-76; S. Kemper, R. E. Herman, and C. Lian, “Age Differences in Sentence Production,” *JG(B)* 58.5 (2003): 260-268; S. Kemper and R. E. Herman, “Age Differences in Memory-Load Interference Effects in Syntactic Processing,” *JG(B)* 61.6 (2006): 327-332.

<sup>661</sup> S. Kemper, “Life-Span Changes in Syntactic Complexity,” *JG(B)* 42.3 (1987): 323-328.

<sup>662</sup> *Ibid.*, 323. Later Kemper and others (“Language Decline Across the Life Span: Findings From the Nun Study,” *PA* 16.2 [2001], 230) would find a general decrement of grammatical complexity ranging from simple one-clause sentences to complex sentences with multiple forms of embedding and subordination in the language samples of autobiographies written by 180 nuns over a 60-year life span.

<sup>663</sup> Cf. S. Kemper, “Adults’ Diaries: Changes Made to Written Narratives Across the Life Span,” *DP* 13.2 (1990), 207-208; S. Norman, S. Kemper, and D. Kynette, “Adults’ Reading Comprehension: Effects of Syntactic Complexity and Working Memory,” *JG(B)* 47.4 (1992): 258-265.

stable throughout his career.<sup>664</sup> Similarly, Kathryn Bayles and Alfred Kaszniak concluded that “[a]n individual’s knowledge of grammar is well preserved across the lifespan.”<sup>665</sup> Drawing on the work of Biber (see §6.1.2.2), Lisa Lena Opas even found an increase in the syntactic complexity of the works written by the Irish novelist Samuel Beckett (1906-1989).<sup>666</sup>

While the results of the studies discussed above are inconclusive, they do show that over a longer period of time age can affect a person’s syntactic capabilities. Therefore, it should not be excluded *a priori* as a possible factor that accounts for the (supposedly) irregular syntax of the Pastorals in terms of interclausal relations.

#### 6.1.2.2 Textuality (versus Orality)

Table 6.1 (see §6.1.1) shows that most Pauline writings uses more hypo- than paratactic clausal relations. For classicists and linguists, this is potentially an interesting result as they found correlations between the number of para- and hypotactic clauses in written and spoken discourse. They are not sure, however, which type of discourse uses more hypotactic clauses.<sup>667</sup>

Wallace Chafe and Jane Danielewicz represent a large group of scholars who argue that the use of hypotactic clauses is more typical of written language.<sup>668</sup> Comparing written and

---

<sup>664</sup> J. T. Jaynes, “A Search for Trends in the Poetic Style of W. B. Yeats,” *ALLC Journal* 1.1 (1980): 11-18.

<sup>665</sup> K. A. Bayles and A. W. Kaszniak, *Communication and Cognition in Normal Aging and Dementia* (London: Taylor & Francis, 1987), 153.

<sup>666</sup> L. L. Opas, “A Multi-Dimensional Analysis of Style in Samuel Beckett’s Prose Works,” in N. Ide (ed.), *Research in Humanities Computing. Selected Papers from the ALLC/ACH Conference* (RHC 4; Oxford: Clarendon, 1996), 81-114.

<sup>667</sup> For an historical overview of this debate, see K. Müller, “Schreibe, wie du sprichst!” *Eine Maxime im Spannungsfeld von Mündlichkeit und Schriftlichkeit. Eine historische und systematische Untersuchung* (TVS 12; Frankfurt: Lang, 1990), 249-279.

<sup>668</sup> W. Chafe and J. Danielewicz, “Properties of Spoken and Written Language,” in R. Horowitz and S. J. Samuels (eds.), *Comprehending Oral and Written Language* (San Diego, CA/London: Academic Press, 1987), 83-113. Cf. G. Hammarström, “On Spoken Syntax,” in B. K. Halford and H. Pilch (eds.), *Syntax gesprochener Sprache* (Tübingen: Narr, 1990), 23; M. Nussbaumer, *Was Texte sind und was sie sein sollen. Ansätze zu einer sprachwissenschaftlichen Begründung eines Kriterienrasters zur Beurteilung von schriftlichen Schülertexten* (RGL 119; Tübingen: Niemeyer, 1991), 277; L. W. Smith, “An Interactionist Approach to the Analysis of Similarities and Differences Between Spoken and Written Language,” in V. John-Steiner, C. P. Panofsky, and L. W. Smith (eds.), *Sociocultural Approaches to Language and Literacy: An Interactionist Perspective* (Cambridge: Cambridge University Press, 1994), 56-61; G. Augst and K. Müller, “Die schriftliche Sprache im Deutschen,” in H. Günther and O. Ludwig (eds.), *Schrift und Schriftlichkeit* (HSK 10.2; Berlin/New York: de Gruyter, 1996), 1503; P. Sieber, *Parlando in Texten. Zur Veränderung kommunikativer Grundmuster in der Schriftlichkeit* (RGL 191; Tübingen: Niemeyer, 1998), 186; S. Stein, *Textgliederung. Einheitenbildung im geschriebenen und gesprochenen Deutsch: Theorie und Empirie* (Berlin/New York: de Gruyter, 2003), 27; R. Fiehler et al., *Eigenschaften gesprochener Sprache* (Tübingen: Narr, 2004), 98; C. Mauri, *Coordination Relations in the Languages of Europe and Beyond* (EALT 42; Berlin: de Gruyter, 2008), 17; J. Miller and R. Weinert, *Spontaneous Spoken Language: Syntax and Discourse* (1998; repr., Oxford: Clarendon, 2009), 22; R. Kreyer, *Introduction to English Syntax* (TELL 3; Frankfurt: Lang, 2010), 162; A. van Kemenade and B. Los, “Using Historical Texts,” in R. J. Podesva and D. Sharma (eds.), *Research Methods in Linguistics* (Cambridge: Cambridge University Press, 2013), 218; G. Rutten and M. J. van der Wal, *Letters as Loot: A Sociolinguistic Approach to Seventeenth- and Eighteenth-Century Dutch* (AHS 2; Amsterdam: Benjamins, 2014), 295.



spoken texts, including informal spoken language (e.g. conversation), formal spoken language (e.g. lecture), informal written language (e.g. letter), and formal written language (e.g. academic paper) produced by the same individuals, Chafe and Danielewicz notice that “there is a strong tendency for casual speakers to produce simple sequences of coordinated clauses, avoiding the more elaborate interclausal relations found in writing.”<sup>669</sup> They believe that written sentences are better planned and give “evidence of time and effort that went into their construction.”<sup>670</sup> Elizabeth Minchin in this regard uses the term “cognitive ceiling,” the limitations on a person’s capacity to memorize. This cognitive ceiling is naturally lower for speakers than for writers, who have more time to produce complex and well-integrated texts.<sup>671</sup> According to Khosrow Jahandarie, this is because people speak about ten times faster than they can write.<sup>672</sup>

Other scholars, however, insist that hypotactic clausal relations are equally if not more typical of spoken discourse.<sup>673</sup> Halliday, for instance, has claimed more than once that both speech and writing are complex, but each in their own way.<sup>674</sup> Written language tends to be more complex in using highly compact but simple syntactic structures loaded with lexical items, whereas spoken language tends to be more complex in displaying intricate syntactic structures with less variation and more subordination.<sup>675</sup> As Halliday explains, “[w]ritten language represents phenomena as products” and “[s]poken language represents phenomena as processes.”<sup>676</sup> The former triggers the heavy use of noun phrases, while the latter provokes the use of verbs, which lead to the use of more (subordinate) clauses. The problem with Halliday’s claim, however, is that it only finds partial support from empirical corpus-based

---

<sup>669</sup> Chafe and Danielewicz, “Spoken and Written Language,” 102-103.

<sup>670</sup> *Ibid.*, 104.

<sup>671</sup> E. Minchin, “Poet, Audience, Time, and Text: Reflections on Medium and Mode in Homer and Virgil,” in R. Scodel (ed.), *Between Orality and Literacy: Communication and Adaptation in Antiquity*, vol. 10 of *Orality and Literacy in the Ancient World* (MnSupp 367; Leiden/Boston: Brill, 2014), 268-269.

<sup>672</sup> K. Jahandarie, *Spoken and Written Language: A Multi-disciplinary Perspective* (CSIPC; Stamford, CT: Ablex, 1999), 144.

<sup>673</sup> So, for instance, M. W. Horowitz and J. B. Newman, “Spoken and Written Expression: An Experimental Analysis,” *JASP* 68.6 (1964): 640-647; M. E. Poole and T. W. Field, “A Comparison of Oral and Written Code Elaboration,” *LS* 19.4 (1976): 305-311; K. Beaman, “Coordination and Subordination Revisited: Syntactic Complexity in Spoken and Written Narrative Discourse,” in D. Tannen (ed.), *Coherence in Spoken and Written Discourse* (PB 12; Norwood, NJ: Ablex, 1984), 45-80; M. Voghera, *Sintassi e intonazione nell’italiano parlato* (Bologna: Il Mulino, 1992), 214-218; P. Probert, *Early Greek Relative Clauses* (Oxford: Oxford University Press, 2015), 14.

<sup>674</sup> M. A. K. Halliday, “Spoken and Written Modes of Meaning,” in Horowitz and Samuels (eds.), *Comprehending*, 55-82; *Spoken and Written Language*, 76-101; “Spoken and Written Modes of Meaning,” in D. Graddol and O. Boyd-Barrett (eds.), *Media Texts: Authors, and Readers* (Clevedon: Multilingual Matters, 1994), 51-73; “Literacy and Linguistics: Relationships Between Spoken and Written Language,” in A. Burns and C. Coffin (eds.), *Analysing English in a Global Context: A Reader* (London/New York: Routledge, 2001), 187.

<sup>675</sup> Halliday, *Halliday’s Introduction*, 726-729.

<sup>676</sup> Halliday, *Spoken and Written Language*, 81.

studies. Exploring the relationship between nominal and clausal complexity in samples of spoken and written English, Uta Schäpers concludes that both “[n]oun phrases and clause complexes are more complex” in written than spoken language.<sup>677</sup> This result agrees with Halliday’s thesis that spoken language is more process-oriented than written language, but disagrees with Halliday’s thesis that spoken language is more complex than written language in terms of subordination.

Some scholars take a middle position and distinguish between different types of subordination, arguing that each type has different discourse functions and therefore are used to different degrees in different types of discourse.<sup>678</sup> In his comprehensive study on (syntactic) variation across speech and writing, Biber refused to dichotomize between spoken and written texts and instead established six dimensions for assessing the qualities of each: (1) involved (e.g. personal letter) versus informational production (e.g. press reportage), (2) narrative (e.g. fiction) versus non-narrative concerns (e.g. telephone conversation), (3) elaborated (e.g. professional letter) versus situation-dependent reference (e.g. broadcast), (4) overt expression of persuasion (e.g. editorial) versus non-persuasive language (e.g. press review), (5) abstract (e.g. academic prose) versus non-abstract information (e.g. conversation), and (6) on-line informational (e.g. interview) versus non-informational elaboration (e.g. personal letter).<sup>679</sup> Using text samples ranging from 2,000 to 5,000 words, Biber tested no fewer than 67 linguistic features on more than 20 different types of texts (e.g. broadcasts, telephone conversations, public debates, science fiction, biographies, academic prose, etc.). In terms of subordination, he distinguished between complementary, participial, relative, and adverbial clauses. Overall, Biber found that adverbial clauses are more typical of oral discourse whereas the other types of subordinating clauses are characteristic of written discourse.<sup>680</sup>

---

<sup>677</sup> U. K. E. Schäpers, *Nominal versus Clausal Complexity in Spoken and Written English: Theory and Description* (ECL 8; Frankfurt: Lang, 2009), 154.

<sup>678</sup> So, for instance, S. A. Thompson, “Grammar and Discourse: the English detached participle clause,” in F. Klein-Andreu (ed.), *Discourse Perspectives on Syntax* (New York: Academic Press, 1983), 43-65; “‘Subordination’ in Formal and Informal Discourse,” in D. Schiffrin (ed.), *Meaning, Form, and Use in Context: Linguistic Applications* (GURT 84; Washington, DC: Georgetown University Press, 1984), 85-94; “Grammar and Written Discourse: Initial Versus Final Purpose Clause in English,” *Text* 5.1 (1985): 55-84; C. E. Ford and S. A. Thompson, “Conditionals in Discourse: A Text-Based Study from English,” in E. C. Traugott et al., *On Conditionals* (Cambridge: Cambridge University Press, 1986), 353-372; P. Koch, “Subordination, intégration syntaxique et ‘oralité’,” in H. L. Andersen and G. Skytte (eds.), *La subordination dans les langues romanes* (ER 34; Copenhagen: Munksgaard, 1995), 13-42; M.-B. M. Hansen, *The Function of Discourse Particles. A Study with Special Reference to Spoken Standard French* (PB 53; Amsterdam: Benjamins, 1998), 101-103; S. A. Thompson, R. E. Longacre, and S. J. J. Hwang, “Adverbial Clauses,” in vol. 2 of T. Shopen (ed.), *Language Typology and Syntactic Description* (2<sup>nd</sup> ed.; Cambridge: Cambridge University Press, 2007), 237-269.

<sup>679</sup> Biber, *Variation*, 101-115.

<sup>680</sup> *Ibid.*, 229-237. Cf. Chafe (“Integration,” 44-45), who found more complementary and relative clauses in written language.

The principles of Biber's findings are applicable with due caution to the *Corpus Paulinum*, even though they need to be reconfigured for the analysis of Greek. Among complementary clauses may be reckoned infinitival clauses (e.g. Tit. 1:7) and consecutive clauses introduced by ὅπως (e.g. Phlm. 6), ἵνα (e.g. 1 Tim. 5:7), ὅτι (e.g. 2 Tim. 3:1), or ὥστε (e.g. Gal. 2:13). Participial clauses may include both adverbial participles (e.g. Eph. 6:14-15) and participles modifying objects (e.g. Eph. 1:3). Relative clauses may be introduced by either relative pronouns (e.g. Phil. 4:8) or relative markers such as ἀνθ' ὧν (2 Thess. 2:10), ἄχρι(ς) οὗ (e.g. 1 Cor. 15:25), ἐφ' ὅσον (e.g. Rom. 11:13), and μέχρι(ς) οὗ (Gal. 4:19). Finally, adverbial clauses may be introduced by conditional markers such as ἐάν (e.g. Rom. 7:2), εἰ (e.g. 2 Cor. 3:9), and εἴπερ (e.g. 2 Thess. 1:6); concessive markers such as καίπερ (Phil. 3:4); comparative markers such as καθάπερ (e.g. 1 Thess. 2:11), καθώς (e.g. 2 Cor. 9:9), ὡς (e.g. Rom. 9:25), and ὥσπερ (e.g. 2 Cor. 8:7); causal markers such as διότι (e.g. 1 Cor. 15:9), ἐπεὶ (e.g. Rom. 3:6), ἐπειδή (e.g. 1 Cor. 1:21), and ὅτι (e.g. 2 Cor. 1:18); or temporal markers such as ἕως (e.g. 2 Thess. 3:7), μήποτε (2 Tim. 2:25), ὡςάκις (e.g. 1 Cor. 1:26), ὅταν (e.g. 2 Cor. 13:9), and ὅτε (e.g. Col. 3:7).

Based on appendix four and the above considerations, table 6.6 lists the numbers of all complementary, participial, relative, and adverbial clauses according to their percentage with regard to the total number of hypotactic clausal relations in the *Corpus Paulinum*:

Table 6.6. Complementary, participial, relative, and adverbial clauses in the *Corpus Paulinum*

		<b>Hypotactic clauses</b>	<b>Complementary clauses</b>		<b>Participial clauses</b>		<b>Relative clauses</b>		<b>Adverbial clauses</b>	
<b>Proto-Paulines</b>	Rom.	629	223	36%	178	28%	108	17%	120	19%
	1 Cor.	590	227	38%	127	22%	64	11%	172	29%
	2 Cor.	436	151	35%	151	34%	51	12%	83	19%
	Gal.	232	79	34%	77	33%	36	16%	40	17%
	Phil.	169	61	36%	55	33%	27	16%	26	15%
	1 Thess.	148	61	41%	49	33%	6	4%	32	22%
	Phlm.	31	11	35%	12	39%	5	16%	3	10%
<b>Deutero-Paulines</b>	Eph.	213	62	29%	90	42%	38	18%	23	11%
	Col.	151	27	18%	70	46%	37	25%	17	11%
	2 Thess.	80	32	40%	20	25%	13	16%	15	19%
<b>Trito-Paulines</b>	1 Tim.	184	69	38%	65	35%	26	14%	24	13%
	2 Tim.	119	29	24%	57	48%	20	17%	13	11%
	Tit.	85	42	49%	30	35%	9	11%	4	5%

Table 6.6 demonstrates that all Paulines (except 1 Corinthians) use comparatively more complementary and participial clauses than relative and adverbial clauses. This is not surprising, given the fact that the Paulines are not recordings of spontaneous conversations, but written letters. Interestingly, however, Paul's *Hauptbriefe* and the Thessalonian correspondence use

more adverbial than relative clauses. For the other Paulines, the number of adverbial clauses is the lowest in comparison to the number of complementary, participial, and relative clauses.

If Biber's theory is applicable here, table 6.6 suggests that not all Paulines belong equally toward the written end of the speech/writing continuum, as Paul's *Hauptbriefe* and 1-2 Thessalonians appear to be a little more oral in nature than Philippians, Philemon, Ephesians, Colossians, 1 Timothy, and Titus. 2 Timothy may be lying somewhere in between, because on the one hand it has a comparatively high level of lexical variation (see §5.2.1) but on the other it also uses more paratactic than hypotactic clausal relations (see §6.1.1).

### 6.1.3 Summary

Interclausal relations refer to para- and hypotactic clausal relations. Linear regression analyses of all para- and hypotactic clausal relations in the *Corpus Paulinum* demonstrate that the PE do not have significantly nor even considerably more (or less) of either in their texts. Even the minor variation found in the *Corpus Paulinum* need not necessarily be explained by author variation as modern classicists and linguists have shown that other factors might be able to account for it as well, including age and textuality (versus orality).

## 6.2 Structural Irregularities

Another syntactic peculiarity of the Pastorals concerns their (supposedly) limited number of structural irregularities, such as anacolutha, parentheses, and ellipses (see §2.2.2). Scholars using this argument in debates on the authorship of the PE, however, seem to have done so on the basis of subjective impression rather than statistics.

### 6.2.1 Quantitative Analysis

Given the weight usually ascribed to the PE's number of parentheses, anacolutha, and ellipses in discussions about authorship, it is surprising to see so little study being done on these syntactic irregularities. New Testament Greek grammars, mainly older ones, are the most likely places one is to find examples of Pauline parentheses, anacolutha, and ellipses.<sup>681</sup> Appendix five lists most, if not all, references to parentheses, anacolutha, and ellipses in the *Corpus Paulinum*. The overall result is presented in table 6.7:

---

<sup>681</sup> See especially G. B. Winer, *Grammatik des neutestamentlichen Sprachidioms*, rev. G. Lünemann (7<sup>th</sup> ed.; Leipzig: Vogel, 1867), 525-557; Robertson, *Grammar*, 391, 433-440, 705-706, 1201-1203; Turner, *Syntax*, 16-18, 291-303, 315-317, 322-323, 333, 342-343; and Blass, Debrunner, and Rehkopf, *Grammatik*, 104-108, 148-149, 153-154, 192-193, 355, 384-385, 393-400, 409-413.

Table 6.7. Structural irregularities in the *Corpus Paulinum*

	Vocabulary tokens	Parentheses	Anacolutha	Ellipses
<b>Romans</b>	7111	10	17	204
<b>1 Corinthians</b>	6830	11	10	199
<b>2 Corinthians</b>	4477	16	15	130
<b>Ephesians</b>	2422	4	6	30
<b>Galatians</b>	2230	5	6	57
<b>Philippians</b>	1629	3	4	49
<b>1 Timothy</b>	1591	4	1	45
<b>Colossians</b>	1582	2	8	23
<b>1 Thessalonians</b>	1481	6	3	23
<b>2 Timothy</b>	1238	3	0	27
<b>2 Thessalonians</b>	823	2	2	14
<b>Titus</b>	659	4	2	22
<b>Philemon</b>	335	2	0	10

The numbers in table 6.7 are derived from the examples found in New Testament Greek grammars.<sup>682</sup> A good number of examples have been added to the ones listed in these grammars. Table 6.7 is by no means a definitive result, but it is an initial attempt to establish how many (1) parentheses, (2) anacolutha, and (3) ellipses are actually present in the *Corpus Paulinum*.

#### 6.2.1.1 Parentheses

A *parenthesis* can be defined as “the insertion of a grammatically independent phrase within a sentence.”<sup>683</sup> This definition excludes another figure of addition, *digression*, which is an explanatory excursus comprising more than one sentence (e.g. Rom. 2:13-15; 1 Tim. 1:8-11, etc.). Parentheses usually are as long as entire clauses or phrases (e.g. Rom. 1:13), but sometimes they are as short as a single word (2 Cor. 8:3). Parentheses are usually interjectory or explanatory.

In order to identify whether any of the data presented in table 6.7 attests to significant variation in the use of Pauline parentheses, a linear regression analysis is required (see §4.2.2.1). In table 6.8 all necessary data are given:

<sup>682</sup> Cf. Winer, *Grammatik*, 522-559; Robertson, *Grammar*, 433-443, 705-706, 1200-1203; Turner, *Style*, 82-83, 85-86; *Syntax*, 16-18, 127, 291-293, 300-303, 342-343; Blass, Debrunner, and Rehkopf, *Grammatik*, 393-399, 409-413; Von Siebenthal, *Grammatik*, 223, 237, 451, 455, 478, 564-567.

<sup>683</sup> Rowe, “Style,” 147.

Table 6.8. Linear regression data for parentheses in the *Corpus Paulinum*

		Vocabulary tokens (x)	Parentheses (y)	Expected parentheses ( $\hat{y}$ )	Prediction interval	
					Min.	Max.
<b>Proto-Paulines</b>	Rom.	7111	10	13	1	24
	1 Cor.	6830	11	12	1	23
	2 Cor.	4477	16	9	-1	19
	Gal.	2230	5	6	-4	16
	Phil.	1629	3	5	-5	15
	1 Thess.	1481	6	5	-5	15
	Phlm.	335	2	3	-8	14
<b>Deutero-Paulines</b>	Eph.	2422	4		$t$	2,571
	Col.	1582	2		$\alpha/2$	0,025
	2 Thess.	823	2		$SE$	3,620118416
<b>Trito-Paulines</b>	1 Tim.	1591	4		$n$	7
	2 Tim.	1238	5		$\bar{x}$	3441,857143
	Tit.	659	4		$SS_{xx}$	44266212,86

When plotted, the data of table 6.8 gives the following scatter diagram:

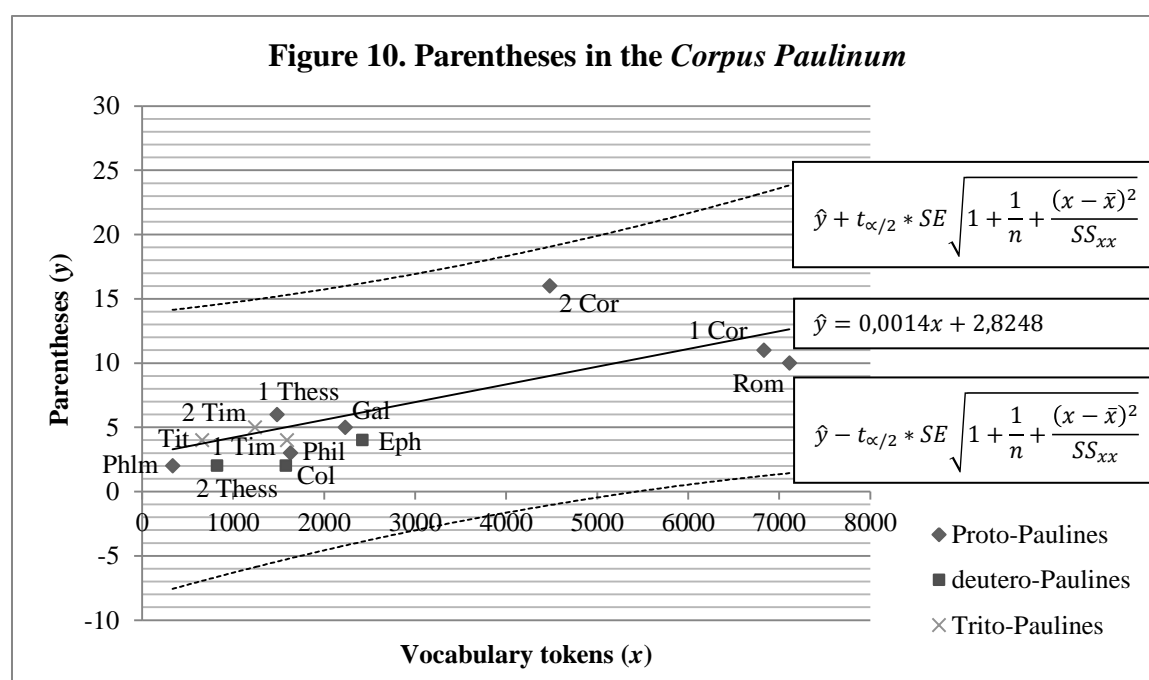


Figure 10 challenges the common scholarly claim that the Pastorals use fewer parentheses than other Paulines. On average, only 1 Timothy uses fewer parentheses, but not as few as do Colossians, Romans, Philippians, 2 Thessalonians, Ephesians, and Philemon. 2 Timothy and Titus on average use even more parentheses. 1 Thessalonians and particularly 2 Corinthians use comparatively more parentheses. Precisely because of the frequent use of parentheses in 2 Corinthians the prediction interval in figure 10 is very large, and therefore none of the disputed Paulines are found to have significantly fewer parentheses than the undisputed Paulines.

## 6.2.1.2 Anacolutha

The *anacoluthon* is an even more violent interruption in sentence structure than the parenthesis. It is referred to as “a syntactic break in the expected grammatical sequence within a sentence.”<sup>684</sup> Sometimes anacolutha are occasioned by parentheses (e.g. Gal. 2:4-6). Some are common to many different languages, but others specifically occur in Koine Greek. It appears there are no anacolutha in 2 Timothy and Philemon, which should make Quinn and Wacker more reserved in arguing for the pseudonymity of all three Pastorals on the basis of, *inter alia*, their “periodic breakdown of syntax”<sup>685</sup> (see §2.2.1).

In order to identify if any of the data presented in table 6.7 (see §6.2.1) attests to significant variation in the use of Pauline anacolutha, a linear regression analysis is required (see §4.2.2.1). In table 6.9 all necessary data are given:

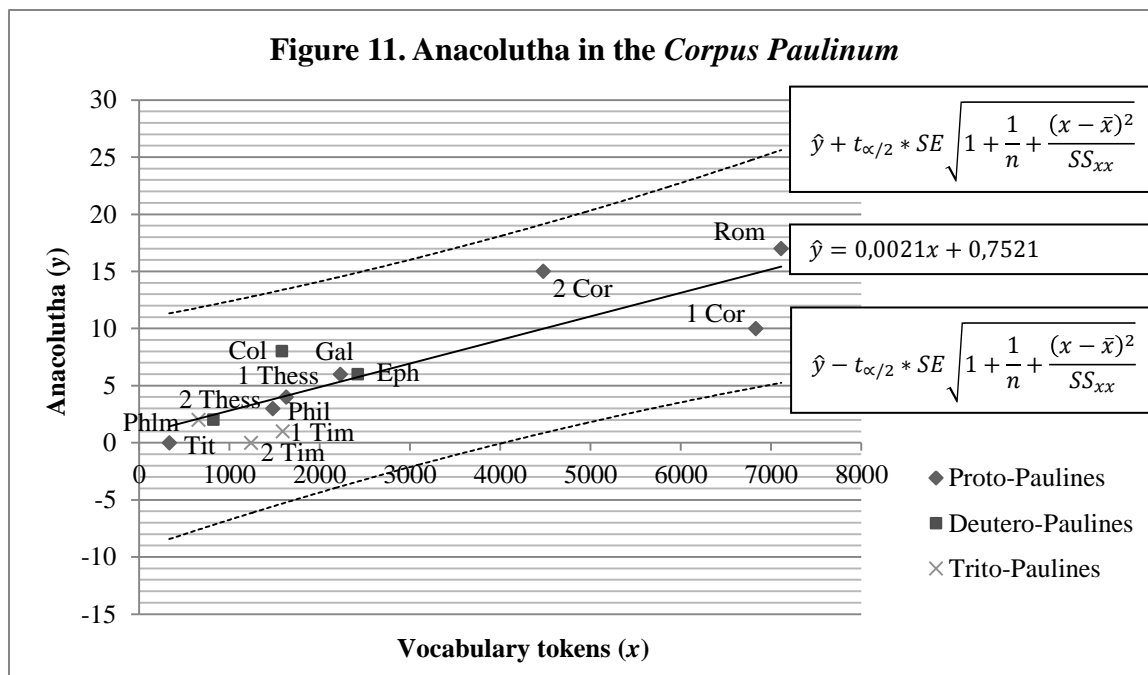
Table 6.9. Linear regression data for anacolutha in the *Corpus Paulinum*

		Vocabulary tokens (x)	Anacolutha (y)	Expected anacolutha ( $\hat{y}$ )	Prediction interval	
					Min.	Max.
<b>Proto-Paulines</b>	Rom.	7111	17	16	5	26
	1 Cor.	6830	10	15	5	25
	2 Cor.	4477	15	10	1	19
	Gal.	2230	6	5	-4	15
	Phil.	1629	4	4	-5	13
	1 Thess.	1481	3	4	-6	13
	Phlm.	335	0	1	-8	11
<b>Deutero-Paulines</b>	Eph.	2422	6		$t$ 2,571	
	Col.	1582	8		$\alpha/2$ 0,025	
	2 Thess.	823	2		$SE$ 3,293130208	
<b>Trito-Paulines</b>	1 Tim.	1591	1		$n$ 7	
	2 Tim.	1238	0		$\bar{x}$ 3441,857143	
	Tit.	659	2		$SS_{xx}$ 44266212,86	

Figure 11 represents the scatter diagram of the data presented in table 6.9:

<sup>684</sup> Crystal, *Dictionary*, 24.

<sup>685</sup> Quinn and Wacker, *Letters*, 6.



Similar to the number of parentheses in the *Corpus Paulinum* (see §6.2.1.1), figure 11 shows that, from a statistical point of view, none of the disputed Paulines use significantly fewer anacolutha than the undisputed Paulines. The Timothy correspondence uses considerably fewer anacolutha, but not as few as 1 Corinthians. Colossians and, again, particularly 2 Corinthians use considerably more anacolutha. This again explains the large prediction interval.

### 6.2.1.3 Ellipses

The final irregular structure in the syntax of the PE to be discussed here concerns *ellipsis*. This is known as “the omission of essential grammatical elements.”<sup>686</sup> Some grammarians equate ellipsis with *brachyology*, “the omission, for the sake of brevity, of an element which is not necessary for the grammatical structure,”<sup>687</sup> but this figure of omission must be distinguished from ellipsis because brachyology is only essential to thought and not to grammar (e.g. 1 Cor. 11:16). Ellipsis is also to be distinguished from *asyndeton*, “the omission of conjunctions between coordinate members of the same sentence,” because conjunctions are not always essential to grammar (e.g. Gal. 5:19-23). Unlike brachyology and asyndeton, *zeugma*, “the use of a word in one phrase which must be understood in other, parallel phrases in order to complete their meanings,” and *aposiopesis*, “the abrupt breaking

<sup>686</sup> Rowe, “Style,” 135.

<sup>687</sup> F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, rev. R. W. Funk (Chicago, IL/London: University of Chicago Press, 1961), 255.



off of a thought, before it has been completely expressed,”<sup>688</sup> belong to types of ellipses that are grammatically necessary.

Both structures, however, are uncommon in the Greek New Testament. 1 Corinthians 3:2 is one of the few examples of zeugma in the *Corpus Paulinum*.<sup>689</sup> Here only one of the nouns (γάλα) fits the verb (ἐπότισα). Probably the only examples of aposiopesis are Romans 7:24-25 and Philippians 1:22. Unlike zeugma and aposiopesis, ellipsis is found quite often in Paul. This is true especially for (copulative) verbs (e.g. Rom. 1:7), but it is not uncommon to observe conjunctions (e.g. 1 Cor. 8:9), adjectives (e.g. 1 Tim. 6:7), nouns (e.g. Tit. 3:3), pronouns (e.g. Gal. 5:3), adverbs (e.g. 1 Cor. 14:19), phrases (e.g. Rom. 10:8), and even entire clauses (e.g. 2 Thess. 2:3) missing also.

In order to determine if any of the data presented in table 6.7 (see §6.2.1) attests to significant variation in the use of Pauline ellipses, a linear regression analysis is required (see §4.2.2.1). In table 6.10 all necessary data are given:

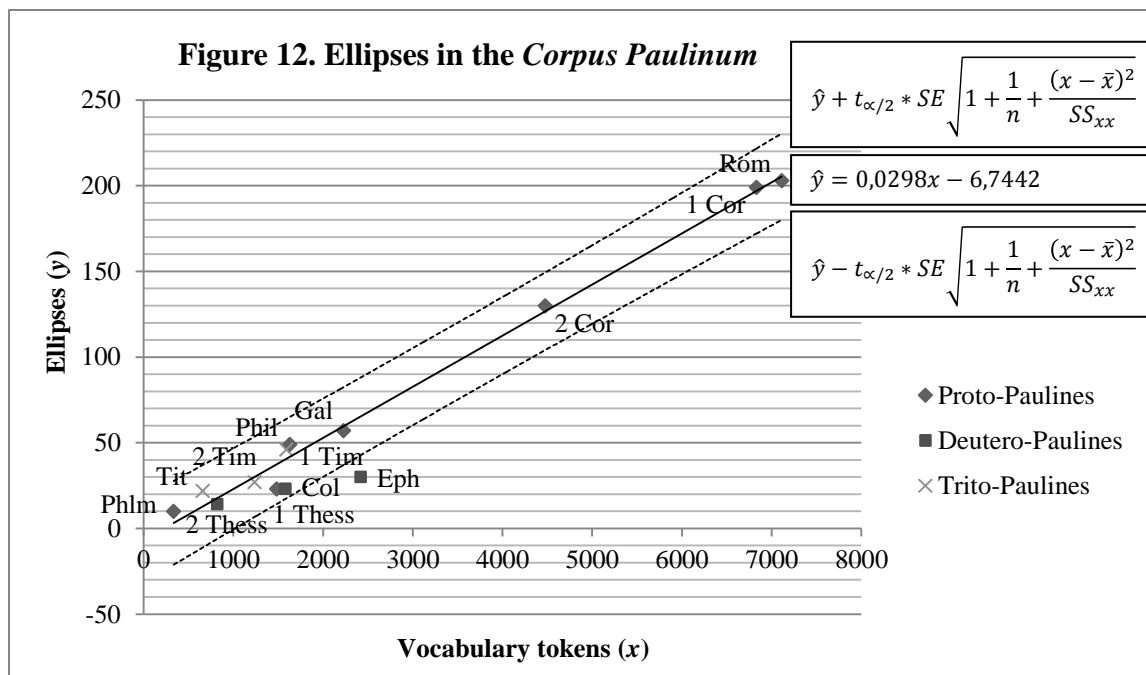
Table 6.10. Linear regression data for ellipses in the *Corpus Paulinum*

		Vocabulary tokens (x)	Ellipses (y)	Expected ellipses ( $\hat{y}$ )	Prediction interval	
					Min.	Max.
<b>Proto-Paulines</b>	Rom.	7111	203	205	180	230
	1 Cor.	6830	199	197	172	222
	2 Cor.	4477	130	127	104	149
	Gal.	2230	57	60	37	82
	Phil.	1629	49	42	19	65
	1 Thess.	1481	23	37	14	61
	Phlm.	335	10	3	-21	28
<b>Deutero-Paulines</b>	Eph.	2422	30		$t$	2,571
	Col.	1582	23		$\alpha/2$	0,025
	2 Thess.	823	14		$SE$	8,155947457
<b>Trito-Paulines</b>	1 Tim.	1591	46		$n$	7
	2 Tim.	1238	27		$\bar{x}$	3441,857143
	Tit.	659	22		$SS_{xx}$	44266212,86

The data of table 6.10 can be plotted once more, giving the following scatter diagram:

<sup>688</sup> Rowe, “Style,” 135, 149.

<sup>689</sup> Cf. 1 Cor. 14:34; 1 Tim. 4:3.



According to figure 12, Ephesians is the only disputed letter with a significant low number of ellipses. Numbers are considerably low for Colossians and 1 Thessalonians. Thus, once more, it is shown that none of the Pastorals stand out in the *Corpus Paulinum* with regard to irregular syntax structures. It must be stressed, however, that the number of anacolutha, ellipses, and parentheses found in all Paulines is very much dependent on how one defines these irregular structures. Other definitions will probably give different results, and therefore the observed number of anacolutha, ellipses, and parentheses should be interpreted with caution.

### 6.2.2 Qualitative Analysis

For both classicists and linguists, it is difficult but important to distinguish between intentional and unintentional uses of anacolutha, ellipses, and parentheses. Quintilian (*Inst. Or.* 1.5.51, 8.6.21, 9.3.27) referred to them as syntactic blemishes, which attract the attention of the audience. As such, they need not necessarily be considered performance failures since they might not have been perceived as grammatical errors or even part of an author's communicative strategy.<sup>690</sup> According to Randolph Quirk and others, speakers or writers usually prefer to make use of ellipses in order to reduce their sentence length or to avoid ambiguity.<sup>691</sup>

<sup>690</sup> Cf. S. Schneider, "Parenthesis: Fundamental Features: Meanings, Discourse Functions, and Ellipsis," in M. Kluck, D. Ott, and M. de Vries (eds.), *Parenthesis and Ellipsis: Cross-Linguistic and Theoretical Perspectives* (Berlin/Boston: de Gruyter, 2015), 292.

<sup>691</sup> R. Quirk et al., *A Comprehensive Grammar of the English Language* (London: Longman, 1985), 859-860.

It is beyond the scope of this study to examine in detail which types of parentheses, anacolutha, and ellipses in the *Corpus Paulinum* are intentional and unintentional. The following discussion only briefly explores some of the explanatory models offered by contemporary classicists and linguists other than author variation, including (1) emotionality and (2) textuality (versus orality).

### 6.2.2.1 Emotionality

To many scholars, brevity in the form of ellipses as well as loose syntax in the form of parentheses and anacolutha are indicative of emotionality.<sup>692</sup> As early as the first century CE, Quintilian (*Inst. Orat.* 9.2.54) noted that the elliptic figure of aposiopesis expresses passion, anger, anxiety, or hesitation. Similarly, the second-century rhetorician Hermogenes in his book *On Types of Style* (352-368) discussed *inter alia* the style of sincerity, which is to be used when an orator is angry or animated. In such moments, as Hermogenes points out, the emotion of the speaker disturbs the natural sequence of sentences, causing him to use anacolutha or interjectory comments. But a good orator, according to Hermogenes, is able to keep his sentences clear in spite of these emotional interruptions. Carl Wooten points to sections 17 and 18 in Demosthenes' *First Philippic* by way of example:

ταῦτα μὲν οἶμαι δεῖν ὑπάρχειν ἐπὶ τὰς ἐξαίφνης ταύτας ἀπὸ τῆς οἰκείας χώρας αὐτοῦ στρατείας εἰς Πύλας καὶ Χερρόνησον καὶ Ὀλυνθον καὶ ὅποι βούλεται: δεῖ γὰρ ἐκεῖνω τοῦτ' ἐν τῇ γνώμῃ παραστῆσαι, ὡςὺμεις ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν, ὥσπερ εἰς Εὐβοίαν καὶ πρότερόν ποτέ φασιν εἰς Ἀλιάρτον καὶ τὰτελευταῖα πρώην εἰς Πύλας, ἴσως ἂν ὀρμήσαίτε—οὔτοι παντελῶς, οὐδ' εἰ μὴ ποιήσαιτ' ἂν τοῦτο, ὡς ἐγὼ γέ φημι δεῖν, εὐκαταφρόνητόν ἐστιν—ἴν' ἢ διὰ τὸν φόβον εἰδῶς εὐτρεπεῖς ὑμᾶς—εἴσεται γὰρ ἀκριβῶς: εἰσὶ γὰρ, εἰσὶν οἱ πάντ' ἐξαγγέλλοντες ἐκεῖνω παρ' ἡμῶν αὐτῶν πλείους τοῦ

---

<sup>692</sup> See *inter alia* C. W. Wooten, *Cicero's Philippics and Their Demosthenic Model: The Rhetoric of Crisis* (Chapel Hill, NC/London: The University of North Carolina Press, 1983), 40-41; W. Fenske, "Und wenn ihr betet..." (*Mt.* 6,5). *Gebete in der zwischenmenschlichen Kommunikation der Antike als Ausdruck der Frömmigkeit* (SUNT 21; Göttingen: Vandenhoeck & Ruprecht, 1997), 143; H. F. Plett, "Figures of Speech," in T. O. Sloane (ed.), *Encyclopedia of Rhetoric* (Oxford: Oxford University Press, 2001), 313; W. G. Müller, "Iconicity and Rhetoric: A Note on the Iconic Force of Rhetorical Figures in Shakespeare," in O. Fischer and M. Nänny (eds.), *The Motivated Sign* (ILL 2; Amsterdam/Philadelphia, PA: Benjamins, 2001), 311-312; Plato, *Gorgias*, vol. VI/3 of *Platon Werke. Übersetzung und Kommentar*, trans. J. Dalfen (Göttingen: Vandenhoeck & Ruprecht, 2004), 226; E. Karakasis, *Terence and the Language of Modern Comedy* (CCS; Cambridge: Cambridge University Press, 2005), 4; A. Quinn and L. Rathbun, "Parenthesis," in T. Enos (ed.), *Encyclopedia of Rhetoric and Composition: Communication from Ancient Times to the Information Age* (1996; repr., New York/London: Routledge, 2010), 492; S. J. Harrison, "Sermones Deorum: Divine Discourse in in Virgil's *Aeneid*," in E. Dickey and A. Chahoud (eds.), *Colloquial and Literary Latin* (Cambridge: Cambridge University Press, 2010), 267; K. Wales, *A Dictionary of Stylistics* (3<sup>rd</sup> ed.; London/New York: Routledge, 2011), 18; W. Imo, "Elliptical Structures as Dialogical Resources for the Management of Understanding," in S. Günthner, W. Imo, and J. Bücker (eds.), *Grammar and Dialogism: Sequential, Syntactic, and Prosodic Patterns between Emergence and Sedimentation* (LIT; Berlin/Boston: de Gruyter, 2014), 163; Ortner, *Text und Emotion*, 273; A. Toner, *Ellipsis in English Literature: Signs of Omission* (Cambridge: Cambridge University Press), 13.

δέοντος—ἡσυχίαν ἔχη ἢ παριδῶν ταῦτ' ἀφύλακτος ληφθῆ, μηδενὸς ὄντος ἐμποδῶν πλεῖν ἐπὶ τὴν ἐκείνου χώραν ὑμῖν, ἂν ἐνδῶ καιρόν.<sup>693</sup>

In this passage, which in its entirety is a wake-up call for the Athenian people to take up arms against King Philip II of Macedonia, Demosthenes explains the advantages of being prepared for war. Wooten observes that Demosthenes' syntax becomes increasingly disjointed as he switches from one thought to another. The evidence is the use of two parentheses, the first being οὔτοι ... ἔστιν and the second εἴσεται ... δέοντος. If one removes these emotional interruptions from the text, Wooten argues, "there is an orderly analytical period, built up of clauses that are generally short and straightforward and that are arranged in a logical order."<sup>694</sup>

The idea that syntactic irregularities may be caused by an author's emotional state is not entirely new to New Testament studies. It was suggested long ago by grammarians of New Testament Greek, who saw anger, pity, or fear as the cause of the elliptic figure aposiopesis.<sup>695</sup> Bernard Orchard has pointed in particular to the Greek texts of Galatians 2:1-10 and 2 Thessalonians 2:1-12, which he thinks reflect similar use of ellipsis and parenthesis:<sup>696</sup>

Table 6.11. Ellipses and Parentheses in Galatians 2:1-10 and 2 Thessalonians 2:1-12

Verse	Galatians 2	2 Thessalonians 2
1	Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον·	Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν
2	ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἔδραμον.	εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοδῶς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου·
3	– ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλληνας ὄν, ἠναγκάσθη περιτριμθῆναι· –	Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον. ὅτι {ἡ ἡμέρα τοῦ κυρίου οὐκ ἐλεύσονται} ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσει ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.
4	– {αὕτη ζήτησις ἐγήγγερται} διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν,	Ὅ μνημονεύετε ὅτι ἔτι ὄν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
5	οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. –	

<sup>693</sup> "All this is a necessary provision against Philip's sudden raids from Macedonia against Thermopylae, the Chersonese, Olynthus, or where he will. You must present to his mind the consideration that you may possibly shake off your excessive apathy and strike out as you did at Euboea, and before that, as we are told, at Haliartus, and quite recently at Thermopylae. – That, even if you should not act as I, personally, think you ought, is not an altogether trivial matter; – for its purpose is that he may either hold his hand through fear, knowing that you are on the alert – he will know it sure enough, for there are some on our side, yes, too many, who report everything to him – or that he may overlook it and so be taken off his guard, provided there is nothing to hinder you from sailing against his country, if he gives you the chance."

<sup>694</sup> C. W. Wooten, *A Commentary on Demosthenes' Philippic I. With Rhetorical Analyses of Philippics II and III* (APA; Oxford: Oxford University Press, 2008), 76.

<sup>695</sup> Cf. Winer, *Grammatik*, 557; Robertson, *Grammar*, 1203.

<sup>696</sup> B. Orchard, "Ellipsis and Parenthesis in Ga 2:1-10 and 2 Th 2:1-12," in L. de Lorenzi (ed.), *Paul de Tarse. Apôtre du notre temps* (Ben 1; Rome: Abbaye de S. Paul, 1979), 249-258.

<p><b>6</b> – Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, – ὅποιοί ποτε ἦσαν οὐδὲν μοι διαφέρει· πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει – ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, –</p>	<p>καὶ νῦν τὸ κατέχον οἴδατε εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.</p>
<p><b>7</b> ἀλλὰ τοῦναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς,</p>	<p>τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον { ἡ ἡμέρα τοῦ κυρίου οὐκ ἐλεύσονται } ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.</p>
<p><b>8</b> – ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, –</p>	<p>καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ,</p>
<p><b>9</b> καὶ γνόντες τὴν χάριν τὴν δοθεισάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·</p>	<p>οὗ ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους</p>
<p><b>10</b> μόνον { ἡ διάστασις ἐδόθη } τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.</p>	<p>καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.</p>
<p><b>11</b></p>	<p>καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτούς τῷ ψεύδει,</p>
<p><b>12</b></p>	<p>ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλ' εὐδοκήσαντες τῇ ἀδικίᾳ.</p>

Galatians 2:4-10 narrates Paul's second visit to Jerusalem to attend an apostolic conference on circumcision. The historical account of the conference, according to Orchard, is told only in vv. 1-2, 7, and 9-10. He finds parentheses (or digressions) in vv. 3-6 and 8, the former containing a number of smaller parentheses: v. 3, which does not logically follow from v. 2; vv. 4-5, starting with an ellipsis since the subject and main verb are lacking (αὕτη ζήτησις ἐγγήγερται); and v. 6, which includes another parenthesis since οἱ δοκοῦντες in the latter part recapitulates τῶν δοκούντων mentioned at the beginning of the sentence. Another ellipsis is found after μόνον in v. 10, again because a subject and main verb need to be supplied (ἡ διάστασις ἐδόθη). Orchard finds a similar solution for 2 Thessalonians 2:7b, where μόνον may be supplied with ἡ ἡμέρα τοῦ κυρίου οὐκ ἐλεύσονται. This might follow from v. 3b, where the same phrase can be inserted. This would make sense against the letter's overall concern for correcting some of the Thessalonians who had misinterpreted Paul's earlier teaching on the signs preceding the return of Christ. All of the necessary additions, insertions, and omissions in Galatians 2:1-10 and 2 Thessalonians 2:1-12, according to Orchard, are due to Paul's excitement while constructing his argument. Overall, he concludes that both passages, despite their differences in subject matter testify to "the same superabounding energy, the same personal directness of approach, the same sensitivity towards those addressed, the same emotional depth, the same ability to keep many things in mind at the same time, the same power of description, the same use of parenthesis and ellipsis and anacoluthon."<sup>697</sup>

<sup>697</sup> Ibid., 257-258.

The above considerations allow for the possibility that some of the parentheses, anacolutha, and ellipses in the *Corpus Paulinum* were caused by the different emotional states of their author(s). If so, one should be more careful in claiming the limited number of syntactic irregularities for a particular theory of authorship, because any author could have been subject to different emotions.

#### 6.2.2.2 Textuality (versus Orality)

The syntactic variation found in the *Corpus Paulinum* with regard to the number of parentheses, anacolutha, and ellipses also gives textual support to the idea that some of the Pauline letters were dictated. This is clear from Ed Sanders' notion:

My picture of Paul as he dictated—which cannot be proved—is this: he paced, hands behind his back, forehead forward, and dictated in bursts—not in the measured tones that reflect that the letter was previously composed in his mind. The mention of one word will call to mind another word, and this may lead to a digression. He is sometimes heated as he dictates—angry at an opponent, reacting vigorously against what he regard as personal slurs. In this mood he sometimes curses and threatens. But he is never unmindful of the wisdom of conciliation, and he treats the recipients with respect—sometimes with strong praise.<sup>698</sup>

If Sanders' reconstruction is close to the truth, the variation among the syntactic irregularities in the *Corpus Paulinum* need not only be explained by emotional outbursts, but also by differences in composition as it seems that parentheses, anacolutha, and ellipses are more typical of spoken than written texts. As Marius Reiser observes:

Der Stil der paulinischen Briefe zeigt an vielen Stellen die typischen Stilzüge der gesprochenen Sprache: Anakoluthen, Ellipsen, Parenthesen. Ihr gehäuftes Vorkommen in der freien Rede ergibt sich aus der sukzessiven und assoziativen Denkweise. Dazu kommen Gedankensprünge und verkürzte Formulierungen, die das Verständnis der paulinischen Darlegungen sehr erschweren können, kurz.<sup>699</sup>

This kind of style as described by Reiser is what Eduard Norden has called the “Rhetorik des Herzens in ungefeilter Sprache,” which he found so typical of Paul's *Hauptbriefe* (cf. Rom. 1:29, 2:1, 5:16, 14:23; 1 Cor. 13:8, 15:39-44; 2 Cor. 1:4,13-14, 3:2, 8:22, 9:8).<sup>700</sup> To some scholars, the very presence of many parentheses, anacolutha, and ellipses in these letters are

---

<sup>698</sup> E. P. Sanders, *Paul: The Apostle's Life, Letters, and Thought* (Minneapolis, MN: Fortress, 2015), 169-170.

<sup>699</sup> Reiser, *Sprache*, 72-73.

<sup>700</sup> E. Norden, *Die antike Kunstprosa: vom VI. Jahrhundert v. Chr. bis in die Zeit der Renaissance* 2 (10<sup>th</sup> ed.; 1898; repr., Leipzig: Teubner, 1995), 502-503.

proof that they are oral compositions that were dictated verbatim, simply because an editor would have corrected, or at least improved, structural irregularities.<sup>701</sup>

The idea that parentheses, anacolutha, and ellipses are typical markers of spoken language finds support from modern studies in classics also.<sup>702</sup> Quintilian (*Inst. Orat.* 10.3.19-20) notes that dictation sometimes leads to irregular syntax, because of delays and frustration in the process:

Nam in stilo quidem quamlibet properato dat aliquam cogitationi moram non consequens celeritatem eius manus: ille cui dictamus urget, atque interim pudet etiam dubitare aut resistere aut mutare quasi conscium infirmitatis nostrae timentis. Quo fit ut non rudia tantum et fortuita, sed inpropria interim, dum sola est conectendi sermonis cupiditas, effluent, quae nec scribentium curam nec dicentium impetum consequantur. At idem ille qui excipit, si tardior in scribendo aut incertior in legendo velut offensator fuerit, inhibetur cursus, atque omnis quae erat concepta mentis intentio mora et interdum iracundia excutitur.<sup>703</sup>

More specifically, Leonard Palmer explains:

Spoken language is distinguished primarily from writing by the greater intimacy of contact between speaker and hearer. . . . The speed and spontaneity of conversation reduces the element of reflection. Sentences are not organized into self-consistent logical structures, but meaning is conveyed by fits and starts with parentheses, afterthoughts, and those changes of construction which grammarians catalogue as anacolutha, contamination, and the like. Perhaps most important is the fact that conversation takes place in an elaborate context of situation which often makes detailed and explicit linguistic reference unnecessary and tedious. Hence colloquial speech is characterized by its allusiveness, by deictic elements, abbreviation, ellipsis, and aposiopesis.<sup>704</sup>

---

<sup>701</sup> Cf. Turner, *Style*, 82; Sanders, *Paul*, 169.

<sup>702</sup> See, *inter alia*, Wifstrand, *Epochs and Styles*, 98-99; A. Willi, *The Languages of Aristophanes. Aspects of Linguistic Variation in Classical Attic Greek* (Oxford: Oxford University Press, 2003; repr. 2006), 232; W. de Melo, "The Language of Roman Comedy," in J. Clackson (ed.), *A Companion to the Latin Language* (BCAW; Oxford: Wiley-Blackwell, 2011), 333-334; E. Courtney, *A Commentary on the Satires of Juvenal* (CCS 2; Berkeley, CA: University of California Press, 2013), 32; J. G. F. Powell, "Cicero's Style," in C. Steel (ed.), *The Cambridge Companion to Cicero* (2<sup>nd</sup> ed.; Cambridge: Cambridge University Press, 2013), 49.

<sup>703</sup> "The condemnation which I have passed on such carelessness in writing will make it pretty clear what my views are on the luxury of dictation which is now so fashionable. For, when we write, however great our speed, the fact that the hand cannot follow the rapidity of our thoughts gives us time to think, whereas the presence of our amanuensis hurries us on, at times we feel ashamed to hesitate or pause, or make some alteration, as though we were afraid to display such weakness before a witness. As a result our language tends not merely to be haphazard and formless, but in our desire to produce a continuous flow we let slip positive improprieties of diction, which might show the precision of the writer nor the impetuosity of the speaker. Again, if the amanuensis is a slow writer, or lacking in intelligence, he becomes a stumbling-block, our speed is checked, and the thread of our ideas is interrupted by the delay or even perhaps by the loss of temper to which it gives rise."

<sup>704</sup> L. R. Palmer, *The Latin Language* (London: Faber & Faber, 1954; repr., Norman, OK: University of Oklahoma Press, 1988), 74.

This is not to say that written types of discourse are completely innocent of parentheses, anacolutha, and ellipses.<sup>705</sup> Roland Mayer, for instance, finds anacolutha in the philosophical and epistolary works of Cicero (*Bell. Afr.* 25.1; *Fin.* 2.107, 3.11, 4.4; *Att.* 15.3.1). He thinks this is mainly due to the conversational nature of the discourse.<sup>706</sup> Similarly, anacolutha have been found in Greek prose (e.g. Thucydides, *Hist.* 3.36; Xenophon, *Cyr.* 1.4.26; Herodotus, *Hist.* 4.132).<sup>707</sup> Precisely because some types of anacolutha were allowed in these writings, Simon Slings has argued that they need not always have been understood as ungrammatical by Greeks in the classical period. Still, as Slings admits, a large number of anacolutha are to be found in oral grammar as it is more typical for speakers to end a sentence with a structure that is less complex than at the beginning of the sentence.<sup>708</sup>

Like many classicists, modern linguists find parentheses, anacolutha, and ellipses to be more typical of spoken than written language.<sup>709</sup> Some, however, have noticed confusion in the literature concerning the definitions of these syntactic irregularities.<sup>710</sup> Others have found different classes of parentheses, anacolutha, and ellipses (e.g. situational, structural, conversational, etc.) at different levels (e.g. nominal, verbal, clausal, etc.), some of which also occur in written language. Klaus Bayer, for instance, distinguishes between parentheses that establish contact and parentheses that give additional information, finding the former to be

---

<sup>705</sup> See, for instance, the many references to parentheses in ancient literature by E. Schwyzer, *Die Parenthese im engern und im weitern Sinne* (APAW 6; Berlin: de Gruyter, 1939).

<sup>706</sup> R. G. Mayer, "The Impracticability of Latin 'Kunstprosa'," in T. Reinhardt, M. Lapidge, and J. N. Adams (eds.), *Aspects of the Language of Latin Prose* (PBA 129; New York: Oxford University Press, 2005), 200-203.

<sup>707</sup> On anacolutha in Thucydides, see W. Lüdtke, *Untersuchungen zum Satzbau des Thukydides* (PhD diss., University of Kiel, 1930).

<sup>708</sup> S. R. Slings, "Figures of Speech and Their Lookalikes. Two Further Exercises in the Pragmatics of the Greek Sentence," in E. J. Bakker (ed.), *Grammar as Interpretation. Greek Literature in its Linguistic Contexts* (MnSupp 171; Leiden/New York/Cologne: Brill, 1997), 204.

<sup>709</sup> See *inter alia* C. Leska, "Vergleichende Untersuchungen zur Syntax gesprochener und geschriebener deutschen Gegenwartssprache," *BGDS* 87 (1965), 455-457; W. Admoni, *Der deutsche Sprachbau* (4<sup>th</sup> ed.; Munich: Beck, 1982), 260; Nussbaumer, *Texte*, 84-85; J. Schwitalla, "Gesprochene Sprache – dialogisch gesehen," in G. Fritz and F. Hundsnurscher (eds.), *Handbuch der Dialoganalyse* (Tübingen: Niemeyer, 1994), 21-25; M. McCarthy, *Spoken Language and Applied Linguistics* (Cambridge: Cambridge University Press, 1998), 64; A. Quinn and L. Rathbun, "Anacoluthon," in Enos (ed.), *Encyclopedia*, 9; W. Oesterreicher, "Historizität – Sprachvariation, Sprachverschiedenheit, Sprachwandel," in M. Haspelmath et al. (eds.), *Sprachtypologie und sprachliche Universalien. Ein internationales Handbuch* (HSK 20; Berlin/New York: de Gruyter, 2001), II/2:1568; Stein, *Textgliederung*, 28; S. Freunek, *Literarische Mündlichkeit und Übersetzung. Am Beispiel deutscher und russischer Erzähltexte* (Berlin: Frank & Timme, 2007), 28; E. Betz, *Grammar and Interaction: Pivots in German Conversation* (SDG 21; Amsterdam/Philadelphia, PA: Benjamins, 2008), 174-175.

<sup>710</sup> Cf. A. Betten, "Ellipsen, Anakoluthen und Parenthesen. Fälle für Grammatik, Stilistik, Sprechakttheorie oder Konversationsanalyse?" *DS* 4 (1976): 207-230; N. E. Enkvist, "A Note on the Definition and Description of True Anacolutha," in C. Duncan-Rose and T. Vennemann (eds.), *On Language: Rhetorica, Phonologica, Syntactica* (FS R. P. Stockwell; London: Routledge, 1988), 315-324; P. Wilson, *Mind the Gap: Ellipsis and Stylistic Variation in Spoken and Written English* (TE; Harlow: Pearson Education, 2000), 7-114; G. Kaltenböck, "Spoken Parenthetical Clauses in English," in N. Dehé and Y. Kavalova (eds.), *Parentheticals* (LA 106; Amsterdam/Philadelphia, PA: Benjamins, 2007), 25-52.



more typical of spoken language and the latter more typical of written language.<sup>711</sup> Similarly, Shigeko Nariyama reported that subject ellipsis is a common phenomenon in both conversations and casual letters.<sup>712</sup>

It is beyond the scope of this study to explore what types of parenthesis, anacolutha, and ellipsis as identified by modern linguists are present in the Pauline letter corpus. Yet it is important to realise that many classicists and linguists agree that spoken and written language may affect the use of these structural irregularities, whether intentional or not. If so, the attested variation in the use of parentheses, anacolutha, and ellipses in the *Corpus Paulinum* need no longer necessarily be explained by author variation.

### 6.2.3 Summary

Parentheses, anacolutha, and ellipses are forms of structural irregularities in syntax. Linear regression analyses reveal that none of the Pastorals uses significantly less (or more) of these irregularities in comparison to other Paulines. Only considerably fewer anacolutha are found in 1 and 2 Timothy. Modern classicists and linguists, however, have found anacolutha in Indo-European text corpora as well, but have argued that factors other than author variation might be able to account for it, including emotionality and textuality (versus orality).

## 6.3 Conclusion

This final chapter has offered some new perspectives on Pauline syntax, including interclausal relations and structural irregularities. Overall, two major conclusions can be drawn.

First, none of the Pastorals proves to have significantly or considerably more (or less) para- and hypotactic clausal relations in comparison to other Paulines. Even the minor variation found in the *Corpus Paulinum* need not necessarily be explained by author variation as modern classicists and linguists have shown the use of interclausal relations to be affected by age and textuality (versus orality).

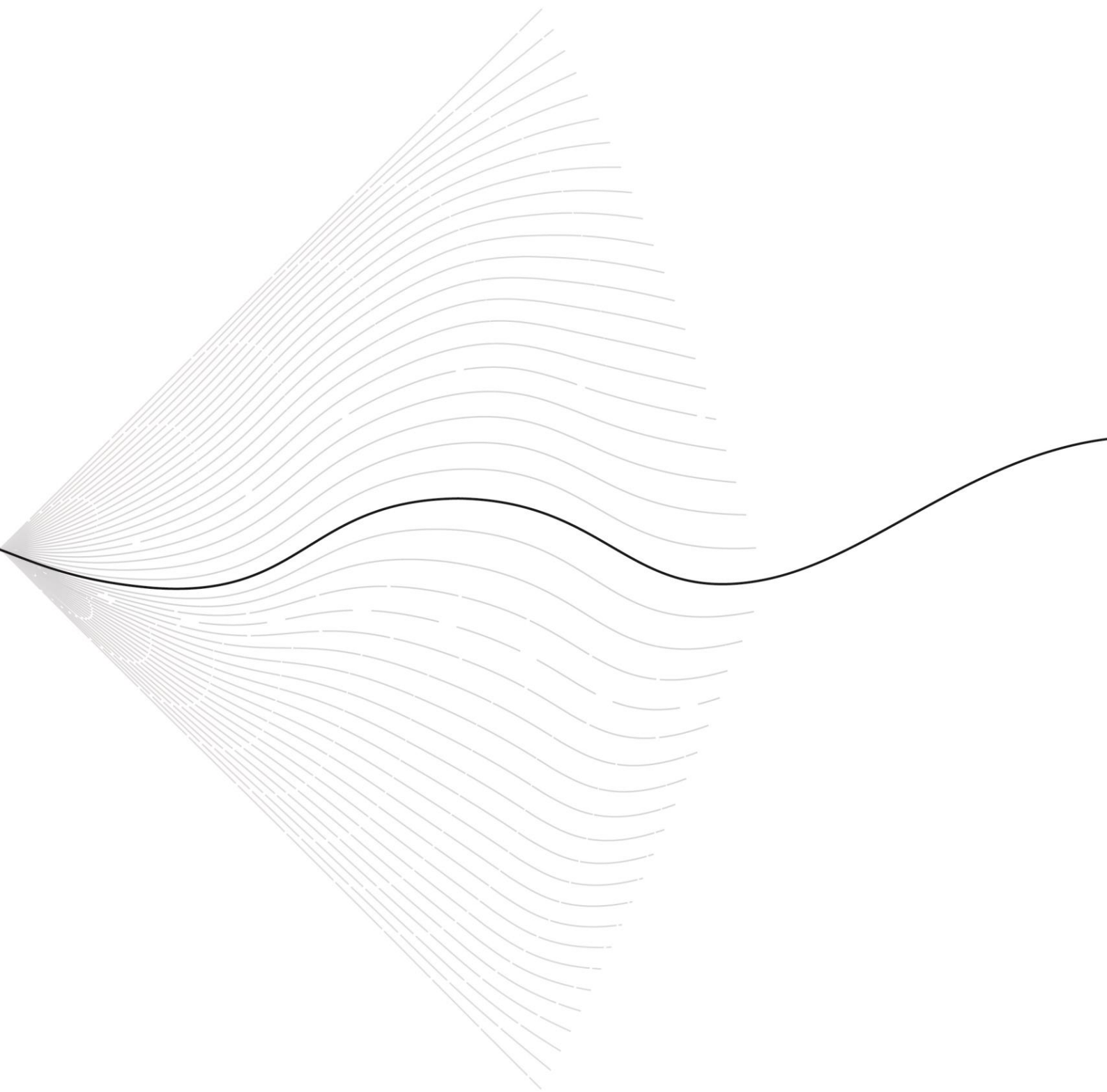
Second, none of the Pastorals seem to have significantly more (or less) parentheses, anacolutha, and ellipses in comparison to other Paulines. Only 1 and 2 Timothy appear to have considerably fewer anacolutha. Both these results are tentative, because one can easily disagree with the number of parentheses, anacolutha, and ellipses in the *Corpus Paulinum* on the

---

<sup>711</sup> K. Bayer, "Verteilung und Funktion der sogenannten Parenthesen in Texten gesprochener Sprache," *DS* 1 (1973): 64-115. Cf. K.-E. Sommerfeldt, "Zu Verdichtungserscheinungen im Satzbau der deutschen Sprache der Gegenwart (unter besonderer Berücksichtigung der Parenthesen)," *ZPSK* 37.2 (1984): 242-248; I. Rahnenführer, "Zur Funktion von Parenthesen in der geschriebenen Sprache," in E. Feldbusch, R. Pogarell, and C. Weiß (eds.), *Bestand und Entwicklung*, vol. 1 of *Neue Fragen der Linguistik* (Tübingen: Niemeyer, 1991), 553-557.

<sup>712</sup> S. Nariyama, "Subject Ellipsis in English," *JP* 36.2 (2004): 237-264.

basis of definition. But even if the Pastorals would have significantly more (or less) of such structural irregularities, other attributive factors might be able to account for them, including emotionality and textuality (versus orality). Perhaps these factors may equally if not better explain syntactic variation in the *Corpus Paulinum* than author variation.





## CONCLUSION

Since the end of the eighteenth century, the Pauline authorship of the so-called Pastoral Epistles has been disputed, mainly because of their distinctive language. Among the PE's many lexical and syntactic peculiarities found by scholars over the years, five stand out in particular: (1) *hapax legomena*, (2) lexical richness, (3) missing indeclinables, (4) interclausal relations, and (5) structural irregularities, including parentheses, anacolutha, and ellipses. These linguistic peculiarities, *inter alia*, have led the majority of scholars to believe that the Pastorals were authored by someone other than Paul, be it a pseudepigrapher, secretary, redactor, or a combination of such.

Based on the history of research, it appears that the study of the PE's language has suffered in at least three major respects. First, the linguistic variation found by scholars between the Pastorals and other Paulines has usually been expressed in terms of scholars' impressions rather than statistical acumen. Very often scholars have overlooked the letters' differing text-lengths, nor have they always respected the letters' individual characters when comparing the linguistic data of members of the alleged proto- and/or deutero-Paulines with the three PE. Second, even when the PE have been studied individually for their particular language, conclusions have usually been drawn for all three of them. And, third, the linguistic peculiarities of the PE have been interpreted more from an historical than a linguistic perspective. Many scholars have interpreted the linguistic peculiarities of the PE in tandem with the letters' historical difficulties, exceptions notwithstanding. This study aimed to isolate and analyze the major lexical and syntactic peculiarities in each of the Pastorals, using both a quantitative and a qualitative method.

The quantitative method involved simple linear regression analysis, which is a widely used statistical technique in the sciences, but which has not been applied in Pauline studies. By means of so-called scatter diagrams, the statistical analysis showed linguistic differences between the proto-, deutero-, and trito-Paulines, while at the same time respecting the letters' individuality and differing text-lengths. The overall result of the linear regression analyses of the selected lexical and syntactic peculiarities as found by scholars in the PE is twofold. First, the scatter diagrams showed that there is no significant linguistic variation in the *Corpus Paulinum* except for a significantly high number of *hapaxes* in the Timothy correspondence and a significantly low number of ellipses in Ephesians. Second, the scatter diagrams indicated that there is considerable (to be distinguished from significant) linguistic variation in the

*Corpus Paulinum* with regard to *hapaxes*, lexical richness, missing indeclinables, paratactic clausal relations, and three types of structural irregularities. The level of variation differs, but it is noticeable in the disputed as much as in the undisputed Paulines. Titus, for instance, has a considerably high number of *hapax legomena* and missing indeclinables, but 2 Corinthians has a considerably high number of parentheses and anacolutha. Both findings allow for the overall conclusion that even though the language of the Pastorals differs from that of the other Paulines in some respects, it is quite similar in many more respects.

The qualitative analysis involved a comparison of the explanatory models offered by New Testament scholars for the linguistic variation in the *Corpus Paulinum* with those offered by modern linguists and classicists. Due to the advent of the computer, many advances were made in the study of linguistic variation in Indo-European text corpora. As a result, modern classicists and linguists have offered explanatory models other than author variation in order to account for linguistic variation. While others have found genre and register variation to account for the lexical and syntactic anomalies of the Pastorals, this study in addition has shown that the overuse of *hapax legomena* is due to the use of quotations, proper nouns, and similes, if not by age or an author's capacity to produce compound neologisms. For the other linguistic peculiarities of the PE, it was shown that age, subjectivity, emotionality, topicality, and textuality (versus orality) are possible explanatory factors. In summary:

		Quotations	Proper nouns	Similes	Productivity	Age	Emotionality	Topicality	Textuality (versus Orality)	Subjectivity
<b>Vocabulary</b>	<i>Hapax legomena</i>	+	+	+	+	+				
	Lexical richness					+	+	+	+	
	Missing indeclinables						+		+	+
<b>Syntax</b>	Interclausal relations					+			+	
	Structural irregularities						+		+	

It appears that three of the explanatory models offered by modern linguists and classicists apply to more than one of the PE's linguistic peculiarities: (1) age, (2) emotionality, and (3) textuality (versus orality). All of these models in addition to register variation are potentially able to account for both the significant and considerable linguistic variation found in the *Corpus Paulinum*.

As with every study, this one is not without limitations. Two, at least, must be mentioned. First, this study has focused on only five of the PE's many linguistic peculiarities. Even

though these five peculiarities have been carefully selected insofar as they proved to be the most pressing arguments in the PE's authorship debate over the years, the results of this study should not be taken as decisive given the sheer number of lexical and syntactic peculiarities that could have been examined. Therefore, more of the PE's linguistic peculiarities may be studied in the future. Second, the explanatory models offered by modern linguists and classicists for the PE's linguistic peculiarities as discussed in this study are isolated models which are not integrated into an overall interpretative framework. Even though these models are not contradictory to each other, it is very difficult to determine to what extent they actually affected language use in the *Corpus Paulinum*. Markers of textuality (e.g. high level of lexical variation, less use of indeclinables, more hypotactic clausal relations, and more syntactic irregularities), for instance, are not found equally in each of the Pastorals. This too deserves further exploration.

However limited, the findings of this study together weaken at least or challenge at best some common assumptions in New Testament scholarship. First of all, it seems inaccurate to claim that “[t]he homogeneity of the Pastorals with one another and their dishomogeneity with the other Paulines must be regarded as an established fact,”<sup>713</sup> given that Titus never proves to differ significantly from the undisputed Paulines in terms of *hapaxes*, lexical richness, missing indeclinables, interclausal relations, or syntactic irregularities. This result also falsifies Kenny's thesis that Titus is the only member of the *Corpus Paulinum* that does not fit the linguistic profile of all other Paulines.<sup>714</sup> Similarly, some of the quantitative results of this study tackle the notion that “[t]here is almost universal consensus on two things about the Pastoral Epistles in regard to Greek style and vocabulary:” (1) it differs “in various notable ways from the earlier Paulines,” and (2) “this style and vocabulary can be found in all three documents.”<sup>715</sup> There is, for instance, a significantly lower number of *hapaxes* and a considerably higher number of *anacolutha* in Titus than in 1 and 2 Timothy. This again underlines the importance of respecting the Pastorals as individual letter compositions.

Furthermore, this study has shown that linguistic variation in the *Corpus Paulinum* need not necessarily be explained by author variation. Based on many Indo-European language studies, modern linguists and classicists have widened the spectrum of study by offering several alternative models to account for language variation in a particular text corpus. All of these models are compatible with the current authorship hypotheses of the PE. Since every

---

<sup>713</sup> Kelly, *Pastoral Epistles*, 24.

<sup>714</sup> Cf. Kenny, *Stylometric Study*, 100.

<sup>715</sup> Witherington, *Commentary*, 54.

language user is subject to emotions, ageing, textuality, etc, the Pastorals could have been written by any person, be it Paul, a secretary, a redactor, a pseudepigrapher, or a combination of these. As such, it is hasty to assert that “the Pastoral Epistles were certainly not written by Paul himself.”<sup>716</sup> And if, accordingly, the linguistic argument can no longer serve as the most pressing argument in the PE’s authorship debate, one ought to regard the notion that the pseudonymity of the Pastorals is a “foregone conclusion”<sup>717</sup> insufficient faced with the linguistic evidence.

Overall, this study is nothing but a modest critique of the linguistic arguments used by scholars to support a particular theory of authorship for the PE. Accordingly, future scholars should be more careful in relying on the influential studies by Schleiermacher, Holtzmann, and Harrison, because the vocabulary and syntax of the PE do not seem as peculiar as they have claimed. In addition, there appear to be many factors other than author variation that affect the use of language. These factors suggest that in the future the PE’s authorship may be better debated in terms of history and theology rather than language.

---

<sup>716</sup> Koester, *History and Literature*, 302.

<sup>717</sup> Meade, *Pseudonymity and Canon*, 118.



APPENDIX ONE

*HAPAX LEGOMENA IN THE CORPUS PAULINUM*

**Romans**

<i>Hapax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	ἄβυσσος	10:7			
2	ἀγριέλαιος	11:17 11:24			
3	ἀδύνατος	8:3			
4	ἀδύνατος	15:1			
5	αἶδιος	1:20			
6	αἰνεῖν	15:11	X		
7	ἄκακος	16:18			
8	ἀκροατής	2:13			
9	ἀλάλητος	8:26			
10	ἀμετανόητος	2:5			X
11	ἄμμος	9:27	X	X	
12	Ἀμπλιᾶτος	16:8		X	
13	ἀνάγειν	10:7			X
14	ἀναζῆν	7:9			X
15	ἀναλογία	12:6			X
16	ἀναπολόγητος	1:20 2:1			X
17	Ἀνδρόνικος	16:7		X	
18	ἀνελεῖμων	1:31			
19	ἀνεξεραύνητος	11:33			X
20	ἄνθραξ	12:20	X		
21	ἀνόμως	2:12 2:12			
22	ἀνοχή	3:26			
23	ἀνταπόδομα	11:9			X
24	ἀνταποκρίνεσθαι	9:20			X
25	ἀντιστρατεύεσθαι	7:23			X
26	ἀντιτάσσεσθαι	13:2			X
27	ἀπείθειν	2:8 10:21 11:30 11:31 15:31	X		
28	Ἀπελλῆς	16:10		X	
29	ἀπέναντι	3:18	X		X
30	ἀποβολή	11:15			X
31	ἀποστυγεῖν	12:9			X
32	ἀποτολμᾶν	10:20			X
33	ἀποτομία	11:22 11:22			X
34	ἀριθμός	9:27	X		
35	Ἀριστόβουλος	16:10		X	
36	ἀσθένημα	15:1			
37	ἀσπίς	3:13	X		
38	Ἀσύγκριτος	16:14		X	
39	ἀσύνετος	1:21			X
40	ἀσύνετος	1:31 10:19	X		X

<b>41</b>	ἀσύνθετος	1:31				X
<b>42</b>	ἀσχημοσύνη	1:27				
<b>43</b>	ἀτιμάζειν	1:24				
		2:23				
<b>44</b>	ἀφαιρεῖν	11:27	X			X
<b>45</b>	ἀφικνεῖσθαι	16:19				X
<b>46</b>	ἀχρειοῦσθαι	3:12	X			
<b>47</b>	Βάαλ	11:4	X		X	
<b>48</b>	βδελύσσεσθαι	2:22				
<b>49</b>	βούλημα	9:19				
<b>50</b>	γέμειν	3:14	X			
<b>51</b>	γνωστός	1:19				
<b>52</b>	Γόμορρα	9:29	X		X	
<b>53</b>	γραπτός	2:15				
<b>54</b>	δεῦρο	1:13				
<b>55</b>	διαγγέλλειν	9:17	X			X
<b>56</b>	διαπορεύεσθαι	15:24				X
<b>57</b>	διαταγή	13:2				X
<b>58</b>	διάφορος	12:6				X
<b>59</b>	δικαιοκρισία	2:5				
<b>60</b>	δικαίωμα	1:32				
		2:26				
		8:4				
<b>61</b>	δικαίωμα	5:16				
<b>62</b>	δικαίωμα	5:18				
<b>63</b>	δικαίωσις	4:25				
		5:18				
<b>64</b>	δολιοῦν	3:13	X			
<b>65</b>	δοῦλος, -η, -ον	6:19				
		6:19				
<b>66</b>	δώρημα	5:16				
<b>67</b>	ἐγκαλεῖν	8:33				X
<b>68</b>	ἐγκεντρίζειν	11:17				
		11:19				
		11:23				
		11:23				X
		11:24				
		11:24				
<b>69</b>	ἐκατονταετής	4:19				
<b>70</b>	ἐκζητεῖν	3:11	X			X
<b>71</b>	ἐκκαίειν	1:27				X
<b>72</b>	ἐκκλᾶν	11:17				
		11:19				X
		11:20				
<b>73</b>	ἐκκλίνειν	3:12	X			X
<b>74</b>	ἐκκλίνειν	16:17				X
<b>75</b>	ἐκπεταννύναι	10:21	X			X
<b>76</b>	ἐλαία	11:17				
		11:24				
<b>77</b>	ἐμπιμπλάναι	15:24				X
<b>78</b>	ἐμφανής	10:20	X			X
<b>79</b>	ἐνδικος	3:8				X
<b>80</b>	ἐντυγχάνειν	8:27				
		8:34				X
		11:2				
<b>81</b>	Ἐπαίνετος	16:5			X	
<b>82</b>	ἐπαναμμνήσκειν	15:15				X
<b>83</b>	ἐπαναπαύεσθαι	2:17				X
<b>84</b>	ἐπικαλύπτειν	4:7	X			X
<b>85</b>	ἐπιπίπτειν	15:3	X			X

86	ἐπιποθία	15:23				X
87	ἐπίσημος	16:7				X
88	ἐπιτυχάνειν	11:7				X
		11:7				
89	ἐπιφέρειν	3:5				X
90	ἐπονομάζεσθαι	2:17				X
91	ἐπτακισχίλιοι	11:4				
92	Ἑρμᾶς	16:14			X	
93	Ἑρμῆς	16:14			X	
94	ἐρπετά	1:23				
95	ἐφευρετής	1:30				
96	ζεῖν	12:11				
97	ἤκειν	11:26	X			
98	Ἥλιας	11:2			X	
99	Ἡρωδίων	16:11			X	
100	Ἡσαΐας	9:27			X	
		9:29				
		10:16				
		10:20				
		15:12				
101	Ἡσαῦ	9:13	X		X	
102	ἦτοι	6:16				
103	θεᾶσθαι	15:24				
104	θειότης	1:20				
105	θεοστυγής	1:30				
106	θήρα	11:9				
107	Ἰακώβ	9:13	X		X	
		11:26	X			
108	Ἰάσων	16:21			X	
109	ἱεροσυλεῖν	2:22				
110	ἱερουργεῖν	15:16				
111	Ἰεσσαί	15:12	X		X	
112	ἰλαρότης	12:8				
113	ἰλαστήριον	3:25				
114	Ἰλλυρικόν	15:19			X	
115	ἰός	3:13	X			
116	Ἰουλία	16:15			X	
117	Ἰουνιάς	16:7			X	
118	καθήκειν	1:28				
119	καθορᾶν	1:20				X
120	καινότης	6:4				
		7:6				
121	κακοήθεια	1:29				
122	καλλιέλαιος	11:24				
123	κατάγειν	10:6				X
124	κατακαυχᾶσθαι	11:18				X
		11:18				
125	κατάκριμα	5:16				
		5:18				X
		8:1				
126	κατάλαλος	1:30				X
127	κατανοεῖν	4:19				X
128	κατάνυξις	11:8	X			X
129	καταρᾶσθαι	12:14				X
130	κατασκάπτειν	11:3	X			X
131	κατηγορεῖν	2:15				X
132	Κεγχρεαί	16:1			X	
133	κεραμεύς	9:21				
134	κλάδος	11:16				
		11:17				

		11:18			
		11:19			
		11:21			
135	κοίτη	9:10			
136	κοίτη	13:13			
137	Κούαρτος	16:23		X	
138	κύκλω	15:19			
139	λάρυγξ	3:13			
140	λατρεία	9:4			
		12:1			
141	λάχανον	14:2			
142	λειμμα	11:5			
143	λειτουργεῖν	15:27			
144	λογικός	12:1			
145	λόγιον	3:2			
146	Λούκιος	16:21		X	
147	Μαρία	16:6		X	
148	ματαιοῦσθαι	1:21			
149	μέμφεσθαι	9:19			
150	μεστός	1:29			
		15:14			
151	μεταλλάσσειν	1:25			X
		1:26			X
152	μεταξύ	2:15			X
153	μήπω	9:11			
154	μήτρα	4:19			
155	μοιχαλῖς	7:3			
		7:3			
156	μοιχεύειν	2:22			
		2:22			
		13:9	X		
157	μόλις	5:7			
158	Νάρκισσος	16:11		X	
159	Νηρεύς	16:15		X	
160	νικᾶν	3:4	X		
161	νικᾶν	12:21			
		12:21			
162	νομοθεσία	9:4			
163	νότος	11:10	X		
164	ὀδηγός	2:19			
165	οἰκέτης	14:4			
166	οἰκουμένη	10:18	X		
167	οἰκτεῖρειν	9:15	X		
		9:15			
168	Ὀλυμπᾶς	16:15		X	
169	ὀμοθυμαδόν	15:6			
170	ὀμοιοῦν	9:29	X		
171	ὀνειδίζειν	15:3	X		
172	ὄξυς	3:15			
173	ὄρεξις	1:27			
174	ὀρίζειν	1:4			
175	Ὀρρβανός	16:9		X	
176	ὀφείλημα	4:4			
177	παιδευτής	2:20			
178	παλαιότης	7:6			
179	παρακεῖσθαι	7:18			X
		7:21			X
180	πάρεσις	3:25			X
181	Πατροβᾶς	16:14		X	
182	πέρας	10:18	X		

<b>183</b>	Περσίς	16:12			X	
<b>184</b>	πετεινόν	1:23				
<b>185</b>	πηλός	9:21				
<b>186</b>	πιότης	11:17				
<b>187</b>	πιπράσκειν	7:14				
<b>188</b>	πλάσμα	9:20				
<b>189</b>	ποιητής	2:13				
<b>190</b>	πού	4:19				
<b>191</b>	προαιτιάσθαι	3:9				X
<b>192</b>	πρόβατον	8:36	X		X	
<b>193</b>	προγίνεσθαι	3:25				X
<b>194</b>	προγινώσκειν	8:29				X
		11:2				X
<b>195</b>	προδίδόναι	11:35				X
<b>196</b>	προέχεσθαι	3:9				X
<b>197</b>	προηγείσθαι	12:10				X
<b>198</b>	πρόθυμος	1:15				X
<b>199</b>	πρόνοια	13:14				X
<b>200</b>	προπάτωρ	4:1				X
<b>201</b>	προσκόπτειν	9:32				X
		14:21				X
<b>202</b>	πρόσλημψις	11:15				X
<b>203</b>	προστάτις	16:2				X
<b>204</b>	προφητικός	16:26				
<b>205</b>	πταίειν	11:11				
<b>206</b>	Ῥεβέκκα	9:10			X	
<b>207</b>	Ῥούφος	16:13			X	
<b>208</b>	σαβαώθ	9:29	X			
<b>209</b>	Σάρρα	4:19	X		X	
		9:9				
<b>210</b>	σεβάζεσθαι	1:25				
<b>211</b>	Σιών	9:33	X		X	
		11:26	X			
<b>212</b>	σκληρότης	2:5				
<b>213</b>	σκληρύνειν	9:18				
<b>214</b>	σκοτίζειν	1:21				
		11:10	X			
<b>215</b>	Σόδομα	9:29	X		X	
<b>216</b>	Σπανία	15:24			X	
		15:28				
<b>217</b>	Στάχυς	16:9			X	
<b>218</b>	στεναγμός	8:26				
<b>219</b>	συγγενής	9:3				X
		16:7				
		16:11				
		16:21				
<b>220</b>	συγκάμπτνειν	11:10	X			X
<b>221</b>	σύμβουλος	11:34	X			X
<b>222</b>	συμμαρτυρεῖν	2:15				
		8:16				X
		9:1				
<b>223</b>	συμπαρακαλεῖσθαι	1:12				X
<b>224</b>	σύμφαναι	7:16				X
<b>225</b>	σύμφυτος	6:5				X
<b>226</b>	συναγωνίζεσθαι	15:30				X
<b>227</b>	συναναπαύεσθαι	15:32				X
<b>228</b>	συναντιλαμβάνεσθαι	8:26				X
<b>229</b>	συνδοξάζειν	8:17				X
<b>230</b>	συνήδεσθαι	7:22				X
<b>231</b>	συντελεῖν	9:28	X			X

232	συντέμνειν	9:28	X				X
233	συντρίβειν	16:20					X
234	σύντριμμα	3:16	X				X
235	συνωδίνειν	8:22					X
236	συστενάζειν	8:22					X
237	συσχηματίζεσθαι	12:2					X
238	σφαγή	8:36	X			X	
239	Σωσίπατρος	16:21			X		
240	ταλαιπωρία	3:16	X				
241	ταλαίπωρος	7:24					
242	τάφος	3:13	X				
243	τάχος	16:20					
244	Τέρτιος	16:22			X		
245	τετράποδα	1:23					
246	τολμηροτέρως	15:15					
247	τράχηλος	16:4					
248	Τρύφαινα	16:12			X		
249	Τρυφῶσα	16:12			X		
250	τυφλός	2:19					
251	ὑπανδρος	7:2					X
252	ὑπερεντυγχάνειν	8:26					X
253	ὑπερνικᾶν	8:37					X
254	ὑπερφρονεῖν	12:3					X
255	ὑπνος	13:11					X
256	ὑπόδικος	3:19					X
257	ὑπόλειμμα	9:27					X
258	ὑπολείπεσθαι	11:3	X				X
259	ὑψηλός	11:20					
		12:16					
260	Φαραώ	9:17			X		
261	φάσκειν	1:22					
262	Φιλόλογος	16:15			X		
263	φιλοξενία	12:13					
264	φιλόστοργος	12:10					
265	Φλέγων	16:14			X		
266	Φοίβη	16:1			X		
267	φονεύειν	13:9	X				
268	φόνος	1:29					
269	φόρος	13:6					
		13:7					
		13:7					
270	φρόνημα	8:6					
		8:6					
		8:7					
		8:27					
271	φυσικός	1:26					
		1:27					
272	χρηματίζειν	7:3					
273	χρηματισμός	11:4					
274	χρηῆσις	1:26					
		1:27					
275	χρηστολογία	16:18					
276	ψεῦσμα	3:7					
277	ψιθυριστής	1:29					
278	ώραῖος	10:15					
279	ώσει	6:13					
280	Ἔσηέ	9:25			X		
281	ὠφέλεια	3:1					

## 1 Corinthians

	<i>Hapax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	ἄγαμος	7:8 7:11 7:32 7:34				
2	ἀγενής	1:28				
3	ἀγνωσία	15:34				
4	ἀγοράζειν	6:20 7:23				
5	ἀγοράζειν	7:30				
6	ἀδάπανος	9:18				
7	ἄδηλος	14:8				
8	ἀδήλως	9:26			X	
9	ἄζυμος	5:7 5:8			X	
10	αἵνιγμα	13:12				
11	ἀκατακάλυπτος	11:5 11:13				X
12	ἀκολουθεῖν	10:4				
13	ἀκρασία	7:5				
14	ἄκων	9:17				
15	ἀλαλάζειν	13:1				
16	ἀμέριμος	7:32				
17	ἀμετακίνητος	15:58				X
18	ἀμπελών	9:7				
19	ἀνά	6:5				
20	ἀνά	14:27				
21	ἀνακρίνειν	2:14 2:15 2:15 14:24				X
22	ἀνακρίνειν	4:3 4:3 4:4 9:3				X
23	ἀνακρίνειν	10:25 10:27				X
24	ἀνάμνησις	11:24 11:25				X
25	ἀνάξιος	6:2				
26	ἀναξίως	11:27				
27	ἀνδρίζεσθαι	16:13				
28	ἀντίλημψις	12:28				
29	ἀπάγειν	12:2				X
30	ἀπελεύθερος	7:22				X
31	ἀπερισπάστως	7:35				X
32	ἀπόδειξις	2:4				X
33	ἀπολούειν	6:11				X
34	ἀποφέρειν	16:3				X
35	ἄργυρος	3:12				
36	ἄροτριᾶν	9:10 9:10	X			
37	ἄρπαξ	5:10 5:11 6:10				
38	ἄρρωστος	11:30				
39	ἀρχιτέκτων	3:10			X	

<b>40</b>	ἀστατεῖν	4:11		
<b>41</b>	ἀστήρ	15:41		
		15:41		
		15:41		
<b>42</b>	ἀσχημονεῖν	7:36		
		13:5		
<b>43</b>	ἀσχήμων	12:23		
<b>44</b>	ἄτιμος	4:10		
<b>45</b>	ἄτιμος	12:23		
<b>46</b>	ἄτομος	15:25		
<b>47</b>	ἀλλεῖν	14:7		
<b>48</b>	ἀλλός	14:7		
<b>49</b>	αὔριον	15:32	X	
<b>50</b>	ἄφωνος	12:2		
<b>51</b>	ἄφωνος	14:10		
<b>52</b>	Ἀχαΐκος	16:17		X
<b>53</b>	ἄνυχος	14:7		
<b>54</b>	βιωτικός	6:3		
		6:4		
<b>55</b>	βρόχος	7:35		
<b>56</b>	γάλα	3:2		
<b>57</b>	γάλα	9:7		
<b>58</b>	γαμίζειν	7:38		
		7:38		
<b>59</b>	γεώργιον	3:9		
<b>60</b>	γογγύζειν	10:10		
		10:10		
<b>61</b>	γραμματεὺς	1:20		
<b>62</b>	γυμνιτεύειν	4:11		
<b>63</b>	δειπνεῖν	11:25		
<b>64</b>	δειπνον	11:20		
		11:21		
<b>65</b>	δή	6:20		
<b>66</b>	διαρεῖν	12:11		X
<b>67</b>	διαίρεσις	12:4		
		12:5		X
		12:6		
<b>68</b>	διδασκός	2:13		
		2:13		
<b>69</b>	διερμηνεύειν	12:30		
		14:5		
		14:13		X
		14:27		
<b>70</b>	διερμηνευτής	14:28		X
<b>71</b>	διόπερ	8:13		
		10:14		
<b>72</b>	δουλαγωγεῖν	9:27		
<b>73</b>	δράσσεσθαι	3:19		
<b>74</b>	δυσφημεῖν	4:13		
<b>75</b>	δώδεκα	15:5		
<b>76</b>	ἐγκοπή	9:12		X
<b>77</b>	ἐγκρατεύεσθαι	7:9		X
		9:25		
<b>78</b>	εἰδωλεῖον	8:10		
<b>79</b>	εἰδωλόθυτον	8:1		
		8:4		
		8:7		X
		8:10		
		10:19		
<b>80</b>	εἴκοσι	10:8		



<b>81</b>	είσακούειν	14:21		X
<b>82</b>	ἔκβασις	10:13		X
<b>83</b>	ἐκδέχεσθαι	11:33		X
		16:11		
<b>84</b>	ἐκνήφειν	15:34		X
<b>85</b>	ἐκπειράζειν	10:9		X
<b>86</b>	ἔκτρωμα	15:8		X
<b>87</b>	ἐλεεινός	15:19		
<b>88</b>	ἐνέργημα	12:6		
		12:10		X
<b>89</b>	ἔννομος	9:21		X
<b>90</b>	ἔνοχος	11:27		X
<b>91</b>	ἐντροπή	6:5		X
		15:34		
<b>92</b>	ἐξαιρίειν	5:13	X	X
<b>93</b>	ἐξουσιάζειν	6:12		
		7:4		
		7:4		
<b>94</b>	ἐορτάζειν	5:8		
<b>95</b>	ἐπάνω	15:6		X
<b>96</b>	ἐπιβάλλειν	7:35		X
<b>97</b>	ἐπιθανάτιος	4:9	X	X
<b>98</b>	ἐπιθυμητής	10:6		X
<b>99</b>	ἐπίκεισθαι	9:16		X
<b>100</b>	ἐπισπᾶσθαι	7:18		X
<b>101</b>	ἐρμηνεία	12:10		
		14:26		
<b>102</b>	ἔσοπτρον	13:12		
<b>103</b>	ἑτερόγλωσσος	14:21		
<b>104</b>	εὐγενής	1:26		
<b>105</b>	εὐκαιρεῖν	16:12		
<b>106</b>	εὐπάρεδρος	7:35		X
<b>107</b>	εὐσημος	14:9		
<b>108</b>	εὐσχημοσύνη	12:23		
<b>109</b>	εὐσχήμων	7:35		
		12:24		
<b>110</b>	ἦθος	15:33	X	
<b>111</b>	ἡχεῖν	13:1		
<b>112</b>	θάπτειν	15:4		
<b>113</b>	θέατρον	4:9		
<b>114</b>	θηριομαχεῖν	15:32		
<b>115</b>	θύειν	5:7		
<b>116</b>	θύειν	10:20		
		10:20		
<b>117</b>	ἴαμα	12:9		
		12:28		
		12:30		
<b>118</b>	ιερόθυτον	10:28		
<b>119</b>	ιερόν	9:13		
		9:13		
<b>120</b>	ἰνατί	10:29		
<b>121</b>	ἰχθύς	15:39		
<b>122</b>	καλάμη	3:12		
<b>123</b>	κατακαίειν	3:15		X
<b>124</b>	κατακαλύπτεσθαι	11:6		
		11:6		X
		11:7		
<b>125</b>	κατάκεισθαι	8:10		X
<b>126</b>	καταστρωννύειν	10:5		X
<b>127</b>	καταγράσθαι	7:31		X

---

		9:18		
<b>128</b>	κείρειν	11:6		
		11:6		
<b>129</b>	κέντρον	15:55	X	
		15:56		
<b>130</b>	κημοῦν	9:9	X	
<b>131</b>	κιθάρα	14:7		
<b>132</b>	κιθαρίζειν	14:7		
<b>133</b>	κινδυνεύειν	15:30		
<b>134</b>	κλάζειν, κλάων	10:16		
		11:24		
<b>135</b>	κόκκος	15:37		
<b>136</b>	κομᾶν	11:14		
		11:15		
<b>137</b>	κόμη	11:15		
<b>138</b>	κορεννύναι	4:8		
<b>139</b>	Κρίσπος	1:14		X
<b>140</b>	κριτήριον	6:2		
		6:4		
<b>141</b>	κτῆνος	15:39		
<b>142</b>	κυβέρνησις	12:28		
<b>143</b>	κύμβαλον	13:1		
<b>144</b>	κυριακός	11:20		
<b>145</b>	λογεῖα	16:1		
		16:2		
<b>146</b>	λοιδορεῖν	4:12		
<b>147</b>	λοιδορος	5:11		
		6:10		
<b>148</b>	λύσις	7:27		
<b>149</b>	μαίνεσθαι	14:23		
<b>150</b>	μάκελλον	10:25		
<b>151</b>	μαλακός	6:9		
<b>152</b>	μαρὰν ἀθά	16:22		
<b>153</b>	μέθυσος	5:11		
		6:10		
<b>154</b>	μέλει	7:21		
<b>155</b>	μέλει	9:9		
<b>156</b>	μετέχειν	9:10		
		9:12		
<b>157</b>	μετέχειν	10:17		
		10:21		
		10:30		
<b>158</b>	μηνύειν	10:28		
<b>159</b>	μοιχός	6:9		
<b>160</b>	μολύνειν	8:7		
<b>161</b>	μύριοι	4:15		
		14:19		
<b>162</b>	μωρία	1:18		
		1:21		
		1:23		
		2:14		
		3:19		
<b>163</b>	νή	15:31		
<b>164</b>	νηπιάζειν	14:20		
<b>165</b>	νίκος	15:54		
		15:55		
		15:57		
<b>166</b>	ξηραῖσθαι	11:5		
		11:6		
<b>167</b>	ὀλοθρευτής	10:10		

---

<b>168</b>	ὅλως	5:1 6:7		
<b>169</b>	ὅλως	15:29		
<b>170</b>	ὁμιλία	15:33	X	
<b>171</b>	ὀσάκις	11:25 11:26		
<b>172</b>	ὄσφρησις	12:17		
<b>173</b>	οὐαί	9:16		
<b>174</b>	οὐδέποτε	13:8		
<b>175</b>	ὄφελος	15:32		
<b>176</b>	παιδίον	14:20		
<b>177</b>	παίζειν	10:7	X	
<b>178</b>	πανταχοῦ	4:17		
<b>179</b>	παράγειν	7:31		X
<b>180</b>	παραμυθία	14:3		X
<b>181</b>	παρεδρεύειν	9:13		X
<b>182</b>	πάροδος	16:7		X
<b>183</b>	παροξύνεσθαι	13:5		X
<b>184</b>	πάσχα	5:7		
<b>185</b>	πειθός	2:4		
<b>186</b>	πεντακόσιοι	15:6		
<b>187</b>	πέντε	14:19		
<b>188</b>	πεντηκοστή	16:8		
<b>189</b>	περιάγειν	9:5		X
<b>190</b>	περιβόλαιον	11:15		X
<b>191</b>	περικόθαγμα	4:13		X
<b>192</b>	περιτίθεναι	12:23		X
<b>193</b>	περίψημα	4:13		X
<b>194</b>	περπερεύεσθαι	13:4		
<b>195</b>	πλειίστος	14:27		
<b>196</b>	πνευματικῶς	2:14		
<b>197</b>	ποιμαίνειν	9:7		
<b>198</b>	ποιίμνη	9:7 9:7		
<b>199</b>	πόλεμος	14:8		
<b>200</b>	πόμα	10:4		
<b>201</b>	πορνεύειν	6:18 10:8 10:8		
<b>202</b>	πόρνη	6:15 6:16	X	
<b>203</b>	ποτήριον	10:16 10:21 10:21 11:25 11:25 11:26 11:27 11:28		
<b>204</b>	προσκυνεῖν	14:25	X	X
<b>205</b>	προφητεύειν	11:4 11:5 13:9 14:1 14:3 14:4 14:5 14:5 14:24 14:31		

		14:39			
206	πτηνός	15:39			
207	πυκτεύειν	9:26		X	
208	πωλείν	10:25			
209	ράβδος	4:21			
210	ρίπη	15:52			
211	σαλπίζειν	15:52			
212	σελήνη	15:41			
213	σίτος	15:37			
214	στάδιον	9:24			
215	Στεφανᾶς	1:16		X	
		16:15			
		16:17			
216	συγγνώμη	7:6			X
217	συγκεράννυναι	12:24			X
218	συζητητής	1:20			X
219	συμβαίνειν	10:11			X
220	συμμερίζεσθαι	9:13			X
221	σύμφωρος	7:35			X
		10:33			X
222	σύμφωνος	7:5			X
223	συνάγειν	5:4			X
224	συνέρχεσθαι	11:17			
		11:18			
		11:20			
		11:33			X
		11:34			
		14:23			
		14:26			
225	συνετός	1:19	X		X
226	συνήθεια	8:7			X
227	συνήθεια	11:16			X
228	συνειδέναί	4:4			X
229	συστέλλειν	7:29			X
230	σχίσμα	1:10			
		11:18			
		12:25			
231	σχολάζειν	7:5			
232	Σωσθένης	1:1		X	
233	τάγμα	15:23			
234	τήρησις	7:19			
235	τίμιος	3:12			
236	τοίνυν	9:26			
237	τυπικῶς	10:11			
238	τύπτειν	8:12			
239	ὑπέρακμος	7:36			X
240	ὑπηρέτης	4:1		X	X
241	ὑπωπιάζειν	9:27			X
242	φιλόνηκος	11:16			
243	Φορτουνάτος	16:17		X	
244	φρήν	14:20			
		14:20			
245	φυτεύειν	3:6			
		3:7			
		3:8			
		9:7			
246	χαλκός	13:1			
247	χιλιάς	10:8			
248	Χλόη	1:11		X	
249	χοϊκός	15:47			

		15:48
		15:48
		15:49
250	χόρτος	3:12
251	χρηστεύεσθαι	13:4
252	ψευδόμαρτυς	15:15
253	ψυχικός	2:14
254	ψυχικός	15:44
		15:44
		15:46
255	ὡσπερὶ	15:8

## 2 Corinthians

	<i>Hapax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	ἄβαρής	11:9				
2	ἀγανάκτησις	7:11				
3	ἀγνότης	6:6				
		11:3				
4	ἀγρυπνία	6:5				
		11:27				
5	ἀδρότης	8:20				
6	ἄμετρος	10:13				
		10:15				
7	ἀνακαλύπτειν	3:14				
		3:18				X
8	ἀνεκδιήγητος	9:15				X
9	ἀπαρασκεύαστος	9:4				X
10	ἀπείπειν	4:2				X
11	ἀπόκριμα	1:9				X
12	ἀποτάσσειν	2:13				X
13	Ἄρετας	11:32		X		
14	ἀριστερός	6:7				
15	ἀρμόζειν	11:2				
16	ἄρρητος	12:4				
17	ἀρχαῖος	5:17				
18	ἀτενίζειν	3:7				
		3:13				
19	αὐγάζειν	4:4				
20	αὐθαίρετος	8:3				
		8:17				
21	ἀφροσύνη	11:1				
		11:17				
		11:21				
22	βαρὺς	10:10				
23	Βελιάρ	6:15		X		
24	βοηθεῖν	6:2	X			
25	βουλευέσθαι	1:17				
		1:17				
26	βυθός	11:25				
27	γένημα	9:10				
28	Δαμασκηνός	11:32		X		
29	δαπανᾶν	12:15				
30	δίψος	11:27				
31	δότης	9:7	X			
32	δυσφημία	6:8				
33	ἐγγράφειν	3:2				
		3:3				X

34	ἐγκρίνειν	10:12		X
35	ἐθνάρχης	11:32		
36	εἰσδέχεσθαι	6:17	X	X
37	ἐκδαπανᾶσθαι	12:15		X
38	ἐκδημεῖν	5:6		X
		5:9		
39	ἐκδημεῖν	5:8		X
40	ἐκδύειν	5:3		X
		5:4		
41	ἐκφοβεῖν	10:9		X
42	ἐλαττονεῖν	8:15	X	
43	ἐλαφρία	1:17		
44	ἐλαφρός	4:17		
45	ἐμπεριπατεῖν	6:16		X
46	ἐνδημεῖν	5:6		
		5:8		X
		5:9		
47	ἐντυποῦν	3:7		X
48	ἐξαπορεῖσθαι	1:8		X
		4:8		
49	ἐξιστάναι	5:13		X
50	ἐπακούειν	6:2	X	X
51	ἐπενδύεσθαι	5:2		X
		5:4		
52	ἐπιείκεια	10:1		X
53	ἐπιπόθησις	7:7		X
		7:11		
54	ἐπισκηνοῦν	12:9		X
55	ἐπίστασις	11:28		X
56	ἐπιτιμία	2:6		X
57	ἐρημία	11:26		
58	ἔσωθεν	7:5		
59	ἑτεροζυγεῖν	6:14		
60	ἐτοιμῶς	12:14		
61	εὐφημία	6:8		
62	ἐφικνεῖσθαι	10:13		X
		10:14		
63	ἠδέως	11:19		
		12:9		
		12:15		
64	ἠνίκα	3:15		
		3:16		
65	θαρρεῖν	5:6		
		5:8		
		7:16		
		10:1		
		10:2		
66	θαῦμα	11:14		
67	θυγάτηρ	6:18	X	
68	θυρίς	11:33		
69	ικανότης	3:5		
70	ἰλαρός	9:7	X	
71	καθαίρειν	10:4		X
72	καθαίρεσις	10:4		X
73	καθαίρεσις	10:8		X
		13:10		
74	κάλυμμα	3:13		
		3:14		
		3:15		
		3:16		

75	καλύπτειν	4:3		
		4:3		
76	καπηλεύειν	2:17		
77	καταβάλλειν	4:9		X
78	καταβαρεῖν	12:16		X
79	κατάκρισις	3:9		
		7:3		X
80	καταλαλιά	12:20		X
81	καταναρκεῖν	11:9		
		12:13		X
		12:14		
82	κατάρτισις	13:9		X
83	κατοπτρίζεσθαι	3:18		X
84	Κορίνθιος	6:11	X	
85	λάμπειν	4:6		
		4:6		
86	ληστής	11:26		
87	λιθάζειν	11:25		
88	λίθινος	3:3		
89	Μακεδών	9:2	X	
		9:4		
90	μέλας	3:3		
91	μέριμνα	11:28		
92	μεταμέλεσθαι	7:8		
		7:8		X
93	μετανοεῖν	12:21		X
94	μετοχή	6:14		X
95	μετρεῖν	10:12		
96	μικρὸν	11:1		
		11:16		
97	μολυσμός	7:1		
98	μωμᾶσθαι	6:3		
		8:20		
99	νηστεία	6:5		
		11:27		
100	νυχθήμερον	11:25		
101	ὄδοιπορία	11:26		
102	ὄδυρμός	7:7		
103	οἰκητήριον	5:2		
104	ὄπτασία	12:1		
105	ὀχύρωμα	10:4		
106	πάλαι	12:19		
107	πανοῦργος	12:16		
108	παντοκράτωρ	6:18	X	
109	παράδεισος	12:4		X
110	παραυτικά	4:17		X
111	παραφρονεῖν	11:23		X
112	παρεκτός	11:28		X
113	παρέρχεσθαι	5:17		X
114	πένης	9:9	X	
115	πεντάκις	11:24		
116	περιαιρεῖν	3:16		X
117	περίσσευμα	8:14		
		8:14		X
118	πέρυσι	8:10		
		9:2		
119	πιάζειν	11:32		
120	πλάξ	3:3		
		3:3		
121	πλατύνειν	6:11		

		6:13		
122	πληγή	6:5		
		11:23		
123	πληθύνειν	9:10		
124	ποταμός	11:26		
125	προαιρείσθαι	9:7		X
126	προαμαρτάνειν	12:21		X
		13:2		
127	προενάρχεσθαι	8:6		X
		8:10		
128	προέρχεσθαι	9:5		X
129	προθυμία	8:11		
		8:12		
		8:19		X
		9:2		
130	προκαταρτίζειν	9:5		X
131	πρόκεισθαι	8:12		X
132	προσαναπληροῦν	9:12		X
		11:9		
133	πρόσκαιρος	4:18		X
134	προσκοπή	6:3		X
135	πτωχεία	8:2		
		8:9		
136	πτωχεύειν	8:9		
137	ράβδιζειν	11:25		
138	σαργάνη	11:33		
139	σκῆνος	5:1		
		5:4		
140	σκόλοψ	12:7		
141	σκορπίζειν	9:9	X	
142	σπόρος	9:10		
		9:10		
143	σπουδαῖος	8:17		
		8:22		
		8:22		
144	συγκατάθεσις	6:16		X
145	συλᾶν	11:8		
146	συμπέμπειν	8:18		X
		8:22		
147	συμφώνησις	6:15		X
148	συναποστέλλειν	12:18		X
149	συνέκδημος	8:19		X
150	συνοχή	2:4		X
151	συνυπουργεῖν	1:11		X
152	συστατικός	3:1		X
153	τεῖχος	11:33		
154	τεσσαράκοντα	11:24		
155	τηλικούτος	1:10		
156	τρίς	11:25		
		11:25		
		12:8		
157	τυφλοῦν	4:4		
158	ὑβρις	12:10		
159	ὑπερβαλλόντως	11:23		X
160	ὑπερέκεινα	10:16		X
161	ὑπερεκτείνειν	10:14		X
162	ὑπερλίαν	11:5		X
		12:11		
163	ὑπόστασις	9:4		X
		11:17		



164	ὕψοῦν	11:7
165	φειδομένως	9:6
		9:6
166	φυλακή	6:5
		11:23
167	φυσίωσις	12:20
168	φωτισμός	4:4
169	φωτισμός	4:6
170	χαλᾶν	11:33
171	χειροτονεῖν	8:19
172	χορηγεῖν	9:10
173	χρίειν	1:21
174	χωρεῖν	7:2
175	ψευδαπόστολος	11:13
176	ψιθυρισμός	12:20
177	ψῆχος	11:27

## Galatians

	<i>Harax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	Ἀγάρ	4:24		X		
		4:25				
2	ἀκυροῦν	3:17				
3	ἀλληγορεῖν	4:24				
4	ἀναλίσκειν	5:15				X
5	ἀναστατοῦν	5:12				X
6	ἀνατίθεσθαι	2:2				X
7	ἀνέρχεσθαι	1:17				X
		1:18				
8	ἄνωθεν	4:9				
9	ἀποκόπτειν	5:12				X
10	ἄρα	2:17				
11	Ἀραβία	1:17		X		
		4:25				
12	βασκαίνειν	3:1				
13	βοᾶν	4:27	X			
14	Γαλάται	3:1		X		
15	δάκνειν	5:15				
16	δεκαπέντε	1:18				
17	διαμένειν	2:5				X
18	ἐγκράτεια	5:23				X
19	ἐθνικῶς	2:14				
20	εἴκειν	2:5				
21	ἐκβάλλειν	4:30	X			X
22	ἐκλύειν	6:9				X
23	ἐκπτύειν	4:14				X
24	ἐμμένειν	3:10	X			X
25	ἐνευλογεῖσθαι	3:8	X			X
26	ἐνέχειν	5:1				X
27	ἐνιαυτός	4:10				
28	ἐξαιρεῖν	1:4				X
29	ἐξαποστέλλειν	4:4				X
		4:6				
30	ἐξορύσσειν	4:15				X
31	ἐπιδιατάσσεσθαι	3:15				X
32	ἐπικατάρατος	3:10	X			X
		3:13				
33	ἐπίτροπος	4:2				X

<b>34</b>	εὐθέως	1:16			
<b>35</b>	εὐπροσωπεῖν	6:12			
<b>36</b>	Ἱεροσόλυμα	1:17		X	
		1:18			
		2:1			
<b>37</b>	Ἰουδαίειν	2:14		X	
<b>38</b>	Ἰουδαϊκῶς	2:14		X	
<b>39</b>	Ἰουδαϊσμός	1:13		X	
		1:14			
<b>40</b>	ἱστορεῖν	1:18			
<b>41</b>	Ἰωάννης	2:9		X	
<b>42</b>	καταγινώσκειν	2:11			X
<b>43</b>	κατάρα	3:10			
		3:13			
		3:13			
<b>44</b>	κατασκοπεῖν	2:4			X
<b>45</b>	κενόδοξος	5:26			
<b>46</b>	Κιλικία	1:21		X	
<b>47</b>	κρεμάννυται	3:13	X		
<b>48</b>	μεταστρέφειν	1:7			X
<b>49</b>	μετατίθεναι	1:16			X
<b>50</b>	μῆν	4:10			
<b>51</b>	μορφοῦσθαι	4:19			
<b>52</b>	μυκτηρίζεσθαι	6:7			
<b>53</b>	ὅμοιος	5:21			
<b>54</b>	ὀρθοποδεῖν	2:14			
<b>55</b>	παιδίσκη	4:22			
		4:23			
		4:30	X		
		4:30			
		4:31			
<b>56</b>	παρατηρεῖν	4:10			X
<b>57</b>	παρείσακτος	2:4			X
<b>58</b>	πατρικός	1:14			
<b>59</b>	πεισμονή	5:8			
<b>60</b>	Πέτρος	2:7		X	
		2:8			
<b>61</b>	πηλίκος	6:11			
<b>62</b>	πορθεῖν	1:13			
		1:23			
<b>63</b>	προεναγγελίζεσθαι	3:8			X
<b>64</b>	προθεσμία	4:2			X
<b>65</b>	προῖδεῖν	3:8			X
<b>66</b>	προκαλεῖσθαι	5:26			X
<b>67</b>	προκυροῦν	3:17			X
<b>68</b>	προσανατίθεσθαι	1:16			X
<b>69</b>	προσανατίθεσθαι	2:6			X
<b>70</b>	προστιθέναι	3:19			X
<b>71</b>	ῥησσεῖν	4:27	X		
<b>72</b>	Σινᾶ	4:24		X	
		4:25			
<b>73</b>	στεῖρος	4:27	X		
<b>74</b>	στίγμα	6:17			
<b>75</b>	συμπαλαμβάνειν	2:1			X
<b>76</b>	συνηλικιώτης	1:14			X
<b>77</b>	συνυποκρίνεσθαι	2:13			X
<b>78</b>	Συρία	1:21		X	
<b>79</b>	συστοιχεῖν	4:25			X
<b>80</b>	ταράσσειν	1:7			
		5:10			

81	τετρακόσιοι	3:17			
82	τίκτειν	4:27	X		
83	τριάκοντα	3:17			
84	ὑποστέλλειν	2:12			X
85	ὑποστρέφειν	1:17			X
86	φαρμακεία	5:20			
87	φθονεῖν	5:26			
88	φορτίον	6:5			
89	φρεναπατᾶν	6:3			
90	ὠδίνειν	4:19			
91	ὠδίνειν	4:27	X		

## Ephesians

	<i>Hapax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	ἄγνοια	4:18				
2	ἀγρυπνεῖν	6:18				
3	ἄθεος	2:12				
4	αἰσχρότης	5:4				
5	αἰχμαλωσία	4:8				
6	αἰχμαλωτεύειν	4:8				
7	ἀκρογωνιαίος	2:20				
8	ἀμφότεροι	2:14				
		2:16				
		2:18				
9	ἀνανεοῦσθαι	4:23				X
10	ἄνεμος	4:14				
11	ἀνεξιχνίαστος	3:8				X
12	ἀνιέναι	6:9				X
13	ἄνοιξις	6:19				X
14	ἀπαλγεῖν	4:19				X
15	ἀπειλή	6:9				
16	ἄσοφος	5:15				
17	βέλος	6:16				
18	δῶρον	2:8				
19	ἐκπορεύεσθαι	4:29				X
20	ἐκτρέφειν	5:29				X
21	ἐκτρέφειν	6:4				X
22	ἐνότης	4:3				
		4:13				
23	ἐξισχύειν	3:18				X
24	ἐπέρχεσθαι	2:7				X
25	ἐπιδύειν	4:26				X
26	ἐπιφάυσκειν	5:14				X
27	ἐργασία	4:19				
28	ἐτοιμασία	6:15				
29	εὖ	6:3	X			
30	εὖνοια	6:7				
31	εὖσπλαγχνος	4:32				
32	εὐτραπελία	5:4				
33	ἡλικία	4:13				
34	θυρεός	6:16				
35	καταβολή	1:4				X
36	καταρτισμός	4:12				X
37	κατοικητήριον	2:22				X
38	κατώτερος	4:9				
39	κληροῦν	1:11				
40	κλυδωνίζεσθαι	4:14				

41	κοσμοκράτωρ	6:12		
42	κραυγή	4:31		
43	κρυφή	5:12		
44	κυβεία	4:14		
45	μακράν	2:13		
		2:17		
46	μακροχρόνιος	6:3	X	
47	μέγεθος	1:19		
48	μεθοδεία	4:14		
		6:11		
49	μεσότοιχον	2:14		
50	μήκος	3:18		
51	μωρολογία	5:4		
52	ὀργίζεσθαι	4:26	X	
53	ὀσιότης	4:24		
54	ὄσφύς	6:14		
55	πάλη	6:12		
56	πανοπλία	6:11		
		6:13		
57	πάροικος	2:19		X
58	παροργισμός	4:26		X
59	πατριά	3:15		
60	περιζώννυμαι	6:14		X
61	πλάτος	3:18		
62	ποιμήν	4:11		
63	πολιτεία	2:12		
64	πολυποίκιλος	3:10		
65	προελπίζειν	1:12		X
66	προσκαρτέρησις	6:18		X
67	προσκολλᾶσθαι	5:31	X	X
68	ῥυτίς	5:27		
69	σαπρός	4:29		
70	σκοτοῦν	4:18		
71	σπίλος	5:27		
72	συγκαθίζειν	2:6		X
73	συμμέτοχος	3:6		X
		5:7		
74	συμπολίτης	2:19		X
75	συναρμολογεῖν	2:21		X
		4:16		X
76	συνοικοδομεῖν	2:22		X
77	σύσσωμος	3:6		X
78	σωτήριον	6:17		
79	ὔδωρ	5:26		
80	ὑπεράνω	1:21		
		4:10		X
81	ὑποδεῖσθαι	6:15		X
82	ὑψος	3:18		
83	ὑψος	4:8	X	
84	φραγμός	2:14		
85	φρόνησις	1:8		
86	χαριτοῦν	1:6		
87	χειροποίητος	2:11		

## Philippians

	<i>Hapax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	ἀγνώως	1:17				
2	ἀδημονεῖν	2:26				
3	αἴσθησις	1:9				
4	αἴτημα	4:6				
5	ἀκαιρεῖσθαι	4:10				
6	ἀναθάλλειν	4:10				X
7	ἀναλύειν	1:23				X
8	ἀποβαίνειν	1:19				X
9	ἀπουσία	2:12				X
10	ἀρετή	4:8				
11	ἀρπαγμός	2:6				
12	ἀσφαλής	3:1				
13	ἀντάρκης	4:11				
14	ἀφορᾶν	2:23				
15	βεβαίωσις	1:7				
16	βίβλος	4:3				
17	γνησίως	2:20				
18	γογγυσμός	2:14				
19	διαστρέφειν	2:15				X
20	δόσις	4:15				
21	εἰλικρινής	1:10				
22	ἐντιμος	2:29				X
23	ἐξανάστασις	3:11				X
24	ἐξουτῆς	2:23				X
25	Ἐπαφρόδιτος	2:25		X		
26	ἐπεκτείνεσθαι	3:13				X
27	ἐπιλανθάνεσθαι	3:13				X
28	ἐπιπόθητος	4:1				X
29	ἐτέρως	3:15				
30	Εὐδοκία	4:2		X		
31	εὐφημος	4:8				
32	εὐψυχεῖν	2:19				
33	ζημία	3:7				
		3:8				
34	ἴσος	2:6				
35	ἰσόψυχος	2:20				
36	καίπερ	3:4				
37	Καῖσαρ	4:22		X		
38	κατατομή	3:2				X
39	καταχθόνιος	2:10				X
40	κενοδοξία	2:3				
41	Κλήμης	4:3		X		
42	κύων	3:2				
43	λήμψις	4:15				
44	μεγάλως	4:10				
45	μορφή	2:6				
		2:7				
46	μυεῖσθαι	4:12				
47	οἷεσθαι	1:17				
48	ὀκταήμερος	3:5				
49	παραβολεύεσθαι	2:30				X
50	παραμένειν	1:25				X
51	παραμύθιον	2:1				X
52	παραπλήσιον	2:27				X
53	πολιτεύεσθαι	1:27				
54	πολίτευμα	3:20				

55	πραιτώριον	1:13				
56	προσφιλής	4:8				X
57	πτύρεσθαι	1:28				
58	σκολιός	2:15				
59	σκοπός	3:14				
60	σκύβαλον	3:8				
61	σύζυγος	4:3				
62	συλλαμβάνειν	4:3				X
63	συμμιμητής	3:17				X
64	συμμορφίζεσθαι	3:10				X
65	σύμψυχος	2:2				X
66	συναθλεῖν	1:27				X
		4:3				
67	Συντύχη	4:2	X			
68	ταπεινώσις	3:21				
69	τελειοῦν	3:12				
70	ὑπερυψοῦν	2:9				X
71	ὑστέρησις	4:11				
72	Φαρισαῖος	3:5	X			
73	Φιλιππήσιοι	4:15	X			
74	φωστήρ	2:15			X	
75	χορτάζειν	4:12				

## Colossians

	<i>Hapax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	ἀθυμεῖν	3:21				
2	αἰσχρολογία	3:8				
3	ἄλας	4:6				
4	ἀνεψιός	4:10				
5	ἀνταναπληροῦν	1:24				X
6	ἀνταπόδοσις	3:24				X
7	ἀπεκδύεσθαι	2:15				X
8	ἀπεκδύεσθαι	3:9				X
9	ἀπέκδυσις	2:11				X
10	ἀποκρίνεσθαι	4:6				X
11	ἀπόκρυφος	2:3				X
12	ἀπόχρησις	2:22				X
13	ἀρεσκειά	1:10				
14	ἀρτύειν	4:6				
15	ἀφειδία	2:23				
16	βραβεύειν	3:15				
17	γεύεσθαι	2:21				
18	δειγματίζειν	2:15				
19	δογματίζεσθαι	2:20				
20	δυναμοῦν	1:11				
21	ἐθελοθησκία	2:23				
22	εἰρηνοποιεῖν	1:20				
23	ἐμβατεύειν	2:18				X
24	ἐνταλμα	2:22				X
25	ἐξαλείφειν	2:14				X
26	ἐορτή	2:16				
27	εὐχάριστος	3:15				
28	ἠλίκος	2:1				
29	θεότης	2:9				
30	θιγγάνειν	2:21				
31	θηρσκειά	2:18				

32	θρόνος	1:16			
33	ιατρός	4:14			
34	Ἱεράπολις	4:13	X		
35	Ἰούστος	4:11	X		
36	καταβραβεύειν	2:18			X
37	κλῆρος	1:12			
38	Κολοσσαί	1:2	X		
39	Λαοδίκεια	2:1			
		4:13			
		4:15	X		
		4:16			
40	Λαοδικεύς	4:16	X		
41	μετακινεῖν	1:23			X
42	μομφή	3:13			
43	Νύμφα	4:15	X		
44	ὄρατός	1:16			
45	παραλογίζεσθαι	2:4			X
46	παρηγορία	4:11			X
47	πιθανολογία	2:4			
48	πικραίνειν	3:19			
49	πλησμονή	2:23			
50	πόνος	4:13			
51	προακοῦειν	1:5			X
52	προσηλοῦν	2:14			X
53	πρωτεύειν	1:18			
54	σκιά	2:17			
55	Σκύθης	3:11	X		
56	στερέωμα	2:5			
57	συλαγωγεῖν	2:8			X
58	σύνδουλος	1:7			X
		4:7			
59	σωματικῶς	2:9			
60	τελειότης	3:14			
61	ὑπεναντίος	2:14			X
62	φιλοσοφία	2:8			
63	χειρόγραφον	2:14			

## 1 Thessalonians

	<i>Hapax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	Ἀθῆναι	3:1		X		
2	αιφνίδιος	5:3				
3	ἀληθινός	1:9				
4	ἀληθῶς	2:13				
5	ἀμέμπτως	2:10				
		5:23				
6	ἀναμένειν	1:10				X
7	ἀπάντησις	4:17				
8	ἀπορφανίζειν	2:17				X
9	ἀρχάγγελος	4:16				
10	ἀσφάλεια	5:3				
11	ἄτακτος	5:14				
12	εἴσοδος	1:9				X
		2:1				
13	ἐκδιώκειν	2:15				X
14	ἐνορκίζειν	5:27				X
15	ἐξηχεῖσθαι	1:8				X
16	ἠσυχάζειν	4:11				

17	θεοδίδακτος	4:9			
18	κέλευσμα	4:16			
19	κολακεία	2:5			
20	κτᾶσθαι	4:4			
21	ὀλιγόψυχος	5:14			
22	ὀλόκληρος	5:23			
23	ὀλοτελής	5:23			
24	ὀμείρεσθαι	2:8			
25	ὀσίως	2:10			
26	παραμυθεῖσθαι	2:12			X
		5:14			
27	περιλείπεσθαι	4:15			X
		4:17			
28	προπάσχειν	2:2			X
29	σαίνειν	3:3			
30	συμφυλέτης	2:14			X
31	τοιγαροῦν	4:8			
32	τροφός	2:7	X		
33	τροφειν	2:2			
34	ὑβρίζειν	2:2			
35	ὑπερβαίνειν	4:6			X
36	ὠδίν	5:3	X		

## 2 Thessalonians

	<i>Hapax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	ἀναιρεῖν	2:8				X
2	ἀποστασία	2:3				X
3	ἀτακτεῖν	3:7				
4	ἀτάκτως	3:6				
		3:11				
5	ἄτοπος	3:2				
6	δίκη	1:9				
7	ἐγκουχᾶσθαι	1:4				X
8	ἐνδειγμα	1:5				X
9	ἐνδοξάζεσθαι	1:10				X
		1:12				
10	ἐπισυναγωγή	2:1				X
11	θροεῖσθαι	2:2				
12	καλοποιεῖν	3:13				
13	καταξιοῦν	1:5				X
14	μιμεῖσθαι	3:7				
		3:9				
15	περιεργάζεσθαι	3:11				X
16	σαλεύειν	2:2				
17	σέβασμα	2:4				
18	σημειοῦσθαι	3:14				
19	τίνειν	1:9				
20	ὑπεραυξάνειν	1:3				X
21	φλόξ	1:8				



## 1 Timothy

	<i>Hapax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	ἀγαθοεργεῖν	6:18				
2	ἀγνεία	4:12				
		5:2				
3	ἀδηλότης	6:17				
4	αἰδώς	2:9				
5	ἄλλως	5:25				
6	ἄμελεῖν	4:14				
7	ἄμοιβή	5:4				
8	ἀνδραποδιστής	1:10				
9	ἀνδροφόνος	1:9				
10	ἀνεπίλημπτος	3:2				
		5:7				X
		6:14				
11	ἀντίθεσις	6:20				X
12	ἀντιλαμβάνεσθαι	6:2				X
13	ἀντίλυτρον	2:6				X
14	ἄπεραντος	1:4				
15	ἀπόβλητος	4:4				X
16	ἀπόδεκτος	2:3				X
		5:4				
17	ἀποδοχή	1:15				
		4:9				X
18	ἀποθησαυρίζειν	6:19				X
19	ἀπόλαυσις	6:17				X
20	ἀποπλανᾶν	6:10				X
21	ἀπρόσιτος	6:16				
22	ἄσπιλος	6:14				
23	αὐθεντεῖν	2:12				
24	ἀφιλάργυρος	3:3				
25	βαθμός	3:13				
26	βλαβερός	6:9				
27	βραδύνειν	3:15				
28	βυθίζειν	6:9				
29	γραώδης	4:7				
30	γυμνάζειν	4:7				
31	γυμνασία	4:8				
32	διαπαρατριβή	6:5				X
33	διατροφή	6:8				X
34	δίλογος	3:8				
35	διπλοῦς	5:17				
36	διώκτης	1:13				
37	δυνάστης	6:15				
38	ἐδραῖωμα	3:15				
39	εἰσφέρειν	6:7				X
40	ἔκγονος	5:4				X
41	ἐκζήτησις	1:4				X
42	ἐκφέρειν	6:7				X
43	ἐμπίπτειν	3:6				
		3:7				X
		6:9				
44	ἐντευξις	2:1				
		4:5				X
45	ἐντρέφεσθαι	4:6				X
46	ἐξήκοντα	5:9				
47	ἐπακολουθεῖν	5:10				X
48	ἐπακολουθεῖν	5:24				X

<b>49</b>	έπαρκεῖν	5:10 5:16 5:16			X
<b>50</b>	ἐπιλαμβάνεσθαι	6:12 6:19			X
<b>51</b>	ἐπιμελεῖσθαι	3:5			X
<b>52</b>	ἐπίορκος	1:10			X
<b>53</b>	ἐπιπλήσσειν	5:1			X
<b>54</b>	ἐπισκοπή	3:1			X
<b>55</b>	ἐπίστασθαι	6:4			X
<b>56</b>	ἐπιτίθεναι	5:22			X
<b>57</b>	ἐτεροδιδασκαλεῖν	1:3 6:3			
<b>58</b>	εὐεργεσία	6:2			
<b>59</b>	εὐμετάδοτος	6:18			
<b>60</b>	εὐσεβεῖν	5:4			
<b>61</b>	ζφογονεῖν	6:13			
<b>62</b>	ἤρεμος	2:2			
<b>63</b>	ἡσύχιος	2:2			
<b>64</b>	θεοσέβεια	2:10			
<b>65</b>	θνήσκειν	5:6			
<b>66</b>	ἱματισμός	2:9			
<b>67</b>	καταλέγεσθαι	5:9			X
<b>68</b>	καταστολή	2:9			X
<b>69</b>	καταστηριῶν	5:11			X
<b>70</b>	καυστηριάζεσθαι	4:2			
<b>71</b>	κοινωνικός	6:18			
<b>72</b>	κόσμιος	2:9			
<b>73</b>	κόσμιος	3:2			
<b>74</b>	κτίσμα	4:4			
<b>75</b>	λογομαχία	6:4			
<b>76</b>	λοιδορία	5:14			
<b>77</b>	μαργαρίτης	2:9			
<b>78</b>	ματαιολογία	1:6			
<b>79</b>	μελετᾶν	4:15			
<b>80</b>	μετάληψις	4:3			X
<b>81</b>	μητραλῶας	1:9			
<b>82</b>	μονοῦσθαι	5:5			
<b>83</b>	νεότης	4:12			
<b>84</b>	νεόφυτος	3:6			
<b>85</b>	νίπτειν	5:10			
<b>86</b>	νομοδιδάσκαλος	1:7			
<b>87</b>	νοσεῖν	6:4			
<b>88</b>	ξενοδοχεῖν	5:10			
<b>89</b>	οἰκοδεσποτεῖν	5:14			
<b>90</b>	ὁμολογουμένως	6:12			
<b>91</b>	ὀρέγεσθαι	3:1 6:10			
<b>92</b>	παραδέχεσθαι	5:19			X
<b>93</b>	πατρολῶας	1:9			
<b>94</b>	περίεργος	5:13			X
<b>95</b>	περιέρχεσθαι	5:13			X
<b>96</b>	περιτεῖρειν	6:10			X
<b>97</b>	περιτοιεῖσθαι	3:13			X
<b>98</b>	Πιλάτος	6:13	X		
<b>99</b>	πλέγμα	2:9			
<b>100</b>	πολυτελής	2:9			
<b>101</b>	Πόντιος	6:13	X		
<b>102</b>	πορισμός	6:5 6:6			

103	πραΰπαθία	6:11			
104	πρεσβυτέριον	4:14			
105	προάγειν	1:18			X
		5:24			
106	πρόδηλος	5:24			X
		5:25			
107	πρόκριμα	5:21			X
108	προσέρχεσθαι	6:3			X
109	πρόσκλησις	5:21			X
110	προσμένειν	1:3			X
111	προσμένειν	5:5			X
112	πυκνός	5:23			
113	ρήτῳς	4:1			
114	σκέπασμα	6:8			
115	σπαταλάν	5:6			
116	στόμαχος	5:23			
117	σωματικός	4:8			
118	σωφροσύνη	2:9			
		2:15			
119	τεκνογονεῖν	5:14			
120	τεκνογονία	2:15			
121	τεκνοτροφεῖν	5:10			
122	ὑδροποτεῖν	5:23			
123	ὑπερπλεονάζειν	1:14			X
124	ὑπόνοια	6:4			X
125	ὑστερος	4:1			
126	ὑψηλοφρονεῖν	6:17			
127	φιλαργυρία	6:10			
128	φιμοῦν	5:18	X		
129	φλύαρος	5:13			
130	ψευδολόγος	4:2			
131	ψευδώνυμος	6:20			

## 2 Timothy

	<i>Harapx</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	ἀγωγή	3:10				
2	ἀθλεῖν	2:5				
		2:5				
3	ἀκαίρως	4:2				
4	ἀκρατής	3:3				
5	ἀναζωπυρεῖν	1:6				X
6	ἀνάλυσις	4:6				X
7	ἀνανήφειν	2:26				X
8	ἀναψύχειν	1:16				X
9	ἀνεξίκακος	2:24				X
10	ἀνεπαίσχυντος	2:15				X
11	ἀνήμερος	3:3				X
12	ἄνοια	3:9				
13	ἀντιδιατίθεσθαι	2:25				X
14	ἀπαίδευτος	2:23				
15	ἀποτρέπειν	3:5				X
16	ἀργυροῦς	2:20				
17	ἄρτιος	3:17				
18	ἄσπονδος	3:3				
19	ἀφιλάγαθος	3:3				
20	ἀχάριστος	3:2				
21	βέλτιον	1:18				

22	βρέφος	3:15			
23	γάγγραινα	2:17		X	
24	γεωργός	2:6			
25	γόης	3:13			
26	γυναικάριον	3:6			
27	Δαλματία	4:10	X		
28	δειλία	1:7			
29	δρόμος	4:7			
30	έκδηλος	3:9			X
31	έλεγμός	3:16			
32	έμπλέκειν	2:4			X
33	ένδύνειν	3:6			X
34	έξαρτίζειν	3:17			X
35	έπανόρθωσις	3:16			X
36	έπισωρεύειν	4:3			X
37	έπιτιμάν	4:2			X
38	Έρμογένης	1:15	X		
39	Εύβουλος	4:21	X		
40	ευκαίρως	4:2			
41	Ευνίκη	1:5	X		
42	ζωγρεῖν	2:26			
43	θεόπνευστος	3:16			
44	Ίαμβρῆς	3:8	X		
45	Ίάννης	3:8	X		
46	Ίκόνιον	3:11	X		
47	κακοπαθεῖν	2:9			
48	κακοπαθεῖν	4:5			
49	κακοῦργος	2:9		X	
50	Κάρπος	4:13	X		
51	καταστροφή	2:14			X
52	καταφθείρειν	3:8			X
53	Κλαυδία	4:21	X		
54	κνήθειν	4:3			
55	Κρήσκης	4:10	X		
56	κριτής	4:8			
57	λέων	4:17			
58	λίαν	4:15			
59	Λίνος	4:21	X		
60	λογομαχεῖν	2:14			
61	Λύστρα	3:11	X		
62	Λωίς	1:5	X		
63	μάμμη	1:5			
64	μάχεσθαι	2:24			
65	μεμβράνα	4:31			
66	μέντοι	2:19			
67	μεταλαμβάνειν	2:6			X
68	μηδέποτε	3:7			
69	μήποτε	2:25			
70	Μίλητος	4:20	X		
71	νεωτερικός	2:22			
72	νομή	2:17			
73	ξύλινος	2:20			
74	Όνησίφορος	1:16			
		4:19	X		
75	όρθοτομεῖν	2:15			
76	πιστοῦν	3:14			
77	Πούδης	4:21	X		
78	πραγματεία	2:4			
79	προδότης	3:3			X
80	προπετής	3:4			X

81	σοφίζειν	3:15				
82	στερεός	2:19				
83	στεφανοῦν	2:5				
84	στρατιώτης	2:3			X	
85	στρατολογεῖν	2:4				
86	συγκακοπαθεῖν	1:8				X
		2:3				
87	σωφρονισμός	1:7				
88	Τρόφιμος	4:20		X		
89	ὑπόμνησις	1:5				X
90	φαιλόνης	4:13				
91	φέρειν	4:13				
92	φιλάργυρος	3:2				
93	φίλαυτος	3:2				
94	φιλήδονος	3:4				
95	Φίλητος	2:17		X		
96	φιλόθεος	3:4				
97	Φύγελος	1:15		X		
98	χαλεπός	3:1				
99	χαλκεύς	4:14				
100	χειμών	4:21				
101	χρήσιμος	2:14				
102	χρυσοῦς	2:20				

## Titus

	<i>Hapax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	αἵρετικός	3:10				
2	ἀκατάγνωστος	2:8				X
3	ἀνωφελής	3:9				
4	Ἀρτεμᾶς	3:12		X		
5	αὐθάδης	1:7				
6	αὐτοκατάκριτος	3:11				X
7	ἀφθορία	2:7				
8	ἀψευδής	1:2				
9	βδελυκτός	1:16				
10	ἐγκρατής	1:8				X
11	ἐκστρέφεσθαι	3:11				X
12	ἐπιδιορθοῦν	1:5				X
13	ἐπιστομίζειν	1:11				X
14	ἐπιφαίνειν	2:11				X
		3:4				
15	Ζηνᾶς	3:13		X		
16	ἡδονή	3:3				
17	ἡμέτερος	15:4				
18	θηρίον	1:12	X			
19	ἱεροπρεπής	2:3				
20	Ἰουδαϊκός	1:14		X		
21	καλοδιδάσκαλος	2:3				
22	κατάστημα	2:3				X
23	κοσμικός	2:12				
24	Κρής	1:12	X	X		
25	Κρήτη	1:5		X		
26	λείπειν	1:5				
		3:13				
27	λυτροῦν	2:14				
28	ματαιολόγος	1:10				
29	μιαίνειν	1:15				

		1:15			
30	Νικόπολις	3:12		X	
31	νομικός	3:9			
32	νομικός	3:13			
33	νοσφίζεσθαι	2:10			
34	οικουργός	2:5			
35	ὄργιλος	1:7			
36	παλιγγενεσία	3:5			
37	πειθαρχεῖν	3:1			
38	περιούσιος	2:14			X
39	περιφρονεῖν	2:15			X
40	πρεσβῦτις	2:3			
41	στυγητός	3:3			
42	σωτήριος	2:11			
43	σωφρονίζειν	2:4			
44	σωφρόνως	2:12			
45	ὑγιής	2:8			
46	φιλάγαθος	1:8			
47	φίλανδρος	2:4			
48	φιλανθρωπία	3:4			
49	φιλότεκνος	2:4			
50	φρεναπάτης	1:10			
51	φροντίζειν	3:8			

## Philemon

	<i>Hapax</i>	Verse(s)	In quotation	Proper Noun	In simile	Compound (Preposition)
1	ἀναπέμπειν	1:12				X
2	ἀποτίνειν	1:19				X
3	Ἀπφία	1:2		X		
4	ἄχρηστος	1:11				
5	ἐκούσιος	1:14				
6	ἐπιτάσσειν	1:8				X
7	ξενία	1:22				
8	ὀνίνασθαι	1:20				
9	προσοφείλειν	1:19				X
10	Φιλήμων	1:1		X		

## APPENDIX TWO

### LEXICAL RICHNESS IN THE *CORPUS PAULINUM*

<b>Tokens</b>	<b>Rom</b>	<b>1Cor</b>	<b>2Cor</b>	<b>Gal</b>	<b>Eph</b>	<b>Phil</b>	<b>Col</b>	<b>1Th</b>	<b>2Th</b>	<b>1Tim</b>	<b>2Tim</b>	<b>Tit</b>	<b>Phlm</b>
<b>0-50</b>	0.720	0.620	0.560	0.660	0.560	0.600	0.600	0.680	0.660	0.780	0.700	0.800	0.620
<b>50-100</b>	0.640	0.620	0.480	0.740	0.660	0.700	0.600	0.680	0.600	0.820	0.700	0.840	0.600
<b>100-150</b>	0.720	0.580	0.580	0.660	0.560	0.620	0.660	0.560	0.660	0.800	0.700	0.740	0.720
<b>150-200</b>	0.720	0.600	0.740	0.740	0.520	0.720	0.660	0.680	0.680	0.640	0.740	0.820	0.700
<b>200-250</b>	0.700	0.600	0.620	0.640	0.660	0.700	0.640	0.680	0.560	0.780	0.760	0.680	0.760
<b>250-300</b>	0.700	0.620	0.640	0.740	0.720	0.740	0.460	0.660	0.700	0.740	0.680	0.800	0.680
<b>300-350</b>	0.700	0.540	0.660	0.720	0.580	0.640	0.580	0.780	0.680	0.740	0.780	0.800	
<b>350-400</b>	0.600	0.600	0.540	0.740	0.580	0.760	0.720	0.640	0.740	0.780	0.820	0.680	
<b>400-450</b>	0.640	0.540	0.560	0.740	0.600	0.640	0.620	0.660	0.620	0.780	0.780	0.820	
<b>450-500</b>	0.720	0.680	0.700	0.640	0.660	0.720	0.620	0.620	0.720	0.800	0.800	0.800	
<b>500-550</b>	0.880	0.660	0.660	0.680	0.640	0.700	0.660	0.760	0.640	0.860	0.740	0.800	
<b>550-600</b>	0.560	0.560	0.740	0.760	0.720	0.680	0.740	0.680	0.660	0.680	0.740	0.760	
<b>600-650</b>	0.680	0.680	0.740	0.800	0.700	0.700	0.640	0.660	0.600	0.820	0.840	0.780	
<b>650-700</b>	0.680	0.480	0.660	0.720	0.640	0.720	0.640	0.720	0.720	0.760	0.860		
<b>700-750</b>	0.640	0.540	0.620	0.600	0.740	0.800	0.580	0.660	0.740	0.780	0.880		
<b>750-800</b>	0.620	0.680	0.620	0.820	0.660	0.660	0.680	0.660	0.680	0.740	0.760		
<b>800-850</b>	0.780	0.720	0.760	0.660	0.720	0.740	0.720	0.540		0.760	0.660		
<b>850-900</b>	0.600	0.540	0.720	0.660	0.620	0.800	0.740	0.740		0.660	0.760		
<b>900-950</b>	0.640	0.660	0.500	0.640	0.600	0.740	0.700	0.660		0.740	0.720		
<b>950-1000</b>	0.560	0.720	0.740	0.700	0.760	0.640	0.640	0.640		0.680	0.740		
<b>1000-1050</b>	0.700	0.620	0.660	0.700	0.640	0.680	0.740	0.700		0.820	0.740		
<b>1050-1100</b>	0.600	0.640	0.720	0.680	0.720	0.600	0.820	0.700		0.820	0.760		
<b>1100-1150</b>	0.780	0.680	0.620	0.580	0.600	0.720	0.680	0.680		0.740	0.740		
<b>1150-1200</b>	0.660	0.780	0.680	0.620	0.700	0.780	0.700	0.840		0.820	0.660		
<b>1200-1250</b>	0.660	0.700	0.580	0.660	0.600	0.640	0.640	0.640		0.800			
<b>1250-1300</b>	0.680	0.720	0.600	0.600	0.680	0.580	0.680	0.700		0.740			
<b>1300-1350</b>	0.480	0.740	0.640	0.760	0.740	0.700	0.700	0.580		0.840			
<b>1350-1400</b>	0.720	0.700	0.560	0.720	0.680	0.660	0.780	0.780		0.760			
<b>1400-1450</b>	0.680	0.680	0.720	0.720	0.620	0.720	0.680	0.700		0.760			
<b>1450-1500</b>	0.560	0.740	0.700	0.720	0.800	0.580	0.800			0.660			
<b>1500-1550</b>	0.640	0.620	0.740	0.580	0.760	0.740	0.520			0.840			
<b>1550-1600</b>	0.460	0.740	0.740	0.720	0.640	0.620							
<b>1600-1650</b>	0.600	0.660	0.600	0.580	0.800								
<b>1650-1700</b>	0.700	0.700	0.640	0.800	0.760								
<b>1700-1750</b>	0.700	0.620	0.720	0.780	0.600								
<b>1750-1800</b>	0.660	0.820	0.680	0.780	0.740								
<b>1800-1850</b>	0.520	0.640	0.640	0.680	0.700								
<b>1850-1900</b>	0.540	0.520	0.680	0.820	0.480								
<b>1900-1950</b>	0.620	0.560	0.740	0.720	0.680								
<b>1950-2000</b>	0.600	0.600	0.640	0.700	0.640								
<b>2000-2050</b>	0.640	0.620	0.800	0.660	0.680								
<b>2050-2100</b>	0.640	0.480	0.660	0.620	0.680								
<b>2100-2150</b>	0.580	0.740	0.560	0.720	0.680								
<b>2150-2200</b>	0.600	0.620	0.640	0.760	0.520								
<b>2200-2250</b>	0.600	0.500	0.660		0.600								
<b>2250-2300</b>	0.640	0.600	0.680		0.600								
<b>2300-2350</b>	0.760	0.600	0.620		0.600								
<b>2350-2400</b>	0.620	0.640	0.680		0.720								
<b>2400-2450</b>	0.620	0.800	0.600										
<b>2450-2500</b>	0.600	0.580	0.720										
<b>2500-2550</b>	0.700	0.520	0.660										
<b>2550-2600</b>	0.640	0.540	0.600										

---

<b>2600-2650</b>	0.680	0.800	0.700
<b>2650-2700</b>	0.540	0.680	0.720
<b>2700-2750</b>	0.660	0.620	0.640
<b>2750-2800</b>	0.620	0.700	0.740
<b>2800-2850</b>	0.620	0.680	0.640
<b>2850-2900</b>	0.560	0.680	0.740
<b>2900-2950</b>	0.600	0.620	0.660
<b>2950-3000</b>	0.460	0.560	0.620
<b>3000-3050</b>	0.540	0.660	0.620
<b>3050-3100</b>	0.680	0.580	0.660
<b>3100-3150</b>	0.520	0.620	0.780
<b>3150-3200</b>	0.480	0.640	0.700
<b>3200-3250</b>	0.520	0.640	0.660
<b>3250-3300</b>	0.520	0.500	0.620
<b>3300-3350</b>	0.660	0.540	0.680
<b>3350-3400</b>	0.680	0.840	0.720
<b>3400-3450</b>	0.580	0.540	0.780
<b>3450-3500</b>	0.620	0.760	0.680
<b>3500-3550</b>	0.640	0.700	0.740
<b>3550-3600</b>	0.620	0.780	0.740
<b>3600-3650</b>	0.660	0.540	0.660
<b>3650-3700</b>	0.780	0.580	0.720
<b>3700-3750</b>	0.660	0.640	0.600
<b>3750-3800</b>	0.640	0.660	0.620
<b>3800-3850</b>	0.600	0.760	0.780
<b>3850-3900</b>	0.620	0.560	0.540
<b>3900-3950</b>	0.860	0.500	0.700
<b>3950-4000</b>	0.640	0.460	0.660
<b>4000-4050</b>	0.700	0.580	0.680
<b>4050-4100</b>	0.720	0.680	0.720
<b>4100-4150</b>	0.580	0.660	0.700
<b>4150-4200</b>	0.800	0.620	0.740
<b>4200-4250</b>	0.640	0.620	0.760
<b>4250-4300</b>	0.740	0.580	0.720
<b>4300-4350</b>	0.580	0.620	0.680
<b>4350-4400</b>	0.560	0.800	0.640
<b>4400-4450</b>	0.660	0.640	0.800
<b>4450-4500</b>	0.600	0.540	
<b>4500-4550</b>	0.700	0.600	
<b>4550-4600</b>	0.640	0.560	
<b>4600-4650</b>	0.720	0.380	
<b>4650-4700</b>	0.800	0.640	
<b>4700-4750</b>	0.740	0.580	
<b>4750-4800</b>	0.560	0.660	
<b>4800-4850</b>	0.620	0.560	
<b>4850-4900</b>	0.580	0.620	
<b>4900-4950</b>	0.680	0.640	
<b>4950-5000</b>	0.620	0.660	
<b>5000-5050</b>	0.820	0.700	
<b>5050-5100</b>	0.760	0.560	
<b>5100-5150</b>	0.560	0.560	
<b>5150-5200</b>	0.600	0.680	
<b>5200-5250</b>	0.640	0.660	
<b>5250-5300</b>	0.680	0.500	
<b>5300-5350</b>	0.560	0.760	
<b>5350-5400</b>	0.660	0.700	
<b>5400-5450</b>	0.720	0.620	
<b>5450-5500</b>	0.740	0.780	
<b>5500-5550</b>	0.520	0.680	
<b>5550-5600</b>	0.640	0.680	

---



---

<b>5600-5650</b>	0.540	0.740
<b>5650-5700</b>	0.620	0.660
<b>5700-5750</b>	0.760	0.660
<b>5750-5800</b>	0.560	0.600
<b>5800-5850</b>	0.580	0.560
<b>5850-5900</b>	0.340	0.500
<b>5900-5950</b>	0.600	0.640
<b>5950-6000</b>	0.780	0.600
<b>6000-6050</b>	0.720	0.480
<b>6050-6100</b>	0.660	0.640
<b>6100-6150</b>	0.660	0.880
<b>6150-6200</b>	0.680	0.720
<b>6200-6250</b>	0.600	0.440
<b>6250-6300</b>	0.680	0.540
<b>6300-6350</b>	0.600	0.520
<b>6350-6400</b>	0.720	0.720
<b>6400-6450</b>	0.700	0.560
<b>6450-6500</b>	0.800	0.640
<b>6500-6550</b>	0.740	0.800
<b>6550-6600</b>	0.640	0.700
<b>6600-6650</b>	0.680	0.780
<b>6650-6700</b>	0.680	0.660
<b>6700-6750</b>	0.680	0.700
<b>6750-6800</b>	0.680	0.660
<b>6800-6850</b>	0.500	
<b>6850-6900</b>	0.580	
<b>6900-6950</b>	0.640	
<b>6950-7000</b>	0.660	
<b>7000-7050</b>	0.520	
<b>7050-7100</b>	0.740	

---



APPENDIX THREE

MISSING INDECLINABLES IN THE *CORPUS PAULINUM*

A. Missing Types of Indeclinable Words

	Rom	1Cor	2Cor	Gal	Eph	Phil	Col	1Th	2Th	1Tim	2Tim	Tit	Phlm
1	ἀγνώς	X	X	X	X	X	X	X	X	X	X	X	X
2	ἀδήλως	X		X	X	X	X	X	X	X	X	X	X
3	ἀδιαλείπτως		X	X	X	X	X		X	X	X	X	X
4	ἀεί	X	X		X	X	X	X	X	X	X		X
5	ἀκριβῶς	X	X	X	X	X	X		X	X	X	X	X
6	ἀληθῶς	X	X	X	X	X	X		X	X	X	X	X
7	ἀλλά (ἀλλ')												
8	ἄλλως	X	X	X	X	X	X	X	X		X	X	X
9	ἄμα		X	X	X	X			X		X	X	
10	ἀμέμπτως	X	X	X	X	X	X		X	X	X	X	X
11	ἀμήν						X		X			X	X
12	ἄν				X	X	X	X	X	X	X	X	X
13	ἀνά	X		X	X	X	X	X	X	X	X	X	X
14	ἀναξίως	X		X	X	X	X	X	X	X	X	X	X
15	ἀνόμως		X	X	X	X	X	X	X	X	X	X	X
16	ἀντί (ἀνθ')			X	X	X	X			X	X	X	X
17	ἄνω	X	X	X		X		X	X	X	X	X	X
18	ἄνωθεν	X	X	X		X	X	X	X	X	X	X	X
19	ἄξιως		X	X	X				X	X	X	X	X
20	ἄπαξ	X	X		X		X		X	X	X	X	X
21	ἀπέναντι		X	X	X	X	X	X	X	X	X	X	X
22	ἀπερισπάστως	X		X	X	X	X	X	X	X	X	X	X
23	ἀπό (ἀπ'/ἀφ')												
24	ἀποτόμως	X	X		X	X	X	X	X	X	X		X
25	ἄρα/ἄρα				X	X	X	X	X	X	X	X	X
26	ἄρτι	X		X		X	X			X	X	X	X
27	αὔριον	X		X	X	X	X	X	X	X	X	X	X
28	ἀφόβως	X		X	X		X	X	X	X	X	X	X
29	ἄχρι(ς)				X		X	X	X	X	X	X	X
30	γάρ												
31	γε			X	X	X	X	X	X	X	X	X	X
32	γνησίως	X	X	X	X		X	X	X	X	X	X	X
33	δέ (δ')												
34	δεκαπέντε	X	X	X		X	X	X	X	X	X	X	X
35	δεῦρο		X	X	X	X	X	X	X	X	X	X	X
36	δή	X		X	X	X	X	X	X	X	X	X	X
37	διά (δι')												
38	δικαίως	X		X	X	X	X		X	X	X		X
39	διό						X		X	X	X	X	
40	διόπερ	X		X	X	X	X	X	X	X	X	X	X
41	διότι			X	X		X		X	X	X	X	X
42	δίς	X	X	X	X		X		X	X	X	X	X
43	δώδεκα	X		X	X	X	X	X	X	X	X	X	X
44	δωρεάν		X		X	X	X	X		X	X	X	X
45	ἐάν					X			X		X	X	X
46	ἐγγύς		X	X	X		X	X	X	X	X	X	X
47	ἐγγύτερον		X	X	X	X	X	X	X	X	X	X	X
48	ἐθνικῶς	X	X	X		X	X	X	X	X	X	X	X
49	εἰ							X					X
50	εἰκῆ			X		X		X	X	X	X	X	X

51	εἵνεκεν/ένεκεν		X		X	X	X	X	X	X	X	X	X
52	εἵπερ			X	X	X	X	X		X	X	X	X
53	εἰς												
54	εἶτε				X					X	X	X	X
55	εἶτα	X		X	X	X	X	X	X		X	X	X
56	ἐκ/ἐξ												X
57	ἐκεῖ		X	X	X	X	X	X	X	X	X		X
58	ἐκτός	X			X	X	X	X	X		X	X	X
59	ἐμπροσθεν	X	X			X		X		X	X	X	X
60	ἐν												
61	ἐνώπιον					X	X	X	X			X	X
62	ἐξαιτίας	X	X	X	X	X	X	X	X	X	X	X	X
63	ἐξω	X			X	X	X		X	X	X	X	X
64	ἐξώθεν	X	X		X	X	X	X	X		X	X	X
65	ἐπάνω	X		X	X	X	X	X	X	X	X	X	X
66	ἐπεὶ				X	X	X	X	X	X	X	X	X
67	ἐπειδή	X		X	X		X	X	X	X	X	X	X
68	ἔπειτα	X		X		X	X	X		X	X	X	X
69	ἐπί (ἐπ'/ἐφ')												
70	ἔσω				X		X	X	X	X	X	X	X
71	ἔσωθεν	X	X		X	X	X	X	X	X	X	X	X
72	ἐτέρως	X	X	X	X		X	X	X	X	X	X	X
73	ἔτι				X		X	X		X	X	X	X
74	ἐτοιμῶς	X	X		X	X	X	X	X	X	X	X	X
75	εὐθέως	X	X	X		X	X	X	X	X	X	X	X
76	εὐσχημόνως			X	X	X	X		X	X	X	X	X
77	ἐφάπαξ			X	X	X	X	X	X	X	X	X	X
78	ἕως				X	X	X	X			X	X	X
79	ἦ												
80	ἠδέως/ἠδιστα	X	X		X	X	X	X	X	X	X	X	X
81	ἦδη			X	X	X	X	X				X	X
82	ἠνίκα	X	X		X	X	X	X	X	X	X	X	X
83	ἦτοι		X	X	X	X	X	X	X	X	X	X	X
84	ἴδε/ἰδού				X	X	X	X	X	X	X	X	X
85	ἵνα												
86	ἵνατί	X		X	X	X	X	X	X	X	X	X	X
87	Ἰουδαϊκῶς	X	X	X		X	X	X	X	X	X	X	X
88	καθάπερ				X	X	X	X		X	X	X	X
89	καθό		X		X	X	X	X	X	X	X	X	X
90	καθώς										X	X	X
91	καί												
92	καίπερ	X	X	X	X	X		X	X	X	X	X	X
93	καλῶς					X		X	X		X	X	X
94	κᾶν	X			X	X	X	X	X	X	X	X	X
95	κατά (κατ'/καθ')							X					
96	κατέναντι		X		X	X	X	X	X	X	X	X	X
97	κύκλω		X	X	X	X	X	X	X	X	X	X	X
98	μάλιστα	X	X	X		X	X	X					
99	μᾶλλον						X		X			X	
100	μεγάλως	X	X	X	X	X		X	X	X	X	X	X
101	μέν					X			X	X	X	X	X
102	μενοῦνγε		X	X	X	X		X	X	X	X	X	X
103	μετά (μετ'/μεθ')												
104	μεταξύ		X	X	X	X	X	X	X	X	X	X	X
105	μέχρι(ς)		X	X			X	X	X			X	X
106	μή												X
107	μηδέ				X			X				X	X
108	μηκέτι		X		X		X	X		X		X	X
109	μήπω		X	X	X	X	X	X	X	X	X	X	X
110	μήτι	X			X	X	X	X	X	X	X	X	X

111	μόλις		X	X	X	X	X	X	X	X	X	X	X
112	ναί		X		X	X		X	X	X	X	X	X
113	νή	X		X	X	X	X	X	X	X	X	X	X
114	νῦν												X
115	ὄλως	X		X	X	X	X	X	X	X	X	X	X
116	ὁμοθυμαδόν		X	X	X	X	X	X	X	X	X	X	X
117	ὁμοίως			X	X	X	X	X	X	X	X	X	X
118	ὅμως	X		X		X	X	X	X	X	X	X	X
119	ὄντως	X		X		X	X	X	X		X	X	X
120	ὀπίσω	X	X	X	X	X	X	X	X		X	X	X
121	ὅπου			X	X	X	X	X	X	X	X	X	X
122	ὅπως		X		X	X	X	X		X	X	X	X
123	ὁσάκις	X		X	X	X	X	X	X	X	X	X	X
124	ὁσίως	X	X	X	X	X	X		X	X	X	X	X
125	ὅταν			X	X	X				X	X		X
126	ὅτε			X		X				X			X
127	ὅτι												
128	οὐ				X	X	X		X	X	X	X	X
129	οὐ(κ/χ)												X
130	οὐαί	X		X	X	X	X	X	X	X	X	X	X
131	οὐδέ (οὐδ')				X		X				X	X	X
132	οὐδέποτε	X		X	X	X	X	X	X	X	X	X	X
133	οὐκέτι		X			X	X	X	X	X	X	X	X
134	οὐν								X			X	X
135	οὐπω	X		X	X	X	X	X	X	X	X	X	X
136	οὔτε			X		X	X	X	X	X	X	X	X
137	οὔτως						X			X	X	X	X
138	οὐχί				X	X	X		X	X	X	X	X
139	ὄφελόν	X			X	X	X	X	X	X	X	X	X
140	πάλαι	X	X		X	X	X	X	X	X	X	X	X
141	πάλιν				X		X	X	X	X	X	X	X
142	πανταχοῦ	X		X	X	X	X	X	X	X	X	X	X
143	πάντοτε								X			X	X
144	πάντως			X	X	X	X	X	X	X	X	X	X
145	παρά (παρ')								X			X	X
146	παραπλήσιον	X	X	X	X	X	X	X	X	X	X	X	X
147	παραντίκα	X	X		X	X	X	X	X	X	X	X	X
148	παρακτός	X	X		X	X	X	X	X	X	X	X	X
149	πεντάκις	X	X		X	X	X	X	X	X	X	X	X
150	πέντε	X		X	X	X	X	X	X	X	X	X	X
151	περί				X								
152	περισσότερως	X	X			X		X	X	X	X	X	X
153	πέρυσι	X	X		X	X	X	X	X	X	X	X	X
154	πλήν	X		X	X		X	X	X	X	X	X	X
155	πλησίον		X	X		X	X	X	X	X	X	X	X
156	πνευματικῶς	X		X	X	X	X	X	X	X	X	X	X
157	πολλάκις		X		X	X	X	X	X			X	X
158	ποτέ			X					X	X	X		
159	πού		X	X	X	X	X	X	X	X	X	X	X
160	ποῦ	X		X	X	X	X	X	X	X	X	X	X
161	πρό					X		X	X	X			X
162	πρός												
163	πῶς		X	X	X	X	X	X	X	X	X	X	X
164	πῶς					X					X	X	X
165	σήμερον		X		X	X	X	X	X	X	X	X	X
166	σπουδαιότερως	X	X	X	X	X	X	X	X	X	X	X	X
167	σύν								X	X	X	X	X
168	τάχα		X	X	X	X	X	X	X	X	X	X	X
169	τε			X	X	X	X	X	X	X	X	X	X
170	τεσσαράκοντα	X	X		X	X	X	X	X	X	X	X	X

171	τοιγαροῦν	X	X	X	X	X	X	X	X	X	X	X	X	
172	τοίνυν	X		X	X	X	X	X	X	X	X	X	X	
173	τολμηρότερον		X	X	X	X	X	X	X	X	X	X	X	
174	τότε				X	X				X	X	X	X	
175	τοῦναντίον	X	X		X	X	X	X	X	X	X	X	X	
176	τριάκοντα	X	X	X		X	X	X	X	X	X	X	X	
177	τρῖς	X	X		X	X	X	X	X	X	X	X	X	
178	τυπικῶς	X		X	X	X	X	X	X	X	X	X	X	
179	ὑπέρ										X			
180	ὑπεράνω	X	X	X	X		X	X	X	X	X	X	X	
181	ὑπερβαλλόντως	X	X		X	X	X	X	X	X	X	X	X	
182	ὑπερέκεινα	X	X		X	X	X	X	X	X	X	X	X	
183	ὑπερεκπερισσοῦ	X	X	X		X	X		X	X	X	X	X	
184	ὑπερλίαν	X	X		X	X	X	X	X	X	X	X	X	
185	ὑπό (ὑπ’/ὑφ’)											X	X	
186	χάριν	X	X	X			X	X	X		X		X	
187	χωρίς				X			X	X		X	X		
188	φειδομένως	X	X		X	X	X	X	X	X	X	X	X	
189	ὧ		X	X		X	X	X	X		X	X	X	
190	ὧδε	X		X	X	X		X	X	X	X	X	X	
191	ὧς													
192	ὧσεὶ		X	X	X	X	X	X	X	X	X	X	X	
193	ὧσπερ			X	X	X	X		X	X	X	X	X	
194	ὧσπερεὶ	X		X	X	X	X	X	X	X	X	X	X	
195	ὧστε				X		X			X	X	X	X	
<b>Total</b>		87	83	100	119	141	123	148	129	151	146	159	162	166

## B. Missing Types of Indeclinable Combinations

	Rom	1Cor	2Cor	Gal	Eph	Phil	Col	1Th	2Th	1Tim	2Tim	Tit	Phlm
1	ἀλλ’ εἰ (καί)	X			X	X	X	X	X	X	X	X	X
2	ἀλλ’ ἤ	X	X		X	X	X	X	X	X	X	X	X
3	ἀλλ’ ἵνα	X	X		X	X	X	X	X	X	X	X	X
4	ἀλλ’ οὐ(κ/χ)				X	X	X	X	X	X	X	X	X
5	ἀλλ’ οὐδέ	X		X		X	X	X	X	X	X	X	X
6	ἀλλά γε	X		X	X	X	X	X	X	X	X	X	X
7	ἀλλά καί (ἐάν)		X				X		X			X	X
8	ἄρα οὖν		X	X		X	X			X	X	X	X
9	γάρ ἐάν	X		X		X	X	X	X	X	X	X	X
10	γάρ καί			X	X	X		X	X	X	X	X	X
11	δέ καί			X			X	X	X		X		
12	δέ ὅτι		X		X	X	X	X	X			X	X
13	ἐάν γάρ	X		X	X	X	X	X	X	X	X	X	X
14	ἐάν δέ			X	X	X	X	X	X		X	X	X
15	ἐάν δέ καί	X		X	X	X	X	X	X	X		X	X
16	ἐάν μή			X		X	X	X	X	X		X	X
17	ἐάν οὖν			X	X	X	X	X	X	X		X	X
18	ἐάν τε (γάρ)		X		X	X	X	X	X	X	X	X	X
19	εἰ γάρ (καί)				X	X		X	X	X		X	X
20	εἰ (γάρ/δέ) ... (ἀλλά) καί			X		X	X	X	X			X	X
21	εἰ γάρ ... οὕτως καί	X	X	X	X	X	X		X	X	X	X	X
22	εἴ γε (καί)	X	X			X		X	X	X	X	X	X
23	εἰ δέ				X		X	X		X	X	X	X
24	εἰ δέ καί	X		X	X	X	X	X	X	X	X	X	X
25	εἰ δέ μή γε	X	X		X	X	X	X	X	X	X	X	X
26	εἰ καί	X	X		X	X	X	X	X	X	X	X	X

27	εἰ μή							X	X	X		X	X	X
28	εἰ οὖν	X	X	X	X	X	X		X	X	X	X	X	X
29	εἴ πως		X	X	X	X		X	X	X	X	X	X	X
30	ἢ καί				X	X	X	X	X	X	X	X	X	X
31	ἵνα καθώς	X			X	X	X	X		X	X	X	X	X
32	ἵνα καί				X	X	X		X	X			X	X
33	ἵνα μή									X		X		
34	ἵνα ὥσπερ		X	X	X	X	X	X	X	X	X	X	X	X
35	καθάπερ καί		X		X	X	X	X	X	X	X	X	X	X
36	καθάπερ ... οὕτως καί	X			X	X	X	X	X	X	X	X	X	X
37	καθώς καί				X		X				X	X	X	X
38	καθώς ... καί	X		X	X	X	X	X	X	X	X	X	X	X
39	καί γάρ (ὅτε)				X	X		X			X	X	X	X
40	καί ἐάν	X		X	X	X	X	X	X	X	X	X	X	X
41	καί ... καθώς καί		X	X	X	X	X			X	X	X	X	X
42	καί μή								X			X	X	X
43	καί οὐ(κ/χ)								X	X	X	X	X	X
44	μέν ... ἀλλά		X	X	X	X	X	X	X	X	X	X	X	X
45	μέν γάρ	X	X		X	X	X	X	X	X	X	X	X	X
46	μέν (γάρ) ... δέ							X	X	X	X		X	X
47	μέν οὖν	X		X	X	X		X	X	X	X	X	X	X
48	μή οὖν		X	X	X		X		X	X	X		X	X
49	μή πως					X	X	X		X	X	X	X	X
50	νῦν δέ (καί)			X					X	X	X	X	X	X
51	νυνί δέ (καί)				X		X		X	X	X	X	X	
52	ὁμοίως (δέ) καί	X		X	X	X	X	X	X	X	X	X	X	X
53	ὅπως μή	X		X	X	X	X	X	X	X	X	X	X	X
54	ὅταν γάρ				X	X	X	X	X		X	X	X	X
55	ὅταν δέ	X		X	X	X	X	X	X	X	X	X	X	X
56	ὅτι δέ	X	X	X		X	X	X	X	X	X	X	X	X
57	ὅτι ἐάν		X			X	X	X	X	X	X	X	X	X
58	ὅτι εἴ	X	X			X	X	X	X	X	X	X	X	X
59	ὅτι ὡς	X	X		X	X	X	X	X	X	X	X	X	X
60	οὐ γάρ					X	X	X		X	X	X	X	X
61	οὐ γάρ ἀλλά	X	X		X	X	X	X	X	X	X	X	X	X
62	οὐ γάρ ... ἀλλά			X	X	X	X	X	X	X	X	X	X	X
63	οὐδέ γάρ		X	X		X	X	X	X	X	X	X	X	X
64	οὐ μή			X		X	X		X	X	X	X	X	X
65	οὕτως καί				X	X		X	X	X		X	X	X
66	οὕτως (...) ὡς	X			X		X		X	X	X	X	X	X
67	οὐχ ὅτι	X	X		X	X		X	X		X	X	X	X
68	ποῦ οὖν		X	X		X	X	X	X	X	X	X	X	X
69	τε γάρ		X	X	X	X	X	X	X	X	X	X	X	X
70	τε (...) καί				X	X		X	X	X	X	X	X	X
71	ὡς (...) ἄν				X	X		X	X	X	X	X	X	X
72	ὡσαύτως (δέ) καί			X	X	X	X	X	X		X	X	X	X
73	ὡς καί		X		X		X	X	X	X		X	X	X
74	ὡς ... καί	X	X			X		X	X	X	X	X	X	X
75	ὡς μή	X			X	X	X	X	X	X	X	X	X	X
76	ὡς ὅτι	X	X		X	X	X	X		X	X	X	X	X
77	ὡς (...) οὕτως				X		X	X		X	X	X	X	X
78	ὥσπερ ... ἵνα καί	X	X		X	X	X	X	X	X	X	X	X	X
<b>Total</b>		33	31	30	52	61	59	65	64	68	66	64	76	73





## APPENDIX FOUR

### INTERCLAUSAL RELATIONS IN THE *CORPUS PAULINUM*

#### Romans

(1:1) Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος {ἐπέστειλα} ↓↓

ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,

(2) ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίας (3) περὶ τοῦ υἱοῦ αὐτοῦ ↓

τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα,

(4) τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιοσύνης ἐξ ἀναστάσεως νεκρῶν, ↑ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

(5) δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ,

(6) ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,

↑↑ (7) πᾶσιν ↓

τοῖς οὖσιν ἐν Ῥώμῃ

↑ ἀγαπητοῖς θεοῦ, κλητοῖς ἀγίοις,

χάρις ὑμῖν καὶ εἰρήνη {εἶη} ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

(8) Πρῶτον “μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν ὅτι” ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

(9) μάρτυς γὰρ μου ἐστὶν ὁ θεός,

ὃ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνεῖαν ὑμῶν ποιοῦμαι

(10) πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος

εἶ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἔλθεῖν πρὸς ὑμᾶς.

(11) ἐπιποθῶ γὰρ

ἰδεῖν ὑμᾶς,

ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς,

(12) τοῦτο δέ ἐστὶν

συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

(13) οὐ θέλω δέ ὑμᾶς ↓

ἀγνοεῖν,

↑ ἀδελφοί,

ὅτι πολλάκις προεθέμην

ἔλθεῖν πρὸς ὑμᾶς,

– καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, –

ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν

καθὼς {ἔσχον} καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

(14) Ἑλλησίν τε καὶ βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί,

(15) οὕτως {ἐστὶν} τὸ κατ' ἐμὲ πρόθυμον

καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

(16) Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον,

δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν ↓

παντὶ τῷ πιστεύοντι,

↑ Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

(17) δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν,

καθὼς γέγραπται·

*ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.*

(18) Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,

(19) διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς·

ὁ θεὸς γὰρ αὐτοῖς ἐφάνερωσεν.

(20) τὰ **γὰρ** ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου ↓  
τοῖς ποιήμασιν νοούμενα

↑ καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης,

εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,

(21) διότι ↓

γνόντες τὸν θεὸν

↑ οὐχ ὡς θεὸν ἐδόξασαν

**ἦ** ἠὲ χαρίστησαν,

**ἀλλ'** ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν

**καὶ** ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.

(22) φάσκοντες

εἶναι σοφοὶ

ἐμωράνθησαν

(23) **καὶ** ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνοσ φθαρτοῦ ἀνθρώπου καὶ

πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν.

(24) **Διὸ** παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν

τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς·

(25) οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει

**καὶ** ἐσεβάσθησαν

**καὶ** ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα,

ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

(26) Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας,

αἷ **τε γὰρ** θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,

(27) ὁμοίως **τε καὶ** οἱ ἄρσενες ↓

ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας

↑ ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους,

ἄρσενες ἐν ἄρσενσιν τὴν ἀσχημοσύνην κατεργαζόμενοι

**καὶ** τὴν ἀντιμισθίαν ↓

ἦν ἔδει

↑ τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

(28) Καὶ ↓

καθὼς οὐκ ἐδοκίμασαν

τὸν θεὸν ἔχειν ἐν ἐπιγνώσει,

↑ παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν,

ποιεῖν τὰ μὴ καθήκοντα,

(29) πεπληρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ, μεστοῦς {ὄντας},

φθόνου, φόβου, ἐριδος, δόλου, κακοηθείας, ψιθυριστᾶς, (30) καταλάλους, θεοστυγεῖς,

ὑβριστᾶς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετᾶς κακῶν, γονεῦσιν ἀπειθεῖς, (31)

ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας·

(32) οἵτινες ↓↓

τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες

ὅτι ↓

οἱ τὰ τοιαῦτα πράσσοντες

↑ ἄξιοι θανάτου εἰσίν,

↑↑ **οὐ μόνον** αὐτὰ ποιοῦσιν

**ἀλλὰ καὶ** συνευδοκοῦσιν τοῖς πράσσουσιν.

(2:1) **Διὸ** ἀναπολόγητος εἶ, ὦ ἄνθρωπε

πᾶς ὁ κρίνων·

ἐν ᾧ ↓

**γὰρ** ↓

↑ κρίνεις τὸν ἕτερον,

↑ σεαυτὸν κατακρίνεις,

τὰ **γὰρ** αὐτὰ πράσσεις ὁ κρίνων.

(2) οἶδαμεν **δὲ**

ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν

ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

(3) λογίζη **δὲ** τοῦτο, ὦ ἄνθρωπε

ὁ κρίνων

τοὺς τὰ τοιαῦτα πράσσοντας

- καὶ ποιῶν** αὐτά,  
ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;
- (4) **ἢ** τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς,  
ἀγνοῶν  
ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;
- (5) κατὰ **δὲ** τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ  
(6) ὅς “ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·  
(7) τοῖς **μὲν** καθ’ ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον,  
(8) τοῖς **δὲ** ἐξ ἐριθείας {οὐσιν} ↓  
**καὶ ἀπειθοῦσιν** τῇ ἀληθείᾳ  
πειθομένοις δὲ τῇ ἀδικίᾳ  
↑ ὀργὴ καὶ θυμὸς.”
- (9) θλίψις καὶ στενοχωρία {ἔσονται} ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου ↓  
τοῦ κατεργαζομένου τὸ κακόν,  
↑ Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος·
- (10) δόξα **δὲ** καὶ τιμὴ καὶ εἰρήνη {ἔσονται} ↓  
παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν,  
↑ Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι·
- (11) οὐ **γὰρ** ἐστὶν προσωποληψία παρὰ τῷ θεῷ.  
(12) Ὅσοι ↓  
**γὰρ** ↓  
↑ ἀνόμως ἥμαρτον,  
↑ ἀνόμως καὶ ἀπολοῦνται,  
**καὶ** ↓  
ὅσοι ἐν νόμῳ ἥμαρτον,  
↑ διὰ νόμου κριθήσονται·
- (13) οὐ **γὰρ** οἱ ἀκροαταὶ νόμου δίκαιοι {εἰσίν} παρὰ τῷ θεῷ,  
**ἀλλ’** οἱ ποιηταὶ νόμου δικαιοθήσονται.  
(14) ὅταν ↓  
**γὰρ** ↓↓  
↑ ἔθνη ↓  
τὰ μὴ νόμον ἔχοντα  
↑ φύσει τὰ τοῦ νόμου ποιῶσιν,  
↑↑ οὗτοι ↓  
νόμον μὴ ἔχοντες  
↑ ἑαυτοῖς εἰσὶν νόμος·
- (15) οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,  
συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως  
**καὶ** μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων  
**ἢ** καὶ ἀπολογουμένων, (16) ἐν ἡμέρᾳ  
ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.
- (17) “Εἰ ↓  
**δὲ**  
↑ σὺ Ἰουδαῖος ἐπονομάζῃ  
**καὶ** ἐπαναπαύῃ νόμῳ  
**καὶ** καυχᾶσαι ἐν θεῷ  
(18) **καὶ** γινώσκεις τὸ θέλημα  
**καὶ** δοκιμάζεις τὰ διαφέροντα  
κατηγούμενος ἐκ τοῦ νόμου,  
(19) πέποιθᾶς τε  
{ὅτι} σεαυτὸν ὀδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, (20) παιδευτὴν ἀφρόνων,  
διδάσκαλον νηπίων,  
ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ·
- (21) ὁ ↓  
**οὖν** ↓  
↑ διδάσκων ἕτερον  
↑ σεαυτὸν οὐ διδάσκεις;”  
ὁ κηρύσσων  
μὴ κλέπτειν

κλέπτεις;

(22) ὁ λέγων

μὴ μοιχεύειν

μοιχεύεις;

ὁ βδελυσσόμενος τὰ εἰδωλα

ιεροσυλεῖς;

(23) ὅς ἐν νόμῳ καυχᾶσαι,

διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις·

(24) τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν,  
καθὼς γέγραπται.

(25) Περιτομὴ μὲν γὰρ ὠφελεῖ

ἐὰν νόμον πράσσης·

ἐὰν δὲ παραβάτης νόμου ᾖ,

ἡ περιτομὴ σου ἀκροβυστία γέγονεν.

(26) ἐὰν ↓

οὖν ↓

↑ ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει,

↑ οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;

(27) καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία ↓

τὸν νόμον τελοῦσα

↑ σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.

(28) οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν

οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομὴ {ἐστιν},

(29) ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖός {ἐστιν},

καὶ περιτομὴ καρδίας {ἐστιν} ἐν πνεύματι οὐ γράμματι,

οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ {ἐστιν}.

(3:1) Τί οὖν {ἐστιν} τὸ περισσὸν τοῦ Ἰουδαίου

ἢ τίς {ἐστιν} ἡ ὠφέλεια τῆς περιτομῆς;

(2) πολὺν {ἐστιν} κατὰ πάντα τρόπον.

πρῶτον “μὲν γὰρ {ἐστιν}

ὅτι” ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.

(3) τί γὰρ {ἐστιν};

εἰ ἠπίστησάν τινες,

μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ;

(4) μὴ γένοιτο·

γινέσθω δὲ ὁ θεὸς ἀληθής,

πᾶς δὲ ἄνθρωπος ψεύστης,

καθὼς γέγραπται·

ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου

καὶ νικήσῃς

ἐν τῷ κρίνεσθαί σε.

(5) εἰ ↓

δὲ ↓

↑ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν,

↑ τί ἐροῦμεν;

μὴ ἄδικος {ἐστιν} ὁ θεὸς

ὁ ἐπιφέρων τὴν ὀργήν;

– κατὰ ἄνθρωπον λέγω. –

(6) μὴ γένοιτο·

ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;

(7) εἰ ↓

δὲ ↓

↑ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ,

↑ τί ἔτι κάγω ὡς ἀμαρτωλὸς κρίνομαι;

(8) καὶ μὴ {ἦ}

καθὼς βλασφημοῦμεθα

καὶ καθὼς φασίν τινες

ἡμᾶς λέγειν

ὅτι ποιήσωμεν τὰ κακά,

ἵνα ἔλθῃ τὰ ἀγαθὰ;  
ὧν τὸ κρίμα ἔνδικόν ἐστιν.

(9) Τί οὖν {ἐστιν};  
προεχόμεθα;  
οὐ πάντως {ἐστιν}·  
προητιασάμεθα γὰρ

Ἰουδαίους τε καὶ Ἑλλήνας πάντας ὑφ' ἁμαρτίαν εἶναι,

(10) καθὼς γέγραπται

ὅτι οὐκ ἔστιν δίκαιος

οὐδὲ εἷς {ἐστιν},

(11) οὐκ ἔστιν ὁ συνίων,

οὐκ ἔστιν

ὁ ἐκζητῶν τὸν θεόν.

(12) πάντες ἐξέκλιναν

ἅμα ἠχρεώθησαν·

οὐκ ἔστιν

ὁ ποιῶν χρηστότητα,

οὐκ ἔστιν ἕως ἑνός.

(13) τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν {ἐστιν},

ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν,

ὡς ἀσπίδων {ἐστιν} ὑπὸ τὰ χεῖλη αὐτῶν·

(14) ὧν τὸ στόμα ἀράς καὶ πικρίας γέμει,

(15) ὡς εἰς οἱ πόδες αὐτῶν

ἐκχέει αἷμα,

(16) σύντριμμα καὶ τλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν {ἐστιν},

(17) καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

(18) οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

(19) οἶδαμεν δὲ

ὅτι ↓

ὅσα ὁ νόμος λέγει

↑ τοῖς ἐν τῷ νόμῳ λαλεῖ,

ἵνα πᾶν στόμα φραγῇ

καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ·

(20) διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ,

διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας {ἐστιν}.

(21) Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται

μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

(22) δικαιοσύνη δὲ {ἐστιν} θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ

εἰς πάντας τοὺς πιστεῦοντας.

οὐ γὰρ ἐστιν διαστολή,

(23) πάντες γὰρ ἡμαρτον

καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ

(24) δικαιούμενοι δωρεὰν τῆ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·

(25) ὧν προέθετο ὁ θεὸς ἰλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς

δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων (26) ἐν τῇ ἀνοχηῇ τοῦ

θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ,

εἰς τὸ εἶναι αὐτὸν δίκαιον

καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ.

(27) Ποῦ οὖν {ἐστιν} ἡ καύχησις ;

ἐξεκλείσθη.

διὰ ποίου νόμου {ἐστιν};

{ὁ νόμος ἐστιν} τῶν ἔργων;

οὐχί,

ἀλλὰ διὰ νόμου πίστεως {ἐστιν}.

(28) λογιζόμεθα γὰρ

δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

(29) ἢ Ἰουδαίων ὁ θεὸς μόνον {ἐστιν};

οὐχί καὶ {ὁ θεὸς ἐστιν} ἐθνῶν;

ναὶ καὶ {ὁ θεὸς ἐστιν} ἐθνῶν,

(30) εἶπερ εἷς ὁ θεὸς {ἐστιν}

ὅς δικαιώσει περιτομὴν ἐκ πίστεως  
**καὶ** {δικαιώσει} ἀκροβυστίαν διὰ τῆς πίστεως.  
(31) νόμον **οὖν** καταργοῦμεν διὰ τῆς πίστεως;  
μὴ γένοιτο·  
**ἀλλὰ** νόμον ιστάνομεν.

(4:1) Τί ↓  
**οὖν** ἐροῦμεν ↑ εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν κατὰ σάρκα;  
(2) εἰ ↓  
**γὰρ** ↓ ↑ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη,  
↑ ἔχει καύχημα, ἀλλ' οὐ πρὸς θεόν.  
(3) τί **γὰρ** ἢ γραφή λέγει;  
*ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ*  
***καὶ** ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.*  
(4) τῷ **δὲ** ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα,  
(5) τῷ **δὲ** μὴ ἐργαζομένῳ πιστεύοντι δὲ ↓  
ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ ↑ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.  
(6) καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου  
ὃ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων·  
(7) *μακάριοι {εἰσίν}*  
*ὧν ἀφέθησαν αἱ ἀνομίαι*  
***καὶ** ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·*  
(8) *μακάριος ἀνὴρ {ἐστίν}*  
*οὗ οὐ μὴ λογίσῃται κύριος ἁμαρτίαν.*  
(9) Ὁ μακαρισμὸς **οὖν** {λέγεται} οὗτος ἐπὶ τὴν περιτομὴν  
**ἦ** καὶ ἐπὶ τὴν ἀκροβυστίαν {λέγεται};  
λέγομεν **γὰρ**·  
*ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.*  
(10) πῶς **οὖν** ἐλογίσθη;  
ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ;  
οὐκ ἐν περιτομῇ {ὄντι} ἀλλ' ἐν ἀκροβυστίᾳ·  
(11) **καὶ** σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ,  
εἰς τὸ εἶναι αὐτὸν πατέρα  
πάντων τῶν πιστευόντων δι' ἀκροβυστίας,  
εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην,  
(12) **καὶ** {εἰς τὸ εἶναι} πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον  
**ἀλλὰ** καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.  
(13) Οὐ **γὰρ** διὰ νόμου ἡ ἐπαγγελία {ἦν} τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, ↓  
τὸ κληρονόμον αὐτὸν εἶναι κόσμου,

↑ ἀλλὰ διὰ δικαιοσύνης πίστεως.

(14) εἰ ↓  
**γὰρ** ↓ ↑ οἱ ἐκ νόμου κληρονόμοι {εἰσίν},  
↑ κεκένωται ἡ πίστις  
**καὶ** κατήργηται ἡ ἐπαγγελία·  
(15) ὁ **γὰρ** νόμος ὀργὴν κατεργάζεται·  
οὗ ↓

**δὲ** ↑ οὐκ ἔστιν νόμος  
**οὐδὲ** παράβασις {ἔστιν}·  
(16) Διὰ τοῦτο ἐκ πίστεως {ἔστιν},  
ἵνα {ἦ} κατὰ χάριν,  
εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον  
ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ,  
ὅς ἐστὶν πατὴρ πάντων ἡμῶν,  
(17) καθὼς γέγραπται  
ὅτι *πατέρα πολλῶν ἐθνῶν τέθεικά σε,*

κατέναντι οὗ ἐπίστευσεν θεοῦ  
τοῦ ζωοποιούντος τοὺς νεκροὺς  
**καὶ** καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

(18) Ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν  
εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον·  
*οὕτως ἔσται τὸ σπέρμα σου,*

(19) **καὶ** ↓  
μὴ ἀσθενήσας τῇ πίστει  
↑ κατενόησεν τὸ ἑαυτοῦ σῶμα ↓  
ἤδη νεκρωμένον,  
– ἑκατονταετῆς που ὑπάρχων, –  
↑ καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας·

(20) εἰς **δὲ** τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ

**ἀλλ'** ἐνεδυναμώθη τῇ πίστει,

δοῦς δόξαν τῷ θεῷ

(21) **καὶ** πληροφορηθεὶς

ὅτι ↓

ὁ ἐπήγγελται

↑ δυνατός ἐστιν

καὶ ποιῆσαι.

(22) **διὸ** {ἐστιν} καὶ  
*ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.*

(23) Οὐκ ἐγράφη **δὲ** δι' αὐτὸν μόνον ↓  
ὅτι ἐλογίσθη αὐτῷ

↑ (24) ἀλλὰ καὶ δι' ἡμᾶς,

οἷς ↓

μέλλει

↑ λογίζεσθαι,

τοῖς πιστεύουσιν

ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν,

(25) ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν

**καὶ** ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

(5:1) Δικαιωθέντες ↓

οὖν ↓

↑ ἐκ πίστεως

↑ εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

(2) δι' οὗ καὶ τὴν προσαγωγήν ἐσχίκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην

ἐν ᾗ ἐστήκαμεν

**καὶ** καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.

(3) οὐ μόνον δέ {τοῦτο ἐστιν},

**ἀλλὰ καὶ** καυχώμεθα ἐν ταῖς θλίψεσιν,

εἰδότες

ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,

(4) ἡ **δὲ** ὑπομονὴ δοκιμὴν {κατεργάζεται},

ἡ **δὲ** δοκιμὴ ἐλπίδα {κατεργάζεται}.

(5) ἡ **δὲ** ἐλπίς οὐ καταισχύνει,

ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου

τοῦ δοθέντος ἡμῖν.

(6) Ἐτι **γὰρ** Χριστὸς ↓

ὄντων ἡμῶν ἀσθενῶν ἔτι

↑ κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

(7) μόλις **γὰρ** ὑπὲρ δικαίου τις ἀποθανεῖται·

ὑπὲρ **γὰρ** τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ

ἀποθανεῖν·

(8) συνίστησιν **δὲ** τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός,

ὅτι ↓

ἔτι ἀμαρτωλῶν όντων ἡμῶν

↑ Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

(9) πολλῶ οὖν μᾶλλον ↓

δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ

↑ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

(10) εἰ ↓

**γὰρ** ↓

ἐχθροὶ ὄντες

↑ κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ,

↑ πολλῶ μᾶλλον ↓

καταλαλαγέντες

↑ σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

(11) οὐ μόνον δέ {τοῦτο ἐστίν},

**ἀλλὰ καὶ** καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

(12) Διὰ τοῦτο {ἐστίν}

“ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν

**καὶ** διὰ τῆς ἁμαρτίας ὁ θάνατος {εἰσῆλθεν},

**καὶ** οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν,

– ἐφ' ᾧ πάντες ἥμαρτον –

(13) ἄχρι **γὰρ** νόμου ἁμαρτία ἦν ἐν κόσμῳ,

ἁμαρτία δὲ οὐκ ἐλλογεῖται

μὴ ὄντος νόμου,

(14) **ἀλλ'** ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως

καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ

ὃς ἐστὶν τύπος τοῦ μέλλοντος.”

(15) **Ἀλλ'** οὐχ ὡς {ἐστίν} τὸ παράπτωμα,

οὕτως καὶ τὸ χάρισμα {ἐστίν}.

εἰ ↓

**γὰρ** ↓

↑ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον,

↑ πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

(16) **καὶ** οὐχ ὡς ↓

{τὸ} δι' ἐνὸς ἁμαρτήσαντος {γενόμενον}

↑ τὸ δῶρημα {ἐστίν}.

τὸ **μὲν γὰρ** κρίμα ἐξ ἐνὸς εἰς κατάκριμα {ἤγαγεν},

τὸ **δὲ** χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα {ἤγαγεν}.

(17) εἰ ↓

**γὰρ** ↓

↑ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός,

↑ πολλῶ μᾶλλον ↓

οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες

↑ ἐν ζωῇ βασιλεύουσιν διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ.

(18) Ἄρα οὖν ↓

ὡς δι' ἐνός παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα {ἀπέβην},

↑ οὕτως καὶ δι' ἐνός δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς {ἀπέβην}.

(19) ὥσπερ ↓

**γὰρ** ↓

↑ διὰ τῆς παρακοῆς τοῦ ἐνός ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,

↑ οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός δικαίου κατασταθήσονται οἱ πολλοί.

(20) νόμος **δὲ** παρεῖσθη,

ἵνα πλεονάσῃ τὸ παράπτωμα.

οὗ ↓

**δὲ** ↓

↑ ἐπλεόνασεν ἡ ἁμαρτία,

↑ ὑπερεπερίσσευσεν ἡ χάρις,

(21) ἵνα ↓

ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ,

↑ οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.



(6:1) Τί **οὖν** ἐροῦμεν;

ἐπιμένωμεν τῇ ἁμαρτίᾳ,

ἵνα ἡ χάρις πλεονάσῃ;

(2) μὴ γένοιτο.

οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,

πῶς ἔτι ζήσομεν ἐν αὐτῇ;

(3) ἢ ἄγνοεῖτε

ὅτι, ↓

ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν,

↑ εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

(4) συνετάφημεν **οὖν** αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον,

ἵνα ↓

ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς,

↑ οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

(5) εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,

ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·

(6) τοῦτο γινώσκοντες

ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη,

ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας,

τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·

(7) ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

(8) εἰ ↓

**δὲ** ↓

↑ ἀπεθάνομεν σὺν Χριστῷ,

↑ πιστεύομεν

ὅτι καὶ συζήσομεν αὐτῷ,

(9) εἰδότες

ὅτι Χριστὸς ↓

ἐγερθεὶς ἐκ νεκρῶν

↑ οὐκέτι ἀποθνήσκει,

θάνατος αὐτοῦ οὐκέτι κυριεύει.

(10) ὁ ↓

γὰρ ↓

↑ ἀπέθανεν,

↑ τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ·

ὁ ↓

**δὲ** ↓

↑ ζῆ,

↑ ζῆ τῷ θεῷ.

(11) οὕτως καὶ ὑμεῖς λογίζεσθε

ἑαυτοὺς εἶναι νεκροὺς **μὲν** τῇ ἁμαρτίᾳ

ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.

(12) Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι

εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ,

(13) **μηδὲ** παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ,

**ἀλλὰ** παραστήσατε ἑαυτοὺς τῷ θεῷ

ὥσει ἐκ νεκρῶν ζῶντας

**καὶ** τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ.

(14) ἁμαρτία **γὰρ** ὑμῶν οὐ κυριεύσει·

οὐ **γὰρ** ἐστε ὑπὸ νόμον ἀλλ' ὑπὸ χάριν.

(15) Τί **οὖν** {ἐστίν};

ἁμαρτήσωμεν,

ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλ' ὑπὸ χάριν;

μὴ γένοιτο.

(16) οὐκ οἶδατε

ὅτι ↓

ὅ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν,

↑ δούλοί ἐστε ↓

ὅ ὑπακούετε,

↑ ἥτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;

- (17) χάρις **δὲ** {ἔστω} τῷ θεῷ  
ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας  
 ὑπηκούσατε **δὲ** ἐκ καρδίας ↓  
 εἰς ὃν παρεδόθητε  
 ↑ τύπον διδαχῆς,  
 (18) ἐλευθερωθέντες ↓  
**δὲ** ↓  
 ↑ ἀπὸ τῆς ἁμαρτίας  
 ↑ ἐδουλώθητε τῇ δικαιοσύνῃ.  
 (19) Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν.  
ὥσπερ ↓  
**γὰρ** ↓  
 ↑ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν,  
 ↑ οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.  
 (20) ὅτε ↓  
**γὰρ** ↓  
 ↑ δοῦλοι ἦτε τῆς ἁμαρτίας,  
 ↑ ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.  
 (21) τίνα **οὖν** καρπὸν εἶχετε τότε;  
 ἐφ' οἷς νῦν ἐπαισχύνεσθε,  
 τὸ **γὰρ** τέλος ἐκείνων θάνατος {ἔστιν}.  
 (22) νυνὶ **δὲ** ↓  
ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας  
δουλωθέντες δὲ τῷ θεῷ  
 ↑ ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν,  
 τὸ **δὲ** τέλος ζωὴν αἰώνιον {ἔχει}.  
 (23) τὰ **γὰρ** ὀψώνια τῆς ἁμαρτίας θάνατος {ἔστιν},  
 τὸ **δὲ** χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν {ἔστιν}.
- (7:1) Ἦ ἀγνοεῖτε, ἀδελφοί,  
 – γινώσκουσιν ↓  
**γὰρ** ↓  
 ↑ νόμον  
 ↑ λαλῶ ὑμῖν, –  
ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου  
 ἐφ' ὅσον χρόνον ζῆ;  
 (2) ἢ **γὰρ** ὑπανδρὸς γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ·  
ἐὰν ↓  
**δὲ** ↓  
 ↑ ἀποθάνῃ ὁ ἀνὴρ,  
 ↑ κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.  
 (3) **ἄρα οὖν** ↓  
ζῶντος τοῦ ἀνδρός  
 ↑ μοιχαλὶς χρηματίζει  
ἐὰν γένηται ἀνδρὶ ἐτέρῳ·  
ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,  
 {αὐτῇ} ἐλευθέρᾳ ἐστὶν ἀπὸ τοῦ νόμου,  
 τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα  
γενομένην ἀνδρὶ ἐτέρῳ.  
 (4) ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ,  
 εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ,  
 τῷ ἐκ νεκρῶν ἐγερθέντι,  
ἵνα καρποφορήσωμεν τῷ θεῷ.  
 (5) ὅτε ↓  
**γὰρ** ↓  
 ↑ ἡμεν ἐν τῇ σαρκί,  
 ↑ τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν,  
 εἰς τὸ καρποφορῆσαι τῷ θανάτῳ·  
 (6) νυνὶ **δὲ** κατηργήθημεν ἀπὸ τοῦ νόμου  
ἀποθανόντες

ἐν ὧ κατειχόμεθα,

ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

(7) Τί οὖν ἐροῦμεν;

ὁ νόμος ἁμαρτία {ἐστίν};

μὴ γένοιτο·

ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω ἐῖ μὴ διὰ νόμου·

τὴν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν

εἰ μὴ ὁ νόμος ἔλεγεν·

*οὐκ ἐπιθυμήσεις.*

(8) ἀφορμὴν ↓

δὲ ↓

↑ λαβοῦσα ↓

↑ ἡ ἁμαρτία ↓

↑ διὰ τῆς ἐντολῆς

↑ κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·

χωρὶς γὰρ νόμου ἁμαρτία νεκρά {ἐστίν}.

(9) ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ,

ἐλθούσης ↓

δὲ ↓

↑ τῆς ἐντολῆς

↑ ἡ ἁμαρτία ἀνέζησεν,

(10) ἐγὼ δὲ ἀπέθανον

καὶ εὐρέθη μοι ἡ ἐντολὴ ἢ εἰς ζωὴν, αὕτη εἰς θάνατον·

(11) ἡ γὰρ ἁμαρτία ↓

ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς

↑ ἐξηπάτησέν με

καὶ δι' αὐτῆς ἀπέκτεινεν.

(12) ὥστε ὁ “μὲν νόμος ἅγιος {ἐστίν}

καὶ” ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθὴ {ἐστίν}.

(13) Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;

μὴ γένοιτο·

ἀλλ' ἡ ἁμαρτία ↓

– ἵνα φανῇ ἁμαρτία, –

↑ διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον,

ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

(14) Οἶδαμεν γὰρ

ὅτι ὁ νόμος πνευματικός ἐστίν,

ἐγὼ δὲ σάρκινός εἰμι

πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

(15) ὁ ↓

γὰρ ↓

↑ κατεργάζομαι

↑ οὐ γινώσκω·

οὐ γὰρ ↓

ὁ θέλω

↑ τοῦτο πράσσω,

ἀλλ' ↓

ὁ μισῶ

↑ τοῦτο ποιῶ.

(16) εἰ ↓

δὲ ↓

ὁ οὐ θέλω

↑ τοῦτο ποιῶ,

↑ σύμφημι τῷ νόμῳ

ὅτι {ἐστίν} καλός.

(17) νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλ' ἡ ↓

οικοῦσα ἐν ἐμοὶ

↑ ἁμαρτία.

(18) Οἶδα **γὰρ**

ὅτι οὐκ οἰκεῖ ἐν ἐμοί, ↓  
τοῦτ' ἔστιν ἐν τῇ σαρκί μου,  
↑ ἀγαθόν·

τὸ **γὰρ** θέλειν παράκειταιί μοι,  
τὸ **δὲ** κατεργάζεσθαι τὸ καλὸν οὐ {χ εὐρίσκω}·

(19) οὐ **γὰρ** ↓

ὃ θέλω ↓  
↑ ποιῶ  
↑ ἀγαθόν,

**ἀλλ'** ↓

ὃ οὐ θέλω κακὸν  
↑ τοῦτο πράσσω.

(20) εἰ ↓

**δὲ** ↓

ὃ οὐ θέλω  
↑ ἐγὼ τοῦτο ποιῶ,  
↑ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ **ἀλλ'** ἢ οἰκοῦσα ἐν ἐμοί ἀμαρτία.

(21) εὐρίσκω ἄρα τὸν νόμον, ↓

τῷ θέλοντι  
↑ ἐμοί  
ποιεῖν τὸ καλόν,

ὅτι ἐμοί τὸ κακὸν παράκειται·

(22) συνήδομαι **γὰρ** τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,

(23) βλέπω **δὲ** ἕτερον νόμον ἐν τοῖς μέλεσίν μου

ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου  
**καὶ** αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἀμαρτίας  
τῷ ῶντι ἐν τοῖς μέλεσίν μου.

(24) Ταλαίπωρος ἐγὼ {εἰμι} ἄνθρωπος·

τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

(25) χάρις **δὲ** τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

**Ἄρα οὖν** αὐτὸς ἐγὼ τῷ **μὲν** νοῖ δουλεύω νόμῳ θεοῦ  
{δουλεύω} τῇ **δὲ** σαρκὶ νόμῳ ἀμαρτίας.

(8:1) Οὐδὲν **ἄρα** νῦν κατάκριμα {ἐστιν} τοῖς ἐν Χριστῷ Ἰησοῦ.

(2) ὁ **γὰρ** νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου.

(3) “Τὸ **γὰρ** ἀδύνατον τοῦ νόμου  
ἐν ᾧ ἠσθένει διὰ τῆς σαρκός,

ὁ θεὸς ↓

τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας καὶ περὶ ἀμαρτίας  
↑ κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκί,”

(4) ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν  
τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.

(5) οἱ ↓

**γὰρ** ↓

↑ κατὰ σάρκα ὄντες  
↑ τὰ {ταῦτα} τῆς σαρκὸς φρονοῦσιν,  
οἱ **δὲ** κατὰ πνεῦμα {ὄντες}

τὰ {ταῦτα} τοῦ πνεύματος {φρονοῦσιν}.

(6) τὸ **γὰρ** φρόνημα τῆς σαρκὸς θάνατος {ἐστιν},

τὸ **δὲ** φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη {ἐστιν}·

(7) διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν {ἐστιν},  
τῷ **γὰρ** νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται,  
οὐδὲ **γὰρ** δύναται·

(8) οἱ ↓

**δὲ** ↓

↑ ἐν σαρκὶ ὄντες  
θεῷ ἀρέσαι  
↑ οὐ δύναται.

(9) Ὑμεῖς **δὲ** οὐκ ἐστὲ ἐν σαρκὶ ἀλλ' ἐν πνεύματι,  
εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν.  
εἰ ↓

**δέ** ↓  
↑ τις πνεῦμα Χριστοῦ οὐκ ἔχει,  
↑ οὗτος οὐκ ἔστιν αὐτοῦ.  
(10) εἰ ↓

**δὲ**  
↑ Χριστὸς ἐν ὑμῖν {ἐστιν},  
τὸ **μὲν** σῶμα νεκρὸν διὰ ἁμαρτίαν {ἐστιν}  
τὸ **δὲ** πνεῦμα ζωὴ διὰ δικαιοσύνην {ἐστιν}.  
(11) εἰ ↓

**δὲ**  
↑ τὸ πνεῦμα ↓  
τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν  
↑ οἰκεῖ ἐν ὑμῖν,  
ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν  
ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ ↓  
τοῦ ἐνοικοῦντος αὐτοῦ  
↑ πνεύματος ἐν ὑμῖν.

(12) Ἄρα **οὖν**, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ  
τοῦ κατὰ σάρκα ζῆν,  
(13) εἰ ↓

**γὰρ** ↓  
↑ κατὰ σάρκα ζῆτε,  
↑ μέλλετε  
ἀποθνήσκειν.  
εἰ ↓

**δὲ** ↓  
↑ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε,  
↑ ζήσεσθε.  
(14) ὅσοι ↓

**γὰρ** ↓  
↑ πνεύματι θεοῦ ἄγονται,  
↑ οὗτοι υἱοὶ θεοῦ εἰσιν.

(15) οὐ **γὰρ** ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον  
**ἀλλ'** ἐλάβετε πνεῦμα υἰοθεσίας  
ἐν ᾧ κράζομεν·  
αββα ὁ πατήρ.

(16) αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν  
ὅτι ἐσμὲν τέκνα θεοῦ.  
(17) εἰ ↓

**δὲ** ↓  
↑ τέκνα {ἐσμὲν},  
↑ καὶ κληρονόμοι {ἐσμὲν}·  
κληρονόμοι **μὲν** θεοῦ {ἐσμὲν},  
συγκληρονόμοι **δὲ** Χριστοῦ {ἐσμὲν},  
εἴπερ συμπάσχομεν  
ἵνα καὶ συνδοξασθῶμεν.

(18) Λογίζομαι **γὰρ**  
ὅτι {ἐστιν} οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν  
ἀποκαλυφθῆναι εἰς ἡμᾶς.

(19) ἢ **γὰρ** ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἰῶν τοῦ θεοῦ ἀπεκδέχεται.

(20) τῇ **γὰρ** ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι

(21) ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης  
τῶν τέκνων τοῦ θεοῦ.

(22) οἶδαμεν **γὰρ**  
ὅτι πᾶσα ἡ κτίσις συστενάζει  
**καὶ** συνωδίνει ἅχρι τοῦ νῦν·

(23) οὐ μόνον δέ {τοῦτο ἐστίν},

ἀλλὰ καὶ αὐτοὶ ↓

τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες,

↑ ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν

υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

(24) τῇ γὰρ ἐλπίδι ἐσώθημεν·

ἐλπίς δὲ ↓

βλεπομένη

↑ οὐκ ἔστιν ἐλπίς·

ὁ ↓

γὰρ ↓

↑ βλέπει

↑ τίς ἐλπίζει;

(25) εἰ ↓

δὲ ↓

ὁ οὐ βλέπομεν

↑ ἐλπίζομεν,

↑ δι' ὑπομονῆς ἀπεκδεχόμεθα.

(26) Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν·

τὸ γὰρ ↓

τί προσευξώμεθα

καθὸ δεῖ

↑ οὐκ οἶδαμεν,

ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις·

(27) ὁ ↓

δὲ ↓

↑ ἐραυνῶν τὰς καρδίας

↑ οἶδεν

τί {ἐστίν} τὸ φρόνημα τοῦ πνεύματος,

ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

(28) Οἶδαμεν δὲ

ὅτι ↓

τοῖς ἀγαπῶσιν τὸν θεὸν

↑ πάντα συνεργεῖ εἰς ἀγαθόν,

τοῖς κατὰ πρόθεσιν κλητοῖς οὓσιν.

(29) ὅτι ↓

οὓς προέγνω,

↑ καὶ προώρισεν συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ,

εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

(30) οὓς ↓

δὲ ↓

↑ προώρισεν,

↑ τούτους καὶ ἐκάλεσεν·

καὶ ↓

οὓς ἐκάλεσεν,

↑ τούτους καὶ ἐδικαίωσεν·

οὓς ↓

δὲ ↓

↑ ἐδικαίωσεν,

↑ τούτους καὶ ἐδόξασεν.

(31) Τί οὓν ἐροῦμεν πρὸς ταῦτα;

εἰ ὁ θεὸς ὑπὲρ ἡμῶν {ἐστίν},

τίς καθ' ἡμῶν {ἐστίν};

(32) ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο

ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν,

πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται;

(33) τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ;

θεὸς {ἐστίν} ὁ δικαίων·

(34) τίς {ἐστίν} ὁ κατακρινῶν;

Χριστὸς Ἰησοῦς {ἐστίν} ὁ ἀποθανών,

μᾶλλον **δὲ** {ἐστὶν ὁ} ἐγερθεῖς,

ὅς καὶ ἐστὶν ἐν δεξιᾷ {χειρ} τοῦ θεοῦ,

ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

(35) τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;

θλίψις {ἐστὶν} ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα;

(36) καθὼς γέγραπται

ὅτι ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν,

ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

(37) **ἀλλ'** ἐν τούτοις πᾶσιν ὑπερνικῶμεν

διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

(38) πέπεισμαι **γὰρ**

ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις (39)

οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται

ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

(9:1) Ἀλήθειαν λέγω ἐν Χριστῷ,

– οὐ ψεύδομαι, –

συμμεταρρυσίου μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἀγίῳ,

(2) ὅτι λύπη μοί ἐστὶν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.

(3) ηὐχόμην **γὰρ** ↓

ἀνάθεμα εἶναι ↓

↑ αὐτὸς ἐγὼ

↑ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,

(4) οἵτινές εἰσιν Ἰσραηλίται,

ὧν {ἐστὶν} ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ

αἱ ἐπαγγελίαι,

(5) ὧν οἱ πατέρες {εἰσὶν}

**καὶ** ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα {ἐξελήλυθεν},

ὁ ὧν ἐπὶ πάντων θεὸς

εὐλογητὸς {εἶη} εἰς τοὺς αἰῶνας, ἀμήν.

(6) Οὐχ οἶον **δὲ** {λέγω}

ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ.

οὐ **γὰρ** πάντες ↓

οἱ ἐξ Ἰσραὴλ {ὄντες}

↑ οὗτοι Ἰσραὴλ {εἰσὶν}·

(7) οὐδ' ↓

ὅτι εἰσὶν σπέρμα Ἀβραάμ

↑ πάντες τέκνα {εἰσὶν},

“**ἀλλ'** {γέγραπται}·

ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα.”

(8) τοῦτ' ἔστιν,

οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ {εἰσὶν}

**ἀλλὰ** τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.

(9) ἐπαγγελίας **γὰρ** ὁ λόγος οὗτος {ἐστὶν}·

κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι

**καὶ** ἔσται τῇ Σάρρα υἴος.

(10) Οὐ **μόνον** **δέ** {Σάρρα ἦν},

**ἀλλὰ** καὶ Ρεβέκκα {ἦν}

ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν·

(11) μήπω ↓

**γὰρ** ↓

↑ {τῶν τέκνων} γεννηθέντων

**μηδὲ** πραξάντων τι ἀγαθὸν ἢ φαῦλον,

– ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη, (12) οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, –

↑ ἐρρέθη αὐτῇ

ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι,

(13) καθὼς γέγραπται·

τὸν Ἰακώβ ἠγάπησα,

τὸν **δὲ** Ἡσαῦ ἐμίσησα.

(14) Τί **οὖν** ἐροῦμεν;  
μὴ ἀδικία παρὰ τῷ θεῷ {ἐστίν};  
μὴ γένοιτο.

(15) τῷ Μωϋσεῖ **γὰρ** λέγει·  
*ἐλεήσω*

*ὄν ἂν ἐλεῶ*  
**καὶ οἰκτιρήσω**  
*ὄν ἂν οἰκτίρω.*

(16) **ἄρα οὖν** οὐ {κ ἐστὶ} τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

(17) λέγει **γὰρ** ἡ γραφή τῷ Φαραῶ

*ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε*  
*ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου*  
**καὶ ὅπως** διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ.

(18) **ἄρα οὖν** ↓

*ὄν θέλει*  
↑ ἐλεεῖ {ὁ θεός},

*ὄν* ↓

**δὲ** ↓

↑ θέλει

↑ σκληρύνει.

(19) Ἐρεῖς μοι **οὖν**·

τί **οὖν** ἔτι μέμφεται;

τῷ **γὰρ** βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

(20) ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ

*ὁ ἀνταποκρινόμενος τῷ θεῷ;*

μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι·

τί με ἐποίησας οὕτως;

(21) **ἢ** οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ

ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκευὸς ὃ δὲ εἰς ἀτιμίαν;

(22) “εἰ ↓

**δὲ** ↓

↑ θέλων

↑ ὁ θεὸς ↓

ἐνδείξασθαι τὴν ὀργὴν

**καὶ γνωρίσαι** τὸ δυνατόν αὐτοῦ

↑ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς

κατηρτισμένα εἰς ἀπώλειαν,

(23) **καὶ ἵνα** γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ ἐλέους

ἃ προητοίμασεν εἰς δόξαν;

(24) Οὕς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν,”

(25) ὡς καὶ ἐν τῷ Ὡσηὲ λέγει·

*καλέσω τὸν οὐ λαόν μου λαόν μου*

**καὶ** {καλέσω} τὴν οὐκ ἠγαπημένην ἠγαπημένην·

(26) **καὶ** ἔσται ἐν τῷ τόπῳ

*οὗ ἔρρέθη αὐτοῖς·*

*οὐ λαός μου ὑμεῖς {έστε},*

ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

(27) Ἡσαΐας **δὲ** κράζει ὑπὲρ τοῦ Ἰσραὴλ·

*ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης,*

*τὸ ὑπόλειμμα σωθήσεται·*

(28) λόγον **γὰρ** ↓

συντελῶν

**καὶ συντέμων**

↑ ποιήσει κύριος ἐπὶ τῆς γῆς.

(29) **καὶ καθὼς** προεῖρηκεν Ἡσαΐας·

*εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα,*

*ὡς Σόδομα ἂν ἐγενήθημεν*

**καὶ** ὡς Γόμορρα ἂν ὁμοιωθῆμεν.

(30) Τί **οὖν** ἐροῦμεν;



- ὅτι ἔθνη ↓  
 τὰ μὴ διώκοντα δικαιοσύνην  
 ↑ κατέλαβεν δικαιοσύνην,  
 δικαιοσύνην δὲ τὴν ἐκ πίστεως {ἐστίν},  
 (31) Ἰσραὴλ δὲ ↓  
διώκων νόμον δικαιοσύνης  
 ↑ εἰς νόμον οὐκ ἔφθασεν.
- (32) διὰ τί;  
ὅτι οὐκ ἐκ πίστεως {εἰσίν} ἀλλ' ὡς ἐξ ἔργων·  
 προσέκοπαν τῷ λίθῳ τοῦ προσκόμματος,  
 (33) καθὼς γέγραπται·  
*ἰδοὺ*  
*τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου,*  
καὶ ↓  
*ὁ πιστεύων ἐπ' αὐτῷ*  
 ↑ οὐ καταισχνυθήσεται.
- (10:1) Ἀδελφοί, ἡ “μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις {ἐστίν} πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν.  
 (2) μαρτυρῶ” γὰρ αὐτοῖς  
ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν·  
 (3) ἀγνοοῦντες ↓  
γὰρ ↓↓  
 ↑ τὴν τοῦ θεοῦ δικαιοσύνην  
καὶ ↓  
 τὴν ἰδίαν δικαιοσύνην ↓  
 ↑ ζητοῦντες  
 ↑ στηῆσαι,  
 ↑↑ τῆ δικαιοσύνη τοῦ θεοῦ οὐχ ὑπετάγησαν.
- (4) τέλος γὰρ νόμου Χριστὸς {ἐστίν} εἰς δικαιοσύνην  
 παντὶ τῷ πιστεύοντι.
- (5) Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου  
ὅτι ὁ ↓  
ποιήσας αὐτὰ  
 ↑ *ἄνθρωπος* ζήσεται ἐν αὐτοῖς.
- (6) ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει·  
 μὴ εἴπῃς ἐν τῇ καρδίᾳ σου·  
*τίς ἀναβήσεται εἰς τὸν οὐρανόν;*  
*τοῦτ' ἔστιν*  
*Χριστὸν καταγαγεῖν·*
- (7) ἢ τίς καταβήσεται εἰς τὴν ἄβυσσον;  
 τοῦτ' ἔστιν  
 Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.
- (8) ἀλλὰ τί λέγει {ἡ γραφή};  
*ἐγγύς σου τὸ ῥῆμά ἐστίν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου,*  
*τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως*  
ὃ κηρύσσομεν.  
 (9) ὅτι ↓  
*ἐὰν* ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν  
καὶ πιστεύσης ἐν τῇ καρδίᾳ σου  
ὅτι ὁ θεὸς αὐτὸν ἠγειρεν ἐκ νεκρῶν,  
 ↑ σωθήσῃ·
- (10) καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην,  
 στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.
- (11) λέγει γὰρ ἡ γραφή·  
*πᾶς ὁ πιστεύων ἐπ' αὐτῷ*  
*οὐ καταισχνυθήσεται.*
- (12) οὐ γὰρ ἐστίν διαστολή Ἰουδαίου τε καὶ Ἑλλήνου,  
 ὁ γὰρ αὐτὸς κύριος πάντων {ἐστίν},  
πλουτῶν  
 εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν·

- (13) *πᾶς* ↓  
 {γέγραπται} **γὰρ**  
*ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου*  
 ↑ *σωθήσεται.*
- (14) Πῶς **οὖν** ἐπικαλέσονται  
 εἰς *ὃν* οὐκ ἐπίστευσαν;  
 πῶς **δὲ** πιστεύσωσιν {εἰς τοῦτον}  
*οὗ* οὐκ ἤκουσαν;  
 πῶς **δὲ** ἀκούσωσιν  
 χωρὶς *κηρύσσοντος*;
- (15) πῶς **δὲ** κηρύξωσιν  
*ἐὰν* μὴ ἀποσταλῶσιν;  
*καθὼς* γέγραπται·  
*ὡς ὠραῖοι {εἰσὶν} οἱ πόδες*  
*τῶν εὐαγγελιζομένων τὰ ἀγαθὰ.*
- (16) **Ἄλλ'** οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.  
 Ἡσαΐας **γὰρ** λέγει·  
*κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;*
- (17) ἄρα ἡ πίστις ἐξ ἀκοῆς,  
 ἡ **δὲ** ἀκοὴ διὰ ῥήματος Χριστοῦ {ἐστίν}.
- (18) **ἀλλὰ** λέγω,  
 μὴ οὐκ ἤκουσαν;  
 μενοῦνγε·  
*εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν*  
***καὶ** εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.*
- (19) **ἀλλὰ** λέγω,  
 μὴ Ἰσραὴλ οὐκ ἔγνω;  
 πρῶτος Μωϋσῆς λέγει·  
*ἐγὼ παραζήλωσω ὑμᾶς ἐπ' οὐκ ἔθνει,*  
*ἐπ' ἔθνει ἀσυνέτω παροργισῶ ὑμᾶς.*
- (20) Ἡσαΐας **δὲ** ἀποτολμᾷ  
**καὶ** λέγει·  
*εὐρέθην*  
*ἐν τοῖς ἐμὲ μὴ ζητοῦσιν.*
- ἐμφανῆς ἐγενόμην*  
*τοῖς ἐμὲ μὴ ἐπερωτῶσιν.*
- (21) πρὸς **δὲ** τὸν Ἰσραὴλ λέγει·  
*ὄλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.*
- (11:1) Λέγω **οὖν**,  
 μὴ ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ;  
 μὴ γένοιτο·  
 καὶ **γὰρ** ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.  
 (2) οὐκ ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ  
*ὃν* προέγνω.  
**ἦ** οὐκ οἶδατε  
 ἐν Ἡλίᾳ τί λέγει ἡ γραφή,  
*ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ;*  
 (3) *κύριε, τοὺς προφῆτας σου ἀπέκτειναν,*  
*τὰ θυσιαστήριά σου κατέσκαψαν,*  
***κἀγὼ** ὑπελείφθην μόνος*  
***καὶ** ζητοῦσιν τὴν ψυχὴν μου.*
- (4) **ἀλλὰ** τί λέγει αὐτῷ ὁ χρηματισμός;  
*κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας,*  
*οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.*
- (5) οὕτως **οὖν** καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν·

(6) εἰ ↓  
**δὲ** ↓  
 ↑ χάριτι {γίνεται},  
 ↑ οὐκέτι ἐξ ἔργων {γίνεται},  
 ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.  
 (7) Τί οὖν {γίνεται}  
 ὃ ἐπιζητεῖ Ἰσραήλ,  
 τοῦτο οὐκ ἐπέτυχεν,  
 ἡ **δὲ** ἐκλογή ἐπέτυχεν·  
 οἱ **δὲ** λοιποὶ ἐπωρώθησαν,  
 (8) καθὼς γέγραπται·  
 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς ↓  
 τοῦ μὴ βλέπειν  
 ↑ καὶ ὄτα ↓  
 τοῦ μὴ ἀκούειν,  
 ↑ ἕως τῆς σήμερον ἡμέρας.  
 (9) **καὶ** Δαυὶδ λέγει·  
 γεννηθῆτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,  
 (10) σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν  
 τοῦ μὴ βλέπειν  
**καὶ** τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.  
 (11) Λέγω οὖν,  
 μὴ ἔπταισαν  
 ἵνα πέσωσιν;  
 μὴ γένοιτο·  
**ἀλλὰ** τῷ αὐτῶν παραπτώματι ἡ σωτηρία {ἐστίν} τοῖς ἔθνεσιν  
 εἰς τὸ παραζηλώσαι αὐτούς.  
 (12) εἰ ↓  
**δὲ** ↓  
 ↑ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος καὶ τὸ ἥτημα αὐτῶν πλοῦτος ἔθνων {ἐστίν},  
 ↑ πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν {ἐστίν}·  
 (13) Ὑμῖν **δὲ** λέγω τοῖς ἔθνεσιν·  
 “ἐφ’ ὅσον ↓  
**μὲν οὖν** ↓  
 ↑ εἰμι ἐγὼ ἔθνων ἀπόστολος,  
 ↑ τὴν διακονίαν μου δοξάζω,  
 (14) εἰ πως παραζηλώσω μου τὴν σάρκα”  
**καὶ** σώσω τινὰς ἐξ αὐτῶν.  
 (15) εἰ ↓  
**γὰρ** ↓  
 ↑ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου {ἐστίν},  
 ↑ τίς ἢ πρόσλημμις εἰ μὴ ζωὴ ἐκ νεκρῶν {ἐστίν};  
 (16) εἰ δὲ ἡ ἀπαρχὴ ἁγία {ἐστίν},  
 καὶ τὸ φύραμα {ἅγιον ἐστίν}·  
**καὶ εἰ** ἡ ρίζα ἁγία {ἐστίν},  
 καὶ οἱ κλάδοι {ἅγιοι εἰσίν}.  
 (17) Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν,  
 σὺ **δὲ** ↓  
 ἀγριέλαιος ᾧν  
 ↑ ἐνεκεντρίσθης ἐν αὐτοῖς  
**καὶ** συγκοινωνὸς τῆς ρίζης τῆς πύοτης τῆς ἐλαίας ἐγένου,  
 (18) μὴ κατακαυθῶ τῶν κλάδων·  
εἰ ↓  
**δὲ**  
 ↑ κατακαυθᾶσαι  
 οὐ σὺ τὴν ρίζαν βαστάξεις  
**ἀλλ’** ἡ ρίζα σέ {βαστάξεις}.  
 (19) ἐρεῖς οὖν·  
 ἐξεκλάσθησαν κλάδοι  
ἵνα ἐγὼ ἐγκεντρισθῶ.

(20) καλῶς {έστιν}·  
τῆ ἀπιστία ἐξεκλάσθησαν,  
σύ **δὲ** τῆ πίστει ἔστηκας.  
μὴ ὑψηλὰ φρόνει ἀλλὰ φοβοῦ·  
(21) εἰ ↓

**γὰρ** ↑ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο,  
μὴ πως οὐδὲ σοῦ φείσεται.  
(22) ἴδε **οὖν** χρηστότητα καὶ ἀποτομίαν θεοῦ·  
ἐπὶ **μὲν** τοὺς πεσόντας ἀποτομία {έστιν},  
ἐπὶ **δὲ** σὲ χρηστότης θεοῦ {έστιν},  
ἐὰν ἐπιμένης τῆ χρηστότητι,  
ἐπεὶ καὶ σύ ἐκκοπήσῃ.

(23) κάκεῖνοι **δέ**, ↓  
ἐὰν μὴ ἐπιμένωσιν τῆ ἀπιστία,  
↑ ἐγκεντρισθήσονται·

δυνατὸς **γὰρ** ἔστιν ὁ θεὸς  
πάλιν ἐγκεντρίσαι αὐτούς.  
(24) εἰ ↓

**γὰρ** ↓  
↑ σύ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου  
**καὶ** παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον,  
↑ πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῆ ἰδίᾳ ἐλαίᾳ.

(25) Οὐ **γὰρ** θέλω ὑμᾶς  
ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο,  
– ἵνα μὴ ἦτε παρ’ ἑαυτοῖς φρόνιμοι, –  
ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν  
ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ

(26) **καὶ** οὕτως πᾶς Ἰσραὴλ σωθήσεται,  
καθὼς γέγραπται·  
*ἦξει ἐκ Σιών ὁ ῥύόμενος,  
ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.  
(27) καὶ αὕτη αὐτοῖς ἢ παρ’ ἐμοῦ διαθήκη {έστιν},  
ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.*

(28) κατὰ **μὲν** τὸ εὐαγγέλιον ἐχθροὶ δι’ ὑμᾶς {εἰσίν},  
κατὰ **δὲ** τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας {εἰσίν}·

(29) ἀμεταμέλῃτα **γὰρ** τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ {εἰσίν}.  
(30) ὥσπερ ↓

**γὰρ** ↓  
↑ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ,  
νῦν **δὲ** ἠλεήθητε τῆ τούτων ἀπειθείᾳ,  
↑ (31) οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει,  
ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν.

(32) συνέκλεισεν **γὰρ** ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν,  
ἵνα τοὺς πάντας ἐλεήσῃ.

(33) Ὡ βᾶθος πλοῦτου καὶ σοφίας καὶ γνώσεως θεοῦ·  
ὡς ἀνεξεραυνητὰ τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ {εἰσίν}.

(34) τίς ↓

{γέγραπται} **γὰρ**

↑ *ἔγνω νοῦν κυρίου;  
ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;  
(35) ἢ τίς προέδωκεν αὐτῷ,  
καὶ ἀνταποδοθήσεται αὐτῷ;*

(36) ὅτι {έστιν} ἐξ αὐτοῦ καὶ δι’ αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα·  
αὐτῷ ἡ δόξα {εἶη} εἰς τοὺς αἰῶνας, ἀμήν.

(12:1) Παρακαλῶ **οὖν** ὑμᾶς, ἀδελφοί,  
διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστέῃσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν  
λογικὴν λατρείαν ὑμῶν·

(2) **καὶ** μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ,

**ἀλλὰ** μεταμορφώσθε τῇ ἀνακαινώσει τοῦ νοῦς  
εἰς τὸ δοκιμάζειν ὑμᾶς

τί {ἐστίν} τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

(3) Λέγω **γὰρ** διὰ τῆς χάριτος  
τῆς δοθείσης μοι  
παντὶ τῷ ᾧντι ἐν ὑμῖν  
μὴ ὑπερφρονεῖν

παρ' ᾧ ↓

δεῖ

↑ φρονεῖν

**ἀλλὰ** φρονεῖν

εἰς τὸ σωφρονεῖν,

ἐκάστω ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

(4) καθάπερ ↓

**γὰρ** ↓

↑ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν,

τὰ **δὲ** μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν,

↑ (5) οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ,

τὸ **δὲ** καθ' εἷς ἀλλήλων μέλη {ἐσμεν}.

(6) ἔχοντες **δὲ** χαρίσματα κατὰ τὴν χάριν ↓

τὴν δοθείσαν ἡμῖν

↑ διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, (7) εἴτε  
διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ, (8) εἴτε ὁ  
παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδούς ἐν ἀπλότητι, ὁ  
προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι.

(9) Ἡ ἀγάπη {ἔστω} ἀνυπόκριτος.

“ἀποστρυφόντες τὸ πονηρὸν,

κολλώμενοι {ἐστέ} τῷ ἀγαθῷ,

(10) τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι {ἐστέ},

τῇ τιμῇ ἀλλήλους προηγούμενοι,

(11) τῇ σπουδῇ μὴ ὀκνηροὶ {ᾄοντες},

τῷ πνεύματι ζέοντες,

τῷ κυρίῳ δουλεύοντες,

(12) τῇ ἐλπίδι χαίροντες,

τῇ θλίψει ὑπομένοντες,

τῇ προσευχῇ προσκαρτεροῦντες,

(13) ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες,

τὴν φιλοξενίαν διώκοντες.

(14) εὐλογεῖτε”

τοὺς διώκοντας ὑμᾶς,

εὐλογεῖτε

**καὶ** μὴ καταρᾶσθε.

(15) χαίρειν μετὰ χαιρόντων,

κλαίειν μετὰ κλαιόντων.

(16) τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες {ἐστέ},

μὴ τὰ ὑψηλὰ φρονοῦντες {ἐστέ}

**ἀλλὰ** τοῖς ταπεινοῖς συναπαγόμενοι {ἐστέ}.

μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

(17) μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες,

προνοοῦμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων.”

(18) εἰ δυνατὸν {ἐστίν} τὸ ἐξ ὑμῶν,

μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·

(19) μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί,

**ἀλλὰ** δότε τόπον τῇ ὀργῇ,

γέγραπται **γὰρ**·

*ἐμοὶ ἐκδίκησις {ἐστίν},*

*ἐγὼ ἀνταποδώσω,*

*λέγει κύριος.*

(20) **ἀλλ'** ↓

*ἐάν πεινᾷ ὁ ἐχθρός σου,*

↑ *ψάμιζε αὐτόν·*

*ἐάν διψᾷ,*

*πότιζε αὐτόν·*

τοῦτο ↓

**γὰρ** ↓

↑ **ποιῶν**

↑ ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

(21) μὴ νικῶ ὑπὸ τοῦ κακοῦ

**ἀλλὰ** νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

(13:1) Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.

οὐ **γὰρ** ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ,

αἱ **δὲ** {ἐξουσίαι} οὐσαι ↓

ὑπὸ θεοῦ τεταγμέναι

↑ εἰσίν.

(2) ὥστε ↓

ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ

↑ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,

οἱ **δὲ** ἀνθεστηκόταες ἑαυτοῖς κρίμα λήμψονται.

(3) οἱ **γὰρ** ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργω ἀλλὰ τῷ κακῷ.

θέλεις **δὲ**

μὴ φοβεῖσθαι τὴν ἐξουσίαν·

τὸ ἀγαθὸν ποιεῖ,

**καὶ** ἕξεις ἔπαινον ἐξ αὐτῆς·

(4) θεοῦ **γὰρ** διάκονός ἐστιν {αὕτη} σοὶ εἰς τὸ ἀγαθόν.

ἐάν ↓

**δὲ** ↓

↑ τὸ κακὸν ποιῆς,

↑ φοβοῦ·

οὐ **γὰρ** εἰκὴ τὴν μάχαιραν φορεῖ·

θεοῦ **γὰρ** διάκονός ἐστιν ἔκδικος εἰς ὀργὴν

τῷ τὸ κακὸν πράσσουντι.

(5) **διὸ** ἀνάγκη {ἐστιν} ↓

ὑποτάσσεσθαι,

↑ οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν.

(6) διὰ τοῦτο **γὰρ** καὶ φόρους τελεῖτε·

λειτουργοὶ **γὰρ** θεοῦ εἰσιν {αὐτοὶ}

εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

(7) ἀπόδοτε πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον {ὀφειλόμενον ἔχοντι} τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν

φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν.

(8) Μηδενὶ μηδὲν “ὀφείλετε

εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν·

ὁ **γὰρ** ἀγαπῶν τὸν ἕτερον

νόμον πεπλήρωκεν.

(9) τὸ **γὰρ** {τοῦτο} ↓

*οὐ μοιχεύσεις,*

*οὐ φονεύσεις,*

*οὐ κλέψεις,*

*οὐκ ἐπιθυμήσεις,*

**καὶ** εἴ τις {ἐστιν} ἑτέρα ἐντολή

↑ ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται ἐν τῷ·

*ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.*

(10) ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται·

πλήρωμα **οὖν** νόμου ἡ ἀγάπη {ἐστιν}.

(11) **Καὶ** τοῦτο {ἐστιν}

εἰδότες τὸν καιρόν,

ὅτι ὥρα ἤδη {ἐλήλυθεν}

ὑμᾶς ἐξ ὕπνου ἐγερθῆναι,

νῦν γὰρ ἐγγύτερον ἡμῶν ἢ σωτηρία  
ἢ ὅτε ἐπιστεύσαμεν.

(12) ἢ νῦξ προέκοψεν,

ἢ δὲ ἡμέρα ἤγγικεν.

ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους,

ἐνδυσώμεθα δὲ τὰ ὄπλα τοῦ φωτός.

(13) ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ,

(14) ἀλλ' ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν  
καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίαις.

(14:1) Τὸν ↓

δὲ ↓

↑ ἀσθενοῦντα τῇ πίστει

↑ προσλαμβάνεσθε,  
μὴ εἰς διακρίσεις διαλογισμῶν.

(2) ὃς μὲν πιστεύει

φαγεῖν πάντα,

ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

(3) ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω,

ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω,

ὁ θεὸς γὰρ αὐτὸν προσελάβετο.

(4) σὺ τίς εἶ

ὁ κρίνων ἀλλότριον οἰκέτην;

τῷ ἰδίῳ κυρίῳ στήκει

ἢ πίπτει·

σταθήσεται δέ,

δυνατεῖ γὰρ ὁ κύριος

στήσαι αὐτόν.

(5) Ὃς μὲν γὰρ κρίνει ἡμέραν παρ' ἡμέραν,

ὃς δὲ κρίνει πᾶσαν ἡμέραν·

ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορεῖσθω.

(6) ὁ φρονῶν τὴν ἡμέραν

κυρίῳ φρονεῖ·

καὶ ὁ ἐσθίων κυρίῳ ἐσθίει,

εὐχαριστεῖ γὰρ τῷ θεῷ·

καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει

καὶ εὐχαριστεῖ τῷ θεῷ.

(7) οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ

καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει·

(8) ἐάν ↓

τε γὰρ ↓

↑ ζῶμεν,

↑ τῷ κυρίῳ ζῶμεν,

ἐάν ↓

τε ↓

↑ ἀποθνήσκωμεν,

↑ τῷ κυρίῳ ἀποθνήσκωμεν.

ἐάν τε ↓

οὖν ↓

↑ ζῶμεν

ἐάν τε ἀποθνήσκωμεν,

↑ τοῦ κυρίου ἐσμέν.

(9) εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν

καὶ ἔζησεν,

ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

(10) Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου;

ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου;

πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ,

(11) γέγραπται γάρ·

ζῶ ἐγώ,

λέγει κύριος,

ὅτι ἐμοὶ κάμψει πᾶν γόνυ

**καὶ** πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

(12) ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ.

(13) Μηκέτι οὖν ἀλλήλους κρίνωμεν·

**ἀλλὰ** τοῦτο κρίνατε μᾶλλον,

τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

(14) οἶδα

**καὶ** πέπεισμαι ἐν κυρίῳ Ἰησοῦ

ὅτι {ἐστίν} οὐδὲν κοινὸν δι' ἑαυτοῦ,

εἰ μὴ τῷ λογιζομένῳ ↓

τι κοινὸν εἶναι,

↑ ἐκείνῳ κοινόν.

(15) εἰ ↓

**γὰρ** ↓

↑ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται,

↑ οὐκέτι κατὰ ἀγάπην περιπατεῖς·

μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε

ὑπὲρ οὗ Χριστὸς ἀπέθανεν.

(16) μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

(17) οὐ γάρ ἐστίν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ·

(18) ὁ ↓

**γὰρ** ↓

↑ ἐν τούτῳ δουλεύων τῷ Χριστῷ

↑ εὐάρεστος τῷ θεῷ {ἐστίν} καὶ δόκιμος τοῖς ἀνθρώποις.

(19) Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

(20) μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ.

πάντα μὲν καθάρᾳ {ἐστίν},

**ἀλλὰ** κακὸν {ἐστίν} τῷ ἀνθρώπῳ

τῷ διὰ προσκόμματος ἐσθίοντι.

(21) καλὸν {ἐστίν}

τὸ μὴ φαγεῖν κρέα

**μηδὲ** πιεῖν οἶνον

**μηδὲ** {τοῦτο ποιεῖν}

ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.

(22) σὺ πίστιν ↓

ἦν ἔχεις

↑ κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.

μακάριος {ἐστίν}

ὁ μὴ κρίνων ἑαυτὸν

ἐν ᾧ δοκιμάζει·

(23) ὁ δὲ διακρινόμενος ↓

ἐὰν φάγη

↑ κατακέκριται,

ὅτι οὐκ ἐκ πίστεως {ἐστίν}·

πᾶν δὲ ὁ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

(15:1) Ὅφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ

τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν

**καὶ** μὴ ἑαυτοῖς ἀρέσκειν.

(2) ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν·

(3) “καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρρεσεν,

**ἀλλὰ**

καθὼς γέγραπται·

οἱ ὄνειδισμοὶ ↓

τῶν ὄνειδιζόντων σε

↑ ἐπέπεσαν ἐπ' ἐμέ.”



- (4) ὅσα ↓  
**γὰρ** ↓  
 ↑ προεγγραφή,  
 ↑ εἰς τὴν ἡμετέραν διδασκαλίαν ἐγγραφή,  
ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.
- (5) ὁ **δὲ** θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δόξη ὑμῖν  
 τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,  
 (6) ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ  
 Χριστοῦ.
- (7) **Διὸ** προσλαμβάνεσθε ἀλλήλους,  
καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ.
- (8) λέγω **γὰρ**  
 Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ,  
 εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,  
 (9) τὰ **δὲ** ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν,  
καθὼς γέγραπται·  
*διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν  
 καὶ τῷ ὀνόματί σου ψαλῶ.*
- (10) **καὶ** πάλιν λέγει·  
*εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.*
- (11) **καὶ** πάλιν {λέγει}·  
*αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον  
 καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.*
- (12) **καὶ** πάλιν Ἡσαΐας λέγει·  
*ἔσται ἡ ρίζα τοῦ Ἰεσσαί  
 καὶ ὁ ἀνιστάμενος {ἔσται}  
ἄρχειν ἐθνῶν,  
 ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.*
- (13) Ὁ **δὲ** θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης  
 ἐν τῷ πιστεύειν,  
 εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.
- (14) Πέπεισμαι **δέ**, ἀδελφοί μου, – καὶ αὐτὸς ἐγὼ περὶ ὑμῶν –  
ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης,  
πεπληρωμένοι πάσης τῆς γνώσεως,  
δυνάμενοι καὶ  
 ἀλλήλους νουθετεῖν.
- (15) τολμηρότερον **δὲ** ἔγραψα ὑμῖν ἀπὸ μέρους  
 ὡς ἐπαναμνήσκων ὑμᾶς διὰ τὴν χάριν  
 τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ  
 (16) εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,  
ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ,  
ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος,  
ἡγιασμένη ἐν πνεύματι ἁγίῳ.
- (17) ἔχω **οὖν** τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·  
 (18) οὐ **γὰρ** τολμήσω  
 τι λαλεῖν  
ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, (19) ἐν δυνάμει  
 σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος θεοῦ·  
ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναί τὸ  
 εὐαγγέλιον τοῦ Χριστοῦ,
- (20) οὕτως **δὲ** φιλοτιμούμενον  
εὐαγγελίζεσθαι  
 οὐχ ὅπου ὀνομάσθη Χριστός,  
ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,  
 (21) “ἀλλὰ  
καθὼς γέγραπται·

*οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ  
 ὄψονται,*

καὶ ↓

οἱ οὐκ ἀκηκόασιν  
↑ συνήσουσιν.”

(22) Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ  
τοῦ ἐλθεῖν πρὸς ὑμᾶς·

(23) νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις,  
ἐπιποθίαν δὲ ἔχων ↓

τοῦ ἐλθεῖν πρὸς ὑμᾶς  
↑ ἀπὸ πολλῶν ἐτῶν,

(24) ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν·

ἐλπίζω γὰρ

διαπορευόμενος

θεάσασθαι ὑμᾶς

καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ

ἐν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

(25) Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ

διακονῶν τοῖς ἀγίοις.

(26) εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα

κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἀγίων τῶν ἐν Ἱερουσαλὴμ.

(27) εὐδόκησαν γὰρ

καὶ ὀφειλέται εἰσὶν αὐτῶν·

εἰ ↓

γὰρ ↓

↑ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη,

↑ ὀφείλουσιν καὶ

ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

(28) τοῦτο ↓

οὖν ↓

↑ ἐπιτελέσας

καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον,

↑ ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν·

(29) οἶδα δὲ

ὅτι ↓

ἐρχόμενος πρὸς ὑμᾶς

↑ ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

(30) Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος

συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,

(31) ἵνα ῥυσθῶ

ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ

καὶ ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος τοῖς ἀγίοις γένηται,

(32) ἵνα ↓

ἐν χαρᾷ ἐλθῶν πρὸς ὑμᾶς διὰ θελήματος θεοῦ

↑ συναναπαύσωμαι ὑμῖν.

(33) Ὁ δὲ θεὸς τῆς εἰρήνης {εἶη} μετὰ πάντων ὑμῶν, ἀμήν.

(16:1) Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν,

οὐσαν καὶ διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς,

(2) ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἀγίων

καὶ παραστήτε αὐτῇ

ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι·

καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

(3) Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ,

(4) οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν,

οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,

(5) {ἀσπάσασθε} καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.

ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητὸν μου,

ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.

(6) ἀσπάσασθε Μαρίαν,

ἥτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.

- (7) ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου,  
οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,  
οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.
- (8) ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ.
- (9) ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου.
- (10) ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ.  
ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.
- (11) ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου.  
ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου  
τοὺς ὄντας ἐν κυρίῳ.
- (12) ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν  
τάς κοπιώσας ἐν κυρίῳ.  
ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν,  
ἣτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.
- (13) ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
- (14) ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.
- (15) ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν καὶ τοὺς σὺν αὐτοῖς  
πάντας ἀγίους.
- (16) ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ.  
ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.
- (17) Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,  
σκοπεῖν  
τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ↓  
ἣν ὑμεῖς ἐμάθετε  
↑ ποιῶντας,

καὶ ἐκκλίνετε ἀπ' αὐτῶν·

(18) οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ,  
καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

(19) ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο·

ἐφ' ὑμῖν οὖν χαίρω,

θέλω δὲ ὑμᾶς

σοφοὺς εἶναι εἰς τὸ ἀγαθόν,

ἀκεραίους δὲ {εἶναι} εἰς τὸ κακόν.

(20) ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ {εἴη} μεθ' ὑμῶν.

(21) Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

(22) ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος

ὁ γράνας τὴν ἐπιστολὴν ἐν κυρίῳ.

(23) ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.

ἀσπάζεται ὑμᾶς Ἑραστός ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

(25) “Τῷ ↓

δὲ ↓

↑ δυναμένῳ

ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου

χρόνοις αἰωνίοις σεσιγημένου,

(26) φανερωθέντος δὲ νῦν

διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς

πάντα τὰ ἔθνη γνωρισθέντος,

↑ (27) μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ,

ὃ ἡ δόξα {εἴη} εἰς τοὺς αἰῶνας, ἀμήν.”

## First Corinthians

(1:1) Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφός {ἐπεστείλαμεν}

(2) τῇ ἐκκλησίᾳ τοῦ θεοῦ ↓

τῇ οὔσῃ ἐν Κορίνθῳ,

ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ,

↑ κλητοῖς ἀγίοις,

σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί τόπῳ, αὐτῶν καὶ ἡμῶν·

- (3) χάρις ὑμῖν καὶ εἰρήνη {εἶη} ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
- (4) Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ  
τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ,
- (5) ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,
- (6) καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,
- (7) ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι  
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
- (8) ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ  
ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- (9) πιστὸς ὁ θεὸς {ἐστιν},  
δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
- (10) Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
ἵνα τὸ αὐτὸ λέγητε πάντες  
καὶ μὴ ἦ ἐν ὑμῖν σχίσματα,  
ἦτε δὲ  
κατηρτισμένοι ἐν τῷ αὐτῷ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ.
- (11) ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ {τῶν οικειῶν} τῶν Χλόης  
ὅτι ἔριδες ἐν ὑμῖν εἰσιν.
- (12) λέγω δὲ τοῦτο  
ὅτι ἕκαστος ὑμῶν λέγει·  
ἐγὼ μέν εἰμι Παύλου,  
ἐγὼ δὲ {εἰμι} Ἀπολλῶ,  
ἐγὼ δὲ {εἰμι} Κηφᾶ,  
ἐγὼ δὲ {εἰμι} Χριστοῦ.
- (13) μεμέρισται ὁ Χριστός;  
μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν,  
ἦ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;
- (14) εὐχαριστῶ τῷ θεῷ  
ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάιον,  
(15) ἵνα μὴ τις εἴπῃ  
ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.
- (16) ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον,  
λοιπὸν οὐκ οἶδα  
εἶ τίνα ἄλλον ἐβάπτισα.
- (17) οὐ γὰρ ἀπέστειλὲν με Χριστὸς  
βαπτίζειν  
ἀλλ' εὐαγγελίζεσθαι,  
οὐκ {ἀπέστειλὲν με Χριστὸς} ἐν σοφίᾳ λόγου,  
ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.
- (18) Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ ↓  
τοῖς μὲν ἀπολλυμένοις  
↑ μωρία ἐστίν,  
τοῖς δὲ σωζομένοις ἡμῖν  
δύναμις θεοῦ ἐστίν.
- (19) γέγραπται γάρ·  
*ἀπολῶ τὴν σοφίαν τῶν σοφῶν*  
*καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.*
- (20) ποῦ σοφός {ἐστιν};  
ποῦ γραμματεὺς {ἐστιν};  
ποῦ συζητητῆς τοῦ αἰῶνος τούτου {ἐστιν};  
οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;
- (21) ἐπειδὴ ↓  
γὰρ ↓  
↑ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος  
διὰ τῆς σοφίας τὸν θεόν, ↓  
↑ εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος  
↑ σῶσαι τοὺς πιστεύοντας·
- (22) ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν  
καὶ Ἕλληνες σοφίαν ζητοῦσιν,

- (23) ἡμεῖς **δὲ** κηρύσσομεν Χριστὸν ἐσταυρωμένον,  
 Ἰουδαίοις **μὲν** σκάνδαλον {ὄν},  
 ἔθνεσιν **δὲ** μωρίαν {οὐσαν},
- (24) αὐτοῖς **δὲ** τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἑλλήσιν, {κηρύσσομεν} Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν·  
 (25) ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶν  
**καὶ** τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων {ἐστὶν}.
- (26) Βλέπετε **γὰρ** τὴν κλήσιν ὑμῶν, ἀδελφοί,  
ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα {εἰσὶν},  
 οὐ πολλοὶ δυνατοὶ {εἰσὶν},  
 οὐ πολλοὶ εὐγενεῖς {εἰσὶν}·
- (27) **ἀλλὰ** τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός,  
ἵνα καταισχύνη τοὺς σοφοὺς,  
**καὶ** τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός,  
ἵνα καταισχύνη τὰ ἰσχυρά,
- (28) **καὶ** τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, τὰ μὴ ὄντα,  
ἵνα τὰ ὄντα καταργήσῃ,  
 (29) ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.
- (30) ἐξ αὐτοῦ **δὲ** ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ,  
 ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις,  
 (31) “ἵνα {γένηται}  
καθὼς γέγραπται·  
*ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.*”

- (2:1) Καὶ γὰρ ↓  
ἔλθὼν πρὸς ὑμᾶς,  
 ↑ ἀδελφοί, ἦλθον οὐ καθ’ ὑπεροχὴν λόγου ἢ σοφίας  
καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ.
- (2) οὐ **γὰρ** ἔκρινά  
 τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον.
- (3) **καὶ** γὰρ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς,  
 (4) **καὶ** ὁ λόγος μου καὶ τὸ κήρυγμά μου {ἦσαν} οὐκ ἐν πειθοῖς σοφίας λόγοις  
**ἀλλ’** ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,  
 (5) ἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων ἀλλ’ ἐν δυνάμει θεοῦ.
- (6) Σοφίαν **δὲ** λαλοῦμεν ἐν τοῖς τελείοις,  
 σοφίαν **δὲ** {ἐστὶν} οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος  
 τούτου τῶν καταργουμένων·
- (7) **ἀλλὰ** λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ  
 τὴν ἀποκεκρυμμένην,  
ἣν προόρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,  
 (8) ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν·  
εἰ ↓  
**γὰρ** ↓  
 ↑ ἔγνωσαν,  
 ↑ οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.  
 (9) “**ἀλλὰ**  
καθὼς γέγραπται·  
*ὁ ὀφθαλμὸς οὐκ εἶδεν  
**καὶ** οὐκ ἤκουσεν  
**καὶ** ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,  
 ἃ {ταῦτα [ἐστὶν ἃ]} ἠτόίμασεν ὁ θεὸς  
 τοῖς ἀγαπῶσιν αὐτόν.”*

- (10) ἡμῖν **δὲ** ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος·  
 τὸ **γὰρ** πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.
- (11) τίς **γὰρ** οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ;  
 οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.
- (12) ἡμεῖς **δὲ** οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ,  
ἵνα εἰδῶμεν  
 τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν·

(13) ὁ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν διδακτοῖς πνεύματος,

πνευματικοῖς πνευματικὰ συγκρίνοντες.

(14) ψυχικός δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ·  
μωρία γὰρ αὐτῷ ἐστίν

καὶ οὐ δύναται

γινῶναι,

ὅτι πνευματικῶς ἀνακρίνεται.

(15) ὁ δὲ πνευματικός ἀνακρίνει τὰ πάντα,  
αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.

(16) τίς ↓

{γέγραπται} γὰρ

↑ ἔγνω νοῦν κυρίου,

ὅς συμβιβάσει αὐτόν;

ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

(3:1) Καὶ γὰρ, ἀδελφοί, οὐκ ἠδυνήθην

λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.

(2) γάλα ὑμᾶς ἐπότισα,

{ἐπότισα} οὐ βρῶμα·

οὐπω γὰρ ἐδύνασθε.

ἀλλ' οὐδὲ ἔτι νῦν δύνασθε,

(3) ἔτι γὰρ σαρκικοί ἐστε.

ὅπου {ἐστίν} ↓

γὰρ ↓

↑ ἐν ὑμῖν ζῆλος καὶ ἔρις,

↑ οὐχὶ σαρκικοί ἐστε

καὶ κατὰ ἄνθρωπον περιπατεῖτε;

(4) ὅταν ↓

γὰρ

↑ λέγει τις·

ἐγὼ μέν εἰμι Παύλου,

ἕτερος δέ {λέγει}·

ἐγὼ {εἰμι} Ἀπολλῶ,

οὐκ ἄνθρωποι ἐστε;

(5) Τί οὖν ἐστίν Ἀπολλῶς;

τί δέ ἐστίν Παῦλος;

διάκονοι {ἐσμεν}

δι' ᾧν ἐπιστεύσατε,

καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.

(6) ἐγὼ ἐφύτευσα,

Ἀπολλῶς ἐπότισεν,

ἀλλ' ὁ θεὸς ἠΰξανε·

(7) ὥστε οὔτε ὁ φυτεύων ἐστίν τι οὔτε ὁ ποτίζων ἀλλ' ὁ αὐξάνων θεός.

(8) ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν,

ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον·

(9) θεοῦ γὰρ ἐσμεν συνεργοί,

θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε.

(10) Κατὰ τὴν χάριν τοῦ θεοῦ ↓

τὴν δοθεῖσάν μοι

↑ ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα,

ἄλλος δὲ ἐποικοδομεῖ.

ἕκαστος δὲ βλεπέτω

πῶς ἐποικοδομεῖ.

(11) θεμέλιον ↓↓

γὰρ ↓

↑ ἄλλον ↓

↑ οὐδεὶς δύναται

↑↑ θεῖναι παρὰ τὸν κείμενον,

ὅς ἐστίν Ἰησοῦς Χριστός.

(12) εἰ ↓  
**δέ** ↓  
 ↑ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,  
 ↑ (13) ἐκάστου τὸ ἔργον φανερόν γενήσεται,  
 ἢ **γὰρ** ἡμέρα δηλώσει,  
 ὅτι ἐν πυρὶ ἀποκαλύπτεται·  
 καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν  
 τὸ πῦρ αὐτὸ δοκιμάσει.  
 (14) εἰ τις τὸ ἔργον μενεῖ  
 ὃ ἐποικοδόμησεν,  
 μισθὸν λήμψεται·  
 (15) εἰ τις τὸ ἔργον κατακαήσεται,  
 ζημιωθήσεται,  
 αὐτὸς **δὲ** σωθήσεται,  
 οὕτως **δὲ** {σωθήσεται} ὡς διὰ πυρός.  
 (16) Οὐκ οἴδατε  
 ὅτι ναὸς θεοῦ ἐστε  
 καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;  
 (17) εἰ τις τὸν ναὸν τοῦ θεοῦ φθείρει,  
 φθερεῖ τοῦτον ὁ θεός·  
 ὁ **γὰρ** ναὸς τοῦ θεοῦ ἅγιός ἐστιν,  
 οἵτινες ἐστε ὑμεῖς.  
 (18) Μηδεὶς ἑαυτὸν ἐξαπατάτω·  
 εἰ τις δοκεῖ  
 σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ,  
 μωρὸς γενέσθω,  
 ἵνα γένηται σοφός.  
 (19) ἢ **γὰρ** σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστιν.  
 γέγραπται **γὰρ**·  
 ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν·  
 (20) καὶ πάλιν {γέγραπται}·  
 κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν  
 ὅτι εἰσὶν μάταιοι.  
 (21) ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις·  
 “πάντα **γὰρ** ὑμῶν ἐστιν, (22) εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε  
 ἐνεστῶτα εἴτε μέλλοντα·  
 πάντα {ἐστιν} ὑμῶν,”  
 (23) ὑμεῖς **δὲ** {ἐστε} Χριστοῦ,  
 Χριστὸς **δὲ** {ἐστιν} θεοῦ.

(4:1) Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ.

(2) ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις,

ἵνα πιστός τις εὐρεθῇ.

(3) ἐμοὶ **δὲ** εἰς ἐλάχιστόν ἐστιν,

ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας·

**ἀλλ'** οὐδὲ ἑμαυτὸν ἀνακρίνω.

(4) οὐδὲν **γὰρ** ἑμαυτῷ σύννοϊδα,

**ἀλλ'** οὐκ ἐν τούτῳ δεδικαίωμαι,

ὁ ↓

**δὲ** ↓

↑ ἀνακρίνων με

↑ κύριός ἐστιν.

(5) ὥστε μὴ πρὸ καιροῦ τι κρίνετε

ἕως ἂν ἔλθῃ ὁ κύριος,

ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους

καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν·

καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.

(6) Ταῦτα **δέ**, ἀδελφοί, μετεσημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς,  
ἵνα ἐν ἡμῖν μάθητε  
τὸ μὴ {φρονεῖν}

ὑπὲρ ᾧ γέγραπται,

ἵνα μὴ εἴς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου.

(7) τίς **γάρ** σε διακρίνει,  
τί **δὲ** ἔχεις

ᾧ οὐκ ἔλαβες;

εἰ ↓

**δὲ** ↓

↑ καὶ ἔλαβες,

↑ τί καυχᾶσαι

ὡς μὴ λαβῶν;

(8) ἤδη κεκορεσμένοι ἐστέ,

ἤδη ἐπλουτήσατε,

χωρὶς ἡμῶν ἐβασιλεύσατε·

**καὶ** ὄφελόν γε ἐβασιλεύσατε,

ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

(9) δοκῶ **γάρ**,

ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους,

ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

(10) ἡμεῖς μωροὶ διὰ Χριστόν {ἐσμὲν},

ὑμεῖς **δὲ** φρόνιμοι ἐν Χριστῷ {ἐστε}·

ἡμεῖς ἀσθενεῖς {ἐσμὲν},

ὑμεῖς **δὲ** ἰσχυροὶ {ἐστε}·

ὑμεῖς ἔνδοξοι {ἐστε},

ἡμεῖς **δὲ** ἄτιμοι {ἐσμὲν}. (11) ἄχρι τῆς ἄρτι ὥρας

**καὶ** πεινώμεν

**καὶ** διψῶμεν

**καὶ** γυμνιτεύομεν

**καὶ** κολαφιζόμεθα

**καὶ** ἀστατοῦμεν

(12) **καὶ** κοπιῶμεν

ἐργαζόμενοι ταῖς ἰδίαις χερσίν·

λοιδορούμενοι

εὐλογοῦμεν,

διωκόμενοι

ἀνεχόμεθα,

(13) δυσφημούμενοι

παρακαλοῦμεν·

ὡς περικαθάρατα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι.

(14) Οὐκ ↓

ἐντρέπων ὑμᾶς

↑ γράφω ταῦτα

ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ(ν).

(15) ἐὰν ↓

**γὰρ**

↑ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ

ἀλλ' οὐ {ἔχετε} πολλοὺς πατέρας·

ἐν **γὰρ** Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

(16) Παρακαλῶ οὖν ὑμᾶς,

μιμηταί μου γίνεσθε.

(17) Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον,

ὃς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ,

ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ Ἰησοῦ,

καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

(18) Ὡς μὴ ἐρχομένου ↓

**δέ** ↓

↑ μου πρὸς ὑμᾶς

↑ ἐφυσιώθησάν τινες·



(19) ἐλεύσομαι **δὲ** ταχέως πρὸς ὑμᾶς

ἐάν ὁ κύριος θελήσῃ,

**καὶ** γνώσομαι οὐ τὸν λόγον τῶν πεφουσιωμένων ἀλλὰ τὴν δύναμιν·

(20) οὐ **γὰρ** {ἐστίν} ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει.

(21) τί θέλετε;

ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς

**ἢ** ἐν ἀγάπῃ {ἔλθω} πνεύματί τε πραύτητος;

(5:1) Ὅλως ἀκούεται ἐν ὑμῖν πορνεία καὶ τοιαύτη πορνεία

ἣτις οὐδὲ {ἐστίν} ἐν τοῖς ἔθνεσιν,

ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.

(2) **καὶ** ὑμεῖς πεφουσιωμένοι ἐστέ

**καὶ** οὐχὶ μᾶλλον ἐπενθήσατε,

ἵνα ἀρθῇ ἐκ μέσου ὑμῶν

ὁ τὸ ἔργον τοῦτο πράξας;

(3) ἐγὼ ↓↓

μὲν ↓

↑ γὰρ, ↓

↑ ἀπὸν τῷ σώματι

παρὸν **δὲ** τῷ πνεύματι,

↑↑ ἤδη κέκρικα

– ὡς παρὸν –

τὸν οὕτως τοῦτο κατεργασάμενον·

(4) ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,

(5) παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός,

ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

(6) Οὐ καλὸν {ἐστίν} τὸ καύχημα ὑμῶν.

οὐκ οἶδατε

ὅτι μικρὰ ζύμη ὄλον τὸ φύραμα ζυμοῖ;

(7) ἐκκαθάρατε τὴν παλαιὰν ζύμην,

ἵνα ἦτε νέον φύραμα,

καθὼς ἐστε ἄζυμοι·

καὶ **γὰρ** τὸ πάσχα ἡμῶν ἐτύθη Χριστός.

(8) ὥστε εὐοράζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

(9) Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ

μὴ συναναμίγνυσθαι πόρνοις, (10) οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ

ἄρπαξιν ἢ εἰδωλολάτραις,

ἐπεὶ ὠφείλετε ἄρα

ἐκ τοῦ κόσμου ἐξελεθῆν.

(11) νῦν **δὲ** ἔγραψα ὑμῖν

μὴ συναναμίγνυσθαι

ἐάν τις ἀδελφὸς ↓

ὀνομαζόμενος

↑ ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδορὸς ἢ μέθυσος ἢ ἄρπαξ,

τῷ τοιούτῳ μηδὲ συνεσθίειν.

(12) τί **γὰρ** {ἐστίν} μοι

τοὺς ἔξω κρίνειν;

οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;

(13) τοὺς **δὲ** ἔξω ὁ θεὸς κρίνει.

ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

(6:1) Τολμᾷ τις ὑμῶν

πρᾶγμα ἔχων πρὸς τὸν ἕτερον

κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἀγίων;

(2) ἢ οὐκ οἶδατε

ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν;

**καὶ** ↓

εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος,

↑ ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

(3) οὐκ οἶδατε

ὅτι ἀγγέλους κρινοῦμεν,  
μήτι γε βιωτικά {κρινοῦμεν};

(4) βιωτικά ↓

**μὲν οὖν** ↓

↑ κριτήρια ἐὰν ἔχητε,  
τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,  
↑ τοὺτους καθίζετε;

(5) πρὸς ἐντροπὴν ὑμῶν λέγω οὕτως  
οὐκ {ἐστίν} ἐν ὑμῶν οὐδεὶς σοφός,

ὡς δυνήσεται

διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;

(6) **ἀλλ'** ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται καὶ τοῦτο ἐπὶ ἀπίστων;

(7) Ἦδη **μὲν οὖν** ὅλως ἡττημα ὑμῶν ἐστίν

ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν.

διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε;

διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

(8) **ἀλλ'** ὑμεῖς ἀδικεῖτε

**καὶ** ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.

(9) Ἦ οὐκ οἶδατε

ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν;

μὴ πλανᾶσθε·

οὔτε πόρνοι οὔτε εἰδωλόατραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῖται (10) οὔτε κλέπται οὔτε πλεονέκται,  
οὐ μέθυσοι, οὐ λοιδοροὶ, οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν.

(11) **καὶ** ταῦτά τινες ἦτε·

**ἀλλ'** ἀπελούσασθε,

**ἀλλ'** ἠγάσθητε,

**ἀλλ'** ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

(12) Πάντα μοι ἔξεστιν

**ἀλλ'** οὐ πάντα συμφέρει·

πάντα μοι ἔξεστιν

**ἀλλ'** οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος.

(13) τὰ βρώματα {ἐστίν} τῇ κοιλίᾳ

**καὶ** {ἐστίν} ἡ κοιλία τοῖς βρώμασιν,

ὁ **δὲ** θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει.

τὸ **δὲ** σῶμα {ἐστίν} οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ,

**καὶ** {ἐστίν} ὁ κύριος τῷ σώματι·

(14) ὁ **δὲ** θεὸς καὶ τὸν κύριον ἡγείρειν

**καὶ** ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

(15) οὐκ οἶδατε

ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν;

ἄρα ↓

**οὖν** ↓

↑ τὰ μέλη τοῦ Χριστοῦ

↑ ποιήσω πόρνης μέλη;

μὴ γένοιτο.

(16) ἢ οὐκ οἶδατε

ὅτι ↓

ὁ κολλώμενος τῇ πόρνῃ

↑ ἐν σῶμά ἐστιν;

ἔσονται ↓

**γάρ**, φησίν,

↑ οἱ δύο εἰς σάρκα μίαν.

(17) ὁ ↓

**δὲ** ↓

↑ κολλώμενος τῷ κυρίῳ

↑ ἐν πνευμά ἐστιν.

(18) Φεύγετε τὴν πορνείαν.

πάν ἁμάρτημα ↓

ὃ ἐάν ποιήσῃ ἄνθρωπος

↑ ἐκτὸς τοῦ σώματός ἐστιν·

ὁ **δὲ** πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

(19) **ἢ** οὐκ οἴδατε

ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν

ὃ ἔχετε ἀπὸ θεοῦ,

**καὶ** οὐκ ἐστὲ ἑαυτῶν;

(20) ἠγοράσθητε **γὰρ** τιμῆς·

δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

(7:1) Περί ↓

**δὲ** ↓

↑ ὧν ἐγράψατε,

↑ καλὸν ἄνθρωπον {ἐστιν}

γυναικὸς μὴ ἄπτεσθαι·

(2) διὰ **δὲ** τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω

**καὶ** ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω.

(3) τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω,

ὁμοίως **δὲ** καὶ ἡ γυνὴ τῷ ἀνδρὶ {ἀποδιδότω}.

(4) ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλ' ὁ ἀνὴρ,

ὁμοίως **δὲ** καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλ' ἡ γυνή.

(5) μὴ ἀποστερεῖτε ἀλλήλους,

εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν,

ἵνα σχολάσῃτε τῇ προσευχῇ

**καὶ** πάλιν ἐπὶ τὸ αὐτὸ ἦτε,

ἵνα μὴ πειράξῃ ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

(6) τοῦτο **δὲ** λέγω κατὰ συγγνώμην οὐ κατ' ἐπιταγήν.

(7) θέλω **δὲ**

πάντας ἄνθρώπους εἶναι ὡς καὶ ἑμαυτὸν·

**ἀλλ'** ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ,

ὁ **μὲν** οὕτως {ἔχει},

ὁ **δὲ** οὕτως {ἔχει}.

(8) Λέγω **δὲ** τοῖς ἀγάμοις καὶ ταῖς χήραις,

καλὸν αὐτοῖς {ἐστιν}

ἐάν μείνωσιν ὡς καὶ ἐγώ·

(9) εἰ ↓

**δὲ** ↓

↑ οὐκ ἐγκρατεῦνται,

↑ γαμησάτωσαν,

κρεῖττον **γὰρ** ἐστιν

γαμῆσαι

ἢ πυροῦσθαι.

(10) Τοῖς **δὲ** γεγαμηκόσιν παραγγέλλω, – οὐκ ἐγὼ ἀλλ' ὁ κύριος, –

γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι,

(11) – ἐάν ↓

**δὲ** ↓

↑ καὶ χωρισθῆ,

↑ μενέτω ἄγαμος

**ἢ** τῷ ἀνδρὶ καταλαγήτω, –

καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

(12) Τοῖς **δὲ** λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος·

εἰ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον

**καὶ** αὐτὴ συνευδοκεῖ

οἰκεῖν μετ' αὐτοῦ,

μὴ ἀφιέτω αὐτήν·

(13) **καὶ** γυνὴ ↓

εἰ τις ἔχει ἄνδρα ἄπιστον

**καὶ** οὗτος συνευδοκεῖ

οἰκεῖν μετ' αὐτῆς,

↑ μὴ ἀφιέτω τὸν ἄνδρα.

(14) ἡγίασται **γὰρ** ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί

**καὶ** ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ·

ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν,

νῦν **δὲ** ἁγία ἐστίν.

(15) εἰ ↓

**δὲ** ↓

↑ ὁ ἄπιστος χωρίζεται,

↑ χωρίζεσθω·

οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις·

ἐν **δὲ** εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.

(16) τί **γὰρ** οἶδας, γύναι,

εἰ τὸν ἄνδρα σώσεις;

**ἢ** τί οἶδας, ἄνερ,

εἰ τὴν γυναῖκα σώσεις;

(17) Εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ κύριος,

ἕκαστον ὡς κέκληκεν ὁ θεός,

οὕτως περιπατεῖτω.

**καὶ** οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

(18) περιτετμημένος

τις ἐκλήθη,

μὴ ἐπισπάσθω·

ἐν ἀκροβυστία κέκληται τις,

μὴ περιτεμένεσθω.

(19) ἡ περιτομὴ οὐδὲν ἐστίν

**καὶ** ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν θεοῦ.

(20) ἕκαστος ἐν τῇ κλήσει

ἢ ἐκλήθη,

ἐν ταύτῃ μενέτω.

(21) δοῦλος ἐκλήθης,

μὴ σοι μελέτω·

– **ἀλλ'** ↓

εἰ καὶ δύνασαι

ἐλεύθερος γενέσθαι,

↑ μᾶλλον χρῆσαι. –

(22) ὁ **γὰρ** ↓

ἐν κυρίῳ κληθεῖς

↑ δοῦλος ἀπελεύθερος κυρίου ἐστίν,

ὁμοίως ὁ ἐλεύθερος ↓

κληθεῖς

↑ δοῦλός ἐστιν Χριστοῦ.

(23) τιμῆς ἡγοράσθητε·

μὴ γίνεσθε δοῦλοι ἀνθρώπων.

(24) ἕκαστος ↓

ἐν ᾧ ἐκλήθη,

↑ ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῶ.

(25) Περὶ **δὲ** τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω,

γνώμην **δὲ** δίδωμι

ὡς ἠλεημένος ὑπὸ κυρίου

πιστὸς εἶναι.

(26) “**Νομίζω οὖν**

τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,

ὅτι καλὸν {ἐστίν} ἀνθρώπῳ

τὸ οὕτως εἶναι.”

(27) δέδεσαι γυναικί,

μὴ ζῆτει λύσιν·

λέλυσαι ἀπὸ γυναικός,  
μὴ ζητεῖ γυναῖκα.

(28) ἐὰν ↓

δὲ ↓

↑ καὶ γαμήσης,

↑ οὐχ ἡμαρτες,

καὶ ↓

ἐὰν γήμη ἢ παρθένος,

↑ οὐχ ἡμαρτεν·

θλίψιν δὲ τῆ σαρκὶ ἔξουσιν οἱ τοιοῦτοι,  
ἐγὼ δὲ ὑμῶν φείδομαι.

(29) Τοῦτο δὲ φημι, ἀδελφοί,  
ὁ καιρὸς συνεσταλμένος ἐστίν·

τὸ λοιπὸν ἵνα καὶ ↓

οἱ ἔχοντες γυναῖκας

ὡς μὴ ἔχοντες

↑ ὧσιν

(30) καὶ { ὧσιν }

οἱ κλαίοντες

ὡς μὴ κλαίοντες

καὶ { ὧσιν }

οἱ χαίροντες

ὡς μὴ χαίροντες

καὶ { ὧσιν }

οἱ ἀγοράζοντες

ὡς μὴ κατέχοντες,

(31) καὶ { ὧσιν }

οἱ χρῶμενοι τὸν κόσμον

ὡς μὴ καταχρῶμενοι·

παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

(32) Θέλω δὲ

ὑμᾶς ἀμερίμους εἶναι.

ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου,

πῶς ἀρέσῃ τῷ κυρίῳ·

(33) ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου,

πῶς ἀρέσῃ τῇ γυναικί,

(34) καὶ μεμέρισται.

καὶ ἡ γυνὴ ἢ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου,

ἵνα ἢ ἅγια καὶ τῷ σώματι καὶ τῷ πνεύματι·

ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου,

πῶς ἀρέσῃ τῷ ἀνδρί.

(35) τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω,

οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω

ἀλλὰ { ἄγω } πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάτως.

(36) Εἰ δέ τις ↓

ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ

↑ νομίζει,

ἐὰν ἢ ὑπέρακμος

καὶ ↓

οὕτως ↓

↑ ὀφείλει

↑ γίνεσθαι,

ὁ θέλει

ποιεῖτω,

οὐχ ἁμαρτάνει,

γαμεῖτωσαν.

- (37) “ὅς ↓  
**δὲ** ↓  
 ↑ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος  
 μὴ ἔχων ἀνάγκην,  
 ἐξουσίαν **δὲ** ἔχει” περὶ τοῦ ἰδίου θελήματος  
**καὶ** τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ,  
τηρεῖν τὴν ἑαυτοῦ παρθένον,  
 ↑ καλῶς ποιήσει.  
 (38) “ὥστε **καὶ** ↓  
 ὁ γαμίζων τὴν ἑαυτοῦ παρθένον  
 ↑ καλῶς ποιεῖ  
**καὶ** ↓  
 ὁ μὴ γαμίζων  
 ↑ κρεῖσσον ποιήσει.”  
 (39) Γυνὴ δέδεται  
ἐφ’ ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς·  
ἐὰν ↓  
**δὲ** ↓  
 ↑ κοιμηθῆ ὁ ἀνὴρ,  
 ↑ {αὐτῆ} ἐλευθέρα ἐστὶν  
ὧ θέλει  
γαμηθῆναι,  
 μόνον ἐν κυρίῳ {ἔστω}·  
 (40) μακαριωτέρα **δὲ** {αὐτῆ} ἐστὶν ↓  
ἐὰν οὕτως μείνη,  
 ↑ κατὰ τὴν ἐμὴν γνώμην·  
 δοκῶ **δὲ** κἀγὼ  
 πνεῦμα θεοῦ ἔχειν.
- (8:1) Περὶ **δὲ** τῶν εἰδωλοθύτων, οἶδαμεν  
ὅτι πάντες γινώσκουσιν ἔχομεν.  
 ἢ γινώσκουσιν φυσιοῖ,  
 ἢ **δὲ** ἀγάπη οἰκοδομεῖ·  
 (2) εἴ τις δοκεῖ  
ἐγνωκέναι τι,  
 οὕτω ἔγνω  
καθὼς δεῖ  
γινῶναι·  
 (3) εἰ ↓  
**δέ** ↓  
 ↑ τις ἀγαπᾷ τὸν θεόν,  
 ↑ οὕτως ἔγνωσται ὑπ’ αὐτοῦ.  
 (4) Περὶ τῆς βρώσεως **οὗν** τῶν εἰδωλοθύτων, οἶδαμεν  
ὅτι {ἐστὶν} οὐδὲν εἶδωλον ἐν κόσμῳ  
**καὶ** {οἶδαμεν}  
ὅτι {ἐστὶν} οὐδεὶς θεὸς εἰ μὴ εἷς.  
 (5) καὶ **γὰρ**  
εἶπερ εἰσὶν ↓  
λεγόμενοι θεοὶ  
 ↑ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς,  
 – ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί, –  
 (6) **ἀλλ’** ἡμῖν {ἐστὶν} εἷς θεὸς ὁ πατήρ  
 ἐξ οὗ τὰ πάντα {ἐστὶν}  
**καὶ** ἡμεῖς {ἐσμεν} εἰς αὐτόν,  
**καὶ** {ἐστὶν} εἷς κύριος Ἰησοῦς Χριστὸς  
 δι’ οὗ τὰ πάντα {ἐστὶν}  
**καὶ** ἡμεῖς {ἐσμεν} δι’ αὐτοῦ.  
 (7) **Ἀλλ’** οὐκ ἐν πᾶσιν ἢ γινώσκουσιν {ἐστὶν}·  
 τινὲς **δὲ** τῆ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν,

καὶ ἡ συνείδησις αὐτῶν ↓  
ἀσθενῆς οὐσα

↑ μολύνεται.

(8) βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ·

οὔτε ↓

ἐὰν μὴ φάγωμεν

↑ ὑστερούμεθα,

οὔτε ↓

ἐὰν φάγωμεν

↑ περισσεύομεν.

(9) βλέπετε δὲ

{ἵνα} μὴ πῶς ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.

(10) ἐὰν ↓

γὰρ ↓

↑ τις ἴδη σὲ

τὸν ἔχοντα γινῶσιν

ἐν εἰδωλείῳ κατακεῖμενον.

↑ οὐχὶ ἡ συνείδησις ↓

αὐτοῦ ἀσθενοῦς ὄντος

↑ οἰκοδομηθήσεται

εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

(11) ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῆ γνώσει, ὁ ἀδελφός

δι' ὃν Χριστὸς ἀπέθανεν.

(12) οὕτως ↓

δὲ ↓

↑ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς

καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν

↑ εἰς Χριστὸν ἀμαρτάνετε.

(13) διόπερ ↓

εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου,

↑ οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα,

ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

(9:1) Οὐκ εἰμι ἐλεύθερος;

οὐκ εἰμι ἀπόστολος;

οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα;

οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;

(2) εἰ ἄλλοις οὐκ εἰμι ἀπόστολος,

ἀλλὰ γε ὑμῖν εἰμι·

ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.

(3) Ἡ ἐμὴ ἀπολογία ↓

τοῖς ἐμὲ ἀνακρίνουσίν

↑ ἐστὶν αὕτη.

(4) μὴ οὐκ ἔχομεν ἐξουσίαν

φαγεῖν

καὶ πεῖν;

(5) μὴ οὐκ ἔχομεν ἐξουσίαν

ἀδελφὴν γυναῖκα περιάγειν

ὡς καὶ οἱ λοιποὶ ἀπόστολοι {ἔχουσιν} καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;

(6) ἢ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν

μὴ ἐργάζεσθαι;

(7) Τίς στρατεύεται ἰδίῳις ὀψωνίοις ποτέ;

τίς φυτεύει ἀμπελῶνα

καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει;

ἢ τίς ποιμαίνει ποίμνην

καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

(8) Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ

ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει;

(9) ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται·

οὐ κημάσεις βοῦν ἀλοῶντα.

μη τῶν βοῶν μέλει τῷ θεῷ  
(10) ἢ δι' ἡμᾶς πάντως λέγει;  
δι' ἡμᾶς **γὰρ** ἐγράφη

ὅτι ὀφείλει ↓  
    ἐπ' ἐλπίδι ↓  
    ↑ ὁ ἀροτριῶν  
    ↑ ἀροτριῶν

**καὶ** {ὀφείλει} ὁ ἀλοῶν  
    ἐπ' ἐλπίδι τοῦ μετέχειν.

(11) εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν,  
μέγα {ἐστίν}

    εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

(12) Εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν,  
οὐ μᾶλλον ἡμεῖς {μετέχομεν};

**ἀλλ'** οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ,  
**ἀλλὰ** πάντα στέγομεν,

    ἵνα μή τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

(13) Οὐκ οἴδατε

ὅτι ↓  
    οἱ τὰ ἱερὰ ἐργαζόμενοι  
    ↑ τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν,  
    οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες  
    τῷ θυσιαστηρίῳ συμμερίζονται;

(14) οὕτως καὶ ὁ κύριος διέταξεν

    τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν  
    ἐκ τοῦ εὐαγγελίου ζῆν.

(15) Ἐγὼ δὲ οὐ κέχημαι οὐδενὶ τούτων.

Οὐκ ἔγραψα δὲ ταῦτα,

    ἵνα οὕτως γένηται ἐν ἐμοί·

καλὸν **γάρ** {ἐστίν} μοι μᾶλλον

ἀποθανεῖν

“**ἦ**, τὸ καύχημά μου οὐδεὶς κενώσει.”

(16) ἐὰν ↓

**γὰρ** ↓

    ↑ εὐαγγελίζωμαι,

    ↑ οὐκ ἔστιν μοι καύχημα·

ἀνάγκη **γάρ** μοι ἐπίκειται·

οὐαὶ **γάρ** μοί ἐστιν

ἐὰν μὴ εὐαγγελίσωμαι.

(17) εἰ ↓

**γὰρ** ↓

    ↑ ἐκὼν τοῦτο πράσσω,

    ↑ μισθὸν ἔχω·

εἰ ↓

**δὲ** ↓

    ↑ ἄκων {τοῦτο πράσσω},

    ↑ οἰκονομίαν πεπίστευμαι·

(18) τίς **οὖν** μοῦ ἐστίν ὁ μισθός;

ἵνα ↓

εὐαγγελιζόμενος

    ↑ ἀδάπανον θήσω τὸ εὐαγγέλιον

    εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

(19) Ἐλεύθερος ↓

**γὰρ** ↓

    ↑ ὧν ἐκ πάντων

    ↑ πᾶσιν ἐμαυτὸν ἐδούλωσα,

ἵνα τοὺς πλείονας κερδήσω·

(20) **καὶ** ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος,

ἵνα Ἰουδαίους κερδήσω·

τοῖς ὑπὸ νόμον {ἐγενόμην} ὡς ὑπὸ νόμον,



- μη ὄν αὐτὸς ὑπὸ νόμον,  
 ἵνα τοὺς ὑπὸ νόμον κερδήσω·  
 (21) τοῖς ἀνόμοις {ἐγενόμην} ὡς ἄνομος,  
 μη ὄν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ,  
 ἵνα κερδάω τοὺς ἀνόμους·  
 (22) ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής,  
 ἵνα τοὺς ἀσθενεῖς κερδήσω·  
 τοῖς πᾶσιν γέγονα πάντα,  
 ἵνα πάντως τινὰς σώσω.  
 (23) πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον,  
 ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.  
 (24) Οὐκ οἶδατε

ὅτι ↓  
 οἱ ἐν σταδίῳ τρέχοντες πάντες  
 ↑ μὲν τρέχουσιν,  
 εἷς δὲ λαμβάνει τὸ βραβεῖον;  
 οὕτως τρέχετε  
 ἵνα καταλάβητε.  
 (25) πᾶς ↓

- δὲ ↓  
 ↑ ὁ ἀγωνιζόμενος  
 ↑ πάντα ἐγκρατεῦται,  
 ἐκεῖνοι μὲν οὖν {ποιοῦσιν τοῦτο}  
 ἵνα φθαρτὸν στέφανον λάβωσιν,  
 ἡμεῖς δὲ ἀφθαρτον {λημψόμεθα}.  
 (26) ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως,  
 οὕτως πυκτεύω  
 ὡς οὐκ ἀέρα δέρω.  
 (27) ἀλλ' ὑπωπιάζω μου τὸ σῶμα  
 καὶ δουλαγωγῶ,  
 {ἵνα} μή πως ↓  
 ἄλλοις κηρύξας  
 ↑ αὐτὸς ἀδόκιμος γένωμαι.

(10:1) Οὐ θέλω γὰρ ὑμᾶς ↓  
ἀγνοεῖν,

- ↑ ἀδελφοί,  
ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν  
καὶ πάντες διὰ τῆς θαλάσσης διήλθον  
 (2) καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ  
 (3) καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον  
 (4) καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα·  
 ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας,  
 ἡ πέτρα δὲ ἦν ὁ Χριστός.  
 (5) Ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός,  
 κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.  
 (6) Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν,  
 εἰς τὸ μη εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν,  
καθὼς κάκεῖνοι ἐπεθύμησαν.  
 (7) μηδὲ εἰδωλολάτραι γίνεσθε  
καθὼς τινες αὐτῶν {ἦσαν},  
ὥσπερ γέγραπται·

*ἐκάθισεν ὁ λαὸς  
 φαγεῖν  
 καὶ πεῖν  
 καὶ ἀνέστησαν  
 παίζειν.*

- (8) μηδὲ πορνεύωμεν,  
καθὼς τινες αὐτῶν ἐπόρνευσαν



(25) Πᾶν τὸ ἐν μακέλλῳ πωλούμενον  
ἐσθίετε

μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·

(26) τοῦ κυρίου ↓

{γέγραπται} **γὰρ**·

↑ {ἐστίν} ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

(27) εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων

**καὶ** θέλετε

πορεύεσθαι,

πᾶν τὸ παρατιθέμενον ὑμῖν

ἐσθίετε

μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

(28) ἐάν ↓

**δέ** ↓

↑ τις ὑμῖν εἶπη·

↑ τοῦτο ἱερόθυτόν ἐστιν,

μη ἐσθίετε δι' ἐκεῖνον τὸν μὴνύσαντα καὶ τὴν συνείδησιν·

(29) συνείδησιν **δὲ** λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἐτέρου.

ἵνατί **γὰρ** ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

(30) εἰ ἐγὼ χάριτι μετέχω,

τί βλασφημοῦμαι

ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;

(31) **εἴτε οὖν** ἐσθίετε

**εἴτε** πίνετε

**εἴτε** τι {ἄλλο} ποιεῖτε,

πάντα εἰς δόξαν θεοῦ ποιεῖτε.

(32) ἀπρόσκοποι καὶ Ἰουδαίους γίνεσθε καὶ Ἕλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,

(33) καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω

μη ζητῶν τὸ ἑμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν,

ἵνα σωθῶσιν.

(11:1) μιμηταὶ μου γίνεσθε

καθὼς καὶ γὰρ Χριστοῦ {μιμέομαι}.

(2) Ἐπαινῶ **δὲ** ὑμᾶς

ὅτι πάντα μου μέμνησθε

**καί,** ↓

καθὼς παρέδωκα ὑμῖν,

↑ τὰς παραδόσεις κατέχετε.

(3) Θέλω **δὲ** ὑμᾶς

εἰδέναί

ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν,

κεφαλὴ **δὲ** γυναικὸς ὁ ἀνὴρ {ἐστίν},

κεφαλὴ **δὲ** τοῦ Χριστοῦ ὁ θεὸς {ἐστίν}.

(4) πᾶς ἀνὴρ ↓

προσευχόμενος

ἢ προφητεύων

κατὰ κεφαλῆς ἔχων

↑ καταισχύνει τὴν κεφαλὴν αὐτοῦ.

(5) πᾶσα **δὲ** γυνὴ ↓

προσευχομένη

ἢ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ

↑ καταισχύνει τὴν κεφαλὴν αὐτῆς·

ἐν **γὰρ** ἐστίν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

(6) εἰ ↓

**γὰρ** ↓

↑ οὐ κατακαλύπτεται γυνή,

↑ καὶ κειράσθω·

εἰ ↓  
 δε ↓  
 ↑ αἰσχρὸν γυναικί {ἐστίν}  
 τὸ κεῖρασθαι  
 ἢ ξυρᾶσθαι.  
 ↑ κατακαλυπτέσθω.  
 (7) Ἄνῆρ **μὲν γὰρ** οὐκ ὀφείλει  
κατακαλύπτεσθαι τὴν κεφαλὴν  
 εἰκῶν καὶ δόξα θεοῦ ὑπάρχων.  
 ἡ γυνὴ **δὲ** δόξα ἀνδρός ἐστίν.  
 (8) οὐ **γάρ** ἐστίν ἀνὴρ ἐκ γυναικὸς  
**ἀλλὰ** γυνὴ ἐξ ἀνδρός {ἐστίν}.  
 (9) καὶ **γὰρ** οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα  
**ἀλλὰ** γυνὴ διὰ τὸν ἄνδρα {ἐκτίσθη}.  
 (10) διὰ τοῦτο ὀφείλει ἡ γυνὴ  
 ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.  
 (11) **πλὴν** οὔτε γυνὴ χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ {ἐστίν}.  
 (12) ὥσπερ ↓  
**γὰρ** ↓  
 ↑ ἡ γυνὴ ἐκ τοῦ ἀνδρός {ἐστίν},  
 ↑ οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς {ἐστίν}.  
 τὰ **δὲ** πάντα ἐκ τοῦ θεοῦ {εἰσίν}.  
 (13) Ἐν ὑμῖν αὐτοῖς κρίνατε·  
 πρέπον ἐστίν  
 γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι.  
 (14) **οὐδὲ** ἡ φύσις αὐτῆ διδάσκει ὑμᾶς  
ὅτι ἀνὴρ **μὲν** ↓  
ἐὰν κομᾷ  
 ↑ ἀτιμία αὐτῷ ἐστίν,  
 (15) γυνὴ **δὲ** ↓  
ἐὰν κομᾷ  
 ↑ δόξα αὐτῇ ἐστίν;  
ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.  
 (16) Εἰ ↓  
**δέ** ↓  
 ↑ τις δοκεῖ  
 φιλόνηκος εἶναι,  
 ↑ ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν  
**οὐδὲ** αἱ ἐκκλησίαι τοῦ θεοῦ {ἔχουσιν}.  
 (17) Τοῦτο ↓  
**δὲ** ↓  
 ↑ παραγγέλλον  
 ↑ οὐκ ἐπαινῶ  
ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλ' εἰς τὸ ἥσσον συνέρχεσθε.  
 (18) “πρῶτον μὲν **γὰρ** ↓  
συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ  
 ↑ ἀκούω  
 σχίσματα ἐν ὑμῖν ὑπάρχειν”  
**καὶ** μέρος τι πιστεύω.  
 (19) δεῖ **γὰρ**  
 καὶ αἱρέσεις ἐν ὑμῖν εἶναι,  
ἵνα καὶ οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.  
 (20) Συνερχομένων ↓  
**οὖν** ↓  
 ↑ ὑμῶν ἐπὶ τὸ αὐτὸ  
 ↑ οὐκ ἐστίν  
 κυριακὸν δεῖπνον φαγεῖν.  
 (21) ἕκαστος **γὰρ** τὸ ἴδιον δεῖπνον προλαμβάνει  
 ἐν τῷ φαγεῖν,

**καὶ** ὅς **μὲν** πεινᾷ

ὅς **δὲ** μεθύει.

(22) μὴ **γὰρ** οἰκίας οὐκ ἔχετε

εἰς τὸ ἐσθίειν

**καὶ** πίνειν;

**ἢ** τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε,

**καὶ** καταισχύνετε

τούς μὴ ἔχοντας;

τί εἶπω ὑμῖν;

ἐπαινέσω ὑμᾶς;

ἐν τούτῳ οὐκ ἐπαινῶ.

(23) Ἐγὼ **γὰρ** παρέλαβον ἀπὸ τοῦ κυρίου,

ὃ καὶ παρέδωκα ὑμῖν,

ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ↓

ἧ παρεδίδετο

↑ ἔλαβεν ἄρτον

(24) **καὶ** ↓

εὐχαριστήσας

↑ ἔκλασεν

**καὶ** εἶπεν·

τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·

τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

(25) ὡσαύτως καὶ τὸ ποτήριον {ἐλαβεν}

μετὰ τὸ δειπῆσαι

λέγων·

τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·

τοῦτο ποιεῖτε, ↓

ὁσάκις ἐὰν πίνητε,

↑ εἰς τὴν ἐμὴν ἀνάμνησιν.

(26) ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον

**καὶ** τὸ ποτήριον πίνητε,

τὸν θάνατον τοῦ κυρίου καταγγέλλετε

ἄχρι οὗ ἔλθῃ.

(27) Ὡστε ↓

ὅς ἂν ἐσθίῃ τὸν ἄρτον

**ἢ** πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως,

↑ ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου.

(28) δοκιμαζέτω **δὲ** ἄνθρωπος ἑαυτὸν

**καὶ** οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω

**καὶ** ἐκ τοῦ ποτηρίου πινέτω·

(29) ὁ **γὰρ** ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει

**καὶ** πίνει {κρίμα ἑαυτῷ}

μὴ διακρίνων τὸ σῶμα.

(30) διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι {εἰσίν}

**καὶ** κοιμῶνται ἱκανοί.

(31) εἰ ↓

**δὲ** ↓

↑ ἑαυτοὺς διεκρίνομεν,

↑ οὐκ ἂν ἐκρινόμεθα·

(32) κρινόμενοι

**δὲ** ὑπὸ τοῦ κυρίου παιδευόμεθα,

ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

(33) Ὡστε, ἀδελφοί μου, ↓

συνεργόμενοι

εἰς τὸ φραγεῖν

↑ ἀλλήλους ἐκδέχεσθε.

(34) εἰ τις πεινᾷ,

ἐν οἴκῳ ἐσθιέτω,

ἵνα μὴ εἰς κρίμα συνέρχησθε.

τὰ δὲ λοιπὰ ↓  
ὡς ἂν ἔλθω  
↑ διατάζομαι.  
(12:1) Περί ↓↓

δὲ ↓  
↑ τῶν πνευματικῶν, ↓  
↑ ἀδελφοί, οὐ θέλω ὑμᾶς  
↑↑ ἀγνοεῖν.

(2) Οἴδατε  
ὅτι ↓  
ὅτε ἔθνη ἦτε  
↑ πρὸς τὰ εἰδῶλα τὰ ἄφωνα ↓  
ὡς ἂν ἤγεσθε  
↑ ἀπαγόμενοι.

(3) διὸ γνωρίζω ὑμῖν  
ὅτι οὐδεὶς ↓  
ἐν πνεύματι θεοῦ λαλῶν  
↑ λέγει·  
Ἀνάθεμα {ἐστίν} Ἰησοῦς,  
**καὶ** οὐδεὶς δύναται  
εἰπεῖν· ↓  
Κύριος {ἐστίν} Ἰησοῦς,  
↑ εἰ μὴ ἐν πνεύματι ἀγίῳ.

(4) Διαιρέσεις δὲ χαρισμάτων εἰσίν,  
τὸ δὲ αὐτὸ πνεῦμα·

(5) **καὶ** διαιρέσεις διακονιῶν εἰσιν,  
**καὶ** ὁ αὐτὸς κύριος {ἐστίν}·

(6) **καὶ** διαιρέσεις ἐνεργημάτων εἰσίν,  
ὁ δὲ αὐτὸς θεὸς {ἐστίν}  
ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

(7) ἐκάστῳ δὲ δίδεται ἢ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.

(8) ὃ **μὲν γὰρ** διὰ τοῦ πνεύματος δίδεται λόγος σοφίας,  
ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα {δίδεται},

(9) ἐτέρῳ πίστις ἐν τῷ αὐτῷ πνεύματι {δίδεται},

ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι {δίδεται},

(10) ἄλλῳ δὲ ἐνεργήματα δυνάμεων {δίδεται},

ἄλλῳ δὲ προφητεία {δίδεται},

ἄλλῳ δὲ διακρίσεις πνευμάτων {δίδεται},

ἐτέρῳ γένη γλωσσῶν {δίδεται},

ἄλλῳ δὲ ἑρμηνεῖα γλωσσῶν {δίδεται}·

(11) πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα

διαιροῦν ἰδίᾳ ἐκάστῳ  
καθὼς βούλεται.

(12) Καθάπερ ↓

**γὰρ** ↓↓

↑ τὸ σῶμα ἐν ἐστίν  
**καὶ** μέλη πολλὰ ἔχει,  
πάντα δὲ τὰ μέλη τοῦ σώματος ↓  
πολλὰ ὄντα

↑ ἐν ἐστίν σῶμα,

↑↑ οὕτως καὶ ὁ Χριστὸς {ἐστίν}·

(13) καὶ **γὰρ** ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες εἴτε δοῦλοι  
εἴτε ἐλεύθεροι,

**καὶ** πάντες ἐν πνεῦμα ἐποτίσθημεν.

(14) Καὶ **γὰρ** τὸ σῶμα οὐκ ἐστίν ἐν μέλος ἀλλὰ πολλά.

(15) ἐὰν εἴπη ὁ πούς·

ὅτι οὐκ εἰμὶ χεῖρ,  
οὐκ εἰμὶ ἐκ τοῦ σώματος,  
οὐ παρὰ τοῦτο οὐκ ἐστίν ἐκ τοῦ σώματος;

(16) **καὶ** ↓

ἐὰν εἶπη τὸ οὖς·

ὅτι οὐκ εἰμι ὀφθαλμός,

οὐκ εἰμι ἐκ τοῦ σώματος,

↑ οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

(17) εἰ ὅλον τὸ σῶμα ὀφθαλμός {ἦν},

ποῦ ἢ ἀκοή {ἦν};

εἰ ὅλον ἀκοή {ἦν},

ποῦ ἢ ὄσφρησις {ἦν};

(18) νυνὶ **δὲ** ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἑκαστον αὐτῶν ἐν τῷ σώματι

καθῶς ἠθέλησεν.

(19) εἰ ↓

**δὲ** ↓

↑ ἦν τὰ πάντα ἐν μέλος,

↑ ποῦ τὸ σῶμα {ἦ};

(20) νῦν **δὲ** πολλὰ **μὲν** μέλη {ἔστιν},

ἐν **δὲ** σῶμα {ἔστιν}.

(21) οὐ δύναται **δὲ** ὁ ὀφθαλμός

εἰπεῖν τῇ χειρὶ·

χρεῖαν σου οὐκ ἔχω,

**ἢ** πάλιν ἢ κεφαλὴ τοῖς ποσίν·

χρεῖαν ὑμῶν οὐκ ἔχω·

(22) **ἀλλὰ** πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ↓

ἀσθενέστερα ὑπάρχειν

↑ ἀναγκαῖά ἐστιν,

(23) **καὶ** ↓↓

ἂ δοκοῦμεν ↓

ἀτιμότερα εἶναι

↑ τοῦ σώματος

↑↑ τούτοις τιμὴν περισσοτέραν περιτίθεμεν,

**καὶ** τὰ ἀσχήμονα ἡμῶν εὐσηημοσύνην περισσοτέραν ἔχει,

(24) τὰ **δὲ** εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει.

**Ἀλλ'** ὁ θεὸς συνεκέρασεν τὸ σῶμα

τῷ ὑστερουμένῳ περισσοτέραν δοῦς τιμὴν,

(25) ἵνα μὴ ἦ σχίσμα ἐν τῷ σώματι

**ἀλλὰ** τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη.

(26) **καὶ εἴτε** πάσχει ἐν μέλος,

συμπάσχει πάντα τὰ μέλη·

**εἴτε** δοξάζεται ἐν μέλος,

συγχαίρει πάντα τὰ μέλη.

(27) Ὑμεῖς **δὲ** ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

(28) “**Καὶ** οὖς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμνεις, κυβερνήσεις, γένη γλωσσῶν.”

(29) μὴ πάντες ἀπόστολοι {εἰσίν};

μὴ πάντες προφήται {εἰσίν};

μὴ πάντες διδάσκαλοι {εἰσίν};

μὴ πάντες δυνάμεις {εἰσίν};

(30) μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων;

μὴ πάντες γλώσσαις λαλοῦσιν;

μὴ πάντες διερμηνεύουσιν;

(31) ζηλοῦτε **δὲ** τὰ χαρίσματα τὰ μείζονα.

**Καὶ** ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

(13:1) Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,

ἀγάπην **δὲ** μὴ ἔχω,

γέγονα χαλκὸς ἢ ἥχων ἢ κύμβαλον ἀλαλάζον.

(2) **καὶ** ἐὰν ἔχω προφητείαν

**καὶ** εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν

**καὶ** ἐὰν ἔχω πᾶσαν τὴν πίστιν

ὥστε ὄρη μεθιστάναι,

ἀγάπην **δὲ** μὴ ἔχω,  
οὐθέν εἰμι.

(3) κἄν ψωμίσω  
πάντα τὰ ὑπάρχοντά μου  
**καὶ** ἐάν παραδῶ τὸ σῶμά μου  
ἵνα καυχῆσωμαι,  
ἀγάπην **δὲ** μὴ ἔχω,

οὐδὲν ὠφελούμαι.

(4) Ἡ ἀγάπη μακροθυμεῖ,  
χρηστεύεται ἡ ἀγάπη  
οὐ ζηλοῖ ἡ ἀγάπη  
οὐ περπερεύεται,  
οὐ φυσιοῦται,

(5) οὐκ ἄσχημονεῖ,  
οὐ ζητεῖ τὰ ἑαυτῆς,  
οὐ παροξύνεται,  
οὐ λογίζεται τὸ κακόν,

(6) οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ,  
συγχαίρει **δὲ** τῇ ἀληθείᾳ·

(7) πάντα στέγει,  
πάντα πιστεύει,  
πάντα ἐλπίζει,  
πάντα ὑπομένει.

(8) Ἡ ἀγάπη οὐδέποτε πίπτει·  
**εἴτε** ↓

**δὲ** ↓

↑ προφητεῖαι,  
↑ καταργηθήσονται·  
**εἴτε** γλώσσαι,  
παύσονται·

**εἴτε** γνώσις,  
καταργηθήσεται.

(9) ἐκ μέρους **γὰρ** γινώσκομεν  
**καὶ** ἐκ μέρους προφητεύομεν·

(10) ὅταν ↓

**δὲ** ↓

↑ ἔλθῃ τὸ τέλειον,  
↑ τὸ ἐκ μέρους καταργηθήσεται.

(11) ὅτε ἤμην νήπιος,  
ἐλάλουν ὡς νήπιος,  
ἐφρόνουν ὡς νήπιος,  
ἐλογιζόμην ὡς νήπιος·

ὅτε γέγονα ἀνήρ,  
κατήργηκα τὰ τοῦ νηπίου.

(12) βλέπομεν **γὰρ** ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι,  
τότε **δὲ** πρόσωπον πρὸς πρόσωπον·

ἄρτι γινώσκω ἐκ μέρους,  
τότε **δὲ** ἐπιγνώσομαι

καθὼς καὶ ἐπεγνώσθην.

(13) Νυνὶ **δὲ** μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα·  
μείζων **δὲ** τούτων ἡ ἀγάπη {ἐστίν}·

(14:1) Διώκετε τὴν ἀγάπην,  
ζηλοῦτε **δὲ** τὰ πνευματικά,  
μᾶλλον **δὲ** {ζηλοῦτε}

ἵνα προφητεύητε.

(2) ὁ ↓

**γὰρ** ↓

↑ λαλῶν γλώσση  
↑ οὐκ ἄνθρωποις λαλεῖ ἀλλὰ θεῷ·



οὐδείς **γὰρ** ἀκούει,

πνεύματι **δὲ** λαλεῖ μυστήρια·

(3) ὁ **δὲ** προφητεύων ἀνθρώποις λαλεῖ οικοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.

(4) ὁ λαλῶν γλώσση

ἐαυτὸν οικοδομεῖ·

ὁ **δὲ** προφητεύων ἐκκλησίαν οικοδομεῖ.

(5) θέλω **δὲ**

πάντας ὑμᾶς λαλεῖν γλώσσαις,

μᾶλλον **δὲ** {θέλω}

ἵνα προφητεύητε·

μείζων **δὲ** {ἐστίν} ὁ προφητεύων ἢ

ὁ λαλῶν γλώσσαις

ἐκτὸς εἰ μὴ διερμηνεύη,

ἵνα ἡ ἐκκλησία οικοδομὴν λάβῃ.

(6) Νῦν **δέ**, ἀδελφοί, ↓

ἐὰν ἔλθω πρὸς ὑμᾶς

γλώσσαις λαλῶν,

↑ τί ὑμᾶς ὠφελήσω

ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ;

(7) ὅμως τὰ ἄψυχα ↓

φωνὴν διδόντα,

↑ εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ,

πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

(8) καὶ **γὰρ** ↓

ἐὰν ἄδηλον σάλπιγξ φωνὴν δῶ,

↑ τίς παρασκευάζεται εἰς πόλεμον;

(9) οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε,

πῶς γνωσθήσεται τὸ λαλούμενον;

ἔσεσθε **γὰρ**

εἰς ἀέρα λαλοῦντες.

(10) τοσαῦτα ↓

– εἰ τύχοι –

↑ γένη φωνῶν εἰσιν ἐν κόσμῳ

**καὶ** οὐδὲν ἄφωνον {ἐστίν}·

(11) ἐὰν ↓

**οὖν** ↓

↑ μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς,

↑ ἔσομαι τῷ λαλοῦντι βάρβαρος

**καὶ** ὁ λαλῶν ἐν ἐμοὶ βάρβαρος {ἔσται}.

(12) οὕτως καὶ ὑμεῖς, ↓

ἐπεὶ ζηλωταὶ ἐστε πνευμάτων,

↑ πρὸς τὴν οικοδομὴν τῆς ἐκκλησίας ζητεῖτε

ἵνα περισσεύητε.

(13) **Διὸ** ↓

ὁ λαλῶν γλώσση

↑ προσευχέσθω

ἵνα διερμηνεύη.

(14) ἐὰν ↓

**γὰρ** ↓

↑ προσεύχωμαι γλώσση,

↑ τὸ πνεῦμά μου προσεύχεται,

ὁ **δὲ** νοῦς μου ἄκαρπός ἐστίν.

(15) τί **οὖν** ἐστίν;

προσεύξομαι τῷ πνεύματι,

προσεύξομαι **δὲ** καὶ τῷ νοί·

ψαλῶ τῷ πνεύματι,

ψαλῶ **δὲ** καὶ τῷ νοί.

(16) ἐπεὶ ↓

ἐὰν εὐλογῆς ἐν πνεύματι,  
ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου  
↑ πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ;  
ἐπειδὴ ↓

τί λέγεις  
↑ οὐκ οἶδεν·

(17) σὺ μὲν **γὰρ** καλῶς εὐχαριστεῖς  
**ἀλλ'** ὁ ἕτερος οὐκ οἰκοδομεῖται.

(18) Εὐχαριστῶ τῷ θεῷ,  
πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ·

(19) **ἀλλ'** ↓

ἐν ἐκκλησίᾳ ↓  
↑ θέλω {μᾶλλον}  
↑ πέντε λόγους τῷ νοί μου λαλήσαι, ↓  
ἵνα καὶ ἄλλους κατηχήσω,

↑ ἡ μυρίους λόγους ἐν γλώσσει.

(20) Ἀδελφοί, μὴ παιδιά γίνεσθε ταῖς φρεσὶν  
**ἀλλὰ** τῇ κακίᾳ νηπιάζετε,  
ταῖς **δὲ** φρεσὶν τέλειοι γίνεσθε.

(21) ἐν τῷ νόμῳ γέγραπται

ὅτι ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ  
**καὶ** οὐδ' οὕτως εἰσακούσονται μου,  
λέγει κύριος.

(22) ὥστε αἱ γλώσσαι εἰς σημεῖον εἰσὶν οὐ τοῖς πιστεύουσιν **ἀλλὰ** τοῖς ἀπίστοις,  
ἡ **δὲ** προφητεία {ἐστίν} οὐ τοῖς ἀπίστοις **ἀλλὰ** τοῖς πιστεύουσιν.

(23) Ἐὰν ↓

**οὖν** ↓

↑ συνέλθη ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ  
**καὶ** πάντες λαλῶσιν γλώσσαις,  
εἰσέλθωσιν **δὲ** ἰδιῶται ἢ ἄπιστοι,  
↑ οὐκ ἐροῦσιν  
ὅτι μαίνεσθε;  
(24) ἐὰν ↓

**δὲ** ↓

↑ πάντες προφητεύωσιν,  
εἰσέλθη **δὲ** τις ἄπιστος ἢ ἰδιώτης,  
↑ ἐλέγχεται ὑπὸ πάντων,  
ἀνακρίνεται ὑπὸ πάντων,  
(25) τὰ κρυπτά τῆς καρδίας αὐτοῦ φανερὰ γίνεται,  
**καὶ** οὕτως ↓

πεσῶν ἐπὶ πρόσωπον  
↑ προσκυνήσει τῷ θεῷ  
ἀπαγγέλλων

ὅτι ὄντως ὁ θεὸς ἐν ὑμῖν ἐστίν.

(26) Τί **οὖν** ἐστίν, ἀδελφοί;

ὅταν συνέρχησθε,

ἕκαστος ψαλμὸν ἔχει,  
διδαχὴν ἔχει,  
ἀποκάλυψιν ἔχει,  
γλώσσαν ἔχει,  
ἐρμηνεῖαν ἔχει·  
πάντα πρὸς οἰκοδομὴν γινέσθω.

(27) εἴτε γλώσσει τις λαλεῖ,

κατὰ δύο ἢ τὸ πλεῖστον τρεῖς {ἔστω} καὶ ἀνά μέρος,  
**καὶ** εἰς διερμηνεύετω·

(28) ἐὰν ↓

**δὲ** ↓

↑ μὴ ἢ διερμηνευτής,  
↑ σιγάτω ἐν ἐκκλησίᾳ,

ἑαυτῷ **δὲ** λαλείτω καὶ τῷ θεῷ.

(29) προφήται **δὲ** δύο ἢ τρεῖς λαλείωσαν

**καὶ** οἱ ἄλλοι διακρινέτωσαν·

(30) ἐὰν ↓

**δὲ** ↓

↑ ἄλλω ἀποκαλυφθῆ

καθημένῳ,

↑ ὁ πρῶτος σιγάτω.

(31) δύνασθε **γὰρ** ↓

καθ' ἕνα ↓

↑ πάντες

↑ προφητεύειν,

ἵνα πάντες μανθάνωσιν

**καὶ** πάντες παρακαλῶνται.

(32) **καὶ** πνεύματα προφητῶν προφήταις ὑποτάσσεται,

(33) οὐ **γὰρ** ἐστὶν ἀκαταστασίας ὁ θεὸς ἄλλ' εἰρήνης.

Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων (34) αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν·

οὐ **γὰρ** ἐπιτρέπεται αὐταῖς

λαλεῖν,

**ἀλλ'** ὑποτασσέσθωσαν,

καθὼς καὶ ὁ νόμος λέγει.

(35) εἰ ↓

**δὲ** ↓

τι μαθεῖν

↑ θέλουσιν,

↑ ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν·

αἰσχροὺς **γὰρ** ἐστὶν γυναῖκι

λαλεῖν ἐν ἐκκλησίᾳ.

(36) **ἢ** ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν,

**ἢ** εἰς ὑμᾶς μόνους κατήντησεν;

(37) Εἰ τις δοκεῖ

προφήτης εἶναι ἢ πνευματικός,

ἐπιγινωσκέτω

ᾧ γράφω ὑμῖν

ὅτι κυρίου ἐστὶν ἐντολή·

(38) εἰ ↓

**δὲ** ↓

↑ τις ἀγνοεῖ,

↑ ἀγνοεῖται.

(39) Ὡστε, ἀδελφοί μου, ζηλοῦτε

τὸ προφητεύειν

**καὶ** ↓

τὸ λαλεῖν ↓

↑ μὴ κωλύετε

↑ γλώσσαις·

(40) πάντα **δὲ** εὐσημόνως καὶ κατὰ τάξιν γινέσθω.

(15:1) Γνωρίζω **δὲ** ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον

ᾧ εὐηγγελισάμην ὑμῖν,

ᾧ καὶ παρελάβετε,

ἐν ᾧ καὶ ἐστήκατε,

(2) δι' οὗ καὶ σώζεσθε,

– τίνοι λόγῳ εὐηγγελισάμην ὑμῖν –

εἰ κατέχετε,

ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε.

(3) παρέδωκα **γὰρ** ὑμῖν ἐν πρώτοις,

ᾧ καὶ παρέλαβον,

ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς

(4) **καὶ** ὅτι ἐτάφη

**καὶ** ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς

- (5) **καὶ ὅτι** ὤφθη Κηφᾶ  
εἶτα {ὤφθη} τοῖς δώδεκα·
- (6) ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ,  
ἐξ ἧν οἱ πλείονες μένουσιν ἕως ἄρτι,  
τινὲς **δὲ** ἐκοιμήθησαν·
- (7) ἔπειτα ὤφθη Ἰακώβῳ  
εἶτα {ὤφθη} τοῖς ἀποστόλοις πᾶσιν·
- (8) ἔσχατον **δὲ** πάντων ὡσπερὶ τῷ ἐκτρώματι ὤφθη κάμοι.
- (9) Ἐγὼ **γὰρ** εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων  
ὧς οὐκ εἰμι ἰκανὸς  
καλεῖσθαι ἀπόστολος,  
διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·
- (10) χάριτι **δὲ** θεοῦ εἰμι  
ὧ εἰμι,  
**καὶ** ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη,  
**ἀλλὰ** περισσώτερον αὐτῶν πάντων ἐκοπίασα,  
οὐκ ἐγὼ **δὲ** ἀλλ' ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί {ἔστιν}.
- (11) εἴτε **οὖν** ἐγὼ εἴτε ἐκεῖνοι,  
οὕτως κηρύσσομεν  
**καὶ** οὕτως ἐπιστεύσατε.
- (12) Εἰ ↓  
**δὲ** ↓  
↑ Χριστὸς κηρύσσεται  
ὅτι ἐκ νεκρῶν ἐγήγερται,  
↑ πῶς λέγουσιν ἐν ὑμῖν τινες  
ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;  
(13) εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν,  
οὐδὲ Χριστὸς ἐγήγερται·  
(14) εἰ ↓  
**δὲ** ↓  
↑ Χριστὸς οὐκ ἐγήγερται,  
↑ κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν {ἔστιν},  
κενὴ καὶ ἡ πίστις ὑμῶν {ἔστιν}·  
(15) εὐρισκόμεθα **δὲ** καὶ ψευδομάρτυρες τοῦ θεοῦ,  
ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ  
ὅτι ἠγειρεν τὸν Χριστόν,  
ὧν οὐκ ἠγειρεν  
εἶπερ ἄρα νεκροὶ οὐκ ἐγείρονται.  
(16) εἰ ↓  
**γὰρ**  
↑ νεκροὶ οὐκ ἐγείρονται,  
οὐδὲ Χριστὸς ἐγήγερται·  
(17) εἰ ↓  
**δὲ** ↓  
↑ Χριστὸς οὐκ ἐγήγερται,  
↑ ματαία ἡ πίστις ὑμῶν {ἔστιν},  
ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν,  
(18) ἄρα καὶ ↓  
οἱ κοιμηθέντες ἐν Χριστῷ  
↑ ἀπώλοντο.  
(19) εἰ ↓  
ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ↓  
↑ ἐσμέν  
↑ μόνον,  
ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.  
(20) Νυνὶ **δὲ** Χριστὸς ἐγήγερται ἐκ νεκρῶν ἀπαρχὴ τῶν κεκοιμημένων.  
(21) ἐπειδὴ ↓  
**γὰρ** ↓  
↑ δι' ἀνθρώπου θάνατος {ἔσται},  
↑ καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν {ἔσται}.

(22) ὥσπερ ↓  
**γὰρ** ↓  
 ↑ ἐν τῷ Ἀδάμ πάντες ἀποθνήσκουσιν,  
 ↑ οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.  
 (23) Ἐκαστος δὲ ἐν τῷ ἰδίῳ τάγματι {ζωοποιήσεται}· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ  
 αὐτοῦ, (24) εἶτα τὸ τέλος {ἔστιν},  
 ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί,  
 ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.  
 (25) δεῖ **γὰρ**  
 αὐτὸν βασιλεύειν  
 ἄχρι οὗ θῆ ἅπαντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.  
 (26) ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος·  
 (27) πάντα  
 {γέγραπται} **γὰρ**·  
 {ὁ θεός} ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.  
 ὅταν ↓  
**δὲ** ↓  
 ↑ εἶπη  
 ὅτι πάντα ὑποτέτακται,  
 ↑ δῆλον {ἔστιν}  
 ὅτι  
 ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.  
 (28) ὅταν ↓  
**δὲ** ↓  
 ↑ ὑποταγῆ αὐτῷ τὰ πάντα,  
 ↑ τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγῆσεται  
 τῷ ὑποτάξαντι αὐτῷ τὰ πάντα,  
 ἵνα ἢ ὁ θεὸς τὰ πάντα ἐν πᾶσιν.  
 (29) Ἐπεὶ τί ποιήσουσιν  
 οἱ βαπτίζόμενοι ὑπὲρ τῶν νεκρῶν;  
 εἰ ὅλως νεκροὶ οὐκ ἐγείρονται,  
 τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;  
 (30) Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;  
 (31) καθ' ἡμέραν ἀποθνήσκω,  
 νῆ τὴν ὑμετέραν καύχησιν, ἀδελφοί,  
 ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.  
 (32) εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ,  
 τί μοι τὸ ὄφελος {ἔστιν};  
 εἰ νεκροὶ οὐκ ἐγείρονται,  
 φάγωμεν  
 καὶ πίωμεν,  
 αὔριον **γὰρ** ἀποθνήσκομεν.  
 (33) μὴ πλανᾶσθε·  
 φθείρουσιν ἥθη χρηστὰ ὁμιλίαι κακαί.  
 (34) ἐκνήψατε δικαίως  
**καὶ** μὴ ἀμαρτάνετε,  
 ἀγνωσίαν **γὰρ** θεοῦ τινες ἔχουσιν,  
 πρὸς ἐντροπὴν ὑμῖν λαλῶ.  
 (35) Ἄλλ' ἐρεῖ τις·  
 πῶς ἐγείρονται οἱ νεκροί;  
 ποίῳ δὲ σώματι ἔρχονται;  
 (36) ἄφρων, ↓  
 σὺ δὲ σπείρεις,  
 ↑ οὐ ζωοποιεῖται  
 ἐάν μὴ ἀποθάνῃ·  
 (37) **καὶ** ↓  
 ὁ σπείρεις,  
 ↑ οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις ἀλλὰ γυμνὸν κόκκον ↓  
 – εἰ τύχοι –

↑ σίτου ἢ τινος τῶν λοιπῶν·

(38) ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα

καθὼς ἠθέλησεν,

καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα {δίδωσιν}.

(39) Οὐ πᾶσα σὰρξ {ἔστιν} ἡ αὐτὴ σὰρξ

**ἀλλ'** ἄλλη μὲν ἀνθρώπων {ἔστιν},

ἄλλη δὲ σὰρξ κτηνῶν {ἔστιν},

ἄλλη δὲ σὰρξ πτηνῶν {ἔστιν},

ἄλλη δὲ ἰχθύων {ἔστιν}.

(40) **καὶ** σώματα ἐπουράνια καὶ σώματα ἐπίγεια {εἰσίν}·

**ἀλλ'** ἑτέρα μὲν ἢ τῶν ἐπουρανίων δόξα {ἔστιν},

ἑτέρα δὲ ἢ τῶν ἐπιγείων {ἔστιν}.

(41) ἄλλη δόξα ἡλίου {ἔστιν},

**καὶ** ἄλλη δόξα σελήνης {ἔστιν},

**καὶ** ἄλλη δόξα ἀστέρων {ἔστιν}·

ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

(42) Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν {ἔστιν}.

{τὸ σῶμα} σπείρεται ἐν φθορᾷ,

{**καὶ**} ἐγείρεται ἐν ἀφθαρσίᾳ·

(43) {τὸ σῶμα} σπείρεται ἐν ἀτιμίᾳ,

{**καὶ**} ἐγείρεται ἐν δόξῃ·

{τὸ σῶμα} σπείρεται ἐν ἀσθενείᾳ,

{**καὶ**} ἐγείρεται ἐν δυνάμει·

(44) σπείρεται σῶμα ψυχικόν,

ἐγείρεται σῶμα πνευματικόν.

Εἰ ἔστιν σῶμα ψυχικόν,

ἔστιν καὶ πνευματικόν.

(45) οὕτως καὶ γέγραπται·

*ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν,*

*ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιῶν.*

(46) **ἀλλ'** οὐ πρῶτον τὸ πνευματικόν {ἔστιν} ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

(47) ὁ πρῶτος ἄνθρωπος {ἔστιν} ἐκ γῆς χοϊκός,

ὁ δεύτερος ἄνθρωπος {ἔστιν} ἐξ οὐρανοῦ.

(48) οἶος ὁ χοϊκός {ἔστιν},

τοιούτοι καὶ οἱ χοϊκοὶ {εἰσίν},

**καὶ** οἶος ὁ ἐπουράνιος {ἔστιν},

τοιούτοι καὶ οἱ ἐπουράνιοι {εἰσίν}·

(49) **καὶ** ↓

καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ,

↑ φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανοῦ.

(50) Τοῦτο δὲ φημι, ἀδελφοί,

ὅτι σὰρξ καὶ αἷμα ↓

βασιλείαν θεοῦ κληρονομήσαι

↑ οὐ δύναται

**οὐδὲ** ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

(51) ἰδοὺ

μυστήριον ὑμῖν λέγω·

πάντες οὐ κοιμηθησόμεθα,

πάντες δὲ ἀλλαγησόμεθα, (52) ἐν ἀτόμῳ, ἐν ῥίπῃ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι·

σαλπίζει γὰρ {ἡ σάλπιγξ}

**καὶ** οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοὶ

**καὶ** ἡμεῖς ἀλλαγησόμεθα.

(53) Δεῖ γὰρ

τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν

**καὶ** τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

(54) ὅταν ↓

δὲ ↓

↑ τὸ φθαρτὸν τοῦτο ἐνδύσεται ἀφθαρσίαν

**καὶ** τὸ θνητὸν τοῦτο ἐνδύσεται ἀθανασίαν,

↑ τότε γενήσεται ὁ λόγος ὁ γεγραμμένος·

*κατεπόθη ὁ θάνατος εἰς νίκος.*

- (55) ποῦ σου, θάνατε, τὸ νῖκος {ἔστιν};  
 ποῦ σου, θάνατε, τὸ κέντρον {ἔστιν};  
 (56) τὸ **δὲ** κέντρον τοῦ θανάτου ἢ ἁμαρτία {ἔστιν},  
 ἢ **δὲ** δύναμις τῆς ἁμαρτίας ὁ νόμος {ἔστιν}·  
 (57) τῷ **δὲ** θεῷ χάρις {εἶη}  
 τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.  
 (58) Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι,  
περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε,  
εἰδότες  
**ὅτι** ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

(16:1) Περὶ **δὲ** τῆς λογιᾶς τῆς εἰς τοὺς ἀγίους ↓  
ὡσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας,  
 ↑ οὕτως καὶ ὑμεῖς ποιήσατε.

(2) κατὰ μίαν {ἡμέραν} σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω  
θησαυρίζων  
ὅ τι {ἔχει}  
ἐν εὐδοῶται,  
ἵνα μὴ ↓  
ὅταν ἔλθω  
 ↑ τότε λογεῖται γίνωνται.

(3) ὅταν ↓  
**δὲ** ↓  
 ↑ παραγένωμαι,  
οὓς ἐὰν δοκιμάσητε,  
 ↑ δι' ἐπιστολῶν τούτους πέμψω  
ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ·  
 (4) ἐὰν ↓

**δὲ** ↓  
 ↑ ἄξιον ἦ  
 τοῦ κάμει πορεύεσθαι,  
 ↑ σὺν ἐμοὶ πορεύσονται.

(5) Ἐλεύσομαι **δὲ** πρὸς ὑμᾶς  
ὅταν Μακεδονίαν διέλθω·  
 – Μακεδονίαν **γὰρ** διέρχομαι, –

(6) πρὸς ὑμᾶς **δὲ** ↓  
τυχόν  
 ↑ παραμενῶ  
**ἢ** καὶ παραχειμάσω,  
ἵνα ὑμεῖς με προπέμψητε  
οὓ ἐὰν πορεύωμαι.

(7) οὐ θέλω **γὰρ**  
 ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν,  
 ἐλπίζω **γὰρ**  
 χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς  
ἐὰν ὁ κύριος ἐπιτρέψη.

(8) ἐπιμενῶ **δὲ** ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·  
 (9) θύρα **γὰρ** μοι ἀνέωγεν μεγάλη καὶ ἐνεργῆς,  
**καὶ** ἀντικείμενοι πολλοὶ {εἰσίν}.

(10) Ἐὰν ↓  
**δὲ** ↓  
 ↑ ἔλθη Τιμόθεος,  
 ↑ βλέπετε,  
ἵνα ἀφόβως γένηται πρὸς ὑμᾶς·  
 τὸ **γὰρ** ἔργον κυρίου ἐργάζεται ὡς κἀγώ·  
 (11) μὴ τις οὓν αὐτὸν ἐξουθενήσῃ.  
 προπέμψατε **δὲ** αὐτὸν ἐν εἰρήνῃ,  
ἵνα ἔλθῃ πρὸς με·  
 ἐκδέχομαι **γὰρ** αὐτὸν μετὰ τῶν ἀδελφῶν.

(12) Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτόν,  
ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν·

καὶ πάντως οὐκ ἦν θέλημα

ἵνα νῦν ἔλθῃ·

ἐλεύσεται δὲ

ὅταν εὐκαιρήσῃ.

(13) Γρηγορεῖτε,

στήκετε ἐν τῇ πίστει,

ἀνδρίζεσθε,

κραταιοῦσθε.

(14) πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

(15) Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί·

– οἴδατε τὴν οἰκίαν Στεφανᾶ,

ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας

καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· –

(16) ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ

τῷ συνεργοῦντι

καὶ κοπιῶντι.

(17) χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ,

ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν·

(18) ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.

ἐπιγινώσκετε οὖν τοὺς τοιούτους.

(19) Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας.

ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

(20) ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

(21) Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου {ἐστίν}.

(22) εἴ τις οὐ φιλεῖ τὸν κύριον,

ἦτω ἀνάθεμα.

μαράνα θά.

(23) ἡ χάρις τοῦ κυρίου Ἰησοῦ {εἶη} μεθ' ὑμῶν.

(24) ἡ ἀγάπη μου {εἶη} μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

## Second Corinthians

(1:1) Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς {ἐπεστείλαμεν} τῇ ἐκκλησίᾳ τοῦ θεοῦ ↓

τῇ οὔσῃ ἐν Κορίνθῳ

↑ σὺν τοῖς ἁγίοις

πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ,

(2) χάρις ὑμῖν καὶ εἰρήνη {εἶη} ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

(3) Εὐλογητὸς {εἶη} ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,

(4) ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν

εἰς τὸ δύνασθαι

ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως

ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.

(5) ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς,

οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

(6) εἴτε ↓

δὲ ↓

↑ θλιβόμεθα,

↑ ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας {ἐστίν}·

εἴτε παρακαλούμεθα,

ὑπὲρ τῆς ὑμῶν παρακλήσεως {ἐστίν}

τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων

ῶν καὶ ἡμεῖς πάσχομεν.



(7) καὶ “ἡ ἐλπίς ἡμῶν βεβαία {ἐστίν} ὑπὲρ ὑμῶν  
εἰδότες

ὅτι ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.”

(8) Οὐ **γὰρ** θέλομεν

ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν  
τῆς γενομένης ἐν τῇ Ἀσίᾳ,

ὅτι καθ’ ὑπερβολὴν ὑπὲρ δύνάμιν ἐβαρήθημεν

ὥστε ἐξαπορηθῆναι ἡμᾶς

**καὶ** τοῦ ζῆν.

(9) **ἀλλ’** αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχίκαμεν,

ἵνα μὴ ↓

πεποιθότες ↓

↑ ὧμεν

↑ ἐφ’ ἑαυτοῖς ἀλλ’ ἐπὶ τῷ θεῷ

τῷ ἐγείροντι τοὺς νεκρούς·

(10) ὅς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς

**καὶ** ρύσεται,

εἰς ὃν ἠλπίκαμεν

ὅτι καὶ ἔτι ρύσεται,

(11) συνυπουργούντων καὶ

ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει,

ἵνα ἐκ πολλῶν

προσώπων τὸ εἰς ἡμᾶς

χάρισμα διὰ πολλῶν

εὐχαριστηθῇ ὑπὲρ

ἡμῶν.

(12) Ἡ **γὰρ** καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν,

ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ, καὶ οὐκ ἐν σοφίᾳ σαρκικῇ **ἀλλ’** ἐν χάριτι θεοῦ, ἀνεστράφημεν  
ἐν τῷ κόσμῳ,

περισσότερως **δὲ** πρὸς ὑμᾶς {ἀνεστράφημεν}.

(13) οὐ **γὰρ** ἄλλα γράφομεν ὑμῖν **ἀλλ’** ἡ {ταῦτα}

ἃ ἀναγινώσκετε

ἧ καὶ ἐπιγινώσκετε·

ἐλπίζω **δὲ**

ὅτι ἕως τέλους ἐπιγνώσεσθε,

(14) καθῶς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους,

ὅτι καύχημα ὑμῶν ἐσμεν

καθάπερ καὶ ὑμεῖς {ἐστε} ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.

(15) **Καὶ** ταύτη τῇ πεποιθήσει ἐβουλόμην πρότερον

πρὸς ὑμᾶς ἐλθεῖν,

ἵνα δευτέραν χάριν σχῆτε,

(16) **καὶ** δι’ ὑμῶν διελθεῖν εἰς Μακεδονίαν

**καὶ** πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς

**καὶ** ὑφ’ ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

(17) τοῦτο ↓

οὖν ↓

↑ βουλόμενος

↑ μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην;

ἦ ↓

ἃ βουλεύομαι

↑ κατὰ σάρκα βουλεύομαι,

ἵνα ἢ παρ’ ἐμοὶ τὸ ναι καὶ τὸ οὐ οὐ;

(18) πιστὸς **δὲ** ὁ θεὸς {ἐστίν}

ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ναι καὶ οὐ.

(19) ὁ τοῦ θεοῦ **γὰρ** υἱὸς Ἰησοῦς Χριστὸς ↓

ὁ ἐν ὑμῖν δι’ ἡμῶν κηρυχθεὶς, δι’ ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,

↑ οὐκ ἐγένετο ναι καὶ οὐ

**ἀλλὰ** ναι ἐν αὐτῷ γέγονεν.

- (20) ὄσαι {εἰσίν} ↓  
**γὰρ** {εἰσίν} ↓  
 ↑ ἐπαγγελία θεοῦ,  
 ↑ ἐν αὐτῷ τὸ ναί·  
**διὸ** καὶ δι' αὐτοῦ τὸ ἀμὴν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν.  
 (21) ὁ ↓  
**δὲ** ↓  
 ↑ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς  
 ↑ θεός {ἐστίν},  
 (22) ὁ καὶ σφραγισάμενος ἡμᾶς  
**καὶ** δοῦς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.  
 (23) Ἐγὼ **δὲ** μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν,  
ὅτι ↓  
φειδόμενος ὑμῶν  
 ↑ οὐκέτι ἦλθον εἰς Κόρινθον.  
 (24) {ἐστίν} οὐχ  
ὅτι κυριεύομεν ὑμῶν τῆς πίστεως  
**ἀλλὰ** συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν·  
 τῇ **γὰρ** πίστει ἐστήκατε.
- (2:1) Ἐκρίνα **γὰρ** ἑμαυτῷ τοῦτο  
 τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν.  
 (2) εἰ ↓  
**γὰρ** ↓  
 ↑ ἐγὼ λυπῶ ὑμᾶς,  
 ↑ καὶ τίς {ἐστίν}  
 ὁ εὐφραίνων με εἰ μὴ  
 ὁ λυπούμενος ἐξ ἑμοῦ;  
 (3) **καὶ** ἔγραψα τοῦτο αὐτό,  
ἵνα μὴ ↓  
ἐλθῶν  
 ↑ λύπην σχῶ  
 ἀφ' ᾧν ἔδει  
 με χαίρειν,  
πεποιθῶς ἐπὶ πάντας ὑμᾶς  
ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.  
 (4) ἐκ **γὰρ** πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρῶν,  
 οὐχ ἵνα λυπηθῆτε  
**ἀλλὰ** τὴν ἀγάπην ἵνα γνῶτε  
ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.  
 (5) Εἰ ↓  
**δέ** ↓  
 ↑ τις λελύπηκεν,  
 ↑ οὐκ ἐμὲ λελύπηκεν,  
**ἀλλ'** ἀπὸ μέρους, ↓  
 – ἵνα μὴ ἐπιβαρῶ, –  
 ↑ πάντας ὑμᾶς {λελύπηκεν}.
- (6) ἰκανὸν τῷ τοιοῦτῳ {ἐστίν} ἡ ἐπιτιμία αὕτη ἢ ὑπὸ τῶν πλειόνων,  
 (7) ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι  
**καὶ** παρακαλέσαι,  
 {ἵνα} μὴ πως τῇ περισσοτέρᾳ λύπῃ καταποθῆ ὁ τοιοῦτος.  
 (8) **διὸ** παρακαλῶ ὑμᾶς  
κυρῶσαι εἰς αὐτὸν ἀγάπην.  
 (9) εἰς τοῦτο **γὰρ** καὶ ἔγραψα,  
ἵνα γνῶ τὴν δοκιμὴν ὑμῶν,  
εἰ εἰς πάντα ὑπήκοοί ἐστε.  
 (10) ὧ ↓  
**δέ** ↓  
 ↑ τι χαρίζεσθε,  
 ↑ κἀγὼ {χαρίζομαι}·

καὶ γὰρ ἐγὼ {κεχάρισμαι} ↓  
ὃ κεχάρισμαι,  
εἶ τι κεχάρισμαι,

↑ δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,

(11) ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ·

οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

(12) Ἐλθὼν ↓

δὲ ↓

↑ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ

– καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ, –

↑ (13) οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου

τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου,

ἀλλ' ↓

ἀποταξάμενος αὐτοῖς

↑ ἐξῆλθον εἰς Μακεδονίαν.

(14) Τῷ δὲ θεῷ χάρις {εἶη}

τῷ πάντοτε θριαμβεῦντι ἡμᾶς ἐν τῷ Χριστῷ

καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντί τόπῳ·

(15) ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ

ἐν τοῖς σωζομένοις

καὶ ἐν τοῖς ἀπολλυμένοις,

(16) οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον,

οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν.

καὶ πρὸς ταῦτα τίς ἰκανός {ἐστιν};

(17) οὐ γὰρ ἐσμὲν ὡς οἱ πολλοὶ

κατηλεύοντες τὸν λόγον τοῦ θεοῦ,

ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

(3:1) Ἀρχόμεθα

πάλιν ἑαυτοὺς συνιστάνειν;

ἢ μὴ χρήσομεν ὡς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν;

(2) ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε,

ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν,

γινωσκομένη

καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων,

(3) φανερούμενοι

ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ

διακονηθεῖσα ὑφ' ἡμῶν,

ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος οὐκ ἐν πλαξίν λιθίναις

ἀλλ' ἐν πλαξίν καρδίαις σαρκίνας.

(4) Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν.

(5) οὐχ {ἐστιν}

ὅτι ἀφ' ἑαυτῶν ἰκανοὶ ἐσμὲν

λογίσασθαί τι ὡς ἐξ ἑαυτῶν,

ἀλλ' ἢ ἰκανότης ἡμῶν ἐκ τοῦ θεοῦ {ἐστιν},

(6) ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος·

τὸ γὰρ γράμμα ἀποκτέννει,

τὸ δὲ πνεῦμα ζῳοποιεῖ.

(7) Εἰ ↓

δὲ

↑ ἢ διακονία τοῦ θανάτου ↓

ἐν γράμμασιν ἐντετυπωμένη λίθοις

↑ ἐγενήθη ἐν δόξῃ,

ὥστε μὴ δύνασθαι

ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου

αὐτοῦ

τὴν καταργουμένην,

(8) πῶς οὐχὶ μᾶλλον ἢ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;

- (9) εἰ ↓  
**γὰρ** ↓  
 ↑ τῇ διακονίᾳ τῆς κατακρίσεως δόξα {ἔστιν},  
 ↑ πολλῶ μᾶλλον περισσεύει ἢ διακονία τῆς δικαιοσύνης δόξη.  
 (10) καὶ **γὰρ** οὐ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης.  
 (11) εἰ ↓  
**γὰρ** ↓  
 ↑ τὸ καταργούμενον διὰ δόξης,  
 ↑ πολλῶ μᾶλλον {ἔσται}  
 τὸ μένον ἐν δόξη.  
 (12) Ἔχοντες ↓  
 οὖν ↓  
 ↑ τοιαύτην ἐλπίδα  
 ↑ πολλῇ παρησία χρώμεθα  
 (13) καὶ οὐ {ποιούμεν}  
καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ  
 πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου.  
 (14) ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν.  
 ἄχρι **γὰρ** τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει,  
 μὴ ἀνακαλυπτόμενον  
ὅτι ἐν Χριστῷ καταργεῖται·  
 (15) ἀλλ' ἕως σήμερον {ἡμέρας} ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς,  
 κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·  
 (16) ἡνίκα ↓  
 δε ↓  
 ↑ ἐὰν ἐπιστρέψῃ πρὸς κύριον,  
 ↑ περαιοῖται τὸ κάλυμμα.  
 (17) ὁ **δε** κύριος τὸ πνεῦμά ἐστιν·  
οὗ ↓  
 δε ↓  
 ↑ τὸ πνεῦμα κυρίου {ἔστιν},  
 ↑ ἐλευθερία {ἔστιν}.  
 (18) ἡμεῖς **δε** πάντες ↓  
ἀνακεκαλυμμένοι προσώπῳ  
 τὴν δόξαν κυρίου κατοπτρίζομενοι  
 ↑ τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν  
καθάπερ ἀπὸ κυρίου πνεύματος {κατεργάζεται}.
- (4:1) Διὰ τοῦτο, ↓  
ἔχοντες τὴν διακονίαν ταύτην  
καθὼς ἠλεήθημεν,  
 ↑ οὐκ ἐγκακοῦμεν  
 (2) ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης,  
 μὴ περιπατοῦντες ἐν πανουργίᾳ  
μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ  
ἀλλὰ τῇ φανέρωσει τῆς ἀληθείας συνιστάνομεν ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ  
 θεοῦ.  
 (3) εἰ ↓  
 δε ↓  
 ↑ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν,  
 ἐν τοῖς ἀπολλυμένοις  
 ↑ ἔστιν κεκαλυμμένον,  
 (4) ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων  
 εἰς τὸ μὴ αὐγάζαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ,  
ὃς ἔστιν εἰκὼν τοῦ θεοῦ.  
 (5) Οὐ **γὰρ** ἑαυτοὺς κηρύσσομεν ἀλλ' Ἰησοῦν Χριστὸν κύριον,  
 ἑαυτοὺς **δε** δούλους ὑμῶν {κηρύσσομεν} διὰ Ἰησοῦν.  
 (6) ὅτι ὁ θεὸς ↓  
 ὁ εἰπὼν  
 ↑ {ἔστιν}·

ἐκ σκότους φῶς λάμπει,  
ὅς ἔλαμπεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν  
προσώπῳ Ἰησοῦ Χριστοῦ.

(7) Ἔχομεν **δὲ** τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν,  
ἵνα ἢ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν·

(8) ἐν παντὶ θλιβόμενοι {ἐσμεν}

**ἀλλ'** οὐ στενοχωρούμενοι,

ἀπορούμενοι {ἐσμεν}

**ἀλλ'** οὐκ ἐξαπορούμενοι,

(9) διωκόμενοι {ἐσμεν}

**ἀλλ'** οὐκ ἐγκαταλειπόμενοι,

καταβαλλόμενοι {ἐσμεν}

**ἀλλ'** οὐκ ἀπολλύμενοι,

(10) πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες,

ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

(11) αἰεὶ **γὰρ** ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν,  
ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.

(12) ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

(13) Ἔχοντες ↓

**δὲ** ↓

↑ τὸ αὐτὸ πνεῦμα τῆς πίστεως

κατὰ τὸ γεγραμμένον·

*ἐπίστευσα,*

*διὸ ἐλάλησα,*

↑ καὶ ἡμεῖς πιστεύομεν,

**διὸ** καὶ λαλοῦμεν,

(14) εἰδότες

ὅτι ↓

ὁ ἐγείρας τὸν κύριον Ἰησοῦν

↑ καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ

**καὶ** παραστήσει σὺν ὑμῖν.

(15) τὰ **γὰρ** πάντα δι' ὑμᾶς {ἐστίν},

ἵνα ἢ χάρις ↓

πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν

↑ περισσεύση εἰς τὴν δόξαν τοῦ θεοῦ.

(16) **Διὸ** οὐκ ἐγκακοῦμεν,

**ἀλλ'**

εἰ καὶ ὁ ἕξω ἡμῶν ἄνθρωπος διαφθείρεται,

**ἀλλ'** ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα.

(17) τὸ **γὰρ** παραντίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης  
κατεργάζεται ἡμῖν,

(18) μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα·

τὰ **γὰρ** βλεπόμενα πρόσκαιρα {ἐστίν},

τὰ **δὲ** μὴ βλεπόμενα αἰώνια {ἐστίν}.

(5:1) Οἶδαμεν **γὰρ**

ὅτι ↓

ἐὰν ἢ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνοῦ καταλυθῇ,

↑ οἰκοδομῆν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.

(2) καὶ **γὰρ** ἐν τούτῳ στενάζομεν

τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι

ἐπιποθοῦντες,

(3) εἴ γε καὶ ↓

ἐκδυσάμενοι

↑ οὐ γυμνοὶ εὐρεθησόμεθα.

(4) καὶ **γὰρ** ↓

οἱ ὄντες ἐν τῷ σκηνῇ

↑ στενάζομεν

βαρούμενοι,

ἐφ' ᾧ οὐ θέλομεν

ἐκδύσασθαι  
ἀλλ' ἐπενδύσασθαι,  
ἵνα καταποθῆ τὸ θνητὸν ὑπὸ τῆς ζῶης.

(5) ὁ ↓

δὲ ↓

↑ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο

↑ θεός {ἐστίν},

ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.

(6) “Θαρροῦντες οὖν πάντοτε

καὶ εἰδότες

ὅτι ↓

ἐνδημοῦντες ἐν τῷ σώματι

↑ ἐκδημοῦμεν ἀπὸ τοῦ κυρίου·

(7) – διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους· –

(8) θαρροῦμεν” δὲ

καὶ εὐδοκοῦμεν μᾶλλον

ἐκδημῆσαι ἐκ τοῦ σώματος

καὶ ἐνδημῆσαι πρὸς τὸν κύριον.

(9) διὸ καὶ φιλοτιμούμεθα,

εἴτε ἐνδημοῦντες

εἴτε ἐκδημοῦντες,

εὐάρεστοι αὐτῷ εἶναι.

(10) τοὺς γὰρ πάντας ἡμᾶς ↓

φανερωθῆναι ↓

↑ δεῖ

↑ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ,

ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος

πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

(11) Εἰδότες ↓

οὖν ↓

↑ τὸν φόβον τοῦ κυρίου

↑ ἀνθρώπους πείθομεν,

θεῶ δὲ πεφανερῶμεθα·

ἐλπίζω δὲ καὶ

ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.

(12) οὐ πάλιν ἑαυτοὺς “συνιστάνομεν ὑμῖν

ἀλλ' ἀφορμὴν διδόντες” ὑμῖν καυχήματος ὑπὲρ ἡμῶν,

ἵνα ἔχητε

πρὸς τοὺς ἐν προσώπῳ καυχόμενους καὶ μὴ ἐν καρδίᾳ.

(13) εἴτε ↓

γὰρ ↓

↑ ἐξέστημεν,

↑ θεῶ {ἦν}·

εἴτε σωφρονοῦμεν,

{ἐστίν} ὑμῖν.

(14) ἢ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς,

κρίναντας τοῦτο,

ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν,

ἄρα οἱ πάντες ἀπέθανον·

(15) καὶ ὑπὲρ πάντων ἀπέθανεν,

ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ

τῷ ὑπὲρ αὐτῶν ἀποθανόντι

καὶ ἐγερόντι.

(16) Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα·

εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν,

ἀλλὰ νῦν οὐκέτι γινώσκομεν.

(17) ὥστε ↓

εἴ τις ἐν Χριστῷ {ἐστίν},

↑ καινὴ κτίσις {ἐστίν}·

τὰ ἀρχαῖα παρήλθεν,

ἰδοὺ

γέγονεν καινά.

(18) τὰ δὲ πάντα ἐκ τοῦ θεοῦ {ἐστίν}

τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ

**καὶ δόντος** ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς,

(19) ὡς ὅτι θεὸς ἦν

ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ,

μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν

**καὶ θέμενος** ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

(20) Ὑπὲρ Χριστοῦ **οὖν** πρεσβεύομεν

ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν·

δεόμεθα ὑπὲρ Χριστοῦ,

καταλλάγητε τῷ θεῷ.

(21) τὸν μὴ γνόντα ἁμαρτίαν

ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν,

**ἵνα** ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ.

(6:1) **Συνεργοῦντες**

**δὲ** καὶ παρακαλοῦμεν ↓

μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ **δέξασθαι**

↑ ὑμᾶς·

(2) λέγει **γάρ** {ἡ γραφή}·

*καιρῷ δεκτῷ ἐπήκουσά σου*

**καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.**

– ἰδοὺ

νῦν καιρὸς εὐπρόσδεκτος {ἐστίν},

ἰδοὺ

νῦν ἡμέρα σωτηρίας {ἐστίν}. –

(3) Μηδεμίαν ἐν μηδενί “διδόντες προσκοπήν,

**ἵνα** μὴ μωμηθῆ” ἡ διακονία,

(4) **ἀλλ’** ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,

(5) ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, (6) ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, (7) ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν ὄπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, (8) διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, (9) ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες ↓

“**καὶ** ἰδοὺ

ζῶμεν,”

↑ ὡς παιδευόμενοι καὶ μὴ θανατούμενοι,  
(10) ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς  
πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς  
μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

(11) Τὸ στόμα ἡμῶν ἀνέφωγεν πρὸς ὑμᾶς, Κορίνθιοι,

ἡ καρδία ἡμῶν πεπλάτνται·

(12) οὐ στενοχωρεῖσθε ἐν ἡμῖν,

στενοχωρεῖσθε **δὲ** ἐν τοῖς σπλάγχνοις ὑμῶν·

(13) τὴν **δὲ** αὐτὴν ἀντιμισθίαν,

– ὡς τέκνοις λέγω, –

πλατύνθητε καὶ ὑμεῖς.

(14) Μὴ γίνεσθε

**ἑτεροζυγοῦντες ἀπίστοις·**

τίς **γάρ** μετοχὴ δικαιοσύνη καὶ ἀνομία {ἐστίν},

**ἢ** τίς κοινωνία φωτὶ πρὸς σκότος {ἐστίν};

(15) τίς **δὲ** συμφώνησις Χριστοῦ πρὸς Βελιάρ {ἐστίν},

**ἢ** τίς μερὶς πιστῶ μετὰ ἀπίστου {ἐστίν};

(16) τίς **δὲ** συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων {ἐστίν};

ἡμεῖς **γὰρ** ναὸς θεοῦ ἐσμεν

**ζῶντος,**

**καθὼς** εἶπεν ὁ θεὸς

**ὅτι ἐνοικήσω ἐν αὐτοῖς**

**καὶ ἐμπεριπατήσω**

*καὶ ἔσομαι αὐτῶν θεός  
καὶ αὐτοὶ ἔσονται μου λαός.  
(17) διὸ ἐξέλθατε ἐκ μέσου αὐτῶν  
καὶ ἀφορίσθητε,  
λέγει κύριος,  
καὶ ἀκαθάρτου μὴ ἄπτεσθε·  
κἀγὼ εἰσδέξομαι ὑμᾶς  
(18) καὶ ἔσομαι ὑμῖν εἰς πατέρα  
καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱὸς καὶ θυγατέρας,  
λέγει κύριος παντοκράτωρ.*

(7:1) Ταύτας ↓

οὖν ↓

↑ ἔχοντες τὰς ἐπαγγελίας,

↑ ἀγαπητοί, καθαρῶς ἔσμεν ἐάν τοις ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,  
ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ.

(2) Χωρήσατε ἡμᾶς·  
οὐδένα ἠδικήσαμεν,  
οὐδένα ἐφθείραμεν,  
οὐδένα ἐπλεονεκτήσαμεν.

(3) πρὸς κατάκρισιν οὐ λέγω·  
προεῖρηκα γὰρ

ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε  
εἰς τὸ συναποθανεῖν  
καὶ συζῆν.

(4) πολλή μοι παρησία πρὸς ὑμᾶς {ἔχω},  
πολλή μοι καύχησις ὑπὲρ ὑμῶν {ἔχω}·  
πεπλήρωμαι τῇ παρακλήσει,  
ὑπερπερισεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

(5) “Καὶ ↓

γὰρ ↓

↑ ἐλθόντων ἡμῶν εἰς Μακεδονίαν

↑ οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν

ἀλλ’ ἐν παντὶ θλιβόμενοι {ἔσμεν}.”

ἔξωθεν μάχαι {ἦσαν},  
ἔσωθεν φόβοι {ἦσαν}.

(6) ἀλλ’ ↓

ὁ παρακαλῶν τοὺς ταπεινοὺς

↑ παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου,

(7) οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ {ἔστιν}

ἀλλὰ καὶ ἐν τῇ παρακλήσει {ἔστιν}

ἢ παρεκλήθη ἐφ’ ὑμῖν,

ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ  
ὥστε με μᾶλλον χαρῆσαι.

(8) Ὅτι ↓

εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ,

↑ οὐ μεταμέλομαι·

εἰ καὶ μετεμελόμην,

βλέπω γὰρ

ὅτι ἡ ἐπιστολὴ ἐκείνη ↓

– εἰ καὶ πρὸς ὦραν –

↑ ἐλύπησεν ὑμᾶς,

(9) νῦν χαίρω,

οὐχ ὅτι ἐλυπήθητε

ἀλλ’ ὅτι ἐλυπήθητε εἰς μετάνοιαν·

ἐλυπήθητε γὰρ κατὰ θεόν,

ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

(10) ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον  
ἐργάζεται·

ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.



(11) ἰδοὺ **γὰρ** αὐτὸ τοῦτο  
τὸ κατὰ θεὸν λυπηθῆναι  
πόσῃν κατειργάσατο ὑμῖν σπουδῆν, ἀλλ' ἀπολογία, ἀλλ'  
ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλ' ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ'  
ἐκδίκησιν.  
ἐν παντὶ συνεστήσατε  
ἐαυτοὺς ἀγνοοῦς εἶναι τῷ πράγματι.

(12) ἄρα εἰ καὶ ἔγραψα ὑμῖν {χαλεπὸν τι},  
οὐχ {ἦν}  
ἔνεκεν τοῦ ἀδικήσαντος  
**οὐδὲ** ἔνεκεν τοῦ ἀδικηθέντος  
**ἀλλ'** ἔνεκεν τοῦ φανερωθῆναι τὴν σπουδῆν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.

(13) διὰ τοῦτο παρακεκλήμεθα.  
Ἐπὶ **δὲ** τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου,  
ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν·

(14) ὅτι ↓  
εἶ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,  
↑ οὐ κατησχύνθην,  
**ἀλλ'** ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν,  
οὕτως καὶ ἡ καύχισις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη.  
(15) **καὶ** τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν  
ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν,  
ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

(16) χαίρω  
ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

(8:1) Γνωρίζομεν **δὲ** ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ  
τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,  
(2) ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισειᾶ τῆς χαρᾶς αὐτῶν καὶ ἢ κατὰ βάθους πτωχείᾳ  
αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν·

(3) ὅτι κατὰ δύναμιν, ↓  
– μαρτυρῶ, –

↑ καὶ παρὰ δύναμιν {ἔδωκαν}, αὐθαίρετοι (4) μετὰ πολλῆς παρακλήσεως  
δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους,

(5) **καὶ** οὐ καθὼς ἠλπίσαμεν  
**ἀλλ'** ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ

(6) εἰς τὸ παρακαλέσαι ἡμᾶς Τίτου,  
ἵνα καθὼς προενηρξάτο  
οὕτως καὶ ἐπιτελέσει εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.

(7) **Ἀλλ'** ↓  
ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν  
ἀγάπῃ,

↑ ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

(8) Οὐ κατ' ἐπιταγὴν λέγω  
**ἀλλὰ** διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων·

(9) γινώσκετε **γὰρ** τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

ὅτι δι' ὑμᾶς ἐπτώχευσεν  
πλούσιος ὢν,  
ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.

(10) **καὶ** γνώμην ἐν τούτῳ δίδωμι·

τοῦτο **γὰρ** ὑμῖν συμφέρει,  
οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενηρξάσθε ἀπὸ πέρυσι·

(11) νυνὶ **δὲ** καὶ τὸ ποιῆσαι ἐπιτελέσατε,

ὅπως ↓  
καθάπερ {ἦν} ἡ προθυμία  
τοῦ θέλειν,  
↑ οὕτως καὶ {ἦ} τὸ ἐπιτελέσαι  
ἐκ τοῦ ἔχειν.

- (12) εἰ ↓  
**γὰρ** ↓  
 ↑ ἡ προθυμία πρόκειται,  
καθὸ ἐὰν ἔχη  
 ↑ εὐπρόσδεκτος {ἔστιν},  
 οὐ καθὸ οὐκ ἔχει.
- (13) οὐ **γὰρ** {δεῖ}  
 οὕτως εἶναι  
ἵνα {γένηται} ἄλλοις ἄνεσις  
 {καὶ γένηται} ὑμῖν θλίψις,  
**ἀλλ'** ἐξ ἰσότητος (14) ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα {γίνεται} εἰς τὸ ἐκείνων ὑστέρημα,  
ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα,  
ὅπως γένηται ἰσότης,  
 (15) καθὼς γέγραπται·  
*ὁ τὸ πολὺ {ἔχων} οὐκ ἐπλεόνασεν,  
 καὶ ὁ τὸ ὀλίγον {ἔχων} οὐκ ἠλαττόνησεν.*
- (16) Χάρις **δὲ** {ἔστω} τῷ θεῷ  
 τῷ δόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου,  
 (17) ὅτι τὴν **μὲν** παράκλησιν ἐδέξατο,  
 σπουδαιότερος ↓  
**δὲ** ↓  
 ↑ ὑπάρχων  
 ↑ ἀυθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.
- (18) συνεπέμψαμεν **δὲ** μετ' αὐτοῦ τὸν ἀδελφὸν  
οὗ ὁ ἔπαινος {ἔστιν} ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν,  
 (19) οὐ **μόνον** **δὲ** {ἔστιν τοῦτο},  
**ἀλλὰ καὶ** “χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ  
 τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ κυρίου δόξαν καὶ προθυμίαν ἡμῶν,  
 (20) στελλόμενοι” τοῦτο,  
 μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ  
 τῇ διακονουμένῃ ὑφ' ἡμῶν·
- (21) προνοοῦμεν **γὰρ** καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.  
 (22) συνεπέμψαμεν **δὲ** αὐτοῖς τὸν ἀδελφὸν ἡμῶν  
ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις  
 σπουδαῖον ὄντα,  
 νυνὶ **δὲ** πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.  
 (23) **εἴτε** ὑπὲρ Τίτου, κοινῶς ἐμὸς καὶ εἰς ὑμᾶς συνεργός {ἔστιν}·  
**εἴτε** ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ {εἰσίν}.
- (24) “τὴν **οὖν** ἐνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι {ἔστε}” εἰς  
 πρόσωπον τῶν ἐκκλησιῶν.
- (9:1) Περὶ μὲν **γὰρ** τῆς διακονίας τῆς εἰς τοὺς ἀγίους περισσὸν μοί ἐστιν  
 τὸ γράφειν ὑμῖν·  
 (2) οἶδα **γὰρ** τὴν προθυμίαν ὑμῶν  
ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν,  
ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσι,  
**καὶ** τὸ ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας.  
 (3) ἔπεμψα **δὲ** τοὺς ἀδελφούς,  
ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ,  
ἵνα ↓  
 – καθὼς ἔλεγον –  
 ↑ παρεσκευασμένοι ἦτε,  
 (4) μὴ πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες  
**καὶ** εὕρωσιν ὑμᾶς ἀπαρασκευάστους  
 καταισχυρθῶμεν ἡμεῖς,  
 – ἵνα μὴ λέγω ὑμεῖς, – ἐν τῇ ὑποστάσει ταύτῃ.
- (5) ἀναγκαῖον **οὖν** ἡγησάμην  
παρακαλέσαι τοὺς ἀδελφούς,  
ἵνα προέλθωσιν εἰς ὑμᾶς  
**καὶ** προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν,

ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν.

(6) Τοῦτο δέ {φημι},

ὁ σπεύρων φειδομένως  
φειδομένως καὶ θερίσει,

**καὶ** ↓

ὁ σπεύρων ἐπ' εὐλογίαις  
↑ ἐπ' εὐλογίαις καὶ θερίσει.

(7) ἕκαστος {δότη}

καθὼς προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης·  
*ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.*

(8) δυνατεῖ δὲ ὁ θεός

πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς,  
ἵνα ↓

ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες  
↑ περισσεύητε εἰς πᾶν ἔργον ἀγαθόν,

(9) καθὼς γέγραπται·

{ὁ θεός} ἐσκόρπισεν,  
ἔδωκεν τοῖς πένησιν,  
ἢ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

(10) “ὁ ↓

**δὲ** ↓

↑ ἐπιχορηγῶν σπόρον τῷ σπεύροντι καὶ ἄρτον εἰς βρῶσιν

↑ χορηγήσει

**καὶ** πληθυνεῖ τὸν σπόρον ὑμῶν

**καὶ** ἀυξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν.

(11) ἐν παντὶ πλουτιζόμενοι {ἔστε}” εἰς πᾶσαν ἀπλότητα,

ἦτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ·

(12) ὅτι “ἡ διακονία τῆς λειτουργίας ταύτης ↓

**οὐ μόνον** ↓

↑ ἐστίν

↑ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων,

**ἀλλὰ καὶ** περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ.

(13) διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν {ἔστε}” ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,

(14) **καὶ** αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.

(15) Χάρις {εἶη} τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγῆτῳ αὐτοῦ δωρεᾷ.

(10:1) Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραύτητος καὶ ἐπιεικείας τοῦ Χριστοῦ,

ὃς κατὰ πρόσωπον **μὲν** ταπεινός {ἐστίν} ἐν ὑμῖν,

ἀπὸν

**δὲ** θαρρῶ εἰς ὑμᾶς·

(2) δέομαι **δὲ**

τὸ μὴ ↓

– παρῶν –

↑ θαρρήσαι τῇ πεποιθήσει

ἢ λογίζομαι

τολμήσαι

ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς

ὡς κατὰ σάρκα περιπατοῦντας.

(3) Ἐν σαρκὶ ↓

**γὰρ** ↓

↑ περιπατοῦντες

↑ οὐ κατὰ σάρκα στρατευόμεθα,

(4) τὰ **γὰρ** ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ “{ἐστίν} ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων,  
– λογισμοὺς καθαίρουντες” (5) καὶ πᾶν ὕψωμα –

ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ,

**καὶ** αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ,

(6) **καὶ** ἐν ἐτοιμίῳ ἔχοντες

ἐκδικήσαι πᾶσαν παρακοήν,

ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

(7) Τὰ κατὰ πρόσωπον βλέπετε.

εἶ τις πέποιθεν

ἐαυτῷ Χριστοῦ εἶναι,

τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ,

ὅτι ↓

καθὼς αὐτὸς Χριστοῦ {ἐστίν},

↑ οὕτως καὶ ἡμεῖς {εἰσίν}.

(8) ἐάν ↓

**τε γὰρ** ↓

↑ περισσότερόν τι καυχῆσωμαι περὶ τῆς ἐξουσίας ἡμῶν

ἧς ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν,

↑ οὐκ αἰσχυνηθήσομαι.

(9) ἵνα μὴ δόξω

ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν·

(10) ὅτι αἱ ἐπιστολαὶ μέν, ↓

– φησίν, –

↑ βαρεῖαι καὶ ἰσχυραὶ {εἰσίν},

ἡ δὲ παρουσία τοῦ σώματος ἀσθενῆς {ἐστίν}

**καὶ** ὁ λόγος {ἐστίν} ἐξουθενημένος.

(11) τοῦτο λογιζέσθω ὁ τοιοῦτος,

ὅτι

οἳ ἐσμὲν τῷ λόγῳ δι' ἐπιστολῶν

ἀπόντες,

τοιοῦτοι {ἐσμὲν} καὶ ↓

παρόντες

↑ τῷ ἔργῳ.

(12) Οὐ **γὰρ** τολμῶμεν

ἐγκρίναι

**ἢ συγκρίναι** ἑαυτοὺς τισιν

τῶν ἑαυτοὺς συνιστανόντων,

**ἀλλ'** αὐτοὶ ↓

ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες

**καὶ συγκρίνοντες** ἑαυτοὺς ἑαυτοῖς

↑ οὐ συνιάσιν.

(13) ἡμεῖς **δὲ** οὐκ εἰς τὰ ἄμετρα καυχησόμεθα ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος

οὐ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου,

ἐφικέσθαι ἄχρι καὶ ὑμῶν.

(14) οὐ **γὰρ** ↓

ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς

↑ ὑπερεκτείνομεν ἑαυτοὺς,

ἄχρι **γὰρ** καὶ ὑμῶν “ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ,

(15) οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις,

ἐλπίδα **δὲ** ἔχοντες”

αὐξανομένης τῆς πίστεως ὑμῶν

ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεῖαν

(16) εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι,

οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχήσασθαι.

(17) Ὁ ↓

{γέγραπται} **δὲ**

↑ καυχόμενος ἐν κυρίῳ καυχάσθω·

(18) οὐ ↓

**γὰρ** ↓

↑ ὁ ἑαυτὸν συνιστάνων,

↑ ἐκεῖνός ἐστιν δόκιμος,

**ἀλλ'** {ἐστίν}

ὃν ὁ κύριος συνίστησιν.

(11:1) Ὅφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης·

**ἀλλὰ** καὶ ἀνέχεσθέ μου.

- (2) ζηλω **γαρ** υμᾶς θεοῦ ζηλω,  
 ἠρμოსάμην **γαρ** υμᾶς ἐνὶ ἀνδρὶ  
 παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ·
- (3) φοβοῦμαι **δὲ**  
 μή πως, ↓  
 ὧς ὁ ὄφεις ἐξηπάτησεν Εὐαν ἐν τῇ πανουργίᾳ αὐτοῦ,  
 ↑ φθαρῆ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν Χριστόν.
- (4) εἰ ↓  
 μὲν **γαρ** ↓  
 ↑ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει  
ὃν οὐκ ἐκηρύξαμεν,  
**ἢ** πνεῦμα ἕτερον λαμβάνετε  
ὃ οὐκ ἐλάβετε,  
**ἢ** εὐαγγέλιον ἕτερον  
ὃ οὐκ ἐδέξασθε,  
 ↑ καλῶς ἀνέχεσθε.
- (5) Λογίζομαι **γαρ**  
 μηδὲν ὑστερηκεῖναι τῶν ὑπερλίαν ἀποστόλων.  
 (6) εἰ **δὲ** καὶ ἰδιώτης τῷ λόγῳ {εἰμί}, ἀλλ' οὐ τῇ γνώσει,  
**ἀλλ'** ἐν παντὶ φανερώσαντες {ἐσμεν} ἐν πᾶσιν εἰς ὑμᾶς.
- (7) Ἦ **ἀμαρτίαν** ἐποίησα  
 ἐμαυτὸν ταπεινῶν  
ἵνα ὑμεῖς ὑψωθῆτε,  
ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;
- (8) ἄλλας ἐκκλησίας ἐσύλησα  
λαβῶν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν,
- (9) **καὶ** ↓  
παρῶν πρὸς ὑμᾶς  
**καὶ** ὑστερηθεῖς  
 ↑ οὐ κατενάρκησα οὐθενός·  
 τὸ **γαρ** ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ  
ἐλθόντες ἀπὸ Μακεδονίας,  
**καὶ** ἐν παντὶ ἀβαρῆ ἐμαυτὸν ὑμῖν ἐτήρησα  
**καὶ** τηρήσω.
- (10) ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ  
ὅτι ἡ καύχησις αὕτη οὐ φραγῆσεται εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας.
- (11) διὰ τί {ἐστιν};  
ὅτι οὐκ ἀγαπῶ ὑμᾶς;  
 ὁ θεὸς οἶδεν.
- (12) Ὡ ↓  
**δὲ** ↓  
 ↑ ποιῶ,  
 ↑ καὶ ποιήσω,  
ἵνα ἐκκόψω τὴν ἀφορμὴν  
 τῶν θελότων ἀφορμῆν,  
ἵνα ↓  
 ἐν ᾧ καυχῶνται  
 ↑ εὐρεθῶσιν  
καθῶς καὶ ἡμεῖς.
- (13) οἱ **γαρ** τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι,  
μετασηματιζόμενοι εἰς ἀποστόλους Χριστοῦ.
- (14) καὶ οὐ θαῦμα {ἐστιν}·  
 αὐτὸς **γαρ** ὁ σατανᾶς μετασηματίζεται εἰς ἄγγελον φωτός.
- (15) οὐ μέγα **οὖν** {ἐστιν}  
εἰ καὶ οἱ διάκονοι αὐτοῦ μετασηματίζονται ὡς διάκονοι δικαιοσύνης·  
ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

(16) Πάλιν λέγω,  
μή τις ↓

με ↓

↑ δόξη

↑ ἄφρονα εἶναι.

εἰ δὲ μή γε,

**κἂν** ὡς ἄφρονα δέξασθέ με,

ἵνα κἀγὼ μικρόν τι καυχῆσομαι.

(17) ὁ λαλῶ,

οὐ κατὰ κύριον λαλῶ ἀλλ' ὡς ἐν ἀφροσύνη, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.

(18) ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα,

κἀγὼ καυχῆσομαι.

(19) ἠδέως **γὰρ** ἀνέχεσθε τῶν ἀφρόνων

φρόνιμοι ὄντες.

(20) ἀνέχεσθε **γὰρ**

εἰ τις ὑμᾶς καταδουλοῖ,

εἰ τις κατεσθίει,

εἰ τις λαμβάνει,

εἰ τις ἐπαίρεται,

εἰ τις εἰς πρόσωπον ὑμᾶς δέρει.

(21) κατὰ ἀτιμίαν λέγω,

ὡς ὅτι ἡμεῖς ἡσθενήκαμεν.

Ἐν ᾧ ↓

**δ'** ↓

↑ ἂν τις τολμᾷ,

– ἐν ἀφροσύνη λέγω, –

↑ {ἐν τούτῳ} τολμῶ κἀγώ.

(22) Ἑβραῖοὶ εἰσιν;

κἀγὼ {εἰμι}.

Ἰσραηλιταὶ εἰσιν;

κἀγὼ {εἰμι}.

σπέρμα Ἀβραάμ εἰσιν;

κἀγὼ {εἰμι}.

(23) διάκονοι Χριστοῦ εἰσιν;

– παραφρονῶν

λαλῶ, –

ὑπὲρ ἐγώ· {ἐγενόμην} ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς υπερβαλλόντως, ἐν θανάτοις πολλάκις.

(24) Ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν {πληγὰς} ἔλαβον,

(25) τρὶς ἐρραβδίσθην,

ἅπαξ ἐλιθάσθην,

τρὶς ἐναυάγησα,

νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·

(26) ὁδοιπορίας πολλάκις {ἤμην}, κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἔθνων, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσει, κινδύνοις ἐν ψευδαδέλφοις, (27) κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι·

(28) χωρὶς τῶν παρεκτός {πραγμάτων ἐστίν} ἢ ἐπίστασίς μοι ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.

(29) τίς ἄσθενεῖ

**καὶ** οὐκ ἄσθενῶ;

τίς σκανδαλίζεται

**καὶ** οὐκ ἐγὼ πυροῦμαι;

(30) εἰ ↓

καυχᾶσθαι

↑ δεῖ,

τὰ τῆς ἀσθενείας μου καυχῆσομαι.

(31) ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν,

ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας,

ὅτι οὐ ψεύδομαι.

(32) ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηῶν

πιάσαι με,

(33) **καὶ** διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους **καὶ** ἐξέφυγον τὰς χεῖρας αὐτοῦ.

(12:1) Καυχᾶσθαι

δεῖ,

οὐ συμφέρον **μέν** {ἐστιν},  
ἐλεύσομαι **δὲ** εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου.

(2) οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων,  
– **εἶτε** {ὄντα} ἐν σώματι

οὐκ οἶδα,

**εἶτε** {ὄντα} ἐκτὸς τοῦ σώματος

οὐκ οἶδα,

ὁ θεὸς οἶδεν, –

ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.

(3) **καὶ** οἶδα τὸν τοιοῦτον ἄνθρωπον, – εἶτε ἐν σώματι εἶτε χωρὶς τοῦ σώματος

οὐκ οἶδα,

ὁ θεὸς οἶδεν, –

(4) ὅτι ἠρπάγη εἰς τὸν παράδεισον

**καὶ** ἤκουσεν ἄρρητα ῥήματα

ἃ ↓

οὐκ ἐξόν ἄνθρωπον

↑ λαλήσαι.

(5) ὑπὲρ τοῦ τοιούτου καυχῆσομαι,

ὑπὲρ **δὲ** ἑμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις.

(6) Ἐάν ↓

**γὰρ** ↓

↑ θελήσω

καυχῆσασθαι,

↑ οὐκ ἔσομαι ἄφρων,

ἀλήθειαν **γὰρ** ἐρῶ·

φείδομαι **δέ**,

{ἵνα} μὴ τις εἰς ἐμὲ λογίσηται

ὑπὲρ ὃ βλέπει με

**ἢ** ἀκούει τι ἐξ ἐμοῦ

(7) {ποιῶν οὕτως} καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων

**διὸ** ↓

ἵνα μὴ ὑπεραίρωμαι,

↑ ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος σατανᾶ,

ἵνα με κολαφίζῃ,

ἵνα μὴ ὑπεραίρωμαι.

(8) ὑπὲρ τούτου τρις τὸν κύριον παρεκάλεσα

ἵνα ἀποστῆ ἀπ' ἐμοῦ.

(9) **καὶ** εἰρηκέν μοι·

ἄρκεῖ σοι ἡ χάρις μου,

ἢ **γὰρ** δύναμις ἐν ἀσθενείᾳ τελεῖται.

Ἡδιστα **οὖν** μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου,

ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

(10) **διὸ** εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ·

ὅταν ↓

**γὰρ** ↓

↑ ἀσθενῶ,

↑ τότε δυνατός εἰμι.

(11) Γέγονα ἄφρων,

ὑμεῖς με ἠναγκάσατε.

ἐγὼ **γὰρ** ὄφειλον

ὑφ' ὑμῶν συνίστασθαι·

οὐδὲν **γὰρ** ὑστέρησα τῶν ὑπερλίαν ἀποστόλων

εἰ καὶ οὐδὲν εἰμι.

(12) τὰ “μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ,

σημείους” τε καὶ τέρασιν καὶ δυνάμεσιν {γινόμενα}.

(13) τί γάρ ἐστιν

ὃ ἠσσωθήτε ὑπὲρ τὰς λοιπὰς ἐκκλησίας,  
εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν;  
χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

(14) Ἴδου

τρίτον τοῦτο ἐτοιμῶς ἔχω  
ἐλθεῖν πρὸς ὑμᾶς,

καὶ οὐ καταναρκήσω·

οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλ' ὑμᾶς.

οὐ γὰρ ὀφείλει τὰ τέκνα

τοῖς γονεῦσιν θησαυρίζειν ἀλλ' οἱ γονεῖς τοῖς τέκνοις.

(15) ἐγὼ δὲ ἥδιιστα δαπανήσω

καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν.

εἰ περισσοτέρως ὑμᾶς ἀγαπῶ(v),

ἦσσον ἀγαπῶμαι;

(16) Ἔστω δέ,

ἐγὼ οὐ κατεβάρησα ὑμᾶς·

ἀλλ' ↓

ὑπάρχων πανοῦργος

↑ δόλω ὑμᾶς ἔλαβον.

(17) “μὴ τίνα ὧν ἀπέσταλκα πρὸς ὑμᾶς,

δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;”

(18) παρεκάλεσα Τίτον

καὶ συναπέστειλα τὸν ἀδελφόν·

μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος;

οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν;

οὐ τοῖς αὐτοῖς ἴχνεσιν {περιεπατήσαμεν};

(19) Πάλαι δοκεῖτε

ὅτι ὑμῖν ἀπολογούμεθα.

κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν·

τὰ δὲ πάντα {λαλοῦμεν}, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.

(20) φοβοῦμαι γὰρ

{ἴνα} μὴ πως ↓

ἐλθῶν

οὐχ οἴους θέλω

↑ εὖρω ὑμᾶς

κάγῳ εὐρεθῶ ὑμῖν

οἶον οὐ θέλετε·

{ἴνα} μὴ πως ἔρις, ζήλος, θυμοί, ἐριθειαι, καταλαλαί, ψιθυρισμοί, φυσιώσεις,  
ἀκαταστασίαι {ῶσιν}·

(21) {ἴνα} μὴ ↓

πάλιν ἐλθόντος μου

↑ ταπεινώση με ὁ θεός μου πρὸς ὑμᾶς

καὶ πενθήσω πολλοὺς

τῶν προημαρτηκότων

καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ

ἧ ἔπραξαν.

(13:1) Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς·

ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.

(2) προείρηκα

καὶ προλέγω,

ὡς παρῶν τὸ δεύτερον

καὶ ἀπῶν νῦν,

τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν,

ὅτι ↓

ἐὰν ἔλθω εἰς τὸ πάλιν

↑ οὐ φείσομαι,



- (3) ἐπει δοκιμὴν ζητεῖτε τοῦ ↓  
 ἐν ἔμοι λαλοῦντος  
 ↑ Χριστοῦ,  
 ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ  
ἀλλὰ δυνατεῖ ἐν ὑμῖν.
- (4) καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας,  
ἀλλὰ ζῆ ἐκ δυνάμεως θεοῦ.  
 καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ,  
ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς.
- (5) Ἐαυτοὺς πειράζετε  
εἰ ἐστὲ ἐν τῇ πίστει,  
 ἑαυτοὺς δοκιμάζετε·  
ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς  
ὅτι {ἐστίν} Ἰησοῦς Χριστὸς ἐν ὑμῖν;  
εἰ μήτι ἀδόκιμοί ἐστε.
- (6) ἐλπίζω δὲ  
ὅτι γνώσεσθε  
ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι.
- (7) εὐχόμεθα δὲ πρὸς τὸν θεὸν  
 μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν,  
 οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν,  
ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε,  
 ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν.
- (8) οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας ἀλλ' ὑπὲρ τῆς ἀληθείας.
- (9) χαίρομεν γὰρ  
ὅταν ἡμεῖς ἀσθενῶμεν,  
 ὑμεῖς δὲ δυνατοὶ ᾔτε·  
 τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.
- (10) Διὰ τοῦτο ταῦτα ↓  
ἀπὸν  
 ↑ γράφω,  
ἵνα ↓  
παρῶν  
 ↑ μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν  
ἦν ὁ κύριος ἔδωκέν μοι εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.
- (11) Λοιπὸν, ἀδελφοί, χαίρετε,  
 καταρτίζεσθε,  
 παρακαλεῖσθε,  
 τὸ αὐτὸ φρονεῖτε,  
 εἰρηνεύετε,  
καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.
- (12) Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι.  
 Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.
- (13) Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἀγίου πνεύματος {εἴη} μετὰ πάντων ὑμῶν.

## Galatians

- (1:1) Παῦλος ἀπόστολος – οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς ↓  
 τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, –  
 ↑ (2) καὶ οἱ σὺν ἔμοι πάντες ἀδελφοὶ {ἐπεστείλαμεν} ταῖς ἐκκλησίαις τῆς Γαλατίας,
- (3) χάρις ὑμῖν καὶ εἰρήνη {εἴη} ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ
- (4) τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,  
ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,  
 (5) ὃ ἡ δόξα {εἴη} εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

(6) Θαυμάζω

ὅτι οὕτως ταχέως μετατίθεσθε ↓  
ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ  
↑ εἰς ἕτερον εὐαγγέλιον,

(7) ὃ οὐκ ἔστιν ἄλλο,  
εἰ μὴ τινές εἰσιν  
οἱ ταράσσοντες ὑμᾶς  
καὶ θέλοντες

μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

(8) ἀλλὰ καὶ {ἔστιν}

ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται ὑμῖν  
παρ' ὃ εὐηγγελισάμεθα ὑμῖν,

ἀνάθεμα ἔστω.

(9) ὡς προειρήκαμεν

καὶ ἄρτι πάλιν λέγω·

εἰ τις ὑμᾶς εὐαγγελίζεται  
παρ' ὃ παρελάβετε,

ἀνάθεμα ἔστω.

(10) Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν;  
ἢ ζητῶ

ἀνθρώποις ἀρέσκειν·  
εἰ ἔτι ἀνθρώποις ἤρεσκον,

Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

(11) Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον  
τὸ εὐαγγελισθῆν ὑπ' ἐμοῦ

ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον·

(12) οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ  
οὔτε ἐδιδάχθην,

ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ {παρέλαβον}.

(13) Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ,

ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ  
καὶ ἐπόρθουν αὐτήν,

(14) καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου,  
περισσότερως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

(15) Ὅτε ↓

δὲ ↓

↑ εὐδόκησεν ὁ θεὸς  
ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου  
καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ

(16) ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί,  
ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν,

↑ εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι

(17) οὐδὲ ἀνήλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους,

ἀλλ' ἀπῆλθον εἰς Ἀραβίαν

καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

(18) Ἐπειτα μετὰ ἔτη τρία ἀνήλθον εἰς Ἱεροσόλυμα

ἱστορήσαι Κηφᾶν

καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε,

(19) ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

(20) ἃ ↓

δὲ ↓

↑ γράφω ὑμῖν,

↑ ἰδοὺ ἐνώπιον τοῦ θεοῦ

ὅτι οὐ ψεύδομαι.

(21) Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας·

(22) ἦμην δὲ

ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.

(23) μόνον ↓  
 δε ↓  
 ↑ ἦσαν  
 ὅτι ↓  
 ὁ διώκων ἡμᾶς ποτε  
 ↑ νῦν εὐαγγελίζεται τὴν πίστιν  
 ἦν ποτε ἐπόρθει,  
 (24) καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

(2:1) Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ  
 συμπαλαβῶν καὶ Τίτον·

(2) ἀνέβην δε κατὰ ἀποκάλυψιν·  
 καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον  
 ὃ κηρύσσω ἐν τοῖς ἔθνεσιν,  
 κατ' ἰδίαν δε τοῖς δοκοῦσιν,  
 {ἵνα} μὴ πως εἰς κενὸν τρέχω  
 ἢ ἔδραμον.

(3) ἀλλ' οὐδὲ Τίτος – ὁ σὺν ἐμοί, – ↓  
 Ἑλλην ὧν,  
 ↑ ἠναγκάσθη

περιτμηθῆναι·  
 (4) “διὰ δε τοὺς παρεισάκτους ψευδαδέλφους,  
 οἵτινες παρεισήλθον  
 κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν  
 ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ,  
 ἵνα ἡμᾶς καταδουλώσουσιν,  
 (5) οἷς οὐδὲ πρὸς ὥραν εἴξαμεν” τῇ ὑποταγῇ,  
 – ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς. –

(6) Ἀπὸ ↓  
 δε ↓  
 ↑ τῶν δοκούντων  
 εἶναί τι,  
 – ὅποιοί ποτε ἦσαν  
 ↑ οὐδέν μοι διαφέρει·  
 πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει  
 – ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,”

(7) ἀλλὰ τὸναντίον ↓↓  
 ἰδόντες  
 ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς,  
 (8) – ὁ ↓

γὰρ ↓  
 ↑ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς  
 ↑ ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, –  
 (9) καὶ γνόντες τὴν χάριν  
 τὴν δοθεῖσάν μοι,  
 ↑↑ Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, ↓  
 οἱ δοκοῦντες  
 στῦλοι εἶναι,

↑ {χειρας} δεξιᾶς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ

κοινωνίας,

ἵνα ἡμεῖς εἰς τὰ ἔθνη {εὐαγγελιζόμεθα},  
 αὐτοὶ δε εἰς τὴν περιτομὴν {εὐαγγελιζόμεθα}·

(10) μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν,  
 ὃ καὶ ἐσπούδασα  
 αὐτὸ τοῦτο ποιῆσαι.

(11) Ὅτε ↓

δε ↓  
 ↑ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,  
 ↑ κατὰ πρόσωπον αὐτῶ ἀντέστην,

ὅτι κατεγνωσμένος ἦν.  
 (12) πρὸ τοῦ ↓

**γὰρ** ↓  
 ↑ ἔλθειν τινὰς ἀπὸ Ἰακώβου  
 ↑ μετὰ τῶν ἐθνῶν συνήσθιεν·  
ὅτε ↓

**δὲ** ↓  
 ↑ ἦλθον,  
 ↑ ὑπέστειλεν  
**καὶ** ἀφώριζεν ἑαυτὸν  
φοβούμενος τοὺς ἐκ περιτομῆς.  
 (13) **καὶ** συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι,  
ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει.

(14) **ἀλλ'** ↓  
ὅτε εἶδον  
ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,  
 ↑ εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων·  
εἰ σὺ ↓  
 Ἰουδαῖος ὑπάργων  
 ↑ ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς,

πῶς ↓  
 τὰ ἔθνη ↓  
 ↑ ἀναγκάζεις  
 ↑ ἰουδαίζεις;  
 (15) Ἡμεῖς {ἐσμεν} φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί·  
 (16) εἰδότες

**δὲ** ↓  
ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ,  
 ↑ καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν,  
ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου,  
ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.  
 (17) εἰ ↓

**δὲ** ↓  
ζητοῦντες  
δικαιωθῆναι ἐν Χριστῷ  
 ↑ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί,  
 ↑ ἄρα Χριστὸς ἁμαρτίας διάκονος {ἔστιν};  
 μὴ γένοιτο.  
 (18) εἰ ↓

**γὰρ** ↓  
ἡ κατέλυσα ταῦτα  
 ↑ πάλιν οἰκοδομῶ,  
 ↑ παραβάτην ἑμαυτὸν συνιστάνω.  
 (19) ἐγὼ **γὰρ** διὰ νόμου νόμῳ ἀπέθανον,  
ἵνα θεῷ ζήσω.  
 Χριστῷ συνεσταύρωμαι·  
 (20) ζῶ **δὲ** οὐκέτι ἐγώ,  
 ζῆ **δὲ** ἐν ἐμοὶ Χριστός·  
ἡ ↓

**δὲ** ↓  
 ↑ νῦν ζῶ ἐν σαρκί,  
 ↑ ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ  
 τοῦ ἀγαπήσαντός με  
**καὶ παραδόντος** ἑαυτὸν ὑπὲρ ἐμοῦ.  
 (21) Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ·  
εἰ ↓

**γὰρ** ↓  
 ↑ διὰ νόμου δικαιοσύνη {ἔστιν},  
 ↑ ἄρα Χριστὸς δωρεὰν ἀπέθανεν.  
 (3:1) Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,

οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη  
ἐσταυρωμένος;

(2) τοῦτο ↓

μόνον θέλω

↑ μαθεῖν ἀφ' ὑμῶν·

ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;

(3) οὕτως ἀνόητοί ἐστε,

ἐναρξάμενοι πνεύματι

νῦν σαρκὶ ἐπιτελεῖσθε;

(4) τοσαῦτα ἐπάθετε εἰκῆ;

εἶ γε καὶ εἰκῆ {ἐστιν}.

(5) ὁ ↓

οὖν ↓

↑ ἐπιγορηγῶν ὑμῖν τὸ πνεῦμα

**καὶ** ἐνεργῶν δυνάμεις ἐν ὑμῖν,

↑ {ἐστιν} ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

(6) Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ,

**καὶ** ἐλογίσθη αὐτῷ εἰς δικαιοσύνην·

(7) γινώσκετε ἄρα

ὅτι οἱ ἐκ πίστεως {εἰσιν},

οὗτοι υἱοὶ εἰσιν Ἀβραάμ.

(8) προϊδοῦσα

δὲ ἡ γραφὴ ↓

ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός,

↑ προευηγγελίστατο τῷ Ἀβραάμ

ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη·

(9) ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

(10) Ὅσοι ↓

**γὰρ** ↓

↑ ἐξ ἔργων νόμου εἰσίν,

↑ ὑπὸ κατάραν εἰσίν·

γέγραπται **γὰρ**

ὅτι {εἶη} ἐπικατάρατος πᾶς

ὃς οὐκ ἐμμένει πᾶσιν

τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου

τοῦ ποιῆσαι αὐτά.

(11) ὅτι ↓

δὲ ↓

↑ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ

↑ δῆλον {ἐστιν},

ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται·

(12) ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως,

**ἀλλ'** {λέγει}

ὁ ποιήσας αὐτὰ

ζήσεται ἐν αὐτοῖς.

(13) Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου

γενόμενος ὑπὲρ ἡμῶν κατάρα,

ὅτι γέγραπται·

ἐπικατάρατος {εἶη} πᾶς

ὁ κρεμύμενος ἐπὶ ζύλου,

(14) ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ,

ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

(15) Ἀδελφοί, κατὰ ἄνθρωπον λέγω·

**ὅμως** ἀνθρώπου ↓

κεκυρωμένην

↑ διαθήκην οὐδεὶς ἀθετεῖ

**ἢ** ἐπιδιατάσσεται.

(16) τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ.

οὐ λέγει· καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός· *καὶ τῷ σπέρματί σου,*

ὃς ἐστιν Χριστός.

(17) τοῦτο **δὲ** λέγω·  
διαθήκην ↓  
προκεκυρωμένην ὑπὸ τοῦ θεοῦ  
↑ ὁ ↓  
μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονῶς  
↑ νόμος οὐκ ἄκυροί  
εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

(18) εἰ ↓  
**γὰρ** ↓  
↑ ἐκ νόμου ἢ κληρονομία {ἔστιν},  
↑ οὐκέτι ἐξ ἐπαγγελίας {ἔστιν}·

τῷ **δὲ** Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός.

(19) Τί **οὖν** ὁ νόμος {ἔστιν};

τῶν παραβάσεων χάριν προσετέθη,

ἄχρις οὗ ἔλθῃ τὸ σπέρμα

ὃ ἐπήγγελται,

διαταγεῖς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

(20) ὁ **δὲ** μεσίτης ἐνός οὐκ ἔστιν,

ὁ **δὲ** θεός εἷς ἔστιν.

(21) ὁ **οὖν** νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ {ἔστιν};

μὴ γένοιτο.

εἰ ↓

**γὰρ** ↓

↑ ἐδόθη νόμος

ὁ δυνάμενος

ζωοποιῆσαι,

↑ ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη·

(22) **ἀλλὰ** συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν,

ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

(23) Πρὸ τοῦ ↓

**δὲ** ↓

↑ ἐλθεῖν τὴν πίστιν

↑ ὑπὸ νόμον ἐφρουρούμεθα

συγκλειόμενοι

εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι,

(24) ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν,

ἵνα ἐκ πίστεως δικαιωθῶμεν·

(25) ἐλθούσης ↓

**δὲ** ↓

↑ τῆς πίστεως

↑ οὐκέτι ὑπὸ παιδαγωγόν ἔσμεν.

(26) Πάντες **γὰρ** υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ·

(27) ὅσοι ↓

**γὰρ** ↓

↑ εἰς Χριστὸν ἐβαπτίσθητε,

↑ Χριστὸν ἐνεδύσασθε.

(28) οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλληγ {ἔστιν},

οὐκ ἔνι δούλος οὐδὲ ἐλεύθερος {ἔστιν},

οὐκ ἔνι ἄρσεν καὶ θῆλυ {ἔστιν}·

πάντες **γὰρ** ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.

(29) εἰ ↓

**δὲ** ↓

↑ ὑμεῖς Χριστοῦ {ἔστέ},

↑ ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ,

κατ' ἐπαγγελίαν κληρονόμοι {ἔστέ}.

(4:1) Λέγω **δέ**,

ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν,

οὐδὲν διαφέρει δούλου

κύριος πάντων ᾧν,

(2) **ἀλλ'** ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός.

(3) οὕτως καὶ ἡμεῖς, ↓

ὅτε ἤμεν νήπιοι,

ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ↓

↑ ἤμεθα

↑ δεδουλωμένοι.

(4) ὅτε ↓

**δὲ** ↓

↑ ἦλθεν τὸ πλήρωμα τοῦ χρόνου,

↑ ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ,

γενόμενον ἐκ γυναικός,

γενόμενον ὑπὸ νόμον,

(5) ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ,

ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

(6) Ὅτι ↓

**δέ** ↓

↑ ἐστε υἱοί,

↑ ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν

κραῖζον.

αββα ὁ πατήρ.

(7) ὥστε οὐκέτι εἶ δοῦλος ἀλλ' υἱός·

εἰ ↓

**δὲ** ↓

↑ υἱός {εἶ},

↑ καὶ κληρονόμος διὰ θεοῦ {εἶ}.

(8) **Ἀλλὰ** τότε **μὲν** ↓

οὐκ εἰδότες θεὸν

↑ ἐδουλεύσατε

τοῖς φύσει μὴ οὔσιν θεοῖς·

(9) νῦν **δὲ** ↓

γνόντες θεόν,

μᾶλλον **δὲ**

γνωσθέντες ὑπὸ θεοῦ,

↑ πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα

οἷς πάλιν ἄνωθεν ↓

δουλεύειν

↑ θέλετε;

(10) ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς,

(11) φοβοῦμαι ὑμᾶς

μὴ πως εἰκῆ κεκοπίακα εἰς ὑμᾶς.

(12) Γίνεσθε ὡς ἐγώ,

ὅτι καγὼ {εἰμι} ὡς ὑμεῖς, ἀδελφοί,

δέομαι ὑμῶν.

οὐδέν με ἠδικήσατε·

(13) οἶδατε **δὲ**

ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,

(14) **καὶ** τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε

οὐδὲ ἐξεπτύσατε,

**ἀλλ'** ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

(15) ποῦ **οὔν** ὁ μακαρισμὸς ὑμῶν {ἦν};

μαρτυρῶ **γὰρ** ὑμῖν

ὅτι ↓

εἰ δυνατὸν {ἦν}

↑ τοὺς ὀφθαλμοὺς ὑμῶν ↓

ἐξορύξαντες

↑ ἐδώκατέ μοι.

(16) ὥστε ἐχθρὸς ὑμῶν γέγονα

ἀληθεύων ὑμῖν;

(17) ζηλοῦσιν ὑμᾶς οὐ καλῶς,  
**ἀλλ'** ↓

↑ ἐκκλεῖσαι ὑμᾶς

↑ θέλουσιν,

ἵνα αὐτοὺς ζηλοῦτε·

(18) καλὸν **δὲ** {ἔστιν}

ζηλοῦσθαι ἐν καλῷ πάντοτε

**καὶ** μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς.

(19) τέκνα μου,

οὐς πάλιν ὠδίνω

μέχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν·

(20) ἤθελον **δὲ**

παρεῖναι πρὸς ὑμᾶς ἄρτι

**καὶ** ἀλλάξει τὴν φωνήν μου,

ὅτι ἀποροῦμαι ἐν ὑμῖν.

(21) Λέγετέ μοι,

οἱ ↓

↑ θέλοντες

↑ εἶναι,

τὸν νόμον οὐκ ἀκούετε;

(22) γέγραπται **γάρ**

ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδείκης καὶ ἓνα ἐκ τῆς ἐλευθέρας.

(23) **ἀλλ'** ὁ **μὲν** ἐκ τῆς παιδείκης κατὰ σάρκα γεγέννηται,

ὁ **δὲ** ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας.

(24) ἅτινά ἐστὶν ἀλληγορούμενα·

“αὗται **γάρ** εἰσὶν δύο διαθήκαι,

μία **μὲν** ἀπὸ ὄρους Σινᾶ {ἐστίν}”

εἰς δουλείαν γεννώσα,

ἥτις ἐστὶν Ἀγάρ.

(25) τὸ **δὲ** Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ·

συστοιχεῖ **δὲ** τῇ νῦν Ἱερουσαλήμ,

δουλεῖ **γάρ** μετὰ τῶν τέκνων αὐτῆς.

(26) “ἡ **δὲ** ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν,

ἥτις ἐστὶν μήτηρ ἡμῶν.”

(27) γέγραπται **γάρ**·

εὐφράνθητι, στείρα

ἢ οὐ τίκτουσα,

ρήξον

καὶ βόησον,

ἢ οὐκ ὠδίνουσα·

ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου {εἰσίν} μᾶλλον ἢ

τῆς ἐχούσης τὸν ἄνδρα.

(28) Ὑμεῖς **δέ**, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ.

(29) **ἀλλ'** ↓↓

ὥσπερ τότε ↓

ὁ κατὰ σάρκα γεννηθεῖς

↑ ἐδίωκεν

τὸν κατὰ πνεῦμα {γεννηθέντα} ,

↑↑ οὕτως καὶ νῦν {ἐστίν}.

(30) **ἀλλὰ** τί λέγει ἡ γραφή;

ἔβαλε τὴν παιδείκην καὶ τὸν υἱὸν αὐτῆς·

οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδείκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

(31) **διό**, ἀδελφοί, οὐκ ἐσμὲν παιδείκης τέκνα ἀλλὰ τῆς ἐλευθέρας.

(5:1) Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν·  
στήκετε **οὖν**

**καὶ** μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

(2) Ἴδε

ἐγὼ Παῦλος λέγω ὑμῖν



- ὅτι ↓  
 ἐὰν περιτέμνησθε,  
 ↑ Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.  
 (3) μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ  
περιτεμνομένῳ  
ὅτι {αὐτὸς} ὀφειλέτης ἐστὶν  
 ὄλον τὸν νόμον ποιῆσαι.  
 (4) κατηργήθητε ἀπὸ Χριστοῦ,  
οἵτινες ἐν νόμῳ δικαιοῦσθε,  
 τῆς χάριτος ἐξεπέσατε.  
 (5) ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.  
 (6) ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει οὔτε ἀκροβυστία  
ἀλλὰ πίστις {ισχύει}  
 δι' ἀγάπης ἐνεργουμένη.  
 (7) Ἐτρέχετε καλῶς·  
 τίς ὑμᾶς ἐνέκοπεν  
 τῇ ἀληθείᾳ μὴ πειθεσθαι;  
 (8) ἡ πεισμονὴ οὐκ {ἔρχεται}  
 ἐκ τοῦ καλοῦντος ὑμᾶς.  
 (9) μικρὰ ζύμη ὄλον τὸ φύραμα ζυμοῖ.  
 (10) ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ  
ὅτι οὐδὲν ἄλλο φρονήσετε·  
 ὁ δὲ ταράσσω ὑμᾶς  
 βαστάσει τὸ κρίμα,  
ὅστις ἐὰν ᾗ.  
 (11) Ἐγὼ δέ, ἀδελφοί, ↓  
εἰ περιτομὴν ἔτι κηρύσσω,  
 ↑ τί ἔτι διώκομαι;  
 ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.  
 (12) Ὅφελον καὶ ἀποκόψονται  
 οἱ ἀναστατοῦντες ὑμᾶς.  
 (13) Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί·  
 μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ {κατέχητε},  
ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.  
 (14) ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται,  
 ἐν τῷ {ἐστίν}·  
ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.  
 (15) εἰ ↓  
δὲ ↓  
 ↑ ἀλλήλους δάκνετε  
καὶ κατεσθίετε,  
 ↑ βλέπετε  
 μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.  
 (16) Λέγω δέ,  
 πνεύματι περιπατεῖτε  
καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.  
 (17) ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος,  
 τὸ δὲ πνεῦμα {ἐπιθυμεῖ} κατὰ τῆς σαρκὸς,  
 ταῦτα γὰρ ἀλλήλοις ἀντίκειται,  
ἵνα μὴ ↓  
ᾧ ἐὰν θέλητε  
 ↑ ταῦτα ποιῆτε.  
 (18) εἰ ↓  
δὲ ↓  
 ↑ πνεύματι ἄγεσθε,  
 ↑ οὐκ ἐστὲ ὑπὸ νόμον.  
 (19) φανερὰ δέ ἐστὶν τὰ ἔργα τῆς σαρκὸς,  
ἅτινά ἐστὶν πορνεία, ἀκαθαρσία, ἀσέλγεια, (20) εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί,  
 ἐριθείαι, διχοστασίαι, αἰρέσεις, (21) φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις,  
ἃ προλέγω ὑμῖν,

καθὼς προεῖπον

ὅτι ↓

οἱ τὰ τοιαῦτα πράσσοντες

↑ βασιλείαν θεοῦ οὐ κληρονομήσουσιν.

(22) ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, (23) πραύτης, ἐγκράτεια·

κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

(24) οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

(25) Εἰ ζῶμεν πνεύματι,

πνεύματι καὶ στοιχῶμεν.

(26) μὴ γινώμεθα κενόδοξοι,

ἀλλήλους προκαλοῦμενοι,

ἀλλήλοις φθονοῦντες.

(6:1) Ἀδελφοί, ↓

ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινι παραπτώματι,

↑ ὑμεῖς οἱ πνευματικοὶ “καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραύτητος,

σκοπῶν σεαυτὸν

{ἵνα} μὴ καὶ σὺ πειρασθῆς.”

(2) Ἀλλήλων τὰ βάρη βαστάζετε

**καὶ** οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.

(3) εἰ ↓

**γὰρ** ↓

↑ δοκεῖ τις

εἶναί τι

μηδὲν ᾧν,

↑ φρεναπατᾶ ἑαυτόν.

(4) τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος,

**καὶ** τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει

**καὶ** οὐκ εἰς τὸν ἕτερον {ἔξει}·

(5) ἕκαστος **γὰρ** τὸ ἴδιον φορτίον βαστάσει.

(6) Κοινωνεῖτω δὲ ↓

ὁ κατηχούμενος τὸν λόγον

τῷ κατηχούντι

↑ ἐν πᾶσιν ἀγαθοῖς.

(7) Μὴ πλανᾶσθε,

θεὸς οὐ μυκτηρίζεται.

ὁ ↓

**γὰρ** ↓

↑ ἐὰν σπείρη ἄνθρωπος,

↑ τοῦτο καὶ θερίσει·

(8) ὅτι ↓

ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ

↑ ἐκ τῆς σαρκὸς θερίσει φθοράν,

ὁ ↓

δὲ ↓

↑ σπείρων εἰς τὸ πνεῦμα

↑ ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

(9) τὸ ↓

δὲ ↓

↑ καλὸν ποιοῦντες

↑ μὴ ἐγκακῶμεν,

καιρῷ **γὰρ** ἰδίῳ θερίσομεν

μὴ ἐκλυόμενοι.

(10) Ἄρα οὖν ὡς καιρὸν ἔχομεν,

ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας,

μάλιστα δὲ {ἐργαζώμεθα} πρὸς τοὺς οἰκείους τῆς πίστεως.

(11) Ἴδετε

πηλικοίς ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.

- (12) Ὅσοι θέλουσιν  
εὐπροσωπῆσαι ἐν σαρκί,  
οὗτοι ἀναγκάζουσιν ὑμᾶς  
περιτέμεσθαι  
μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται.
- (13) οὐδὲ γὰρ ↓  
οἱ περιτεμνόμενοι αὐτοὶ  
↑ νόμον φυλάσσουσιν  
**ἀλλὰ** θέλουσιν ὑμᾶς  
περιτέμεσθαι,  
ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσωνται.
- (14) Ἐμοὶ **δὲ** μὴ γένοιτο  
καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
δι' οὗ ἔμοι κόσμος ἐσταύρωται  
κἀγὼ κόσμῳ {ἐσταύρωμαι}.
- (15) **οὔτε γὰρ** περιτομὴ τί ἐστίν  
**οὔτε** ἀκροβυστία {ἐστίν}  
**ἀλλὰ** {ἢ εἶ} καινὴ κτίσις.
- (16) **καὶ** ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν,  
εἰρήνην ἐπ' αὐτοὺς καὶ ἔλεος {εἶεν}  
**καὶ** ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ {εἶεν}.
- (17) Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω·  
ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
- (18) Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ {εἶη} μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

## Ephesians

- (1:1) Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ {ἐπέστειλα} διὰ θελήματος θεοῦ τοῖς ἁγίοις ↓  
τοῖς οὖσιν ἐν Ἐφέσῳ  
↑ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ,
- (2) χάρις ὑμῖν καὶ εἰρήνη {εἶη} ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
- (3) Εὐλογητὸς {εἶη} ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,
- (4) καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου  
εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ
- (5) προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος  
αὐτοῦ, (6) εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ  
ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.
- (7) Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν  
παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ
- (8) ἧς ἐπερίσευσεν εἰς ἡμᾶς,  
ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ, (9) γνωρίσας ἡμῖν τὸ μυστήριον τοῦ  
θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ  
ἧν προέθετο ἐν αὐτῷ (10) εἰς οἰκονομίαν τοῦ πληρώματος  
τῶν καιρῶν,  
ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ  
ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ
- (11) Ἐν ᾧ καὶ ἐκληρώθημεν  
προορισθέντες κατὰ πρόθεσιν  
τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ  
(12) εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ  
τοὺς προηλπικότητας ἐν τῷ Χριστῷ.
- (13) Ἐν ᾧ καὶ ὑμεῖς {ἐστε}  
ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν,  
ἐν ᾧ καὶ ↓  
πιστεύσαντες  
↑ ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,  
(14) ὃ ἐστίν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς  
περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

(15) Διὰ τοῦτο κάγω ↓

ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους

↑ (16) οὐ παύομαι

εὐχαριστῶν ὑπὲρ ὑμῶν

μνεΐαν ποιούμενος ἐπὶ τῶν προσευχῶν μου,

(17) ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,

(18) “πεφοτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν εἰς τὸ εἰδέναι ὑμᾶς

τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ,”

τίς {ἐστὶν} ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,

(19) καὶ τί {ἐστὶν} τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς

τοὺς πιστεύοντας “κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ.

(20) Ἦν ἐνήργησεν ἐν τῷ Χριστῷ

ἐγείρας αὐτὸν ἐκ νεκρῶν

καὶ καθίσας” ἐν δεξιᾷ αὐτοῦ ἐν τοῖς

ἐπουρανίοις (21) ὑπεράνω πάσης ἀρχῆς

καὶ ἐξουσίας καὶ δυνάμεως καὶ

κυριότητος καὶ παντὸς ὀνόματος

ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι

τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι·

(22) καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ

καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῆ ἐκκλησία,

(23) ἧτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα

τοῦ τὰ πάντα ἐν πᾶσιν

πληρουμένου.

(2:1) Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν,

(2) ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος

τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

(3) ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν

ποιούντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν,

καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί·

(4) ὁ δὲ θεὸς ↓

πλούσιος ὦν ἐν ἐλέει,

↑ διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ↓

ἦν ἡγάπησεν ἡμᾶς,

(5) καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν

↑ συνεζωοποίησεν τῷ Χριστῷ,

– χάριτί ἐστε σεσωσμένοι –

(6) καὶ συνήγειρεν

καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,

(7) ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

(8) Τῆ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως·

καὶ τοῦτο {ἐστὶν} οὐκ ἐξ ὑμῶν,

θεοῦ τὸ δῶρον {ἐστὶν}·

(9) οὐκ ἐξ ἔργων {ἐστὶν},

ἵνα μή τις καυχῆσθαι.

(10) αὐτοῦ γὰρ ἔσμεν ποίημα,

κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς

οἷς προητοίμασεν ὁ θεός,

ἵνα ἐν αὐτοῖς περιπατήσωμεν.

(11) Διὸ μνημονεύετε

ὅτι {ἐστε} ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί,

– οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, –

- (12) ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ↓  
ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ  
 ↑ και ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ↓  
 ἐλπίδα μὴ ἔχοντες ↑ και ἄθεοι ἐν τῷ κόσμῳ.
- (13) νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς {ἐστε}  
 οἱ ποτε ὄντες μακρὰν  
 ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.
- (14) Αὐτὸς γάρ ἐστὶν ἡ εἰρήνη ἡμῶν,  
 ὁ ποιήσας τὰ ἀμφοτέρα ἐν  
καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ,  
 (15) τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας,  
ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον  
ποιῶν εἰρήνην  
 (16) καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ,  
ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.
- (17) καὶ ↓  
ἔλθων  
 ↑ εὐηγγελίσασθε εἰρήνην ὑμῖν τοῖς μακρὰν και εἰρήνην τοῖς ἐγγύς·  
 (18) ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.
- (19) Ἄρα οὖν οὐκέτι ἐστὲ ξένοι και πάροικοι  
ἀλλ' ἐστὲ συμπολίται τῶν ἁγίων και οἰκεῖοι τοῦ θεοῦ,  
 (20) ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων και προφητῶν,  
ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,  
 (21) ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὐξεῖ εἰς ναὸν ἅγιον ἐν κυρίῳ,  
 (22) ἐν ᾧ και ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.
- (3:1) Τοῦτου χάριν ἐγὼ {εἰμι} Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν  
 (2) εἶ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ  
 τῆς δοθείσης μοι εἰς ὑμᾶς,  
 (3) ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον,  
 – καθὼς προέγραψα ἐν ὀλίγῳ,  
 (4) πρὸς ᾧ δύνασθε  
ἀναγινώσκοντες  
νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ  
 Χριστοῦ, –  
 (5) ᾧ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς  
 υἱοῖς τῶν ἀνθρώπων  
ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις  
 ἀποστόλοις αὐτοῦ και  
 προφήταις ἐν πνεύματι,  
 (6) εἶναι τὰ ἔθνη συγκληρονόμα και σύσσωμα και  
 συμμετόχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ  
 τοῦ εὐαγγελίου,  
 (7) οὗ ἐγενήθη διάκονος κατὰ τὴν  
 δωρεάν τῆς χάριτος τοῦ θεοῦ  
 τῆς δοθείσης μοι κατὰ τὴν  
 ἐνέργειαν τῆς δυνάμεως αὐτοῦ.
- (8) Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη,  
 τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ  
 (9) καὶ φωτίσαι πάντα  
 τίς ἡ οἰκονομία τοῦ μυστηρίου {ἐστὶν}  
 τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ  
 τῷ τὰ πάντα κτίσαντι,  
 (10) ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς και ταῖς ἐξουσίαις ἐν τοῖς  
 ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,  
 (11) κατὰ πρόθεσιν τῶν αἰώνων  
ἧν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,  
 (12) ἐν ᾧ ἔχομεν τὴν παρρησίαν και προσαγωγὴν  
 ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

- (13) διὸ αἰτοῦμαι  
 μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν,  
 ἧτις ἐστὶν δόξα ὑμῶν.
- (14) Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα,  
 (15) ἐξ οὗ πάσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,  
 (16) “ἵνα δὲ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ  
 δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ  
 εἰς τὸν ἔσω ἄνθρωπον, (17) κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν,  
 ἐν ἀγάπῃ ἐρριζωμένοι  
καὶ τεθεμελιωμένοι,”  
 (18) ἵνα ἐξισχύσητε  
καταλαβέσθαι σὺν πᾶσιν τοῖς ἀγίοις  
 τί τὸ πλάτος {ἐστίν} καὶ μήκος καὶ ὕψος καὶ βάθος,  
 (19) γινῶναι τε τὴν ↓  
ὑπερβάλλουσαν τῆς γνώσεως  
 ↑ ἀγάπην τοῦ Χριστοῦ,  
ἵνα πληρωθῆτε εἰς πᾶν τὸ  
 πλήρωμα τοῦ θεοῦ.
- (20) Τῷ δὲ δυναμένῳ ↓↓  
 ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ↓  
ᾧ αἰτούμεθα  
ἢ νοοῦμεν  
 ↑ κατὰ τὴν δύναμιν  
 τὴν ἐνεργουμένην ἐν ἡμῖν,  
 ↑↑ (21) αὐτῷ ἢ δόξα {εἶη} ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ  
 αἰῶνος τῶν αἰῶνων, ἀμήν.
- (4:1) “Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ  
 ἀξίως περιπατῆσαι τῆς κλήσεως ↓  
 ἧς ἐκλήθητε,  
 ↑ (2) μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος,  
 μετὰ μακροθυμίας, ἀνεχόμενοι {ἐστέ} ἀλλήλων ἐν ἀγάπῃ,  
 (3) σπουδάζοντες”  
τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·
- (4) Ἐν σῶμα καὶ ἐν πνεῦμα {ἐστίν},  
καθῶς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·
- (5) {ἐστίν} εἰς κύριος, μία πίστις, ἐν βάπτισμα, (6) εἰς θεὸς καὶ πατὴρ πάντων,  
 ὁ {ᾧ} ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.
- (7) Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἢ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.
- (8) διὸ λέγει·  
ἀναβάς εἰς ὕψος  
ἠχμαλώτευσεν αἰχμαλωσίαν,  
ἔδωκεν δόματα τοῖς ἀνθρώποις.
- (9) τὸ δὲ ἀνέβη τί ἐστίν εἰ μὴ  
ὅτι καὶ κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς;
- (10) ὁ καταβάς αὐτός ἐστίν  
καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν,  
ἵνα πληρώσῃ τὰ πάντα.
- (11) Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ  
 διδασκάλους, (12) πρὸς τὸν καταρτισμὸν τῶν ἀγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ  
 Χριστοῦ,  
 (13) μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ,  
 εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,  
 (14) ἵνα μηκέτι ὦμεν νήπιοι,  
κλυδωνιζόμενοι  
καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ  
 πρὸς τὴν μεθοδεῖαν τῆς πλάνης,

- (15) ἀληθεύοντες ↓  
**δὲ** ↓  
 ↑ ἐν ἀγάπῃ  
 ↑ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα,  
ὃς ἐστὶν ἡ κεφαλὴ, Χριστός,  
 (16) ἐξ οὗ πᾶν τὸ σῶμα ↓  
συναρμολογούμενον  
καὶ συμβιβασζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς  
 ἐκάστου μέρους  
 ↑ τὴν αὐξῆσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
- (17) Τοῦτο οὖν λέγω  
**καὶ** μαρτύρομαι ἐν κυρίῳ,  
 μηκέτι ὑμᾶς περιπατεῖν,  
καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,  
 (18) ἐσκοτωμένοι τῇ διανοίᾳ  
ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν  
 τὴν οὐσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,  
 (19) οἵτινες ↓  
ἀπηληγκότες  
 ↑ ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν  
 ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.
- (20) Ὑμεῖς **δὲ** οὐχ οὕτως ἐμάθετε τὸν Χριστόν,  
 (21) εἰ γε αὐτὸν ἠκούσατε  
**καὶ** ἐν αὐτῷ ἐδιδάχθητε,  
καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ,  
 (22) ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον  
 τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,  
 (23) ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν  
 (24) **καὶ** ἐνδύσασθαι τὸν καινὸν ἄνθρωπον  
 τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.
- (25) **Διὸ** ↓  
ἀποθέμενοι τὸ ψεῦδος  
 ↑ λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ,  
ὅτι ἐσμὲν ἀλλήλων μέλη.
- (26) ὀργίζεσθε  
**καὶ** μὴ ἀμαρτάνετε.  
 ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν,  
 (27) **μηδὲ** διδοτε τόπον τῷ διαβόλῳ.  
 (28) ὁ κλέπτων μηκέτι κλεπτέτω,  
 μᾶλλον **δὲ** κοπιᾶτω  
ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν,  
ἵνα ἔχη  
μεταδιδόναι  
 τῷ χρείαν ἔχοντι.
- (29) πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω,  
**ἀλλ'**  
εἰ τις ἀγαθὸς {ἔχει} πρὸς οἰκοδομὴν τῆς χρείας,  
ἵνα δῶ χάριν τοῖς ἀκούουσιν.
- (30) **καὶ** μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ,  
 ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.
- (31) πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.  
 (32) γίνεσθε **δὲ** εἰς ἀλλήλους χρηστοί, εὐσπλαγχοί,  
χαριζόμενοι ἑαυτοῖς,  
καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.
- (5:1) Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ  
 (2) **καὶ** περιπατεῖτε ἐν ἀγάπῃ,  
καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς  
**καὶ** παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας.

(3) Πορνεία **δὲ** καὶ ἀκαθαρσία **πᾶσα** ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, ↓  
καθὼς πρέπει ἀγίοις,

↑ (4) καὶ αἰσχροῦτης καὶ μωρολογία ἢ  
εὐτραπεία,

ἢ οὐκ ἀνῆκεν,  
ἀλλὰ μᾶλλον εὐχαριστία {πρέπει}.

(5) τοῦτο **γὰρ** ἴστε

γινώσκοντες,

ὅτι “πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ↓

ἢ ἐστὶν” εἰδωολάτρης,

↑ οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ  
Χριστοῦ καὶ θεοῦ.

(6) Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις·

διὰ ταῦτα **γὰρ** ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

(7) μὴ **οὖν** γίνεσθε συμμετοχοὶ αὐτῶν·

(8) ἦτε **γὰρ** ποτε σκότος,

νῦν **δὲ** {ἐστε} φῶς ἐν κυρίῳ·

ὡς τέκνα φωτὸς περιπατεῖτε

(9) – ὁ **γὰρ** καρπὸς τοῦ φωτὸς {ἐστὶν} ἐν πάσῃ ἀγαθῶσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ –

(10) δοκιμάζοντες

τί ἐστὶν εὐάρεστον τῷ κυρίῳ,

(11) **καὶ** μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους,

μᾶλλον **δὲ** καὶ ἐλέγχετε.

(12) τὰ ↓

**γὰρ** ↓

↑ κρυφῆ γινόμενα ὑπ’ αὐτῶν

↑ αἰσχρὸν ἐστὶν

**καὶ** λέγειν,

(13) τὰ **δὲ** πάντα ↓

ἐλεγγόμενα ὑπὸ τοῦ φωτὸς

↑ φανεροῦται,

(14) πᾶν **γὰρ** ↓

τὸ φανερούμενον

↑ φῶς ἐστὶν.

**διὸ** λέγει·

*ἔγειρε, ὁ καθεύδων,*

***καὶ** ἀνάστα ἐκ τῶν νεκρῶν,*

***καὶ** ἐπιφαύσει σοὶ ὁ Χριστός.*

(15) Βλέπετε **οὖν** ἀκριβῶς

πῶς περιπατεῖτε μὴ ὡς ἄσοφοι ἀλλ’ ὡς σοφοί,

(16) ἐξαγοραζόμενοι τὸν καιρὸν,

ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.

(17) διὰ τοῦτο μὴ γίνεσθε ἄφρονες,

**ἀλλὰ** συνίετε

τί {ἐστὶν} τὸ θέλημα τοῦ κυρίου.

(18) **καὶ** μὴ μεθύσκεσθε οἴνῳ,

ἐν ᾧ ἐστὶν ἄσωτία,

**ἀλλὰ** “πληροῦσθε ἐν πνεύματι,

(19) λαλοῦντες ἑαυτοῖς ἐν ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς,

ᾄδοντες

**καὶ** ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,

(20) εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί.

(21) ὑποτασσόμενοι” ἀλλήλοις ἐν φόβῳ Χριστοῦ

(22) αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ,

(23) ὅτι ἀνήρ ἐστὶν κεφαλὴ τῆς γυναίκος ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας,

αὐτὸς {ἐστὶν} σωτὴρ τοῦ σώματος·

(24) **ἀλλ’** ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ,

οὕτως καὶ αἱ γυναῖκες {υποτάσσονται} τοῖς ἀνδράσιν ἐν παντί.

(25) Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας,

καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν



- καὶ** ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,  
 (26) ἵνα αὐτὴν ἀγιάσῃ  
καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,  
 (27) ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν,  
 μὴ ἔχουσιν σπίλον ἢ ρυτίδα ἢ τι τῶν τοιούτων,  
**ἀλλ'** ἵνα ἡ ἁγία καὶ ἄμωμος.  
 (28) οὕτως ὀφείλουσιν καὶ οἱ ἄνδρες  
ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα.  
 ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα  
 ἑαυτὸν ἀγαπᾷ.  
 (29) Οὐδεὶς **γάρ** ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν  
**ἀλλ'** ἐκτρέφει  
**καὶ** θάλπει αὐτήν,  
καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν,  
 (30) ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.  
 (31) *ἀντὶ τούτου καταλείπει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα  
 καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,  
 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.*  
 (32) τὸ μυστήριον τοῦτο μέγα ἐστίν·  
 ἐγὼ **δὲ** λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.  
 (33) **πλὴν** καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν,  
 ἡ **δὲ** γυνὴ ἵνα φοβῆται τὸν ἄνδρα.
- (6:1) Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ·  
 τοῦτο **γάρ** ἐστὶν δίκαιον.  
 (2) *τίμα τὸν πατέρα σου καὶ τὴν μητέρα,*  
ἧτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,  
 (3) ἵνα εὖ σοι γένηται  
**καὶ** ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.  
 (4) **Καὶ** οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν  
**ἀλλ'** ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.  
 (5) Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότῃ τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,  
 (6) μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι **ἀλλ'** ὡς δοῦλοι Χριστοῦ  
ποιῶντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,  
 (7) μετ' εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,  
 (8) εἰδότες  
ὅτι ἕκαστος ↓  
ἐάν τι ποιήσῃ ἀγαθόν,  
 ↑ τοῦτο κομίζεται παρὰ κυρίου εἴτε δοῦλος εἴτε ἐλεύθερος.  
 (9) **Καὶ** οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς,  
ἀνιέντες τὴν ἀπειλήν,  
εἰδότες  
ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς  
**καὶ** προσωποληψία οὐκ ἔστιν παρ' αὐτῷ.  
 (10) Τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.  
 (11) ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ  
 πρὸς τὸ δύνασθαι ὑμᾶς  
στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·  
 (12) ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλῃ πρὸς αἷμα καὶ σάρκα **ἀλλὰ** πρὸς τὰς ἀρχάς, πρὸς τὰς  
 ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς  
 πονηρίας ἐν τοῖς ἐπουρανοῖς.  
 (13) διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ,  
ἵνα δυνηθῆτε  
ἀντιστήναι ἐν τῇ ἡμέρᾳ τῆς πονηρῆς  
**καὶ** ↓  
ἅπαντα κατεργασάμενοι  
 ↑ στήναι.  
 (14) στήτε **οὖν**  
περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ

**καὶ ἐνδυσάμενοι** τὸν θώρακα τῆς δικαιοσύνης

(15) **καὶ ὑποδησάμενοι** τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,

(16) ἐν πάσιν ἀναλαμβάνοντες τὸν θυρεὸν τῆς πίστεως,  
ἐν ᾧ δυνήσεσθε

πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι.

(17) **καὶ** τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος,  
ἧ ἔστιν ῥῆμα θεοῦ.

(18) Διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι,

**καὶ** εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων

(19) {προσεύχεσθε} καὶ ὑπὲρ ἐμοῦ,

ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου,

ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,

(20) ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει,

ἵνα ἐν αὐτῷ παρρησιάσωμαι

ὡς δεῖ

με λαλήσαι.

(21) Ἵνα **δὲ** εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ,

τί πράσσω,

πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ,

(22) ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο,

ἵνα γνῶτε τὰ περὶ ἡμῶν

**καὶ** παρακαλέση τὰς καρδίας ὑμῶν.

(23) Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη {εἴη} μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

(24) ἡ χάρις {εἴη} μετὰ πάντων

τῶν ἀγαπῶντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

## Philippians

(1:1) Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ {ἐπεστείλαμεν} πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ ↓  
τοῖς οὖσιν ἐν Φιλίπποις

↑ σὺν  
ἐπισκόποις καὶ  
διακόνους,

(2) χάρις ὑμῖν καὶ εἰρήνη {εἴη} ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

(3) Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνεΐᾳ ὑμῶν

(4) – πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος, – (5) ἐπὶ τῇ  
κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,

(6) πεποιθῶς αὐτὸ τοῦτο,

ὅτι ↓

ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν

↑ ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ.

(7) Καθὼς ἔστιν δίκαιον ἐμοὶ

τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν

διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ  
βεβαιώσει τοῦ εὐαγγελίου

συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

(8) μάρτυς γάρ μου ὁ θεὸς {ἐστίν}

ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.

(9) **Καὶ** τοῦτο προσεύχομαι,

ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει (10)

εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα,

ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

(11) πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν  
καὶ ἔπαινον θεοῦ.

(12) Γινώσκεις

**δὲ** ὑμᾶς βούλομαι, ἀδελφοί,

ὅτι τὰ κατ' ἐμέ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,

(13) ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὄλῳ τῷ πραιτωρίῳ καὶ τοῖς  
λοιποῖς πᾶσιν,

(14) **καὶ** τοὺς πλείονας τῶν ἀδελφῶν ↓  
ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου  
↑ περισσοτέρως τολμᾶν  
ἀφόβως τὸν λόγον λαλεῖν.

(15) τινὲς **μὲν** καὶ διὰ φθόνον καὶ ἔριν {κηρύσσουσιν},  
τινὲς **δὲ** καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν·

(16) οἱ **μὲν** ἐξ ἀγάπης,  
εἰδότες

ὅτι εἰς ἀπολογίαὶν τοῦ εὐαγγελίου κεῖμαι,  
(17) οἱ **δὲ** ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἀγνώως,  
οἰόμενοι  
θλίψιν ἐγείρειν τοῖς δεσμοῖς μου.

(18) Τί **γάρ**;  
**πλὴν** {ἐστίν}

ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται,  
**καὶ** ἐν τούτῳ χαίρω.  
**Ἀλλὰ** καὶ χαρήσομαι,

(19) οἶδα **γὰρ**

ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος  
Ἰησοῦ Χριστοῦ (20) κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου,  
ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι  
**ἀλλ'** ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί  
μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

(21) Ἐμοὶ **γὰρ** τὸ ζῆν Χριστὸς {ἐστίν} καὶ τὸ ἀποθανεῖν κέρδος.

(22) εἰ ↓

**δὲ** ↓

↑ τὸ ζῆν ἐν σαρκί {εἰμι},

↑ τοῦτό μοι καρπὸς ἔργου {ἐστίν},

**καὶ** ↓

τί αἰρήσομαι

↑ οὐ γνωρίζω.

(23) συνέχομαι **δὲ** ἐκ τῶν δύο,

τὴν ἐπιθυμίαν ἔχων

εἰς τὸ ἀναλῦσαι

**καὶ** σὺν Χριστῷ εἶναι,

πολλῷ **γὰρ** μᾶλλον κρεῖσσον {ἐστίν}·

(24) τὸ ↓

**δὲ** ↓

↑ ἐπιμένειν ἐν τῇ σαρκί

↑ ἀναγκαϊότερον {ἐστίν} δι' ὑμᾶς.

(25) **καὶ** ↓

τοῦτο πεποιθώς

↑ οἶδα

ὅτι μενῶ

**καὶ** παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,

(26) ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν  
πρὸς ὑμᾶς.

(27) Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε,

ἵνα ↓

εἴτε ἔλθῶν

**καὶ** ἰδῶν ὑμᾶς

εἴτε ἄπῶν

↑ ἀκούω τὰ περὶ ὑμῶν,

ὅτι στήκετε ἐν ἐνὶ πνεύματι,

μιᾷ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου

(28) **καὶ** μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων,

ἧτις ἐστὶν αὐτοῖς ἐνδειξὶς ἀπωλείας,

ὑμῶν **δὲ** σωτηρίας {ἐστίν},

**καὶ** τοῦτο ἀπὸ θεοῦ {ἐστίν}·

(29) ὅτι “ὕμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ,  
**οὐ μόνον** τὸ εἰς αὐτὸν πιστεύειν  
**ἀλλὰ καὶ** τὸ ὑπὲρ αὐτοῦ πάσχειν,  
(30) τὸν αὐτὸν ἀγῶνα ἔχοντες,”  
οἷον εἶδετε ἐν ἐμοὶ  
**καὶ** νῦν ἀκούετε ἐν ἐμοί.

(2:1) Εἶ τις ↓  
**οὖν** ↓

↑ {ἐστίν} παράκλησις ἐν Χριστῷ ,  
εἶ τι {ἐστίν} παραμύθιον ἀγάπης,  
εἶ τις {ἐστίν} κοινωνία πνεύματος,  
εἶ τις {ἐστίν} σπλάγχνα καὶ οἰκτιρμοί,

↑ (2) πληρώσατέ μου τὴν χαρὰν  
ἵνα τὸ αὐτὸ φρονῆτε,  
τὴν αὐτὴν ἀγάπην ἔχοντες,  
σύμψυχοι {ὄντες},  
τὸ ἐν φρονοῦντες,

(3) μηδὲν κατ’ ἐριθείαν μηδὲ κατὰ κενοδοξίαν {φρονοῦντες}  
**ἀλλὰ** τῇ ταπεινοφροσύνῃ ἀλλήλους ἠγούμενοι  
ὑπερέχοντας ἑαυτῶν,

(4) μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι.

(5) Τοῦτο φρονεῖτε ἐν ὑμῖν  
ὅ καὶ ἐν Χριστῷ Ἰησοῦ {ἦν},

(6) ὅς ↓  
ἐν μορφῇ θεοῦ ὑπάρχων  
↑ οὐχ ἀρπαγμὸν ἠγήσατο  
τὸ εἶναι ἴσα θεῷ,

(7) **ἀλλ’** ἑαυτὸν ἐκένωσεν  
μορφὴν δούλου λαβών,  
ἐν ὁμοιώματι ἀνθρώπων γενόμενος.

**καὶ** ↓  
σχήματι εὐρεθεὶς ὡς ἄνθρωπος

↑ (8) ἐταπεινώσεν ἑαυτὸν  
γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

(9) **διὸ** καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν  
**καὶ** ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα,

(10) ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνου κάμψη ἐπουρανίων καὶ ἐπιγείων καὶ  
καταχθονίων

(11) **καὶ** πάντα γλῶσσα ἐξομολογήσεται ↓  
ὅτι {ἐστίν} κύριος Ἰησοῦς Χριστὸς  
↑ εἰς δόξαν θεοῦ πατρὸς.

(12) Ὡστε, ἀγαπητοί μου,  
καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ  
μου,

μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·

(13) θεὸς **γάρ** ἐστίν  
ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

(14) Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,  
(15) ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιάς  
**καὶ** διεστραμμένης,

ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,  
(16) λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ,

ὅτι οὐκ εἰς κενὸν ἔδραμον {ἐκοπίασα}  
**οὐδὲ** εἰς κενὸν ἐκοπίασα.

(17) **Ἀλλ’** ↓  
εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν,  
↑ χαίρω

**καὶ** συχαίρω πάνσιν ὑμῖν·

(18) τὸ **δὲ** αὐτὸ καὶ ὑμεῖς χαίρετε  
**καὶ** συγχαίρετέ μοι.

(19) Ἐλπίζω **δὲ** ἐν κυρίῳ Ἰησοῦ

Τιμόθεον ταχέως πέμψαι ὑμῖν,

ἵνα κἀγὼ εὐψυχῶ

γνοῦς τὰ περὶ ὑμῶν.

(20) οὐδένα **γὰρ** ἔχω ἰσόψυχον,

ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει·

(21) οἱ πάντες **γὰρ** τὰ ἑαυτῶν ζητοῦσιν,

οὐ τὰ Ἰησοῦ Χριστοῦ {ζητοῦσιν}.

(22) τὴν **δὲ** δοκιμὴν αὐτοῦ γινώσκετε,

ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

(23) τοῦτον **μὲν οὖν** ἐλπίζω

πέμψαι

ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς·

(24) πέποιθα **δὲ** ἐν κυρίῳ

ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

(25) Ἀναγκαῖον **δὲ** ἠγησάμην

Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν

τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς,

(26) ἐπειδὴ ↓

ἐπιποθῶν ↓

↑ ἦν

↑ πάντας ὑμᾶς

**καὶ** ἀδημονῶν,

διότι ἠκούσατε

ὅτι ἠσθένησεν.

(27) καὶ **γὰρ** ἠσθένησεν παραπλήσιον θανάτῳ·

**ἀλλ'** ὁ θεὸς ἠλέησεν αὐτόν,

οὐκ αὐτὸν **δὲ** μόνον ἀλλὰ καὶ ἐμέ {ἠλέησεν},

ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.

(28) σπουδαιοτέρως **οὖν** ἔπεμψα αὐτόν,

ἵνα ↓

ιδόντες αὐτόν πάλιν

↑ χαρῆτε

**κἀγὼ** ἀλυπότερος ὦ.

(29) προσδέχεσθε **οὖν** αὐτόν ἐν κυρίῳ μετὰ πάσης χαρᾶς

**καὶ** τοὺς τοιοῦτους ἐντίμους ἔχετε,

(30) ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἠγγισεν

παραβολευσάμενος τῇ ψυχῇ,

ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

(3:1) Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ.

τὰ αὐτὰ γράφειν ὑμῖν

ἐμοὶ **μὲν** οὐκ ὀκνηρὸν {ἐστίν},

ὑμῖν **δὲ** ἀσφαλές {ἐστίν}.

(2) Βλέπετε τοὺς κύννας,

βλέπετε τοὺς κακοὺς ἐργάτας,

βλέπετε τὴν κατατομήν.

(3) ἡμεῖς **γὰρ** ἐσμεν ἡ περιτομή,

οἱ πνεύματι θεοῦ λατρεύοντες

**καὶ** καυχώμενοι ἐν Χριστῷ Ἰησοῦ

**καὶ** οὐκ ἐν σαρκὶ πεποιθότες,

(4) καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί.

Εἶ τις δοκεῖ ἄλλος

πεποιθέναι ἐν σαρκί,

ἐγὼ μᾶλλον {πειθῶ}·

(5) {εἰμι} περιτομῆ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,

(6) κατὰ ζῆλος διώκων τὴν ἐκκλησίαν,  
κατὰ δικαιοσύνην {ὧν} τὴν ↓  
ἐν νόμῳ γεγόμενος  
↑ ἄμεμπτος.

(7) Ἄλλ' ↓

ἅτινα ἦν μοι κέρδη,  
↑ ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν.

(8) ἀλλὰ μενοῦνγε καὶ ἠγοῦμαι  
πάντα ζημίαν εἶναι

διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου,  
δι' ὧν τὰ πάντα ἐζημιώθην,

καὶ ἠγοῦμαι σκύβαλα,

ἵνα Χριστὸν κερδήσω

(9) καὶ εὐρεθῶ ἐν αὐτῷ,

μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου

ἀλλὰ {ἔχων} τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,

(10) “τοῦ γνώναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ τὴν κοινωνίαν  
τῶν παθημάτων αὐτοῦ,

συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,”

(11) εἶ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

(12) Οὐχ {ἐστίν}

ὅτι ἤδη ἔλαβον

ἦ ἤδη τετελείωμαι,

διώκω δὲ

εἰ καὶ καταλάβω,

ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ.

(13) ἀδελφοί, ἐγὼ ↓

ἐμαυτὸν ↓

↑ οὐ λογίζομαι

↑ κατελιηφέναι.

ἐν δέ {ποιῶ},

τὰ μὲν ὀπίσω ἐπιλανθανόμενος

τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,

(14) κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ.

(15) Ὅσοι ↓

οὖν ↓

↑ τέλειοι {ἐσμεν},

↑ τοῦτο φρονῶμεν·

καὶ ↓

εἶ τι ἐτέρως φρονεῖτε,

↑ καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·

(16) πλὴν ↓

εἰς ᾧ ἐφθάσαμεν,

↑ τῷ αὐτῷ στοιχεῖν.

(17) Συμμηταί μου γίνεσθε, ἀδελφοί,

καὶ σκοπεῖτε

τοὺς οὕτως περιπατοῦντας

καθὼς ἔχετε τύπον ἡμᾶς.

(18) πολλοὶ γὰρ περιπατοῦσιν ↓↓

– οὕς πολλάκις ἔλεγον ὑμῖν,

“νῦν δὲ ↓

καὶ κλαίω

↑ λέγω, –

↑↑ {ὡς} τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ,

(19) ὧν τὸ τέλος ἀπώλεια {ἐστίν},”

ὧν ὁ θεὸς ἡ κοιλία {ἐστίν}

καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν {φιλοτιμούμεθα},

– οἱ τὰ ἐπίγεια φρονοῦντες. –

(20) ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει,

ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν,

(21) ὅς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης  
αὐτοῦ κατὰ τὴν ἐνέργειαν  
τοῦ δύνασθαι αὐτὸν  
**καὶ ὑποτάξαι** αὐτῷ τὰ πάντα.

(4:1) Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιτόθιοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

(2) Εὐοδίαν παρακαλῶ

**καὶ** Συντύχην παρακαλῶ

τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.

(3) ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε,

συλλαμβάνου αὐταῖς,

αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου,

ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς {ἐστίν}.

(4) Χαίρετε ἐν κυρίῳ πάντοτε·

πάλλιν ἐρῶ,

χαίρετε.

(5) τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.

ὁ κύριος ἐγγύς {ἐστίν}.

(6) μηδὲν μεριμᾶτε,

**ἀλλ'** ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν.

(7) **καὶ** ἡ εἰρήνη τοῦ θεοῦ ↓

ἢ ὑπερέχουσα πάντα νοῦν

↑ φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

(8) Τὸ λοιπόν, ἀδελφοί, ↓

ὅσα ἐστὶν ἀληθῆ,

ὅσα {ἐστίν} σεμνά,

ὅσα {ἐστίν} δίκαια,

ὅσα {ἐστίν} ἀγνά,

ὅσα {ἐστίν} προσφιλῆ,

ὅσα {ἐστίν} εὐφημα,

εἷ τις ἀρετῆ

**καὶ** εἷ τις ἔπαινος,

↑ ταῦτα λογίσεσθε·

(9) ἃ καὶ ἐμάθετε

**καὶ** παρελάβετε

**καὶ** ἠκούσατε

**καὶ** εἶδετε ἐν ἐμοί,

ταῦτα πράσσετε·

**καὶ** ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

(10) Ἐχάρην δὲ ἐν κυρίῳ μεγάλως

ὅτι ἤδη ποτὲ ἀνεθάλετε

τὸ ὑπὲρ ἐμοῦ φρονεῖν,

ἐφ' ᾧ καὶ ἐφρονεῖτε,

ἠκαιρεῖσθε **δέ**.

(11) {ἐστίν} οὐχ ↓

ὅτι καθ' ὑστέρησιν

↑ λέγω {τοῦτο},

ἐγὼ **γὰρ** ἔμαθον

ἐν οἷς εἰμι

αὐτάρκης εἶναι.

(12) οἶδα **καὶ**

ταπεινοῦσθαι,

οἶδα **καὶ**

περισσεύειν·

ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι,

**καὶ** χορτάζεσθαι

**καὶ** πεινᾶν

**καὶ** περισσεύειν

**καὶ** ὑστερεῖσθαι·

- (13) πάντα ἰσχύω  
ἐν τῷ ἐνδυναμοῦντί με.
- (14) Πλήν καλῶς ἐποιήσατε  
συγκοινωνήσαντές μου τῇ θλίψει.
- (15) οἴδατε δὲ καὶ ὑμεῖς, Φιλιππηῖσι,  
ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ↓  
ὅτε ἐξῆλθον ἀπὸ Μακεδονίας,  
↑ οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήμψεως εἰ μὴ  
ὑμεῖς μόνοι,
- (16) ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἄπαξ καὶ δις εἰς τὴν χρείαν μοι ἐπέμψατε.
- (17) {ἐστίν} οὐχ  
ὅτι ἐπιζητῶ τὸ δόμα,  
**ἀλλ’** ἐπιζητῶ τὸν καρπὸν  
τὸν πλεονάζοντα εἰς λόγον ὑμῶν.
- (18) ἀπέχω δὲ πάντα  
**καὶ** περισσεύω·  
πεπλήρωμαι  
δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ’ ὑμῶν, ὁσμήν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ.
- (19) ὁ δὲ θεὸς μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.
- (20) τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων {ἐστίν}, ἀμήν.
- (21) Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ.  
ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.
- (22) ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι,  
μάλιστα δὲ οἱ ἐκ τῆς Καισαροῦς οἰκίας {εἰσίν}.
- (23) Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ {εἶη} μετὰ τοῦ πνεύματος ὑμῶν.

## Colossians

- (1:1) Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς {ἐπεστείλαμεν} (2) τοῖς ἐν Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ,  
χάρις ὑμῖν καὶ εἰρήνη {εἶη} ἀπὸ θεοῦ πατρὸς ἡμῶν.
- (3) Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
πάντοτε περὶ ὑμῶν προσευχόμενοι,
- (4) ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην  
ἣν ἔχετε εἰς πάντας τοὺς ἁγίους (5) διὰ τὴν ἐλπίδα  
τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς,  
ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου  
(6) “τοῦ παρόντος εἰς ὑμᾶς,  
καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν  
καρποφορούμενον  
**καὶ** ἀξζανόμενον  
καθὼς {ποιεῖ} καὶ ἐν ὑμῖν,”  
ἀφ’ ἧς ἡμέρας ἠκούσατε  
**καὶ** ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ·
- (7) καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν,  
ὃς ἐστὶν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ,  
(8) ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.
- (9) Διὰ τοῦτο καὶ ἡμεῖς, ↓  
ἀφ’ ἧς ἡμέρας ἠκούσαμεν,  
↑ οὐ παύομεθα  
ὑπὲρ ὑμῶν προσευχόμενοι  
**καὶ** αἰτούμενοι,  
ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,  
(10) περιπατῆσαι ἀζίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν,  
ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες  
**καὶ** ἀξζανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ,  
(11) ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς  
πᾶσαν ὑπομονὴν καὶ μακροθυμίαν.



Μετὰ χαρᾶς (12) εὐχαριστοῦντες τῷ πατρὶ

τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·

(13) ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους

**καὶ** μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,

(14) ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν·

(15) ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,

(16) ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·

τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·

(17) **καὶ** αὐτός ἐστιν πρὸ πάντων

**καὶ** τὰ πάντα ἐν αὐτῷ συνέστηκεν,

(18) **καὶ** αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας·

ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν,

ἵνα γένηται

ἐν πᾶσιν αὐτὸς πρωτεύων,

(19) ὅτι ἐν αὐτῷ εὐδόκησεν {ὁ θεός}

πᾶν τὸ πλήρωμα κατοικῆσαι

(20) **καὶ** δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,

εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

(21) “Καὶ ὑμᾶς {ἀποκατήλλαξεν}

ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,”

(22) νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου

παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,

(23) εἰ γε ἐπιμένετε

τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι

**καὶ** μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου

οὗ ἠκούσατε,

τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν,

οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

(24) Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν

**καὶ** ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ,

ὃ ἐστὶν ἡ ἐκκλησία,

(25) ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ

τὴν δοθεῖσάν μοι εἰς ὑμᾶς

πληρῶσαι τὸν λόγον τοῦ θεοῦ, (26) “τὸ μυστήριον

τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν

νῦν δὲ ἐφανερώθη” τοῖς ἁγίοις αὐτοῦ,

(27) οἷς ↓

ἠθέλησεν ὁ θεός

↑ γνωρίσαι

τί {ἐστὶ} τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,

ὃ ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης·

(28) ὃν ἡμεῖς καταγγέλλομεν

νουθετοῦντες πάντα ἄνθρωπον

**καὶ** διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ,

ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ·

(29) εἰς ὃ καὶ κοπιῶ

ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ

τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

(2:1) Θέλω γὰρ ὑμᾶς

εἰδέναι

ἡλικὸν ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ

**καὶ** ὄσοι οὐχ ἐόρακαν τὸ πρόσωπόν μου ἐν σαρκί,

(2) “ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν

συμβιβασθέντες ἐν ἀγάπῃ” καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς

συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ,

(3) ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

(4) Τοῦτο λέγω,

ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.

(5) εἰ γὰρ καὶ τῆ σαρκὶ ἄπειμι,

ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι,

χαίρων

καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

(6) Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον,

ἐν αὐτῷ περιπατεῖτε,

(7) ἔρριζωμένοι

καὶ ἐποικοδομούμενοι ἐν αὐτῷ

καὶ βεβαιούμενοι τῇ πίστει

καθῶς ἐδιδάχθητε,

περισσεύοντες ἐν εὐχαριστίᾳ.

(8) Βλέπετε

μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν·

(9) ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,

(10) “καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι,

ὅς ἐστὶν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.”

(11) Ἐν ᾧ καὶ περιετιμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,

(12) συνταφέντες αὐτῷ ἐν τῷ βαπτισμῷ,

ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ

τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν·

(13) καὶ ὑμᾶς ↓

νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκός ὑμῶν,

↑ συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ,

χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα.

(14) ἐξαλείψας τὸ καθ’ ἡμῶν χειρόγραφον τοῖς δόγμασιν

ὃ ἦν ὑπεναντίον ἡμῖν,

καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου

προσηλώσας αὐτὸ τῷ σταυρῷ·

(15) ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας

ἐδειγμάτισεν ἐν παρρησίᾳ,

θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

(16) Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἐορτῆς ἢ νεομηνίας ἢ σαββάτων·

(17) ἃ ἐστὶν σκιά τῶν μελλόντων,

τὸ δὲ σῶμα τοῦ Χριστοῦ {ἐστίν}.

(18) μηδεὶς ὑμᾶς καταβραβεύετω

θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων,

ἃ ἐόρακεν

ἐμβατεύων,

εἰκῆ φυσιούμενος ὑπὸ τοῦ νοῦς τῆς σαρκός αὐτοῦ,

(19) καὶ οὐ κρατῶν τὴν κεφαλὴν,

ἐξ οὗ πᾶν τὸ σῶμα ↓

διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον

καὶ συμβιβάζόμενον

↑ αὐξεῖ τὴν αὐξῆσιν τοῦ θεοῦ.

(20) Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου,

τί ↓

ὡς ζῶντες ἐν κόσμῳ

↑ δογματίζεσθε;

(21) μὴ ἄψη

μηδὲ γεύση

μηδὲ θίγης.

(22) ἃ ἐστὶν πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων,

(23) ἃτινά ἐστὶν λόγον μὲν ἔχοντα σοφίας – ἐν ἐθελοθησκίᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος,

οὐκ {ἐστίν} ἐν τιμῇ τινι – πρὸς πλησμονὴν τῆς σαρκός.

- (3:1) Εἰ ↓  
**οὖν** ↓  
 ↑ συνηγέρθητε τῷ Χριστῷ,  
 ↑ τὰ ἄνω ζητεῖτε,  
οὗ ὁ Χριστός ἐστίν  
 ἐν δεξιᾷ τοῦ θεοῦ καθήμενος.
- (2) τὰ ἄνω φρονεῖτε,  
 μὴ τὰ ἐπὶ τῆς γῆς {φρονεῖτε}.
- (3) ἀπεθάνετε **γὰρ**  
**καὶ** ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ.  
 (4) ὅταν ὁ Χριστὸς φανερωθῆ, ἡ ζωὴ ὑμῶν,  
 τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.
- (5) Νεκρώσατε **οὖν** τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν,  
ἧτις ἐστὶν εἰδωλολατρία,  
 (6) δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.
- (7) ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε,  
ὅτε ἐζῆτε ἐν τούτοις·
- (8) νυνὶ **δὲ** ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·
- (9) μὴ ψεύδεσθε εἰς ἀλλήλους,  
ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ  
 (10) **καὶ ἐνδυσάμενοι** τὸν νέον  
 τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα  
 τοῦ κτίσαντος αὐτόν,  
 (11) ὅπου οὐκ ἔνι Ἕλληνας καὶ Ἰουδαίους, περιτομὴ καὶ ἀκροβυστία,  
 βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος,  
ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν Χριστὸς {ἐν}.
- (12) Ἐνδύσασθε **οὖν**, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα, οἰκτιρμοῦ, χρηστότητα,  
 ταπεινοφροσύνην, πραύτητα, μακροθυμίαν,  
 (13) ἀνεχόμενοι ἀλλήλων  
**καὶ χαριζόμενοι** ἑαυτοῖς  
ἐάν τις πρὸς τινα ἔχη μομφήν·  
καθὼς καὶ ὁ κύριος ἐχαρίσατο ὑμῖν,  
 οὕτως καὶ {χαρίσασθε} ὑμεῖς·
- (14) ἐπὶ πᾶσιν **δὲ** τούτοις “τὴν ἀγάπην {ἐνεδύσασθε},  
ἧ ἐστίν” σύνδεσμος τῆς τελειότητος.
- (15) **καὶ** ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν,  
 εἰς ἧν καὶ ἐκλήθητε ἐν ἐνὶ σώματι·  
**καὶ** εὐχάριστοι γίνεσθε.
- (16) “Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως,  
 ἐν πάσῃ σοφίᾳ διδάσκοντες  
**καὶ** νουθετοῦντες ἑαυτούς,” ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς  
 ἐν τῇ χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ·
- (17) **καὶ** πᾶν ↓  
ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ,  
 ↑ {ποιεῖτε} πάντα ἐν ὀνόματι κυρίου Ἰησοῦ,  
εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.
- (18) Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν  
ὡς ἀνῆκεν ἐν κυρίῳ.
- (19) Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας  
**καὶ** μὴ πικραίνεσθε πρὸς αὐτάς.
- (20) Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα,  
 τοῦτο **γὰρ** εὐάρεστόν ἐστιν ἐν κυρίῳ.
- (21) Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν,  
ἵνα μὴ ἀθυμῶσιν.
- (22) Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίᾳ ὡς ἀνθρωπάρεσκοι,  
**ἀλλ'** ἐν ἀπλότῃ καρδίᾳ {ὑπακούετε}  
φοβούμενοι τὸν κύριον.
- (23) ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,  
 (24) εἰδότες  
ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας.

τῷ κυρίῳ Χριστῷ δουλεύετε·

(25) ὁ γὰρ ἀδικῶν κομίσεται

ὃ ἠδίκησεν,

καὶ οὐκ ἔστιν προσωποληψία.

(4:1) Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε,

εἰδότες

ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

(2) Τῇ προσευχῇ προσκαρτερεῖτε,

γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

(3) προσευχόμενοι ἅμα καὶ περὶ ἡμῶν,

ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου

λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ,

δι' ὃ καὶ δέδεμαι,

(4) ἵνα φανερώσω αὐτὸ

ὡς δεῖ

με λαλήσαι.

(5) Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω

τὸν καιρὸν ἐξαγοραζόμενοι.

(6) ὁ λόγος ὑμῶν {ἔστω} πάντοτε ἐν χάριτι,

ἅλατι ἡρτυμένος,

εἰδέναι

πῶς δεῖ

ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

(7) Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ,

(8) ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ↓

ἵνα γνῶτε τὰ περὶ ἡμῶν

καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν,

↑ (9) σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ,

ὃς ἔστιν ἐξ ὑμῶν·

πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.

(10) Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου

καὶ {ἀσπάζεται} Μάρκος ὁ ἀνεψιὸς Βαρναβᾶ

περὶ οὗ ἐλάβετε ἐντολάς,

– ἐὰν ἔλθῃ πρὸς ὑμᾶς,

δέξασθε αὐτόν –

(11) καὶ Ἰησοῦς {ἀσπάζεται}

ὁ λεγόμενος Ἰουστός,

“οἱ ὄντες ἐκ περιτομῆς,

οὗτοι {εἰσίν}” μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ,

οἵτινες ἐγενήθησάν μοι παρηγορία.

(12) ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ Ἰησοῦ,

πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,

ἵνα σταθῆτε τέλειοι

καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ.

(13) μαρτυρῶ γὰρ αὐτῷ

ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.

(14) ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς.

(15) Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς

καὶ {ἀσπάσασθε} Νύμφαν καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.

(16) καὶ ↓

ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή,

↑ ποιήσατε

ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ,

καὶ ↓ τὴν {ἐπιστολήν} ἐκ Λαοδικείας

↑ ἵνα καὶ ὑμεῖς ἀναγνῶτε.

(17) καὶ εἶπατε Ἀρχίππῳ·

βλέπε τὴν διακονίαν

ἣν παρέλαβες ἐν κυρίῳ,

ἵνα αὐτὴν πληροῖς.

(18) Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου.  
μνημονεύετε μου τῶν δεσμῶν.  
ἡ χάρις {εἶη} μεθ' ὑμῶν.

## First Thessalonians

(1:1) Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος {ἐπεστείλαμεν} τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ,  
χάρις {εἶη} ὑμῖν καὶ εἰρήνη.

(2) Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν

μνεῖαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν,

ἀδιαλείπτως (3) μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

(4) εἰδότες, ἀδελφοὶ ↓

ἠγαπημένοι ὑπὸ τοῦ θεοῦ,

↑ τὴν ἐκλογὴν ὑμῶν,

(5) ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ ἐν πληροφορίᾳ πολλῇ,

καθὼς οἴδατε

οἳ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.

(6) Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου,

δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου,

(7) ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν

τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.

(8) ἀφ' ὑμῶν “γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ,

ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελέλυθεν,”

ὥστε μὴ χρειᾶν ἔχειν ἡμᾶς

λαλεῖν τι.

(9) αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν

ὅποιαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς,

καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων

δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ

(10) καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ↓

ὃν ἠγείρεν ἐκ τῶν νεκρῶν,

↑ Ἰησοῦν

τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

(2:1) Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς

ὅτι οὐ κενὴ γέγονεν,

(2) ἀλλὰ ↓

προπαθόντες

καὶ ὑβρισθέντες,

καθὼς οἴδατε,

↑ ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν

λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι.

(3) ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ {ἐστιν},

(4) ἀλλὰ ↓

καθὼς δεδοκιμάσαμεθα ὑπὸ τοῦ θεοῦ

πιστευθῆναι τὸ εὐαγγέλιον,

↑ οὕτως λαλοῦμεν,

οὐχ ὡς ἄνθρωποις ἀρέσκοντες ἀλλὰ θεῷ

τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

(5) Οὔτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν,

– καθὼς οἴδατε, –

οὔτε ἐν προφάσει πλεονεξίας,

θεὸς μάρτυς {ἐστίν},

(6) οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,

(7) δυνάμενοι

ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι.

**ἀλλ'** ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν,  
ὡς ἐὰν τροφὸς θάλαπη τὰ ἑαυτῆς τέκνα,

(8) οὕτως ↓

ὀμειρόμενοι ὑμῶν

↑ εὐδοκοῦμεν

μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς,

διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

(9) Μνημονεύετε **γάρ**, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον·

νυκτὸς καὶ ἡμέρας ἐργαζόμενοι

πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν

ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ.

(10) ὑμεῖς μάρτυρες {εἰσίν} καὶ ὁ θεός,

ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν ↓

τοῖς πιστεύουσιν

↑ ἐγενήθημεν,

(11) “καθάπερ οἴδατε,

ὡς ἓνα ἕκαστον ὑμῶν

ὡς πατὴρ τέκνα ἑαυτοῦ

(12) παρακαλοῦντες ὑμᾶς

**καὶ παραμυθούμενοι**

**καὶ μαρτυρούμενοι”**

εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ

τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ

βασιλείαν καὶ δόξαν.

(13) **Καὶ** διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως,

ὅτι ↓

παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ

↑ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ ↓

– καθώς ἐστὶν ἀληθῶς –

↑ λόγον θεοῦ,

ὃς καὶ ἐνεργεῖται ἐν ὑμῖν

τοῖς πιστεύουσιν.

(14) Ὑμεῖς **γάρ** μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ

τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ,

ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν

καθώς καὶ αὐτοὶ {ἔπαθον} ὑπὸ τῶν Ἰουδαίων,

(15) τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας

**καὶ ἡμᾶς ἐκδιωξάντων**

**καὶ** θεῷ μὴ ἀρεσκόντων

**καὶ** {ποιούντων κακὸν} πᾶσιν ἀνθρώποις ἐναντίων,

(16) κωλύόντων ἡμᾶς

τοῖς ἔθνεσιν λαλῆσαι

ἵνα σωθῶσιν,

εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε.

ἔφθασεν **δὲ** ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

(17) Ὑμεῖς **δέ**, ἀδελφοί, ↓

ἀπορφανισθέντες ἀφ' ὑμῶν – πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, –

↑ περισσότερο εἰσπουδάσαμεν

τὸ πρόσωπον ὑμῶν ιδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

(18) διότι ἠθελήσαμεν

ἐλθεῖν πρὸς ὑμᾶς, – ἐγὼ μὲν Παῦλος – καὶ ἅπαξ καὶ δίς,

**καὶ** ἐνέκοψεν ἡμᾶς ὁ σατανᾶς.

(19) τίς **γάρ** {ἐστὶν} ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως ↓

– ἢ οὐχὶ καὶ ὑμεῖς {έστε} –

↑ ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

(20) ὑμεῖς **γάρ** ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.

- (3:1) **Διὸ** ↓  
μηκέτι στέγοντες  
↑ εὐδοκήσαμεν  
καταλειφθῆναι ἐν Ἀθήναις μόνοι
- (2) **καὶ** ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ,  
“εἰς τὸ στηρίξαι ὑμᾶς  
**καὶ παρακαλέσαι** ὑπὲρ τῆς πίστεως ὑμῶν  
(3) τὸ μηδένα σαίνεσθαι” ἐν ταῖς θλίψεσιν ταύταις.
- αὐτοὶ **γὰρ** οἴδατε  
ὅτι εἰς τοῦτο κείμεθα·
- (4) καὶ **γὰρ** ↓  
ὅτε πρὸς ὑμᾶς ἦμεν,  
↑ προελέγομεν ὑμῖν  
ὅτι μέλλομεν  
θλίβεσθαι,  
καθὼς καὶ ἐγένετο  
– **καὶ** οἴδατε. –
- (5) διὰ τοῦτο κἀγὼ ↓  
μηκέτι στέγων  
↑ ἔπεμψα {αὐτὸν}  
εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν,  
{ἵνα} μὴ πως ἐπειράσεν ὑμᾶς ὁ πειράζων  
**καὶ** εἰς κενὸν γένηται ὁ κόπος ἡμῶν.
- (6) Ἄρτι **δὲ** ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ’ ὑμῶν  
**καὶ** εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν  
**καὶ** {οὕτως ἐστίν}  
ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε,  
ἐπιποθοῦντες  
ἡμᾶς ιδεῖν  
καθάπερ καὶ ἡμεῖς ὑμᾶς,
- (7) διὰ τοῦτο παρεκληθήμεν, ἀδελφοί, ἐφ’ ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,  
(8) ὅτι νῦν ζῶμεν  
ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.
- (9) τίνα **γὰρ** εὐχαριστίαν δυνάμεθα  
τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ  
ἣ χαίρομεν δι’ ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,  
(10) νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι  
εἰς τὸ ιδεῖν ὑμῶν τὸ πρόσωπον  
**καὶ καταρτίσαι** τὰ ὑστερήματα τῆς πίστεως ὑμῶν;
- (11) Αὐτὸς **δὲ** ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·  
(12) ὑμᾶς **δὲ** ὁ κύριος πλεονάσαι  
**καὶ** περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας  
καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,  
(13) εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς  
ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἀγίων αὐτοῦ, ἀμήν.
- (4:1) Λοιπὸν **οὖν**, ἀδελφοί, ἐρωτῶμεν ὑμᾶς  
**καὶ** παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ,  
ἵνα ↓  
καθὼς παρελάβετε παρ’ ἡμῶν  
τὸ πῶς δεῖ  
ὑμᾶς περιπατεῖν  
**καὶ ἀρέσκειν** θεῷ,  
καθὼς καὶ περιπατεῖτε,  
↑ ἵνα περισσεύητε μᾶλλον.
- (2) οἴδατε **γὰρ**  
τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.
- (3) Τοῦτο **γὰρ** ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἀγιασμὸς ὑμῶν,  
ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,

- (4) εἰδέναι ἕκαστον ὑμῶν  
τὸ ἑαυτοῦ σκευὸς κτᾶσθαι ἐν ἀγιασμῶ καὶ τιμῇ,  
(5) μὴ ἐν πάθει ἐπιθυμίας {κτᾶσθαι}  
καθάπερ καὶ τὰ ἔθνη  
τὰ μὴ εἰδότες τὸν θεόν,
- (6) τὸ μὴ ὑπερβαίνειν  
καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ,  
διότι ἔκδικος κύριος {ἐστίν} περὶ πάντων τούτων,  
καθῶς καὶ προείπαμεν ὑμῖν  
καὶ διεμαρτυράμεθα.
- (7) οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσία  
ἀλλ' {ἐκάλεσεν} ἐν ἀγιασμῶ.  
(8) τοιγαροῦν ↓  
ὁ ἀθετῶν  
↑ οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεόν  
τὸν καὶ διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.
- (9) Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε  
γράφειν ὑμῖν,  
αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε  
εἰς τὸ ἀγαπᾶν ἀλλήλους,  
(10) καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ.  
Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,  
περισσεύειν μᾶλλον  
(11) καὶ φιλοτιμῆσθαι  
ἡσυχάζειν  
καὶ πράσσειν τὰ ἴδια  
καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν,  
καθῶς ὑμῖν παρηγγείλαμεν,  
(12) ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἕξω  
καὶ μηδενὸς χρεῖαν ἔχητε.
- (13) Οὐ θέλομεν δὲ  
ὑμᾶς ἀγνοεῖν, ἀδελφοί,  
περὶ τῶν κοιμωμένων,  
ἵνα μὴ λυπῆσθε  
καθῶς καὶ οἱ λοιποὶ  
οἱ μὴ ἔχοντες ἐλπίδα.
- (14) εἰ ↓  
γὰρ ↓  
↑ πιστεύομεν  
ὅτι Ἰησοῦς ἀπέθανεν  
καὶ ἀνέστη,  
↑ οὕτως καὶ ὁ θεὸς ↓  
τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ  
↑ ἄξει σὺν αὐτῷ.
- (15) Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου,  
ὅτι ἡμεῖς ↓  
οἱ ζῶντες  
οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου  
↑ οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·  
(16) ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ,  
καταβήσεται ἀπ' οὐρανοῦ  
καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,  
(17) ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν  
νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα·  
καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.
- (18) Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.
- (5:1) Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε  
ὑμῖν γράφεσθαι,



- (2) αὐτοὶ **γὰρ** ἀκριβῶς οἶδατε  
ὅτι ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται.  
 (3) ὅταν λέγωσιν·  
 εἰρήνη καὶ ἀσφάλεια {ἐστίν},  
 τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος  
ὥσπερ ἢ ὡδὶν {ἐφίσταται}  
 τῇ ἐν γαστρὶ ἐχούσῃ,  
**καὶ** οὐ μὴ ἐκφύγωσιν.
- (4) ὑμεῖς **δέ**, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει,  
ἵνα ἢ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ·
- (5) πάντες **γὰρ** ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας.  
 Οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους·
- (6) **ἄρα οὖν** μὴ καθεύδωμεν ὡς οἱ λοιποὶ  
ἀλλὰ γρηγορῶμεν  
**καὶ** νήφωμεν.
- (7) Οἱ **γὰρ** καθεύδοντες νυκτὸς καθεύδουσιν  
**καὶ** οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·
- (8) ἡμεῖς **δέ** ↓  
 ἡμέρας ὄντες  
 ↑ νήφωμεν  
ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας·  
 (9) ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν  
ἀλλ' {ἔθετο} εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
 (10) τοῦ ἀποθανόντος ὑπὲρ ἡμῶν,  
ἵνα ↓  
**εἴτε** γρηγορῶμεν  
**εἴτε** καθεύδωμεν  
 ↑ ἅμα σὺν αὐτῷ ζήσωμεν.
- (11) **Διὸ** παρακαλεῖτε ἀλλήλους  
**καὶ** οἰκοδομεῖτε εἷς τὸν ἕνα,  
καθὼς καὶ ποιεῖτε.
- (12) Ἐρωτῶμεν **δέ** ὑμᾶς, ἀδελφοί,  
εἰδέναι  
 τοὺς κοπιῶντας ἐν ὑμῖν  
**καὶ** προϊσταμένους ὑμῶν ἐν κυρίῳ  
**καὶ** νουθετοῦντας ὑμᾶς
- (13) **καὶ** ἠγείσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν.  
 εἰρηνεύετε ἐν ἑαυτοῖς.
- (14) Παρακαλοῦμεν **δέ** ὑμᾶς, ἀδελφοί,  
 νουθετεῖτε τοὺς ἀτάκτους,  
 παραμυθεῖσθε τοὺς ὀλιγοψύχους,  
 ἀντέχεσθε τῶν ἀσθενῶν,  
 μακροθυμεῖτε πρὸς πάντας.
- (15) ὁρᾶτε  
 {ἵνα} μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ,  
ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.
- (16) Πάντοτε χαίρετε,  
 (17) ἀδιαλείπτως προσεύχεσθε,  
 (18) ἐν παντὶ εὐχαριστεῖτε·  
 τοῦτο **γὰρ** θέλημα {ἐστίν} θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.  
 (19) τὸ πνεῦμα μὴ σβέννυτε,  
 (20) προφητείας μὴ ἐξουθενεῖτε,  
 (21) πάντα **δέ** δοκιμάζετε,  
 τὸ καλὸν κατέχετε,  
 (22) ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.  
 (23) Αὐτὸς **δέ** ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς,  
**καὶ** ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
 τηρηθεῖη.

- (24) πιστὸς {ἐστίν}  
 ὁ καλῶν ὑμᾶς,  
 ὅς καὶ ποιήσει.
- (25) Ἀδελφοί, προσεύχεσθε καὶ περὶ ἡμῶν.
- (26) Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἀγίῳ.
- (27) Ἐνορκίζω ὑμᾶς τὸν κύριον  
ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.
- (28) Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ {εἶη} μεθ' ὑμῶν.

## Second Thessalonians

(1:1) Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος {ἐπεστείλαμεν} τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ,

(2) χάρις ὑμῖν καὶ εἰρήνη {εἶη} ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

(3) Εὐχαριστεῖν ↓  
 ὀφειλομεν

↑ τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί,  
καθὼς ἄξιόν ἐστιν,

ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν

**καὶ** πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους,

(4) ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκανχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς  
 ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν

αἷς ἀνέχεσθε,

(5) {τοῦτο ἐστίν} ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ  
 εἰς τὸ καταξιοθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ,  
 ὑπὲρ ἧς καὶ πάσχετε,

(6) εἶπερ δίκαιον {ἐστίν} παρὰ θεῷ

ἀνταποδοῦναι ↓

τοῖς θλίβουσιν ὑμᾶς

↑ θλίβιν

(7) **καὶ** ὑμῖν ↓

τοῖς θλιβομένοις

↑ ἄνεσιν {διδόναι} μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ  
 ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ (8) “ἐν πυρὶ φλογός,

διδόντος” ἐκδίκησιν

τοῖς μὴ εἰδόσιν θεὸν

**καὶ** τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν  
 Ἰησοῦ,

(9) οἵτινες δίκην τίσουσιν ὄλεθρον  
 αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ  
 ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,

(10) ὅταν ἔλθῃ ↓

ἐνδοξασθῆναι ἐν τοῖς ἀγίοις  
 αὐτοῦ

**καὶ** θαυμασθῆναι ἐν

πᾶσιν τοῖς πιστεύουσιν,

– ὅτι ἐπιστεύθη τὸ  
 μαρτύριον ἡμῶν ἐφ'  
 ὑμᾶς, –

↑ ἐν τῇ ἡμέρᾳ ἐκείνῃ.

(11) Εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν,  
ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν

**καὶ** πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει,

(12) ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν,

**καὶ** ὑμεῖς {ἐνδοξασθῶσιν} ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ  
 Χριστοῦ.

(2:1) Ἐρωτῶμεν **δὲ** ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν  
 ἐπισυναγωγῆς ἐπ' αὐτὸν

- (2) εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς  
**μηδὲ θροεῖσθαι**, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν,  
ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου·
- (3) Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον.  
“ὅτι { ἡ ἐκείνη ἡμέρα οὐκ ἔρχεται }  
ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον  
**καὶ** ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας, (4) ὁ ἀντικείμενος  
καὶ ὑπεραιρόμενος  
ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα,  
ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι  
ἀποδεικνύοντα ἑαυτὸν  
ὅτι ἐστὶν θεός.
- (5) Οὐ μνημονεύετε  
ὅτι ↓  
ἔτι ὧν πρὸς ὑμᾶς  
↑ ταῦτα ἔλεγον ὑμῖν;”
- (6) **καὶ** νῦν τὸ κατέχον οἶδατε  
εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.
- (7) τὸ **γὰρ** μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας·  
– μόνον { ἐστίν } ὁ κατέχων ἄρτι  
ἕως ἐκ μέσου γένηται. –
- (8) **καὶ** τότε ἀποκαλυφθήσεται ὁ ἄνομος,  
ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ  
**καὶ** καταργήσῃ τὴν ἐπιφανείαν τῆς παρουσίας αὐτοῦ,  
(9) οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους  
(10) καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις,  
ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο  
εἰς τὸ σωθῆναι αὐτούς.
- (11) **καὶ** διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης  
εἰς τὸ πιστεῦσαι αὐτούς τῷ ψεύδει,  
(12) ἵνα κριθῶσιν πάντες  
οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ  
ἀλλ' εὐδοκήσαντες τῇ ἀδικίᾳ.
- (13) Ἡμεῖς **δὲ** ὀφείλομεν  
εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί  
ἠγαπημένοι ὑπὸ κυρίου,  
ὅτι εἴλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἀγιασμῷ πνεύματος καὶ πίστει ἀληθείας,  
(14) εἰς ὃ καὶ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης τοῦ  
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- (15) **Ἄρα οὖν**, ἀδελφοί, στήκετε  
**καὶ** κρατεῖτε τὰς παραδόσεις  
ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.
- (16) Αὐτὸς **δὲ** ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁ θεὸς ὁ πατὴρ ἡμῶν ↓  
ὁ ἀγαπήσας ἡμᾶς  
**καὶ** δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,  
↑ (17) παρακαλέσαι ὑμῶν τὰς καρδίας
- καὶ** στηρίζαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.
- (3:1) Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν,  
ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ  
**καὶ** δοξάζεται  
καθὼς {δοξάζεται} καὶ πρὸς ὑμᾶς,  
(2) **καὶ** ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων·  
οὐ **γὰρ** πάντων ἡ πίστις {ἐστίν}.
- (3) Πιστὸς **δὲ** ἐστὶν ὁ κύριος,  
ὃς στηρίζει ὑμᾶς  
**καὶ** φυλάξει ἀπὸ τοῦ πονηροῦ.

(4) **πεποίθαμεν** **δέ** ἐν κυρίῳ ἐφ' ὑμᾶς,  
ὅτι ↓

ἃ παραγγέλλομεν  
↑ καὶ ποιεῖτε  
**καὶ** ποιήσετε.

(5) Ὁ **δέ** κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

(6) Παραγγέλλομεν **δέ** ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ  
ἀτάκτως περιπατοῦντος  
**καὶ** μὴ κατὰ τὴν παράδοσιν  
ἧν παρελάβοσαν παρ' ἡμῶν.

(7) Αὐτοὶ **γὰρ** οἴδατε  
πῶς δεῖ

μιμεῖσθαι ἡμᾶς,

ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν

(8) **οὐδέ** δωρεὰν ἄρτον ἐφάγομεν παρά τινος,

**ἀλλ'** {ἄρτον ἐφάγομεν}

ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι  
πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν·

(9) {ἐστίν} οὐχ

ὅτι οὐκ ἔχομεν ἐξουσίαν,

**ἀλλ'** ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν

εἰς τὸ μιμεῖσθαι ἡμᾶς.

(10) καὶ **γὰρ** ↓

ὅτε ἦμεν πρὸς ὑμᾶς,

↑ τοῦτο παρηγγέλλομεν ὑμῖν,

ὅτι

εἴ τις οὐ θέλει

ἐργάζεσθαι

**μηδὲ** ἐσθιέτω.

(11) Ἀκούομεν **γάρ** τινος

περιπατοῦντος ἐν ὑμῖν ἀτάκτως

μηδὲν ἐργαζομένου

**ἀλλὰ** περιεργαζομένου·

(12) τοῖς **δέ** τοιούτοις παραγγέλλομεν

**καὶ** παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ,

ἵνα ↓

μετὰ ἡσυχίας ἐργαζόμενοι

↑ τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

(13) Ὑμεῖς **δέ**, ἀδελφοί, μὴ ἐγκακήσητε

καλοποιοῦντες.

(14) Εἰ ↓

**δέ** ↓

↑ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς,

↑ τοῦτον σημειοῦσθε

μὴ συναναμίγνυσθαι αὐτῷ,

ἵνα ἐντραπῇ·

(15) **καὶ** μὴ ὡς ἐχθρὸν ἠγεῖσθε,

**ἀλλὰ** νουθετεῖτε ὡς ἀδελφόν.

(16) Αὐτὸς **δέ** ὁ κύριος τῆς εἰρήνης δόξῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ.

ὁ κύριος {εἶη} μετὰ πάντων ὑμῶν.

(17) Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου,

ὃ ἐστίν σημεῖον ἐν πάσῃ ἐπιστολῇ·

οὕτως γράφω.

(18) Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ {εἶη} μετὰ πάντων ὑμῶν.

## First Timothy

(1:1) Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν {ἐπέστειλα} (2) Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει, χάρις ἔλεος εἰρήνη {εἶη} ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν. {πράσσε}

(3) Καθὼς παρεκάλεσά σε

προσμεῖναι ἐν Ἐφέσῳ

πορευόμενος εἰς Μακεδονίαν,

ἵνα παραγγείλης τισὶν

μὴ ἑτεροδιδασκαλεῖν

(4) μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις,

αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει.”

(5) τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,

(6) ὧν τινες ↓

ἀστοχήσαντες

↑ ἐξετράπησαν εἰς ματαιολογίαν

(7) θέλοντες

εἶναι νομοδιδάσκαλοι,

μὴ νοοῦντες

μήτε

ἄ λέγουσιν

μήτε περὶ τίνων διαβεβαιοῦνται.

(8) Οἶδαμεν δὲ

ὅτι {ἐστὶν} καλὸς ὁ νόμος,

ἐάν τις αὐτῷ νομίμως χρῆται,

(9) εἰδὼς τοῦτο,

ὅτι δικαίῳ νόμος οὐ κεῖται,

ἀνόμοις δὲ {κεῖται} καὶ ἀνυποτάκτοις, ἀσεβέσιν καὶ ἀμαρτωλοῖς, ἀνοσίοις καὶ

βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδροφόνοις, (10) πόρνοις,

ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσαις, ἐπίρκοις,

καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται (11) κατὰ τὸ εὐαγγέλιον

τῆς δόξης τοῦ μακαρίου θεοῦ,

ὃ ἐπιστεύθη.

ἐγὼ (12) Χάριν ἔχω ↓

τῷ ἐνδυναμώσαντί με

↑ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,

ὅτι πιστόν με ἠγήσατο

θέμενος εἰς διακονίαν

(13) τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὕβριστήν,

ἀλλ' ἠλεήθη,

ὅτι ↓

ἀγνοῶν

↑ ἐποίησα ἐν ἀπιστίᾳ.

(14) ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

(15) πιστὸς ὁ λόγος {ἐστὶν} καὶ πάσης ἀποδοχῆς ἄξιος,

ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον

ἀμαρτωλοὺς σῶσαι,

ὧν πρῶτός εἰμι ἐγώ.

(16) ἀλλὰ διὰ τοῦτο ἠλεήθη,

ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Χριστὸς Ἰησοῦς τὴν ἄπασαν μακροθυμίαν πρὸς ὑποτύπωσιν

τῶν μελλόντων

πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

(17) Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

(18) Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς ↓

προαγοῦσας ἐπὶ σὲ

↑ προφητείας,

ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν

(19) ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,  
ἦν τινες ↓

ἀπωσάμενοι περὶ τὴν πίστιν  
↑ ἐναυάγησαν,

(20) ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος,  
οὓς παρέδωκα τῷ σατανᾷ,  
ἵνα παιδευθῶσιν  
μὴ βλασφημεῖν.

(2:1) Παρακαλῶ οὖν πρῶτον πάντων

ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων, (2) ὑπὲρ βασιλέων καὶ πάντων

τῶν ἐν ὑπεροχῇ ὄντων,

ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

(3) τοῦτο καλὸν καὶ ἀπόδεκτον {ἐστὶν} ἐνώπιον τοῦ σωτήρος ἡμῶν θεοῦ,

(4) ὅς ↓

πάντας ἀνθρώπους ↓

↑ θέλει

↑ σωθῆναι

καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

(5) Εἷς γὰρ θεός {ἐστὶν},

εἷς καὶ μεσίτης {ἐστὶν} θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

(6) ὁ δοὓς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων,

τὸ μαρτύριον καιροῖς ἰδίους {ἐστὶν}.

(7) εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος, ↓

– ἀλήθειαν λέγω

οὐ ψεύδομαι, –

↑ διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

(8) Βούλομαι οὖν

προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ↓

ἐπαίροντας ὁσίους χεῖρας

↑ χωρὶς ὀργῆς καὶ διαλογισμοῦ.

(9) Ὡσαύτως {βούλομαι} καὶ

γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς,

μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ, (10) ἀλλ' ↓

– ὃ πρέπει γυναιξίν

ἐπαγγελλομέναις θεοσέβειαν, –

↑ δι' ἔργων ἀγαθῶν.

(11) Γυνὴ ἐν ἡσυχίᾳ μαθανέτω ἐν πάσῃ ὑποταγῇ·

(12) διδάσκειν

δὲ γυναικὶ οὐκ ἐπιτρέπω

οὐδὲ

αὐθεντεῖν ἀνδρός,

ἀλλ'

εἶναι ἐν ἡσυχίᾳ.

(13) Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐα.

(14) καὶ Ἀδὰμ οὐκ ἠπατήθη,

ἢ δὲ γυνὴ ↓

ἐξαπατηθεῖσα

↑ ἐν παραβάσει γέγονεν·

(15) σωθήσεται δὲ {ἡ γυνὴ} διὰ τῆς τεκνογονίας,

ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης·

(3:1) πιστὸς ὁ λόγος {ἐστὶν}

Εἴ τις ἐπισκοπῆς ὀρέγεται,

καλοῦ ἔργου ἐπιθυμεῖ.

(2) δεῖ οὖν

τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλόξενον,

διδασκτικόν, (3) μὴ πάροινον, μὴ πλήκτην, ἀλλ' ἐπεικῆ, ἄμαχον, ἀφιλάργυρον,

(4) τοῦ ἰδίου οἴκου καλῶς προϊστάμενον,

τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος

- (5) – εἰ ↓  
**δέ** ↓↓  
 ↑ τις ↓  
 τοῦ ἰδίου οἴκου προσῆναι  
 ↑ οὐκ οἶδεν,  
 ↑↑ πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; –  
 (6) {δεῖ}  
 μὴ νεόφυτον {εἶναι},  
ἵνα μὴ ↓  
τυφωθείς  
 ↑ εἰς κρίμα ἐμπέση τοῦ διαβόλου.
- (7) δεῖ **δὲ** καὶ  
 μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξέωθεν,  
ἵνα μὴ εἰς ὄνειδισμόν ἐμπέση καὶ παγίδα τοῦ διαβόλου.
- (8) Διακόνους ὡσαύτως {δεῖ}  
 σεμνοῦς {εἶναι}, μὴ διλόγους,  
 μὴ οἴνω πολλῷ προσέχοντας,  
 {εἶναι} μὴ αἰσχροκερδεῖς,  
 (9) ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.
- (10) καὶ οὗτοι **δὲ** δοκιμαζέσθωσαν πρῶτον,  
 εἴτα διακονείωσαν  
 ἀνέγκλητοι ὄντες.
- (11) Γυναῖκας ὡσαύτως {δεῖ}  
 σεμνάς {εἶναι}, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν.
- (12) διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες,  
 τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.
- (13) οἱ ↓  
**γὰρ** ↓  
 ↑ καλῶς διακονήσαντες  
 ↑ βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.
- (14) Ταῦτά σοι γράφω  
ἐλπίζων  
ἔλθεῖν πρὸς σέ ἐν τάχει·
- (15) ἐὰν ↓  
**δὲ** {ἐστιν}  
 ↑ βραδύνω,  
ἵνα εἰδῆς  
 πῶς δεῖ  
 ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι,  
ἧτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας.
- (16) **καὶ** ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·  
 ὃς ἐφανερώθη ἐν σαρκί,  
 ἐδικαιώθη ἐν πνεύματι,  
 ὤφθη ἀγγέλοις,  
 ἐκηρύχθη ἐν ἔθνεσιν,  
 ἐπιστεύθη ἐν κόσμῳ,  
 ἀνελήμφθη ἐν δόξῃ.
- (4:1) Τὸ **δὲ** πνεῦμα ῥητῶς λέγει  
ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως  
προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων, (2) ἐν ὑποκρίσει ψευδολόγων,  
κεκαυστηριασμένων τὴν ἰδίαν συνειδήσιν,  
 (3) κωλύοντων  
γαμεῖν,  
 {κωλύοντων}  
ἀπέχεσθαι βρωμάτων,  
ᾧ ὁ θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς  
**καὶ** ἐπεγνωκόσιν τὴν ἀλήθειαν.
- (4) ὅτι πᾶν κτίσμα θεοῦ καλὸν {ἐστιν}  
**καὶ** οὐδὲν ἀπόβλητον {ἐστιν}

- μετὰ εὐχαριστίας λαμβάνομενον.
- (5) ἀγιάζεται **γὰρ** διὰ λόγου θεοῦ καὶ ἐντεύξεως.  
 (6) Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς  
 καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ,  
ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας  
 ἧ̄ παρηκολούθηκας·
- (7) τοὺς **δὲ** βεβήλους καὶ γραώδεις μύθους παραιτοῦ.  
 Γύμναζε **δὲ** σεαυτὸν πρὸς εὐσέβειαν·
- (8) ἡ **γὰρ** σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος,  
 ἡ **δὲ** εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν  
ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.
- (9) πιστὸς ὁ λόγος {ἐστὶν} καὶ πάσης ἀποδοχῆς ἄξιος·
- (10) εἰς τοῦτο **γὰρ** κοπιῶμεν  
**καὶ** ἀγωνιζόμεθα,  
ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι,  
ὅς ἐστὶν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν.
- (11) Παράγγελλε ταῦτα  
**καὶ** δίδασκε.
- (12) Μηδεὶς σου τῆς νεότητος καταφρονεῖτω,  
**ἀλλὰ** τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.  
 (13) ἕως ἔρχομαι  
 πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.
- (14) μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος,  
ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.
- (15) ταῦτα μελέτα,  
 ἐν τούτοις ἴσθι,  
ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν.
- (16) ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ,  
 ἐπίμενε αὐτοῖς·  
 τοῦτο ↓  
**γὰρ** ↓  
 ↑ ποιῶν  
 ↑ καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.
- (5:1) Πρεσβυτέρῳ μὴ ἐπιπλήξης  
**ἀλλὰ** παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς, (2) πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ.  
 (3) Χήρας τίμα τὰς ὄντως χήρας.  
 (4) εἰ ↓  
**δέ** ↓  
 ↑ τις χήρα τέκνα ἢ ἔκγονα ἔχει,  
 ↑ μανθανέτωσαν {τὰ τέκνα} πρῶτον  
 τὸν ἴδιον οἶκον εὐσεβεῖν  
**καὶ** ἀμοιβὰς ἀποιδόναι τοῖς προγόνοις·  
 τοῦτο **γὰρ** ἐστὶν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ.  
 (5) ἡ **δὲ** ὄντως χήρα {ἐστίν}  
**καὶ** ↓  
μεμονωμένη  
 ↑ ἠλπικεν ἐπὶ θεὸν  
**καὶ** προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας,  
 (6) ἡ **δὲ** σπαταλῶσα ↓  
ζῶσα  
 ↑ τέθνηκεν.
- (7) καὶ ταῦτα παράγγελλε,  
ἵνα ἀνεπίλημπτοι ᾦσιν.  
 (8) εἰ ↓  
**δέ** ↓  
 ↑ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ,  
 ↑ τὴν πίστιν ἠρνηται  
**καὶ** {αὐτὸς} ἐστὶν ἀπίστου χειρῶν.  
 (9) Χήρα καταλεγέσθω



- μη ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα,  
 ἐνὸς ἀνδρός γυνή {γενομένη}},  
 (10) ἐν ἔργοις καλοῖς μαρτυρουμένη,  
   εἰ ἔτεκνοτρόφησεν,  
   εἰ ἐξενοδόγησεν,  
   εἰ ἀγίων πόδας ἔνιψεν,  
   εἰ θλιβομένοις ἐπήρκεσεν,  
   εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.
- (11) νεωτέρας **δὲ** χήρας παραιτοῦ·  
   ὅταν ↓  
**γὰρ** ↓                   ↑ καταστηνιάσωσιν τοῦ Χριστοῦ,  
   γαμεῖν  
 ↑ θέλουσιν  
 (12) ἔχουσαι κρίμα  
   ὅτι τὴν πρώτην πίστιν ἠθέτησαν·
- (13) ἅμα **δὲ** καὶ ἀργαὶ μανθάνουσιν  
   περιεργόμεναι τὰς οἰκίας,  
**οὐ μόνον δὲ** ἀργαὶ {εἰσὶν}  
**ἀλλὰ καὶ** φλύαροι καὶ περίεργοι {εἰσὶν},  
   λαλοῦσαι τὰ μὴ δέοντα.
- (14) Βούλομαι **οὖν**  
   νεωτέρας γαμεῖν,  
   τεκνογονεῖν,  
   οἰκοδεσποτεῖν,  
   μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν·
- (15) ἤδη **γὰρ** τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ.  
 (16) εἰ τις πιστὴ ἔχει χήρας,  
 ἐπαρκείτω αὐταῖς  
**καὶ** μὴ βαρεῖσθω ἡ ἐκκλησία,  
   ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.
- (17) Οἱ ↓  
   καλῶς προεστῶτες  
   ↑ πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν,  
 μάλιστα {ταύτης ἀξιούσθωσαν}  
   οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.
- (18) λέγει **γὰρ** ἡ γραφή·  
   βοῦν ἀλοῶντα οὐ φιμώσεις,  
**καὶ** {λέγει}·  
   ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.
- (19) κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου,  
   ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων {γίνεται}.
- (20) Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγε,  
   ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.
- (21) Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων,  
   ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος,  
   μηδὲν ποιῶν κατὰ πρόσκλισιν.
- (22) χεῖρας ταχέως μηδενὶ ἐπιτίθει  
**μηδὲ** κοινώνει ἀμαρτίαις ἀλλοτρίαις·  
 σεαυτὸν ἀγνὸν τήρει.
- (23) Μηκέτι ὑδροπότει,  
**ἀλλ'** οἶνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς πυκνάς σου ἀσθενείας.
- (24) Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσιν  
   προάγουσαι εἰς κρίσιν,  
 τισὶν **δὲ** καὶ ἐπακολουθοῦσιν·
- (25) ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα {εἰσὶν},  
**καὶ** ↓  
   τὰ ἄλλως ἔχοντα  
   κρυβῆναι  
 ↑ οὐ δύνανται.

(6:1) Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι,  
τοὺς ἰδίους δεσπότης πάσης τιμῆς ἀξίους ἠγείσθωσαν,  
ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημηται.  
(2) οἱ ↓

δὲ ↓

↑ πιστοὺς ἔχοντες δεσπότης  
↑ μὴ καταφρονεῖτωσαν,  
ὅτι ἀδελφοί εἰσιν,  
**ἀλλὰ** μᾶλλον δουλευέτωσαν,  
ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ  
οἱ τῆς εὐεργεσίας ἀντιλαμβάνομενοι.

Ταῦτα δίδασκε  
**καὶ** παρακάλει.

(3) εἴ τις ἑτεροδιδασκαλεῖ  
**καὶ** μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν  
διδασκαλίᾳ,

(4) τετύφωται,

μηδὲν ἐπιστάμενος,  
**ἀλλὰ** νοσῶν περὶ ζητήσεις καὶ λογομαχίας,  
ἐξ ᾧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι, πονηραὶ, (5) διαπαρατριβαὶ ↓  
διεφθαρμένων ↓

↑ ἀνθρώπων

↑ τὸν νοῦν  
**καὶ** ἀπεστερημένων τῆς ἀληθείας,  
νομιζόντων  
πορισμὸν εἶναι τὴν εὐσέβειαν.

(6) Ἔστιν **δὲ** πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκείας·

(7) οὐδὲν **γὰρ** εἰσηνέγκαμεν εἰς τὸν κόσμον,

{δῆλόν} ὅτι {ἐστίν}

οὐδὲ ↓

ἐξενεγκεῖν τι

↑ δυνάμεθα·

(8) ἔχοντες ↓

δὲ ↓

↑ διατροφὰς καὶ σκεπάσματα,  
↑ τούτοις ἀρκεσθησόμεθα.

(9) οἱ ↓

δὲ ↓

↑ βουλόμενοι  
πλουτεῖν  
↑ ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,  
αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.

(10) **ρίζα γὰρ** πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία,

ἧς ↓

τινες ↓

↑ ὀρεγόμενοι

↑ ἀπεπλανήθησαν ἀπὸ τῆς πίστεως

**καὶ** ἑαυτοὺς περιέπειραν ὀδύνας πολλὰς.

(11) Σὺ **δέ**, – ὡς ἄνθρωπε θεοῦ, – ταῦτα φεῦγε·

δίωκε **δέ** δικαιοσύνην εὐσέβειαν πίστιν, ἀγάπην ὑπομονὴν πραῦσιν.

(12) ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως,

ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,

εἰς ἧν ἐκλήθης

**καὶ** ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

(13) παραγγέλλω σοι ἐνώπιον τοῦ θεοῦ ↓

τοῦ ζωογονούντος τὰ πάντα

↑ καὶ Χριστοῦ Ἰησοῦ

τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,

(14) τηρήσαι σε τὴν ἐντολὴν ἀσπίλον ἀνεπίληπτον μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ,

(15) ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων,

(16) ὁ μόνος ἔχων ἀθανασίαν,

{καὶ ὁ} φῶς οὐκῶν ἀπρόσιτον,

ὃν εἶδεν οὐδεὶς ἀνθρώπων

οὐδὲ ↓

ἰδεῖν

↑ δύναται·

ᾧ {εἶη} τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

(17) Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε

μὴ ὕψηλοφρονεῖν

μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι ἀλλ' ἐπὶ θεῷ

τῷ παρέχοντι ἡμῖν πάντα πλουσίου εἰς ἀπόλαυσιν,

(18) ἀγαθοεργεῖν,

πλουτεῖν ἐν ἔργοις καλοῖς,

εὐμεταδότους εἶναι,

κοινωνικούς {εἶναι},

(19) ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον,

ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

(20) Ὡς Τιμόθεε, τὴν παραθήκην φύλαξον

ἐκτρεπόμενος τὰς βεβήλους κενοφονίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,

(21) ἦν ↓

τινες ↓

↑ ἐπαγγελλόμενοι

↑ περὶ τὴν πίστιν ἠστόχησαν.

Ἡ χάρις {εἶη} μεθ' ὑμῶν.

## Second Timothy

(1:1) Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ {ἐπέσειλα}

(2) Τιμοθέω ἀγαπητῷ τέκνω,

χάρις ἔλεος εἰρήνη {εἶη} ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

(3) Χάριν ἔχω τῷ θεῷ,

ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει,

ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας,

(4) ἐπιποθῶν

σε ἰδεῖν,

μεμνημένος σου τῶν δακρύων,

ἵνα χαρᾶς πληρωθῶ,

(5) ὑπόμνησιν λαβῶν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως,

ἥτις ἐνόκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκη,

πέπεισμαι δὲ

ὅτι καὶ ἐν σοὶ {ἐστιν}.

(6) Δι' ἣν αἰτίαν ἀναμιμήσκω σε

ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ,

ὃ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.

(7) οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

(8) μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν

μηδὲ {ἐπαισχυνθῆς} ἐμὲ τὸν δέσμιον αὐτοῦ,

ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ,

(9) τοῦ σώσαντος ἡμᾶς

καὶ καλέσαντος κλήσει ἀγία,

{ποιούντος οὕτως} οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν,

τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων,

(10) φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,

καταργήσαντος μὲν τὸν θάνατον

φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου

(11) εἰς ᾧ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος,

(12) δι' ἣν αἰτίαν καὶ ταῦτα πάσχω·  
**ἀλλ'** οὐκ ἐπαισχύνομαι,  
οἶδα γὰρ

ὅτι πεπίστευκα

**καὶ** πέπεισμαι

ὅτι δυνατός ἐστιν

τὴν παραθήκην μου φυλάττει εἰς ἐκείνην τὴν ἡμέραν.

(13) Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων

ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ·

(14) τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου  
τοῦ ἐνοικοῦντος ἐν ἡμῖν.

(15) Οἶδας τοῦτο,

ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ,

ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης.

(16) δόξη ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ,

ὅτι πολλάκις με ἀνένυσεν

**καὶ** τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη,

(17) ἀλλὰ ↓

γενόμενος ἐν Ῥώμῃ

↑ σπουδαίως ἐζήτησέν με

**καὶ** εὔρεν·

(18) δόξη αὐτῷ ὁ κύριος

εὔρεϊν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.

– **καὶ** ↓

ὅσα ἐν Ἐφέσῳ διηκόνησεν,

↑ βέλτιον σὺ γινώσκεις. –

(2:1) Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

(2) **καὶ** ↓

ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων,

↑ ταῦτα παράθου πιστοῖς ἀνθρώποις,

οἵτινες ἱκανοὶ ἔσονται

καὶ ἐτέρους διδάξαι.

(3) Συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ.

(4) οὐδεὶς ↓

στρατευόμενος

↑ ἐμπλέκεται ταῖς τοῦ βίου πραγματεῖαις,

ἵνα τῷ στρατολογήσαντι ἀρέσῃ.

(5) ἐὰν ↓

δὲ ↓

↑ καὶ ἀθλή τις,

↑ οὐ στεφανοῦται

ἐὰν μὴ νομίμως ἀθλήσῃ.

(6) τὸν κοπιῶντα γεωργὸν ↓

δεῖ

↑ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

(7) νόει

ὃ λέγω·

δώσει γὰρ σοὶ ὁ κύριος σύνεσιν ἐν πᾶσιν.

(8) Μνημόνευε Ἰησοῦν Χριστὸν

ἐγηγερμένον ἐκ νεκρῶν,

ἐκ σπέρματος Δαβὶδ {ὄντα},

{τούτων [πραγμάτων] ὄντων} κατὰ τὸ εὐαγγέλιόν μου,

(9) ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος,

**ἀλλ'** ὁ λόγος τοῦ θεοῦ οὐ δέδεται·

(10) διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς,

ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου.

(11) πιστὸς ὁ λόγος {ἐστίν}·

- εἰ ↓  
 γὰρ ↓      ↑ συναπεθάνομεν,  
                   ↑ καὶ συζήσομεν·  
                   (12) εἰ ὑπομένομεν,  
 καὶ συμβασιλεύσομεν·  
                   εἰ ἀρνησόμεθα,  
 κάκεινος ἀρνήσεται ἡμᾶς·  
                   (13) εἰ ἀπιστοῦμεν,  
 ἐκεῖνος πιστὸς μένει,  
                   ἀρνήσασθαι ↓  
 γὰρ ↓      ↑ ἑαυτὸν  
                   ↑ οὐ δύναται.  
 (14) Ταῦτα ὑπομίμησε  
                   διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ  
                   μὴ λογομαχεῖν,  
                   {τούτου ὄντος} – ἐπ’ οὐδὲν χρήσιμον, – ἐπὶ καταστροφῇ τῶν ἀκούοντων.  
 (15) σπούδασον σεαυτὸν  
                   δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον,  
                   ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.  
 (16) τὰς δὲ βεβήλους κενοφωνίας περίστασο·  
 ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας  
 (17) καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομῆν ἔξει.  
                   ὧν ἔστιν Ὑμέναιος καὶ Φίλητος,  
                   (18) οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν,  
                   λέγοντες  
                   τὴν ἀνάστασιν ἤδη γεγονέναι,  
                   καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν.  
 (19) ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν,  
                   ἔχων τὴν σφραγίδα ταύτην·  
                   ἔγνω κύριος τοὺς ὄντας αὐτοῦ,  
                   καὶ ἀποστήτω ἀπὸ ἀδικίας  
                   πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.  
 (20) Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκευὴ χρυσοῦ καὶ ἀργυροῦ ἀλλὰ καὶ ξύλινα καὶ ὄστράκινα,  
                   καὶ ἃ μὲν {ὄντα} εἰς τιμὴν  
                   ἃ δὲ {ὄντα} εἰς ἀτιμίαν·  
 (21) ἐάν ↓  
 οὖν ↓      ↑ τις ἐκκαθάρη ἑαυτὸν ἀπὸ τούτων,  
                   ↑ ἔσται σκεῦος εἰς τιμὴν,  
                   ἡγιασμένον,  
                   εὐχρηστον {ὄν} τῷ δεσπότῃ,  
                   εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.  
 (22) Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε,  
 δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην εἰρήνην  
                   μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας.  
 (23) τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ,  
                   εἰδῶς  
                   ὅτι γεννῶσιν μάχας·  
 (24) δοῦλον ↓↓  
 δὲ ↓      ↑ κυρίου ↓  
                   ↑ οὐ δεῖ  
                   ↑↑ μάχεσθαι  
                   ἀλλ’ ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,  
                   (25) ἐν πραύτῃτι παιδεύοντα τοὺς ἀντιδιατιθεμένους,  
                   μήποτε δώῃ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας  
                   (26) καὶ ἀνανήψουσιν ἐκ τῆς τοῦ διαβόλου παγίδος,  
                   ἐξωρημένοι ὑπ’ αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

(3:1) Τοῦτο **δὲ** γίνωσκε,

ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί·

(2) ἔσονται **γὰρ** οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, (3) ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, (4) προδόται προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,

(5) ἔχοντες μόρφωσιν εὐσεβείας  
τὴν **δὲ** δύναμιν αὐτῆς ἠρνημένοι·

**καὶ** τούτους ἀποτρέπου.

(6) Ἐκ τούτων **γὰρ** εἰσιν

οἱ ἐνδύνοντες εἰς τὰς οἰκίας  
**καὶ** αἰχμαλωτίζοντες γυναικάρια  
σεσωρευμένα ἁμαρτίαις,  
ἀγόμενα ἐπιθυμίαις ποικίλαις,

(7) πάντοτε μανθάνοντα

**καὶ** μηδέποτε ↓

εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν

↑ δυνάμενα.

(8) ὃν τρόπον **δὲ** Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ,  
οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ,

ἄνθρωποι {εἰσίν} ↓

κατεφθαρμένοι τὸν νοῦν,

↑ ἀδόκιμοι περὶ τὴν πίστιν.

(9) **ἀλλ'** οὐ προκόψουσιν ἐπὶ πλεῖον·

ἢ **γὰρ** ἄνοια αὐτῶν ἐκδηλὸς ἔσται πᾶσιν,

ὡς καὶ ἡ ἐκείνων ἐγένετο.

(10) Σὺ **δὲ** παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, (11) τοῖς διωγμοῖς, τοῖς παθήμασιν,

οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίᾳ, ἐν Λύστροις,

οἷους διωγμοὺς ὑπήνεγκα

**καὶ** ἐκ πάντων με ἐρρύσατο ὁ κύριος.

(12) καὶ πάντες **δὲ** ↓

οἱ θέλοντες

εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ

↑ διωχθήσονται.

(13) πονηροὶ **δὲ** ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον

πλανῶντες

**καὶ** πλανώμενοι.

(14) Σὺ **δὲ** μένε

ἐν οἷς ἔμαθες

**καὶ** ἐπιστώθης,

εἰδῶς

παρὰ τίνων ἔμαθες,

(15) **καὶ**

ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας,

τὰ δυνάμενά

σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

(16) πᾶσα γραφὴ θεόπνευστος {ἔστιν} ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,

(17) ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος,

πρὸς πᾶν ἔργον ἀγαθὸν {ᾗ} ἐξηρτισμένος.

(4:1) Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ ↓

τοῦ μέλλοντος

κρίνειν ζῶντας καὶ νεκρούς,

↑ καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·

(2) κήρυξον τὸν λόγον,

ἐπίστηθι εὐκαιρῶς {ᾗ} ἀκαιρῶς,

ἔλεγχον,

ἐπιτίμησον,

παρακάλεσον,

- {ποιῶν οὕτως} ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.
- (3) Ἔσται **γὰρ** καιρὸς  
ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται  
**ἀλλὰ** κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους  
κνηθόμενοι τὴν ἀκοὴν  
 (4) **καὶ** ἀπὸ **μὲν** τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέφουσιν,  
 ἐπὶ **δὲ** τοὺς μύθους ἐκτραπήσονται.
- (5) Σὺ **δὲ** νῆφε ἐν πᾶσιν,  
 κακοπάθησον,  
 ἔργον ποιήσον εὐαγγελιστοῦ,  
 τὴν διακονίαν σου πληροφόρησον.
- (6) Ἐγὼ **γὰρ** ἤδη σπένδομαι,  
**καὶ** ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν.
- (7) τὸν καλὸν ἀγῶνα ἠγωνίσμαι,  
 τὸν δρόμον τετέλεκα,  
 τὴν πίστιν τετήρηκα·
- (8) λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος,  
ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ,  
 ὁ δίκαιος κριτὴς {ὧν},  
**οὐ μόνον δὲ** {ὧν} ἐμοὶ  
**ἀλλὰ καὶ** {ὧν} πᾶσιν  
 τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.
- (9) Σπούδασον  
ἔλθεῖν πρὸς με ταχέως·
- (10) Δημᾶς **γὰρ** με ἐγκατέλιπεν  
ἀγαπήσας τὸν νῦν αἰῶνα  
**καὶ** ἐπορεύθη εἰς Θεσσαλονίκην,  
 Κρήσης {ἐπορεύθη} εἰς Γαλατίαν,  
 Τίτος {ἐπορεύθη} εἰς Δαλματίαν·
- (11) Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ.  
Μάρκον ἀναλαβὼν  
 ἄγε μετὰ σεαυτοῦ,  
 ἐστὶν **γὰρ** μοι εὐχρηστος εἰς διακονίαν.
- (12) Τύχικον **δὲ** ἀπέστειλα εἰς Ἔφεσον.
- (13) τὸν φαίλονην ↓  
ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ  
ἐρχόμενος  
 ↑ φέρε, καὶ τὰ βιβλία μάλιστα τὰς μεμβράνας.
- (14) Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο·  
 – ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ· –
- (15) ὃν καὶ σὺ φυλάσσου,  
 λίαν **γὰρ** ἀντέστη τοῖς ἡμετέροις λόγοις.
- (16) Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι παρεγένετο,  
**ἀλλὰ** πάντες με ἐγκατέλιπον·  
 μὴ αὐτοῖς λογισθεῖν·
- (17) ὁ **δὲ** κύριός μοι παρέστη  
**καὶ** ἐνεδυνάμωσέν με,  
ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ  
**καὶ** ἀκούσωσιν πάντα τὰ ἔθνη,  
**καὶ** ἐρρῦσθην ἐκ στόματος λέοντος.
- (18) ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ  
**καὶ** σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον·  
 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων, ἀμήν.
- (19) Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον.
- (20) Ἔραστος ἔμεινεν ἐν Κορίνθῳ,  
 Τρόφιμον **δὲ** ἀπέλιπον ἐν Μιλήτῳ  
ἀσθενοῦντα.
- (21) Σπούδασον  
 πρὸ χειμῶνος ἔλθεῖν.  
 Ἀσπάζεται σε Εὐβούλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

(22) Ὁ κύριος {εἶη} μετὰ τοῦ πνεύματός σου.  
ἡ χάρις {εἶη} μεθ' ὑμῶν.

## Titus

(1:1) Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν (2) ἐπ' ἐλπίδι ζωῆς αἰωνίου, {ἐπέστειλα} ↓

“ἦν ἐπηγγείλατο ὁ ἀνευδιὴς θεὸς πρὸ χρόνων αἰωνίων,

(3) ἐφανερώσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι,”

ὃ ἐπιστεῦθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,

↑ (4) Τίτω γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν,

χάρις καὶ εἰρήνη {εἶη} ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

(5) Τοῦτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ,

ἵνα τὰ λείποντα ἐπιδιορθώσῃ

**καὶ** καταστήσῃς κατὰ πόλιν πρεσβυτέρους,

– ὡς ἐγὼ σοι διαταξάμην, –

(6) εἴ τις ἐστὶν ἀνέγκλητος,

{ἐστὶν} μιᾶς γυναικὸς ἀνὴρ,

τέκνα ἔχων πιστά,

μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα {ὄν}.

(7) δεῖ **γὰρ**

τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδῃ, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

(8) **ἀλλὰ** {εἶναι} φιλόξενον φιλάγαθον σώφρονα δίκαιον ὄσιον ἐγκρατῆ,

(9) ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου,

ἵνα δυνατὸς ᾖ

καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ

**καὶ** τοὺς ἀντιλέγοντας ἐλέγγειν.

(10) Εἰσὶν **γὰρ** πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς {εἰσίν},

(11) οὕς ↓

δεῖ

↑ ἐπιστομίζειν,

οἵτινες ὄλους οἴκους ἀνατρέπουσιν

διδάσκοντες ↓↓

ᾧ ↓

μὴ δεῖ

↑ {διδάσκειν}

↑↑ αἰσχροῦ κέρδους χάριν.

(12) – εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης·

*Κρήτες αἰεὶ ψεύσται {εἰσίν}, κακὰ θηρία, γαστέρες ἀργαί. –*

(13) ἡ μαρτυρία αὕτη ἐστὶν ἀληθής.

δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως,

ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,

(14) μὴ προσέχοντες Ἰουδαίκοις μύθοις καὶ ἐντολαῖς ἀνθρώπων

ἀποστρεφόμενων τὴν ἀλήθειαν.

(15) πάντα καθαρὰ {ἐστὶν} τοῖς καθαροῖς·

τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν {ἐστὶν},

**ἀλλὰ** μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις {εἰσίν}.

(16) θεὸν ↓

ὁμολογοῦσιν

↑ εἰδέναι,

τοῖς δὲ ἔργοις ἀρνοῦνται,

βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

(2:1) Σὺ δὲ λάλει

ᾧ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

(2) {παρακάλει}

Πρεσβύτας νηφαλίους εἶναι, σεμνοῦς, σώφρονας,



ὕγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·  
(3) πρεσβυτίδας ὡσαύτως ἐν καταστάματι ἱεροπρεπεῖς, μὴ διαβόλους {εἶναι}  
μὴ οἶνω πολλῷ δεδουλωμένας,  
καλοδιδασκάλους {εἶναι},

(4) ἵνα σωφρονίζωσιν τὰς νέας  
φιλάνδρους εἶναι, φιλοτέκνους, (5) σώφρονας ἀγνάς, οἰκουργοὺς ἀγαθὰς,  
ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν,  
ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται.

(6) Τοὺς νεωτέρους ὡσαύτως ↓  
“παρακάλει

↑ σωφρονεῖν (7) περὶ πάντα,  
σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ, ἀφθορίαν, σεμνότητα,  
(8) λόγον ὑγιῆ ἀκατάγνωστον {λέγοντα},”

ἵνα ὁ ἐξ ἐναντίας ἐντραπῆ  
μηδὲν ↓

ἔχων

↑ λέγειν περὶ ἡμῶν φαῦλον.

(9) {παρακάλει}

Δούλους ἰδίοις δεσπότηται ὑποτάσσεσθαι  
ἐν πᾶσιν εὐαρέστους εἶναι,

μὴ ἀντιλέγοντας,

(10) μὴ νοσφιζομένους,

ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθῆν,

ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμιῶσιν ἐν πᾶσιν.

(11) Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις

(12) παιδεύουσα ἡμᾶς,

ἵνα ↓

ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας

↑ σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

(13) προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ  
σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

(14) ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,

ἵνα λυτρώσεται ἡμᾶς ἀπὸ πάσης ἀνομίας

καὶ καθαρῶς ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

(15) Ταῦτα λάλει

καὶ παρακάλει

καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς·

μηδεὶς σου περιφρονεῖτω.

(3:1) Ὑπομίμησκε αὐτοὺς

ἀρχαῖς ἐξουσίας ὑποτάσσεσθαι,

πειθαργεῖν,

πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι,

(2) μηδένα βλασφημεῖν,

ἀμάχους εἶναι {ἀλλ’} ἐπεικεῖς,

πᾶσαν ἐνδεικνυμένους πραύτητα πρὸς πάντας ἀνθρώπους.

(3) Ἦμεν γὰρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς,

πλανώμενοι,

δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις,

ἐν κακίᾳ καὶ φθόνῳ διάγοντες {βίον},

στυγητοὶ {ὄντες},

μισοῦντες ἀλλήλους.

(4) ὅτε ↓

δὲ ↓

↑ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,

↑ (5) – οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ↓

ᾧ ἐποιήσαμεν ἡμεῖς

↑ ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος – ἔσωσεν ἡμᾶς διὰ λουτροῦ  
παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

(6) οὗ ἐξέχεεν ἐφ’ ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

- (7) ἵνα ↓  
 – δικαιωθέντες τῇ ἐκείνου χάριτι –  
 ↑ κληρονόμοι γεννηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.
- (8) Πιστὸς ὁ λόγος {ἐστίν}·  
**καὶ** περὶ τούτων βούλομαι  
 σε διαβεβαιουῦσθαι,  
ἵνα φροντίζωσιν  
 καλῶν ἔργων προίστασθαι  
 οἱ πεπιστευκότες θεῷ·  
 ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.
- (9) μωρὰς **δὲ** ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιύστασο·  
 εἰσὶν **γὰρ** ἀνωφελεῖς καὶ μάταιοι.
- (10) αἰρετικὸν ἀνθρώπον μετὰ μίαν καὶ δευτέραν νοθεσίαν παραιτοῦ,  
 (11) εἰδὼς  
ὅτι ἐξέστραπται ὁ τοιοῦτος  
**καὶ** ἀμαρτάνει  
ὧν αὐτοκατάκριτος.
- (12) Ὅταν πέμψω Ἄρτεμᾶν πρὸς σὲ ἢ Τύχικον,  
 σπούδασον  
ἔλθεῖν πρὸς με εἰς Νικόπολιν,  
 ἐκεῖ ↓  
**γὰρ** κέκρικα  
 ↑ παραχειμάσαι.
- (13) Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον,  
ἵνα μηδὲν αὐτοῖς λείπη.
- (14) μανθανέτωσαν **δὲ** καὶ οἱ ἡμέτεροι  
 καλῶν ἔργων προίστασθαι εἰς τὰς ἀναγκαίας χρείας,  
ἵνα μὴ ὧσιν ἄκαρποι.
- (15) Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες.  
 ἄσπασαι  
 τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.  
 Ἡ χάρις {εἶη} μετὰ πάντων ὑμῶν.

## Philemon

- (1:1) Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ ἀδελφὸς {ἐπεστείλαμεν} Φιλήμονι τῷ ἀγαπητῷ καὶ  
 συνεργῷ ἡμῶν (2) καὶ Ἀφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ,  
 (3) χάρις ὑμῖν καὶ εἰρήνη {εἶη} ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
- (4) Εὐχαριστῶ τῷ θεῷ μου πάντοτε  
 μνεῖαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,  
 (5) – ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν,  
ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους, –  
 (6) ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ  
 τοῦ ἐν ἡμῖν εἰς Χριστόν.
- (7) χαρὰν **γὰρ** πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου,  
ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ.
- (8) **Διὸ** ↓  
 πολλὴν ἐν Χριστῷ παρρησίαν ἔχων  
ἐπιτάσσειν σοὶ τὸ ἀνῆκον  
 ↑ (9) διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ,  
 τοιοῦτος ὧν ὡς Παῦλος πρεσβύτης  
 νυνὶ **δὲ** καὶ δέσμιος Χριστοῦ Ἰησοῦ {ὧν}·
- (10) παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου,  
ὧν ἐγέννησα ἐν τοῖς δεσμοῖς, Ὀνήσιμον,  
 (11) τὸν ποτέ σοι ἄχρηστον {ὄντα}  
 νυνὶ **δὲ** καὶ σοὶ καὶ ἐμοὶ εὐχρηστον {ὄντα},  
 (12) ὧν ἀνέπεμψά σοι, αὐτόν,  
 τοῦτ' ἐστὶν τὰ ἐμὰ σπλάγχνα·  
 (13) ὧν ἐγὼ ἐβουλόμην

- πρὸς ἑμαυτὸν κατέχειν,  
ἵνα ὑπὲρ σοῦ μοι διακονῆ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,  
 (14) χωρὶς δὲ τῆς σῆς γνώμης ↓  
 οὐδὲν ↓  
 ↑ ἠθέλησα  
 ↑ ποιῆσαι,  
 ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾗ ἀλλὰ κατὰ ἐκούσιον.  
 (15) Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν,  
ἵνα αἰώνιον αὐτὸν ἀπέχης,  
 (16) οὐκέτι ὡς δοῦλον {ὄντα} ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν,  
 μάλιστα ἐμοί {ὄντα},  
 πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ {ὄντα}.  
 (17) εἰ ↓  
 οὖν ↓  
 ↑ με ἔχεις κοινωνόν,  
 ↑ προσλαβοῦ αὐτὸν ὡς ἐμέ.  
 (18) εἰ ↓  
 δέ ↓  
 ↑ τι ἠδίκησέν σε  
ἢ ὀφείλει,  
 ↑ τοῦτο ἐμοὶ ἐλλόγα.  
 (19) ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ,  
 ἐγὼ ἀποτίσω·  
 – ἵνα μὴ λέγω σοι  
ὅτι καὶ σεαυτὸν μοι προσοφείλεις. –  
 (20) ναὶ ἀδελφέ, ἐγὼ σου ὀναίμην ἐν κυρίῳ·  
 ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.  
 (21) Πεποιθῶς τῇ ὑπακοῇ σου  
 ἔγραψά σοι,  
εἰδῶς  
ὅτι καὶ ὑπὲρ {ταῦτα} ↓  
ἃ λέγω  
 ↑ ποιήσεις.  
 (22) ἅμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν·  
 ἐλπίζω γὰρ  
ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.  
 (23) Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ, (24) Μᾶρκος, Ἀρίσταρχος, Δημᾶς,  
 Λουκᾶς, οἱ συνεργοί μου.  
 (25) Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ {εἴη} μετὰ τοῦ πνεύματος ὑμῶν.



## APPENDIX FIVE

### STRUCTURAL IRREGULARITIES IN THE *CORPUS PAULINUM*

#### A. Parentheses

	<b>Rom</b>	<b>1Cor</b>	<b>2Cor</b>	<b>Gal</b>	<b>Eph</b>	<b>Phil</b>	<b>Col</b>	<b>1Th</b>	<b>2Th</b>	<b>1Tim</b>	<b>2Tim</b>	<b>Tit</b>	<b>Phlm</b>
<b>1</b>	1:13	5:3	2:5	1:1	2:5	1:4	2:23	2:5	1:10	2:7	1:18	1:5	1:5
<b>2</b>	3:5	7:10	2:12	2:3	2:11	3:18	4:10	2:13	2:7	2:10	2:14	1:12	1:19
<b>3</b>	4:19	7:11	5:7	2:5	3:3b-4	3:19		2:17		3:5	4:14	3:5	
<b>4</b>	5:12	7:21	6:2	2:6	5:9			2:18		6:11		3:7	
<b>5</b>	7:1	8:5	6:13	2:8				2:19					
<b>6</b>	7:13	10:11	7:8					3:4					
<b>7</b>	9:1	14:10	8:3										
<b>8</b>	9:11b-12a	15:2	9:3										
<b>9</b>	11:25	15:37	9:4										
<b>10</b>	15:14	16:5	10:4-5										
<b>11</b>		16:15	10:2										
<b>12</b>			10:10										
<b>13</b>			11:21										
<b>14</b>			11:23										
<b>15</b>			12:2										
<b>16</b>			12:3										

#### B. Anacolutha

	<b>Rom</b>	<b>1Cor</b>	<b>2Cor</b>	<b>Gal</b>	<b>Eph</b>	<b>Phil</b>	<b>Col</b>	<b>1Th</b>	<b>2Th</b>	<b>1Tim</b>	<b>2Tim</b>	<b>Tit</b>	<b>Phlm</b>
<b>1</b>	1:8	1:31	1:7	2:4-5	1:18	1:18-19	1:6	1:8	1:8	1:3-5		1:2-3	
<b>2</b>	2:6-8	2:9	1:22-23	2:6	1:20-21	1:23-24	1:21	2:11	2:3-5			2:6-8	
<b>3</b>	2:15-16	3:21	5:6-8	4:24	3:16-17	1:29-30	1:26	3:2-3					
<b>4</b>	2:17-21	7:26	5:12	4:26	4:1-3	3:10	2:2						
<b>5</b>	3:2	7:37	6:3	6:1	5:5		2:10						
<b>6</b>	5:12-14	7:38	6:9	6:16	5:18-21		3:14						
<b>7</b>	7:12	9:15	7:5				3:16						
<b>8</b>	8:3	11:18	8:18-20				4:11						
<b>9</b>	9:7	12:2	8:24										
<b>10</b>	9:22-24	12:28	9:10-11										
<b>11</b>	10:1-2		9:12-13										
<b>12</b>	11:13-14		10:4										
<b>13</b>	12:9-14		10:14-15										
<b>14</b>	13:8-11		12:12										
<b>15</b>	15:3		12:17										
<b>16</b>	15:21												
<b>17</b>	16:25-27												

#### C. Ellipses

	<b>Rom</b>	<b>1Cor</b>	<b>2Cor</b>	<b>Gal</b>	<b>Eph</b>	<b>Phil</b>	<b>Col</b>	<b>1Th</b>	<b>2Th</b>	<b>1Tim</b>	<b>2Tim</b>	<b>Tit</b>	<b>Phlm</b>
<b>1</b>	1:1	1:1	1:1	1:1	1:1	1:1	1:1	1:1	1:1	1:1	1:1	1:1	1:1
<b>2</b>	1:7	1:3	1:3	1:3	1:2	1:2	1:2	1:1	1:2	1:2	1:2	1:3	1:3
<b>3</b>	1:13	1:9	1:6	1:5	1:3	1:8	1:3	2:3	1:5	1:2	1:5	1:4	1:9
<b>4</b>	1:15	1:11	1:6	1:8	1:13	1:15	1:5	2:5	1:6	1:5	1:8	1:6	1:11

---

<b>5</b>	1:29	1:12	1:7	1:12	1:18	1:18	1:6	2:10	1:7	1:8	1:9	1:6	1:11
<b>6</b>	2:8	1:12	1:12	2:2	1:19	1:21	1:19	2:14	1:12	1:9	2:8	1:8	1:16
<b>7</b>	2:9	1:12	1:13	2:2	2:8	1:22	1:21	2:15	2:3	1:15	2:8	1:10	1:16
<b>8</b>	2:10	1:17	1:14	2:9	2:8	1:22	1:27	2:19	2:7	1:15	2:11	1:11	1:16
<b>9</b>	2:13	1:20	1:18	2:9	2:9	1:24	2:17	2:19	3:1	1:17	2:14	1:12	1:21
<b>10</b>	2:13	1:20	1:20	2:9	2:11	1:28	2:23	3:5	3:2	2:3	2:20	1:15	1:25
<b>11</b>	2:19	1:20	1:20	2:15	2:13	1:28	3:2	3:5	3:8	2:5	2:20	1:15	
<b>12</b>	2:19	1:23	1:21	2:17	3:1	2:1	3:11	3:5	3:9	2:5	2:20	1:15	
<b>13</b>	2:28	1:23	1:24	2:21	3:9	2:1	3:13	3:6	3:16	2:6	2:21	2:2	
<b>14</b>	2:28	1:24	2:2	3:4	3:18	2:1	3:14	4:5	3:18	2:9	3:8	2:3	
<b>15</b>	2:29	1:25	2:5	3:5	3:21	2:1	3:17	4:6		2:15	3:16	2:3	
<b>16</b>	2:29	1:26	2:6	3:7	4:2	2:2	3:22	4:7		3:1	3:16	2:8	
<b>17</b>	2:29	1:26	2:7	3:10	4:4	2:3	4:6	3:3		3:2	3:17	2:9	
<b>18</b>	2:29	1:26	2:7	3:11	4:5	2:5	4:10	3:9		3:5	4:2	3:2	
<b>19</b>	3:1	1:31	2:10	3:12	4:5	2:11	4:11	3:15		3:6	4:2	3:3	
<b>20</b>	3:1	2:4	2:10	3:13	4:6	2:16	4:11	3:15		3:8	4:2	3:3	
<b>21</b>	3:2	2:6	2:14	3:16	4:29	2:21	4:15	3:18		3:8	4:8	3:8	
<b>22</b>	3:2	2:9	2:16	3:16	5:3	2:27	4:16	3:24		3:8	4:8	3:15	
<b>23</b>	3:3	2:16	3:5	3:18	5:8	3:1	4:18	3:28		3:11	4:8		
<b>24</b>	3:5	3:2	3:5	3:18	5:9	3:1				3:11	4:10		
<b>25</b>	3:8	3:3	3:9	3:19	5:17	3:4				3:15	4:10		
<b>26</b>	3:9	3:4	3:11	3:21	5:23	3:5				4:3	4:22		
<b>27</b>	3:9	3:4	3:13	3:28	5:24	3:6				4:3	4:22		
<b>28</b>	3:10	3:5	3:15	3:28	6:19	3:9				4:4			
<b>29</b>	3:13	3:15	3:17	3:28	6:23	3:12				4:4			
<b>30</b>	3:13	3:20	3:17	3:29	6:24	3:13				4:9			
<b>31</b>	3:16	3:22	4:5	3:29		3:15				5:4			
<b>32</b>	3:20	3:23	4:6	4:7		3:18				5:5			
<b>33</b>	3:22	3:23	4:8	4:7		3:18				5:8			
<b>34</b>	3:27	3:23	4:8	4:12		2:19				5:9			
<b>35</b>	3:27	4:6	4:8	4:15		3:19				5:13			
<b>36</b>	3:27	4:10	4:8	4:15		3:19				5:13			
<b>37</b>	3:27	4:10	4:15	4:18		4:3				5:17			
<b>38</b>	3:29	4:10	4:18	4:24		4:5				5:18			
<b>39</b>	3:29	4:10	4:18	4:27		4:8				5:19			
<b>40</b>	3:29	4:10	5:5	4:29		4:8				5:25			
<b>41</b>	3:30	4:10	5:13	4:29		4:8				6:7			
<b>42</b>	3:30	4:15	5:13	5:3		4:8				6:7			
<b>43</b>	4:7	4:20	5:14	5:6		4:8				6:16			
<b>44</b>	4:8	4:21	5:14	5:8		4:11				6:16			
<b>45</b>	4:9	5:1	5:15	5:13		4:11				6:18			
<b>46</b>	4:9	5:6	5:15	5:14		4:17				6:21			
<b>47</b>	4:10	5:12	5:16	5:17		4:20							
<b>48</b>	4:12	6:3	5:17	6:1		4:22							
<b>49</b>	4:13	6:5	5:17	6:1		4:23							
<b>50</b>	4:14	6:13	5:18	6:4									
<b>51</b>	4:15	6:13	6:2	6:10									
<b>52</b>	4:16	6:13	6:2	6:14									
<b>53</b>	4:16	6:13	6:2	6:15									
<b>54</b>	4:22	7:1	6:14	6:15									
<b>55</b>	5:3	7:3	6:14	6:16									
<b>56</b>	5:4	7:7	7:4	6:16									
<b>57</b>	5:4	7:7	7:4	6:18									
<b>58</b>	5:11	7:8	7:5										
<b>59</b>	5:12	7:26	7:5										
<b>60</b>	5:12	7:30	7:5										
<b>61</b>	5:15	7:30	7:7										
<b>62</b>	5:15	7:30	7:7										
<b>63</b>	5:16	7:31	7:12										
<b>64</b>	5:16	7:35	7:12										

---

---

<b>65</b>	5:18	7:29	8:3
<b>66</b>	5:18	7:39	8:10
<b>67</b>	6:15	8:4	8:10
<b>68</b>	6:17	8:4	8:10
<b>69</b>	6:21	8:4	8:11
<b>70</b>	6:22	8:6	8:11
<b>71</b>	6:23	8:6	8:12
<b>72</b>	6:23	8:6	8:13
<b>73</b>	7:1	8:6	8:13
<b>74</b>	7:3	8:6	8:13
<b>75</b>	7:7	8:6	8:13
<b>76</b>	7:8	8:7	8:14
<b>77</b>	7:12	8:9	8:15
<b>78</b>	7:12	8:9	8:15
<b>79</b>	7:16	9:5	8:16
<b>80</b>	7:18	9:10	8:16
<b>81</b>	7:24	9:11	8:18
<b>82</b>	7:25	9:12	8:19
<b>83</b>	8:1	9:15	8:23
<b>84</b>	8:5	9:17	8:23
<b>85</b>	8:5	9:20	8:24
<b>86</b>	8:5	9:21	9:6
<b>87</b>	8:5	9:25	9:7
<b>88</b>	8:6	9:25	9:9
<b>89</b>	8:6	9:27	9:11
<b>90</b>	8:7	9:27	9:13
<b>91</b>	8:10	10:7	9:15
<b>92</b>	8:10	10:12	10:1
<b>93</b>	8:10	10:12	10:4
<b>94</b>	8:17	10:13	10:7
<b>95</b>	8:17	10:17	10:7
<b>96</b>	8:17	10:26	10:10
<b>97</b>	8:17	10:26	10:10
<b>98</b>	8:18	10:31	10:10
<b>99</b>	8:23	11:1	10:11
<b>100</b>	8:27	11:3	10:17
<b>101</b>	8:31	11:3	10:18
<b>102</b>	8:31	11:6	11:6
<b>103</b>	8:33	11:8	11:6
<b>104</b>	8:34	11:9	11:11
<b>105</b>	8:34	11:11	11:14
<b>106</b>	8:34	11:12	11:15
<b>107</b>	8:34	11:12	11:21
<b>108</b>	8:35	11:12	11:22
<b>109</b>	9:4	11:16	11:22
<b>110</b>	9:5	11:25	11:22
<b>111</b>	9:5	11:29	11:23
<b>112</b>	9:5	11:30	11:24
<b>113</b>	9:6	12:3	11:26
<b>114</b>	9:6	12:3	11:28
<b>115</b>	9:6	12:5	12:1
<b>116</b>	9:7	12:6	12:2
<b>117</b>	9:7	12:8	12:2
<b>118</b>	9:8	12:9	12:6
<b>119</b>	9:9	12:9	12:6
<b>120</b>	9:10	12:10	12:7
<b>121</b>	9:10	12:10	12:12
<b>122</b>	9:11	12:10	12:18
<b>123</b>	9:14	12:10	12:19
<b>124</b>	9:16	12:10	12:20

---

---

<b>125</b>	9:18	12:12	12:20
<b>126</b>	9:25	12:17	12:20
<b>127</b>	9:26	12:17	12:21
<b>128</b>	9:30	12:17	12:21
<b>129</b>	9:32	12:17	13:5
<b>130</b>	10:1	12:19	13:13
<b>131</b>	10:4	12:20	
<b>132</b>	10:8	12:29	
<b>133</b>	10:12	12:29	
<b>134</b>	10:13	12:29	
<b>135</b>	10:14	12:29	
<b>136</b>	10:15	13:13	
<b>137</b>	10:17	14:1	
<b>138</b>	10:32	14:5	
<b>139</b>	11:6	14:5	
<b>140</b>	11:6	14:10	
<b>141</b>	11:7	14:11	
<b>142</b>	11:11	14:19	
<b>143</b>	11:12	14:22	
<b>144</b>	11:12	14:27	
<b>145</b>	11:15	15:5	
<b>146</b>	11:15	15:7	
<b>147</b>	11:16	15:10	
<b>148</b>	11:16	15:14	
<b>149</b>	11:16	15:14	
<b>150</b>	11:16	15:17	
<b>151</b>	11:16	15:21	
<b>152</b>	11:16	15:21	
<b>153</b>	11:18	15:23	
<b>154</b>	11:20	15:24	
<b>155</b>	11:22	15:27	
<b>156</b>	11:22	15:27	
<b>157</b>	11:27	15:27	
<b>158</b>	11:28	15:32	
<b>159</b>	11:28	15:38	
<b>160</b>	11:29	15:39	
<b>161</b>	11:33	15:39	
<b>162</b>	11:34	15:39	
<b>163</b>	11:36	15:39	
<b>164</b>	11:36	15:39	
<b>165</b>	12:2	15:40	
<b>166</b>	12:5	15:40	
<b>167</b>	12:9	15:40	
<b>168</b>	12:9	15:41	
<b>169</b>	12:10	15:41	
<b>170</b>	12:11	15:41	
<b>171</b>	12:16	15:42	
<b>172</b>	12:16	15:42	
<b>173</b>	12:16	15:42	
<b>174</b>	12:18	15:42-43	
<b>175</b>	12:19	15:42-43	
<b>176</b>	13:1	15:42-43	
<b>177</b>	13:4	15:43	
<b>178</b>	13:5	15:43	
<b>179</b>	13:5	15:43	
<b>180</b>	13:6	15:43	
<b>181</b>	13:7	15:46	
<b>182</b>	13:9	15:47	
<b>183</b>	13:9	15:47	
<b>184</b>	13:10	15:48	

---



---

<b>185</b>	13:11	15:48
<b>186</b>	13:11	15:48
<b>187</b>	13:19	15:48
<b>188</b>	14:14	15:52
<b>189</b>	14:18	15:55
<b>190</b>	14:20	15:55
<b>191</b>	14:20	15:56
<b>192</b>	14:21	15:56
<b>193</b>	14:21	15:57
<b>194</b>	14:21	16:2
<b>195</b>	14:22	16:2
<b>196</b>	14:23	16:9
<b>197</b>	15:11	16:21
<b>198</b>	15:12	16:23
<b>199</b>	15:33	16:24
<b>200</b>	16:5	
<b>201</b>	16:19	
<b>202</b>	16:20	
<b>203</b>	16:27	

---



## BIBLIOGRAPHY

- Aageson, J. W. *Paul, the Pastoral Epistles, and the Early Church*. LPS. Peabody, MA: Hendrickson, 2008.
- Abel, F.-M. *Grammaire du Grec Biblique*. 2<sup>nd</sup> edition. Ebib. Paris: Gabalda, 1927.
- Achtemeier, P. J., J. B. Green, and M. M. Thompson. *Introducing the New Testament. Its Literature and Theology*. Grand Rapids, MI: Eerdmans, 2001.
- Adams, M. W. *St. Paul's Vocabulary. St. Paul as a Former of Words: Two Theses*. PhD diss., Hartford Seminary, 1895.
- Adams, S. A. "The Relationships of Paul and Luke: Luke, Paul's Letters, and the 'We' Passages in Acts." In *Paul and His Social Relations*, edited by S. E. Porter and C. D. Land, 125-142. PAST 7. Leiden/Boston: Brill, 2013.
- Admoni, W. *Der deutsche Sprachbau*. 4<sup>th</sup> edition. Munich: Beck, 1982.
- Adrados, F. R. *Nueva Sintaxis del Griego Antiguo*. Madrid: Gredos, 1992.
- Alaichamy, S. *Discourse Structure and Hortatory Information in Colossians*. PhD diss., University of Texas, 1999.
- Aland, B., K. Aland, J. Karavidopoulos, C. M. Martini, and B. M. Metzger, eds. *Novum Testamentum Graece*. 28<sup>th</sup> edition. Stuttgart: Deutsche Bibelgesellschaft, 2012.
- Albertz, M. *Die Entstehung des apostolischen Schriftenkanons*, volume I/2, *Die Botschaft des Neuen Testaments*. Zürich: Evangelischer Verlag, 1952.
- Alford, H. *The Epistles to Timotheus, Titus, and Philemon*, volume 3, *The Greek Testament*. 4<sup>th</sup> edition. Cambridge: Deighton & Bell, 1865.
- Allan, J. A. "The 'In Christ' Formula in the Pastoral Epistles." *NTS* 10 (1963): 115-121.
- Allen, D. L. "The Discourse Structure of Philemon: A Study in Text Linguistics." In *Scribes and Scriptures*, edited by D. A. Black, 77-96. FS J. H. Greenlee. Winona Lake, IN: Eisenbrauns, 1992.
- Alviar, J. J. "Recent Advances in Computational Linguistics and Their Application to Biblical Studies." *NTS* 54.1 (2008): 139-159.
- Anton, P. *Exegetische Abhandlung der Pastoral-Briefe Pauli an Timotheum und Titum*. Edited by J. A. Maier. Halle: Waysenhaus, 1753-1755.
- Aquinas, T. *In Omnes S. Pauli Apostoli Epistolas Commentaria*. Edited by P. M. Maggiolo. 3 volumes. 7<sup>th</sup> edition. Turin: Marietti, 1929.
- Ardila, A., F. Ostrosky-Solis, M. Rosselli, and C. Gómez. "Age-Related Cognitive Decline During Normal Aging: The Complex Effect of Education." *ACN* 15.6 (2000): 495-513.

- Augst, G., and K. Müller. "Die schriftliche Sprache im Deutschen." In *Schrift und Schriftlichkeit*, edited by H. Günther and O. Ludwig, 1500-1506. HSK 10.2. Berlin/New York: de Gruyter, 1996.
- Aune, D. E. "Poetry." In *The Westminster Dictionary of New Testament & Early Christian Literature & Rhetoric*, 362-365. Louisville, KY/London: Westminster John Knox Press, 2003.
- Baarlink, H., ed. *Inleiding tot het Nieuwe Testament*. Kampen: Kok, 1989.
- Baayen, R. H. "On Frequency, Transparency and Productivity." In *Yearbook of Morphology 1992*, edited by G. E. Booij and J. van Marle, 181-208. Dordrecht: Kluwer, 1993.
- Baayen, R. H. "Quantitative Aspects of Morphological Productivity." In *Yearbook of Morphology 1991*, edited by G. E. Booij and J. van Marle, 109-149. Dordrecht: Kluwer, 1992.
- Baayen, R. H., and R. Lieber. "Productivity and English Derivation: A Corpus Based Study." *Lingua* 29.5 (1991): 801-843.
- Bacon, B. W. *An Introduction to the New Testament*. NTH. London: Macmillan, 1907.
- Badcock, F. J. *The Pauline Epistles and the Epistle to the Hebrews in their Historical Setting*. London: SPCK, 1937.
- Bahnsen, W. *Erklärung des zweiten Timotheusbriefes nebst einer allgemeinen Einleitung zu den Pastoralbriefen überhaupt*, volume 1, *Die sogenannten Pastoralbriefe*. Leipzig: Barth, 1876.
- Bailey, J. L., and L. D. VanderBroek. *Literary Forms in the New Testament: A Handbook*. Louisville, KY: Westminster John Knox Press, 1992.
- Baker, P. *Sociolinguistics and Corpus Linguistics*. Edinburgh: Edinburgh University Press, 2010.
- Baker, P. *Using Corpora in Discourse Analysis*. London: Continuum, 2006.
- Baljon, J. M. S. *Inleiding op de boeken des nieuwen verbonds*. Utrecht: Kemink, 1893.
- Barentsen, J. *Emerging Leadership in the Pauline Mission: A Social Identity Perspective on Local Leadership Development in Corinth and Ephesus*. PTMS. Eugene, OR: Pickwick, 2011.
- Barr, G. K. *Scalometry and the Pauline Epistles*. JSNTSup 261. London/New York: T&T Clark, 2004.
- Barrett, C. K. *The Pastoral Epistles*. Oxford: Clarendon, 1963.
- Barth, F. *Einleitung in das Neue Testament*. 5<sup>th</sup> edition. Gütersloh: Bertelsmann, 1921.

- Basset, L. "Valeurs et emplois de la particule dite modale en grec ancien." In *In the Footsteps of Raphael Kühner. Proceedings from the International Commemoration of the 150th Anniversary of the Publication of Raphael Kühner's Ausführliche Grammatik der griechischen Sprache, II. Theil: Syntaxe*, edited by A. Rijksbaron, H. A. Mulder, and G. C. Wakker, 27-37. Amsterdam: Gieben, 1988.
- Bassler, J. M. "Paul and His Letters." In *The Blackwell Companion to the New Testament*, edited by D. E. Aune, 373-397. Malden, MA/Oxford: Wiley-Blackwell, 2010.
- Bassler, J. M. *1 Timothy, 2 Timothy, Titus*. ANTC. Nashville, TN: Abingdon, 1996.
- Bauckham, R. "Pseudo-Apostolic Letters." *JBL* 107.3 (1988): 469-494.
- Bauer, B. *Kritik der paulinischen Briefe*. 3 volumes. Berlin: Hempel, 1850-1852.
- Bauer, T. J. *Paulus und die kaiserzeitliche Epistolographie*. WUNT 276. Tübingen: Mohr Siebeck, 2011.
- Bauer, W. *A Greek-English Lexicon of the New Testament and other Early Christian Literature*. Edited and revised by F. W. Danker. Translated and adapted by W. F. Arndt, F. W. Gingrich, and F. W. Danker. 3<sup>rd</sup> edition. Chicago, IL: University of Chicago Press, 2000.
- Baum, A. D. "Semantic Variation within the *Corpus Paulinum*: Linguistic Considerations Concerning the Richer Vocabulary of the Pastoral Epistles." *TynB* 59.2 (2008): 271-292.
- Baum, A. D. *Pseudepigraphie und literarische Fälschung im frühen Christentum*. WUNT II/138. Tübingen: Mohr Siebeck, 2001.
- Baumgarten, M. *Die Ächtheit der Pastoralbriefe, mit besonderer Rücksicht auf den neuesten Angriff von herrn Dr. Baur*. Berlin: Dehmigke, 1837.
- Baur, F. C. *Die sogenannten Pastoralbriefe des Apostels Paulus aufs neue kritisch untersucht*. Stuttgart: Cotta, 1835.
- Bayer, K. "Verteilung und Funktion der sogenannten Parenthesen in Texten gesprochener Sprache." *DS* 1 (1973): 64-115.
- Bayles, K. A., and A. W. Kaszniak. *Communication and Cognition in Normal Aging and Dementia*. London: Taylor & Francis, 1987.
- Beaman, K. "Coordination and Subordination Revisited: Syntactic Complexity in Spoken and Written Narrative Discourse." In *Coherence in Spoken and Written Discourse*, edited by D. Tannen, 45-80. PB 12. Norwood, NJ: Ablex, 1984.
- Beck, J. R. *The Psychology of Paul: A Fresh Look at His Life and Teaching*. Grand Rapids, MI: Kregel, 2002.
- Beck, J. T. *Erklärung der Zwei Briefe Pauli an Timotheus*. Edited by J. Lindenmeyer. Gütersloh: Bertelsmann, 1879.

- Beckhaus, J. F. *Specimen observationum critico-exegeticarum de vocabulis ἅπαξ λεγομένοις et rarioribus dicendi formulis in prima ad Timotheum epistola Paulina obviis, authenticæ ejus nihil detrahentibus*. Linz: Jülicher, 1810.
- Behnam, B. "A Sociolinguistic Analysis of Metathesis in Azeri Language." *IJALEL* 1.2 (2012): 56-64.
- Beier, P. *Geiteilte Briefe? Eine kritische Untersuchung der neueren Teilungshypothesen zu den paulinischen Briefen*. PhD diss., University of Halle, 1984.
- Beker, J. C. "Pastoral Letters." In *IDB* 3, 668-675. Nashville, TN: Abingdon, 1962.
- Beker, J. C. *Heirs of Paul: Paul's Legacy in the New Testament and in the Church Today*. Minneapolis, MN: Fortress, 1991.
- Belser, J. E. *Die Briefe des Apostels Paulus an Timotheus und Titus*. Freiburg: Herder, 1907.
- Bénétreau, S. *Les Épîtres Pastorales. 1 et 2 Timothée, Tite*. Vaux-sur-Seine: Édifac, 2008.
- Berdot, D. *Exercitatio Theologica Exegetica in Epistolam S. Pauli ad Titum*. PhD diss., University of Halle, 1710.
- Berenguer Sánchez, J. A. "Distintos conceptos de partícula en la descripción lingüística." *RSEL* 22.1 (1992): 55-76.
- Berger, C., and R. Calabrese. "Some Explorations in Initial Interaction and Beyond: Toward a Development Theory of Interpersonal Communication." *HCR* 1.2 (1975): 99-111.
- Berger, K. "Hellenistische Gattungen im Neuen Testament." In *ANRW* II.25.2, 1031-1432. Berlin/New York: de Gruyter, 1984.
- Bernard, J. H. *The Pastoral Epistles*. Cambridge: Cambridge University Press, 1899.
- Bertholdt, L. *Historischkritische Einleitung in sammtliche kanonische und apokryphische Schriften des alten und neuen Testaments*. Erlangen: Palm, 1819.
- Bertrand, E. *Essai critique sur l'authenticité des Épîtres Pastorales*. Montauban: Granié, 1887.
- Betten, A. "Ellipsen, Anakoluthe und Parenthesen. Fälle für Grammatik, Stilistik, Sprechakttheorie oder Konversationsanalyse?" *DS* 4 (1976): 207-230.
- Betz, E. *Grammar and Interaction: Pivots in German Conversation*. SDG 21. Amsterdam/Philadelphia, PA: Benjamins, 2008.
- Betz, H. D. "The Literary Composition and Function of Paul's Letter to the Galatians." In *The Galatians Debate*, edited by M. D. Nanos, 3-28. Peabody, MA: Hendrickson, 2002.
- Beyer, K. *Satzlehre*, volume 1, *Semitische Syntax im Neuen Testament*. SUNT 1. Göttingen: Vandenhoeck & Ruprecht, 1962.
- Beyschlag, W. *Die christliche Gemeindeverfassung im Zeitalter des Neuen Testaments*. Harlem: Bohn, 1874.

- Biber, D. "Corpus-Based and Corpus-Driven Analyses of Language Variation and Use." In *The Oxford Handbook of Linguistic Analysis*, edited by B. Heine and H. Narrog, 193-224. 2<sup>nd</sup> edition. Oxford: Oxford University Press, 2015.
- Biber, D. "Methodological Issues Regarding Corpus-based Analyses of Linguistic Variation." *LLC* 5.4 (1990): 257-269.
- Biber, D. *Variation across Speech and Writing*. 1988. Reprint, Cambridge: Cambridge University Press, 1995.
- Bird, A. E. "The Authorship of the Pastoral Epistles – Quantifying Literary Style." *RTR* 56.3 (1997): 118-137.
- Bird, M. "Reassessing a Rhetorical Approach to Paul's Letters." *ExpTim* 119.8 (2008): 374-379.
- Black, D. A. *It's Still Greek to Me: An Easy-to-Understand Guide to Intermediate Greek*. Grand Rapids, MI: Baker, 1998.
- Blass, F., A. Debrunner, and F. Rehkopf. *Grammatik des neutestamentlichen Griechisch*. 18<sup>th</sup> edition. Göttingen: Vandenhoeck & Ruprecht, 2001.
- Blass, F., and A. Debrunner. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Revised by R. W. Funk. Chicago, IL/London: University of Chicago Press, 1961.
- Bleek, J. F. *Einleitung in das Neue Testament*, volume 2, *Einleitung in die Heilige Schrift*. Berlin: Reimer, 1862.
- Bligh, M. C. "Seventeen Verses Written for Timothy (2 Tim 4:6-22)." *ExpTim* 109.12 (1998): 364-369.
- Blomberg, C. L. *From Pentecost to Patmos: An Introduction to Acts through Revelation*. Nashville, TN: Broadman & Holman, 2006.
- Böhl, G. *Ueber die Zeit der Abfassung und den Paulinischen Charakter der Briefe an Timotheus und Titus. Ein Beitrag zum Erweise ihrer Aechtheit*. Berlin: Enslin, 1829.
- Boring, E. M. *An Introduction to the New Testament: History, Literature, Theology*. Louisville, KY: Westminster John Knox Press, 2012.
- Bornemann, E., and E. Risch. *Griechische Grammatik*. Frankfurt: Diesterweg, 1973.
- Botha, P. J. J. "Letter Writing and Oral Communication: Galatians," in *Orality and Literacy in Early Christianity*, 193-211. BPC 5. Eugene, OR: Cascade, 2012.
- Böttger, H. *Die Hirtenbriefe des Apostels Paulus auf ihren historischen Standpunkt zurückgeführt*, volume 4, *Beiträge zur historisch-kritischen Einleitung in die paulinischen Briefe*. Göttingen: Vandenhoeck & Ruprecht, 1837.
- Boudou, A. *Saint Paul. Les Épîtres Pastorales*. VS 15. Paris: Beauchesne, 1950.

- Bowen, W. E. *The Dates of the Pastoral Epistles: Two Essays*. London: Nisbet, 1900.
- Bradac, J. J. "Language Attitudes and Impression Formation." In *Handbook of Language and Social Psychology*, edited by H. Giles and W. P. Robinson. Chichester: Wiley, 1990.
- Bradac, J. J., A. Cargile, and J. S. Hallett. "Language Attitudes: Retrospect, Conspect, and Prospect." In *The New Handbook of Language and Social Psychology*, edited by W. P. Robinson and H. Giles, 137-155. Chichester: Wiley, 2001.
- Bradac, J. J., A. Mulac, and A. House. "Lexical Diversity and Magnitude of Convergent Versus Divergent Style Shifting: Perceptual and Evaluative Consequences." *LC* 8.3 (1988): 213-228.
- Bradac, J. J., and R. Wisegarver. "Ascribed Status, Lexical Diversity, and Accent: Determinants of Perceived Status, Solidarity, and Control of Speech Style." *JLSP* 3.4 (1984): 239-256.
- Bradac, J. J., C. W. Kinsky, and R. A. Davies. "Two Studies of the Effects of Linguistic Diversity upon Judgments of Communicator Attributes and Message Effectiveness." *CM* 43.1 (1976): 70-79.
- Bradac, J. J., J. A. Courtright, G. Schmidt, and R. A. Davies. "The Effects of Perceived Status and Linguistic Diversity upon Judgments of Speaker Attributes and Message Effectiveness." *JP* 93.2 (1976): 213-220.
- Bradac, J. J., J. W. Bowers, and J. A. Courtright. "Effects of Intensity, Immediacy and Diversity upon Receiver Attitudes toward a Belief-Discrepant Message and Its Source." In *Language: Social Psychological Perspectives*, edited by H. Giles, W. P. Robinson, and P. M. Smith, 217-221. Oxford: Pergamon, 1980.
- Bradac, J. J., J. W. Bowers, and J. A. Courtright. "Lexical Variations in Intensity, Immediacy and Diversity: An Axiomatic Theory and Causal Model." In *The Social and Psychological Contexts of Language*, edited by R. N. St. Clair and H. Giles, 193-223. Hillsdale, NJ: Erlbaum, 1980.
- Bradac, J. J., J. W. Bowers, and J. A. Courtright. "Three Language Variables in Communication Research: Intensity, Immediacy, and Diversity." *HCR* 5.3 (1979): 257-269.
- Bradac, J. J., R. A. Davies, and C. W. Kinsky. "Studies on the Effects of Linguistic Diversity upon Judgments of Speaker Attributes and Message Effectiveness." In volume 3, *Proceedings of the Fourth International Congress of Applied Linguistics*, edited by G. Nickel, 527-537. Stuttgart: Hochschulverlag, 1976.
- Bradac, J. J., R. A. Davies, and J. A. Courtright. "The Role of Prior Message Context in Judgments of High- and Low-Diversity Messages." *LS* 20.4 (1977): 295-307.
- Bradac, J. J., R. J. Desmond, and J. I. Murdoch. "Diversity and Density: Lexically Determined Evaluative and Informational Consequences of Linguistic Complexity." *CM* 44.4 (1977): 273-283.
- Broer, I. *Einleitung in das Neue Testament*. 3<sup>rd</sup> edition. Würzburg: Echter, 2010.



- Brown, E. F. *The Pastoral Epistles*. London: Methuen, 1917.
- Brown, R. E. *An Introduction to the New Testament*. ABRL. New York: Doubleday, 1997.
- Brox, N. *Die Pastoralbriefe*. 5<sup>th</sup> edition. RNT. Regensburg: Pustet, 1989.
- Brückner, W. *Die chronologische Reihenfolge, in welcher die Briefe des Neuen Testaments verfasst sind*. Harlem: Bohn, 1890.
- Brugmann, K. *Griechische Grammatik*. 3<sup>rd</sup> edition. Munich: Beck, 1900.
- Bruston, C. “Les dernières Épîtres de saint Paul pendant et après sa captivité.” *RTQR* 22.3 (1913): 243-264.
- Brysbaert, M., M. Stevens, P. Mandera, and E. Keuleers. “How Many Words do We Know? Practical Estimates of Vocabulary Size Dependent on Word Definition, the Degree of Language Input and the Participant’s Age,” *FiP* 7 (29 July 2016): 1-11, accessed August 27, 2016. <http://dx.doi.org/10.3389/fpsyg.2016.01116>.
- Bultmann, R. “Glossen im Römerbrief.” *TLZ* 7 (1947): 197-202.
- Bultmann, R. “Pastoralbriefe.” In *RGG* 4, 993-997. 2<sup>nd</sup> edition. Tübingen: Mohr Siebeck, 1930.
- Burkett, D. *An Introduction to the New Testament and the Origins of Christianity*. Cambridge: Cambridge University Press, 2002.
- Byrskog, S. “Co-Senders, Coauthors, and Paul’s Use of the First Person Plural.” *ZNW* 87.3-4 (1996): 230-250.
- Caird, G. B. “Do Computers Count?” *ExpTim* 76.5 (1965): 176.
- Camerer, R. “Über den ‘emphatischen Grundwert’ der Partikel ὅτι.” *Glotta* 46.1-2 (1968): 106-117.
- Caragounis, C. C. *The Development of Greek and the New Testament*. WUNT 167. Tübingen: Mohr Siebeck, 2004.
- Carrington, P. “The Problem of the Pastoral Epistles: Dr. Harrison’s Theory Reviewed.” *ATR* 21.1 (1939): 32-39.
- Carson, D. A., and D. J. Moo. *An Introduction to the New Testament*. 2<sup>nd</sup> edition. Leicester: Apollos, 2005.
- Casalini, N. *Parole alla Chiesa. La tradizione Paolina nelle Lettere Pastorali*. SBFA. Milano: ETS, 2009.
- Chafe, W. “Integration and Involvement in Speaking, Writing, and Oral Literature.” In *Spoken and Written Language: Exploring Orality and Literacy*, edited by D. Tannen, 35-53. Norwood, NJ: Ablex, 1982.

- Chafe, W., and J. Danielewicz. "Properties of Spoken and Written Language." In *Comprehending Oral and Written Language*, edited by R. Horowitz and S. J. Samuels, 83-113. New York: Academic Press, 1987.
- Chafe, W., and J. Danielewicz. "Properties of Spoken and Written Language." In *Comprehending Oral and Written Language*, edited by R. Horowitz and S. J. Samuels, 83-113. San Diego, CA/London: Academic Press, 1987.
- Chen, Y.-S., and F. F. Leimkuhler. "A Type-Token Identity in the Simon-Yule Model of Text." *JASIS* 40.1 (1989): 45-53.
- Cheshire, J. "Age- and Generation-Specific Use of Language." In *Sociolinguistics: An International Handbook of the Science of Language and Society*, edited by U. Ammon, N. Dittmar, K. J. Mattheier, and P. Trudgill, 1552-1563. 2<sup>nd</sup> edition. HSK II/2. Berlin/New York: de Gruyter, 2005.
- Cheshire, J. "Age and Generation-Specific Use of Language." In *Sociolinguistics: An International Handbook of the Science of Language and Society*, edited by U. Ammon, N. Dittmar, and K. J. Mattheier, 760-767. HSK III/1. Berlin/New York: de Gruyter, 1987.
- Clark, D. J. "Discourse Structure in Titus." *BT* 53.1 (2002): 101-117.
- Clemen, C. *Die Einheitlichkeit der paulinischen Briefe an Hand der bisher mit Bezug auf sie aufgestellten Interpolations- und Compilationshypothesen*. Göttingen: Vandenhoeck & Ruprecht, 1894.
- Collins, R. F. "Apropos the Integrity of I Thes." In *Studies on the First Letter to the Thesalonians*, edited by R. F. Collins, 96-135. BETL 66. Leuven: Peeters, 1984.
- Collins, R. F. "Pastoralbriefe." In *RGG* 6, 988-991. 4<sup>th</sup> edition. Tübingen: Mohr Siebeck, 2003.
- Collins, R. F. *I & II Timothy and Titus. A Commentary*. NTL. Louisville, KY: Westminster John Knox Press, 2002.
- Collins, R. F. *Letters That Paul Did Not Write: The Epistle to the Hebrews and the Pauline Pseudepigrapha*. GNS 28. Wilmington, DE: Glazier, 1988. Reprint, Eugene, OR: Wipf & Stock, 2005.
- Conder, J. *The Literary History of the New Testament*. London: Seeleys, 1850.
- Conybeare, W. J., and J. S. Howson. Volume 2, *The Life and Epistles of St. Paul*. 7<sup>th</sup> edition. New York: Scribner, 1867.
- Cook, D. "2 Timothy IV.6-8 and the Epistle to the Philippians." *JTS* 33.1 (1982): 168-171.
- Cook, D. "The Pastoral Fragments Reconsidered." *JTS* 35.1 (1984): 120-131.
- Cossette, A. *La richesse lexicale et sa mesure*. TLQ 53; Paris: Champion, 1994.
- Cothenet, É. *Les épîtres pastorales*. CÉ 72. Paris: Cerf, 1990.

- Cotterell, P., and M. Turner. *Linguistics and Biblical Interpretation*. Downers Grove, IL: InterVarsity, 1989.
- Couchoud, P.-L. "La première édition de Saint Paul." *RHR* 94 (1926): 242-263.
- Couchoud, P.-L. "Reconstitution et classement des Lettres de Saint Paul." *RHPR* 87 (1923): 8-31.
- Coupland, N., J. Coupland, and H. Giles. *Language, Society, and the Elderly: Discourse, Identity, and Ageing*. Oxford: Blackwell, 1991.
- Courtney, E. *A Commentary on the Satires of Juvenal*. CCS 2. Berkeley, CA: University of California Press, 2013.
- Cramer, M. J. "Of the Peculiarities of the Pastoral Epistles." *JSBLE* 7.2 (1887): 3-32.
- Credner, K. A. *Das Neue Testament nach Zweck, Ursprung, Inhalt für denkende Leser der Bibel*. 2 volumes. Giessen: Ferber, 1841-1843.
- Credner, K. A. *Einleitung in das Neue Testament*. Halle: Waisenhaus, 1836.
- Crystal, D. *A Dictionary of Linguistics and Phonetics*. 6<sup>th</sup> ed. Oxford: Blackwell, 2008.
- Csernoch, M. *Vocabulary Richness of Novels and their Adaptations*. ML 24. New York: Lang, 2011.
- Curtius, A. *De tempore, quo prior Pauli ad Timotheum Epistola exarata sit*. Dümmler: Berolini, 1828.
- Davidson, S. *An Introduction to the Study of the New Testament*. 2 volumes. London: Bagster, 1840.
- Davidson, S. *An Introduction to the Study of the New Testament*. 2 volumes. 3<sup>rd</sup> edition. London: Paul, Trench & Trübner, 1894.
- De Ambroggi, P. *Le Epistole Pastorali di S. Paolo a Timoteo e a Tito*. SB. Turin/Rome: Marietti, 1953.
- De Bot, K., and N. van der Hoeven. "Language and Ageing." In *The Routledge Handbook of Applied Linguistics*, edited by J. Simpson, 124-137. Abingdon/New York: Routledge, 2011.
- De Kruijf, T. C. *De Pastorale Brieven*. Roermond: Romen, 1966.
- De Lestapis, S. *L'énigme des Pastorales de Saint Paul*. Paris: Gabalda, 1976.
- De Melo, W. "The Language of Roman Comedy." In *A Companion to the Latin Language*, edited by J. Clackson, 321-343. BCAW. Oxford: Wiley-Blackwell, 2011.
- De Morgan, E. *Memoir of Augustus de Morgan*. London: Longmans & Green, 1882.
- De Saussure, F. *Cours de linguistique générale*. Edited by C. Bally, A. Sechehaye, and A. Riedlinger. Lausanne/Paris: Payot, 1916.

- De Wette, W. M. L. *Die Einleitung in das Neue Testament enthaltend*, volume 2, *Lehrbuch der historisch kritischen Einleitung in die kanonischen Bücher des Neuen Testaments*. Revised by H. Messner and G. Lünemann. 6<sup>th</sup> edition. Berlin: Reimer, 1860.
- De Zwaan, J. *Brieven van Paulus en Hebreëën*, volume 2, *Inleiding tot het Nieuwe Testament*. 2<sup>nd</sup> edition. Harlem: Bohn, 1948.
- Deane, A. C. *St. Paul and His Letters*. London: Hodder & Stoughton, 1942.
- Deissmann A. *Licht vom Osten: Das Neue Testament und die neuentdeckten Texte der hellenistisch-römischen Welt*. 4<sup>th</sup> edition. Tübingen: Mohr, 1923.
- Delitzsch, F. “Zur kritischen Frage über die Pastoralbriefe.” *ZITK* 12.4 (1851): 722-727.
- Denniston, J. D. *The Greek Particles*. Revised by K. J. Dover. 2<sup>nd</sup> edition. 1954. Reprint, Oxford: Clarendon, 1978.
- Derrett, J. D. M. “Ναί (2 Cor. 1:19-20).” *FN* 4.8 (1991): 205-209.
- DeSilva, D. A. *An Introduction to the New Testament*. Downs Grove, IL: InterVarsity/ Leicester: Apollos, 2004.
- Desjardins, G. *Authenticité et date des livres du Nouveau Testament*. Paris: Lethellieux, 1900.
- Dibelius, M., and H. Conzelmann. *The Pastoral Epistles*. Translated by P. Buttolph and A. Yarbro. Hermeneia. Philadelphia, PA: Fortress, 1972.
- Dinwoodie, C. “The Word, the Faith, and the Computer.” *SJT* 18.2 (1965): 204-218.
- Donelson, L. R. *Pseudepigraphy and Ethical Argument in the Pastoral Epistles*. HUT 22. Tübingen: Mohr Siebeck, 1986.
- Dornier, P. *Les Épitres Pastorales*. SBib. Paris: Gabalda, 1969.
- Doughty, D. J. “Pauline Paradigms and Pauline Authority.” *JHC* 1 (1994): 95-128.
- Doumerge, P. *Authenticité de la première épître a Timothée*. Strasbourg: Silbermann, 1856.
- Dubois, A. *Étude critique sur l'authenticité de la première épître à Timothée*. Strasbourg: Silbermann, 1856.
- Duff, J. “Ⲣ<sup>46</sup> and the Pastorals: A Misleading Consensus?” *NTS* 44.4 (1998): 578-590.
- Duhoux, Y. “Grec écrit et grec parlé: Une étude contrastive des particules aux Ve-IVe siècles.” In *New Approaches to Greek Particles*, edited by A. Rijksbaron, 15-48. ASCP 7. Amsterdam: Gieben, 1997.
- Duhoux, Y. “Les particules grecques: les situations homérique et mycénienne.” In *Langue et langues. Hommage à Albert Maniet*, edited by Y. Duhoux, 13-42. Louvain-la-Neuve: Peeters, 1998.

- Duhoux, Y. “Les particules: une classe de mots à supprimer en grec ancien?” In *Word Classes and Related Topics in Ancient Greek*, edited by E. Crespo, J. de la Villa, and A. R. Revuelta, 519-536. Louvain-la-Neuve: Peeters, 2006.
- Duhoux, Y. “Quelques idées reçues, et néanmoins fausses, sur les particules grecques.” *AC* 66 (1997): 281-288.
- Duling, D. C. *The New Testament: History, Literature, and Social Context*. 4<sup>th</sup> edition. Belmont, CA: Thomson & Wadsworth, 2003.
- Dunn, J. D. G. “The First and Second Letters to Timothy and the Letter to Titus.” In *NIB XI*, 775-880. Nashville, TN: Abingdon Press, 2000.
- Dunn, J. D. G. “The Formal and Theological Coherence of Romans.” In *The Romans Debate*, edited by K. P. Donfried, 245-250. 2<sup>nd</sup> edition. Peabody, MA: Hendrickson, 1991.
- Durán López, M. Á. “Las partículas griegas y las funciones de comunicación.” *RSEL* 30.1 (2000): 45-76.
- Durán, P., D. Malvern, B. Richards, and N. Chipere. “Developmental Trends in Lexical Diversity.” *AL* 25.2 (2004): 220-242.
- Easton, B. S. *The Pastoral Epistles*. New York: Scribner, 1947.
- Ebojo, E. B. *A Scribe and His Manuscript: An Investigation Into the Scribal Habits of Papyrus 46 (P. Chester Beatty II – P. Mich. Inv. 6238)*. PhD diss., University of Birmingham, 2014.
- Eggs, S. *An Introduction to Systemic Functional Linguistics*. 2<sup>nd</sup> edition. London: Continuum, 2004.
- Ehrensperger, K., and J. B. Tucker, eds. *Reading Paul in Context: Explorations in Identity Formation*. FS W. S. Campbell. LNTS 428. London/New York: T&T Clark, 2010.
- Ehrman, B. D. *Forgery and Counterforgery: The Use of Literary Deceit in Early Christian Polemics*. Oxford: Oxford University Press, 2012.
- Ehrman, B. D. *The New Testament: A Historical Introduction to the Early Christian Writings*. 6<sup>th</sup> edition. New York: Oxford University Press, 2016.
- Eichhorn, J. G. *Einleitung in das Neue Testament*. 3 volumes. Leipzig: Weidmann, 1803-1814.
- Ellicott, C. J. *The Pastoral Epistles of St. Paul*. 5<sup>th</sup> edition. London: Longmans & Green, 1883.
- Ellis, E. E. “Pastoral Letters.” In *DPL*, 658-666. Downers Grove, IL: InterVarsity/Leicester: Apollos, 1993.
- Ellis, E. E. “The Authorship of the Pastorals: A Résumé and Assessment of Current Trends.” *EvQ* 32.3 (1960): 151-161.
- Ellis, E. E. *Paul and His Recent Interpreters*. Grand Rapids, MI: Eerdmans, 1961. Reprint, Eugene, OR: Wipf & Stock, 2004.

- Ellis, E. E. *The Making of the New Testament Documents*. Leiden/Boston: Brill, 2002.
- Emery, O. "Linguistic Decrement in Normal Aging." *LC* 6.1-2 (1986): 47-64.
- Engelmann, M. *Unzertrennliche Drillinge? Motivsemantische Untersuchungen zum literarischen Verhältnis der Pastoralbriefe*. BZNW 192. Berlin/Boston: de Gruyter, 2012.
- Enkvist, N. E. "A Note on the Definition and Description of True Anacolutha." In *On Language: Rhetorica, Phonologica, Syntactica*, edited by C. Duncan-Rose and T. Vennemann, 315-324. FS R. P. Stockwell. London: Routledge, 1988.
- Epp, E. J. "Issues in the Interrelation of New Testament Textual Criticism and Canon." In *Perspectives on New Testament Textual Criticism: Collected Essays 1962-2004*, 595-638. NovTSup 116. Leiden: Brill, 2005.
- Erwin, H. and M. Oakes, "Correspondence Analysis of the New Testament," University of Sunderland, accessed August 11, 2015, [http://pers-www.wlv.ac.uk/~in4326/papers/oakes\\_lrec\\_cam3.pdf](http://pers-www.wlv.ac.uk/~in4326/papers/oakes_lrec_cam3.pdf).
- Eshbaugh, H. "Biblical Criticism and the Computer." *Per* 13.1 (1972): 47-54.
- Esler, P. F. *Conflict and Identity in Romans: The Social Setting of Paul's Letter*. Minneapolis, MN: Fortress, 2003.
- Evanson, E. *A Letter to Dr. Priestley's Young Man; With a Postscript concerning the Rev. D. Simpson's Essay in Answer to Evanson's Dissonance and Volney's Ruins*. Ipswich: Jermyn, 1794.
- Evanson, E. *The Dissonance of the Four Generally Received Evangelists and the Evidence of Their Respective Authenticity Examined*. Ipswich: Jermyn, 1792.
- Ewald, H. *Sieben Sendschreiben des Neuen Bundes übersetzt und erklärt*. Göttingen: Dieterich, 1870.
- Fairbairn, P. *The Pastoral Epistles*. Edinburgh: T&T Clark, 1874.
- Falconer, R. *The Pastoral Epistles*. Oxford: Clarendon, 1937.
- Falconer, T. *Certain Principles in Evanson's "Dissonance of the Four Generally Received Evangelists" Examined*. Oxford: Oxford University Press, 1811.
- Fee, G. D. *1 and 2 Timothy, Titus*. NIBC 13. Peabody, MA: Hendrickson, 1988. Reprint, Grand Rapids, MI: Baker, 2011.
- Fee, G. D. *The First Epistle to the Corinthians*. NICNT. 2<sup>nd</sup> edition. Grand Rapids, MI: Eerdmans, 2014.
- Feilmoser, A. B. *Einleitung in die Bücher des neuen Bundes*. Innsbruck: Wagner, 1810.
- Feine, P. *Einleitung in das Neue Testament*. Revised by J. Behm. 10<sup>th</sup> edition. Heidelberg: Quelle & Meyer, 1954.

- Fenske, W. “Und wenn ihr betet...” (Mt. 6,5). *Gebete in der zwischenmenschlichen Kommunikation der Antike als Ausdruck der Frömmigkeit*. SUNT 21. Göttingen: Vandenhoeck & Ruprecht, 1997.
- Feuillet, A. “La doctrine des Épîtres Pastorales et leurs affinités avec l’œuvre lucanienne.” *RThom* 78.2 (1978): 181-225.
- Fiehler, R., B. Barden, M. Elstermann, and B. Kraft. *Eigenschaften gesprochener Sprache*. Tübingen: Narr, 2004.
- Finegan, E. *Language: Its Structure and Use*. 7<sup>th</sup> edition. Stamford, CT: Cengage Learning, 2015.
- Finney, M. “Social Identity and Conflict in Corinth: 1 Corinthians 11.17-34 in Context.” In *T&T Clark Handbook to Social Identity in the New Testament*, edited by J. B. Tucker and C. A. Baker, 273-287. London: Bloomsbury, 2014.
- Fitzmyer, J. A. *Romans*. AB 33. New York: Doubleday, 1993.
- Flatt, J. F. *Vorlesungen über die Briefe Pauli an Timotheus und Titus*. Edited by C. F. Kling. Tübingen: Fues, 1831.
- Forbes, A. D. “Statistical Research on the Bible.” In *ABD* 6, 185-206. New York: Doubleday, 1992.
- Ford, C. E., and S. A. Thompson. “Conditionals in Discourse: A Text-Based Study from English.” In *On Conditionals*, edited by E. C. Traugott, A. ter Meulen, J. S. Reilly, and C. A. Ferguson, 353-372. Cambridge: Cambridge University Press, 1986.
- Fossum, A. “Hapax Legomena in Plato,” *AJP* 52.3 (1931): 205-231.
- Foster, P. “Who Wrote 2 Thessalonians? A Fresh Look at an Old Problem.” *JSNT* 35.2 (2012): 150-175.
- Fowler, R. *Linguistic Criticism*. 2<sup>nd</sup> edition. New York: Oxford University Press, 1996.
- Fraenkel, J. J. “A Question in Connection with Greek Particles.” *Mn* 13.3 (1947): 183-201.
- Freed, E. D. *The New Testament: A Critical Introduction*. 2<sup>nd</sup> edition. Philadelphia: Fortress, 1986.
- Freunek, S. *Literarische Mündlichkeit und Übersetzung. Am Beispiel deutscher und russischer Erzähltexte*. Berlin: Frank & Timme, 2007.
- Fuchs, R. “Bisher unbeachtet – zum unterschiedlichen Gebrauch von ἀγαθός, καλός und καλῶς in den Schreiben an Timotheus und Titus.” *EJT* 15.1 (2006): 15-33.
- Fuchs, R. “Ist „die Agape das Ziel der Unterweisung“ (1. Tim 1,5)? – zum unterschiedlichen Gebrauch des ἀγαπ- und des φιλ-Wortstammes in den Schreiben an Timotheus und Titus.” *JETH* 18 (2004): 93-125.

- Fuchs, R. *Unerwartete Unterschiede. Müssen wir unsere Ansichten über die Pastoralbriefe revidieren?* BWM 12. Wuppertal: Brockhaus, 2003.
- Gager, J. G. *Reinventing Paul*. New York: Oxford University Press, 2000.
- Garrett, P. *Attitudes to Language*. KTS. Cambridge: Cambridge University Press, 2010.
- Gealy, F. D. "The First and Second Epistles to Timothy and the Epistles to Titus." In *IB XI*, 343-551. Nashville, TN: Abingdon Press, 1955.
- Geraerts, D. "Lexical Variation in Space." In *Theories and Methods*, volume 1, *Language and Space: An International Handbook of Linguistic Variation*, edited by P. Auer and J. E. Schmidt, 821-837. HSK 30.1. Berlin/New York: de Gruyter, 2010.
- Geraerts, D., G. Kristiansen, Y. Peirsman, eds. *Advances in Cognitive Sociolinguistics*. CLR. Berlin/New York: de Gruyter, 2010.
- Genade, A. A. *Persuading the Cretans: A Text-Generated Persuasion Analysis of the Letter to Titus*. Eugene, OR: Wipf & Stock, 2011.
- George, C. H. "Greek Particles: Just a Literary Phenomenon?" In *Discourse Cohesion in Ancient Greek*, edited by S. Bakker and G. Wakker. ASCP 16. Leiden/Boston: Brill, 2009.
- Gerö, E.-C. "The Usage of ὄν and κε in Ancient Greek: Towards a Unified Description." *Glotta* 76.3-4 (2000): 177-191.
- Gilchrist, J. M. *The Authorship and Date of the Pastoral Epistles*. PhD diss., University of Manchester, 1966.
- Ginella, F. G. *De authenticis epistolarum S. Pauli apostoli pastoralium*. PhD diss., University of Breslau, 1865.
- Givón, T. *Syntax: An Introduction*. 2<sup>nd</sup> edition. 2 volumes. Amsterdam: Benjamins, 2001.
- Glaire, J. B. Volume 6, *Introduction historique et critique aux livres de l'Ancien et du Nouveau Testament*. Paris: Mequignon, 1841.
- Glaser, T. *Paulus als Briefroman erzählt. Studien zum antiken Briefroman und seiner christlichen Rezeption in den Pastoralbriefen*. NTOA/SUNT 76. Göttingen: Vandenhoeck & Ruprecht, 2009.
- Goguel, M. *Les épîtres pauliniennes*, volume 2, *Introduction au Nouveau Testament*. Paris: Leroux, 1926.
- Good, G.-F. *Authenticité des Épîtres Pastorales*. Montauban: Forestié, 1848.
- Goodspeed, E. J. *An Introduction to the New Testament*. Chicago, IL: University of Chicago Press, 1937.
- Gourgues, M. "La recherche sur les Pastorales à un tournant?" *ScEs* 61.1 (2009): 73-86.
- Gourgues, M. *Les deux lettres à Timothée. La lettre à Tite*. CbNT 14. Paris: Cerf, 2009.



- Grant, R. M. *A Historical Introduction to the New Testament*. Revised edition. New York: Simon & Schuster, 1972.
- Grau, R. F. *Entwicklungsgeschichte des Neutestamentlichen Schriftthums*. 3 volumes. Gütersloh: Bertelsmann, 1871.
- Gray, P. *Paul as a Problem in History and Culture: The Apostle and His Critics through the Centuries*. Grand Rapids, MI: Baker, 2016.
- Grayston, K., and G. Herdan. "The Authorship of the Pastorals in the Light of Statistical Linguistics." *NTS* 6.1 (1959): 1-15.
- Greenwood, H. H. "St Paul Revisited – A Computational Result." *LLC* 7.1 (1992): 43-47.
- Greenwood, H. H. "St Paul Revisited – Word Clusters in Multidimensional Space." *LLC* 8.4 (1993): 211-219.
- Guerike, H. E. F. *Beiträge zur historisch kritischen Einleitung ins Neue Testament*. Halle: Gebauer, 1828.
- Guthrie, D. *New Testament Introduction*. Revised edition. Leicester: Apollos, 1990.
- Guthrie, D. *The Pastoral Epistles and the Mind of Paul*. London: Tyndale, 1956.
- Guthrie, D. *The Pastoral Epistles*. 2<sup>nd</sup> edition. TNTC. Leicester: InterVarsity, 1990.
- Häfner, G. "Das Corpus Pastorale als literarisches Konstrukt." *TQ* 187.4 (2007): 258-273.
- Häfner, G. "Die Pastoralbriefe." In *Einleitung in das Neue Testament*, edited by M. Ebner and S. Schreiber, 450-473. KST 6. Stuttgart: Kohlhammer, 2008.
- Hagner, D. A. *The New Testament: A Historical and Theological Introduction*. Grand Rapids, MI: Baker, 2012.
- Halliday, M. A. K. "Literacy and Linguistics: Relationships Between Spoken and Written Language." In *Analysing English in a Global Context: A Reader*, edited by A. Burns and C. Coffin, 181-193. London/New York: Routledge, 2001.
- Halliday, M. A. K. "Spoken and Written Modes of Meaning." In *Comprehending Oral and Written Language*, edited by R. Horowitz and S. J. Samuels, 55-82. San Diego, CA/London: Academic Press, 1987.
- Halliday, M. A. K. "Spoken and Written Modes of Meaning." In *Media Texts: Authors, and Readers*, edited by D. Graddol and O. Boyd-Barrett, 51-73. Clevedon: Multilingual Matters, 1994.
- Halliday, M. A. K. *Halliday's Introduction to Functional Grammar*. Revised by C. M. I. M. Matthiessen. 4<sup>th</sup> edition. London/New York: Routledge, 2014.
- Halliday, M. A. K. *Spoken and Written Language*. 2<sup>nd</sup> edition. Oxford: Oxford University Press, 1989.

- Hammarström, G. "On Spoken Syntax." In *Syntax gesprochener Sprache*, edited by B. K. Halford and H. Pilch, 19-26. Tübingen: Narr, 1990.
- Hänlein, H. *Studies in Authorship Recognition: A Corpus-Based Approach*. New York: Lang, 1999.
- Hansen, M.-B. M. *The Function of Discourse Particles. A Study with Special Reference to Spoken Standard French*. PB 53. Amsterdam: Benjamins, 1998.
- Hanson, A. T. "Eve's Transgression: 1 Timothy 2.13-15." In *Studies in the Pastoral Epistles*, 65-77. London: SPCK, 1968.
- Hanson, A. T. *The Pastoral Epistles*. NCB. Grand Rapids, MI: Eerdmans, 1982.
- Hanson, A. T. *The Pastoral Letters*. Cambridge: Cambridge University Press, 1966.
- Harding, M. "Disputed and Undisputed Letters of Paul." In *The Pauline Canon*, edited by S. E. Porter, 129-168. PAST 1. Leiden/Boston: Brill, 2004.
- Harding, M. *Tradition and Rhetoric in the Pastoral Epistles*. SBL 3. New York: Lang, 1998.
- Harding, M. *What Are They Saying About the Pastoral Epistles?* New York: Paulist Press, 2001.
- Harris, M. J. "Appendix: Prepositions and Theology in the Greek New Testament." In volume 3, *NIDNTT*, 1171-1215. Grand Rapids, MI: Zondervan, 1986.
- Harrison, E. F. *Introduction to the New Testament*. 2<sup>nd</sup> edition. Grand Rapids, MI: Eerdmans, 1971.
- Harrison, P. N. "Important Hypotheses Reconsidered. III. The Authorship of the Pastoral Epistles." *ExpTim* 67.3 (1955): 77-81.
- Harrison, P. N. *Paulines and Pastorals*. London: Villiers, 1964.
- Harrison, P. N. *The Problem of the Pastoral Epistles*. London: Oxford University Press, 1921.
- Harrison, S. J. "Sermones Deorum: Divine Discourse in in Virgil's *Aeneid*." In *Colloquial and Literary Latin*, edited by E. Dickey and A. Chahoud, 266-280. Cambridge: Cambridge University Press, 2010.
- Haselow, A. *Typological Changes in the Lexicon: Analytic Tendencies in English Noun Formation*. TiEL 72. Berlin/New York: de Gruyter, 2011.
- Hasler, V. *Die Briefe an Timotheus und Titus*. ZB 12. Zürich: Theologischer Verlag, 1978.
- Hausrath, A. *Der Apostel Paulus*. 2<sup>nd</sup> edition. Heidelberg: Bassermann, 1872.
- Hellwig, A. "Zur Funktion und Bedeutung der griechischen Partikeln." *Glotta* 52.3-4 (1974): 145-171.
- Hemsen, J. T. *Der Apostel Paulus. Sein Leben, Wirken und seine Schriften*. Edited by F. Lücke. Göttingen: Dieterich, 1830.

- Hendriksen, W. *Exposition of the Pastoral Epistles*. 1957. Reprint, Grand Rapids, MI: Baker, 2004.
- Hennig, M. “The Kassel Corpus of Clause Linking.” In *New Methods in Historical Corpora*, edited by P. Bennett, M. Durrell, S. Scheible, and R. J. Whitt, 207-220. CLIP 3. Tübingen: Narr, 2013.
- Hennig, M. “The Notion of Immediacy and Distance.” In *Proximidade e Distância. Estudos sobre a Língua e a Cultura*, edited by M. Franco and B. Sieberg, 15-32. Lisbon: Universidade Católica Editora, 2011.
- Hensels, P. M. *Nieuwtestamentisch Grieks: Een beknopte grammatica*. Bussum: Coutinho, 2008.
- Herdan, G. “Scholarship and the Computer.” *LQHR* 34 (1965): 208-217.
- Herzer, J. ““Das Geheimnis der Frömmigkeit” (1Tim 3,16). Sprache und Stil der Pastoralbriefe im Kontext hellenistisch-römischer Popularphilosophie – eine methodische Problemanzeige.” *TQ* 187.4 (2007): 309-329.
- Herzer, J. “Abschied vom Konsens? Die Pseudepigraphie der Pastoralbriefe als Herausforderung an die neutestamentliche Wissenschaft.” *TLZ* 129.12 (2004): 1267-1282.
- Herzer, J. “Die Pastoralbriefe.” In *Paulus Handbuch*, edited by F. W. Horn, 538-542. Tübingen: Mohr Siebeck, 2013.
- Herzer, J. “Fiktion oder Täuschung? Zur Diskussion über die Pseudepigraphie der Pastoralbriefe.” In *Pseudepigraphie und Verfasserfiktion in frühchristlichen Briefen*, edited by J. Frey, J. Herzer, M. Janssen, C. K. Rothschild, with M. Engelmann, 489-536. WUNT 246. Tübingen: Mohr Siebeck, 2009.
- Herzer, J. “Juden – Christen – Gnostiker. Zur Gegnerproblematik der Pastoralbriefe.” *BTZ* 25.1 (2008): 143-168.
- Herzer, J. “Rearranging the “House of God”: A New Perspective on the Pastoral Epistles.” In *Empsychoi Logoi – Religious Innovations in Antiquity*, edited by A. Houtman, A. de Jong, and M. Misset-van de Weg, 547-566. *AJEC* 73. Leiden: Brill 2008.
- Herzer, J. “Was ist falsch an der „fälschlich so genannten Gnosis“? Zur Paulusrezeption des 1. Timotheusbriefes im Kontext seiner Gegnerpolemik.” *EC* 5 (2014): 68–96.
- Herzog, E. *Ueber die Abfassungszeit der Pastoralbriefe*. Lucerne: Räder, 1872.
- Hesse, F. H. *Die Entstehung der neutestamentlichen Hirtenbriefe. Ein Versuch*. Halle: Kaemmerer, 1889.
- Heydenreich, A. L. C. *Die Pastoralbriefe Pauli, erläutert*. 2 volumes. Hadamar: neuen Gelehrten-Buchhandlung, 1826-1828.
- Hilgenfeld, A. *Historisch-kritische Einleitung in das Neue Testament*. Leipzig: Fues, 1875.
- Hilliard, A. E. *The Pastoral Epistles of St. Paul*. London: Rivingtons, 1919.

- Hincks, M. Y. "The Authorship of the Pastoral Epistles." *JSBLE* 16.1-2 (1897): 94-117.
- Hitchcock, F. R. M. "Latinity of the Pastorals." *ExpTim* 39.8 (1928): 347-352.
- Hitchcock, F. R. M. "Philo and the Pastorals." *Her* 56 (1940): 113-135.
- Hitchcock, F. R. M. "Tests for the Pastorals." *JTS* 30.2 (1929): 272-279.
- Hoehner, H. W. "Did Paul Write Galatians?," In *History and Exegesis*, edited by S.-W. Son, 150-169. FS E. E. Ellis. New York/London: T&T Clark, 2006.
- Hoffmann, R. J. *Marcion: On the Restitution of Christianity. An Essay on the Development of Radical Paulinist Theology in the Second Century*. AARAS 46. Chico, CA: Scholars Press, 1984.
- Hofrichter, P. "Strukturdebatte im Namen des Apostels. Zur Abhängigkeit der Pastoralbriefe untereinander und vom ersten Petrusbrief." In *Anfänge der Theologie*, edited by N. Brox, A. Felber, W. L. Gombocz, and M. Kertsch, 101-116. FS J. B. Bauer. Graz/Vienna/Cologne: Styria, 1987.
- Holladay, C. R., J. T. Fitzgerald, J. W. Thompson, and G. E. Sterling, eds. *Light from the Gentiles: Hellenistic Philosophy and Early Christianity: Collected Essays, 1959-2012 by Abraham J. Malherbe*. 2 volumes. NovTSup 150. Leiden/Boston: Brill, 2014.
- Holmes, D. I. "Authorship Attribution." *CH* 28.2 (1994): 87-106.
- Holmes, D. I. "Vocabulary Richness and the Prophetic Voice." *LLC* 6.4 (1991): 259-268.
- Holtz, G. *Die Pastoralbriefe*. 4<sup>th</sup> edition. THKNT 13. Berlin: Evangelische Verlagsanstalt, 1986.
- Holtzmann, H. J. *Die Pastoralbriefe, kritisch und exegetisch behandelt*. Leipzig: Engelmann, 1880.
- Holtzmann, H. J. *Lehrbuch der historisch-kritischen Einleitung in das Neue Testament*. 3<sup>rd</sup> edition. Freiburg: Mohr Siebeck, 1892.
- Hoover, D. L. "Another Perspective on Vocabulary Richness." *CH* 37.2 (2003): 151-178.
- Horn, F. W., ed. *Paulus Handbuch*. Tübingen: Mohr Siebeck, 2013.
- Horowitz, M. W., and J. B. Newman. "Spoken and Written Expression: An Experimental Analysis." *JASP* 68.6 (1964): 640-647.
- Horrell, D. G. *An Introduction to the Study of Paul*. 3<sup>rd</sup> edition. London: T&T Clark, 2015.
- Hort, F. J. A. "The Pastoral Epistles." In *Judaistic Christianity*, 130-146. Cambridge/London: Macmillan, 1894.
- Houlden, J. L. *The Pastoral Epistles. I and II Timothy, Titus*. Harmondsworth: Penguin, 1976.
- Höweler, M. "Diversity of Word Usage as a Stress Indicator in an Interview Situation." *JPR* 1.3 (1972): 243-248.

- Hübner, H. *Corpus Paulinum*, volume 2, *Vetus Testamentum in Novo*. Göttingen: Vandenhoeck & Ruprecht, 1997.
- Hug, J. L. Volume 2, *Einleitung in die Schriften des Neuen Testaments*. Tübingen: Cotta, 1808.
- Hughes, J. J. *Bits, Bytes, & Biblical Studies: A Resource Guide for the Use of Computers in Biblical and Classical Studies*. Grand Rapids, MI: Zondervan, 1987.
- Huizenga, A. B. *1-2 Timothy, Titus*. Wis. Collegeville, MN: Liturgical Press, 2016.
- Huizenga, A. B. *Moral Education for Women in the Pastoral and Pythagorean Letters: Philosophers of the Household*. NovTSup 147. Leiden/Boston: Brill, 2013.
- Hultgren, A. J. *I-II Timothy, Titus*. ACNT. Minneapolis: Augsburg, 1984.
- Humbert, J. *Syntaxe grecque*. 3<sup>rd</sup> edition. Paris: Klincksieck, 1972.
- Huther, J. E. *Kritisch exegetisches Handbuch über die Briefe an Timotheus und Titus*. 4<sup>th</sup> edition. Göttingen: Vandenhoeck & Ruprecht, 1876.
- Hutson, C. R. “‘Saved through Childbearing’: The Jewish Context of 1 Timothy 2:15.” *NovT* 56.4 (2014): 392-410.
- Hyland, K. *Discourse Studies Reader: Essential Excerpts*. London: Bloomsbury, 2013.
- Immer, A. *Theologie des Neuen Testamentes*. Bern: Dalp, 1877.
- Imo, W. “Elliptical Structures as Dialogical Resources for the Management of Understanding.” In *Grammar and Dialogism: Sequential, Syntactic, and Prosodic Patterns between Emergence and Sedimentation*, edited by S. Günthner, W. Imo, and J. Bücker, 139-151. LIT. Berlin/Boston: de Gruyter, 2014.
- Ito, A. “Paul the ‘Herald’ and the ‘Teacher’: Paul’s Self-Images within an Oral Milieu.” In *Sacred Works: Orality, Literacy and Religion*, edited by A. P. M. H. Lardinois, J. H. Blok, and M. G. M. van der Poel, 351-370. MnSupp 332; Leiden: Brill, 2011.
- Jacquier, E. *Histoire des livres du Nouveau Testament*. 4 vols. 7<sup>th</sup> edition. Paris: Gabalda, 1903-1908.
- Jahandaríe, K. *Spoken and Written Language: A Multi-disciplinary Perspective*. CSIPC. Stamford, CT: Ablex, 1999.
- James, J. D. *The Genuineness and Authorship of the Pastoral Epistles*. London: Longmans & Green, 1906.
- Jannaris, A. N. *An Historical Greek Grammar Chiefly of the Attic Dialect*. London, 1897. Reprint, Hildesheim: Olms, 1968.
- Jaroš, K. *Das Neue Testament und seine Autoren. Eine Einführung*. Cologne/Weimar/Vienna: Böhlau, 2008.

- Jarvis, S. "Defining and Measuring Lexical Diversity." In *Vocabulary Knowledge: Human Ratings and Automated Measures*, edited by S. Jarvis and M. Daller, 13-44. SiB 47. Amsterdam: Benjamins, 2013.
- Jaynes, J. T. "A Search for Trends in the Poetic Style of W. B. Yeats." *ALLC Journal* 1.1 (1980): 11-18.
- Jeffries, L., and D. McIntyre. *Stylistics*. CTL. Cambridge: Cambridge University Press, 2010.
- Jeremias, J. *Die Briefe an Timotheus und Titus*. NTD 9. 12<sup>th</sup> edition. Göttingen: Vandenhoeck & Ruprecht, 1981.
- Jeremias, J. *Die Briefe an Timotheus und Titus*. NTD 9. Göttingen: Vandenhoeck & Ruprecht, 1934.
- Johnson, E. *A Semantic and Structural Analysis of Ephesians*. Dallas, TX: SIL, 2008.
- Johnson, L. T. *Letters to Paul's Delegates: 1 Timothy, 2 Timothy, Titus*. NTC. Valley Forge, PA: Trinity Press International, 1996.
- Johnson, L. T. *The First and Second Letters to Timothy*. AB 35A. New York: Doubleday, 2001.
- Johnson, P. F. "The Use of Statistics in the Analysis of the Characteristics of Pauline Writing." *NTS* 20.1 (1973): 92-100.
- Johnson, W. "Studies in Language Behavior: I. A Program of Research." *PM* 56.2 (1944): 1-15.
- Jordaan, G. J. C. *Ancient Greek Inside Out: The Semantics of Grammatical Constructions*. Zürich/Berlin: LIT, 2013.
- Jülicher, A. *Einleitung in das Neue Testament*. 6<sup>th</sup> edition. Tübingen: Mohr Siebeck, 1906.
- Jülicher, A. *Einleitung in das Neue Testament*. Revised by E. Fascher. 7<sup>th</sup> edition. Tübingen: Mohr Siebeck, 1931.
- Kaestli, J.-D. "Luke and the Pastoral Epistles: The Thesis of a Common Authorship." In *Luke's Literary Achievement: Collected Essays*, edited by C. M. Tuckett, 110-126. JSNTSup 116. Sheffield: Sheffield Academic Press, 1995.
- Kaltenböck, G. "Spoken Parenthetical Clauses in English." In *Parentheticals*, edited by N. Dehé and Y. Kavalova, 25-52. LA 106. Amsterdam/Philadelphia, PA: Benjamins, 2007.
- Karakasis, E. *Terence and the Language of Modern Comedy*. CCS. Cambridge: Cambridge University Press, 2005.
- Karris, R. J. *The Pastoral Epistles*. NTM 17. Dublin: Veritas, 1979.
- Kasl, S. V., and G. F. Mahl. "The Relationship of Disturbances and Hesitations in Spontaneous Speech to Anxiety." *JPSP* 1.5 (1965): 425-433.

- Kelly, J. N. D. *The Pastoral Epistles*. BNTC. London: A&C Black, 1963. Reprint, Peabody, MA: Hendrickson, 2009.
- Kemper, S. "Adults' Diaries: Changes Made to Written Narratives Across the Life Span." *DP* 13.2 (1990): 207-223.
- Kemper, S. "Geriatric Psycholinguistics: Syntactic Limitations of Oral and Written Language." In *Language, Memory, and Aging*, edited by L. L. Light and D. M. Burke, 58-76. 1988. Reprint, Cambridge: Cambridge University Press, 1990.
- Kemper, S. "Imitation of Complex Syntactic Constructions by Elderly Adults." *AP* 7.3 (1986): 277-287.
- Kemper, S. "Life-Span Changes in Syntactic Complexity." *JG(B)* 42.3 (1987): 323-328.
- Kemper, S. "Syntactic Complexity and the Recall of Prose by Middle-Aged and Elderly Adults." *EAR* 13.1 (1987): 47-52.
- Kemper, S., and R. E. Herman. "Age Differences in Memory-Load Interference Effects in Syntactic Processing." *JG(B)* 61.6 (2006): 327-332.
- Kemper, S., L. H. Greiner, J. G. Marquis, K. Prenovost, and T. L. Mitzner. "Language Decline Across the Life Span: Findings From the Nun Study." *PA* 16.2 (2001): 227-239.
- Kemper, S., R. E. Herman, and C. Lian. "Age Differences in Sentence Production." *JG(B)* 58.5 (2003): 260-268.
- Kierspel, L. *Charts on the Life, Letters, and Theology of Paul*. KCBT. Grand Rapids, MI: Kregel, 2012.
- Klijn, A. F. J. *De brieven van Paulus aan Timoteüs, Titus en Filemon*. PNT. Nijkerk: Callenbach, 1994.
- Klinker-De Klerck, M. "The Pastoral Epistles: Authentic Pauline Writings." *EJT* 17.2 (2008): 101-108.
- Klinker-De Klerck, M. *Herderlijke regel of inburgeringscursus? Een bijdrage aan het onderzoek naar de ethische richtlijnen in 1 Timoteüs en Titus*. Zoetermeer: Boekencentrum, 2013.
- Knabenbauer, J. *Commentarius in S. Pauli Apostoli epistolas ad Thessalonicenses I et II, ad Timotheum I et II, ad Titum et Philemonem*. Paris: Lethielleux, 1913.
- Knapp, T. R. "The Rev. Mr. Morton and St. Paul." *DR* 240 (1966): 354-357.
- Knappe, W. *Die Briefe an Timotheus und Titus*. Leipzig/Hamburg: Schloessmann, 1937.
- Knight III, G. W. *The Pastoral Epistles*. Grand Rapids, MI: Eerdmans/Carlisle: Paternoster, 1992.

- Knoke, K. *Der erste Brief an Timotheus und der Brief an Titus*, volume 2, *Praktisch-theologischer Kommentar zu den Pastoralbriefen des Apostels Paulus*. Göttingen: Vandenhoeck & Ruprecht, 1889.
- Knox, T. M. "The Computer and the New Testament." *SEÅ* 29 (1964): 111-116.
- Koch, P. "Orality in Literate Cultures." In *Writing Development: An Interdisciplinary View*, edited by C. Pontecorvo, 149-171. SWLL 6. Amsterdam: Benjamins, 1997.
- Koch, P. "Subordination, intégration syntaxique et 'oralité'." In *La subordination dans les langues romanes*, edited by H. L. Andersen and G. Skytte, 13-42. ER 34. Copenhagen: Munksgaard, 1995.
- Koch, P., and W. Oesterreicher. "Schriftlichkeit und Sprache." In *Schrift und Schriftlichkeit. Ein interdisziplinäres Handbuch internationaler Forschung*, edited by H. Günther and O. Ludwig, 587-604. HSK 10.1. Berlin/New York: de Gruyter, 1994.
- Koch, P., and W. Oesterreicher. *Gesprochene Sprache in der Romania. Französisch, Italienisch, Spanisch*. 2<sup>nd</sup> edition. RA 31. Berlin/New York: de Gruyter, 2011.
- Koehler, F. *Die Pastoralbriefe*. Tübingen: Mohr Siebeck, 1914.
- Koelling, H. *Die allgemeinen Fragen*, volume 1, *Der erste Brief Pauli an Timotheus auf's Neue untersucht und ausgelegt*. Berlin: Rother, 1882.
- Koester, H. *History and Literature of Early Christianity*, volume 2, *Introduction to the New Testament*. 2<sup>nd</sup> edition. Berlin: de Gruyter, 2000.
- Köstenberger, A. J., and T. L. Wilder, eds. *Entrusted with the Gospel: Paul's Theology in the Pastoral Epistles*. Nashville, TN: Broadman & Holman, 2012.
- Kotlińska-Toma, A. *Hellenistic Tragedy: Texts, Translations and a Critical Survey*. BCSM. London/New York: Bloomsbury, 2015.
- Kraus, T. J. "Hapax Legomena: Definition eines *terminus technicus* und Signifikanz für eine pragmatisch orientierte Sprachanalyse." *NTS* 59.4 (2013): 545-564.
- Krause, D. *1 Timothy*. RNBC. London/New York: T&T Clark, 2004.
- Krenkel, M. *Beiträge zur Aufhellung der Geschichte und der Briefe des Apostels Paulus*. Braunschweig: Schwetschke, 1890.
- Kretschmar, G. "Der paulinische Glaube in den Pastoralbriefen." In *Glaube im Neuen Testament*, edited by F. Hahn and H. Klein. FS H. Binder, 115-140. BTS 7. Neukirchen-Vluyn: Neukirchener, 1982.
- Kreyer, R. *Introduction to English Syntax*. TELL 3. Frankfurt: Lang, 2010.
- Krumbiegel, F. *Erziehung in den Pastoralbriefen. Ein Konzept zur Konsolidierung der Gemeinden*. ABG 44. Leipzig: Evangelische Verlagsanstalt, 2013.



- Kübel, R. *Pastoralbriefe, Hebräerbrief und Offenbarung Johannis*, volume 5, *Kurzgefasster Kommentar zu den heiligen Schriften Alten und Neuen Testaments sowie zu den Apokryphen*. Revised by E. Riggenbach and O. Zöckler. Munich: Beck, 1898.
- Kühner, R., and F. Blass. *Elementar- und Formenlehre*, volume I/2, *Ausführliche Grammatik der griechischen Sprache*. 3<sup>rd</sup> edition. Hannover: Hahn, 1892.
- Kümmel, W. G. *Einleitung in das Neue Testament*. 21<sup>st</sup> edition. Heidelberg: Quelle & Meyer, 1983.
- Kümmel, W. G. *Introduction to the New Testament*. Revised and translated by H. C. Kee. 17<sup>th</sup> edition. Nashville, TN: Abingdon, 1973.
- Labbé, D., P. Thoiron, and D. Serant, eds. *Études sur la richesse et les structures lexicales*. TLQ 40. Paris: Champion, 1988.
- Land, C. D. *The Integrity of 2 Corinthians and Paul's Aggravating Absence*. NTM 36. Sheffield: Sheffield Phoenix Press, 2015.
- Langen, J. *Grundriss der Einleitung in das Neue Testament*. Freiburg: Herder, 1868.
- Laurent, J. C. M. *Neutestamentliche Studien*. Gotha: Perthes, 1866.
- Lausberg, H. *Handbook of Literary Rhetoric: A Foundation for Literary Study*. Edited by D. E. Orton and R. D. Anderson. Translated by M. T. Bliss, A. Jansen, and D. E. Orton. Leiden/Boston/Cologne: Brill, 1998.
- Lea, T. D., and H. P. Griffin Jr. *1, 2 Timothy, Titus*. NAC 34. Nashville, TN: Broadman & Holman, 1992.
- Ledger, G. "An Exploration of Differences in the Pauline Epistles Using Multivariate Statistical Analysis." *LLC* 10.2 (1995): 85-97.
- Lee, D. J. N. "The modal particles ἄν, κε, κα." *AJP* 88 (1967): 45- 56.
- Lemme, L. *Das echte Ermahnungsschreiben des Apostels Paulus an Timotheus. Ein Beitrag zur Lösung des Problems der Pastoralbriefe*. Breslau: Köhler, 1882.
- Leo, G. E. *Pauli Epistola Altera ad Timotheum Graece. Cum Commentario Perpetuo*. Leipzig: Koessling, 1850.
- Leo, G. E. *Pauli Epistola Prima ad Timotheum Graece. Cum commentario perpetuo*. Leipzig: Kayseri, 1837.
- Leska, C. "Vergleichende Untersuchungen zur Syntax gesprochener und geschriebener deutschen Gegenwartssprache." *BGDS* 87 (1965): 427-461.
- Levison, M., A. Q. Morton, and W. C. Wake. "On Certain Statistical Features of the Pauline Epistles." *PhJ* 3.2 (1966): 129-148.
- Lewin, T. *The Life and Epistles of St. Paul*. 2 volumes. New York: Scribner, 1875.

- Libby, J. A. "The Pauline Canon Sung in a Linguistic Key: Visualizing New Testament Text Proximity by Linguistic Structure, System, and Strata." *BAGL* 5 (2016): 122-201.
- Lienhard, J. T. "Poetry." In *Encyclopedia of Early Christianity*, edited by E. Ferguson. 2<sup>nd</sup> edition. New York/London: Garland, 1998.
- Lightfoot, J. B. "The Date of the Pastoral Epistles." In *Biblical Essays*, 397-410. London: Macmillan, 1893.
- Linnemann, E. "Echtheitsfragen und Vokabelstatistik." *JETH* 10 (1998): 87-109.
- Lock, W. *A Critical and Exegetical Commentary on the Pastoral Epistles*. ICC. Edinburgh: T&T Clark, 1924.
- Loewe, H. *Die Pastoralbriefe des Apostels Paulus*. Cologne: Roemke, 1929.
- Löffler, J. F. C. *Kleine Schriften*. 3 volumes. Weimar: Landes-Industrie-Comptoirs, 1817-1818.
- Lohse, E. *Die Entstehung des Neuen Testaments*. 6<sup>th</sup> edition. TW 4. Stuttgart: Kohlhammer, 2001.
- Loisy, A. *Les origines du Nouveau Testament*. Paris: Nourry, 1936.
- Loisy, A. *Remarques sur la littérature épistolaire du Nouveau Testament*. Paris: Nourry, 1935.
- Lücke, F. "Erinnerungen an Dr. Friedrich Schleiermacher." *TSK* 7.4 (1834): 745-813.
- Lüdtke, W. *Untersuchungen zum Satzbau des Thukydides*. PhD diss., University of Kiel, 1930.
- Luttenberger, J. *Prophetenmantel oder Bücherfutteral? Die persönlichen Notizen in den Pastoralbriefen im Licht antiker Epistolographie und literarischer Pseudepigraphie*. ABG 40. Leipzig: Evangelische Verlagsanstalt, 2012.
- MacDonald, M. Y. *The Pauline Churches: A Socio-Historical Study of Institutionalization in the Pauline and Deutero-Pauline Writings*. SNTSMS 60. Cambridge: Cambridge University Press, 1988.
- Mack, M. J. *Kommentar über die Pastoralbriefe des Apostels Paulus*. Tübingen: Osiander, 1836.
- Mahl, G. F. "Disturbances and Silences in the Patient's Speech in Psychotherapy." *JASP* 53.1 (1956): 1-15.
- Maier, F. *Die Hauptprobleme der Pastoralbriefe Pauli*. BibZ III/12. Münster: Aschendorff, 1910.
- Malherbe, A. J. "Paulus Senex." *ResQ* 36.4 (1994): 197-207.
- Malina, B. J., and J. H. Neyrey. *Portraits of Paul: An Archaeology of Ancient Personality*. Louisville, KY: Westminster John Knox Press, 1996.

- Malina, B. J., and J. J. Pilch. *A Social-Science Commentary on the Letters of Paul*. Minneapolis, MN: Fortress, 2006.
- Malina, B. J., and J. J. Pilch. *A Social-Science Commentary on the Deutero-Pauline Letters*. Minneapolis, MN: Fortress, 2013.
- Malvern, D., B. Richards, N. Chipere, and P. Durán. *Lexical Diversity and Language Development: Quantification and Assessment*. New York: Palgrave Macmillan, 2004.
- Mangold, W. *Die Irrlehrer der Pastoralbriefe*. Marburg: Elwert, 1856.
- Marcheselli-Casale, C. *Le Lettere Pastoralì. Le due lettere a Timoteo e la lettera a Tito*. SOC 15. Bologna: EDB, 1995.
- Mardaga, H. "Hapax Legomena: A Neglected Field in Biblical Studies." *CBR* 10.2 (2012): 264-274.
- Marguerat, D., ed. *Introduction au Nouveau Testament. Son histoire, son écriture, sa théologie*. 4<sup>th</sup> edition. MdB 41. Geneva: Labor et Fides, 2008.
- Mariani, B. *Introductio in libros sacros Novi Testamenti*. Rome: Herder, 1962.
- Märker, J. F. *Die Stellung der drei Pastoralbriefe im dem Leben des Apostels Paulus*. Henfling: Meiningen, 1861.
- Marshall, I. H. "The Pastoral Epistles in Recent Study." In *Entrusted with the Gospel: Paul's Theology in the Pastoral Epistles*, edited by A. J. Köstenberger and T. L. Wilder, 268-324. Nashville, TN: Broadman & Holman, 2012.
- Marshall, I. H. *The Pastoral Epistles*. ICC. 1999. Reprint, London: T&T Clark, 2004.
- Marxsen, W. *Einleitung in das Neue Testament. Eine Einführung in ihre Probleme*. 4<sup>th</sup> edition. Gütersloh: Mohn, 1978.
- Massey, P. T. "Cicero, the Pastoral Epistles, and the Issue of Pseudonymity," *ResQ* 56.2 (2014): 65-84.
- Matthies, C. S. *Erklärung der Pastoralbriefe, mit besonderer Beziehung auf Authentie und Ort und Zeit der Abfassung Derselben*. Greifswald: Mauritius, 1840.
- Mauri, C. *Coordination Relations in the Languages of Europe and Beyond*. EALT 42. Berlin: de Gruyter, 2008.
- Maxey, J. A. *From Orality to Orality: A New Paradigm for Contextual Translation of the Bible*. BPC 2. Eugene, OR: Wipf & Stock, 2009.
- Mayer, H. H. *Über die Pastoralbriefe*. FRLANT III/20. Göttingen: Vandenhoeck & Ruprecht, 1913.
- Mayer, R. G. "The Impracticability of Latin 'Kunstprosa'." In *Aspects of the Language of Latin Prose*, edited by T. Reinhardt, M. Lapidge, and J. N. Adams, 195-210. PBA 129. New York: Oxford University Press, 2005.

- Mayerhoff, E. T. *Der Brief an die Colosser, mit vornehmlicher Berücksichtigung der drei Pastoralbriefe kritisch geprüft*. Berlin: Schultze, 1838.
- McArthur, H. K. "A Further Note on Paul and the Computers." *ExpTim* 77.11 (1966): 350.
- McArthur, H. K. "Computer Criticism." *ExpTim* 76.12 (1965): 367-370.
- McArthur, H. K. "Kai Frequency in Greek Letters." *NTS* 15.3 (1969): 339-349.
- McCarthy, M. *Spoken Language and Applied Linguistics*. Cambridge: Cambridge University Press, 1998.
- McCarthy, P. M., and S. Jarvis. "MTLD, vocd-D, and HD-D: A Validation Study of Sophisticated Approaches to Lexical Diversity Assessment." *BRM* 42.2 (2010): 381-392.
- McEnery, T., and A. Hardie. *Corpus Linguistics: Method, Theory, and Practice*. CTL. Cambridge: Cambridge University Press, 2012.
- McNeile, A. H. *An Introduction to the Study of the New Testament*. 2<sup>nd</sup> edition. Oxford: Clarendon, 1953.
- Meade, D. G. *Pseudonymity and Canon. An Investigation into the Relationship of Authorship and Authority in Jewish and Earliest Christian Tradition*. WUNT 39. Tübingen: Mohr Siebeck, 1986.
- Mealand, D. L. "Computers in New Testament Research: An Interim Report." *JSNT* 33.2 (1988): 97-115.
- Mealand, D. L. "Positional Stylometry Reassessed: Testing a Seven Epistle Theory of Pauline Authorship." *NTS* 35.2 (1989): 266-286.
- Meeks, W. A. *The First Urban Christians: The Social World of the Apostle Paul*. 2<sup>nd</sup> edition. New Haven, CT: Yale University Press, 2003.
- Meinertz, M. *Die Pastoralbriefe des heiligen Paulus*. 4<sup>th</sup> edition. HSNT 7. Bonn: Hanstein, 1931.
- Merkel, H. *Die Pastoralbriefe*. NTD IX/1. Göttingen: Vandenhoeck & Ruprecht, 1991.
- Merz, A. *Die fiktive Selbstausslegung des Paulus: Intertextuelle Studien zur Intention und Rezeption der Pastoralbriefe*. NTOA/SUNT 52. Göttingen: Vandenhoeck & Ruprecht, 2004.
- Metzger, B. M. "A Reconsideration of Certain Arguments Against the Pauline Authorship of the Pastoral Epistles." *ExpTim* 70.3 (1958): 91-94.
- Metzger, B. M. *The Canon of the New Testament: Its Origin, Development, and Significance*. Oxford: Clarendon, 1987.
- Metzger, W. *Die letzte Reise des Apostels Paulus. Beobachtungen und Erwägungen zu seinem Itinerar nach den Pastoralbriefen*. AzT 59. Stuttgart: Calwer, 1976.
- Michaelis, W. "Pastoralbriefe und Wortstatistik." *ZNW* 28 (1929): 69-76.

- Michaelis, W. *Einleitung in das Neue Testament*. 3<sup>rd</sup> edition. Bern: Haller, 1961.
- Michaelis, W. *Pastoralbriefe und Gefangenschaftsbriefe. Zur Echtheitsfrage der Pastoralbriefe*. NF I/6. Gütersloh: Bertelsmann, 1930.
- Michaelson, S., and A. Q. Morton. "Last Words: A Test of Authorship for Greek Writers." *NTS* 18.2 (1971): 192-208.
- Michaelson, S., and A. Q. Morton. "The New Stylometry: A One-word Test of Authorship." *CQ* 22.1 (1972): 89-102.
- Miller, G. R. "Variations in the Verbal Behavior of a Second Speaker as a Function of Varying Audience Responses." *SM* 31.2 (1964): 109-115.
- Miller, J. D. *The Pastoral Letters as Composite Documents*. SNTSMS 93. Cambridge: Cambridge University Press, 1997.
- Miller, J., and R. Weinert. *Spontaneous Spoken Language: Syntax and Discourse*. 1998. Reprint, Oxford: Clarendon, 2009.
- Minchin, E. "Poet, Audience, Time, and Text: Reflections on Medium and Mode in Homer and Virgil." In *Between Orality and Literacy: Communication and Adaptation in Antiquity*, edited by R. Scodel, 267-288, volume 10, *Orality and Literacy in the Ancient World*. MnSupp 367. Leiden/Boston: Brill, 2014.
- Mitchell, M. M. "New Testament Envoys in the Context of Greco-Roman Diplomatic and Epistolary Conventions: The Example of Timothy and Titus." *JBL* 111.4 (1992): 641-662.
- Mitchell, M. M. *Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of 1 Corinthians*. HUT 27. Tübingen: Mohr Siebeck, 1991.
- Moffatt, J. *An Introduction to the Literature of the New Testament*. 3<sup>rd</sup> edition. Edinburgh: T&T Clark, 1918.
- Montgomery, D. C., E. A. Peck, and G. G. Vining. *Introduction to Linear Regression Analysis*. 5<sup>th</sup> edition. Hoboken, NJ: Wiley, 2012.
- Moody Smith, D. "The Pauline Literature." In *It is Written: Scripture Citing Scripture*, edited by D. A. Carson and H. G. M. Williamson, 265-291. Cambridge: Cambridge University Press, 1988.
- Moore, J. R. "Computer Analysis and the Pauline Corpus: A Case of Deus ex Machina." *BSac* 80 (1973): 41-49.
- Morgenthaler, R. *Statistik des neutestamentlichen Wortschatzes*. 3<sup>rd</sup> edition. Zürich: Gotthelf, 1982.
- Morton, A. Q. "Once. A Test of Authorship Based on Words which are not Repeated in the Sample." *LLC* 1.1 (1986): 1-8.
- Morton, A. Q. "Statistical Analysis and New Testament Problems." In *The Authorship and Integrity of the New Testament*, edited by K. Aland, D. Guthrie, A. Q. Morton, J. A. T.

- Robinson, G. Bornkamm, A. M. G. Stephenson, and M. H. Shepherd Jr, 40-60. TC 4. London: SPCK, 1965.
- Morton, A. Q. "The Authorship of Greek Prose." *JRSS(A)* 128.2 (1965): 169-233.
- Morton, A. Q. "The Authorship of the Pauline Corpus." In *The New Testament in Historical and Contemporary Perspective*, edited by H. Anderson and W. Barclay, 209-235. FS G. H. C. Macgregor. Oxford: Blackwell, 1965.
- Morton, A. Q. *Literary Detection: How to Proof Authorship and Fraud in Literature and Documents*. New York: Scribner, 1978.
- Morton, A. Q., and J. McLeman. *Christianity in the Computer Age*. New York: Harper and Row, 1964.
- Morton, A. Q., and J. McLeman. *Paul, the Man and the Myth: A Study in the Authorship of Greek Prose*. London: Hodder & Stoughton, 1966.
- Mott, S. C. "Greek Ethics and Christian Conversion: The Philonic Background of Titus II 10-14 and III 3-7." *NovT* 20.1 (1978): 22-48.
- Moule, C. F. D. "The Problem of the Pastoral Epistles: A Reappraisal." *BJRL* 47.2 (1965): 430-451.
- Moule, C. F. D. *An Idiom-Book of New Testament Greek*. 2<sup>nd</sup> edition. 1959. Reprint, Cambridge: Cambridge University Press, 1971.
- Mounce, W. D. *The Pastoral Epistles*. WBC 46. Nashville, TN: Nelson, 2000.
- Mülke, M. *Der Autor und sein Text: Die Verfälschung des Originals im Urteil antiker Autoren*. UALG 93. Berlin/New York: de Gruyter, 2008.
- Müller, K. "Schreibe, wie du sprichst!" *Eine Maxime im Spannungsfeld von Mündlichkeit und Schriftlichkeit. Eine historische und systematische Untersuchung*. TVS 12. Frankfurt: Lang, 1990.
- Müller, W. G. "Iconicity and Rhetoric: A Note on the Iconic Force of Rhetorical Figures in Shakespeare." In *The Motivated Sign: Iconicity in Language and Literature 2*, edited by O. Fischer and M. Nänny, 305-322. Amsterdam/Philadelphia, PA: Benjamins, 2001.
- Muñoz, F. G. H. "Hapax Legomena in the "Speeches of Apollodoros" and Their Relation to the Corpus Demosthenicum." In *Fakes and Forgers of Classical Literature. Ergo Decipiatur!*, edited by J. Martínez, 187-193. *Metaforms 2*. Leiden/Boston: Brill, 2014.
- Munro, W. *Authority in Paul and Peter: The Identification of a Pastoral Stratum in the Pauline Corpus and 1 Peter*. SNTSMS 45. Cambridge: Cambridge University Press, 1983.
- Murphy-O'Connor, J. "2 Timothy Contrasted with 1 Timothy and Titus." *RB* 98.3 (1991): 403-418.
- Murphy-O'Connor, J. *Paul the Letter-Writer: His World, His Options, His Skills*. GNS 41. Collegeville, MN: Liturgical Press, 1995.

- Murphy-O'Connor, J. *Paul: A Critical Life*. Oxford: Clarendon, 1996.
- Murphy-O'Connor, J. *St. Paul's Corinth. Texts and Archaeology*. 3<sup>rd</sup> edition. Collegeville, MN: Liturgical Press, 2002.
- Murphy-O'Connor, J. *St. Paul's Ephesus. Texts and Archaeology*. Collegeville, MN: Liturgical Press, 2008.
- Nägeli, T. *Der Wortschatz des Apostel Paulus. Beitrag zur sprachgeschichtlichen Erforschung des Neuen Testaments*. Göttingen: Vandenhoeck & Ruprecht, 1905.
- Nariyama, S. "Subject Ellipsis in English." *JP* 36.2 (2004): 237-264.
- Nauck, W. *Die Herkunft des Verfassers der Pastoralbriefe. Ein Beitrag zur Frage der Auslegung der Pastoralbriefe*. PhD diss., University of Göttingen, 1950.
- Neander, A. *Geschichte der Pflanzung und Leitung der christlichen Kirche durch die Apostel, als selbstständiger Nachtrag zu der allgemeinen Geschichte der christlichen Religion und Kirche*. 2 volumes. Hamburg: Perthes, 1832.
- Neudecker, C. G. *Lehrbuch der historisch-kritischen Einleitung in das Neue Testament*. Leipzig: Breitkopf & Härtel, 1840.
- Neudorfer, H.-W. *Der erste Brief des Paulus an Timotheus*. HTA. Wuppertal: Brockhaus, 2004.
- Neumann, K. J. *The Authenticity of the Pauline Epistles in the Light of Stylostatistical Analysis*. SBLDS 120. Atlanta, GA: Scholars Press, 1990.
- Nevalainen, T. "English Newsletters in the 17<sup>th</sup> Century." In *Text Types and Corpora*, edited by A. Fischer, G. Tottie, and H. M. Lehmann, 67-76. FS U. Fries. Tübingen: Narr, 2002.
- Ngewa, S. M. *1 & 2 Timothy and Titus*. ABCS; Grand Rapids, MI: Zondervan, 2009.
- Nieboer, M. C. "The Statistical Analysis of A. Q. Morton and the Authenticity of the Pauline Epistles." *CTJ* 5.1 (1970): 64-80.
- Nongbri, B. "2 Corinthians and Possible Material Evidence for Composite Letters in Antiquity." In *Collecting Early Christian Letters: From the Apostle Paul to Late Antiquity*, edited by B. Neil and P. Allen, 54-67. Cambridge: Cambridge University Press, 2015.
- Norden, E. *Die antike Kunstprosa: vom VI. Jahrhundert v. Chr. bis in die Zeit der Renaissance*. 10<sup>th</sup> edition. 2 volumes. 1898. Reprint, Leipzig: Teubner, 1995.
- Norman, S., S. Kemper, and D. Kynette. "Adults' Reading Comprehension: Effects of Syntactic Complexity and Working Memory." *JG(B)* 47.4 (1992): 258-265.
- Nussbaumer, M. *Was Texte sind und was sie sein sollen. Ansätze zu einer sprachwissenschaftlichen Begründung eines Kriterienrasters zur Beurteilung von schriftlichen Schülertexten*. RGL 119. Tübingen: Niemeyer, 1991.

- O'Donnell, M. B. "Linguistic Fingerprints of Style by Numbers? The Use of Statistics in the Discussion of Authorship of New Testament Documents." In *Linguistics and the New Testament: Critical Junctures*, edited by S.E. Porter and D.A. Carson, 206-262. JSNTSup 168. Sheffield: Sheffield Academic Press, 1999.
- O'Donnell, M. B. *Corpus Linguistics and the Greek of the New Testament*. NTM 6. Sheffield: Sheffield Phoenix Press, 2005.
- O'Neill, J. C. "Paul Wrote Some of All, But Not All of Any." In *The Pauline Canon*, edited by S. E. Porter, 169-188. PAST 1. Leiden/Boston: Brill, 2004.
- O'Rourke, J. J. "Some Considerations about Attempts at Statistical Analysis of the Pauline Corpus." *CBQ* 35.4 (1973): 483-490.
- O'Rourke, J.J. "De analysi mathematica librorum Biblicorum." *VD* 42.6 (1964): 273-284.
- Oakes, M. P. *Literary Detective Work on the Computer*. NLP 12. Amsterdam: Benjamins, 2014.
- Oberlinner, L. "Öffnung zur Welt oder Verrat am Glauben? Hellenismus in den Pastoralbriefen." In *Der neue Mensch in Christus. Hellenistische Anthropologie und Ethik im Neuen Testament*, edited by J. Beutler, 135-163. Freiburg/Basel/Vienna: Herder, 2001.
- Oberlinner, L. *Der erste Timotheusbrief, der zweite Timotheusbrief*. HTKNT. 1994-1995. Reprint, Freiburg/Basel/Vienna: Herder, 2002.
- Oden, T. C. *First and Second Timothy and Titus*. Interpretation. 1989. Reprint, Louisville, KY: Westminster John Knox Press, 2012.
- Oesterreicher, W. "Historizität – Sprachvariation, Sprachverschiedenheit, Sprachwandel." In *Sprachtypologie und sprachliche Universalien. Ein internationales Handbuch*, edited by M. Haspelmath, 1554-1595. HSK 20.2. Berlin/New York: de Gruyter, 2001.
- Oesterreicher, W. "Types of Orality in Text." In *Written Voices, Spoken Signs: Tradition, Performance, and the Epic Text*, edited by E. Bakker and A. Kahane, 190-214. Cambridge, MA: Harvard University Press, 1997.
- Oestreich, B. *Performanzkritik der Paulusbriefe*. WUNT 296. Tübingen: Mohr Siebeck, 2012.
- Opas, L. L. "A Multi-Dimensional Analysis of Style in Samuel Beckett's Prose Works." In *Research in Humanities Computing. Selected Papers from the ALLC/ACH Conference*, edited by N. Ide, 81-114. RHC 4. Oxford: Clarendon, 1996.
- Orchard, B. "Ellipsis and Parenthesis in Ga 2:1-10 and 2 Th 2:1-12." In *Paul de Tarse. Apôtre du notre temps*, edited by L. de Lorenzi, 249-258. Ben 1; Rome: Abbaye de S. Paul, 1979.
- Oréal, E. "Sur la fonction argumentative de quelques particules Grecque." *Lalies* 17 (1997): 229-247.
- Ortner, H. *Text und Emotion. Theorie, Methode und Anwendungsbeispiele emotions-linguistischer Textanalyse*. EST 15. Tübingen: Narr, 2014.



- Otto, K. W. *Die geschichtliche Verhältnisse der Pastoralbriefe aufs Neue untersucht*. Leipzig: Teubner, 1860.
- Páez, M. "Bibliography about Greek Particles (1935-2010)." *Syntaktika* 42 (2012): 3-43.
- Palmer, L. R. *The Latin Language*. London: Faber & Faber, 1954. Reprint, Norman, OK: University of Oklahoma Press, 1988.
- Parry, R. S. J. *The Pastoral Epistles*. Cambridge: Cambridge University Press, 1920.
- Paschke, B. A. "The *cura morum* of the Roman Censors as Historical Background for the Bishop and Deacon Lists of the Pastoral Epistles." *ZNW* 98.1 (2007): 105-119.
- Patsch, H. "Die Angst vor dem Deuteropaulinismus. Die Rezeption des kritischen "Send-schreibens" Friedrich Schleiermachers über den 1. Timotheusbrief im ersten Jahrfünft." *ZTK* 88 (1991): 451-477.
- Patzia, A. G., and A. J. Petrotta. *Pocket Dictionary of Biblical Studies*. Downers Grove, IL: InterVarsity, 2002.
- Peake, A. S. *A Critical Introduction to the New Testament*. London: Duckworth, 1909.
- Pennebaker, J. W., and L. D. Stone. "Words of Wisdom: Language Use Over the Life Span." *JPSP* 85.2 (2003): 291-301.
- Peppard, M. "'Poetry', 'Hymns', and 'Traditional Material' in New Testament Epistles or How to Do Things with Indentations." *JSNT* 30.3 (2008): 319-342.
- Pereltsvaig, A. *Languages of the World: An Introduction*. Cambridge: Cambridge University Press, 2012.
- Perkins, P. "Pastoral Epistles." In *Eerdmans Commentary on the Bible*, edited by J. D. G. Dunn and J. W. Rogerson, 1428-1446. Grand Rapids, MI: Eerdmans, 2003.
- Perrin, N., and D. C. Duling. *The New Testament: An Introduction*. 2<sup>nd</sup> edition. New York: HBJ, 1982.
- Pervo, R. I. "Romancing an Oft-Neglected Stone: The Pastoral Epistles and the Epistolary Novel." *JHC* 1 (1994): 25-47.
- Pervo, R. I. *The Making of Paul: Constructions of the Apostle in Early Christianity*. Minneapolis, MN: Fortress, 2010.
- Pfleiderer, O. "Die Hirtenbriefe." In *Protestanten-Bibel Neuen Testaments*, edited by P. W. Schmidt and F. von Holtzendorff, 832-868. Leipzig: Barth, 1872.
- Pietersen, L. K. *The Polemic of the Pastorals: A Sociological Examination of the Development of Pauline Christianity*. JSNTSup 264. London: T&T Clark, 2004.
- Piñero, A., and J. Peláez. *El Nuevo Testamento. Introducción al estudio de los primeros escritos cristianos*. Córdoba: El Almendro, 1995.

- Pitts, A. W. "Style and Pseudonymity in Pauline Scholarship." In *Paul and Pseudepigraphy*, edited by S. E. Porter and G. P. Fewster, 113-152. PAST 8. Leiden/Boston: Brill, 2013.
- Plag, I., C. Dalton-Puffer, and R. H. Baayen. "Morphological Productivity across Speech and Writing." *JELL* 3.2 (1999): 209-228.
- Planck, H. L. *Bemerkungen über den ersten Paulinischen Brief an den Timotheus in Beziehung auf das kritische Sendschreiben von Hrn. Prof. Fr. Schleiermacher*. Göttingen: Röwer, 1808.
- Plato, *Gorgias*. Volume VI/3, *Platon Werke. Übersetzung und Kommentar*. Translated by J. Dalfen. Göttingen: Vandenhoeck & Ruprecht, 2004.
- Plett, H. F. "Figures of Speech." In *Encyclopedia of Rhetoric*, edited by T. O. Sloane, 309-314. Oxford: Oxford University Press, 2001.
- Plitt, J. T. *Die Pastoralbriefe*. Berlin: Schultze, 1872.
- Plummer, A. *The Pastoral Epistles*. Toronto: Tract, 1888.
- Pollatschek, M. A., and Y. T. Radday. "Vocabulary Richness and Concentration." In *Genesis: An Authorship Study in Computer Assisted Linguistics*, edited by Y. T. Radday and H. Shore, 191-214. AnBib 103. Rome: Pontifical Institute Press, 1985.
- Poole, M. E., and T. W. Field. "A Comparison of Oral and Written Code Elaboration." *LS* 19.4 (1976): 305-311.
- Porter, S. E. "Linguistics and Biblical Interpretation." In *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice*. Grand Rapids, MI: Baker, 2015.
- Porter, S. E. "Prominence: An Overview." In *The Linguist as Pedagogue: Trends in the Teaching and Analysis of the Greek New Testament*, edited by S. E. Porter and M. B. O'Donnell, 45-74. NTM 11. Sheffield: Sheffield Phoenix Press, 2009.
- Porter, S. E. "Studying Ancient Languages from a Modern Linguistic Perspective: Essential Terms and Terminology." *FN* 2 (1989): 147-172.
- Porter, S. E. "The Functional Distribution of Koine Greek in First-Century Palestine." In *Diglossia and Other Topics in New Testament Linguistics*, edited by S. E. Porter, 53-78. JSNTSup 193/SNTG 6. Sheffield: Sheffield Academic Press, 2000.
- Porter, S. E. *Idioms of the Greek New Testament*. 2<sup>nd</sup> edition. BLG 2. 1994. Reprint, Sheffield: Sheffield Academic Press, 2005.
- Porter, S. E., and A. W. Pitts. "New Testament Greek Language and Linguistics in Recent Research." *CBR* 6.2 (2008): 214-255.
- Porter, S. E., and B. R. Dyer. "Oral Texts? A Reassessment of the Oral and Rhetorical Nature of Paul's Letters in Light of Recent Studies." *JETS* 55.2 (2012): 323-341.
- Porter, S. E. *The Apostle Paul: His Life, Thought, and Letters*. Grand Rapids, MI: Eerdmans, 2016.

- Powell, J. G. F. "Cicero's Style." In *The Cambridge Companion to Cicero*, edited by C. Steel, 41-72. 2<sup>nd</sup> edition. Cambridge: Cambridge University Press, 2013.
- Powell, M. A. *Introducing the New Testament: A Historical, Literary, and Theological Survey*. Grand Rapids, MI: Baker, 2009.
- Price, J. L. *The New Testament: Its History and Theology*. London: Macmillan, 1987.
- Price, R. M. "Schleiermacher's Dormant Discovery." *JHC* 9.2 (2002): 203-216.
- Priestley, J. *Letters to a Young Man, Part II. Occasioned by Mr. Evanson's Treatise on the Dissonance of the Four Generally Received Evangelists*. London: Johnson, 1793.
- Prior, M. *Paul the Letter-Writer and the Second Letter to Timothy*. JSNTSup 23. Sheffield: JSOT Press, 1989.
- Probert, P. *Early Greek Relative Clauses*. Oxford: Oxford University Press, 2015.
- Quinn, A. and L. Rathbun. "Anacoluthon." In *Encyclopedia of Rhetoric and Composition: Communication from Ancient Times to the Information Age*, edited by T. Enos, 9. 1996. Reprint, New York/London: Routledge, 2010.
- Quinn, A., and L. Rathbun. "Parenthesis." In *Encyclopedia of Rhetoric and Composition: Communication from Ancient Times to the Information Age*, edited by T. Enos, 492. 1996. Reprint, New York/London: Routledge, 2010.
- Quinn, J. D. "Epistles to Timothy and Titus." In *ABD* 6, 560-571. New York: Doubleday, 1990.
- Quinn, J. D. "The Last Volume of Luke: The Relation of Luke-Acts to the Pastoral Epistles." In *Perspectives on Luke-Acts*, edited by C. H. Talbert, 62-75. Edinburgh: T&T Clark, 1978.
- Quinn, J. D. *The Letter to Titus*. AB. New York: Doubleday, 1990.
- Quinn, J. D., and W. C. Wacker. *The First and Second Letters to Timothy*. ECC. Grand Rapids, MI: Eerdmans, 2000.
- Quirk, R., S. Greenbaum, G. Leech, and J. Svartnik. *A Comprehensive Grammar of the English Language*. London: Longman, 1985.
- Rackham, R. B. *The Acts of the Apostles*. WC. 3<sup>rd</sup> edition. London: Methuen, 1906.
- Rahmen-führer, I. "Zur Funktion von Parenthesen in der geschriebenen Sprache." In *Bestand und Entwicklung*, edited by E. Feldbusch, R. Pogarell, and C. Weiß, 553-557, volume 1, *Neue Fragen der Linguistik*. Tübingen: Niemeyer, 1991.
- Ramelli, I. L. E. "The Pastoral Epistles and Hellenistic Philosophy: 1 Timothy 5:1-2, Hierocles, and the 'Contraction of Circles'." *CBQ* 73.3 (2011): 562-581.
- Read, J. *Assessing Vocabulary*. CLAS. Cambridge: Cambridge University Press, 2000.

- Redalié, Y. “Les épîtres pastorales.” In *Introduction au Nouveau Testament. Son histoire, son écriture, sa théologie*, edited by D. Marguerat, 329-348. 4<sup>th</sup> edition. MdB 41. Geneva: Labor et Fides, 2008.
- Redalié, Y. *Paul après Paul. Le temps, le salut, la morale selon les épîtres à Timothée et à Tite*. MdB 31. Geneva: Labor et Fides, 1994.
- Redondo Moyano, E. “El repertorio de las partículas in griego antiguo.” *Veleia* 10 (1993): 221-226.
- Redondo Moyano, E. *Estudio sintáctico de las partículas en el periodo helenístico: Herodas*. CBM 34. Amsterdam: Hakkert, 1995.
- Reece, S. T. “Hapax Legomena.” In volume 2, *The Homer Encyclopedia*, edited by M. Finkelberg, 330-331. Oxford: Wiley-Blackwell, 2011.
- Reed, J. T. “Cohesive Ties in 1 Timothy: In Defense of the Epistle’s Unity.” *Neot* 26 (1992): 192-213.
- Reed, J. T. “To Timothy or Not? A Discourse Analysis of 1 Timothy.” In *Biblical Greek Language and Linguistics: Open Questions in Current Research*, edited by S. E. Porter and D. A. Carson, 90-118. JSNTSup 80. Sheffield: JSOT Press, 1993.
- Reed, J. T. *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity*. JSNTSup 136. Sheffield: Sheffield Academic Press, 1997.
- Reesink, G. P. “Interclausal Relations.” In volume 2, *Morphologie: Ein internationales Handbuch zur Flexion und Wortbildung*, edited by G. Booij, C. Lehmann, J. Mugdan, S. Skopeteas, with W. Kesselheim, 1202-1207. HSK 17.2. Berlin/New York: de Gruyter, 2004.
- Reicke, B. *Re-examining Paul’s Letters: The History of the Pauline Correspondence*, edited by D. P. Moessner and I. Reicke. Harrisburg, PA: Trinity Press International, 2001.
- Reiser, M. “Paulus als Stilist.” *SEÅ* 66 (2001): 151-165.
- Reiser, M. *Sprache und literarische Formen des Neuen Testaments*. Paderborn/Munich/Vienna/Zürich: Schöningh, 2001.
- Renan, E. *Saint Paul*, volume 3, *Histoire des origines du Christianisme*. Paris: Lévy, 1869.
- Reuss, E. *Die Geschichte der heiligen Schriften Neuen Testaments*. 6<sup>th</sup> ed. Braunschweig: Schwetschke, 1887.
- Reuss, J. “Die Briefe an Timotheus und Titus.” In *Das Neue Testament*. EB. 2<sup>nd</sup> edition. Würzburg: Echter, 1968.
- Richards, E. R. “Will the Real Author Please Stand Up? The Author in Greco-Roman Letter Writing,” in *Come Let Us Reason: New Essays in Christian Apologetics*, edited by P. Copan and W. L. Craig, 113-136. Nashville, TN: Broadman & Holman, 2012.

- Richards, E. R. *Paul and First-Century Letter Writing: Secretaries, Composition, and Collection*. Downers Grove, IL: InterVarsity, 2004.
- Richards, E. R. *The Secretary in the Letters of Paul*. WUNT II/42. Tübingen: Mohr Siebeck, 1992.
- Richards, W. A. *Difference and Distance in Post-Pauline Christianity: An Epistolary Analysis of the Pastorals*. SBL 44. New York: Lang, 2002.
- Ridderbos, H. *De Pastorale Brieven*. CNT. Kampen: Kok, 1967.
- Riesner, R. "Once More: Luke-Acts and the Pastoral Epistles." In *History and Exegesis*, edited by S.-W. Son, 239-258. FS E. E. Ellis. New York/London: T&T Clark, 2006.
- Riesner, R. "Paul's Trial and End according to Second Timothy, 1 Clement, the Canon Muratori, and the Apocryphal Acts." In *The Last Years of Paul*, edited by A. Puig i Tàrrach, J. M. G. Barclay, and J. Frey. WUNT 352. Tübingen: Mohr Siebeck, 2015.
- Riesner, R. "The Pastoral Epistles and Paul in Spain (2 Timothy 4:16-18)." In *Rastreado los orígenes: lengua y exégesis en el Nuevo Testamento*, edited by J. M. G. Pérez, 316-335. FS M. H. Marco. Madrid: Encuentro, 2011.
- Roberts, J. W. "The Bearing of the Use of Particles on the Authorship of the Pastoral Epistles." *ResQ* 1.3 (1957): 132-137.
- Robertson, A. T. *A Grammar of the Greek New Testament in Light of Historical Research*. 3<sup>rd</sup> edition. London: Hodder & Stoughton, 1919.
- Robinson, J. A. T. *Redating the New Testament*. London: SCM Press, 1976.
- Robinson, J. A. T. *The Body. A Study in Pauline Theology*. London: SCM, 1952. Reprint, Philadelphia, PA: Westminster, 1977.
- Robinson, T. A. "Grayston and Herdan's 'C' Quantity Formula and the Authorship of the Pastoral Epistles," *NTS* 30.2 (1984): 282-288.
- Rogers, P. "The Pastoral Epistles as Deutero-Pauline." *ITQ* 45.4 (1978): 248-260.
- Roller, O. *Das Formular der paulinischen Briefe. Ein Betrag zur Lehre vom antiken Briefe*. BWANT IV/6. Stuttgart: Kohlhammer, 1933.
- Roloff, J. "Pastoralbriefe." In *TRE* 26, 50-68. Berlin/New York: de Gruyter, 1996.
- Roloff, J. *Der erste Brief an Timotheus*. EKK XV. Düsseldorf: Benziger/Neukirchen-Vluyn: Neukirchener, 1988.
- Rowe, G. O. "Style." In *Handbook of Classical Rhetoric in the Hellenistic Period 330 B.C. – A.D. 400*, edited by S. E. Porter. Leiden/Boston: Brill, 1997.
- Rudow, T. *Dissertatio de argumentis historicis quibus recenter epistolarum pastoralium origo Paulina impugnata est*. Göttingen: Dieterich, 1852.

- Rüegg, A. "Zur Echtheitsfrage der Pastoralbriefe." In *Aus Schrift und Geschichte. Theologische Abhandlungen und Skizzen*, 59-108. FS D. C. Orelli. Basel: Reich, 1898.
- Ruijgh, C. J. "L'emploi le plus ancien et les emplois plus récents de la particule κε(v)/ὄν." In *La langue et les textes in grec ancien. Actes du Colloque Pierre Chantraine*, edited by F. Létoublon, 75-88. Amsterdam: Gieben, 1992.
- Rutten, G., and M. J. van der Wal. *Letters as Loot: A Sociolinguistic Approach to Seventeenth- and Eighteenth-Century Dutch*. AHS 2. Amsterdam: Benjamins, 2014.
- Saarinen, R. *The Pastoral Epistles with Philemon & Jude*. TCB. London: SCM Press, 2008.
- Sabatier, A. *L'apôtre Paul. Esquisse d'une histoire de sa pensée*. 4<sup>th</sup> edition. Paris: Fischbacher, 1912.
- Sadler, M. F. *The Epistles of St. Paul to the Colossians, Thessalonians, and Timothy*. London: Bell, 1896.
- Säid, S. *Homer and the Odyssey*. Translated by R. Webb. Oxford: Oxford University Press, 2011.
- Saintes, A. *Études critiques sur les trois lettres pastorales adressées à Timothée et à Tite, et attribuées à l'apôtre saint Paul*. Paris: Ducloux, 1852.
- Sanders, E. P. *Paul: The Apostle's Life, Letters, and Thought*. Minneapolis, MN: Fortress, 2015.
- Sankoff, D., and R. Lessard. "Vocabulary Richness: A Sociolinguistic Analysis." *Science* 190 (1975): 689-690.
- Schäpers, U. K. E. *Nominal versus Clausal Complexity in Spoken and Written English: Theory and Description*. ECL 8. Frankfurt: Lang, 2009.
- Schelkle, K. H. *Paulus. Leben – Briefe – Theologie*. EF 152. Darmstadt: Wissenschaftliche Buchgesellschaft, 1981.
- Schenk, W. "Die Briefe an Timotheus I und II und an Titus (Pastoralbriefe) in der neueren Forschung (1945-1985)." In *ANRW II.25.4*, 3404-3438. Berlin/New York: de Gruyter, 1987.
- Schenke, H.-M., and K. M. Fischer. *Die Briefe des Paulus und Schriften des Paulinismus*. Volume 1 of *Einleitung in die Schriften des Neuen Testaments*. Gütersloh: Mohn, 1978.
- Schenkel, D. *Das Christusbild der Apostel und der nachapostolischen Zeit*. Leipzig: Brockhaus, 1879.
- Schierse, F. J. *Die Pastoralbriefe*. Düsseldorf: Patmos, 1968.
- Schilling-Estes, N. "Investigating Stylistic Variation." In *The Handbook of Language Variation and Change*, edited by J. K. Chambers, P. Trudgill, and N. Schilling-Estes, 375-401. Oxford: Blackwell, 2002.

- Schlatter, A. *Die Kirche der Griechen im Urteil des Paulus. Eine Auslegung seiner Briefe an Timotheus und Titus*. 3<sup>rd</sup> edition. Stuttgart: Calwer, 1983.
- Schleiermacher, F. D. E. *Einleitung ins neue Testament. Aus Schleiermacher's handschriftlichem Nachlasse und nachgeschriebenen Vorlesungen*. Edited by G. Wolde. Berlin: Reimer, 1845.
- Schleiermacher, F. D. E. *Ueber den sogenannten ersten Brief des Paulos an den Timotheos. Ein kritisches Sendschreiben an J. C. Gass*. Berlin: Realschulbuchhandlung, 1807. Reprinted in *Friedrich Daniel Ernst Schleiermacher. Schriften aus der Hallenser Zeit (1804-1807)*, edited by H. Patsch, volume I/5, *Friedrich Daniel Ernst Schleiermacher. Kritische Gesamtausgabe*, edited by H. Fischer and U. Barth, 155-242. Berlin/New York: de Gruyter, 1995.
- Schmidt, J. E. C. *Historisch-kritische Einleitung in's Neue Testament*. Giessen: Tasche & Muller, 1804.
- Schneider, S. "Parenthesis: Fundamental Features: Meanings, Discourse Functions, and Ellipsis." In *Parenthesis and Ellipsis: Cross-Linguistic and Theoretical Perspectives*, edited by M. Kluck, D. Ott, and M. de Vries, 277-300. Berlin/Boston: de Gruyter, 2015.
- Schnelle, U. *Einleitung in das Neue Testament*. 8<sup>th</sup> edition. Göttingen: Vandenhoeck & Ruprecht, 2013.
- Schott, H. A. *Isagoge Historico-Critica in Libros Novi Foederis Sacros*. Jena: Walzi, 1830.
- Schrader, K. *Chronologische Bemerkungen über das Leben des Apostels Paulus*. Volume 1 of *Der Apostel Paulus*. Leipzig: Kollmann, 1830.
- Schröder, A. *On the Productivity of Verbal Prefixation in English: Synchronic and Diachronic Perspectives*. LiP. Tübingen: Narr, 2011.
- Schwarz, E. *Über die pseudoapostolischen Kirchenordnungen*. Strasbourg: Trübner, 1910.
- Schwegler, A. *Das nachapostolische Zeitalter in den Hauptmomenten seiner Entwicklung*. 2 volumes. Tübingen: Fues, 1846.
- Schwitalla, J. "Gesprochene Sprache – dialogisch gesehen." In *Handbuch der Dialoganalyse*, edited by G. Fritz and F. Hundsnurscher, 17-36. Tübingen: Niemeyer, 1994.
- Schwyzler, E. *Die Parenthese im engern und im weitern Sinne*. APAW 6. Berlin: de Gruyter, 1939.
- Schwyzler, E., and A. Debrunner. *Syntax und syntaktische Stilistik*, volume 2, *Griechische Grammatik*. Munich: Beck, 1950.
- Scott, E. F. *The Literature of the New Testament*. New York: Columbia University Press, 1931.
- Scott, E. F. *The Pastoral Epistles*. MNTC. London: Hodder & Stoughton, 1936.
- Scott, R. *The Pauline Epistles: A Critical Study*. Edinburgh: T&T Clark, 1909.

- Shaw, R. D. *The Pauline Epistles: Introductory and Expository Studies*. 4<sup>th</sup> edition. Edinburgh: T&T Clark, 1913.
- Shipp, G. P. *Studies in the Language of Homer*. 2<sup>nd</sup> edition. CCS. Cambridge: Cambridge University Press, 1972.
- Sicking, C. M. J. "Griekse partikels: definitie en classificatie." *Lampas* 19 (1986): 125-141.
- Sieber, P. *Parlando in Texten. Zur Veränderung kommunikativer Grundmuster in der Schriftlichkeit*. RGL 191. Tübingen: Niemeyer, 1998.
- Simpson, D. *An Essay on the Authenticity of the New Testament: Designed as an Answer to Evanson's Dissonance and Volney's Ruins*. Macclesfield: Bayley, 1793.
- Simpson, E. K. *The Pastoral Epistles*. London: Tyndale, 1954.
- Slings, S. R. "Figures of Speech and Their Lookalikes. Two Further Exercises in the Pragmatics of the Greek Sentence." In *Grammar as Interpretation: Greek Literature in its Linguistic Contexts*, edited by E. J. Bakker, 169-214. MnSupp 171. Leiden/New York/Cologne: Brill, 1997.
- Smith, C. A. "The Development of Style (Fifth Century BCE to Second Century CE) and the Consequences for Understanding the Style of the New Testament." *JGRChJ* 7 (2010): 3-31.
- Smith, C. S. *Pauline Communities as 'Scholastic Communities': A Study of the Vocabulary of 'Teaching' in 1 Corinthians, 1 and 2 Timothy and Titus*. WUNT II/335. Tübingen: Mohr Siebeck, 2012.
- Smith, J. A., and C. Kelly. "Stylistic Constancy and Change across Literary Corpora: Using Measures of Lexical Richness to Date Works." *CH* 36.4 (2002): 411-430.
- Smith, L. W. "An Interactionist Approach to the Analysis of Similarities and Differences Between Spoken and Written Language." In *Sociocultural Approaches to Language and Literacy: An Interactionist Perspective*, edited by V. John-Steiner, C. P. Panofsky, and L. W. Smith, 43-81. Cambridge: Cambridge University Press, 1994.
- Smith, M. W. A. "Hapax Legomena in Prescribed Positions: An Investigation of Recent Proposals to Resolve Problems of Authorship." *LLC* 2.3 (1987): 145-152.
- Smyth, H. W. *Greek Grammar*. Revised by G. M. Messing. Cambridge, MA: Harvard University Press, 1984.
- Sommerfeldt, K.-E. "Zu Verdichtungserscheinungen im Satzbau der deutschen Sprache der Gegenwart (unter besonderer Berücksichtigung der Parenthesen)." *ZPSK* 37.2 (1984): 242-248.
- Spencer, A. B. *Paul's Literary Style: A Stylistic and Historical Comparison of II Corinthians 11:16-12:13, Romans 8:9-39, and Philippians 3:2-4:13*. 2<sup>nd</sup> edition. Lanham, MD: University Press of America, 1998.
- Spicq, C. *Saint Paul. Les Épitres Pastorales*. Ebib. 2 volumes. 2<sup>nd</sup> edition. Paris: Gabalda, 1969.



- Spitta, F. *Zur Geschichte und Litteratur des Urchristentums*. 3 volumes. Göttingen: Vandenhoeck & Ruprecht, 1893-1907.
- Stamou, C. "Stylochroometry: Stylistic Development, Sequence of Composition, and Relative Dating." *LLC* 23.2 (2008): 181-199.
- Standhartinger, A. "EUSEBEIA in den Pastoralbriefen. Ein Beitrag zum Einfluss römischen Denkens auf das entstehende Christentum." *NovT* 48.1 (2006): 51-82.
- Stecker, A. *Formen und Formeln in den paulinischen Hauptbriefen und den Pastoralbriefen*. PhD diss., University of Münster, 1968.
- Stein, S. *Textgliederung. Einheitenbildung im geschriebenen und gesprochenen Deutsch: Theorie und Empirie*. Berlin/New York: de Gruyter, 2003.
- Stellhorn, F. W. *Der erste Brief Pauli an Timotheum*, volume 1, *Die Pastoralbriefe Pauli*. Gütersloh: Bertelsmann, 1899.
- Stenger, W. "Timotheus und Titus als literarische Gestalten: Beobachtungen zur Form und Funktion der Pastoralbriefe." *Kairos* 16.3-4 (1974): 252-267.
- Stewart-Sykes, A. "Ancient Editors and Copyists and Modern Partition Theories: The Case of the Corinthian Correspondence." *JSNT* 61 (1996): 53-64.
- Stowers, S. K. "Romans 7.7-25 as a Speech-in-Character (προσωποποιία)." In *Paul in his Hellenistic Context*, edited by T. Engberg-Pedersen, 180-202. 1994. Reprint, London/New York: T&T Clark, 2004.
- Strobel, A. "Schreiben des Lukas? Zum sprachlichen Problem der Pastoralbriefe." *NTS* 15.2 (1969): 191-210.
- Stubbs, M. "Computer-assisted Text and Corpus Analysis: Lexical Cohesion and Communicative Competence." In *The Handbook of Discourse Analysis*, edited by D. Schiffrin, D. Tannen, and H. E. Hamilton, 304-320. Oxford: Blackwell, 2001.
- Stubbs, M. *Text and Corpus Analysis: Computer-Assisted Studies of Language and Culture*. Oxford: Blackwell, 1996.
- Sumney, J. L. "The Bearing of a Rhetorical Pauline Pattern on the Integrity of 2 Thesalonians." *ZNW* 81.3-4 (1990): 192-204.
- Süskind, F. G. "Neuer Versuch über chronologische Standpunkte für die Apostelgeschichte und für das Leben Jesu." In *Archiv für Theologie und ihre neuste Literatur I/2*, edited by E. G. Bengel. Tübingen: Osiander, 1816.
- Thatcher, T. "The Relational Matrix of the Pastoral Epistles." *JETS* 38.1 (1995): 41-45.
- Theissen, G. *Psychologische Aspekte paulinischer Theologie*. FRLANT 131. Göttingen: Vandenhoeck & Ruprecht, 1983.
- Thiersch, H. W. J. *Die Kirche im apostolischen Zeitalter und die Entstehung der neutestamentlichen Schriften*. Frankfurt/Erlangen: Heyder & Zimmer, 1852.

- Thiselton, A. C. *The First Epistle to the Corinthians*. NIGTC. Grand Rapids, MI: Eerdmans/Carlisle: Paternoster, 2000.
- Thompson, S. A. "'Subordination' in Formal and Informal Discourse." In *Meaning, Form, and Use in Context: Linguistic Applications*, edited by D. Schiffrin, 85-94. GURT 84. Washington, DC: Georgetown University Press, 1984.
- Thompson, S. A. "Grammar and Discourse: the English detached participle clause." In *Discourse Perspectives on Syntax*, edited by F. Klein-Andreu, 43-65. New York: Academic Press, 1983.
- Thompson, S. A. "Grammar and Written Discourse: Initial Versus Final Purpose Clause in English." *Text* 5.1 (1985): 55-84.
- Thompson, S. A., R. E. Longacre, and S. J. J. Hwang. "Adverbial Clauses." In volume 2, *Language Typology and Syntactic Description*, edited by T. Shopen, 237-269. 2<sup>nd</sup> edition. Cambridge: Cambridge University Press, 2007.
- Thörnell, G. *Pastoralbrevens Äkthet*. SAHA 3. Göteborg: Eranos, 1931.
- Thrall, M. E. *Greek Particles in the New Testament: Linguistic and Exegetical Studies*. NTTS 3. Leiden: Brill, 1962.
- Tollefson, K. D. "Titus: Epistle of Religious Revitalization." *BTB* 30.4 (2000): 145-157.
- Toner, A. *Ellipsis in English Literature: Signs of Omission*. Cambridge: Cambridge University Press.
- Torm, F. "Über die Sprache in den Pastoralbriefen." *ZNW* 18.1 (1917): 225-243.
- Towner, P. H. *The Letters to Timothy and Titus*. NICNT. Grand Rapids, MI/Cambridge: Eerdmans, 2006.
- Trudinger, P. "Computers and the Authorship of the Pauline Epistles." *FaF* 39.1 (1986): 24-27.
- Trummer, P. "Corpus Paulinum – Corpus Pastorale. Zur Ortung der Paulustradition in den Pastoralbriefen." In *Paulus in den neutestamentlichen Spätschriften. Zur Paulusrezeption im Neuen Testament*, edited by K. Kertelge, 122-145. QD 89. Freiburg/Basel/Vienna: Herder, 1981.
- Tsuji, M. "Persönliche Korrespondenz des Paulus: Zur Strategie der Pastoralbriefe als Pseudepigrapha." *NTS* 56.2 (2010): 253-272.
- Tucker, J. B. *You Belong to Christ: Paul and the Formation of Social Identity in 1 Corinthians 1-4*. Eugene, OR: Pickwick, 2010.
- Turner, N. *Style*, volume 4, *A Grammar of New Testament Greek*. Edinburgh: T&T Clark, 1976.
- Turner, N. *Syntax*, volume 3, *A Grammar of New Testament Greek*. Edinburgh: T&T Clark, 1963.

- Tweedie, F. J., and R. H. Baayen. "How Variable May a Constant Be? Measures of Lexical Richness in Perspective." *CH* 32.5 (1998): 323-352.
- Ure, J. "Lexical Density and Variety Differentiation." In *Applications of Linguistics: Selected Papers of the Second International Congress of Applied Linguistics*, edited by G. Perren and J. Trim, 443-452. Cambridge: Cambridge University Press, 1971.
- Usteri, L. *Entwicklung des paulinischen Lehrbegriffes mit Hinsicht auf die übrigen Schriften des Neuen Testaments: Ein exegetisch-dogmatischer Versuch*. Zürich: Orell-Füssli, 1824.
- Van Bruggen, J. *Die geschichtliche Einordnung der Pastoralbriefe*. Wuppertal: Brockhaus, 1981.
- Van Dijk, T. A. *Society and Discourse: How Social Contexts Influence Text and Talk*. Cambridge: Cambridge University Press, 2009.
- Van Gijzel, S., D. Speelman, and D. Geeraerts. "Locating Lexical Richness: A Corpus Linguistic, Sociovariational Analysis." In volume 2, *JADT 2006: 8es Journées internationales d'Analyse statistique des Données Textuelles*, edited by J.-M. Viprey, 961-972. Besançon: Presses Universitaires de Franche-Comté, 2006.
- Van Hout, R., and A. Vermeer. "Comparing Measures of Lexical Richness." In *Modelling and Assessing Vocabulary Knowledge*, edited by J. Daller, J. Milton, and J. Treffers-Daller, 93-114. Cambridge: Cambridge University Press, 2007.
- Van Houwelingen, P. H. R. *Tessalonicenzen. Voortgezet basisonderwijs*. CNT. 2<sup>nd</sup> edition. Kampen: Kok, 2005.
- Van Houwelingen, P. H. R. *Timoteüs en Titus. Pastorale instructiebriefen*. CNT. Kampen: Kok, 2009.
- Van Kemenade, A., and B. Los. "Using Historical Texts." In *Research Methods in Linguistics*, edited by R. J. Podesva and D. Sharma. Cambridge: Cambridge University Press, 2013.
- Van Nes, J. "Missing Particles in Disputed Pauline Letters? A Question of Method." *JSNT* (forthcoming).
- Van Nes, J. "On the Origin of the Pastorals' Authenticity Criticism: A 'New' Perspective." *NTS* 62.2 (2016): 315-320.
- Van Nes, J. "The Problem of the Pastoral Epistles: An Important Hypothesis Reconsidered." In *Paul and Pseudepigraphy*, edited by S. E. Porter and G. P. Fewster, 153-169. PAST 8. Leiden/Boston: Brill, 2013.
- Van Nes, J., and H. Koning. "Motif-Semantic Differences in Paul? A Question to Advocates of the Pastorals' Plural Authorship in Dialogue with Michaela Engelmann." *TynB* (forthcoming).
- Van Neste, R. *Cohesion and Structure in the Pastoral Epistles*. JSNTSup 280. London: T&T Clark, 2004.

- Van Oosterzee, J. J. *Die Pastoralbriefe und der Brief an Philemon*, volume 11, *Theologisch-homiletisches Bibelwerk*, edited by J. P. Lange. 2<sup>nd</sup> edition. Bielefeld: Velhagen & Klasing, 1864.
- Van Otterloo, R. "Towards an Understanding of 'Lo' and 'Behold' Functions of ἰδοὺ and ἴδε in the Greek New Testament." *OPTAT* 2.1 (1988): 34-64.
- Verhoef, E. "Numerus, Sekretär und Authentizität der paulinischen Briefe." *PzB* 4.1 (1995): 48-58.
- Verhoef, E. "The Authenticity of the Paulines Should Not Be Assumed." *PzB* 19.2 (2010): 129-151.
- Vielhauer, P. *Geschichte der urchristlichen Literatur*. Berlin/New York: de Gruyter, 1978.
- Vischer, E. *Die Paulusbriefe*. 2<sup>nd</sup> edition. Tübingen: Mohr Siebeck, 1917.
- Voghera, M. *Sintassi e intonazione nell'italiano parlato*. Bologna: Il Mulino, 1992.
- Von Campenhausen, H. "Polykarp von Smyrna und die Pastoralbriefe." In *Aus der Frühzeit des Christentums. Studien zur Kirchengeschichte des ersten und zweiten Jahrhunderts*, 197-252. Tübingen: Mohr Siebeck, 1963.
- Von Harnack, A. *Die Chronologie der altchristlichen Litteratur*, volume II/1, *Geschichte der altchristlichen Litteratur bis Eusebius*. Leipzig: Hinrichs, 1897.
- Von Hofmann, J. C. K. *Die Briefe Pauli an Titus und Timotheus*, volume 6, *Die Heilige Schrift Neuen Testaments*. Nördlingen: Beck, 1874.
- Von Siebenthal, H. *Griechische Grammatik zum Neuen Testament*. Giessen/Basel: Brunnen/Basel: Immanuel, 2011.
- Von Soden, H. *Die Briefe an die Kolosser, Epheser, Philemon; die Pastoralbriefe*. 2<sup>nd</sup> edition. HNT III/1. Freiburg/Leipzig: Mohr Siebeck, 1893.
- Vouga, F. "Le corpus paulinien." In *Introduction au Nouveau Testament. Son histoire, son écriture, sa théologie*, edited by D. Marguerat, 161-178. 4<sup>th</sup> edition. MdB 41. Geneva: Labor et Fides, 2008.
- Wachal, R. S. *Linguistic Evidence, Statistical Inference, and Disputed Authorship*. PhD diss., University of Wisconsin, 1967.
- Waetjen, H. C. *The Letter to the Romans: Salvation as Justice and the Deconstruction of Law*. NTM 32. Sheffield: Sheffield Phoenix Press, 2011.
- Wake, W. C. "Numbers, Paul, and Rational Dissent." *FaF* 37.1 (1984): 59-72.
- Wake, W. C. "The Authenticity of the Pauline Epistles. A Contribution from Statistical Analysis." *HibJ* 47 (1948): 50-55.
- Wales, K. *A Dictionary of Stylistics*. 3<sup>rd</sup> edition. London/New York: Routledge, 2011.

- Walker Jr., W. O. "1 Corinthians 15:29-34 as a Non-Pauline Interpolation." *CBQ* 69.1 (2007): 84-103.
- Walker Jr., W. O. "2 Corinthians 3:7-18 as a Non-Pauline Interpolation." *JSPL* 3.2 (2013): 195-217.
- Walker Jr., W. O. "Galatians 2:7b-8 as a Non-Pauline Interpolation." *CBQ* 65.4 (2003): 568-587.
- Walker Jr., W. O. "Romans 8:29-30 as a Non-Pauline Interpolation." *JSPL* 2.1 (2012): 27-40.
- Walker Jr., W. O. *Interpolations in the Pauline Letters*. JSNTSup 213. London/New York: Sheffield Academic Press, 2001.
- Wall, R. W., with Richard Steele. *1 & 2 Timothy and Titus*. THNTC. Grand Rapids, MI: Eerdmans, 2012.
- Wallace, D. B. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids, MI: Zondervan, 1996.
- Wegscheider, J. A. L. *Der erste Brief des Apostels Paulus an den Timotheus*, volume 1, *Die Pastoral-Briefe des Apostels Paulus*. Göttingen: Röwer, 1810.
- Weiser, A. *Der zweite Brief an Timotheus*. EKK XVI/1. Düsseldorf: Benziger/Neukirchen-Vluyn: Neukirchener, 2003.
- Weiss, B. *Die Briefe Pauli an Timotheus und Titus*. KEK 11. 7<sup>th</sup> edition. Göttingen: Vandenhoeck & Ruprecht, 1902.
- Weizsäcker, C. *Das apostolische Zeitalter der christlichen Kirche*. 3<sup>rd</sup> edition. Tübingen: Mohr Siebeck, 1902.
- Wendland, E. R. "'Let No One Disregard You!' (Titus 2.15): Church Discipline and the Construction of Discourse in a Personal, 'Pastoral' Epistle." In *Discourse Analysis and the New Testament: Approaches and Results*, edited by S. E. Porter and J. T. Reed, 334-351. JSNTSup 170. Sheffield: Sheffield Academic Press, 1999.
- Wendland, P. *Die urchristlichen Literaturformen*. HNT I/3. Tübingen: Mohr Siebeck, 1912.
- Westfall, C. L. "A Moral Dilemma? The Epistolary Body of 2 Timothy." In *Paul and the Ancient Letter Form*, edited by S. E. Porter and S. A. Adams, 213-252. PAST 6. Leiden/Boston: Brill, 2010.
- White, N. J. D. "*The First and Second Epistles to Timothy and the Epistle to Titus*." In *The Expositor's Greek Testament* 4, edited by W. R. Nicoll, 55-217. London: Hodder & Stoughton, 1897.
- Wieseler, K. *Chronologie des apostolischen Zeitalters bis zum Tode der Apostel Paulus und Petrus*. Göttingen: Vandenhoeck & Ruprecht, 1848.

- Wiesinger, J. T. A. *Die Briefe des Apostels Paulus an die Philipper, an Titus, Timotheus, und Philemon*, volume V/1, *Biblischer Kommentar über sämtliche Schriften des Neuen Testaments*. Königsberg: Unzer, 1850.
- Wifstrand, A. *Epochs and Styles: Selected Writings on the New Testament, Greek Language and Greek Culture in the Post-Classical Period*. Edited by L. Rydbeck and S. E. Porter. WUNT 179. Tübingen: Mohr Siebeck, 2005.
- Wiggers, P., and L. J. M. Rothkrantz. "Exploratory Analysis of Word Use and Sentence Length in the Spoken Dutch Corpus." In *Text, Speech and Dialogue: 10<sup>th</sup> International Conference*, edited by V. Matoušek and P. Mautner, 366-373. Berlin: Springer, 2007.
- Wikenhauser, A. *Einleitung in das Neue Testament*. Revised by J. Schmid. Freiburg/Vienna/Basel: Herder, 1973.
- Willi, A. *The Languages of Aristophanes. Aspects of Linguistic Variation in Classical Attic Greek*. 2003. Oxford: Oxford University Press, 2006.
- Wilson, P. *Mind the Gap: Ellipsis and Stylistic Variation in Spoken and Written English*. TE. Harlow: Pearson Education, 2000.
- Wilson, S. G. *Luke and the Pastoral Epistles*. London: SPCK, 1979.
- Winer, G. B. *Grammatik des neutestamentlichen Sprachidioms*. Revised by G. Lünemann. 7<sup>th</sup> edition. Leipzig: Vogel, 1867.
- Winter, B. W. "The 'Underlays' of Conflict and Compromise in 1 Corinthians." In *Paul and the Corinthians: Studies on a Community in Conflict*, edited by T. J. Burke and J. K. Elliott, 139-155. FS M. Thrall. NovTSup 109. Leiden/Boston: Brill, 2003.
- Winter, M. "Die 'Pastoralbriefe' – ihr Name im Licht der popular-philosophischen Seelenleitung." *KD* 59.4 (2013): 232-250.
- Wischmeyer, O., ed. *Paulus. Leben – Umwelt – Werk – Briefe*. 2<sup>nd</sup> edition. Tübingen: Francke, 2012.
- Witherington III, B. *A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John*, volume 1, *Letters and Homilies for Hellenized Christians*. Downers Grove, IL: InterVarsity/Nottingham: Apollos, 2006.
- Witherington III, B. *The Paul Quest: The Renewed Search for the Jew of Tarsus*. Downers Grove, IL: InterVarsity, 1998.
- Wohlenberg, G. *Die Pastoralbriefe*. 3<sup>rd</sup> edition. Leipzig/Erlangen: Deichert, 1923.
- Wolter, M. *Die Pastoralbriefe als Paulustradition*. FRLANT 146. Göttingen: Vandenhoeck & Ruprecht, 1988.
- Woods, A., P. Fletcher, and A. Hughes. *Statistics in Language Studies*. CTL. Cambridge: Cambridge University Press, 1986.

- Wooten, C. W. *A Commentary on Demosthenes' Philippic I. With Rhetorical Analyses of Philippics II and III*. APA. Oxford: Oxford University Press, 2008.
- Wooten, C. W. *Cicero's Philippics and Their Demosthenic Model: The Rhetoric of Crisis*. Chapel Hill, NC/London: The University of North Carolina Press, 1983.
- Workman, W. P. "The Hapax Legomena of St. Paul." *ExpTim* 7.9 (1896): 418-419.
- Yarbrough, M. M. *Paul's Utilization of Preformed Traditions in 1 Timothy: An Evaluation of the Apostle's Literary, Rhetorical, and Theological Tactics*. LNTS 417. London/New York: T&T Clark, 2009.
- Young, R. A. *Intermediate New Testament Greek: A Linguistic and Exegetical Approach*. Nashville, TN: Broadman & Holman, 1994.
- Yu, G. "Lexical Diversity in Writing and Speaking Task Performances." *AL* 31.2 (2009): 236-259.
- Yule, G. U. *The Statistical Study of Literary Vocabulary*. 1944. Reprint, Cambridge: Cambridge University Press, 2014.
- Zamfir, K. "Is the *ekklēsia* a Household (of God)? Reassessing the Notion of οἶκος θεοῦ in 1 Tim 3.15." *NTS* 60.4 (2014): 511-528.
- Zerwick, M. *Biblical Greek*. Translated by J. Smith. SPIB 114. Rome: Biblical Institute Press, 1963.
- Zimmermann, C. "Wiederentstehung und Erneuerung (Tit 3:5): Zu einem erhaltenswerten Aspekt der Soteriologie des Titusbriefts." *NovT* 51.3 (2009): 272-295.





## INDEX OF MODERN AUTHORS

Aageson, J. W.	92	Emery, O.	185
Alviar, J.	66	Engelmann, M.	56-57, 93
Baayen, R. H.	103	Erwin, H.	67
Badcock, F. J.	31-32	Evanson, E.	10-11, 15, 35-36, 105
Baljon, J. M. S.	24	Falconer, T.	11
Barentsen, J.	79	Fee, G. D.	98
Barr, G. K.	121, 124	Feilmoser, A. B.	16
Barrett, C. K.	49	Forbes, A. D.	64, 73,
Bauckham, R.	91	Fossum, A.	147-148
Bauer, W.	130	Fuchs, R.	80
Baum, A. D.	46-47, 50, 56, 82, 87, 107, 157	George, C. H.	172
Baumgarten, M.	18	Gilchrist, J. M.	33, 49, 90, 160
Baayen, R. H.	141	Givón, T.	166
Bayer, K.	202	Gourgues, M.	44, 92
Bayles, K.	186	Grayston, K.	42-43, 45
Beckhaus, J. F.	16	Greenwood, H. H.	65
Bernard, J. H.	77	Guerike, H. E. F.	18, 78
Bertholdt, L.	17	Guthrie, D.	32, 36, 48, 60, 71, 75-76, 87
Bertrand, E.	24, 36	Häfner, G.	88
Beyer, K.	53	Halliday, M. A. K.	179, 187-188
Biber, D.	112, 186, 188- 190	Harding, M.	154
Bird, A. E.	44-45	Harrison, P. N.	26, 28-36, 40, 44, 47-50, 52, 55, 58, 60-61, 71, 75, 80, 82, 94-95, 129, 133, 160, 162, 165, 210
Black, D. A.	168-169	Hemsen, J. T.	18
Bligh, M. C.	94-95	Hendriksen, W.	60
Botha, P. J. J.	172	Hennig, M.	158
Bradac, J. J.	151-154	Herdan, G.	39, 42-43, 45
Brooke, A.	29	Herzer, J.	97, 111
Carrington, P.	91	Heydenreich, A. L. C.	17
Chafe, W.	186-187	Hitchcock, F. R. M.	29, 32, 36, 56
Cheshire, J.	147	Hoehner, H. W.	75
Collins, R. F.	52, 58	Holtzmann, H. J.	19, 22-24, 28, 35-36, 40, 47, 49, 50, 57, 59- 61, 71-72, 88, 93, 129, 160, 162, 165, 210
Cook, D.	34-35		
Cotterell, P.	118		
Couchoud, P.-L.	119		
Danielewicz, J.	186-187		
De Bot, K.	184		
De Morgan, A.	111		
De Saussure, F.	106		
Denniston, J. D.	169, 171-172		
Duhoux, Y.	172		
Easton, B. S.	105		
Eichhorn, J. G.	16-19, 23, 28, 35-36, 105		
Ellis, E. E.	77		

Hug, J. L.	15	Norden, E.	200
Jacquier, E.	87	O'Donnell, M. B.	44-45, 64, 106-107, 109
Jahandaríe, K.	187	O'Rourke, J. J.	50, 74, 87
James, J. D.	25, 36	Oakes, M.	67
Jarvis, S.	148	Oesterreicher, W.	157-158
Jeremias, J.	87	Oestreich, B.	158
Johnson, L. T.	48, 79, 82, 87, 133	Opas, L. L.	186
Kaszniak, A.	186	Orchard, B.	198-199
Kelly, C.	155	Palmer, L. R.	201
Kemper, S.	185	Parry, R. S. J.	80
Kenny, A.	63-64, 108-109, 209	Patzia, A. G.	129
Klinker-De Klerck, M.	79	Peck, E. A.	117
Knight III, G. W.	49, 78	Peppard, M.	139
Koch, P.	157-158	Petrotta, A. J.	129
Koelling, H.	23-24, 36, 61, 79	Pitts, A. W.	83-84, 87, 107, 117
Kraus, T. J.	129-130	Planck, H. L.	15-16
Kümmel, W. G.	53	Porter, S. E.	65-66, 83, 107, 117, 169
Ledger, G.	46, 64-65, 109	Price, R. M.	91
Lessard, R.	154-155	Priestley, J.	11
Libby, J. A.	67, 84, 87, 107, 117	Prior, M.	78
Lightfoot, J. B.	58	Quinn, J. D.	58, 91, 154
Linnemann, E.	43-44, 48, 50, 73, 87	Quirk, R.	196
Loisy, A.	119	Read, J.	148
Luttenberger, J.	97	Reed, J. T.	78-79
Mardaga, H.	129-130	Reiser, M.	200
Marshall, I. H.	95, 147	Reuss, E.	95
Massey, P. T.	83	Richards, E. R.	85, 123, 125
Matthiessen, C. M. I. M.	179	Richards, W. A.	92-93
Mayer, R. G.	202	Riesner, R.	95
Mealand, D. L.	63-64	Roberts, J. W.	50
Merz, A.	90	Robinson, J. A. T.	48
Metzger, B. M.	111	Robinson, T. A.	43
Michaelis, W.	30, 32, 36, 51	Roller, O.	85
Miller, J. D.	94-95	Said, S.	139
Minchin, E.	187	Sanders, E. P.	200
Montgomery, D. C.	117	Sankoff, D.	154-155
Morgenthaler, R.	41-42, 45, 137	Schäpers, U. K. E.	188
Morton, A. Q.	62-63	Schenk, W.	48
Moule, C. F. D.	33, 170	Schleiermacher, F. D. E.	11-12, 14-16, 23, 28, 35-36, 40, 91-92, 94, 97, 105, 210
Mounce, W. D.	80, 87	Schmidt, J. E. C.	11
Muñoz, F. G. H.	141	Schott, H. A.	86
Murphy-O'Connor, J.	96, 122	Simpson, D.	11
Nariyama, S.	203	Slings, S. R.	202
Nauck, W.	53	Smith, C. A.	83
Neumann, K. J.	64-65, 110		

Smith, C. S.	56	Vining, G. G.	117
Smith, J. A.	155	Von Campenhausen, H.	91
Spencer, A. B.	139	Von Siebenthal, H.	167, 182
Spicq, C.	34, 36, 77, 87, 133	Wachal, R. S.	108
Stowers, S. K.	82	Wake, W. C.	62-63
Süskind, F. G.	17	Wacker, W. C.	58, 154
Thatcher, T.	79	Walker Jr., W. O.	119-122
Thiselton, A. C.	122	Wegscheider, J. A. L.	16
Thörnell, G.	30, 36	Westfall, C. L.	96-97
Thrall, M. E.	125	White, N. J. D.	82
Torm, F.	51	Wiesinger, J. T. A.	18
Turner, M.	118	Wilson, S. G.	90
Turner, N.	53	Wooten, C. W.	197-198
Van der Hoeven, N.	184	Workman, W. P.	25, 30
Van Neste, R.	59	Yarbrough, M. M.	77
Van Otterloo, R.	170	Yu, G.	156-157
Verhoef, E.	108, 124	Yule, G. U.	111



## SUMMARY

In the introduction to this study, the question asked is whether language variation in the *Corpus Paulinum* is necessarily to be explained by author variation. It appears many New Testament scholars answer this question in the affirmative by attributing linguistic variation in the Pauline letter corpus to the work of a secretary, redactor, and/or pseudepigrapher. New Testament scholars typically focus attention on linguistic variation in biblical texts but seldom interact with studies in modern classics and linguistics where work has produced useful findings in the interpretation of Indo-European text corpora. This suggests that the explanatory models for language variation developed by contemporary classicists and linguists have yet to be fully developed in New Testament studies. Author variation need not be the only or even the best possible explanation for linguistic variation in the *Corpus Paulinum*. In order to test this hypothesis, the epistles addressed to Timothy and Titus, collectively known as the Pastoral Epistles (PE or Pastorals), are used as a test case. Their language is generally said to differ from that of the so-called undisputed Paulines (Romans, 1-2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon) more than any other of the so-called disputed Paulines (Ephesians, Colossians, 2 Thessalonians). This has made the PE particularly vulnerable to suspicion of being authored by someone other than Paul.

The first part of this study (“The Linguistic Problem of the Pastoral Epistles”) serves as a history of research on the so-called linguistic problem of the PE. Tracing its roots, chapter one (“Origins of the Problem: Founding Figures”) discusses some of the key figures in the emerging debate over the peculiar language of the PE in relation to the question of their authorship. Evanson in 1792 was probably the first to challenge the authenticity of Titus on the partial basis of its distinctive language. Schleiermacher in 1804 did the same with 1 Timothy, mainly for linguistic reasons, noticing especially a large number of unique words and twisted phrases, which he attributed to a later Paulinist’s compilation of 1 Timothy from 2 Timothy and Titus. Eichhorn extended Schleiermacher’s critical agenda in 1812, being the first to question the authenticity of all three Pastorals for their unusual language. One of the most comprehensive critiques on the authenticity of the PE came from Holtzmann in 1880. In a detailed study, he developed a case for the literary homogeneity of the Pastorals as distinct from the other Paulines, and the impossibility of dating the letters in the lifetime of Paul. The final major contribution was made by Harrison in 1921, who marshalled the argument that the language of the Pastorals is predominantly un-Pauline, claiming that in their final form the letters must have been written by someone other than Paul. Yet all of these founding figures in the history of authenticity criticism on the PE encountered serious opposition. Some challenged the idea that the language of the Pastorals is atypical for Paul in comparison to the other Paulines. Those who accepted variation in the language of the PE attributed it to other factors such as old age, individual addressees, different subject matter, and/or derivative words. These questions of whether the language of the Pastorals is peculiar in comparison to the other Paulines and whether author variation is the best explanation for it, is known as the linguistic problem of the PE.

The second chapter (“Constituents of the Problem: Linguistic Peculiarities”) discusses all of the major lexical and syntactic peculiarities that since the works of Schleiermacher, Holtzmann, and Harrison have constituted the quantitative part of the PE’s linguistic problem. In terms of vocabulary, scholars usually point to five major idiosyncracies: (1) *hapax legomena*, (2) lexical richness, (3) missing indeclinables, (4) compound words, and (5) semantic deviations, including Grecisms and un-Paulinisms. *Hapax legomena*, lexical richness, and missing indeclinables seem to be the most important lexical anomalies for exegetes. In terms

of syntax, scholars usually point to four major peculiarities: (1) interclausal relations, (2) structural irregularities in terms of anacolutha, parentheses, and ellipses, (3) miscellaneous uses of  $\acute{\omega}\varsigma$ , articles, and prepositions, and (4) stylometric data based on univariate and multivariate statistics. Interclausal relations and structural irregularities seem to be the most noteworthy syntactic peculiarities for New Testament scholars. To what extent these lexical and syntactic idiosyncracies in the Pastorals differ from the other Paulines continues to be debated. According to the majority of scholars, the Pastorals comparatively use more *hapaxes*, vocabulary types, missing indeclinables, and hypotactic clausal relations, but comparatively fewer anacolutha, parentheses, and ellipses. A vocal minority of exegetes, however, insist that there is as much variation in language use among the other Paulines. Some scholars even claim that there is disproportional variation among the Pastorals themselves.

Chapter three (“Solutions to the Problem: Authorship Hypotheses”) concerns the qualitative part of the PE’s linguistic problem, giving an overview of all authorship hypotheses that have been developed in order to solve the problem. A good number of scholars advocate that the PE were written during the life of Paul (orthonymity hypothesis), whether by himself or by a secretary, possibly Luke or Tychicus. Some scholars argue that the language of the Pastorals is broadly similar to the other Paulines and consider the statistical analysis underlying the linguistic argument to be false. Those who do believe that the language of the Pastorals differs from the other Paulines attribute it to other factors, including the use of derivative words, preformed traditions, Paul’s older age, individual addressees, different subject matter, time for composition, shift in writing style(s), and/or change of register. Probably the majority of scholars are convinced, however, that the Pastorals were written pseudonymously after Paul had died (pseudonymity hypothesis). Ever since the work of Holtzmann, many insist that the PE form a literary unity and were composed by the same author, possibly Luke, Timothy, or Polycarp. Some others find the hands of two or even three different authors in the Pastorals. Yet other scholars have the opinion that only parts of them are genuine (partial orthonymity hypothesis).

Part two of this study (“The Linguistic Problem of the Pastoral Epistles Reconsidered”) reassesses the linguistic problem of the PE. Chapter four (“Approaching the Problem: Methodological Considerations”) questions the corporal and historical approaches of many previous studies on the linguistic problem of the PE. The suggested alternative is to undertake analysis from a strictly linguistic perspective. This proposed analysis uses a population model of authorship assuming the orthonymity of all undisputed Paulines to which each member of the disputed Paulines can be measured. It involves a quantitative and qualitative analysis, given the bipolar nature of the PE’s linguistic problem. The quantitative analysis is informed by simple linear regression analysis, which is a widely used technique in *inter alia* statistical linguistics for modelling the relationship between variables. The qualitative analysis concerns a comparison of explanatory models for linguistic variation by contemporary classicists and linguists using Indo-European text corpora, and by New Testament scholars for the *Corpus Paulinum*. Possible objections, namely that many Paulines include post-Pauline interpolations and were written by co-authors and/or secretaries, are shown to have insufficient explanatory power to *a priori* dismiss such a comparative study of linguistic variation in the *Corpus Paulinum*.

Based on the methodology outlined in chapter four, chapter five (“Pauline Vocabulary: New Perspectives”) offers a strictly linguistic interpretation of the most prominent lexical peculiarities of the PE: (1) *hapax legomena*, (2) lexical richness, and (3) missing indeclinables. Quantitative analyses reveal that only 1 and 2 Timothy have significantly more *hapax legomena* than the other Paulines. Unlike the *communis opinio*, the Pastorals are not shown to exhibit a richer vocabulary, nor to use significantly fewer types of indeclinables than the other Paulines. For each of these lexical criteria, however, considerable (to be distinguished from

significant) variation is found in the *Corpus Paulinum*, both among the undisputed and disputed Paulines. The qualitative analyses (partially) based on studies in modern classics and linguistics reveal that quotations, proper nouns, *similes*, productivity, and age might all have affected the use of *hapax legomena* in the *Corpus Paulinum*. Similarly, lexical richness is shown to be affected potentially by emotionality, age, topicality, and/or textuality (versus orality), while the use of particular indeclinables are due to subjectivity, emotionality, and/or textuality (versus orality). All of these factors prove that lexical variation in the *Corpus Paulinum* is not necessarily to be explained by author variation.

The sixth and final chapter (“Pauline Syntax: New Perspectives”) offers a strictly linguistic interpretation of the most prominent syntactic peculiarities of the PE: (1) interclausal relations, and (2) structural irregularities in terms of parentheses, anacolutha, and ellipses. Quantitative analyses reveal that the Pastorals have no significant or even considerable more hypotactic clausal relations in their texts than the other Paulines. Similarly, the Pastorals are shown not to have significantly fewer structural irregularities in comparison to other Paulines. Only considerably fewer anacolutha are found in 1 and 2 Timothy. Qualitative analyses based on methods from modern classics and linguistics reveal that the overall (minor) variation found in the *Corpus Paulinum* for the use of interclausal relations and structural irregularities might have been affected by emotionality, age, and textuality (versus orality). All such factors prove syntactic variation in the *Corpus Paulinum* not necessarily explained by author variation.

Overall, only one of the five most important linguistic anomalies used by scholars to question the PE’s authenticity over the past two centuries proves to be significantly different in 1 and 2 Timothy. The variation found among the *Corpus Paulinum* for the other four idiosyncracies is shown to be considerable, but not significant. This enables the conclusion that the language of the Pastorals, despite differing from other Paulines in some respects, is quite similar in many more respects. The overall linguistic variation found in the *Corpus Paulinum* is shown to be affected in particular by age, emotionality, and textuality (versus orality). However limited the number of linguistic particularities and their interrelationship tested, the overall results of this study challenge the common scholarly assumptions that the language of the Pastorals is homogeneous; that it significantly differs from the other Paulines; and that it must necessarily be explained by author variation. Accordingly, the results of this study also call into question the common scholarly practice of disputing the PE’s authenticity for linguistic reasons.

