

# Syntax Searching and Epistolary Form Criticism

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## Abstract

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This paper works through examples of proposed epistolary forms, searching for suggested form structure using the *OpenText.org Syntactically Analyzed Greek New Testament* as primary corpus. The following forms will be examined:

- Disclosure Form
- Greeting Form
- Request/Petition Form
- Joy Expression
- Charge Form

Will a syntactically analyzed Greek New Testament such as the *OpenText.org Syntactically Analyzed Greek New Testament* provide assistance in defining and isolating potential instances of forms in the New Testament?

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## Introduction

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A recent book by Craig A. Smith titled *Timothy's Task, Paul's Prospect: A New Reading of 2 Timothy*<sup>2</sup> uses “epistolary form criticism” to analyze 2Ti 4.1-8:

<sup>4</sup> In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: <sup>2</sup> proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching. <sup>3</sup> For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, <sup>4</sup> and will turn away from listening to the truth and wander away to myths. <sup>5</sup> As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

<sup>6</sup> As for me, I am already being poured out as a libation, and the time of my departure has come. <sup>7</sup> I have fought the good fight, I have finished the race, I have kept the faith. <sup>8</sup> From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing. (2Ti 4.1-8, NRSV)

Smith's thesis is that instead of being a “last will and testament” of Paul as is commonly assumed, this text instead fits the “charge form”. The implication of this reading is the conclusion that Paul is not passing along his ministry to Timothy and bowing out. Instead, according to Smith, Paul is asserting his authority and charging Timothy to continue—just as Paul himself plans on continuing his work.

Smith discusses the concept of forms in the epistles and convincingly argues that valid types of forms have a structural rigidity apart from content issues. In other words, the content of the form is not its defining criteria. Instead, the structure (read: syntax and, to some lesser degree, vocabulary) of the form is what allows a form to be isolated and considered. Smith writes:

Therefore the first important factor in defining the basis by which a literary form is determined is to identify structure as the primary criterion. To do this is not to neglect content, style and function; it is only to subordinate them to structure. In practical terms this means the criterion of structure should be applied first in order to determine the literary form, and then the criteria of content, style and function should be used to confirm the results.<sup>3</sup>

Smith's method for isolating literary forms through structural identification as a first step lends itself to using a syntactically analyzed Greek New Testament as basis for isolating potential examples of such forms in the New Testament. Those items which can be isolated by structure can then be further examined on the criteria of “content, style and function” to confirm the results.

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<sup>2</sup> Smith, Craig A. *Timothy's Task, Paul's Prospect: A New Reading of 2 Timothy*. Sheffield: The Sheffield Phoenix Press. 2006.

<sup>3</sup> Smith, 10.

This paper works through examples of proposed epistolary forms,<sup>4</sup> searching for suggested form structure using the *OpenText.org Syntactically Analyzed Greek New Testament* as primary corpus. The following forms will be examined:<sup>5</sup>

- Disclosure Form (Mullins, White, Smith)
- Greeting Form (Mullins)
- Request/Petition Form (White, Mullins, Smith)
- Joy Expression (White)
- Charge Form (Smith)

Will a syntactically analyzed Greek New Testament such as the *OpenText.org Syntactically Analyzed Greek New Testament* provide assistance in defining and isolating potential instances of forms in the New Testament?

## Disclosure Form

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### Description of Form

Smith provides a concise summary of the structure of the disclosure form as identified by Mullins:

Mullins has isolated the *disclosure* form, as a distinct literary form which is used in the NT. He examined the form in terms of structure first. By doing so he observes that this form has four constituent elements: *verb of wishing*, *infinitive of a noetic verb*, *person addressed* and *information disclosed*. Next he examined the form in terms of content and observed that the *verb of wishing* is typically θέλω, the *infinitive of a noetic verb* used is typically γινώσκειν (the tense varies) or ἀγνοεῖν, the *person addressed* is either second person singular or plural and the content of the *information disclosed* is diverse and usually found within a ὅτι clause.<sup>6</sup>

White discusses the form briefly in his article:

This form may be delineated in terms of its three principal elements: (i) the verb of disclosure, often a two-membered unit consisting of a verb of desiring (θέλω or βούλομαι) in the first person indicative, and the verb of knowing (γινώσκω) in the infinitive form; (ii) the vocative of address (ἀδελφοί, “brothers,” in the five examples from Paul); and (iii) the subject to be disclosed introduced by ὅτι.<sup>7</sup>

The common points of these descriptions include:

- verb of wishing/desiring
- verb of knowing, in the infinitive mood
- a ὅτι or ἵνα clause further explicating the subject to be disclosed.

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<sup>4</sup> Primarily those of John L. White (JBL 90:1, March 1971, pp. 91-97) and Terence Y. Mullins (JBL 87:4, Dec. 1968, pp. 418-426; JBL 91:3, Sept. 1972, pp. 380-390), including the disclosure form, the greeting form, the request form, and the joy expression. Craig A. Smith’s charge form will also be examined.

<sup>5</sup> References to discussions are provided with each form section.

<sup>6</sup> Smith, 10.

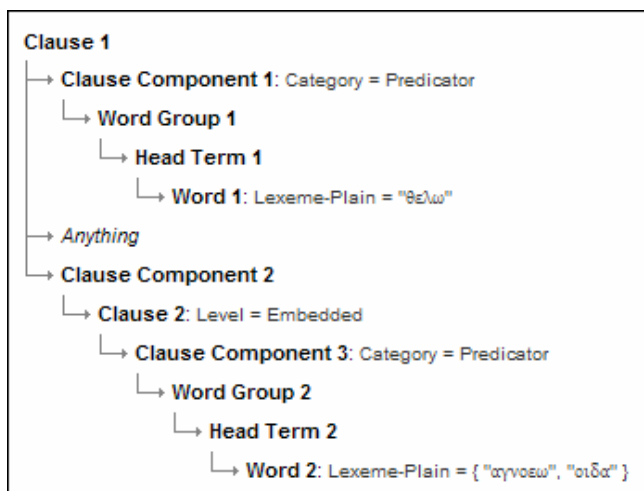
<sup>7</sup> White, 93.

Smith reports Mullins determines the following references as containing instances of the disclosure formula: Ro 1.13; 11.25; 1Co 10.1; 11.3; 12.1; 2Co 1.8; Col 2.1; 1Th 4.13.<sup>8</sup>

Because the third item (ὅτι or ἵνα clause) is variable as Mullins' reported instances demonstrate, candidate instances of the disclosure formula can be located simply taking the first two items into account.

## The Form in OpenText.org SAGNT

Locating the disclosure form in the OpenText.org SAGNT involves searching for clauses that contain a Predicator with θέλω and that also contain an embedded clause (infinives are typically encoded as embedded clauses) with lexical forms of either αγνοεω or οἶδα.<sup>9</sup> Below is the query that will find Smith and Mullins' reported instances.<sup>10</sup>



Search results in Logos Bible Software are presented in both Greek and English, with respective structures highlighted in each language. In this particular search, the silver background represents the content of the clause; the orange represents each clause component.

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<sup>8</sup> Smith, 11.

<sup>9</sup> Andrew Pitts, in a forthcoming review of Logos Bible Software 3.0 to be published in the *Journal of Greco-Roman Judaism and Christianity*, uses a similar search with similar results as an example of the capability of the *OpenText.org SAGNT*.

<sup>10</sup> As of November, 2006, this is not strictly true. 1Co 12.1 is erroneously tagged in the current version of the *OpenText.org SAGNT*. This error has been flagged for correction and should be updated in a future release of the database.

Syntax Search Results

Current View 7 Occurrences

In Entire Database:  
**Clause 1**  
 Clause Component 1: Highlight — category = Predicator

Other Tools  
 • Export Results to Verse List  
 • Graph Bible Search Results

The OpenText.org Syntactically Analyzed Greek New Testament

		ESV NT Rev. Int.
Rom 1:13	οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν ἀδελφοί ὅτι πολλάκις προθέμην ἔλθειν πρὸς ὑμᾶς καὶ ἐκωλύθην ἄχρι τοῦ δευροῦ ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν	• I want you to know, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest • among you as well as among the rest of the Gentiles.
Rom 11:25	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	• Lest you be wise in your own conceits, I want you to understand this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.
1 Cor 10:1	οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν ἀδελφοί ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον	• I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,
1 Cor 11:3	θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστὶν κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός	But I want you to understand that the head of every man is Christ, • the head of a wife is her husband, and the head of Christ is God.
2 Cor 1:8	οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν ἀδελφοί ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ ὅτι καθ' ὑπερβολὴν ὑπὲρ δυνάμιν ἐβραρήθημεν ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν	For we do not want you to be ignorant, brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself.
Col 2:1	θέλω γὰρ ὑμᾶς εἰδέναι ἥλικόν ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί	For I want you to know how great a struggle I have for you and for those at Laodicea and for all who have not seen me face to face,
1 Thess 4:13	οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν ἀδελφοί περὶ τῶν κοιμωμένων ἵνα μὴ λυπήσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα	But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as • others do who have no hope.

## Bibliography

- Mullins, T. Y., “Disclosure: a Literary Form in the New Testament”, *NovT* 7 (1964), pp. 44-50.
- White, J.L., “Introductory Formulae in the Body of the Pauline Letter”, *JBL* 90 (1971), pp. 91-97.
- Smith, C.A., *Timothy’s Task, Paul’s Prospect: A New Reading of 2 Timothy* (Sheffield: Sheffield Phoenix Press, 2006). pp. 10,

## Greeting Form

### Description of Form

Mullins describes the components of the greeting form as follows:

The elements of the greeting are: 1. the greeting verb (some form of ἀσπάζεσθαι); 2. indication of the person who is to do the greeting; 3. indication of the person who is being greeted; 4. elaborating phrases. The first three are the basic elements of the greeting. The fourth is optional. These elements may be expressed differently in the

three types of greeting. In the first-person and second-person type of greeting, elements one and two are accomplished at the same time by the verb.<sup>11</sup>

As noted in the above quotation, Mullins identifies three different types of the form, one for each grammatical person of the greeter. Thus there are first-person, second-person and third-person forms. Because component 2 can be done with either grammatical person of the verb (first and second person) or a pronoun (third person), the pronoun is essentially optional when considering a syntax-based query. Therefore a syntactic search only need attend to two criteria:

- The greeting verb (ἀσπάζομαι)
- Indication of the person being greeted.

Mullins does not provide a definitive list of New Testament instances, but he does mention epistles that contain instances of the greeting form: “It appears in the letters of Paul, extensively, and in the Pastorals, Hebrews, I Peter, and II and III John.”<sup>12</sup>

## The Form in OpenText.org SAGNT

Locating the greeting form involves searching for clause-initial instances of ἀσπάζομαι (as a predicator component) that also have a complement clause component. The complement denotes what *completes* the predication, thus direct objects are included in the sorts of things that complements encode.<sup>13</sup> Including the complement therefore includes an “indication of the person being greeted”.



This query returns 69 instances, though the results are not perfect. Instances in Mark (15.18) and Acts (21.7, 19; 25.13) are returned in addition to hits in Paul, Pastorals, Hebrews, First Peter, Second John and Third John.<sup>14</sup> Romans, with an extensive greeting section in chapter 16, contains the bulk of the matches.

<sup>11</sup> Mullins, p. 419.

<sup>12</sup> Mullins 1968, p. 424.

<sup>13</sup> An aside: One could limit greetings to those that list personal names in the complement by restricting the complement to containing a head term word that is also tagged as Louw-Nida domain 93, the “personal name” domain. But this would skip over other valid instances of greetings like Php 4.22, “All the saints greet you”.

<sup>14</sup> Based on Mullins’ article, my guess is that only the Mark and Acts references are extraneous; the rest are valid.

## Bibliography

Mullins, T.Y., “Greeting as a New Testament Form”, *JBL*87 (1968), pp. 418-426.

## Request/Petition Form

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### Description of Form

There is much debate between White and Mullins on this form. Smith, as the latest writer to review the debate, gets the last word. He sides with Mullins, thus Mullins’ formulation (as described by Smith) will be evaluated here. Smith writes:

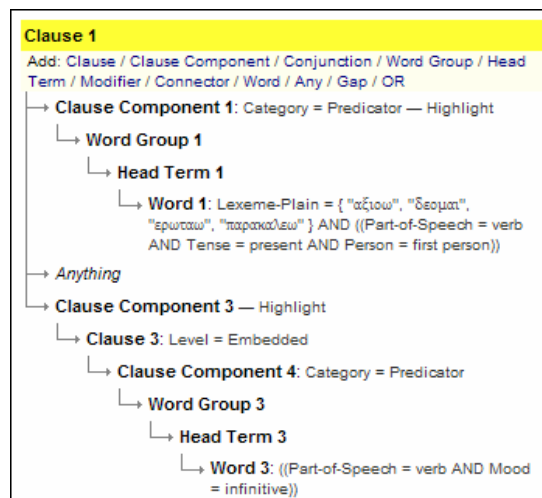
According to Mullins, the petition form has three basic elements: the *background*, the *petition verb*, and the *desired action* and optionally the *address* (i.e. to whom the petition is directed) and the *courtesy phrase* (i.e. a form of ἔαν σοι δόξη, ‘if it seems good to you’). The *background* includes the recital of information which the petitioner deems necessary for the official to know so that the official will decide in the petitioner’s favour. The *petition verb*, which is always in the first person and the present tense, reflects the petitioner’s concern that the official act on his behalf. the typical verbs used are ἀξιῶν, δεῖσθαι, ἐρωτᾶν and παρακαλεῖν. The *desired action* outlines the request of the petitioner, that is, what he wants the official to do on his behalf.<sup>15</sup>

No specific structural information is given regarding the “background” section, so this cannot be included in a structural search. The other “basic elements”, the petition verb and the desired action, can be structurally quantified.

### The Form in OpenText.org SAGNT

The request/petition form involves consecutive clauses, each with different characteristics.<sup>16</sup>

#### First Query



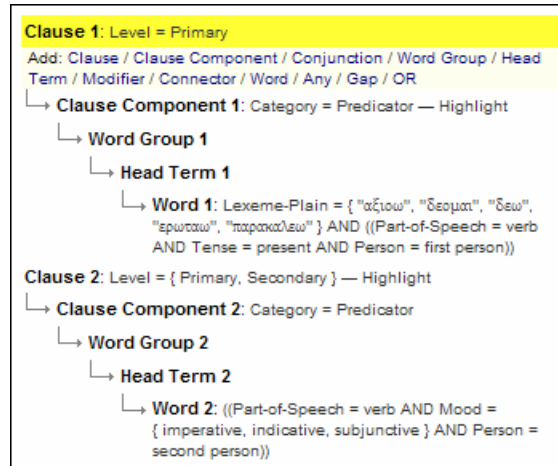
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<sup>15</sup> Smith, 47.

<sup>16</sup> A future version of the *OpenText.org SAGNT* will allow one to take “clause connection” into account, to verify that the adjacent clauses are actually sequentially related.

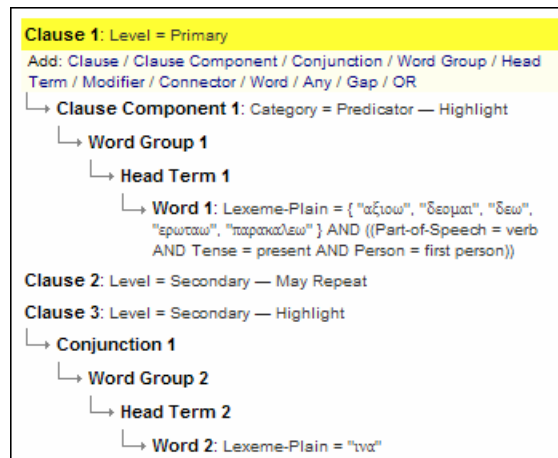
- A primary clause that has either ἀξιῶν, δεῖσθαι, ἐρωτᾶν or παρακαλεῖν as its predicator in the first person and present tense. The verb is a first-person present indicative. This clause has a complement (or perhaps an adjunct) with an embedded clause. The predicator of the embedded clause is an infinitive verb. An example is found in Lu 9.38.

## Second Query



- A primary clause that has either ἀξιῶν, δεῖσθαι, ἐρωτᾶν or παρακαλεῖν as its predicator in the first person and present tense. The verb is to be a first-person present active indicative.
- A primary or secondary clause follows. This primary clause has a second person verb in the indicative, imperative or subjunctive mood as its predicator. An example is found in Ac 21.39.

## Third Query



- A primary clause that has either ἀξιῶν, δεῖσθαι, ἐρωτᾶν or παρακαλεῖν as its predicator in the first person and present tense. The verb is to be a first-person present active indicative.



- A secondary clause follows. This clause contains a subordinate clause indicated by the conjunctions ἵνα, γὰρ or ὅπως.<sup>17</sup> An example is found in 2Th 3.12. Note that other secondary clauses may intervene between the primary clause and the subordinate clause (e.g. Phm 10).

Mullins reports the following instances of the Petition Form: Lu 8.28; 9.38; 14.18-19; 16.27; Ac 8.34; 21.39; 26.3; 28.22; Ro 12.1; 16.17; 1Co 1.10; 16.15; 2Co 2.8; 6.1; 10.1, 2; Ga 4.12; Eph 4.1; Php 4.2, 3; 1Th 4.1, 10; 5.12; 2Th 2.1; 3.12; 1Ti 2.1; Phm 9, 10; Heb 13.19; 22; 1Pe 2.11; 5.1.<sup>18</sup>

- *Instances from Mullins located by the First Query:* Lu 9.38; Ac 26.3; 28.22; Ro 12.1; 16.17; 2Co 2.8; 6.1; 10.2; Eph 4.1-3; Php 4.2; 1Th 4.10-11; 5.12-13; 2Th 2.1; 1Ti 2.1-2; 1Pe 2.11-12.
- *Extras located in First Query:* Ac 24.4; 27.34; Ro 15.30.
- *Instances from Mullins located by the Second Query:*<sup>19</sup> Lu 8.28; Lu 14.18-19; Lu 16.27; Ac 21.39; Ro 12.1-2; 16.17; 1Co 1.10; 16.15; 2Co 5.20; Ga 4.12; Php 4.3; 1Th 4.1; 5.12-13, 14; Heb 13.22
- *Extras located in Second Query:* Jn 17.15
- *Instances from Mullins located by the Third Query:* Lu 16.27; 1Co 1.10; 1Th 4.1, 10-12; 2Th 3.12; 1Ti 2.1-2; Phm 10-13; Heb 13.19; 1Pe 2.11-12.
- *Extras located in Third Query:* Jn 17.15; Ro 15.30-32; 2Jn 5
- *Instances missed by all three queries:* Ac 8.34; 1Pe 5.1.

In the instances missed by the queries, the syntax is not as easily ascertained as in the others. In Ac 8.34, the substance of the desired action is not stated at all; it is implied by asking a question—a question that is formally three short clauses. The petition, then, is to answer the question; it is not explicitly stated at all. In 1Pe 5.1, a complex verbless clause consisting of a subject with embedded participles intervenes between the petition verb and the desired action (stated in a primary clause with an imperative verb).

## Alternate Query

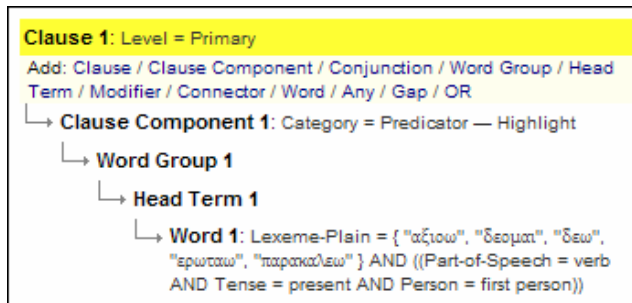
An alternate method would be to simply find where a present tense, singular form of the petition verb occurs as the predicator of a primary clause. These would logically have a high probability of being examples of the petition form.

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<sup>17</sup> White 1971, p. 93.

<sup>18</sup> Mullins 1962, p. 54. Note that Mullins has two typos. “2 Corinthians xx 2” should be “2 Corinthians x 2” and “2 Corinthians v 20; v 1” should be “2 Corinthians v 20; vi 1”.

<sup>19</sup> These instances include overlapping matches between all three queries; this is not a unique list.



This method, completed in a single search, locates all of the instances supplied by Mullins. The query additionally locates the following false positives: Jn 17.9, 15, 20; Ac 24.4; Ro 15.30; 1Co 4.13, 16; 1Th 5.14.<sup>20</sup>

## Bibliography

- Mullins, T.Y., “Formulas in the New Testament Epistles”, *JBL* 91 (1972), pp. 380-390.
- , “Petition as a Literary Form”, *NovT* 5 (1962), pp. 46-52.
- Smith, C.A., *Timothy’s Task, Paul’s Prospect: A New Reading of 2 Timothy* (Sheffield: Sheffield Phoenix Press, 2006). pp. 10,
- White, J.L., “Introductory Formulae in the Body of the Pauline Letter”, *JBL* 90 (1971), pp. 91-97.
- , *The Form and Structure of the Official Petition* (Missoula, MT: Society of Biblical Literature, 1972).

## Joy Expression

### Description of Form

As with the Request/Petition form, Mullins has questioned if such a thing as the “Joy Expression” exists as a form in the New Testament. White describes the form as follows:

Five formal items may appear in joy expressions: (i) either the verb χαίρω (“I rejoice”) in the aorist tense (cf. Phil 4:10 and P.Giss. 21 in type 3), or the noun χάρις (“joy”) in the accusative case as the object of the verb ἔχω (cf. Philemon 7 in type 3); (ii) an adverb denoting magnitude (πολλήν, μέγας, λίαν in the examples diagrammed on p. 94); (iii) either a statement regarding the arrival of a letter or a statement concerning something which was heard; (iv) the object which was heard, introduced by ὅτι; and (v) the vocative.<sup>21</sup>

Mullins rightly takes issue with this based on White’s own examples. Mullins writes:

<sup>20</sup> Since the vast majority of first-person present tense instances of the petition verbs are considered to be examples of the form by Mullins, could perhaps the form definition use a little tightening? Or maybe, just maybe, in the New Testament, requests were made using the noted petition verbs and the balance (background, desired action, authority phase, etc.) was all optional? If so, maybe the NT just evidences how the word was used with little to say regarding epistolary forms?

<sup>21</sup> White, pp. 95-96.

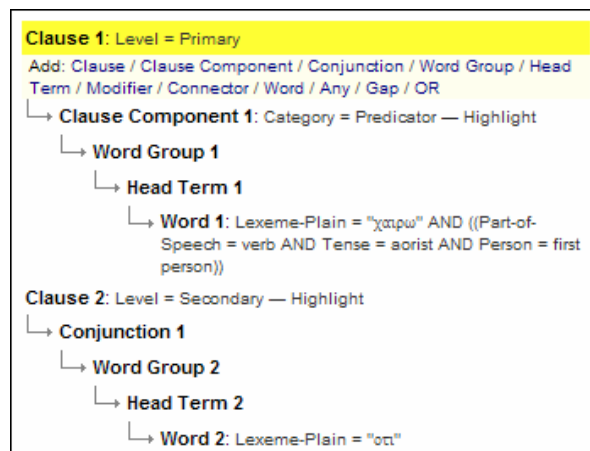
For the joy expression, [White] indicates five elements without saying which are essential and which are optional; he says they “may appear” in the form. Now, if a form is to be a form, there must be something about it which is basic. Presumably in the joy expression two elements are basic: first “either the verb χαίρω (“I rejoice”) in the aorist tense (cf. Phil 4:10 and P.Giss. 21 in type 3), or the noun χάρις (“joy”) in the accusative case as the object of the verb ἔχω (cf. Philemon 7 in type 3)” and, second, “the object which was heard, introduced by ὅτι”.<sup>22</sup>

To isolate instances of this potential form,<sup>23</sup> the two items Mullins understands as basic are used as search criteria.

## The Form in OpenText.org SAGNT

Because Mullins’ first basic item has two relatively different options, two queries are necessary.

### First Query<sup>24</sup>



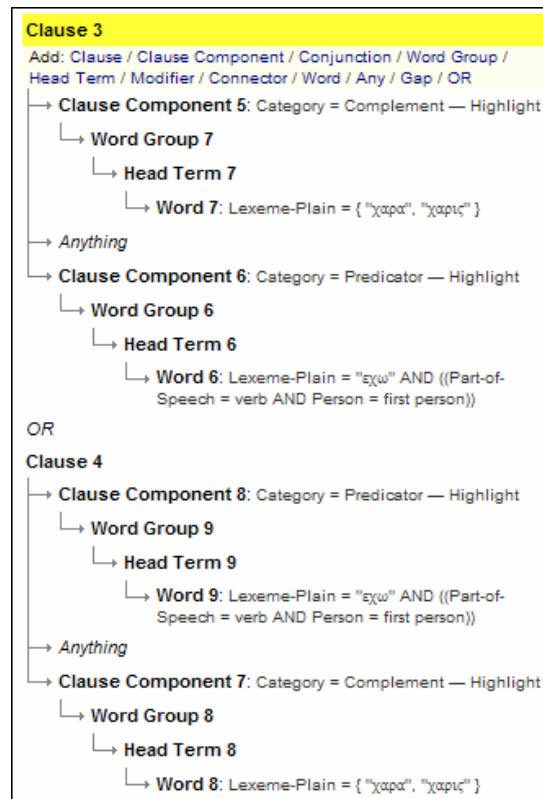
- A primary clause with a first person aorist instance of χαίρω as the predicator.
- A secondary clause with the conjunction ὅτι.

<sup>22</sup> Mullins, p. 384.

<sup>23</sup> For the very reasons Mullins states, existence of this structure as a literary form are doubtful. At the very least, the definition needs to be worked over and supplemented with non-canonical examples from the papyri.

<sup>24</sup> Instead of two queries, the form could be located with a single query that uses OR to join the two separate queries. They are presented separately to isolate the differences in each portion of the overall query.

## Second Query



- A primary clause with a first-person instance of ἔχω as predicator and χάρις (or χαρά) as complement. The order may be precicator-complement or complement-predicator.<sup>25</sup>

No comprehensive list of instances of the joy expression are given by either White or Mullins. Their own examples list Php 4.10 (exemplary of first query) and Phm 7 (exemplary of second query) among the NT instances. The following are located with the queries:

- *Instances located by the First Query:* 2Co 7.13; Php 4.10; 2Jn 4
- *Instances located by the Second Query:* 1Ti 1.11-12; 2Ti 1.3; Phm 7; Heb 12.28; 3Jn 4.

## Bibliography

Mullins, T.Y., “Formulas in the New Testament Epistles”, *JBL* 91 (1972), pp. 380-390.

White, J.L., “Introductory Formulae in the Body of the Pauline Letter”, *JBL* 90 (1971), pp. 91-97.

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<sup>25</sup> This query also has a special “OR” block to ensure Phm 7 is found. Phm 7 is unique due to the predicator occurring within a “gapped” complement.

# Charge Form

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## Description of Form

Smith defines the form as follows:

My research has identified four basic elements which comprise the charge: the *Charge Verb*, *Person/s Charged*, *Authority Phrase*, and *Content of the Charge*. A fifth element sometimes present in a charge is the *Implications of the Charge*, though this is not a necessary component.<sup>26</sup>

Smith provides more explanation of each of these elements:

- **The Charge Verb:** Could be διαμαρτύρομαι, παραγγέλλω, μαρτύρομαι, ἐνορκίζω, εχορκίζω, ὀρκίζω, κεύω, παρακαλέω, ἐντέλλομαι.<sup>27</sup> Smith notes these are to be active apart from deponents, which will occur in the middle.<sup>28</sup>
- **The Person Charged:** A second person singular or plural, though third person singular or plural are possible. The case of the noun is either accusative or dative. This item is not always a part of the charge, sometimes it may be implied from context.<sup>29</sup>
- **The Authority Phrase:** Typically following the verb, it may or may not use a preposition. When no preposition is present, the phrase uses the accusative case.<sup>30</sup>
- **The Content of the Charge:** Typically in a ἵνα clause and a verb second or third person subjunctive, though it may be an infinitival clause or perhaps even a series of imperatives.

Because the charge verb and authority phrase are always present, those will be used as the basis of the query.

## The Form in OpenText.org SAGNT

Smith reports the following instances of the charge form: Mt 26.63; Mk 5.7; Ac 16.18; Ro 12.1-2; 15.30-32; 1Co 1.10; Eph 4.17; 1Th 4.1; 5.27; 2Th 3.6; 2Th 3.12; 1Ti 5.21; 1Ti 6.13-14; 2Ti 4.1-8.<sup>31</sup> The query follows:

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<sup>26</sup> Smith, p. 27.

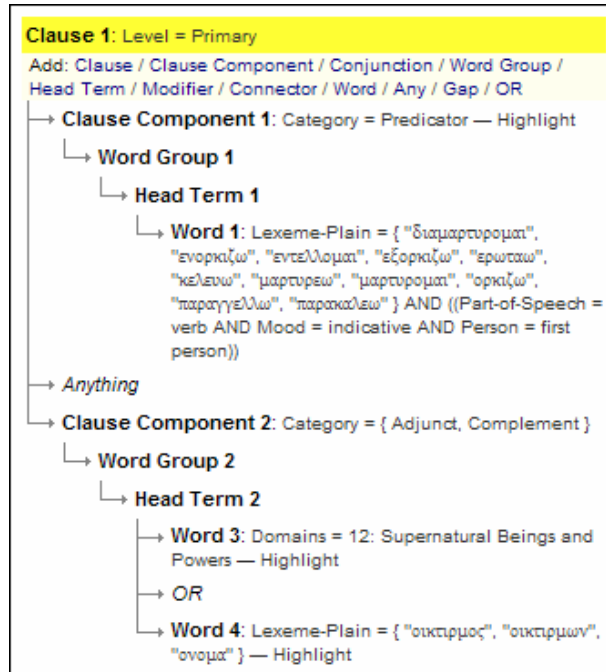
<sup>27</sup> Smith, p. 27, 29.

<sup>28</sup> Smith, p. 29.

<sup>29</sup> Smith, p. 30.

<sup>30</sup> Smith, p. 30

<sup>31</sup> Smith, p. 231-233



- A primary clause with a first-person indicative charge verb as predicator. A second clause component, either an adjunct or a complement contains:
  - “supernatural being or power” (Louw-Nida domain 12) as head term, or
  - οικτιρμος, οικτιρμων or ονομα as the head term, or

This query, when run, returns 29 instances. Some are duplications based on the “OR” criteria in the word group of the second clause component.

- *Instances from Smith located by the query:* Mt 26.63; Mk 5.7; Ac 16.18; 15.30-32; 1Co 1.10; Eph 4.17; 1Th 4.1; 5.27; 2Th 3.6; 2Th 3.12; 1Ti 5.21; 1Ti 6.13-14; 2Ti 4.1-8
- *Extras located by the query:* Jn 14.16; 16.26; Ac 19.13.
- *Instances from Smith missed by the query:* Ro 12.1-2. This is due to a discrepancy in the annotation of Ro 12.1, where the prepositional phrase that functions as the authority phrase is annotated as modifying the following infinitive verb instead of the preceding indicative verb (the charge verb).

## Bibliography

Smith, Craig A. *Timothy’s Task, Paul’s Prospect: A New Reading of 2 Timothy* (Sheffield: The Sheffield Phoenix Press, 2006).

## Conclusion

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This paper has evaluated several commonly-held forms and their structural makeup. Based on the structural definition of each form, the New Testament text has been searched for other instances of the same structure. These instances have been located, and existing lists of references of valid form instances have been validated based on the results of these searches.

A syntactically analyzed corpus, such as the *OpenText.org Syntactically Analyzed Greek New Testament*, is a valuable tool to use when examining the New Testament for instances of forms that are defined largely by structure and secondarily with lexical criteria.

- Potential instances of literary forms, when defined structurally, are locatable with syntax searches
- The “signal to noise” ratio is low. False positives occur, but when searches are properly structured, there are typically more “true positives” than “false positives”

Therefore when words or phrases are in relationship with each other (as they are in these sample forms), a syntax search is appropriate because it enables one to account for these higher-level relationships along with morphological and lexical criteria.