

Modifiers in the Pastoral Epistles

Insight for Questions of Style?

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Abstract

The OpenText.org group have completed a preliminary syntactic analysis of the Greek New Testament. One level of their analysis is the Word Group level. A word group is a group of words that consists of, at minimum, a head term. It also contains any terms that modify the head term and additionally specifies the type of modification as that of definer, qualifier, relator or specifier.

Stylistic analysis has been largely bound to examining criteria such as word usage and morphology along with perhaps sentence length or co-occurring words. The OpenText.org Word Group Analysis allows for stylistic analysis of the corpus at a different level. Does modifier usage offer any insight for comparative studies of the Pastoral Epistles and the generally accepted Paulines?

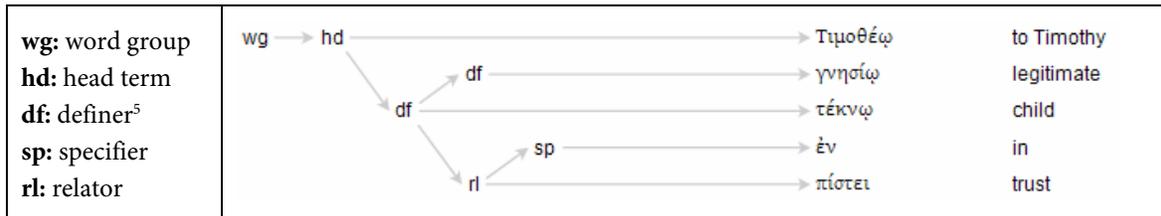
This paper examines modifier usage inside of epistolary prescripts in epistles traditionally attributed to Paul. The goal is to show that components of epistolary prescripts use modification for different purposes. This conclusion is well known,² but by reaching the conclusion using only the OpenText.org Word Group Analysis, the subsequent value of the OpenText.org annotation for the analysis of style becomes evident.

¹ Author email: [pe_pastoralepistles com](mailto:pe_pastoralepistles_com), with @ and . substituted for the spaces, respectively.

² See any commentary that discusses epistolary prescript components, e.g. J.N.D. Kelly on the Pastoral Epistles.

The OpenText.org Word Group Analysis

One analysis level of the *OpenText.org Syntactically Analyzed Greek New Testament* is the Word Group Analysis (WGA). At this level, the text is divided into word groups, each of which contains a head term³ along with any modifiers it may have. The following graph⁴ depicts the word group in 1Ti 1.2a.



This graph visually displays the following modification relationships:

Head Word: Τιμοθέω

Modified by Definer: γνησίω τέκνω ἐν πίστει

Word: τέκνω

Modified by Definer: γνησίω

Modified by Relator: ἐν πίστει

Word: πίστει

Modified by Specifier: ἐν

The OpenText.org WGA specifies four different kinds of modification:

Definer: A *Definer* is a modifier that attributes features to or further defines the word it modifies. Common examples of definers are adjectives (both attributive and predicative structure), appositional words or phrases, and adjectival clauses.

Qualifier: A *Qualifier* is a modifier that in some way limits or constrains the scope of the word it modifies. Common examples of qualifiers are words in the genitive and dative case, and also negative particles functioning at the word group level.

Specifier: A *Specifier* is a modifier that classifies or identifies the word it modifies. Common examples of specifiers are articles, *e.g.* ἡ ἀδελφή, and prepositions, *e.g.* ἐν δόξῃ. In a prepositional phrase such as εἰς τὸν λόγον, both εἰς and τὸν are specifiers of λόγον.

Relator: A *Relator* is a modifier which is specified by a preposition (*i.e.* the *Relator* is the object of a preposition) that modifies another element within the word group. For example, in the word group τὸ κατ' ἐμὲ πρόθυμον, the term ἐμὲ is in a relator relationship with the head term πρόθυμον. This relationship only applies to

³ The “head term” is the word that directly or indirectly receives all modification within the group. The head term is modified, but it does not modify any other word in the group.

⁴ A *directed acyclical graph*, for more information on these graphs as implemented in Logos Bible Software, see: http://blog.logos.com/archives/2005/11/syntax_why_grap_1.html. All such graphs are taken from the *OpenText.org Syntactically Analyzed Greek New Testament: Clause Analysis* (Porter, Reed, O'Donnell and Tan).

⁵ The terms “definer”, “specifier”, and “relator” are defined below.

prepositional phrases within word groups and not when the prepositional phrase functions as a clause component.⁶

The OpenText.org WGA annotates each modification event in the Greek New Testament. When considering issues of style in the New Testament, this additional information may be utilized in order to account not only for context-free information about each individual word (such as lexical form or morphological features) but also how the word is modified in its immediate context.

Prescripts in New Testament Epistles

All thirteen of the Pauline Epistles have a prescript⁷ consisting of superscription (sender's name in nominative case), adscription (recipient's name in dative case), and salutation (some expression of greeting).⁸ This commonality provides an easy point of comparison between the Pastoral Epistles and the balance of the traditional Pauline corpus.

Because prescripts are familiar and their boundaries are well established, examining word-group modification within prescripts and their components allows one to see how word-group modification is encoded for these familiar passages. This in turn helps to establish the value of examining modification data when considering issues of structure and style.

In the discussion below the named epistle senders are referred to as if responsible for the content of the epistle. This is not intended to be a statement of authorship, it is only used as a device to simplify the discussion by removing references to “the writer of [epistle]”.

Pastoral Epistles

First Timothy

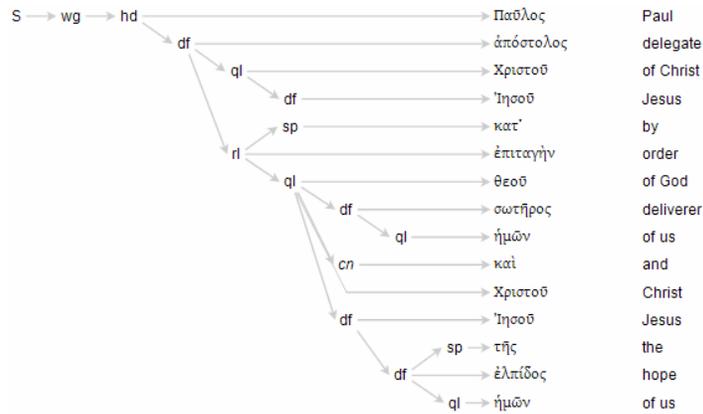
Concentrated amounts of modification occur at the start of the Pastoral Epistles. In the superscription to First Timothy, definition (df), qualification (ql) and relation (rl)⁹ are used to modify Παῦλος—that is, to further describe the sender of the epistle. Consider the superscription of First Timothy:

⁶ Porter, S., O'Donnell, M. B., Reed, J. T., Tan, R., & OpenText.org. (2006). *The OpenText.org Syntactically Analyzed Greek New Testament Glossary*. Logos Research Systems, Inc.

⁷ Letter component terminology (prescript, superscription, adscription, salutation, proem, etc.) taken from Hans-Josef Klauck, *Ancient Letters and the New Testament: A Guide to Context and Exegesis*. Waco: Baylor Press, 2006, pp. 17-27.

⁸ Francis, Fred O. and J. Paul Sampley. *Pauline Parallels* (Second Edition). Fortress Press: Philadelphia. 1984. p. 1

⁹ Relation is when a prepositional phrase is used adjectivally, modifying a substantive. When a prepositional phrase is used adverbially (modifying a verb) it is typically encoded as an adjunct clause component, implicitly modifying the clause's predicator. See Richard Young, *Intermediate New Testament Greek*.



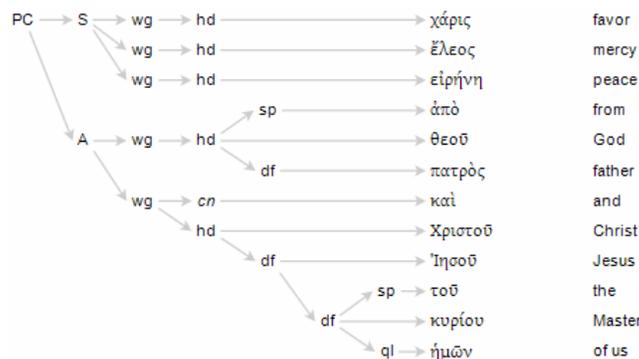
Note the frequency of definers (df) and qualifiers (ql) and the sorts of modification structures they encode. In this superscription ἀπόστολος is encoded as a definition event, modifying Παῦλος. Then ἀπόστολος is further modified via qualification by Χριστοῦ Ἰησοῦ. Paul is not simply an apostle, he is an apostle of Christ Jesus. The source of Paul’s apostleship is then attributed by the relator (rl): He is an apostle of Christ Jesus “according to the command of God our Saviour and of Christ Jesus our hope”.

Modification in the adscription, while present, is not as concentrated. Timothy, the addressee, is described as Paul’s legitimate or ‘genuine’ child in faith.



The head term (hd) of the word group (wg), Τιμοθέω, receives all modification. If there was a question as to which “Timothy” was intended, the adscription resolves the issue while confirming and broadcasting the intimacy of the relationship between Paul and Timothy. The modification makes the named recipient obvious.

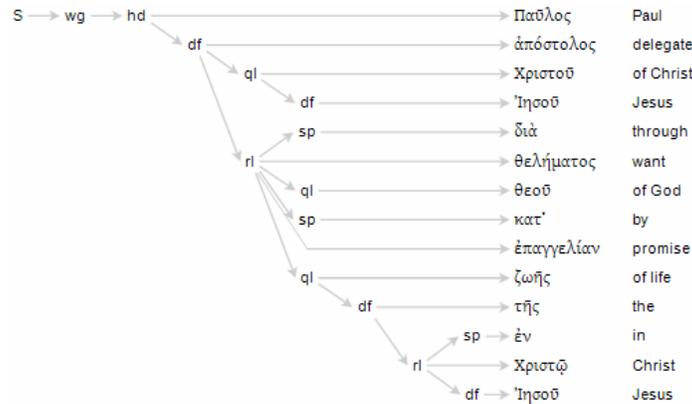
The salutation has more modification, though again not as much as the superscription.



The salutation is a full clause using standard Pauline terminology though showing a bit of innovation: “Grace, mercy and peace from ... ” instead of the more normal “grace to you and peace from ... ”. The head terms (hd) in the adjunct clause component (A) receive all modification.

Second Timothy

Modification frequency within the prescript components of Second Timothy roughly mirror that of First Timothy. The superscription has the most concentrated modification, again with ἀπόστολος modified by a compound relator (rl).¹⁰



The compound relator is one relation event that consists of multiple prepositional phrases. Paul is an apostle of Christ Jesus “through the will of God” and “according to the promise of life that is in Christ Jesus”.

Second Timothy’s adscription has less modification than First Timothy. It functions in much the same way as First Timothy, distinguishing Timothy and reiterating the close relationship he has with Paul.



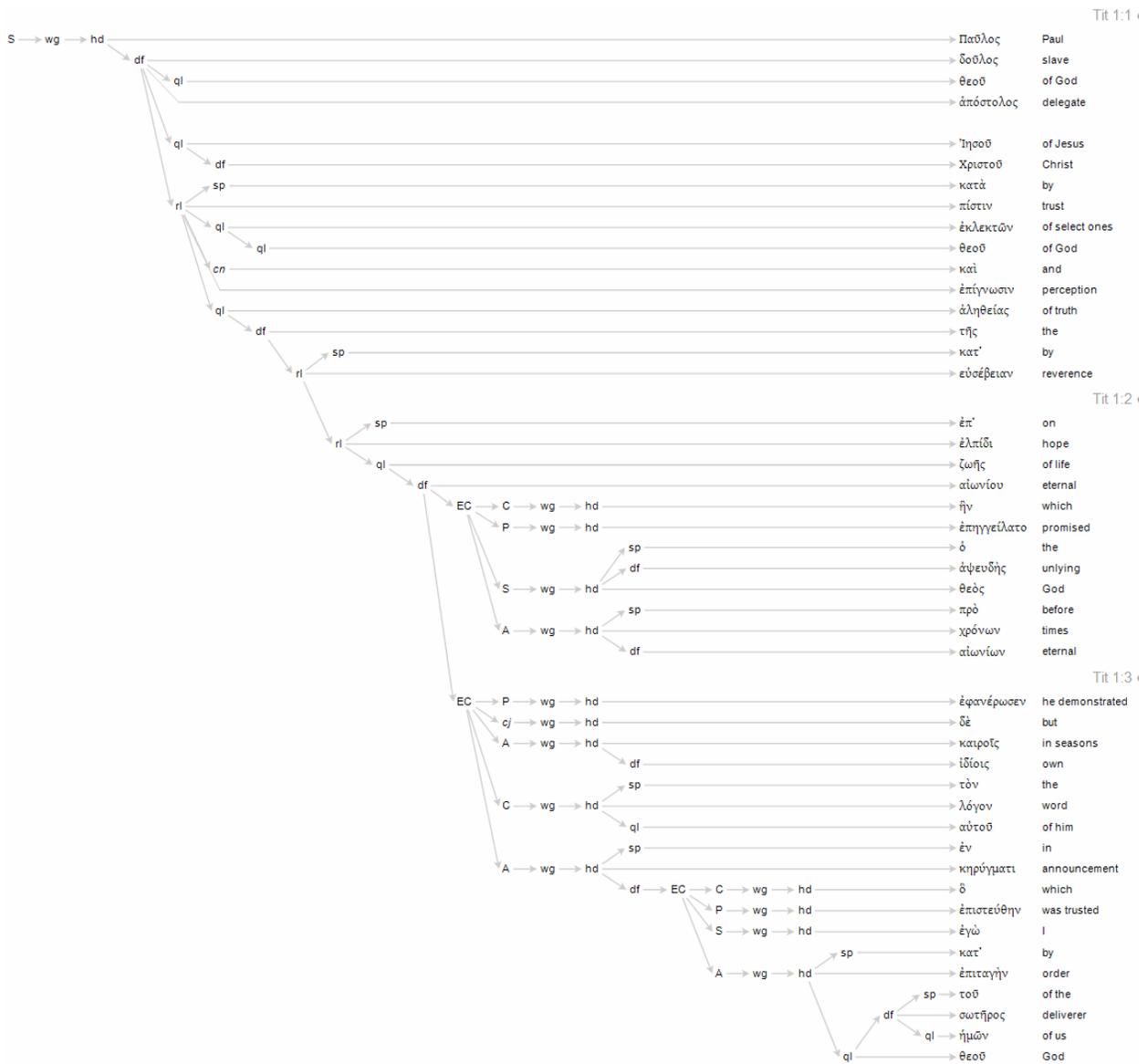
The salutation to Second Timothy is exactly the same as that of First Timothy.

Similar modification trends are visible in the prescripts of First and Second Timothy. Modification within prescripts is used to much the same effect in each epistle.

Titus

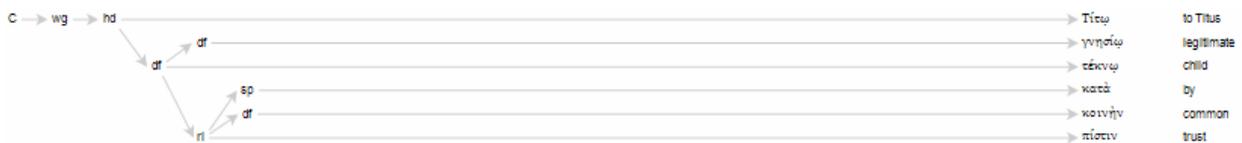
Modification within Titus’ prescript follows the same basic pattern as First and Second Timothy, with the superscription containing the most concentrated word-group modification. However, the superscription of Titus is much more extensive, caught up in the compound relator structure (rl) that modifies the compound definer δούλος θεοῦ / ἀπόστολος δὲ Ἰησοῦ Χριστοῦ. His apostleship is “according to the faith of God’s elect” and also according to the “knowledge of the truth”. This “knowledge of the truth” is further explicated by another relator structure that runs through verse 3.

¹⁰ The term “compound relator” is my own and not that of OpenText.org.



Embedded clauses (EC)¹¹ are found in the superscription, making it reminiscent of the even longer Pauline superscription found in Romans 1.1-6.¹²

The adscription, found in Titus 1.4a, is reminiscent of First and Second Timothy, using the language of a “true” or “genuine” child. Paul enhances Titus’ reputation by reiterating that he knows Titus and has a close relationship, akin to that of a father, with him.



¹¹ The embedded clauses in vv. 2-3 combine with αἰωνίου to form the definition event (df) that modifies ζωῆς in v. 2.

¹² See discussion on Romans below.

The salutation is much the same as First and Second Timothy, though it substitutes σωτήρ (saviour) for κυρίου (master/lord).

Summary

In the Pastoral Epistles, relatively high amounts of word-group modification exist in epistolary prescripts. Modification levels within prescript components are very similar, though the superscription to Titus has extensive modification not found in the other Pastoral Epistles.

Paul uses superscription with all of its constraints¹³ to provide more information about himself and his apostleship to the readers and hearers of the letter. He similarly uses adscription to convey information about the recipient, highlighting the nature of his personal relationships with the addressees. The salutations are used to convey greetings, though in a thoroughly Christian (yet sensitive to Jewish considerations) manner.¹⁴

Pauline Epistles

The balance of the Paulines contain differing concentrations of modification in their prescript components. Some have modification concentrated in superscription, others in the adscription, and still others in the salutation. They can be roughly grouped as follows:¹⁵

- **Modification concentrated in superscription:** Romans, Colossians, 1 Timothy, 2 Timothy, Titus
- **Modification concentrated in adscription:** 1 Corinthians, 2 Corinthians, Ephesians, Philippians, 1 Thessalonians, 2 Thessalonians, Philemon
- **Modification concentrated in salutation:** Galatians

Prescripts of several epistles are briefly examined below.

Romans

The superscription in Romans is one of the most heavily extended superscripts known from the New Testament era.¹⁶ The superscription contains a series of embedded clauses (EC) that extend the length of the word group (wg).

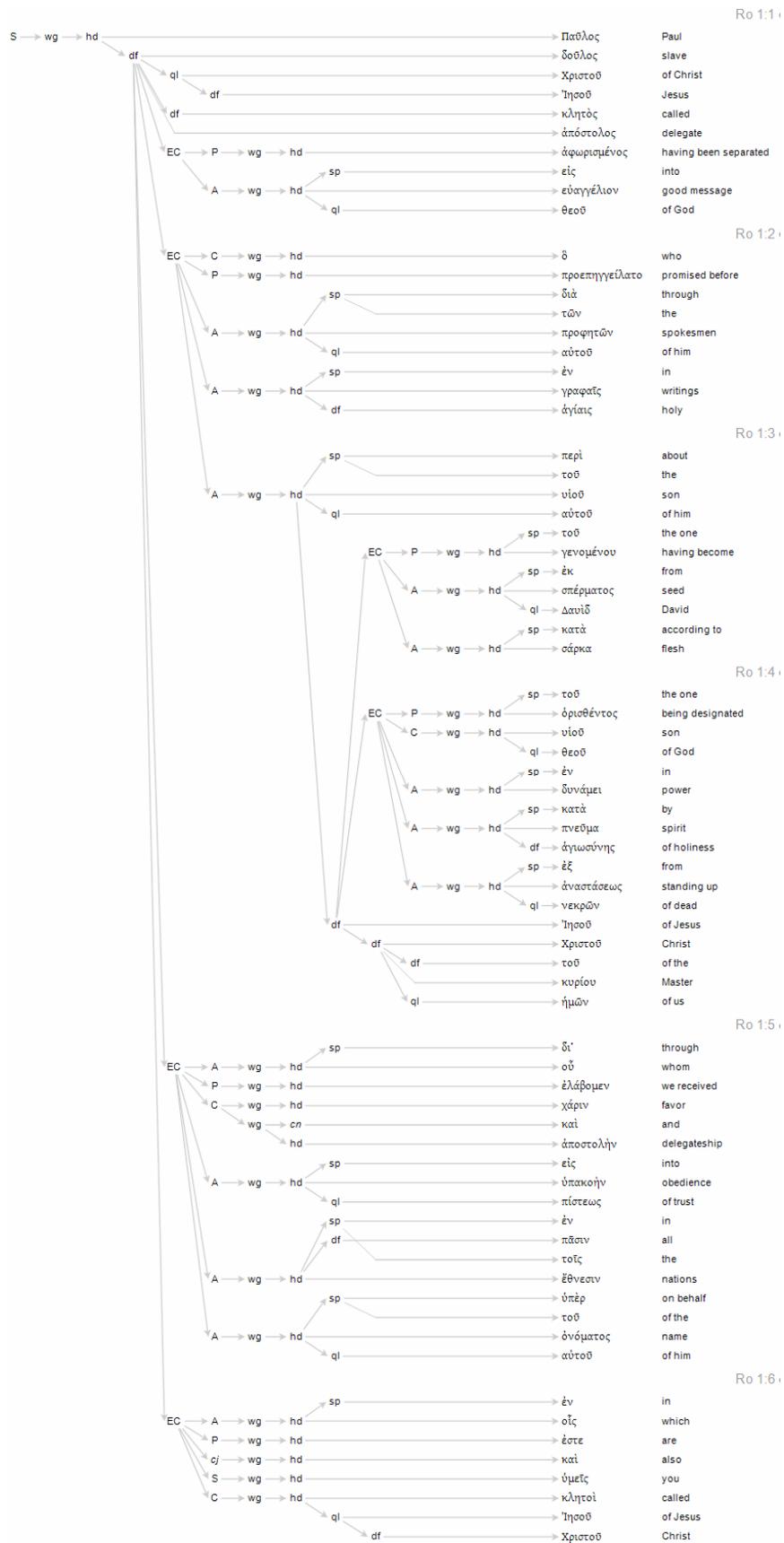
In the New Testament adscriptions, only the superscription in Titus comes close containing to the amount of modification present in the Romans superscription—though Romans is much more reliant on embedded clauses (EC) to extend the modification.

¹³ On constraints, see Klauck, *Ancient Letters and the New Testament: A Guide to Context and Exegesis*. p. 17-27.

¹⁴ Klauck, *Ancient Letters and the New Testament: A Guide to Context and Exegesis*. p. 360-361.

¹⁵ This grouping leaves much to be desired in the realm of preciseness, but is serviceable for the context of this paper. For example, Galatians has a heavily modified superscription, but its salutation is more heavily modified. The superscription and adscription of Colossians contain relatively similar amounts of modification, the superscription has marginally greater amounts. And both First and Second Thessalonians have relatively light modification all around.

¹⁶ Klauck, *Ancient Letters and the New Testament: A Guide to Context and Exegesis*. p. 20.



The superscription consists of the head term, Παῦλος, modified by a single definer. The definer “attributes features or further defines the word it modifies”.¹⁷ This compound definer consists of several parts, each part attributing features or further defining Παῦλος. Thus Paul is:

- a slave of Christ Jesus
- called to be an apostle
- set apart for the gospel of God.

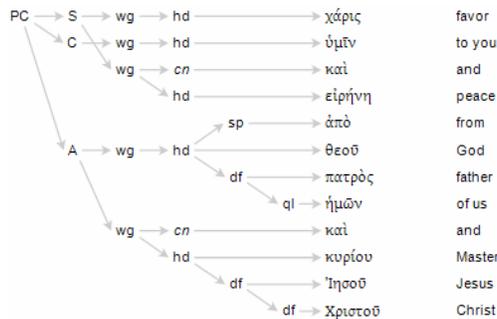
A series of embedded clauses (EC) follow providing further explanation of the gospel of God and Paul’s relationship to the gospel as its representative to the Gentiles. The superscription introduces Paul and provides full background to the source and nature of his apostleship, the gospel he preaches, and its availability to the Gentiles. Paul thoroughly introduces himself and his message.

The adscription has far less modification, though it does include an embedded clause (EC):¹⁸



The letter is to those who are in Rome. In the superscription, Paul expressed that the recipients “are called to belong to Jesus Christ”; the adscription takes the opportunity to further identify them as “beloved of God” and “called to be saints”.

The salutation is fairly standard Pauline fare, consisting of “grace and peace to you” with some further modification on the source of the grace and peace.



Romans is most like Titus regarding concentrations of modification in the prescript. It is similar to the Pastorals in containing the most concentrated modification in its superscription. Each prescript component in both Romans and the Pastorals use modification to convey additional information: more about the sender and motives for sending the letter and more about the recipients and the sender’s understanding of their status.

¹⁷ Porter, S., O'Donnell, M. B., Reed, J. T., Tan, R., & OpenText.org. (2006). *The OpenText.org Syntactically Analyzed Greek New Testament Glossary*. Logos Research Systems, Inc.

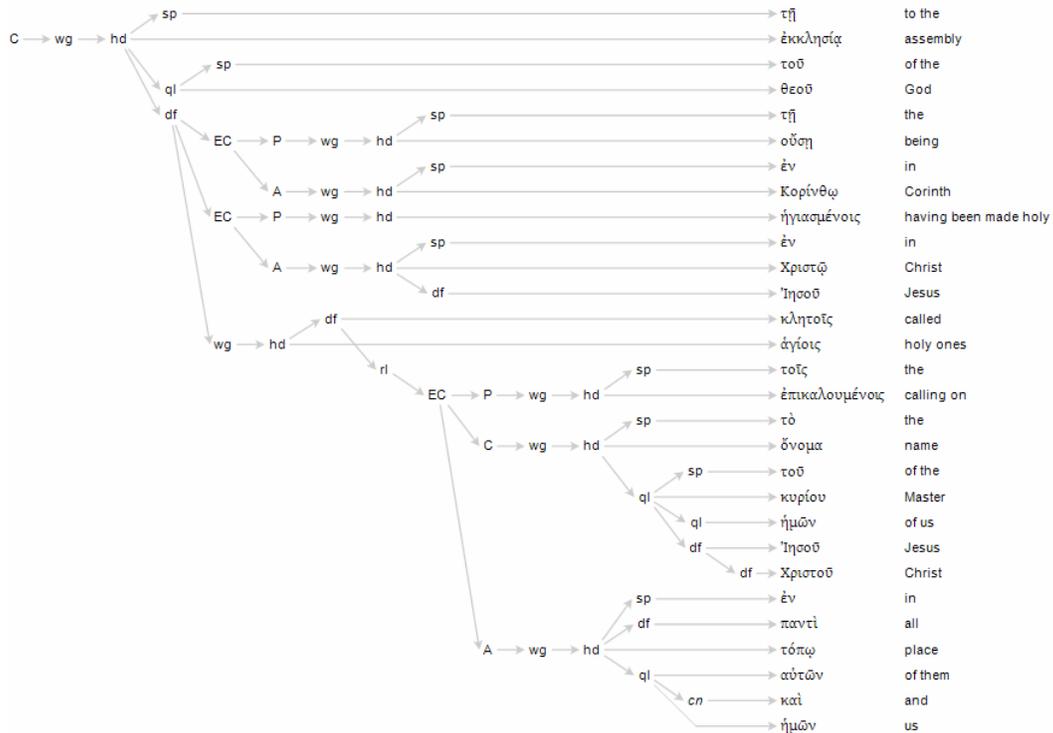
¹⁸ This is similar to the adscription in Philippians, see below.

First Corinthians

The prescript to First Corinthians covers three verses with each component taking up one verse. The superscription has usual elements stating apostleship of Christ as a result of the call of God. The prescript contains two word groups (wg) joined by the connector (cn) καί. Each word group names one sender. Paul is the primary sender; Sosthenes is named along with Paul.



The adscript in First Corinthians is the longest in the 13-letter Pauline corpus.



As in Romans, Paul takes the opportunity in the adscript to make positive statements about those to whom he is writing. In First Corinthians, even more is conveyed by the use of embedded clauses (EC) along with further modification.¹⁹ The addressee is the church of God, further defined as:

- the one being in Corinth
- having been sanctified in Christ Jesus

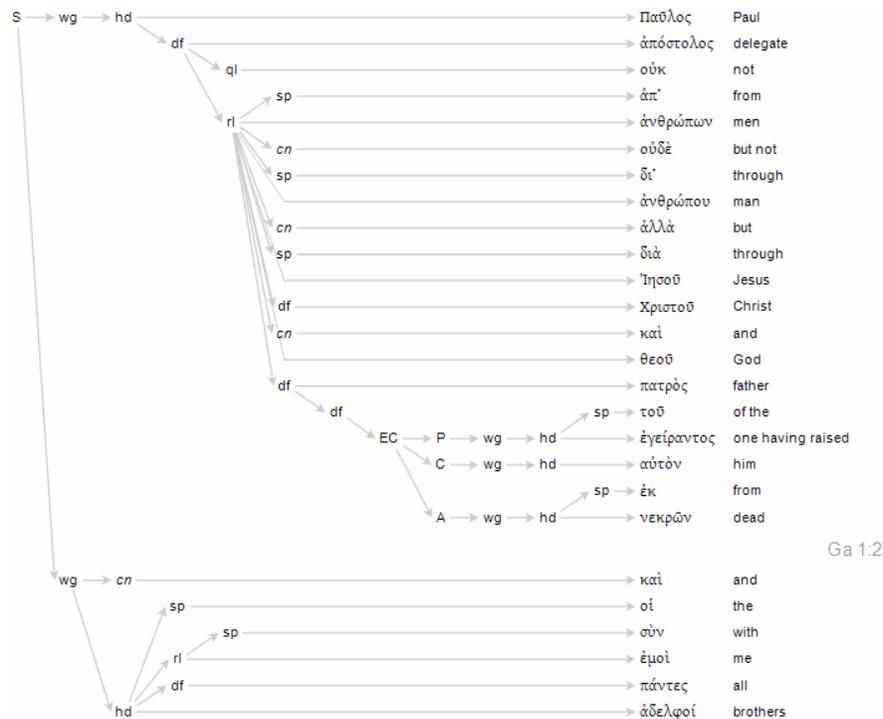
¹⁹ Note an error in this graph with the words *σὺν πᾶσιν* missing (“κλητοῖς ἀγίοις, *σὺν πᾶσιν* τοῖς ἐπικαλουμένοις”). The relator (rl) structure is represented, though the words are not there. This will be corrected in a subsequent release.

An embedded word group (wg) provides further modification, noting that the church in Corinth is part of the larger body, “together with those who in every place call on the name of our Lord Jesus Christ” (NRSV).

The salutation in First Corinthians is exactly the same as that in Romans.

Galatians

Modification in the Galatian prescript is similar to that of the Pastorals and Romans. One structure held in common between superscriptions of Galatians and each of the Pastorals is that of ἀπόστολος modified by a compound relator (rl).²⁰



Paul’s apostleship is:

- not from “human commission” (NRSV)
- not from “human authorities” (NRSV)
- through Jesus Christ and God the Father.

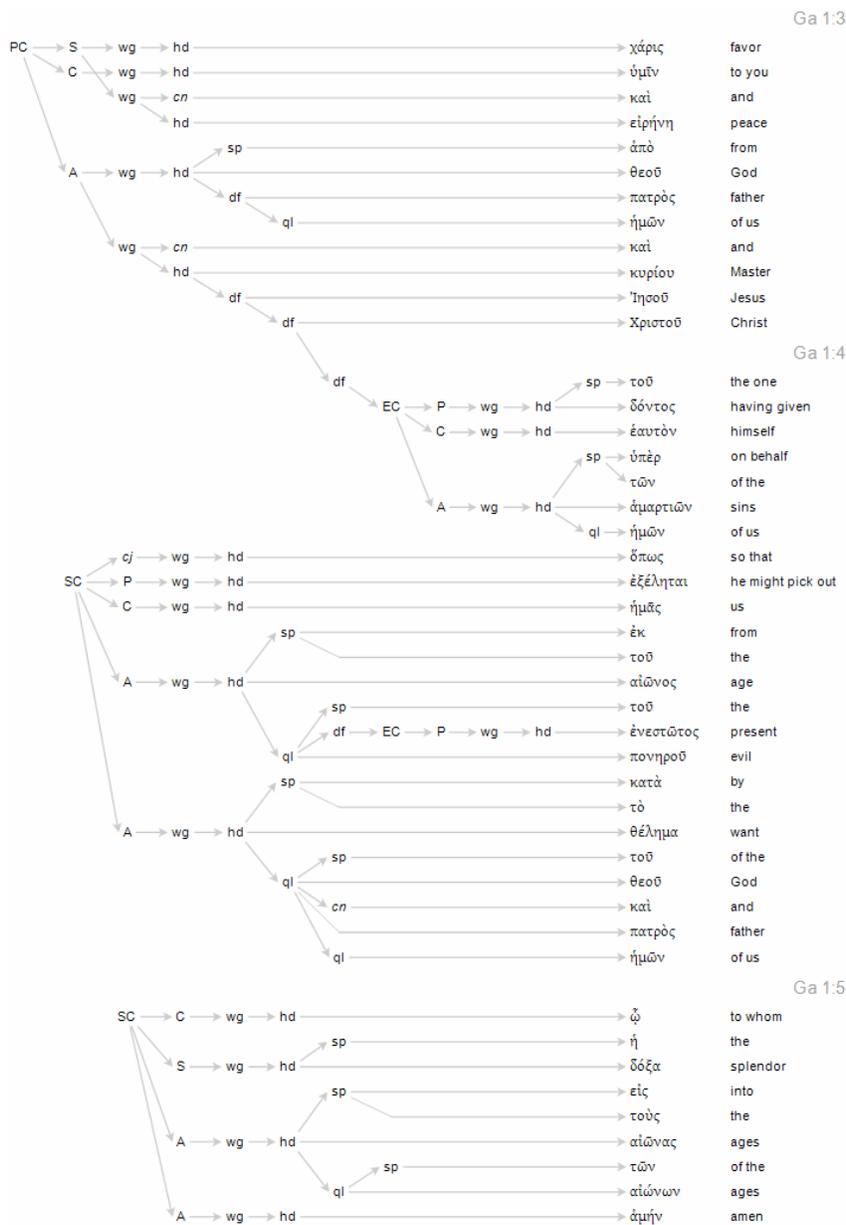
An embedded clause (EC) further describes the relationship between Jesus and God—God is the one who raised Jesus from the dead. This is followed by another word group, connected to the previous one by the connector καί, that lists a second party as sender: “all the brothers and sisters with him”.

The adscription, as in the Pastoral Epistles, is straightforward. The letter is simply addressed to the churches in Galatia.

²⁰ This same structure is found in 2Co 1.1; Gal 1.1; Eph 1.1; Col 1.1; 1Ti 1.1; 2Ti 1.1 and Tt 1.1-3.



The salutation to Galatians is the most complicated salutation in the Paulines, at least in terms of word-group modification and clause structure. Note the embedded clauses (EC) and secondary clauses (SC)).²¹



In Galatians the salutation is used to convey further information to the recipients aside from simple greetings or beneficial wishes. In Ga 1.4a, the embedded clause (EC) is a definition event (df) that further

²¹ Note that the salutation to Second Peter, not discussed in this paper, shares affinity with Galatians in its salutation extended with secondary and embedded clauses. Perhaps the author of Second Peter had read Galatians (cf. 2Pe 3.15-16).

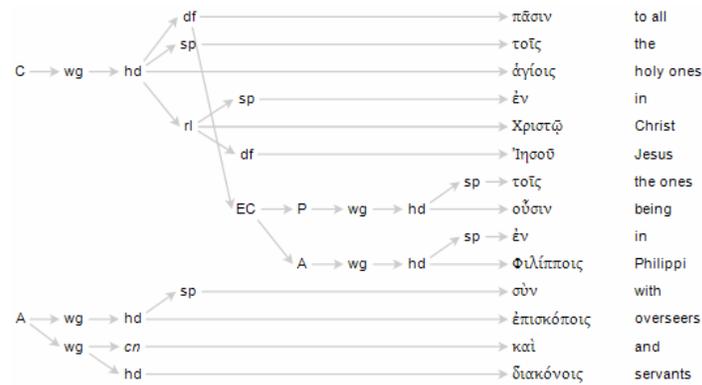
defines the Lord Jesus Christ as “the one who gave himself for our sins”. The motives for this are further explicated in the secondary clauses (SC).

Philippians

The superscription to the Philippians is again slightly different. Here the two senders (Paul and Timothy) are both equal recipients of modification. They are called “slaves of Christ Jesus”. Other salutations with multiple senders (e.g. 1Co 1.1) typically ascribe modification to each sender individually.



The adscription contains a higher level of modification, with an embedded clause (EC, “those being in Philippi”) functioning much the same as similar embedded clauses do in Romans and First Corinthians.

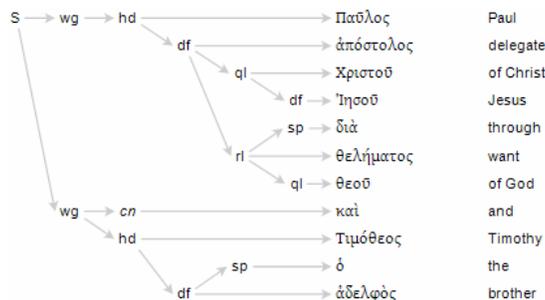


Note also the adjunct (A) providing further circumstance to the implied predicator. The letter isn’t only to the larger group of saints, it is also to the overseers and deacons in the community. So again, the adscription has been used for purposes beyond simple address.

The Philippian salutation is the same as that of First Corinthians and Romans.

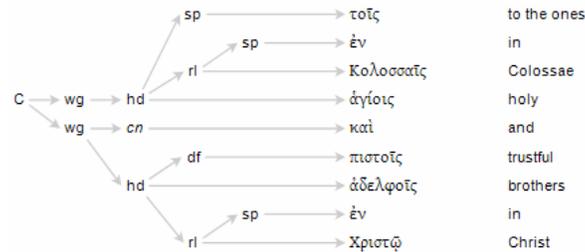
Colossians

Colossians and Ephesians are similar, so only Colossians will be reviewed here. Both epistles are also similar to Philippians in the area of amount of modification, though the outcome of the modification is different. The superscription to Colossians references two senders (Paul and Timothy) but each author is modified individually, much like that of First Corinthians:



The Colossian superscription has less modification (particularly in the relator modifying ἀπόστολος) than previously discussed epistles. Ephesians is different than Colossians in that Ephesians only has one sender, Paul.

The Colossian adscript achieves the same purpose as other adscripts discussed, naming the recipient and using modification to convey further information about the recipient:

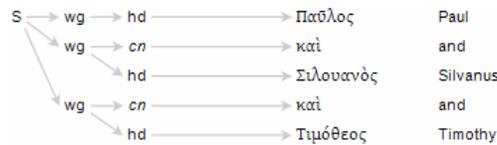


The ones in Colossae are “holy and faithful brothers and sisters in Christ”. That is, they are already believers.

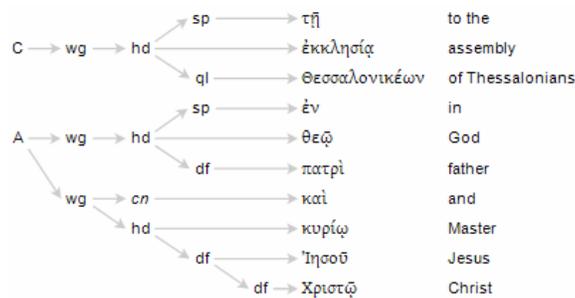
The salutation in Colossians is shorter than that shared by Romans, First Corinthians, Philippians and Ephesians. The phrase “and the Lord Jesus Christ” is removed. Apart from this difference, the salutation is the same as the others.

First Thessalonians

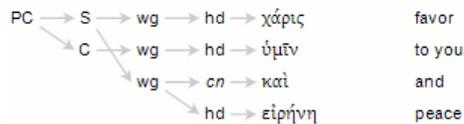
First Thessalonians has significant differences in prescript word-group modification. Notable is the bare-bones superscription, in which Paul does not even claim apostleship:



The superscription is spartan and conveys little information apart from those sending the letter along with Paul. The adscript, however, contains more modification, describing the church that is in Thessalonica:



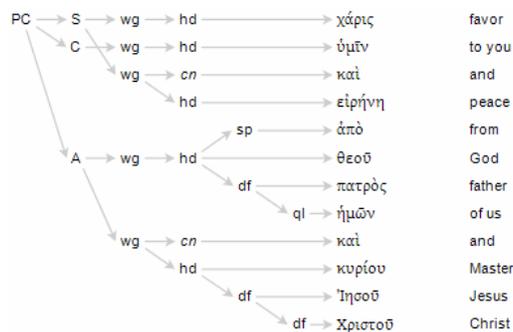
It has some word-group modification, making the adscript the portion that stands out. Notable is the adjunct (A) providing further modification to the implied verb γράφω (“write”). Paul, Silas and Timothy write “to the Thessalonians”, and they write “in God the Father and the Lord Jesus Christ”. The salutation is the relatively standard Pauline “grace and peace”, though without the additional material found in other epistles.



Though the First Thessalonians prescript has the same standard components as the other Paulines, the relative lack of modification, particularly in the superscription, is curious. Second Thessalonians is almost exactly the same, though the salutation is somewhat expanded (see below).

Second Thessalonians

Second Thessalonians has a similarly spartan prescript. The superscription and adscription are exactly the same as First Thessalonians. But the salutation is different, reminiscent of both the first part of the salutation to the Galatians and the salutations in First and Second Timothy:



Summary

The three standard components of epistolary prescripts in the Pauline corpus are not uniform in their modification. They are uniform in their inclusion; all 13 epistles have a superscription, adscription and salutation.²² But each of these components contains modification to a differing degree as is necessary for the epistle to carry out its function. If the sender's reputation needs to be enhanced or affirmed, modification to the superscription could assist. If the recipient needs to be encouraged, modification in the adscription or even the salutation could achieve such an end.²³ In the Pauline prescripts, modification can be a clue to understanding how a prescript component is being used by the author.

General Epistles

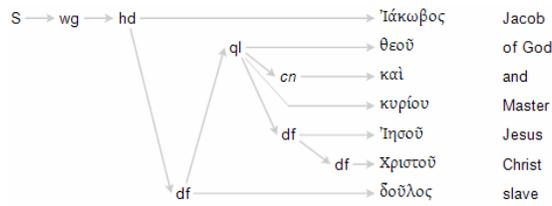
James

It is necessary to compare non-Pauline epistolary prescripts to consider whether or not the above noted modification trends are simply Pauline or generally applicable to New Testament epistles. The epistle of James exhibits phenomena similar to that of Galatians and the Pastorals. In James, the initial modification

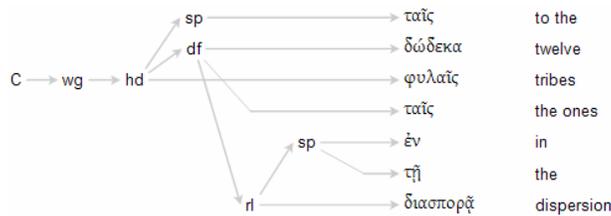
²² See *Appendix: Pauline Prescripts* for the NRSV and NA27 text of all 13 Pauline prescripts.

²³ These possibilities are only suggestions. The underlying thought that Paul uses prescripts for more than just indicating to/from/greetings is apparent from the extensive modifications he has made on standard prescript form. This seems well supported by most commentaries that deal with prescripts as epistolary components (e.g. ICC, WBC, NIGTC, etc.)

is less concentrated than many of the Paulines examined.²⁴ The degree of modification within the salutation (Jas 1.1) is still relatively heavy, with a definer (df) communicating that James is a slave of God and a slave of the Lord Jesus Christ:

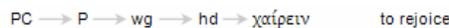


The adscription also has relatively heavy modification:



A similar amount of word-group modification occurs in both the superscription and adscription portions of the prescript. Recall the use of word-group modification in Pauline superscriptions. These typically have heavier modification in either the superscription or the adscription.

James' salutation is that of the standard prescript template,²⁵ the infinitive χαίρειν:



The epistle of James uses the standard greeting χαίρειν while the Paulines use variations and extensions of χάρις ὑμῖν καὶ εἰρήνη. The Paulines and James all use the three-part prescript, but they use them differently.

First Peter

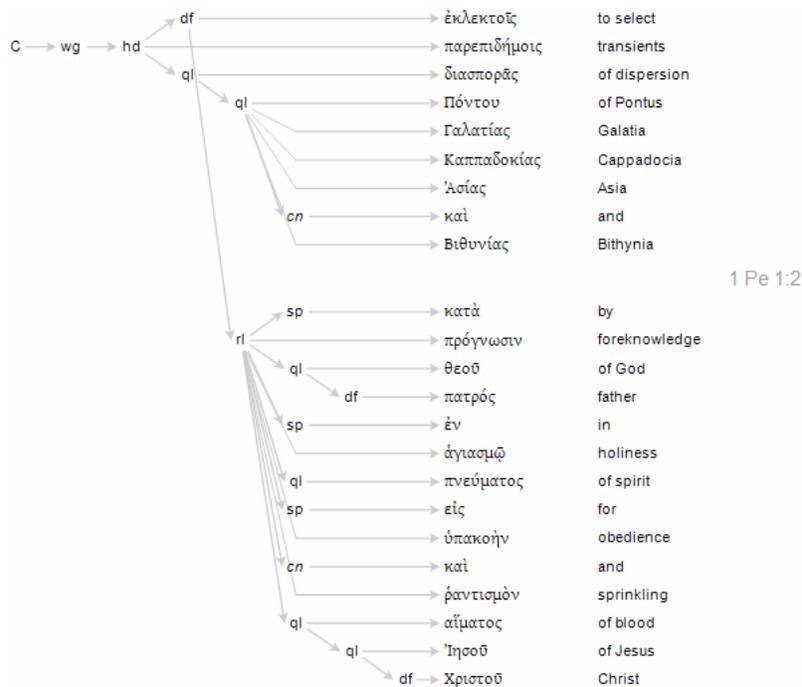
If the Paulines are compared to another non-Pauline epistle, First Peter, other differences arise. The superscription is simple and straightforward, attributing the work to Peter the apostle.



The adscription, however, has the most concentrated modification in the whole prescript. It is addressed to the ἐκλεκτοῖς (elect) in a large geographic region. These elect ones are further described with the use of a relator (rl). As noted above, Paulines tend to use a similar structure in superscriptions, that of a relator (rl) modifying ἀπόστολος to further assert apostleship. James uses a relator (rl) similarly in its adscript (see above).

²⁴ Though James is similar to Colossians and Ephesians in amount of superscript and adscript modification.

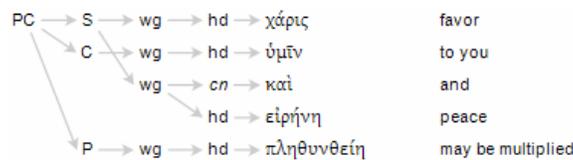
²⁵ Klauck, *Ancient Letters and the New Testament: A Guide to Context and Exegesis*. pp. 18-20



The adscript uses relation to detail the chosen-ness of the addressees (παραπεδιῆμοις) in the stated geographic region. They are chosen:

- according to the foreknowledge of God the Father
- in the holiness of the Spirit
- to be obedient to Jesus Christ
- to be sprinkled with his blood

The salutation is rather like the simple Pauline salutation found in First Thessalonians, though with the addition of the predicator (P, the verb) πληθυνθείη:



As regards levels of modification, the prescript found in First Peter is much more like a Pauline prescript (e.g. First Corinthians) than that of James.

Summary

James has its superscription and adscription modified fairly equally, though it uses a traditional salutation. In First Peter, the stated sender's perhaps well-known apostleship is acknowledged briefly. It then proceeds to use heavy word-group modification in the adscript. The salutation in First Peter echoes the Pauline salutation, though it is made unique with a slight addition.

Conclusion

The second paragraph of this paper's abstract contains the following question:

Does modifier usage offer any insight for comparative studies of the Pastoral Epistles and the generally accepted Paulines?

Based on the above work, the answer has to be “yes”. Preliminary examination of epistolary prescripts shows that examination of modification within prescript components offers insight in the realm of style. Though each epistle examined has the same prescript components, modification indicates that different epistles use them in different ways. These differences provide different settings for each letter and may even imply some background information about the recipients.

Future Thoughts

Examining concentrations of word-group modification in epistolary prescripts has proven beneficial in looking at how modification can affect a relatively small portion of text.

Examining other areas of concentrated word-group modification could prove similarly helpful. The same may be true of areas of light word-group modification. Noting contexts and purpose of such modification, and then examining other epistles for similar sorts of circumstance or similar sorts of modifying structures could be helpful in establishing stylistic patterns or practices associated with a given genre, style or even author. Perhaps the shift from heavy modification to light modification even has some correlation with passage boundaries.

Examining word group modification as annotated by OpenText.org offers promise. It moves such examination out of the strict word-based approach that has been reinforced by implementations of lexical and morpho-syntactic databases in modern Bible software packages²⁶ and into examining how words interact with each other. One may disagree with particular instances of the OpenText.org annotation, but the annotation as a starting point for further study is necessary and useful. Studies using such annotation have the promise to prove immensely helpful in examining the problems of style in the New Testament.

²⁶ Such as Logos (<http://www.logos.com>), BibleWorks (<http://www.bibleworks.com>), Accordance (<http://www.accordancebible.com>) and others.

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Appendix: Pauline Prescripts

| Reference | NA27 Text | NRSV Text |
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| Rom 1.1-7 | <p>1 Παῦλος δούλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ, 2 ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις 3 περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιωσύνης 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 ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</p> | <p>1 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy scriptures, 3 the gospel concerning his Son, who was descended from David according to the flesh 4 and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, 6 including yourselves who are called to belong to Jesus Christ, 7 To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.</p> |
| 1Co 1.1-3 | <p>1 Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς 2 τῆ ἐκκλησίας τοῦ θεοῦ τῆ οὔσης ἐν Κορίνθῳ, ἡγιασμένοι 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 ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</p> | <p>1 Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, 2 To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.</p> |
| 2Co 1.1-2 | <p>1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῆ ἐκκλησίας τοῦ θεοῦ τῆ οὔσης ἐν Κορίνθῳ σὺν τοῖς ἀγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</p> | <p>1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God that is in Corinth, including all the saints throughout Achaia: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.</p> |
| Ga 1.1-5 | <p>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 ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας, 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ 4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλθῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς</p> | <p>1 Paul an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead— 2 and all the members of God's family who are with me, To the churches of Galatia: 3 Grace to you and peace from God our Father and the Lord Jesus Christ, 4 who gave himself for our sins to set us free from the present evil age, according to the will of our God</p> |

| | | |
|------------------|---|--|
| | <p>ἡμῶν, 5 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.</p> | <p>and Father, 5 to whom be the glory forever and ever. Amen.</p> |
| Eph 1.1-2 | <p>1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἀγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</p> | <p>1 Paul, an apostle of Christ Jesus by the will of God, To the saints who are in Ephesus and are faithful in Christ Jesus: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.</p> |
| Php 1.1-2 | <p>1 Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.</p> | <p>1 Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.</p> |
| Col 1.1-2 | <p>1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφός 2 τοῖς ἐν Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.</p> | <p>1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, 2 To the saints and faithful brothers and sisters in Christ in Colossae: Grace to you and peace from God our Father.</p> |
| 1Th 1.1 | <p>1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη.</p> | <p>1 Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.</p> |
| 2Th 1.1-2 | <p>1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς [ἡμῶν] καὶ κυρίου Ἰησοῦ Χριστοῦ.</p> | <p>1 Paul, Silvanus, and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.</p> |
| 1Ti 1.1-2 | <p>1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν 2 Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.</p> | <p>1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, 2 To Timothy, my loyal child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.</p> |
| 2Ti 1.1-2 | <p>1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ 2 Τιμοθέε ἀγαπητῷ τέκνῳ, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.</p> | <p>1 Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus, 2 To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.</p> |
| Tt 1.1-4 | <p>1 Παῦλος δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν 2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνων, 3 ἐφάνέρωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ, 4 Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις καὶ</p> | <p>1 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and the knowledge of the truth that is in accordance with godliness, 2 in the hope of eternal life that God, who never lies, promised before the ages began— 3 in due time he revealed his word through the proclamation with which I have been entrusted by the command of God our Savior,</p> |

εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ
σωτῆρος ἡμῶν.

Phm 1-3

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ
ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν
2 καὶ Ἀπφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ
συστρατιώτῃ ἡμῶν καὶ τῇ κατ' οἶκόν σου
ἐκκλησίᾳ,
3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ
κυρίου Ἰησοῦ Χριστοῦ.

4 To Titus, my loyal child in the faith we share:
Grace and peace from God the Father and Christ
Jesus our Savior.

1 Paul, a prisoner of Christ Jesus, and Timothy our
brother, To Philemon our dear friend and co-
worker,
2 to Apphia our sister, to Archippus our fellow
soldier, and to the church in your house:
3 Grace to you and peace from God our Father and
the Lord Jesus Christ.