THE STRUCTURE OF ETHICS IN THE EARLY CHRISTIAN CHURCH: A SOURCEBOOK

James Edward Shaul
University of Nebraska - Lincoln

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THE STRUCTURE OF ETHICS IN THE EARLY CHRISTIAN CHURCH:

A SOURCEBOOK

James Edward Shaul, M.A.
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Adviser: John Turner
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PURPOSE

Rather than construct a moral monolith, or argue for any specific ethical position, the goal of this thesis is to lay a foundation upon which an ethical system can be built. The goal of this thesis is to construct a solid base of information that will inform and help direct discussion in Christian ethics. In finding a common base, the Christian community may not necessarily find moral consensus, but it certainly is hoped that is can find common understanding and therefore some measure of intellectual unity.

This thesis attempts to examine the actual writings of the early Christian church, describing the extant structure of ethics. Based on this examination, patterns of historical ethical processes should yield a possible paradigm for present day ethical reasoning. This thesis will examine ethical statements on the basis of five levels of structure. These five structural levels are as follows: grammatical, rhetorical, literary, theological, and philosophical. The broader question of content, or what ethical standards were promoted and required in the establishment and formulation phases of the church will treated more cursorily, except when content is necessary to structure (most notably within the theological and philosophical levels). This omission does not stem from a disregard for its importance, but because this question logically should be answered in a second work.

The plan of this thesis is to move through the five levels of structure following an analytical path from the grammatical level to the philosophical. Each level, in its turn, will be scrutinized for its own sake, then the results will be compared with and incorporated into the next level. After examining all five, a synthesis and global analysis will be offered, as well as suggestions for further study.

The Christian church is arguably the most important moral force in the history of western man. Its ethical standards have affected, on some level or other, the entire planet. From the church/state relationships in the Middle Ages to the Protestant work ethic of western Europe and her offspring the United states to the worldwide battle over reproductive rights and the role of women in society, the writings of the early church and their moral guidelines have consciously or unconsciously shaped policy in politics, marriage, education, medicine, the justice system, literacy, fashion, and even the daily work week schedule.
A force this powerful cries out to be examined; and, of course, over the centuries it has been examined by literally thousands of scholars. After nearly two millennia and millions of pages written on the subject can anything more be said? The presupposition of this thesis is that not only can more be said, but more must be said. Many in the "post-Christian" society that we live in may indeed have cast off much of the Judeo-Christian ethical norms that have undergirded the edifice of western society, but much remains. It is obvious that in the current struggles over social issues such as abortion, euthanasia, welfare, etc., what is going on is a battle over ethical authority. It is a question over the validity of a once predominant set of religious moral standards and if and how this set of standards should play a role in an increasingly pluralistic society.

This situation has fomented within the camp of Christianity a polarization in the area of ethics, with clergy and theologians arguing opposing positions. This is not new. Ethical polarization in the Christian church is as old as the Jerusalem council, where the early church argued over the necessity of Gentile converts being circumcised and keeping the law of Moses. This polarization and positioning will continue as long as Christianity continues. As Osborn reminds us, "the New Testament presents serious problems for anyone who would take ethics seriously."¹

What is called for is a truce, a time out on the field. What is called for is a re-examination of the rule book.
INTRODUCTION

The scope of this work covers the historically accepted canon of the New Testament and a body of works collectively known as the Apostolic Fathers, based on the corpus found in Lake's two volumes of the Apostolic Fathers in the Loeb Classical Library series. Therefore, we have the four gospel accounts of the life and teaching of Jesus, the twenty-three writings from the New Testament canon attributed to apostolic authors and the fifteen selected writings from the post-apostolic period, for a total of forty-two selections being examined. These selections will be discussed within the framework of the three groupings mentioned above. The ethical teachings of John the Baptist, Jesus of Nazareth, and the included narrative comments of the gospel writers serve as the first group. The canonical writings attributed the apostles Peter, John, Paul, Jude, James, and the books of Acts and Hebrews make up the second group. The final group is the entire Apostolic Father corpus as mentioned above. Although all authors and works will be examined individually, these groups will also be compared and contrasted corporately.

The textual basis for the Apostolic Fathers selections are given by Lake before each selection and any quotes from the Apostolic Fathers will be from the Loeb translations unless otherwise noted. The material for the New Testament selections is taken from the third edition of the United Bible Society's Greek New Testament, although some textual variations and interaction with the Received Text occurs.

This choice does not indicate that other source material was not examined (e.g. The Gospel of Thomas, The Apocryphon of James, and etc.), only that, as Grant reminds us of these apocryphal gospels, "too little control was exercised over the composition or transmission of these materials for us to be able to use them with any degree of confidence." All translations from the New Testament are the author's unless otherwise noted.

The harmonized gospel material is based on previous harmonies by Robertson, Throckmorton, and Huck, with Robertson serving as the primary source. As actual synoptic work cannot be an exact science, the selection of harmonized pericopes (scenes) is not critical to this study. However, as examination of grammatical considerations in the ethical teaching of Jesus do play a part, the problem of harmony does arise in this section of the investigation.

Having laid down the goal, purpose, plan, and textual basis for the inquiry, the final preparatory step is to establish the parameters which will steer a course through the texts so as to
delineate material which can be identified as "ethical". It could be argued that the entire corpus of Christian writings is ethical in that "religion and ethics are inseparable." However, for present purposes, ethical material will be considered as that which defines, encourages, or enjoins the individual or group to attitudes, actions, and customs which are "moral" or conversely defines, disparages, or prohibits those that are not "moral". An inquiry into right and wrong (moral or not moral) habits (ἐθικοί) Kittel¹⁰.Vol II, pg. 372) is an inquiry into ethics. Sellers rightly reminds us that "etymologically, ethics and morality meant the same thing ...both originals meant custom, conventional conduct, habitual way of life."¹¹

This is not to say that the terms are used synonymously today. Again, Sellers aptly defines the difference by saying

morality is adapted to holding us to a given course of conducts, to going on with offering concrete guidelines ..ethics, on the other hand, is a more systematic and comprehensive study of human actions, their significance, and our changing situation. ¹²

Statements which directly or indirectly deal with moral attitudes, actions, and customs are herein considered to be ethical statements.

It must be remembered that we are not simply dealing with commands and prohibitions or verbs in the imperative mode (or other methods of achieving the volitive mood (expressing a command or wish). Jesus' command to his disciples to go into the village and retrieve the donkey for his triumphal entry (Lu. 19.30) should be considered as a non-moral imperative. Again, although some would argue that any command by Jesus necessarily has moral force because disobedience or disregarding the directives of the greatest teacher and founder of the religious tradition by its adherents is necessarily unethical. The claim however is anachronistic, presupposing a structure and relationship not necessarily present. Although, even here, a semi-formal teacher/disciple relationship is present and it must be recognized that, from the social perspective of the time, rejection by a disciple of a master's commands would be unethical. However, the actual content of the command (go into the village and get me a donkey), taken objectively, does not inherently belong in the class of moral directives (although it does, in some fashion, meet the requirements of Rachels as having a "minimum conception of morality"¹³, which, in this author's view, is defined so minimally as to be essentially worthless).
For present purposes, moral directives will be considered so on the basis of the verbal content of the directive, not the theological or philosophical context. Likewise, Paul's entreaty to pray for him that he would speak boldly (Eph. 6.18-20) can be considered as a personal request not having moral implication. All obviously incidental and non-moral directives will be excluded from the inquiry. More will said on this below, where the different grammatical devices achieve the force of moral imperative. In all cases, questionable passages have been included in the study, rather than excluded, as an improper exclusion negatively affects the inquiry more significantly than their improper inclusion.

It also must be remembered that many statements not grammatically understood as projecting the volitive mood do have the force of an ethical imperative. Paul's prayer that the Philippians would abound in knowledge and all judgement (Phil. 1.9-11) can readily be seen as laying down specific standards concerning good and desirable personal qualities. Devices such as these will be more fully explored in the section on rhetorical structure.

As mentioned above, this study will proceed analytically from the more specific to the more general. Logically speaking, it is preferable to present a position synthetically, arguing from the general to the specific. Practically speaking, however, a subject that is as emotionally charged as ethics, especially religious ethics, must be approached by laying down the specific, objective, least offensive building blocks of the argument before moving on to the more general, more arguable statements. The building blocks of this presentation are the data of the grammar of ethical statements.
CHAPTER 1: GRAMMATICAL STRUCTURE

Introduction

Rhetorically, when looking for imperatives, what one looks for is statements that have some measure of directive force - some pushing going on. The simplest method of "pushing" or achieving hortatory force or mood is the imperative mode (although see Robertson's reference to Giles' work). Grammatically, what we look for is the volitive mood. This can be achieved in several systems and modes. These possibilities are outlined by Robertson in his grammar.

Brooks and Winbery outline the several types of statements governed by verbs in the imperative mood, giving us six different uses of the imperative: the imperative of command, the imperative of prohibition, the imperative of entreaty (e.g. Mk 9.22, "please help us"), the imperative of permission (e.g. Mt 8.22, "let the dead bury their dead"), the imperative of condition (e.g. Jo 2.19, "if you destroy this temple..."), and the imperative of concession (e.g. Eph 4.26, "although you may search..."; this category is questioned, however). Burton adds the imperative of hyporhesis (e.g. Lk 6.37, "judge not and you will not be judged"), which is similar to the imperative of condition, but does differ slightly. Each of these imperatives have their own degree of hortatory forcefulness; however, hortatory force will be dealt with in the section under rhetorical structure.

Though Smyth insists that the imperative, "in all its tenses refers to the future" it is better understood that the imperative mode does not signal tense at all. According to Rinkevich and Gregg, the imperative mode simply signals the volitive mood. Seeing this distinction possibly relieves the tension perceived by Giles, as referred to above concerning the reality of the imperative mode itself (see under note 8).

The imperative mode is the device of choice in the New Testament and Apostolic Fathers when desiring to express the volitive mood. There were, however, several other choices available in Koine Greek. Robertson describes five different alternatives available:

1) the future indicative,
2) the volitive (sometimes referred to as the hortatory subjunctive,
3) the optative,
4) the infinitive, and
5) the participle.
All these alternatives are widely used both in the New Testament and the Apostolic Fathers with the exception of the optative, which is used with a volitive mood only once (Mk. 11.14), and does not come into the present study.

Again, generally speaking the imperative mode dominates the passages where direct (see below, under rhetorical structure, for a discussion of direct and indirect hortatory force) hortatory force is used. The second most common is the hortatory subjunctive, followed by the participle, which, though typically understood (when not used periphrastically) as signaling a circumstance clause, is clearly used to signal the volitive mood. The infinitive, according to Simcox was beginning to be substituted for by the subjunctive "in almost all the relations except that of oratio obliqua..." Its appearance in the present study is minimal, but notable. The least used imperative is the future indicative (or volitive future), its primary appearances being direct quotes of Old Testament passages (esp. the 10 Commandments) where the future indicative of the LXX seems equivalent with the imperative (see Robertson, pg. 493). An example of this "cohortative indicative" is seen in the non-ethical command of Pilate to the Jews to see to Jesus' punishment because he found no guilt in him (Mt.27.24).

Before proceeding to consideration of the texts themselves, two more things need to be said concerning the imperative mode. First, in both the New Testament and the Apostolic Fathers, we see the only the present and aorist imperatives used. According to Dana and Mantey, in commands, the difference between the two is the simple aspect of the aorist (e.g. "do this, or do this at once") and the progressive aspect of the present tense (e.g. "be doing this or begin doing this"). Bakker, on the other hand, sees that the present general commands "which are not intended for a special occasion, but are always valid, or for more than one occasion." In prohibitions (signaled by the (μη) using the aorist system, "it means to forbid in advance whatever may be contemplated (e.g. "don't start doing this").

Present system prohibitions in the imperative have the force of commanding that an action in progress is to be stopped (e.g. "stop doing this"). Dana and Mantey also relate that in prohibitions the aorist subjunctive forbids a thing before it has begun, while the present imperative "means to forbid the continuance of an act," and Smyth concurs.

There was also a perfect imperative prohibition, but its use "is rare in prohibitions and usually poetical." It is not found in the texts studied here.
Secondly, the actual strength of the hortatory statement (i.e. the command/prohibition vs. the concessive/permissive force) is derived not from grammatical but contextual considerations. As Brooks and Winbery also point out, "it must not be thought that every imperative in the third person is an imperative of permission because the word 'let' is used in the translation." They remind us that this permissive force only results because of limits in the English. This is not to say, however, that there is no difference is hortatory strength in statements. It simply means that these differences are not grammatically derived (though see below where the use of the third plural may have some measure of importance) but rhetorically. Passages which contain non-grammatical devices for achieving hortatory force are numerous in Greek literature. The other devices do so rhetorically and because they logically belong in the section under rhetorical structure, all passages such as these will be handled under that section and noted here only when necessary.

A. Grammatical Structure in the Gospels

Matthew records two occasions of John the Baptist's hortatory statements (Mt 3.2-6/Lk 3.3-6 & Mt 3.7-10/Lk 3.7-14). In the first passage both gospels have aorist imperatives. The second passage has both also in agreement, with John telling the Pharisees and Sadducees to bring forth fruit worthy of repentance, using the aorist imperative. In the second command within this pericope, both also use the prohibitive aorist subjunctive, though Matthew uses δόξητε λέγειν (don't think to say) while Luke uses ἀρξησθε λέγειν (don't begin to say). Luke then continues on with John's response to the people's questions as to what they should do in light of coming judgement. He answers, using the aorist imperative to tell the one who has two tunics to give to him who has none, the present imperative when saying the same to the one who has food, and likewise to the tax collectors when exhorting them not to do more than they were commanded. Finally, to the soldiers, he uses the aorist subjunctive when prohibiting violence and false accusation, while switching to the present imperative in telling them to be content with their wages.

So we see that even in these two short pericopes, John uses a range of hortatory devices, using the aorist subjunctive in both his prohibitions and the aorist and present imperatives in his positive exhortations.

Moving on to Jesus, we find a veritable cornucopia of
hortatory devices, both grammatically and rhetorically. Being the master teacher, one would expect nothing else. While it is true, as Forell states after listing all the titles that he has in the New Testament, that Jesus the Christ is himself "the ethical norm of his people's life precisely because of all he represents in their faith,"29 yet it also must be remembered that his ethical standards were presented verbally to his hearers. In doing so, as will become increasing clear as we proceed, Jesus' teaching clearly marks a major shift in the way ethics was being done in the Israel of his day. As Wilder points out, the Judaism of the time looked back to the Lawgiver and the covenants, and forward to the time of salvation. In doing so, the contemporaries of Jesus forfeited the present. Jesus brought both the will of God and the promises of God into the present with inexorable sharpness and actuality. Only the living voice can serve such an occasion.30

Such a distinction or departure from contemporary ethicists, however, was accomplished through substantive differences, not rhetorical or grammatical. Jesus drew upon the full range of devices available to effect hortatory force to his hearers, both public and private.

[Note: for statistical purposes, within the scope of any single pericope, when more than one verb is used (to achieve ethical force) but its construction is the same (e.g. a list of present imperative commands), this is counted only as one instance of this type of imperative. Only when a new construction or rhetorical device comes in is a new instance counted. Of course, when the scene changes, the instance necessarily changes also. This holds for the entire study.]

In the first recorded pericope in which an ethical imperative is seen is found in the temptation scene in Mt 4.1-11/Mk 1.12-13/Lk 4.1-13 (see France31 for an interesting observation concerning some broader theological implications of this account). Although this is not a direct imperative, his statements do have ethical force in that they lay down a moral standard. The quotations are taken from the LXX and use the typical future volitive in all three responses to Satan's temptations. He also makes use of the hortatory future in Mt 6.5-6 where he forbids his disciples to pray as the hypocrites, then
switches to the aorist imperative when commanding them to pray in secret. These two occasions stand as the only ones where Jesus draws upon this device in the four gospels.

In two other scenarios the words of Jesus are rendered as having used the participle to achieve hortatory force. The first is Mt 8.2-4/Mk 1.40-45/Lk 5.12-16, where we see one of the extremely rare occasions where there is any disagreement between gospel writers as to the rendering of Jesus' imperatival statements. After he had healed the leper early in his Galilean ministry, Jesus tells him to leave and to show himself to the priest and offer the gift that Moses commanded. Both Matthew and Mark record this as a direct statement clause with the prohibition against telling anyone of the healing with an aorist subjunctive followed by an aorist imperative command to go (to the priest). Then we see two more aorist imperative commands to show himself to the priest and make an offering (though see Hodges\textsuperscript{22} on a slight textual problem here). Luke, on the other hand, records the event with the prohibition using an indirect statement clause in the infinitive followed by a direct statement command using the aorist participle ἀπηλθών. The final two commands are aorist imperatives as in Matthew and Mark. So the differences lie 1) in the use of direct discourse throughout by Matthew and Mark and the indirect prohibition by Luke, and 2) the use of the present imperative ὑπαγε to go in Matthew and Mark over against the aorist participle ἀπηλθών in Luke (both in recording direct discourse at this point). Besides the lexical divergence ἀπέρχωμαι meaning simply to go away), Matthew and Mark have the simple command to go while Luke has what would normally be understood as a circumstance clause which could be rendered "having gone away".

In this case the simplest way to understand the difference is to take the direct discourse in Luke as not beginning until the command is given to "show yourself to the priest", with the initial prohibition and command lying together in the indirect statement. If this is indeed the case, then this aorist participle is not rendered as hortatory at all. The other instance which is often understood as a participial hortatory is in what is often called the great commission (Mt 28.18-20). Having given the initial circumstance clause "having gone" (aorist participle) the present imperative command comes to make disciples of all nations. This is followed by the two present participles "baptizing them and teaching them to observe all that I have commanded you." In this instance, grammatically, these participles can and should be rendered simply as circumstance
clauses, not directly signaling the volitive mood. However, when preceded by present imperatives, present participles may indeed have their mood governed by the main verb. Although possible anacoluthon or ellipsis makes it difficult to be precise, according to Robinson especially in Paul one finds that "participles occur in the midst of imperatives or infinitives as imperatives."

There are four instances where infinitives occur in ethical statements in the gospels, three of them in the Sermon on the Mount, all of these occurring negatively as prohibitions (The fourth occurs in Luke's account of the commissioning of the twelve, which is dealt with below.) The first two (Mt 5.34-37 and Mt 5.38-39) are prohibitions against swearing and resisting evil and are found as oratio obligua governed by λέγω. The third (Mt 6.1-4) is a complement clause governed by the present imperative to take heed, where Jesus exhorts against praying to be seen by men. In the first two cases the infinitives signal the quotative (indirect discourse) mood. In the third instance, grammatically speaking, the infinitive in the complement clause does not signal any mood. In each of these cases, however, they serve rhetorically as hortatory statements setting forth ethical demands.

The hortatory subjunctive is found with ethical force eight times in the gospels. Eight cases occur using the aorist system. Though they vary in content - not giving what is holy to dogs or casting pearls before swine (Mt 7.6), not taking provisions on their preaching tour and not taking thought as to what they should say when they are delivered up (Mt 9.35-10.28, the commissioning of the twelve), not telling anyone what they had seen, though this is arguably not an ethical command (Mt 17.9-13), not greeting anyone on the way in their preaching tour (Lk 10.1-24, where Jesus commissions the seventy) - not taking provisions for themselves (Mk 6.9, in his account of the commissioning of the seventy) - they all have to do with the kerygmatic work of the disciples. Interestingly, each of the cases in the aorist system represents a prohibitory exhortation, even in the case of John the Baptist's discouraging of the Jews trusting in their ancestral lineage.

In thirteen cases, Jesus uses equational phrases in such a way that they take on ethical force. Though logically signaling only the actual mood, rhetorically they set forth moral standards. This type of device is seen often later in the gospels, and although it is grammatically based, because it is a rhetorical device, the equational phrase will be dealt with in that section.
In sixty-eight different cases we see Jesus' ethical statements recorded using the imperative mood, fifty-two times in the present system, sixteen times in the aorist. While the present imperatives are found mixed as to commands and prohibitions, no aorist imperative prohibitions are found. As Jesus never once uses the aorist imperative prohibition, the emphasis in his prohibitory teaching is overwhelmingly on his hearers current state or actions. The only exception is in a situation where, although it was not the case that the populace in Palestine would refer to the disciples as rabbis, fathers, or teachers while Jesus lived among them, he knew that such would be the reaction of people after his departure.

While it certainly can, and has been argued that Jesus had a distinctive eschatological theology, yet, in respect to ethics, we see a clear focus on the here and now. Again, while it can and has been argued that much of Jesus' ethical teaching is concerned with the Kingdom of God, yet, grammatically speaking, the emphasis is on his hearers present moral state. This is not to deny that Jesus referred on many occasions to future judgement upon the earth and among his followers. It is only to say that his ethical emphasis was on the importance for his contemporaries to repent. He knew full well the difficulty and "undiminished costliness of repentance," 35 yet he called for it anyway. In regards to his first public ethical exhortation, Jesus is recorded in the three synoptic gospels as calling the people to repent (Mt. 4.17/Mk 1.14-15/Lk 4.15-16).

Summarizing the data, we can see the general grammatical structure of Jesus' ethical imperatives. His preference for grammatical devices, arranged by order of highest preference, are:

- 70 imperatives
  - 51 present
  - 19 aorist
- 13 equational phrases
- 10 subjunctive (hortatory subjunctive)
  - 9 aorist (all prohibitions)
  - 1 present
- 5 future indicative (hortatory future)

One last point is worth mentioning before we move on to the rest of the New Testament. Despite the several options available to the gospel writers in recording the ethical imperatives of Jesus, there is a remarkable agreement in how they were rendered. Excluding the few cases where one author renders an indirect
statement rather than the direct statement of another author (e.g. Mk 6.8 vs Mt 10.9), the rendering of a rhetorical question by one author while another simply has a statement (e.g. Mk 11.12-18 vs Lk 19.45-48), the only pericope where there is notable grammatical difference when ethical imperatives are given is in the case of the sending forth of the twelve. When Matthew (9.35-11.1) renders the prohibition not to take provisions with the aorist subjunctive, Luke (9.1-6) uses a present imperative, and Mark (6.6-13) renders it with an aorist subjunctive in an indirect statement. Where Matthew renders the command to remain in whatever city they come to with an aorist imperative, both Mark and Luke give us the present imperative (other differences do occur here, such as Mark's and shift from indirect statement to direct and Luke's shift from direct statement to indirect [with an additional infinitive command thrown in], then back to direct).

One may conclude that there does seem to be a difference in how these constructions (aorist imperative vs present imperative) should be rendered, yet it is certainly possible to choose either the present or the aorist if the emphasis by Jesus was on the ingressive nature of the command. Beyond these isolated cases, as well as the few cases where word choice by the gospel writer presented a different shade of meaning, the four gospels present an astonishing unity in the formulation of the ethical exhortations of Jesus of Nazareth.

B. Grammatical Structure in the New Testament outside the Gospels

In the Acts of the Apostles there are very few statements which have ethical force. We only see four complement clauses and one aorist imperative used in the entire writing. Contrarily, the Apostle Paul fills his writings with ethical exhortation. His love for the present imperative shows itself right away in Romans, where thirteen of fifteen imperatives are in the present system. The pattern found in the gospels continues here, in the use of these systems. In Romans 12.2 Paul moves from present to present when changing from prohibition to command, and in 13.14 he switches from aorist to present when changing from command to prohibition. In only two instances does he use equational phrases, the first being in a major ethical section dealing with those who have rejected the knowledge of God. There are three uses of present participles and only two subjunctives (both first-person plural), one aorist command and one present prohibition. Three complement clauses are also used in Romans.
The two Epistles to the Corinthians have quite different tones in them. While II Corinthians has only five instances of ethical imperative, I Corinthians has the honor of containing the highest number of ethical imperatives in Paul's writings. As this letter is written to correct many problems in that church, it is certainly not surprising to find such a wealth of moral exhortation.

There are thirty-four imperatives in these two letters, only three of which are aorist. Compared with thirty imperatives, only four subjunctives are used ethically in the two Corinthian epistles. His use of equational phrases and complement clauses is also very limited here. As will be demonstrated in the section on rhetorical structure, I Corinthians is possibly the most ethically pregnant letter in the New Testament, for along with its numerous individual moral exhortations, this epistle also contains several statements concerning the ethical method itself.

The Epistle to the Galatians also ranks very high as an ethically important letter, though for different reasons than I Corinthians. Compared to the Corinthian's thirty-four imperatives and subjunctives, Galatians has only four imperatives and two subjunctives. As with I Corinthians, Galatians also has some important statements concerning ethical method. The real value for this letter lies in the fact that its subject matter deals with the core ethical question of the day - should the new Gentile converts be circumcised and required to observe the rest of the Mosaic legal code? This epistle deals with the most fundamental questions of the source of moral authority in the life of the new church. The relationship of the Law to the non-Christian Jews as well as Christian Jews is somewhat problematic, and as Wiles says, "it was only in the case of Gentiles that Paul was absolutely opposed to its observance." Concerning the Gentile churches established under his ministry, though, Paul's answer was both clear and bold, that "the old covenant had come to an end, that its curse had run its course, and that therefore the promises which had been given to Abraham before the law had now become valid."

Grammatically speaking, the Epistles of Ephesians, Philippians, and Colossians carry on in the same vein as the epistles above, using eight, eight, and nine imperatives respectively. Of these, two are aorist. Only two subjunctives are used as ethical imperatives in any of these three letters, once in Philippians and once in Colossians. These epistles also demonstrate a slight increase in the use of the present participle.

Moving into the Thessalonians and Pastorals, we see the
continued dominance of the present imperative, a drop again in the use of the participle, and also an interesting rise in the use of complement clause constructions. In the final epistles I Thessalonians, I & II Timothy, and Titus), the hortatory subjunctive is used only eight times (five alone in I Tim), and the two lone aorist subjunctives are used in prohibitions. The imperative is employed fully twenty-five times (only twice in the aorist), while complement clauses really come to the fore, being used eighteen times in these epistles. The force of these constructions and their importance will be dealt with below, but their rise in importance seems to link these epistles together temporally.

Interestingly enough, even though some scholars reject Pauline authorship of the Pastorals, they admit that the "vocabulary, style, viewpoint and concerns in the letters are sufficiently homogeneous to make it virtually certain that they were written by the same person."38 Although there is higher proportion of subjunctives in I Timothy than the average Pauline letters, this can also be said of the letter to the Galatians. The heightened use of the complement clause construction can be seen as a stylistic distinctive based on audience as well as theological development in Paul's thought.

While I Corinthians can claim the title of having the greatest number of ethical imperatives, I Timothy can claim the title have having the highest concentration of ethical statements. This epistle is replete with moral exhortation concerning standards and practices within the churches Paul had established. This letter also presents us with several statements concerning ethical method, therefore making it a doubly important epistle in the Christian ethical world.

Including Philemon (which contains only one ethical imperative), the traditional Pauline corpus contains ninety-nine imperatives (nine aorist, one of these as a prohibition) and fifteen subjunctives (only six aorist). Equational phrase are used only five times in the entire corpus.

Grammatically, the Epistle to the Hebrews represents a distinct shift in the realm of ethical imperative. The typical heavy reliance on the present imperative in the gospels and New Testament writings until now, is left behind. Compared to the imperative, the hortatory subjunctive is used only one-tenth as often in the gospels and approximately two-tenths in the writings of Paul. The hortatory subjunctive comes into its own in Hebrews where it is employed eleven times, compared with only nine for the imperative. Another important point is that we also see a dominant use of the first-plural in these subjunctives. With
respect to passages containing ethical imperative, we never see the gospel writers rendering Jesus' words with the first-plural, of Paul's seventeen subjunctives, only six are first-plural. In Hebrews nine of eleven subjunctives are first-plurals.

As mentioned above, the English "let him do this" rendering of the hortatory subjunctive should not necessarily be understood as permissive (though the imperatival force certainly may be less), yet the use of the first-plural does have significance, in that it conceptually includes the writer as a corporate member of the group to which his readers belong.

The writer, when using this construction, is minimizing any distinction between himself and his audience. The author of Hebrews is not "preaching from on high" but exhorting as a fellow Jewish Christian; and in doing so tacitly reveals his own weakness and vulnerability to the temptation of regress in the face of persecution. This book also has some important theological statements which have direct ethical implications. These important statements, as well as the theological structure they present will be dealt with in that section.

James also stands as an important grammatical break with the general tenor of the rest of the New Testament. While there is an unparalleled concentration of the imperative (thirty-three in this short work, twenty-one of which are aorist), we also see an unrivalled employment of the imperatival use of the present participle (thirteen times). As was mentioned above, the present participle is typically understood as signaling a circumstance clause, and it use as an imperative may include an existential dynamic (focusing on the being-ness). If this is the case then the exhortation, Jas 1.21 could be rendered "therefore, as ones that are characterized by such a putting-away lifestyle, put away all filthiness ..." The emphasis here would be on internal circumstance-driven ethics, which will be mentioned under rhetorical structure.

In the two epistles ascribed to Peter, we see a similar reliance on the participle, though not quite as heavy as in James. Compared to his twenty imperatives he uses fourteen participles. Compare this to no hortatory subjunctives. The Epistle of Jude contains no grammatically based ethical imperatives.

The Johannine Epistles reflect a singular preference to the equational phrase. Compared to six imperatives and two subjunctives, in his three epistles equational phrases are used as ethical imperatives on twelve separate occasions. This ratio is unlike any other New Testament writing, including the gospel of John. In the entire four gospel tradition we saw a ratio of 5
imperative/2 equational phrase/1 subjunctive. In the Gospel of John, he records Jesus' ethical imperatives with a ratio of 6 imperative/4 equational phrase/1 subjunctive a statistically comparable ratio. After comparing this with the Johannine Epistle ratio of 3 imperative/12 equational/1 subjunctive, it would be possible conclude that we have different authors. However, it would also be possible to conclude that the ethical imperatives recorded in the Gospel of John are not simply the restatement of the tradition of Jesus' exhortation into John's (or anyone else's) grammatical structure, but rather (as the ratio in John is strikingly similar to the synoptics) a historically sound treatment of the events themselves, using oratio recta.

Contrast this with the ethical imperatives in the Apocalypse, where the pattern in John's epistles is completely abandoned. Here we see ten imperatives, no equational phrases, and no subjunctives. Again this can easily be explained because the ethical imperatives in the Apocalypse do not come from John, but primarily from "the living one who was dead", the resurrected Jesus (Rev 1.18).

B. Grammatical Structure in the Apostolic Fathers

Despite the three known letters written by Paul to correct ethical errors in the church at Corinth, the fellowship of believers there obviously continued in their ways. Approximately forty years later the church39 or bishop40 of Rome had to send one, possibly two more letters to continue to exhort the Corinthians concerning their many problems. The First Epistle of Clement to the Corinthians contains many specific moral exhortations, a repeated theme is the problem of factions within the church. Clement's answer to factions is central authority and "the Epistle argues in a most compelling way that the church is to be ruled by an authoritative ministry of divine appointment."41 In arguing for this position, however, Clement does not take the tone of strong authority himself. Lawson correctly esteems the letter as being "couched in a certain [fatherly]tone of leadership."42 (though this could be a rhetorical device) One of the major reasons for this "tone" is the grammatical style Clement uses to accomplish his exhortation.

While the imperative is seen twelve times in his First Corinthians, Clement uses the hortatory subjunctive twenty times, and these, just as we saw in Hebrews, are found overwhelmingly in the first-plural. While arguing for strong authority, Clement doesn't employ it in his first epistle. The Second Epistle to the Corinthians, which many insist was not written by Clement (e.g.
Cairns\cite{Cairns}, also has this same strong preference for the first-plural hortatory subjunctive. It is used nine times, while the imperative is found only once.

Ignatius, according to Lietzmann\cite{Lietzmann}, was the first church father to discuss the disagreements about liturgical problems arising from the move from house churches to buildings used solely for that purpose. One need that he saw as essential was the need to view the bishop as the authority on doctrine in the assembly. More than any other Apostolic Father, Ignatius pushed for the elevation of the office of bishop in the church. Theologically, this was not unlike what we see in I Clement. Grammatically it is worlds apart. While Clement uses the pastoral first-person subjunctive, Ignatius uses the more ex-cathedra imperatives to exhort his hearers. In his seven letters (to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrneans, and to Polycarp, Ignatius uses the imperative twenty-nine times, compared to only two subjunctives (both of which, however, are first-plural). As we also see under rhetorical structure, there are other rhetorical considerations which also point to his objective, authoritative tone in the writings.

Polycarp, as Ayer reminds us, "was not only instructed by the Apostles, and acquainted with many that had seen Christ, but was appointed by the Apostles in Asia bishop of the church in Smyrna\cite{Polycarp}. In spite of this exalted position, Polycarp does not set this tone in his writing. In his letter to the Philippians, he shows no notable preference for grammatical devices (e.g. using subjunctive mode instead of the imperative) to exhort his hearers.

While making use of common rhetorical devices (literary and logical ways of giving hortatory force), he also uses the imperative three times, the subjunctive twice, and an equational phrase once.

The Didache, or "The Teaching of The Lord Through The Twelve Apostles To The Gentiles", returns to the tone of Ignatius, stepping back from the audience and pronouncing moral instruction to the churches. In doing so, however, the author (anonymous) does not speak from his own authority. "The author avows his dependence, for he seeks merely to set forth the teaching of the Lord through the twelve, and finds no room for his own ideas."\cite{Didache}

The authoritative tone is there nonetheless. Out of the many ethical exhortations, the Didache uses twenty-eight imperatives and fifteen volitive futures. This concentration of volitive futures, combined with the imperatives, gives the work the flavor of a manual of discipline or Christian law book.
The Epistle of Barnabas also reveals the use of the volitive future, however, its use is limited to one large section of twelve verses where an extended list of exhortations is given (we shall deal with the use of lists as literary devices in that section below), all using this grammatical device. Beyond this, Barnabas relies heavily on the complement clause construction using the first-plural ὑπείλομεν, "we ought" in his ethical imperatives. The Shepherd of Hermas, for its length and ethical importance, does not give direct moral imperative. It uses rhetorical devices which have ethical force (see Chapter II.C below), and when these devices employ volitive grammar, they do so primarily in the present imperative. In The Shepherd we, find fourteen of fifteen imperatives in the present system and one in the aorist. Beyond two equational phrases and a complement clause, all other ethical imperatives are accomplished by using rhetorical devices.

The Martyrdom of Polycarp, though containing a couple of passages that have ethical force, presents no noteworthy grammatical data. The Epistle to Diognetus contains some ethical material, and the only grammatical device employed therein is the equational phrase, which is used is two several verse sections.
19. Thomas Rinkevich and Bruce A. Gregg, *The Structure of Greek*, printed by the authors (1992), 133.
20. Ibid, 492-496.
23. Ibid, 299-301.
25. Ibid, 301.
27. Ibid, 410.
34. Ibid, 946.
42. Ibid, 23.
CHAPTER 2: RHETORICAL STRUCTURE

Introduction

In discussing the rhetorical structure of ethical discourse, we are dealing with the actual types of arguments used to present an ethical position. When Diogenes Laertius exhorts to hearers and, "let no one be slow to seek wisdom when he is young nor weary in the search thereof when he is old," he goes on to give the reason why - no age is too early or too late to apply oneself to the health of his soul. This would an example of the use of simple logic as the rhetorical support for the ethical imperative.

Though many types of ethical exhortations were available in classical times it is not within the scope of this paper to do a full analysis of the numerous rhetorical devices used during the time of the writing of the New Testament and the Apostolic Fathers. This section will describe the ethical imperatives used, categorize them, and analyze their use by author and grouping. Within the scope of our study three types of ethical statements were discovered:

1) Class I statements are concerned with ethical methods or principles. These statements do not exhort to specific moral behavior or action; rather they broadly define, describe, or delimit generally the dynamics (forces or movements) which apply to ethical theory.

2) Class II ethical statements have direct imperative force. These statements exhort with specific moral standards. Using a sports analogy, statements in the first category could be likened to general strategies (such as, "don't throw long passes on first downs", or "never blitz on second down"), while those in the second category could be likened to specific plays (such as, "its third and eight, and having just thrown two incomplete passes, run a draw play this down").

3) Class III statements with indirect ethical force. These statements give neither general or specific imperatives; rather they use rhetorical devices which have hortatory impact. A good analogy in a different realm for the Class III statement would be a mother's statement to her child, "boy that trash is sure beginning to smell." While not directly exhorting the child to take out the trash, the mother intends her statement to be understood as a tacit directive, or indirect imperative.
Admittedly, it can be rather subjective as to whether or not any given rhetorical statement has ethical force. For this study, any statements which could by any rational stretch of the imagination could be understood as having indirect ethical force has been included.

Classes II and III statements can and often do have rhetorical support for their assertions. These types and their respective descriptions will be listed below. Of the Class I statements, most will either not have such rhetorical support or will have support which requires theological or philosophical reasoning. When such is the case, these statements will be dealt with under those two sections.

Within the scope of the works examined, eleven distinct types of rhetorical support were seen, four of which have sub-categories. These categories were derived solely from the material and were not established prior to the examination of the texts. They stand as merely descriptive of actual usage. The full list of types of rhetorical support is as follows:

<table>
<thead>
<tr>
<th>Types of Rhetorical Support</th>
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<tbody>
<tr>
<td>A. Naked (undefended)</td>
</tr>
<tr>
<td>B. A Priori Designation (Right, Good/Wrong, Bad etc.)</td>
</tr>
<tr>
<td>C. Spiritual Authority Requires It</td>
</tr>
<tr>
<td>1. God, Jesus, the Holy Spirit</td>
</tr>
<tr>
<td>2. Human</td>
</tr>
<tr>
<td>3. Writings</td>
</tr>
<tr>
<td>D. Examples (Biblical &amp; Non-Biblical/Negative &amp; Positive)</td>
</tr>
<tr>
<td>1. God</td>
</tr>
<tr>
<td>2. Jesus</td>
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<tr>
<td>3. The People of God</td>
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<tr>
<td>4. Angels</td>
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<tr>
<td>5. Others</td>
</tr>
<tr>
<td>E. The Nature of God (As Opposed To The Actions of God)</td>
</tr>
<tr>
<td>F. Consequences (Including Those Attributed to God)</td>
</tr>
<tr>
<td>1. Negative for Non-Compliance or Other Reasons</td>
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<td>2. positive for Compliance or Other Reasons</td>
</tr>
<tr>
<td>G. One or More Elements Comprising a New or Future Reality</td>
</tr>
<tr>
<td>Reality</td>
</tr>
<tr>
<td>1. Internal Changes or Expectations</td>
</tr>
<tr>
<td>2. External Changes or Expectations</td>
</tr>
<tr>
<td>H. One or More Elements comprising Dynamics in a Current Reality</td>
</tr>
<tr>
<td>(Unchanged) Reality</td>
</tr>
<tr>
<td>I. Logical Argument</td>
</tr>
<tr>
<td>J. Association with Clearly Negative or positive Elements</td>
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</tbody>
</table>
K. Other

[Note: This list is reproduced before the endnotes.]

Naked Imperatives (A) are those which the author makes no defense or argument for. They simply stand. The category could be called the "Just Do It", or the "because I said so" category.

A priori designation (B) is the type of statement which the author calls either good or bad, etc., without further explanation. Quite often these are found in complement clauses preceded by "it is right", or thus it is good", "it is necessary", etc.

Appeals to spiritual authorities (C) call on specific individuals or texts in such a way that it presupposes that the hearers consider themselves as under their moral authority. The use of introductory formula is important in these cases, as the mere inclusion of an authoritative figure or scripture (C3) does not necessarily indicate a logical connection of dependence in the argument. For a good discussion of the range of introductory formulae (hereafter designated as IF) see Longenecker's material covering the phenomenon of OT quotations in the New Testament. As with appeals to spiritual authorities, examples must also be examined carefully to discern between mere mention and logical dependence upon.

Quite often in ethical literature we see an appeal to moral behavior based on the example (D) of some individual whom the hearer is assumed to hold in high regard. This support argument presupposes an obvious positive moral quality in the exemplar. We also find occasions where the opposite of this is used, where negative examples are given followed by exhortations not to be like them.

The support type that relies upon the nature of God (E) is fairly narrow. This type mentions only the character or qualities of God taken existentially (concerning the essence or mere denotation of), not dynamically (concerning the outward effects of). When Yahweh exhorts "be holy, for I am holy" (Lev 11.44), the reason is directly related only to the attribute of holiness, not the actions which might flow from this attribute (though certainly this may be in the writers mind, it is not necessarily logically a part of the argument). In the case of this text, it may simply be a call to imitation or participation in the divine on the part of the devotee, rather than on the basis of any positive or negative consequences that might result from the hearers obedience to the call.
The type of support statement which relies directly upon gaining or avoiding consequences (F) makes it evident in its proposition. There is a direct and clear link between the standard of the exhortation and the consequences which may follow from the hearers interaction with that standard. As one might expect, this type of statement (taken corporately with both negative (F1) and positive (F2) consequences) is used quite frequently in these (as well as other ethical) writings.

The next type of support statement (G) is based implicitly or explicitly upon the shared presupposition that the external dynamics (G1) which currently (and on into the future) operate are qualitatively different than what was in the past. Something has happened. Something has changed. On the basis of this change, it is understood that there "is a whole new ball game" going on. The old rules no longer apply. Statements of this type are especially characteristic of religious exhortations in the Hellenistic and early Greco-Roman period, which saw tremendous upheavals in the social structure of the Near East and Mediterranean are. Some recent events are analogous. The fall of the Iron curtain and dissolution of the Eastern Block brought calls for new behavior when politicians used this "new ball game" as the reason to change budget priorities. The "New World Order" was the support for the call to "reap a peace dividend" and reduce military spending. Any major perceived shift in political, social, economic, or religious atmosphere can be used by the rhetorician as the motivation for new behavior. As mentioned above, this type of device can also be referred to circumstance-driven ethics.

These changes are not limited to external social changes. They can also be built upon the shared presupposition that changes have occurred within the hearers (G2). Again this is especially true in the Hellenistic and Greco-Roman period, where we see a rise of "convinced religions" and calls for transference of devotion and allegiance to a religious tradition different than that which one was born into. We see the rise of the "New Birth" motif (see Smith's chapter entitled "Birth Upside Down or Right Side Up?") where there is often understood to have been a paradigm shift within the individual psyche or spirit (especially notable in the initiatory rites of the Mystery religions). Any exhortation which uses the dynamic of this shift fits under this category.

This support type also includes (because of its basic logical structure) those which are based upon a coming change of dynamics. When exhortations are made with the reason given that things are going to be different in the future, we still have a
shift in dynamics as our basic premise. Therefore all statements like these, which are built upon such expectations, will fall under this category. A similar, yet logically different argument is one which is built upon a shared perception as to "how things are" now (H). Because certain laws, principles, or powers are currently in operation, therefore one ought to align one's conduct within this framework. When in Rome, do as the Romans do.

The next statement type uses simple and common logic as its base (I). The particulars vary greatly within this category, but the common thread is an appeal to "folk" logic which one does not really examine too closely. This does not mean it is not sound - only that it is presumed (by the author, at least) to be unquestionably true (i.e. "everybody knows that"). The premises of these supports are such that they can be logically defined as presuppositions - undefended first premises. As we come across examples, the heart of this statement type will become clear.

When we see a moral behavior linked to some other concept which is assumed by the writer to have clear negative or positive connotations, then we see Type J arguments in action. Association (J) type support statements are built upon the popular "guilt by association" premise. When the risen Christ tells John that those without the gate of the city are "dogs and sorcerers, and fornicators, and murderers, and everyone loving and making lies (Rev 22.14-15), the mere association of sorcery with "being outside the gate" and with such unquestionably immoral persons as fornicators and murderers, he implies the negative moral state of this activity. This argument can also be found in positive moral association also.

The last type (K) is the one that all ethical imperatives which simply do not fit into any other above categories are placed. There are very few Type K supports and will be noted only if important.

A. Rhetorical Structure in the Gospels

As we shall see later, Jesus made several statements which imply that spiritual authority is being shifted from the revelation of Yahweh's requirements in the Law to the revelation of his requirements thorough his Son. The central locus of authority had been in the words given at Mt. Sinai, but now was in the Word (of John 1.1). This being the case, it would seem to follow that, in the presentation of ethical standards, Jesus would model presentation of the ethical imperatives of the Law. Such however, is not the case. While the Law was couched in
the strong "thou shalt" volitive future tone, Jesus only personally used this device on one occasion (not including his quotation of the Law as seen above); and while the Law typically gives direct, objective, and undefended ethical imperatives, Jesus quite often uses indirect and less forceful rhetoric.

His statements are not only often couched in enigmatic terms, but are also often given in such a way as to seemingly purposely confound the hearers. His abundant use of parables is known by all. Fewer notice the use of words and phrases which have multiple meanings (which in most cases were taken wrongly by the hearers) in many of his statements. As will be discussed fully below, to begin to paint a coherent and harmonious picture of Jesus' ethical teaching (presupposing that a master teacher would, in fact, have a coherent and harmonious ethical system), one must first take those statements which are most general and inclusive. One must lay a groundwork with the Class I statements (Jesus makes seven of these) that give the broadest structure within which the individual moral imperatives must dwell.

Once these have been found and synthesized, then one must take the more specific and direct Class II statements and see how they fit and complement the more general Class I statements. Finally, one must then take the specific, yet indirect Class III statements and see how they fit and complement the structure and design of the first two. This pattern fits exactly the analogy of constructing a house. The structure, the frame, is constructed first, then the individual rooms are divided off; then the rooms are decorated to present a harmonious (though not necessarily homogeneous) whole.

In light of the fact that this thesis will not specifically deal with the Class I statements until the next section of the book, does this not contradict this pattern? Clearly it does. The justification for such a procedure, however, will be made obvious when we reach the final two sections.

Beside the seven Class I statements, the gospels record Jesus making sixty-three Class II and fifty-seven Class III. This is a very high incidence of indirect statement imperatives as well as a near one-to-one ratio of Class II to Class III statements. As mentioned, this is an unexpectedly low dependence on direct imperative. Coupled with this is a surprising low dependence on Type A supports or justifications. While using Type A forty two times in the gospels, Jesus also used Type F supports thirty-five times. With this shift of moral authority from Sinai to himself, it would be natural to see a strongly dominant use
of Type A support (as we will see in later writers). The naked imperative of the Law should be repeated by the New lawgiver; however, this is simply not the case.

Another somewhat surprising statistic is that of these thirty-five Type F supports, Jesus used F2 support nineteen times compared to F1’s appearance only sixteen times. This translates to a slight preference for warning his hearers against negative consequences for their unethical behavior (e.g. in Jo 8.21-59 where he told them that if they did not believe in him they would die in their sins) over against encouraging ethical behavior on the basis of its rewards (e.g. being meek results in inheriting the earth). Jesus did not simply give his contemporaries lofty standards to strive for; he warned them that serious repercussions would follow if they did not comply.

The third most common support statement in the gospels (used sixteen times) is Type I, logical support. An example of this employment of logic is seen in Mt 12.1-9, where Jesus is reproached for allowing his disciples to pick heads of grain on the sabbath. His defense of their actions is the common "greater to the lesser" argument. David was unreprouched when he went into the temple and ate the sanctified shewbread, and priests are not guilty when they minister in the temple on the sabbath. If the presence of the (lesser) temple, and by metonymy, the presence of God (who does not judge them) left David and the priests without guilt, then these servants of God (his disciples) should also be un reproached and not guilty because of the presence of a greater temple (i.e. not merely the presence of God by metonymy, but by incarnation).

On the heels of this episode (Mt 12.9-13) we see another use of logic to support an ethical standard. When confronted with the possible accusations of sabbath breaking by the healing of a man's withered hand, Jesus again uses the lesser to the greater argument in defense of this action. He asserts (indirectly, by use of a rhetorical question) that if it is ethically sound to rescue an animal (the lesser) from harm or destruction on the sabbath then it logically follows that it must also be ethically sound to rescue a man (the greater) on the sabbath. He then concludes that (because it is ethically sound to do good on the sabbath in the lesser case and it is ethically sound to do good in the greater case, then, because all cases must be either lesser or greater, then it must be ethically sound to go good in all cases on the sabbath day. Simple logic.

In five different episodes Jesus uses Type C3 supports for his ethical statements (Mt 4.1-11 [using Dt 8 & 6] and Mt 8.2-4 [using Lev 13.49 with the IF of "as Moses commanded"], as
mentioned above; Mt 7.12 [using the general "in the law and the prophets"], Jo 8.12-20 [using Dt 17.6; 19.15 with the IF "it is written in your law"], and Mt 11.12-18 [using Is 56.7 and/or Jer 7.11 with the IF "is it not written?"]]. The only other Type C statements are recorded is in Mt 14.4 where John the Baptist is recorded as having told Herod that "it was not lawful" for him to be married to be married to Herodias [using Lev 18.16, 20.21].

This data is somewhat surprising. The religious climate of the time reflected a variety of ethical philosophies (see the brief discussion by Osborn for ethical patterns in Greece and the major Jewish movements⁴), but the common theme in the ethics done in Israel was its persistent appeal to religious authority. Whether it was the Sadducean direct appeal to the Torah or the Pharisee's dependence upon the traditional haggadic and halachic writings, they did continually point to the established written religious authorities. Jesus, on the other hand, made comparatively little use of the scriptures when it came to ethical imperative. His first choice (forty-two times) was naked imperative (simply "do this"), his second choice (thirty-five times) was consequence driven ("do this because doing so will result in that"), thirdly (sixteen times) he used a logical argument, and only five times did he appeal to scripture as support for his ethical imperatives⁵.

B. Rhetorical structure in the New Testament outside the Gospels

The Acts of the Apostles contains no direct ethical imperatives, and only six indirect statements. Of these six, one (Acts 5.29) should also be cross categorized as a Class I statement because of the broad ethical scope of the text. The Council of Jerusalem concluded with a letter being drafted for distribution to all the churches. Because it is not a direct imperative statement from the author of the writing, nor a direct imperative from the council to the churches (it is couched in descriptive terms of what their council discussed and their conclusion) this must be classified as a Class III statement. Because the content of the message is such that it lays down a broad and general principle for ethical practice in the early church it must also be classified as a Type I statement. Because the presentation of the ethical standard begins with ἐδοξάζεν,"(it seemed good"), the support for the statement must be classified as a Type B support (a priori designation as good or bad). This cross classification and its implications will be discussed in the section under theological structure.
A single occurrence is found of a Type C support. When the apostles discuss the replacement of Judas, they appeal to a concatenation of Psalm 69 and 109 with the IF "it is written" (Type C3) as the support for their ethical decision. This is arguably the most direct use by the Apostles and Apostolic Fathers of the an Old Testament text to support an ethical decision.

In Paul's writings we see a consistent heavy reliance upon Type A statements. Compare his use of the naked imperative sixty-seven times with the second most common, the Type B a priori imperative, being found only twenty-seven times. This rhetorical structure clearly demonstrates Paul's self-awareness of his authority within the community of believers, and parallels Jesus employment of the naked imperative. Contrariwise, only twice do we find Jesus using the Type B imperative (Mk 9.43-48, where the ἀλόν ἐστίν is repeated three times and Lk 11.42, where he exhorts with ταῦτα ἐδει ποιῆσαι "it is necessary to do these things").

Though the apostle Paul does demonstrate this reliance upon the Type A imperative and thereby explicitly setting forth his authority in the community, one would also expect a broad use of the Type C statements, where he lays the authority for his ethical exhortation back in the scriptures, the words of Jesus, or in God himself. This, however, is not the case. We see Paul appealing to spiritual authority only four times in the New Testament.

 Whereas the whole the letter departs from the heavy reliance on Type A [sixteen occurrences] compared with seventeen Type H support statements⁶), in I Cor 9.2-14 we see an argument presented justifying providing for Paul's physical needs by the church which, though well argued, Paul does not ask for). Several lines of argument are apparent, two of which constitute appeals to spiritual authority. First, we see a typical appeal for support (after first using both an a priori [Type B] and logical [Type I] appeal as his primary defense) in the agreement of the law. Citing Dt 25.4 (answering his own rhetorical question) with the IF ἐν γὰρ τῷ Ἡσυχασμένῳ νόμῳ γέγραπται: for it has been written in the law of Moses, he appeals to the principle of remuneration (or simple allegorization⁷) found in the unmuzzled ox command. The support or his argument is primarily in the Type B and Type I arguments with the Type C argument serving as secondary or indirect support. In this passage, Paul also goes on (vs 14) to make a second indirect supporting argument (though it could be argued that here Paul is simply lining up one argument after another without logical another appeal to agreement with the
teaching of Jesus. with the IF οὕτως καὶ ὁ Κύριος διέταξεν (thus also the lord ordained) he appeals (most probably) to Mt 10.10, where Jesus commissions the twelve with the proverb "the workman is worthy of his food". Here, Paul "places the authoritative instruction of the Lord alongside of the scriptural proof." This constitutes a rhetorically direct support embedded in an logically indirect, supporting argument.

In I Thess 4.1-12 we see another appeal to the teachings of the Lord as support for ethical imperative, though in this passage there is only a general reference to τίνας παραγγελίας ἐδώκαμεν ύμῖν διὰ τοῦ Κυρίου Ἰησοῦ. What commandments we gave you through the Lord Jesus. This is followed by the general indirect imperatival call to sanctification, which is then followed by some specific examples of this sanctification. This passage is considered as a Class III statement because there is no direct imperative in the text.

The most direct appeal to the Hebrew bible for authority in the traditional Pauline corpus is in I Tim 5.17-18. Here he encourages the community (through Timothy) to render to the elders who rule well double honor διπλῆς τιμῆς which is typically taken to mean as both highly esteeming them and returning them some type of remuneration for their service. The reason for this is given with the most direct IF possible when appealing to scripture λέγει γὰρ ἡ γραφή: "for the scripture says"). He then introduces a concatenation of Dt 25.4 and Lev 19.13. Though literally referring to the providing food for treading oxen, the Deuteronomy passage is taken as allegorically applying to the providing for the basic physical needs of the elders. This clear allegorical application is then followed up by an appeal to a specific command to render the wages of the hired man at the end of the day rather than making him wait till the following day for his pay. The author seems to be drawing a general principle out of this specific command and consequently applying this principle of proper remuneration to the well-ruling elders. The logical appeal is direct, the use of scripture as spiritual authority is indirect.

The last instance of a Type C support is in I Tim 1.18-19. This imperative, though statistically included in the study as the imperative Ταύτην τὴν παραγγελίαν παρατίθεμαι σοι: “this instruction I trust to you”, it is specifically given to Timothy and, though possibly applicable as a general principle for Christians, it is clearly intended in the text as applying only to Timothy himself.
Moving from the Pastorals to the Epistle to the Hebrews we see a drastic shift in rhetorical support. The author of this work demonstrates a heavy dependence upon Type G statements (eleven occurrences of G1 and one G2) compared with only four Type F and three Type B. This translates into a broad-based appeal to a new external reality which the author understands to have taken place (and presupposes the readers to share in that understanding).

Hebrews contains one Class I statement (Heb 3.7-8) and one Type C (Ps 95.8) support. The only appeal to spiritual authority is found in the appeal to harden not their hearts based on the support statement καθώς λέγει τὸ Πνεῦμα τὸ Ἁγιόν: "even as the Holy Spirit says."

James' epistle has a slight preference for the Type B support (nine times) with the Type F statements on its heels (eight times, with five F2 and three F1 supports). This reliance on the shared ethical cosmogony which is evident in the Type B statements is unsurpassed in the New Testament. There are no Type C statements in James. Jude's epistle displays no preference, having two Type A's and one each Type J and G.

The two epistles attributed to Peter share in the quality of having a variety of rhetorical Classes and Types employed. I Peter shows a preference for Type F support (eleven times) with Type B coming in second (six times). We also see three Type G supports and three Type H. A look at II Peter reveals three Type H supports and two Type F. II Peter has no Type C supports while I Pet has one, (I Pet 1.15-16) where the readers are to be holy as [God] is holy διότι γέγραπται: "because it has been written" (referring to Lev 11.44). This imperative is included as a Class III statement because the primary support for the call to holiness is found in verse 15, which appeals to the holy character of God (Type E support).

In John's Epistles and the Apocalypse we see a strong dependence on Type B supports (thirteen times compared to five Type A's), but many Class III statements are also found (sixteen, compared with fifteen Class II). No Class I statements or Type C supports are found in these works. One interesting note is the use (four times) of Type J supports in the Apocalypse (1.16; 9.20; 21.8; 22.15).

C. Rhetorical structure in the Apostolic Fathers

In the two epistles attributed to Clement a distinct use of the Type F support statements are seen. Compared with fifteen Type F statements (ten F1 and five F2), we see seven Type C and
six Type D (which is unusually high, considering this type is employed only seven times in the entire New Testament) in these two epistles.

Ignatius follows this Type F prominence pattern with eleven Type F's (seven F1 and 6 F2) to seven Type A's, four of which are in his epistle to Polycarp (dominating this epistle's ethical imperatives [30.7%]).

Polycarp himself demonstrates the highest relative use of the Type C statements (28.7%). In his Epistle to the Philippians there are four Type CIS, three F's and two H's. The Didache exhibits a variety of support types and, as in Polycarp, we see a high use of the Type C support (14.4%). The dominant support type, however, is Type A, which is found twenty times (47.6%)

Barnabus also displays a strong use of the Type C support. Four of the twenty ethical imperatives in his Epistle, with only the Type F's being employed more often (seven times). The Type H supports are used equally as often as the Type C (four times).

In the Shepherd of Hermas, we see a preference for the Type F supports. There are eleven of these, as compared to eight Type B's and four Type A's. The Martyrdom of Polycarp reveals one each of the A, C, and D Types and the Epistle to Diognetus has two Type B's and two Type I's.

Summary of Support Types:

Gospels: (142 Imperatives)
A: 42 (29.5%)
F: 35 (24.6%)
I: 18 (12.6%)
K: 9 (06.3%)
H: 7 (04.9%)
C: 6 (04.2%)
J: 5 (03.5%)
B: 5 (03.5%)
G: 2 (01.4%)
D: 1 (00.7%)
E: 0 (00.0%)

NT outside Gospels: (367 Imperatives)
Acts:
B: 2 A: 1
Paul:
A: 66 B: 28
John:
B: 13 A: 5
Other:
F: 22 B: 18 G: 15

Summary:
A: 83 (22.6%)
B: 57 (15.5%)
F: 57 (15.5%)
H: 37 (10.0%)
G: 34 (09.2%)
I: 16 (04.3%)
K: 9 (02.4%)
C: 8 (02.1%)
D: 6 (01.6%)
J: 6 (01.6%)
E: 5 (01.3%)

Apostolic Fathers: (214 Imperatives)

Summary:
F: 63 (29.4%)  
A: 30 (14.0%)  
B: 30 (14.0%)  
C: 23 (10.7%)  
H: 16 (07.4%)  
D: 15 (07.0%)  
I: 14 (06.5%)  
J: 7 (03.7%)  
G: 6 (02.8%)  
E: 6 (02.8%)  
K: 1 (00.4%)

Comparison of Percentage Use:

Gospels (142) Other NT (367) Apostolic Fathers (214)
A (29.5%)  
F (24.6%)  
I (12.6%)  
K (06.3%)  
H (04.9%)  
c (04.2%)  
J (03.5%)  
B (03.5%)  
G (01.4%)  
D (00.7%)  
E (00.0%)  
A (22.6%)  
F (15.5%)  
B (15.5%)  
H (10.0%)  
G (09.2%)  
I (04.3%)  
K (02.4%)  
C (02.1%)  
D (01.6%)  
J (01.6%)  
E (01.3%)  

Type C Support:
Gospels 6/142 (04%)
Concerning the source of the Type C support statements, a few words must be said. In the Gospels, all the Type C statements have their source either in specific OT passages or in the general "law and the prophets" (see above). In the rest of the New Testament we still see some use of the OT as authority (though see below on these cases, especially in view of the Class I statements discussed under Theological structure), and also twice the in teachings of Jesus (once referring in general to Jesus' teaching (I Thess 4.2-12) and once in a specific passage (I Cor 9.14). In the Apostolic Fathers we still see nine uses of the OT as authority for ethics (I Clem XIII.1; XIV.3-5; XXII.1-8; Didache 11.1-6; XIV.1-3; Barnabus 111.1-6; IV.10, and XIX.1-12). There is also nine appeals to the teachings of Christ (I Clem XIII.2; XL.1-5; Polycarp to the Phil 11.2-3; V.3; VII.2; Didache 1.2; 1.3-6; IX.5 and XI.7-8). In addition to these Type CIs appealing to the OT and Jesus, we have appeals to (possibly) the Gospel of the Egyptians (II Clem V.1-7), Ignatius' own earlier teaching with the ψων θεού ψων: "with sound of the voice of God": (Ignatius to the Philadelphians VII.1), the Apostle Paul (Polycarp to the Phil XII.1), and the general appeal to the Gospel (the Martyrdom of Polycarp IV.1).

It is rather surprising to discover that in the writings of the early church we see the teaching of Jesus appealed to only two times in the New Testament and nine times in the Apostolic Fathers when it regards ethical imperatives. This amounts to eleven appeals out of five hundred and eighty nine ethical imperatives. This figures out that less than two percent of the ethical imperatives given by the first and second generation Christian writings examined relied on the teaching of their Lord. It would not seem far-fetched to conclude that the early church's use and view of the "Christ-Event" was not such that the community saw itself as the heirs of the ethical heritage of Jesus teaching as much as the dynamic heirs of Jesus' works.
ENDNOTES

2. Ibid, 57-66.
6. Note also Colossians, where the Type A support is entirely absent and the Type G support is employed fourteen times (ten G2 and four G1).
CHAPTER 3: LITERARY STRUCTURE

Introduction

As heirs as partakers of a rich literary heritage, the early Christian authors made use of a variety of genres, forms, and styles in their writings. Although much important work has been done on a broad range of literary types employed in the early church, the present study will be limited to the literary structure that underlies only the ethical passages in the texts at hand. Some general comments will be made as the literary types and styles of the works as a whole, but the focus is the specific sections themselves.

The terms, definitions used in this section are taken from Malherbe, Koester, Ryken, Stowers, Kugel and Greer, and Aune, although several other works were consulted. As these six books quite effectively present the most important aspects of literary analysis, the reader is encouraged to examine them for a more in-depth discussion of this broad topic.

Whether one fully accepts the major premises of the higher-critical analysis of the Gospels and its de- and reconstruction of the material relating the account of the life of Jesus, it is still possible to assess the finished product that is available to us today. Without necessarily agreeing with the source and form criticism which produced the "Paradigms" of Dibelius or the "Apophthegms" of Bultmann, one can acknowledge the value that these literary forms and the scholars behind them have had in understanding the New Testament from a literary perspective. As this paper cannot serve as the platform to present a full discussion of these and other related critical problems, the reader is directed to those works which best reflect the author's viewpoint.

A. Literary structure in the Gospels

As much of what could be said in this section would be shaped and defined by one's critical views on the gospel material, and as most of this cannot be said here, the following remarks will be limited to a discussion of the general style found in the gospels. Whatever one's position, it certainly should be generally acceptable that the material in the four gospels appear to present material that displays the life and teaching of a figure in Nazareth. Without assuming anything beyond this barest of descriptions, the material fits more comfortably into the broad literary genre of history (or spiritual biography) than it does in other genres at the time.
(e.g. forensic, plays, personal letters, etc.). This being the case one cannot make any dogmatic statements as to the literary type or style of material within the gospels as an index to the author's intent in recording any particular passage containing ethical exhortations. One can say that Jesus gave a paraenetic (moral exhortation designed to encourage someone to pursue or abstain from something) sermon, but it is more problematic to say that this is paraenetic material (for it is in reality biographical). For the discussion at hand, comment will be made concerning the historical content of the gospel information as it presents moral exhortation as opposed to discussing the author's (and later church uses of) material and intent.

While on a few occasions we see Jesus encouraging his hearers to follow both specific and general teachings of the Law and the traditions (e.g. Mt 8.2-4 and Mt 23.1-39), much of his exhortation is solidly protreptic (intending on convincing the hearers to follow a new and better way). From his antithetical of the "you have heard that it was said" statements and the "but I say to you" instructions (Mt 5), to the giving of a new commandment in John 13, Jesus clearly presents a new way to his audience. His teaching is clearly paraenetic through and through with surprisingly little theological doctrine.

Jesus made very little use of either of the popular conventions of calling for hearers to follow his example or the giving of lists of virtues and vices.

While his hortatory teaching was varied and rich, yet it appears that his design was not to win over large crowds (John 6.60-71). Jesus used much contrast, comparison, simile, analogy, and parable in his ethical instruction. His use of parables (a common rhetorical convention of the day), however, was not designed to aid his hearers understanding but to redirect it (according to Mt 13.11-17).

B. Literary structure in the New Testament outside the Gospels

The book of Acts opens as a work which attempts to set before Theophilus another λόγος concerning the final days of Jesus' earthly ministry and the events of the believing community which he commissioned. Taking this self-defined genre of "history" (recognizing the early and proto-typical stages that the genre of history was in at the time) it can readily be seen that this genre cannot understood to be directly exhorting in the ethical realm. This is not to say that Luke may very well have selected and included material in this work with at least implicit intentions of effecting a moral change in the readers of his
work. It is only to recognize that as a chiefly historical narrative, the aim of the Lukan corpus is not primarily paraenetic. Luke's first intention was to present orderly and understandable historical data to Theophilus.

All but one of the ethical imperatives located within this work are (at most) accounts of ethical activity and therefore are classified as Class III statements having only indirect ethical force. The style of exhortation does not differ from the book as a whole. While Acts 15.24-30 also must be broadly understood as history, there is also a literary difference here. This passage shifts from the third person historical narrative (with the exception of the few first person singular used in the later chapters) to the second person plural exhortation of a catholic epistle. It can be argued that Luke included the actual text (or at least part of the text) of the letter sent out after the Jerusalem Council, placing this small section into the genre of epistle rather than history.

Though typically considered as epistles, the Pauline corpus is actually comprised of both epistle and letters. Epistles are literary works designed for a more general audience, while true letters are not works of exceptional literary style (though exceptions abound) and are intended personal communication rather than public.

The epistle of Romans was written in the a protreptic (designed to win someone over to a new or different way of life) style and "makes central use of indirect admonition by means of censorious address to imaginary interlocutors in the style of a diatribe"\(^{10}\) [rebuke or reproach].

Another interesting pedagogical device common to the time, which Paul uses three times (1.26-32: 13.8-10; 13.13-14) in this epistle, is the catalogue list of vices and/or virtues. These were common, but not indiscriminately used devices that "in their content ...tended to represent generally held views; nevertheless the presence or absence of certain items reflected the values of their authors".\(^{11}\)

While replete with paraenetic (moral exhortation in which someone is advised to pursue or abstain from something) material, the Epistle to the Romans follows the pattern which was established in the earlier epistle to the Galatians. There Paul first uses his somewhat typical format of, first developing doctrinal material, then giving ethical exhortation which is built upon and flows from this doctrinal base.

Paul's ethics are firmly rooted in, and completely inseparable from, doctrinal truth. There is a tightly woven broadcloth in Paul's writings which presents a Christianity which
can neither have Christian ethic free of doctrine truth nor a Christian doctrine free of ethical responsibility. This also follows for the rest of the New Testament writings.

Both the Corinthian epistles are complex paraenetic works mixing exhortation and specific advice. In the second of these, Paul also adds rebuke invective and apology. I Corinth contains one list (I Cor 6.9-10), while II Corinthians contains another similar device, the list of hardships (II Cor 11.23-33), which, though not as common in paraenetic material, is seen in many non-Christian authors.

Galatians, as mentioned above, sets the pattern of doctrine/ethics but also tend to mix somewhat its exhortation and advice. Galatians, too, makes use of the list (vices, in 5.19 and virtues, 5.22-23) and also adds the device of rebuke (3.1), which is seldom found in the early Christian writings. Galatians is formally a letter, protreptic in style, and paraenetic in many of its hortatory passages. It is arguably one the most important protreptic public letters written, both with and without Christendom. Its arguments for the termination of the Law, though short, include both appeals to public history, personal reflection, and theological dialectic.

Ephesians and Colossians follow the Galatians (Salutation - Thanksgiving - Body/Exposition - Paraenesis Greetings/Closings) pattern and also both add definitive household management instruction. Ephesians contains one passage of two similar but essentially different lists (5.3-5) Philippians, while paraenetic in style, differs from the Galatians pattern and essentially gives a mix of exhortation, raise, and instruction throughout the epistle.

The two epistles to the Thessalonians have their share of paraenetic material also, but the former contains more theological material mixed in. I Thessalonians also contains an infrequent consolatory section (4.13-18) where Paul seeks to allay the fear and sorrow of those believers who had erroneously concluded that their recently departed loved ones would have to miss out on the return of Christ.

Among the Pastorals, while I Timothy deals with subject matter concerning the governance of several churches, it still has the form of a letter rather than an epistle. Its three lists demonstrate that the author is here dealing with an established ethical community. II Tim also has a list (3.1-7), but in both form and tone, it is clear that this a personal letter.

From a literary perspective, Titus is nearly identical with I Timothy. It is personal letter dealing with public matter. It also mixes in theological instruction as well as paraenetic
material. Paul's personal letter to Philemon was written for the purpose of getting him to change his attitude and action concerning the slave Onesimus, and therefore, by definition is a protreptic work. This short work is the least paraenetic as well as most personal of Paul's letters.

The form of the Epistle to the Hebrews is such that most scholars today no longer consider it to be a true epistle. The closest category which fits this work is that of tractate (a treatise handling one specific subject matter) though some, such as Malherbe consider it to be originally a speech or homily. In the course of this letter there is repeating pattern of doctrine/ethics as opposed to the single pattern in much of Paul. The writer develops an argument, follows this up with exhortation (typically to persevere, press forward, etc.), then begins the pattern again. stylistically, this letter fits that of a protreptic tractate which uses much paraenetic convention within.

James is stylistically a diatribe ("a popular philosophical treatment of an ethical topic and has the practical aim of moving people to action rather than reflection"). We see no developed theological argument in this work, almost pure paraenetic, with a section of indirect admonition (4.13-5.16).

Both the Petrine works and Jude are epistles and they also interweave doctrinal and paraenetical material. II Peter and Jude have the common purpose of warning against false teachers and following false doctrine while I Peter, with warm and older-brotherly exhortation is more theologically based. There is one list both in I Peter and Jude and two in II Peter.

Within the Johannine corpus, we see the most literarily genres of the New Testament. It employs the form of gospel the Gospel of John), Epistle (I John, though lacking some epistolatory elements), personal letters (II and III John, and Apocalypse (the Revelation of John). Though thoroughly paraenetic in these last three forms, I John is the most logically based. None of his three smaller work use lists, while the Apocalypse uses six. This last work attributed to John, fitting as it does into the literary genre of apocalyptic literature has very strong, though often implicit paraenesis. Though the regular use of grand imagery of judgement, destruction, and restoration is paraenetic in itself, without the need for hortatory material, the author mixes paraenesis in with the prophetic and visionary material.

C. Literary Structure in the Apostolic Fathers

While Paul refers to Jesus as well as himself as personal examples for the sake of moral exhortation, this rhetorical
convention really comes into its own in the Apostolic Fathers, Clement and Polycarp being the best examples. We find this employed in the both the epistle attributed to Clement, along with Polycarp, were great lovers of the list (seven in I Clem, four in Polycarp). This literary device, along with the example, also comes into its own in the Apostolic Fathers, although Ignatius never once uses it.

All the epistles of Clement, Polycarp, and Ignatius are heavily paraenetic, while the Epistle to Diognetus is apologetic, the use of direct paraenetic being almost completely absent. The literary form of apology in Diognetus is also something new in the early Christian writings. With Justin Martyr, this form will come into its own, almost dominating Christian literary output in the century following the Apostolic Fathers.

Barnabus, while including some paraenetic material has a major doctrinal section as well as what is considered to be the protreptic Two Ways section at the end of the epistle. This material brings the rhetorical convention of the list to new heights and further indicates a growing body of accepted ethical standards in the community.

This was aided, of course, by the kind of thinking that lies behind the last book in this section, the Didache. This work demonstrates the level of systematization that had come about in the area of community structure, belief, and behavior. As a "Manual of Church Instruction", the Didache could be considered as paraenetic and possibly even protreptic, but the form and style of the work indicate that its primary function within the community was either didactic or confirmatory (serving as a touchstone for determining full acceptance into the community). If this is the case (the presence of five different lists lend to this idea) then we have yet another form found in the Apostolic Fathers not seen in the New Testament (along with the apology).
ENDNOTES

9. Arnaldo Momigliano, The Development of Greek Biography; Patricia Cox, Biography in Late Antiquity; Robert M. Grant, The Earliest Lives of Jesus; R. T. France, Jesus and the Old Testament, see esp. the entire introduction; Eta Linnemann, Is There a Synoptic Problem?; ibid, Historical Criticism of the Bible; Craig Blomberg, The Historical Reliability of the Gospels.
12. Ibid, 68.
CHAPTER 4: THEOLOGICAL STRUCTURE

Introduction

Theological structure is broader framework within which the specific ethical imperatives given in the early writings will operate or be applied. As mentioned above, it is like the overall strategy of ethics as opposed to the tactics of handling specific types of moral situations.

This structure is composed of the Class I statements, all of which provide information or direction for the constructing of a broad-based ethical system. There are twenty seven such statements found in the study, seven in the Gospels, twenty in the rest of the New Testament, and none in the Apostolic Fathers.

A. Theological Structure in the Gospels

The First Class I statement we see is in Matt 9.14-17. Here Jesus is questioned by the disciples of John the Baptist as to why they, as well as the Pharisees, often fast while Jesus' disciples do not. Jesus' response, using two allegories or mini-parables, replies that different situations require different requirements. Using the illustration of the bridegroom he responded that His presence denied the need for fasting, but his coming absence would call for it. Then, using the new wine/old wineskin illustration, he went on to imply that the old ethical system simply could not be imported wholesale into the New Covenant/Kingdom. Doing so would destroy both. What was needed was new wine - a new ethical system - that would correlate with the new "vessel" of the New Community. (My thanks to Howard Snyder for this insight in his work on Church structure1). Not only was the new kingdom at hand, a new ethic was also here too.

The next Class I statement is found in the response Jesus gave in Jo 5.17-18 when the Jews sought to persecute him for healing on the sabbath. His answer, that just as his father was working on the sabbath so he also was working of the sabbath, was rightly understood by the Jews as equating himself with God. In this pericope Jesus does not defend the legality of the healing. Rather, the logic of Jesus' response was that (P1) the Father works on the sabbath, (P2) the Father is not charged with breaking the sabbath, (C1) Jesus should not be charged with breaking the sabbath. For this syllogism to work, one must insert a third proposition, (P3) the Father's superiority over and non-adherence to the Law's requirements for men must be able to be
transposed to Jesus - or in plain terms Jesus is equal to the Father (at least in terms of his ethical status). The Jews present picked up on the implied proposition and responded by desiring to kill him for making himself equal to God (Ἰσον ἐαυτῶν ποιῶν τῷ Θεῷ).

Does this mean that Jesus did indeed break the sabbath requirement in the Law? His responses in the next two pericopes indicate that he did not, and often evade the question by transposing the question into a new ethical context. In Mt 12.1-8 we see the disciples charged with sabbath breaking for picking heads of grain to eat on the sabbath. Here again, Jesus could have argued that such activity did not constitute work, therefore falling outside the sabbath prohibition, but he did not. Instead, his surprising response was that special considerations due to the presence of an anointed king (David) in the temple, and the presence the ministering priests in the temple released them from guilt in their respective sabbath breaking. Here the missing proposition is that the disciples are in the presence of something special, something even greater than the temple - either Jesus himself or the Kingdom he inaugurated. After charging them with ignorance of the true meaning of mercy, Jesus finishes his defense with the startling claim that he was Lord of the sabbath day (expressing the same concept as was found in the missing proposition in the above pericope).

Finishing with this defense, Jesus went into the synagogue. Seeing a man with a withered hand, he asks a rhetorical question concerning the lawfulness of doing good on the sabbath. Before healing the man, Jesus declares that doing good on the sabbath was indeed lawful (therefore exonerating himself from the charge of sabbath breaking on this occasion as well as the previous one when the lame man had been healed).

Taken together, these three incidents claim that not only was there a misconception or misevaluation of the Law by the Jews, there was also the claim (and subsequent understanding by the community) that the ethical structure for the Kingdom was now to be defined by Jesus.

Mk 7.1-20 (Mt 15.1-20) reveals Jesus response to the Pharisees question concerning the disciples' apparent transgression of the tradition of the elders παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων. First he charges them with a hypocrisy caused by substitution their traditions made for God’s Law. Second he laid out the general ethical principle that defilement comes from within, not from without. People are defiled by their own thoughts, intentions, and desires rather than from corning in contact with unclean things around them. The
passage concludes with the editorial remark by Mark that Jesus thus declared all foods clean. The teaching of Jesus superseded the Mosaic requirements concerning clean and unclean and also terminated the Law's prohibition on certain foods by essentially removing the category of "unclean".

The Class I statement in John 18.33-36 presents us with the concept that ethical requirements are determined by the realm in which they operate. Here Jesus states that if his kingdom were of this world his followers would fight against his arrest - yet such was not the case. To use physical battles to war against the spiritual realm would be unthinkable. We later see Paul relating in fuller terms this truth in II Cor 10 where he tells his readers that their battle is not against flesh and blood but against spiritual opponents where fleshly weapons are not powerful.

The last statement we see in the gospels is in Mt 22.40 where Jesus, in his response to the lawyer's question concerning the greatest commandment. After replying that the two greatest commandments were those requiring loving God foremost and one's neighbors as oneself, Jesus announces that all the law and prophets hung on these two commands. In effect, Jesus is telling his hearers that the law and prophets had one ethical necessity - love - and this necessity was to be carried out in two directions, to God and man. In keeping these two commands, one would be obeying the heart of the Law's ethical requirements.

B. Theological structure In the New Testament outside the Gospels

Acts 10 gives us our first Class I statement outside the gospels. Here, on the roof of Simon the tanner's house, Peter is commanded in a vision not to call common/unclean that which God has cleansed. The direct application that Peter took from the command was to bring the gospel to the Gentile Cornelius. Most probably the vision had direct reference to the incident referred to above in Lu 11.37-41, as the vision does not tell Peter that these foods presented in the sheet were now declared clean. He rather hears that ὁ Θεὸς ἐκαθάρισεν: God had cleansed them, aorist system, past tense. Peter does indeed by transferring this cleanness to the Gentiles, but that is not surprising in light of the fact that in the Mark passage there was not simply a declaring of all foods clean, there was literally a removal of the category of "unclean".

The Pauline corpus presents us with ten Class I statements. The first is in Rom 6.1-23 where Paul argues against the
conclusion that since Christians are under grace they can continue to sin. Though from a forensic perspective this does follow from his earlier statements

Rom 4.5-8 states that in the case of the justified believer, God will not impute sin, and also that his sins are covered, Paul's answer is not in the forensic realm but the spiritual. He does not deny the forensic problem; rather he claims that the answer lies in the fact of the internal, spiritual changes that have been wrought in the believer. This cannot happen because believers (through the spiritual identification and union with Christ and his works) have been dynamically set free from the slavery to sin and have become indentured as slaves to righteousness. While recognizing the reality that believers will still sin (as seen in his exhortation to change the direction of where they yield their members), Paul asserts that continuance in the pattern of bondage to sin is no longer an option for the believer.

In 13.8-10 of the same book Paul picks up on a Class I statement seen earlier in Mt 22.40, where Jesus asserted that all the law and prophets hung on the two commandments to love God and neighbor. Here in Romans we see the same claim when Paul concludes that αγάπη τῷ πλησίον κακόν οὐκ ἔργαζεται: πλήρωμα οὖν νόμου: love is therefore the fulfillment of the law. This sentiment is reiterated in another Class I statement in Gal 5.14 where he asserts that all the law is summed up in one word: love your neighbor as yourself.

In another Romans passage we find third Class I arguments. In Rom 14-15 the general principle is laid down that the ethical freedom of the Christian is to be deferred when it causes a weaker brother to stumble. This principle lays down a further structural element in the framework within which other specific ethical judgements must be made.

In two separate but similar statements in I Corinthians, Paul presents the general ethical principle that, for Christians, all things are lawful (i.e. they are no longer answerable to God for their obedience to the Law). However, three other considerations must be allowed when determining the ethical propriety of an action. The first two, according to I Cor 6.12, are that any activities which are 1) not expedient or 2) lead to addiction, should be avoided. The third, is in I Cor 10.23, where Paul reasserts that all things are lawful, but adds that all things do not edify. Activities which do not edify should also be avoided by Christians.

One other very important Class I statement is found in I Corinthians. After setting forth lengthy guidelines for Christian
activity in the assembly, Paul unequivocally announces that the things which he wrote to them Κυρίου ἐστὶν ἐντολή: "a commandment of the Lord" (I Cor 14.37). without necessarily broadening this claim beyond the scope of the material at hand (which certainly has, and can be done), it must be recognized that in the area of Christian ethics in general, and in the area of order in the assembled church in particular, Paul's commands are to be considered by the community as having the same authority as from the mouth of the Lord himself.

A second Galatian passage contains a general ethical statement concerning the duration of the Law. In 3.16-28 Paul develops the argument that Abrahamic promise was the durable element in Yahweh's dealing with Israel, not the Mosaic Law. The Law was given for a certain purpose (because of transgressions) and a specific time period namely until the time of him to whom the promise was made, i.e., until the time of Christ. The promise (which is inclusive of the prophesied New Covenant), and all its implications for the faithful community of God, still stands as the primary mediation between God and man. The Law has been fulfilled and the people of God are no longer "under" it.

The Pastorals contain the final three Class I statements in the New Testament. I Tim 1.3-10 contains two - 1) the goal of Christian instruction is love (an ethical teleology must always underlie catechistic activity, and 2) there is a lawful use of the law (which, though not given in this context, is easily discovered by seeing all the ways in which the Law is actually used in the rest of the New Testament by the early church) which appears to be primarily as showing examples of God's faithfulness to deal righteously with his people, both in punishment of the unrighteous and blessing of the righteous.

Also in I Timothy we see the general statement that it is not commensurate with proper Christian ethical to teach the ascetic practices of forbidding marriage or advocating abstention from foods. Rather, it is asserted that everything is to be received with gratitude and prayer.

The last New Testament Class I statement is found in Tit 1.15. Here we are told that the purity of something is primarily determined by the mindset of the one considering it. The author claims that to the pure all things are pure and to the defiled nothing is pure. This approximates the teaching seen earlier in Mk 7 and also in Acts 10 that the external category of "unclean" has been removed. Defilement comes from within, not without.
C. Theological Structure in the Apostolic Fathers

There are no Class I statements in the writings of the Apostolic fathers. The closest thing to such is in the Epistle to Diognetus where he sets forth the superiority of the Christian religion to the Jewish. The primary reason for not including this Christian apology is that while it is protreptic in style, its focus is not on getting Diognetus to "clean up" his moral life. Rather it is on getting him to acknowledge the virtue of following Christianity as a religious option as opposed to Judaism.
CHAPTER 5: PHILOSOPHICAL STRUCTURE

Introduction

Philosophically speaking, all ethical systems can be grouped into one of two camps, either idealistic (theological ethics) or naturalistic. According to Henry, idealistic ethics "emphasiz[e] the priority of mind and values, and emphasiz[e] the reality of the spiritual world". While not necessarily theistic or antievolutionist, they all have some measure of conviction that man is more than an animal and that the spiritual realm has power and implications both in this life and the next.

Naturalistic systems, on the other hand, have three basic "controlling tenets ... (1) that nature is the ultimate reality; (2) that man is essentially an animal; (3) that truth and right are intrinsically time-bound and changing." These systems are necessarily non-theistic and, in some sense or another, evolutionary.

In a day when we see a plethora of modern scholars "reinterpreting" classical texts and doctrines, it is essential to first to discover the world-view of the authors. It would be just as easy and fair for someone a century from now to "reinterpret" the writings of a deconstructionist of classical texts in some school that would be fashionable 100 years from now as it is for the same deconstructionist to "reinterpret" the book of John in existential terms. This is not to say that later, more critical analyses of an historical sitz im Leben might give greater understanding to the original intent of the author. Undoubtedly this is the case.

Within the idealist camp of ethics, there have been two major divisions of "religious" views. The first is the Divine Command view, which understands that moral standards originate from the deity. Through various means (these means differ, depending on the religious tradition which espouses it, though typically includes divinely inspired mediators and/or divinely inspired writings) the deity reveals (communicates otherwise unattainable) information which then is deposited propositionally, finally becoming the ethical requirements of the community.

The second is the Natural Law view, which has two primary aspects. First, the divine, or "God, who is perfectly rational, has created the world as a rational order and us, in his image, as rational agents". This rational order is governed by laws of reason and operate without the active intervention of the divine. These "natural laws" are understandable to rational man and they
dictate his moral life through reason and conscience. Secondly, behavior which is accordance with these natural laws is thereby "natural" and that which is not is "unnatural".

In this system one does not need to appeal to any spiritual authority to assert a moral standard, but rather to a rational argument, which agrees with natural laws suffices as authority. This system, developed most fully by Aquinas, does not negate the "revealed" standards which may be found deposited in the sacred words. It simply allows that ethical requirements for the community can be discovered both in the revealed sacred words as well as through the exercise of reason. It should be noted that these systems may represent extreme views and that there are many possible positions between these two poles on the ethical scale. In the present case, the intent is to see if, in the ethical statements found in the works at hand, there is any observable pattern or structure that underlies the system and either unifies or distinguishes the philosophical bases.

A. Philosophical Structure in the Gospels

The primary element in the four gospels that define its philosophical basis regarding ethics is the teaching of Jesus himself. From his statements in defense of the charges of sabbath-breaking as mentioned above, where he presents himself as someone equal to God and Lord of the Sabbath, to the amazing claim in Jo 5.22 where he claims that all judgement (presupposing a coming judgement) has been given into his hands, Jesus definitively sets forth that claim that there is a spiritual realm over which God has authorized him to preside, and that he takes second place to no one in it.

Jesus is not only presented as telling his disciples that he would die and be raised from the dead (Mt 17.9-13) and that he would be leaving them to back to the Father (John 14.1-6), he is also presented warning his hearers concerning judgement when he returns in the glory of his father.

Finally, in the pericopes above, the gospels present Jesus as performing feats which, if taken as having happened as described and comprehended by the writers, certainly presuppose a reality beyond the physical realm. As Jesus claimed that his miracles were performed by the finger of God (Lk 11.20), it must be taken that he, as well as the authors of the gospel accounts, understood the universe to be such that a spiritual realm of power not only existed, but also entered into the physical/historical lives of women and men.
It is safe to say that the gospels present an ethical system which can only fit into the idealistic camp. But what about the two aspects of this system? It is a "revealed" ethic following the Divine Command Theory or is it a rational and natural ethic following the Natural Law system?

A quick survey of the data indicate clearly that both types of ethical arguments are used in the gospels. The several passages referred to above using the Type C support statements all presuppose an authoritative deposit containing a revealed ethical base (for an excellent discussion concerning see Longenecker as mentioned above as well as Bright for a general discussion on the authority of the Hebrew Bible in the church).

Somewhat surprisingly, however, we also see what can understood as purely naturalistic arguments from the mouth of Jesus. From the command to pluck out an offending eye (Mt 5.29-30) to the warning to see that the light in his followers not be darkness (Lk 11.44), Jesus used several arguments which require no specific adherence to an idealistic system. Another good example of one of these Type I arguments (though all of these support statements are only logical, many do also presuppose idealistic elements) is Mt 17.24-27 where Jesus tells his disciples to pay the temple tax. Here, his supporting argument for this act is simply the logical truth that rulers exact tribute not from their children but from strangers. The implied hidden premise is that Jesus and his disciples were strangers, therefore they should indeed pay.

So Jesus, who undoubtedly presented an ethic squarely within the idealist camp, did not consistently rely upon these presuppositions when giving moral direction. Setting the example as the supreme pedagogue, he gave his audience a wide variety of presentations in his ethical teaching, though all of his ethical exhortation in concerned with the proper response to the reality of the presence of the Kingdom. The presence of the Kingdom (a spiritual reality) which was pressing itself into the physical reality actually allows for the constructing of an ethical system which may employ both naturalistic and idealistic elements.

B. Philosophical Structure in the New Testament Outside the Gospels

The material outside the gospels, as one may have already guessed, is replete with ethical imperatives based on the presuppositions of the idealistic camp of ethics. From Peter's vision in Acts 10 to John's exhortation to be logically consistent in loving God by loving his human creatures, the
existence of God and the spiritual realm are obvious. The early church's ethical system rests firmly on a foundational belief in a spiritual realm, the existence of God, and life after death (including reward and punishment).

The use of natural law arguments for ethics, or more precisely, the use of logical arguments not presupposing idealistic elements, while present in the writings outside the gospels, drops sharply. Compared to 5/142 total imperatives in the gospels (Mt 5.29-30; Mt 5.46-47; Mt 17.24-27; Lk 11.34-36; Mk 12.13-17), which comes out to 3.5% usage, we see only 1/367 occurrences (Rom 16.17), which translates to only .02% usage (a 77.8% drop). With the "Christ-event" behind them and the presence of the Kingdom "within their midst", the need and use for the natural law argument had quickly faded.

C. Philosophical Structure in the Apostolic Fathers

Of the two hundred and fourteen ethical imperatives in the writings of the Apostolic Fathers, none were found that used logical argument without presupposing idealistic notions. So we see a drop from 3.5% in the gospels to .02% outside and gospels to 0% in the Apostolic Fathers. One could speculate and present many suggestions for why this is the case. The simplest reason would be is that the focus of the ethically imperatives gradually focused down so that, while Jesus taught the masses, the apostles taught the newly converted and interested unbelievers who came to the assembly, and the Apostolic Fathers often wrote not only to the catechized, but to those who now began to have their own body of sacred words to build their ethical lives upon.
CONCLUSION

As was mentioned in the introduction, the goal of this study was to provide a foundation for the further study of Christian ethics. It was designed to aid in building a framework around which a Biblical ethical system can be developed.

From the material discussed, it is this author's conclusion that the following information must serve as foundational in any discussion or development of Christian ethics:

A) Grammatical Foundation

Any discussion of Christian ethics must presuppose a textual base which allows us to have a strong conviction that we have a trustworthy deposit of the ethical imperatives of Jesus Christ. It also must presuppose an understanding by Jesus and the early church fathers that ethical imperatives could be made by people with spiritual authority without the need for defense. From the frequent "it is right" to the even more often used "I command", or "I exhort", it is presupposed by the authors that they had the authority to do so. It should also presuppose that the ethical standards which came to them from these various sources of spiritual authority came to them propositionally, using the same grammatical conventions that were employed by other moral teachers at the time. Even though their ethics had their ultimate source in a transcendent and ineffable God, they could understand his moral requirements of them as they were delivered in the common language of the people on the street.

B) Rhetorical Foundation

Any discussion of Christian ethics must presuppose in its rhetorical considerations that the understanding of the early church was such that ethical authority existed and could be found in the teachings of the scriptures, Jesus, the apostles, and the apostolic fathers. It also must presuppose an understanding of the early church that ethical choices have consequences. When any type of support was given as the reason for adhering to a given moral standard, the most common was that there would be either negative or positive consequences that would follow. They believed that God dealt with his people on this level and held them responsible for their moral choices.

Also, any discussion of early Christian ethics must be built upon the consideration that the post-Christ-event believers did not primarily use the actual ethical teachings of Jesus to
any great extent in the development of their ethical system. The
dynamic working of God (his active and future punishment/reward),
and the firmly held belief that a New Reality had come about
(both internally, through conversion, and externally, through the
inauguration of the Kingdom, with the shift in focus to the
centrality of the Christ-event and the new age of salvation,
provided the primary basis for the presentation of ethics to the
community.

C) **Literary Foundation**

Any discussion of Christian ethics must presuppose a system
which strongly emphasizes the need for moral exhortation. This
exhortation can fit within the conventions of the day and may
take several forms, but it is essential to the life of the
community. It must also understand that much of the early
church's ethical exhortation was protreptic, indicating the
conviction that the Christian's ethical life was radically new
and different from what they knew before.

D) **Theological Foundation**

Any discussion of Christian ethics must presuppose an
understanding that the early church saw themselves as inheritors
not so much of the Mosaic Law as the ethical base, as to the New
Life and the dynamic changes that followed from the work of
Christ. It must not hold that the life and teachings of Jesus are
the sole or even determining concepts in establishing normative
ethical standards.

It must also presuppose that Jesus, presented himself as
one who is equal with God and fully authorized not only to
establish moral laws, but also to require the adherence to these
laws by his followers. The early church did not consider that
moral choices were personal, private, and arbitrary, but revealed
(and/or illuminated) by God, through his Son, and through the Son
to the apostles.

It must also presuppose a dynamic change and relationship
to Jesus Christ on the basis of his crucifixion, death, and
resurrection. The early church, in the work of Paul, understood
that any individual was a "slave" to sin before conversion and,
having been set free from that slavery, has been made a servant
of righteousness. Powerful changes both within the individual
believer and without, in the realm of major shifts in God's ways
of dealing with mankind, had occurred, and these changes
profoundly affected the ethical demands, and abilities to adhere to, the moral standards of God.

E) Philosophical Foundation

Any discussion of Christian ethics must presuppose a system of ethics which solidly fits in with the Divine Command systems of ethics. It must presuppose an understanding which allows the early church to hold to a dual cosmology wherein God enters the physical realm both dynamically and propositionally. This does not preclude the use of logical argument or natural law in the development of ethics, only that such arguments must take second place to and conform with the deposit of "sacred words". There are authorities in Christian ethics, and without consulting and conforming to them, one can hardly call them Christian, either the ethic, or the person.
ENDNOTES

APPENDIX A: SUPPORT AND STATEMENT TYPES

SUPPORT TYPES:

A. Naked (undefended)
B. A Priori Designation (Right, Good/Wrong, Bad etc.)
C. Spiritual Authority Requires It
   1. God, Jesus, the Holy Spirit
   2. Human
   3. Writings
D. Examples (Biblical & Non-Biblical/Negative & Positive)
   1. God
   2. Jesus
   3. The People of God
   4. Angels
   5. Others
E. The Nature of God (As Opposed To The Actions of God)
F. Consequences (Including Those Attributed To God)
   1. Negative for Non-Compliance or Other Reasons
   2. Positive for Compliance or Other Reasons
G. One or More Elements Comprising a New or Future Reality
   1. Internal Changes or Expectations
   2. External Changes or Expectations
H. One or More Elements Comprising Dynamics In A Current (Unchanged) Reality
I. Logical Argument
J. Association with Clearly Negative or Positive Elements
K. Other

STATEMENT TYPES

Class I: Statements concerned with ethical methods or principles, broadly defining, describing or delimiting general ethical dynamics

Class II: Statements with direct imperative force, exhorting specific moral standards

Class III: Statements with indirect ethical force, giving neither general or specific imperatives, rather using rhetorical devices which have hortatory impact
### APPENDIX B: TEXTS MENTIONED ABOVE IN THIS WORK

**Hebrew Bible**

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<td>Polycarp to the Phil 11.2-3</td>
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<td>Martyrdom of Polycarp IV.1</td>
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<td>Ignatius to the Philad VII.1</td>
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APPENDIX C: TEXTUAL BASIS

CONTAINING THE PLENARY DATA DERIVED IN THIS STUDY

THE NEW TESTAMENT

A HARMONIZED FOUR GOSPELS
The Canonical Gospels

Cross References Are Listed But Detailed out Only When Notably Divergent From The Base Text And Are Thusly Noted with An *

[Note: Reference is Matthew Unless Otherwise Noted]

<table>
<thead>
<tr>
<th>REFERENCE</th>
<th>TYPE</th>
<th>GRAMMATICAL FORM</th>
<th>ETHICAL STANDARD</th>
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<tbody>
<tr>
<td>3.1-6</td>
<td>IIA</td>
<td>aor imper</td>
<td>repent</td>
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<tr>
<td>(Mk 1.2-6; Lk 3.3-6)</td>
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<tr>
<td>3.7-10</td>
<td>IIA</td>
<td>aor imper</td>
<td>bring forth fruit worthy of repentance</td>
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<td>(Lk 3.7-14)</td>
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<tr>
<td>3.7-10</td>
<td>IIA</td>
<td>aor subj</td>
<td>don't trust in ancestral lineage</td>
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<tr>
<td>[*Mt uses δοζητε Lk αρζησθε λεγειν - both in subj]</td>
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<tr>
<td>4.1-11</td>
<td>IIIIC3</td>
<td>γεγραπται</td>
<td>don't command stones to become bread</td>
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<tr>
<td>Dt 8</td>
<td>fut</td>
<td>man shall not live by bread alone</td>
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<tr>
<td>Dt 6</td>
<td>fut</td>
<td>don't test God by foolish exposure to danger; worship God and not Satan</td>
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<td>(Mk 1.12-13; Lk 4.1-13)</td>
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<tr>
<td>Jn 3.36</td>
<td>IIIIFI</td>
<td>p imper</td>
<td>the one disobeying the Son shall not see life, but the wrath of God abides on him</td>
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<td>Jn 4.20-24</td>
<td>IIIH</td>
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<td>a time is coming and now is when true worshippers will worship in spirit and truth (thus the where question of the woman is answered as being moot)</td>
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<tr>
<td>Jn 4.17,</td>
<td>IIA</td>
<td>p imper</td>
<td>repent(and believe the gospel</td>
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<td>(Mk 15)</td>
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<tr>
<td>8.2-4</td>
<td>IIC3</td>
<td>p imper</td>
<td>the healed leper was to go show himself to the priest and offer the gift that Moses commanded</td>
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<tr>
<td>(Mk 1.40-45; Lk 5.12-16)</td>
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Jesus came not to call the Righteous but sinners to repentance; he reminds them that God desired mercy rather than sacrifice (Hos 6.6)

(Mk 2.13-17; Lk 5.27-32)

Jesus answered Pharisees' question as to why Jesus' disciples were not fasting with two mini-parables. The first interacts specifically with the propriety of fasting while he is present, the second generally indicating that a new ethical structure was at hand therefore new ethical content was necessary.

Jesus answers the charges that he broke the sabbath by equating his working on the sabbath with his Father's working on the sabbath which the Jews (rightly, I believe) perceiving an implicit equating of himself with God (see other claims to arguably divine prerogatives esp. vs 19-29)

Jesus answered charges that his disciples had broken the sabbath by picking grain by using the haggadhic method of appealing to an example in history, reminding them that both David specifically (I Sam 21.1-6) and ministering priests generally broke the sabbath (Num 28.9-10) and that in this case something greater than the temple was here. He then sums up by referring to himself as the Lord of the sabbath

(Mk 2.23-28; Lk 6.1-5)

Jesus, perceiving the
Pharisee's scrutiny of his healing of a man with a withered hand on the sabbath by appealing to their own sense of ethical propriety of showing mercy on the sabbath. Therefore, if he indeed had broken the sabbath, it was only exactly what they also would have done

(Mk 3.1-6; Lk 6.6-11)

5.3-11 IIA/F2 equational poor in spirit mourning, meekness, hungering and thirsting for righteousness, mercifulness, purity in heart, peacemaking, being persecuted for righteousness when being reviled and persecuted for the sake of Jesus

(Lk 6.20-26)

5.12 IIF2 p imper rejoice and be glad
5.14-16 II I aor imper let your light shine before men
5.17-19 IIA equational don't break the even the least of the Old Testament commandments or teach others to
5.20 IIF1 except cl righteousness must exceed that of
5.22 IIF1 ζωα don't be angry at a brother without (ξηστε) cause or call him a fool
5.23-24 IIA aor imper be reconciled to an offended brother before bringing an offering to the altar
5.25-26 IIF2 p imper agree with your adversary quickly
5.27-28 IIA equational don't look on a woman to lust after her
5.29-30 II I aor imper pluck out offending eye and cut off offending hand
5.31-32 IIA equational don't put away wife except for fornication (it makes her commit adultery), nor marry her that is divorced (you commit adultery)
5.34-37 IIA λεγω don't swear, either heaven or
neg inf  earth or your head; let your  yes be yes and your no be no  don't resist evil,  
 
5.38-39  IIF1  λγγω +  rather turn the other cheek when

aor imper  struck

5.40-44  II I  aor imper  if someone sues and takes your tunic, give also your coat; if forced to go a mile, go two; to him who asks or borrows; love you enemies, bless those cursing you, do good to those hating you, pray for those who are persecution you

5.46-47  III I  question  don’t just love those who love you; don’t just greet brethren

5.48  IIA/E  future  be perfect

6.1-4  IIF1/2  προσεχω+  give alms in secret not to be seen by men

6.5-6  IIF1/2  fut ind  don’t pray as the hypocrites, rather pray in secret

6.7-13  IIJ  subj  don’t pray with empty words, rather pray in this manner (which see)

6.14-15  IIIF1/2  cond cl  forgive men their sins

6.16-18  IIIF1/2  p imper  don’t fast as the hypocrites, rather fast secretly

6.19-21  II I  p imper  don’t lay up treasures on earth, rather lay them up in heaven

6.24  II I  δυνασθε  don’t serve both God and money

6.25-34  II I  p imper  don’t worry about what to eat or drink or what to wear, rather seek God’s kingdom and righteousness; don’t worry about tomorrow

7.1-5  IIF2  p imper  don’t judge, rather examine yourself first, then help your brother

(Lk 6.27-26)

7.6  IIF2  aor subj  don’t give what is holy to dogs

nor cast pearls before swine

7.7-11  IIF1  p imper  ask, seek, knock of the Father

7.12  IIC3  p imper  do those things to others as
you would with them done to you

(Lk 6.31)

7.13-14 IIF1/2 aor imp enter into the narrow gate

7.15-20 IIA equational beware of false prophets

(Lk 6.36-46)

7.24-27 IIIF1/2 parable hear Jesus’ words and do them

(Lk 6.47-49)

10.5-15 IIA aor imper go forth preaching, healing, exorcising, not to Gentiles or Samaritans, but to the house of Israel; don't rake money, two tunics or shoes, neither a staff; stay only in one house per town; salute worthy houses, shake dust of unworthy towns off your feet

10.16-23 IIA p imper be wise as serpents and harmless as doves, beware of men, when delivered up before men, don't be anxious as to what to say, when persecuted in-one city, flee to another

10.28 IIA p imper don't fear those who can only kill the body, but fear him who can destroy both body and soul in hell

10.32-33 IIIF1/2 don't deny Jesus before men, rather confess him

10.37-42 IIIF1/2 don't love family more than Jesus, take up cross and follow him, lose your life for his sake, receive a prophet in the name of a prophet and a righteous man in the name of a righteous man, give unto these little one a cup of cold water in Jesus name

11.6 IIIB equational don't be offended in/by Jesus

11.28-30 IIF1 p imper come unto Jesus, take his
yoke and (p imper) learn of him

12.1-19 III logic it was okay for the disciples to eat from the fields on the sabbath day

12.8-14 III I logic it is okay to heal on the sabbath

12.15-21 III F1 ἔπετιμησεν those who were healed by him were not to make him known

12.46-50 IIIA equational Jesus equated those who hear the word of God and do it with his mother, brother, and sisters

(Mk 3.31-35; Lk 8.9-21)

Mk 4.3-25 III parable watch out how you listen

(p imper)

(Lk 8.5-18; Mt. 13.3-23)

Mk IIIIA equational he who is not with him is against him; he who does not gather with him scatters

Mk 13.19-30IIIF2 don’t speak a word against the Holy Spirit

(Mt 12.22-37)

10.29-31 IIG p imper preach, saying the kingdom of heaven is at hand; heal the sick, cleanse the lepers, cast out demons, having freely received, freely give;

subj don’t take as provisions gold, silver, or brass, nor a wallet, nor two tunics, nor sandals

[**Mk records as indirect stt with subj**]

aor imper into whatever town you enter, inquire who is worthy in it and remain there until you depart; when entering into a house, greet it; if the house is worthy, let your peace come upon it, but if not, let your peace return to you; when not received, shake the dust off your feet

p imper beware of me when delivered up;

subj take no thought as to what to
say

p imper when persecuted in one city, flee to another; don’t dear them killing the body; rather fear the one able to destroy both body and soul in Gehenna

(Mk 6.16-30; Lk 9.1-6)

10.29-31 IIG p imper fear not
10.32-33 IIIF122 confess Jesus before men
14.4 IIC3 οὐκ εξεστιν it is not lawful for Herod To have married his brother’s wife

(Lev 18.16;20.21)
(Mk 6.18)

Jo 6.27 II I p imper don’t work for perishing food but for food remaining but for eternal life, which the Son of Man will give to you

Jo 6.29 III equational the work of God is that you believe in him whom he sent

Jo 6.38-40 III equational this is the will of God: that of all those given by him to Jesus he should lose nothing but should raise him up on the last day; that everyone seeing the Son and believing in him may have eternal life and Jesus will raise him up on the last day unless you eat the flesh of the Son of man and drink his blood, you do not have life in yourselves; the one eating his flesh and drinking his blood has eternal life and Jesus will raise him up on the last day for his flesh is true food and his blood is true drink; the one eating his flesh and drinking his blood dwells in Jesus and Jesus in him

Jo 6.53.56 III except unless you eat the flesh of the Son of man and drink his blood, you do not have life in yourselves; the one eating his flesh and drinking his blood has eternal life and Jesus will raise him up on the last day for his flesh is true food and his blood is true drink; the one eating his flesh and drinking his blood dwells in Jesus and Jesus in him

Jo 6.63 III equational the spirit gives life while the flesh profits nothing; the words that Jesus spoke to them were spirit and life when asked by the pharisees and scribes why his disciples did not walk

Mk 7.1-23 III
according to the tradition of the elders in eating bread with defiled (unwashed) hands, Jesus called them hypocrites, charging that they themselves were teaching the precepts of men as if they were doctrines from God, and not only that but they were rejecting the true commandments of God in order to keep their human precepts, thereby nullifying the word of God by their tradition (cf Ex 20.12; Dt 5.16/Ex 21.17; Lev 20.9); Jesus declared that there is nothing from outside the man which can defile him, but things proceeding out from within the men, these things defile him;

thus he declared all foods clean;
the things from within defile, such as: evil thoughts, fornications, thefts, murders, adulteries, coveting's, wickedness's, deceit, lewdness, an evil eye, blasphemy, arrogance, foolishness

(Mt 15.1-20)

Mk 7.24-30 III οὐ... ἐστὶν καλὸν Jesus said that he was sent to the lost sheep of the house of Israel, and with respect to the request of the Syrophoenician woman to heal her daughter, it was not right for Jesus to take the children's bread and give it to the dogs

(Mt 15.21-28)

Mt 16.13-20 IIA Jesus charged his disciples to tell no one that he was the Christ

(Mk 8.27-30; Lk 9.18-21)

Mt 16.21-26 IIIJ when Peter rebuked Jesus telling him that Jesus'
suffering and death should not happen, Jesus named him Satan and charged him with thinking about the things of men rather than the things of God

(Mk 8.31-37; Lk 9.22-25)

Mk 8.38 IIIA whoever is ashamed of the Son of man and his word in this generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father to render every man according to his works

(Lk 9.26)

Mt 17.1-8 IIA p imper the Father commanded the three disciples to hear his beloved son

(Mk 9.2-8; Lk 9.28-36)

Mt 17.9-13 IIA 2p aor subj Jesus charged the three not to tell anyone about what they had seen until the Son of man be raised from the dead

(Mk 9.9-13; Lk 9.36)

[**Mk records as an indirect stt while Lk simply relates that the disciples did not tell anyone in those days what they had seen **]

17.24-27 III I Jesus paid the temple tax

Mk 9.33-37 IIIA whoever receives such children receives Jesus, and whoever receives Jesus does not receive him but he who sent him

18.1-5 IIIIA except cl unless you repent and become as little children you shall not enter the kingdom of heaven; whoever humbles himself as this little child is greatest in the kingdom of heaven; whoever receives such a little child in Jesus' name receives him;

Mk 9.38-42 IIIA he that is not against us (Jesus and Co.) is for us; whoever causes a believing child to stumble, it would better that a large millstone be placed around the neck and
be thrown into the depth of the sea;

(Mt 18.1-8; Lk 9.46-48)

Mk 9.43-48 IIB  
aor imper  if your hand or your foot or your eye causes you to stumble, cut them off; have salt in yourselves and be at peace with one another

(Mt 18.6-9)

18.10-14 IIH  
p imper  see that you don't despise these little ones

18.15-35 IIA  
p imper  if your brother sins against you, go and point out his transgression in private;

IIIF2  
aor imper  if he doesn't hear you, take 2-3 more; if he still doesn't listen, tell it to the church;

p imper  if he still doesn't listen even then, let him be to you as a Gentile and tax-gatherer

ellipsis  forgive your brother who sins against you up to 70 time 7 times

III  
parable  everyone should forgive their brother from their hearts

Lk 9.57-62 IIIH  
don't follow Jesus if you are looking for comfort;

IIA  
aor imper  leave the dead to bury their own dead;

p imper  going, announce the kingdom of God

IIIB  
no one having put his hand to the plow and then looking back is fit for the kingdom of God

(Mt 8.19-22)

Jo 7.18 IIIIA  
equational  the one speaking from himself seeks his own glory, but the one seeking the glory of the one who sent him is true, and there is no unrighteousness in him
if any man thirsts, let him come to Jesus and drink

let him who is without sin cast the first stone

even though Jesus bore witness to (Dt 17.6; 19.15) himself, his witness was true because the Father has sent him, (therefore he had a second witness bearer), which is what the law says is the standard

unless you believe that I am, you shall die in your sins

if God were your Father, you would love Jesus

if any man keeps Jesus word, he will never taste death

if the Pharisees had been blind (i.e. not knowing what sin was, they would have no sin; but because they claimed to see, their sin remained

enter (spiritual life) by the door (Jesus), not by any other way

beg the lord of the harvest to send forth laborers in the harvest;
go: don't carry a purse nor wallet, nor sandals;
nor greet anyone on the way
whatever house you enter into, say "peace to this house"; remain in the same house, eating and drinking with them; don't go from house to house; whatever city you enter and are received, eat what they set before you; heal those who are sick in the city; tell them "the kingdom of God has drawn near to you";

if you enter a city and are not received, tell them "even the dust sticking to our feet from your city we shake off our feet, nevertheless know that the kingdom of God has drawn near

if doing this (loving the
Lord your God with all your heart, soul, strength, and mind, and loving your neighbor as yourself, you will be alive

III parable the neighbor is whoever is needy in your path

Lk 11.1-13 IIA p imper when you pray, say "Father, let your name be hallowed, let your kingdom come; day after day give to us the bread for the coming day; forgive with respect to us our sins for we also forgive everyone owing us; do not lead us into temptation";

IIF p imper ask and it shall be given, seek, and you will find, knock, and it will be opened to you

Lk 11.27-28 IIIB blessed are the ones hearing the word of God and keeping it

Lk 11. 34-36 II I p imper watch lest the light in you is darkness

Lk 11.42 IIB εδει the Pharisees ought to have tithed mint and rue and every other herb and not neglected judgment and the love of God

(cf Lev 27.30 & Mic 6.8)

Lk 12.1 IIFI p imper beware the leaven of the Pharisees which is hypocrisy

Lk 13.24 IIF2 p imper strive to enter through the narrow gate

Lk 16.1-17.10 III parables be wise and trustworthy stewards

Lk 17.11-14 II aor imper going, show yourselves to the priests

Lk 17.32-32 IIFI p imper remember Lot’s wife (who sought to preserve her old way of life)

Lk 18.1-14 IIII parable pray always and not to faint because of the hardness of their hearts God had given the commandment allowing for divorce, but from the beginning of creation this had not been the case. For the cause of marriage, God made man male and female and established the leaving of birth families to the new
marriage family, wherein the two would become one flesh; what God has put together, let no man separate; whoever divorces his wife and marries another commits adultery against her, if a woman divorces her husband and marries another, she commits adultery

(Mt 19.1-12; Mt includes the exception clause [adultery is charged only when the divorce is not grounded on fornication])

Mk 10.13-16 IIH  p imper allow the little children to come to Jesus whoever does not receive the Kingdom of God as a little child will not enter into it

(Mt 19.13-15; Lk 18.15-17)

Mk 10.17-31 IIA  Jesus responded to the rich young ruler's query about what good thing he could do to inherit eternal life, by telling him to keep the commandments - then that he should sell all that he had, give the proceeds to the poor, and then to come and follow him; Jesus followed up by telling his disciples that it is easier for a camel to go through an eye of a needle that for a rich man to enter the kingdom of God; everyone who leaves houses or brothers, or sisters or father, or mother, or children. or lands for Jesus' name's sake and for the gospel's sake will receive many times more back and in the world to come, eternal life

(Mk 19.16-20.16; Lk 18.13-30)

Mk 10.32-45 IIID  equational Jesus responded to the rich young ruler's query about what good thing he could do to inherit eternal life, by
telling him to keep the commandments - then that he should sell all that he had, give the proceeds to the poor, and then to come and follow him; Jesus followed up by telling his disciples that it is easier for a camel to go through an eye of a needle than for a rich man to enter the kingdom of God; everyone who leaves houses or brothers, or sisters, or father, or mother, or children, or lands for Jesus' name's sake and for the gospel's sake will receive many times more back and in the world to come, eternal life.

(Mt 19.16-20.16; Lk 18.13-30)

Mk 10.32-45 IIID equational the rulers among the Gentiles lord it over them, but not so the disciples; whoever would be great should become a servant of all

(Mt 17.17-28)

Lk 19.1-28 III parable the kingdom was not going to Appear immediately and the disciples should be faithful with what is given to them

(Mk 11.12-18 IIIC3 γεγραπται Jesus justifies his actions of (Is 56.7; Jer 7.11) casting the money-changers out of the temple by appealing to the scripture

(Mt 21.12-13; Lk 19.45-48 - in Mk Jesus sets this forth in question, while Mt and Lk have it as a statement)

Jo 12.20-50 IIIF1/2 p/p the one loving his life will lose it, while the one hating his life in this world will keep it unto eternal life:

p imper if anyone serves Jesus, let him follow him, for where he is, his servant will be;

p/p if any man serve him, his Father would honor him;
walk in the light while you have the light; believe in the light that you may be children of light;

the one believing in Jesus will not remain in darkness; the one not believing his words has one that judges him (not Jesus, but the Father who sent him);

the one saying to the mountain, "be taken up and cast into the sea," and does not doubt, but believes that what he says will happen, he will have what he asks

(Mt 21.19-22)

having been asked by the Pharisees and certain of the Herodians whether or not it is lawful to pay tribute to Caesar or not, Jesus asked them to bring him a coin and tell him who's image was stamped on it. Then he told them to render to Caesar the things that are Caesar's and render to God the things that are God's

(Mt 22.15-22; Lk 20.20-26)

when asked by a lawyer which is the greatest of the commandments, Jesus said that the greatest are: 1st, love the lord your God with all your heart and soul and mind, and 2nd, love your neighbor as yourself; upon these two hang the whole law and prophets

(Mt 22.34-40)

do and observe whatever the Pharisees tell you to, but not according to their works, which are hypocritical;

do not be called rabbi or masters;

the greatest among you will be your servant
(Mk 12.38-40; Lk 20.45-47, which add the imper "beware the teaching of the scribes")

Mk 12.41-44 II I  
the widow who threw 2 mites into the temple treasury put in more than the rich because she gave all that she had while the rich gave from their abundant leftovers

(Lk 21.1-4)

Mk 13.1-37 IIG
when delivered up to judgement, don't be anxious beforehand as to what to speak;
when you see the abomination of desolation (Jerusalem surrounded with armies), the ones in Judea flee to the mountains;
the one on the housetop is not to go down, enter in, or take anything out of his house; the one in the field is not to return to take his cloak;
pray that the flight may not be in winter; be watchful for you don't know when the lord of house comes

(Mt 24.1-28; Lk 21.5-26, where Mt add the imper, "see that no one deceives you," and Lk adds the subj, "let those in the country not enter in (Jerusalem)"

25.1-30 III  
parables be ready at any time for the bridegroom's return; be faithful with the gifts and talents the Lord has given

25.31-46 III  
Jesus predicted that when the son of Man comes in his glory and sits in judgment, he will separate the sheep from the goats and ask whether or not they vicariously gave him food when he was hungry, drink when he was thirsty, clothing when he was naked, visited when he was sick, and came to when he was in prison - by doing these things for his brethren

Jo 13.1-20 IIID2  
Jesus washed the disciple's
feet as an example so that they should do the same for others;

Jo 13.31-38  IIA  p imper  Jesus gave the disciples a new commandment — that they love one another, even as he had loved them; it is by this love for each other that all men will know that they were his disciples

III A  p/p

Mk 14.22  IIA  p imper  in the upper room, Jesus told his disciples to take the broken bread for is was his body

(Mt 26.26-29; Lk 22.17-20 — where Mt has both λαβετε and φαγετε and Luke leaving out the imper statement)

Jo 14.1-31q  IIA  p imper  let not your hearts be troubled, believe in God, believe also in Jesus; believe that Jesus is in the Father and the Father is in him, or else believe for the sake of his works:

IIIF2  p/p  if anything is asked of Jesus in his name, he will do it: if you love Jesus, you will keep his commandments: the one having Jesus' commandments and keeping them, this one loves him, and this one will be loved by Jesus' Father, and Jesus will love him and will manifest himself to him;

IIIA

the one loving Jesus keeps not his words and the words which they. heard were not his but the Father who sent him;

IIIA

IIA  p imper  let not your heart be troubled or fearful

Jo 16.23-24  IIF2  p imper  until then, his disciples had asked nothing in his name; they were to ask, and they would receive

Jo 18.33-36  I  Jesus told Pilate that if his Kingdom were of this world his servants would fight for him so that he would not be delivered to the Jews, but as it is, his kingdom is not if
this world (so his servants do not fight for his freedom) having gone, make disciples of all nations, baptizing them in the name of the Father and the Son, and the holy Spirit; teaching them to keep all that he had commanded them

(Mk 16.15-18)

THE ACTS OF THE APOSTLES

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<thead>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1.15-26</td>
<td>IIIC3</td>
<td>γραφὴν</td>
<td>Judas' place must be filled by</td>
</tr>
<tr>
<td>Ps 109</td>
<td></td>
<td>πληρωθῆναι</td>
<td>another who had been with them</td>
</tr>
<tr>
<td>5.1-13</td>
<td>IIIF2</td>
<td>δὲ +inf</td>
<td>don't tempt the holy Spirit</td>
</tr>
<tr>
<td>5.29</td>
<td>IIIA</td>
<td>οὐκ ἀρεστὸν</td>
<td>obey God rather than men</td>
</tr>
<tr>
<td>6.2-4</td>
<td>IIIB</td>
<td>οὐκ ἀρεστὸν</td>
<td>the apostles should not leave the (ministry) of the word of God and (aor imper) serve tables, therefore the church should look for seven able men to fulfill this ministry</td>
</tr>
</tbody>
</table>

(all manner of four footed beasts of the earth and wild beast and creeping things and fowls of the air were declared cleansed and could be eaten)

15.24-30 | IIIB | ἐδοξεν | Gentile converts did not need to be circumcised or keep the Law of Moses, they should however abstain from meats offered to idols, from blood, from things strangled, and from fornication. No other burden was laid upon them |

THE EPISTLE TO THE ROMANS

1.26-32 | IIIB | equational | men leaving natural uses of women, burning in lust toward one another; not retaining God in knowledge; filled with unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, |
murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful - these are worthy of death judging others for things you do yourself- the judgement of God is against these by patient continuance in Well-doing, seeking for glory and honor and immortality- gains eternal life contentious, not obeying truth, but obeying unrighteousness, indignation and wrath - brings tribulation and anguish the work of Christ has effected dynamic changes in the believers which has rendered them free from the power of sin don't let sin reign, neither present members as instruments of unrighteousness unto sin Christians have become dead to the law that they should bring forth fruit to Christ; they were delivered from the law so that they would walk in newness of the spirit, not in oldness of the letter Gentile Christians are not to boast against the branches (Jews who were grafted off so the Gentiles could be grafted in) present your bodies a living sacrifice to God don't be conformed to the world, but be transformed by the renewing of the mind don't have high thoughts beyond what one ought, rather
12.9-21 IIA  
equational  
think soberly  

have unassuming love, shrink from (p ptc) evil, cling to the good,  

inf  
love one another in warm brotherly love, prefer one another in honor, don't be slothful but fervent in spirit, serving the Lord; rejoice in hope, be patient in tribulation, continue steadfast in prayer, give to the needs of the saints, be hospitable, bless, rather than curse, the ones who persecute you, rejoice with the rejoicers, weep with weepers, have the same mind toward each other, don't be thinking on high things, but condescend to the humble; don't think yourselves wise, don't pay back evil for evil, provide good things before all men, as far as possible be at peace with all men, don't avenge yourselves, rather leave vengeance to God; feed your hungry enemy, don't be overcome with evil, rather overcome evil with good.

13.1 IIH  
p imper  
be subject to the higher powers  

13.5 IIB  
αναγκη  
be subject to rulers  

13.6-8 IIH  
p imper  
pay tribute, render to all their due: tribute, custom, fear, honor; owe no one anything but love  

13.8-10 I  

all the commandments are summed up in the word "love your neighbor as yourself" including the prohibitions against adultery, killing, stealing and bearing false witness  

13.12-13 IIG1  
aor subj  
walk honestly, not in Reveling’s and lp drunkenness and clamoring and excesses, nor in strife or envying  

13.14 II A  
aor imper  
put on the Lord Jesus Christ
<table>
<thead>
<tr>
<th>Verse</th>
<th>Category</th>
<th>Type</th>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>14.1</td>
<td>IIA</td>
<td>p imper</td>
<td>and make no provision for the flesh to fulfill its lusts</td>
<td>receive the one weak in faith, but not unto judgements</td>
</tr>
<tr>
<td>14.2-9</td>
<td>IIH</td>
<td>p imper</td>
<td>the one who has freedom to Eat certain things or regard all days the same are not to look down on the ones who are weak and do not have that freedom</td>
<td></td>
</tr>
<tr>
<td>14.10-15</td>
<td>IIF1</td>
<td>1p p subj</td>
<td>don't judge one another, don't put a stumbling block before in a brother’s (p imper) way, don’t destroy the brother with your meat (freedom to eat meat)</td>
<td></td>
</tr>
<tr>
<td>16.16-18</td>
<td>IIH</td>
<td>p imper</td>
<td>don't let your good be spoken of as evil pursue those things of peace and things which edify one another</td>
<td></td>
</tr>
<tr>
<td>14.21</td>
<td>IIIB</td>
<td>καλον</td>
<td>don't do anything which makes Your brother stumble, be offended or is made weak</td>
<td></td>
</tr>
<tr>
<td>14.22-2</td>
<td>IIB</td>
<td>equational</td>
<td>have your faith (to have the freedoms that you have) before God and do only that which you can do without self-condemnation</td>
<td></td>
</tr>
<tr>
<td>15.1-3</td>
<td>IID2</td>
<td>οφειλω</td>
<td>the strong should bear the Infirmities of the weak; don't please yourself but your neighbor for his edification</td>
<td></td>
</tr>
<tr>
<td>15.5-6</td>
<td>IIF1</td>
<td>prayer</td>
<td>be like-minded toward one another</td>
<td></td>
</tr>
<tr>
<td>15.7</td>
<td>IID2</td>
<td>p imper</td>
<td>receive one another</td>
<td></td>
</tr>
<tr>
<td>16.17</td>
<td>II I</td>
<td>παρακαλω</td>
<td>mark them who cause divisions and offenses contrary to the doctrine which you have learned</td>
<td></td>
</tr>
</tbody>
</table>

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**THE FIRST EPISODE TO THE CORINTHIANS**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Category</th>
<th>Type</th>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.10</td>
<td>IIA</td>
<td>no divisions</td>
<td>παρακαλεω</td>
<td>no divisions</td>
</tr>
<tr>
<td></td>
<td></td>
<td>P subj</td>
<td>be in the same mind</td>
<td>οφειλω</td>
</tr>
<tr>
<td>1.29</td>
<td>IIG1</td>
<td>no flesh should glory in</td>
<td>οποσ</td>
<td>no flesh should glory in God's presence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3s aor subj</td>
<td>in God's presence</td>
<td>οποσ</td>
</tr>
<tr>
<td>3.1</td>
<td>IIIB</td>
<td>no envying, strife, division</td>
<td>οφειλω</td>
<td>no envying, strife, division</td>
</tr>
<tr>
<td></td>
<td></td>
<td>σαρκοκοι</td>
<td>in the flesh</td>
<td>σαρκοκοι</td>
</tr>
<tr>
<td>3.16-17</td>
<td>IIIF1</td>
<td>condit</td>
<td>don't destroy the temple of God (i.e. local assembly)</td>
<td></td>
</tr>
<tr>
<td>3.22</td>
<td>IIH</td>
<td>imper</td>
<td>no man should glory in men</td>
<td></td>
</tr>
<tr>
<td>4.1</td>
<td>IIA</td>
<td>imper</td>
<td>think of Paul and others as Ministers of Christ and stewards of the mysteries of God</td>
<td></td>
</tr>
<tr>
<td>4.5</td>
<td>IIH</td>
<td>imper</td>
<td>judge nothing before the time</td>
<td></td>
</tr>
<tr>
<td>4.16</td>
<td>IIG1</td>
<td>imper</td>
<td>be followers of Paul</td>
<td></td>
</tr>
<tr>
<td>5.1-5</td>
<td>II I</td>
<td>ellipsis + inf</td>
<td>deliver the one fornicating with his father's wife unto Satan</td>
<td></td>
</tr>
<tr>
<td>5.7</td>
<td>IIF2</td>
<td>imper</td>
<td>purge out the old leaven (the sinner)</td>
<td></td>
</tr>
<tr>
<td>5.8</td>
<td>IIH</td>
<td>aor subj</td>
<td>keep the feast without the old leaven</td>
<td></td>
</tr>
<tr>
<td>5.11</td>
<td>IIH</td>
<td>εγραψα + inf</td>
<td>don't associate with a so-called brother if he is a fornicator, covetous, an idolater, a railer, a drunkard, or an extortioner; don't even eat with such</td>
<td></td>
</tr>
<tr>
<td>5.13</td>
<td>IIH</td>
<td>aor imper</td>
<td>put out the evil person from you</td>
<td></td>
</tr>
<tr>
<td>6.1-8</td>
<td>IIH</td>
<td>ηττημα + Εστιν Aιδικετε</td>
<td>don't take brothers before unbelievers for judgement</td>
<td></td>
</tr>
<tr>
<td>6.9-10</td>
<td>IIIF1</td>
<td></td>
<td>these unrighteous shall not inherit the kingdom of God: fornicators, idolaters, adulterers, effeminate, homosexuals, thieves, covetous, drunkards, revilers, extortioners</td>
<td></td>
</tr>
<tr>
<td>6.12</td>
<td>I</td>
<td></td>
<td>all things are lawful, but all are not expedient; all things are lawful, but one shouldn't be enslaved the body is not for fornication</td>
<td></td>
</tr>
<tr>
<td>6.13</td>
<td>H</td>
<td>p imper</td>
<td>flee fornication it is good for a man not to touch a woman</td>
<td></td>
</tr>
<tr>
<td>7.2</td>
<td>IIF2</td>
<td>p imper</td>
<td>let every man have his own wife and every woman her own husband</td>
<td></td>
</tr>
<tr>
<td>7.3-6</td>
<td>IIH</td>
<td>p imper</td>
<td>let husbands and wives render what is (not a command) due their spouses</td>
<td></td>
</tr>
<tr>
<td>7.7-9</td>
<td>IIB</td>
<td>καλον</td>
<td>unmarried and widows should Remain (the Lord's command)</td>
<td></td>
</tr>
</tbody>
</table>
7.10-11 IIA κρείττον single
παραγγελω work
wife is not to depart from
husband (if she does, let her be reconciled or remain
unmarried), and husband not to leave his wife

7.12-15 IIH p imper
let not husband put away
unbelieving wife nor wife
leave unbelieving husband;
but if unbeliever departs,
let them be separated

7.17-22 IIA p imper
let each one walk in the
state he was called (διατασσω)
called (in circumcision, as a
servant, as a freeman

7.23 IIG1 p imper
be not the servants of men

7.26 IIB καλον it is good for a man to
remain a virgin

7.27-28 IIB p imper
if bound to a wife, don't
seek to be released; if
released form a wife, don't
seek a wife; but if you marry
you have not sinned, and if a
virgin marries, that one has
not sinned

7.29.31 IIH φημι those that have wives be as
those who have none; those
weeping as not weeping; those
rejoicing as not rejoicing;
those using the world as not
abusing it

7.32-35 IIA θηλω + inf be not without carefulness,
i.e. toward the Lord which is
lessened by care for the
spouse

7.36-38 IIB p imper
let a man allow his virgin to
be married

7.39 IIIF2 a wife is bound as long as
her husband is alive, but if
her husband dies she is free
to remarry in the Lord

8.1-8 I/III I one is neither worse off or
better off for eating meat
sacrificed to idols

8.9-13 IIB p imper
see that personal liberty
does not become a stumbling
block to the weak

9.1-8 III I Paul and Barnabus should
receive fruit of their labors

(note: in 9.8-10 Paul presents a supporting argument by
appealing to a scriptural principle concerning feeding the
laborer in Dt 25.4)
<table>
<thead>
<tr>
<th>Verse</th>
<th>Chapter</th>
<th>Form</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.14</td>
<td>III CI</td>
<td>κυρίοις</td>
<td>διαταγμένοι</td>
<td>those that preach the gospel should live by the gospel</td>
</tr>
<tr>
<td>10.6</td>
<td>IID3</td>
<td>complem</td>
<td>διαταγμένοι</td>
<td>don't lust after evil things</td>
</tr>
<tr>
<td>(negative examples)</td>
<td></td>
<td>inf type</td>
<td>διαταγμένοι</td>
<td>don't be idolaters, don't commit fornication</td>
</tr>
<tr>
<td>10.7-12</td>
<td>IID3</td>
<td>p imper</td>
<td>διαταγμένοι</td>
<td>don't tempt Christ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1p p subj</td>
<td>διαταγμένοι</td>
<td>don't murmur; the one thinking to stand should take heed lest he fall</td>
</tr>
<tr>
<td>10.14</td>
<td>IIH</td>
<td>p imper</td>
<td>διαταγμένοι</td>
<td>flee idolatry</td>
</tr>
<tr>
<td>10.23</td>
<td>I</td>
<td>p imper</td>
<td>διαταγμένοι</td>
<td>all things are lawful, but not all are expedient; all things are lawful, but not all edify</td>
</tr>
<tr>
<td>10.24</td>
<td>IIA</td>
<td>p imper</td>
<td>διαταγμένοι</td>
<td>let no man seek his own things but another's</td>
</tr>
<tr>
<td>10.25-29</td>
<td>IIH</td>
<td>p imper</td>
<td>διαταγμένοι</td>
<td>eat whatever is sold in the meat market and eat whatever an unbeliever serves to you, unless one is around whose conscience is not free</td>
</tr>
<tr>
<td></td>
<td></td>
<td>don't give offence to</td>
<td>διαταγμένοι</td>
<td>Jews, Greeks, or the church of God</td>
</tr>
<tr>
<td>10.32</td>
<td>IIA</td>
<td>p imper</td>
<td>διαταγμένοι</td>
<td>all things are lawful, but not all are expedient; all things are lawful, but not all edify</td>
</tr>
<tr>
<td>11.1</td>
<td>IID3</td>
<td>p imper</td>
<td>διαταγμένοι</td>
<td>be followers of Paul</td>
</tr>
<tr>
<td>11.4-5</td>
<td>IIIH</td>
<td>p imper</td>
<td>διαταγμένοι</td>
<td>men should pray and prophesy with uncovered heads, women with covered heads</td>
</tr>
<tr>
<td>11.6-10</td>
<td>IIH</td>
<td>p imper</td>
<td>διαταγμένοι</td>
<td>if a woman does not have her head covered, let her head be shorn; if it is shameful for her to have a shorn head, let her head be covered</td>
</tr>
<tr>
<td>11.9-10</td>
<td>IIH</td>
<td>oφείλει a + inf</td>
<td>διαταγμένοι</td>
<td>a woman should have power on her head</td>
</tr>
<tr>
<td>11.28-33</td>
<td>IIF1</td>
<td>p imper</td>
<td>διαταγμένοι</td>
<td>let a man prove himself worthy when partaking of the Lord's table; when you come together to eat, wait for one another; if one is hungry, let him eat at home</td>
</tr>
<tr>
<td>13.4-8</td>
<td>IIIB</td>
<td>διαταγμένοι</td>
<td>διαταγμένοι</td>
<td>love is patient, kind, not jealous, not self-vaulting, not puffed-up, doesn't act unbecomingly, doesn't seek its own, is not provoked, doesn't reckon evil, doesn't rejoice over wrong but rejoices in truth, covers all</td>
</tr>
</tbody>
</table>
things, believes all things, hopes all things, endures all things, never fails
pursue love, seek spiritual gifts
all speak in tongues but even more that all prophesied
let all things (in the assembly) be done for edification
if anyone speak in a tongue, let it be by two or three an let one interpret; if no interpreter is present, let them keep silent; let two or three prophets speak and let the rest judge; if something is revealed to one sitting by, let the first hold his peace
let women keep silent in the assemblies; let them ask at home if they would learn anything
Paul's commandments are the commandments of the Lord
if any man is ignorant, let him be ignorant
seek to prophesy; do not forbid to speak in tongues; let all things be done decently and in order
evil associations corrupt good customs
watch, stand fast in the faith, be strong like men, let all things be done with love
submit to those who have committed themselves to ministry

THE SECOND EPISTLE TO THE CORINTHIANS

forgive and comfort the one to whom punishment had been inflicted
don't be unequally yoked with unbelievers
come out from among the
wicked and be separate

7.1 IIA 1p aor subj cleanse ourselves from all pollution of flesh and spirit, perfecting holiness in the fear of the Lord

13.5 IIA p imper examine yourselves to see if you be in the faith; prove yourselves

13.7 IIIA οὐχ ομεθα do no evil

13.11 IIA p imper restore yourselves, admonish yourselves, think the same thing, be at peace

THE EPISTLE TO THE GALATIANS

3.1-4:31 I argument that Christians are not under the OT law

4.1 II I p imper stand fast in the freedom of Christ and don't be entangled again in a yoke of bondage

5.13 II I ellipsis P imper don't use freedom for an opportunity for the flesh, but serve one another

5.14 I all the Law is fulfilled in The command, "love thy neighbor as thyself"

5.15 IIIA p imper if you bite and devour one another, take care that you do not consume one another

5.19 III εγρα της σαρκος the works of the flesh are: fornication, uncleanness, lewdness, idolatry, sorcery, enmities, strife, jealousy, angers, rivalries, divisions, sects, envying's, drunkenness's, revelings,

5.22-23 III καρπος του love, joy, peace, longsuffering, πνευματος kindness, goodness, faithfulness, meekness, self-control

5.26 IIIA 1p p subj let us not become vainglorious, provoking one another, envying one another

6.1-6 II A p imper spiritual Christians should restore others overtaken in a fault; bear one another's burdens; let every man prove his own work; let the one
### WACCH18: The Epistle to the Ephesians

#### 4.1-3

<table>
<thead>
<tr>
<th>Verse</th>
<th>Division</th>
<th>Type</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.1-3</td>
<td>IIA</td>
<td>p ptc</td>
<td>walk worthy of the calling, with all humility and meekness, with longsuffering, forbearing one another in love</td>
</tr>
</tbody>
</table>

#### 4.17

<table>
<thead>
<tr>
<th>Verse</th>
<th>Division</th>
<th>Type</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.17</td>
<td>IIJ</td>
<td>inf</td>
<td>don't walk as the Gentiles walk</td>
</tr>
</tbody>
</table>

#### 4.18-19

<table>
<thead>
<tr>
<th>Verse</th>
<th>Division</th>
<th>Type</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.18-19</td>
<td>IIIJ</td>
<td>p ptc</td>
<td>don't give yourselves to lewdness to work uncleanness with greediness</td>
</tr>
</tbody>
</table>

#### 4.25-5.4

<table>
<thead>
<tr>
<th>Verse</th>
<th>Division</th>
<th>Type</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.25-5.4</td>
<td>IIH</td>
<td>p imper</td>
<td>putting away truth, every man should speak truth to his neighbor; be angry and do not sin; don't give place to the devil; let the one stealing steal no more, rather let him work with his hands; speak no corrupt word but speak that which is edifying; don't grieve the Holy Spirit; let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice; be kind-hearted to one another, tenderhearted, for giving one another; be followers of God, like dear children; walk in love; let not fornication and all uncleanness or covetousness be even once named among you, neither baseness or foolish talking or jesting, but rather giving of thanks</td>
</tr>
</tbody>
</table>

#### 5.5-6

<table>
<thead>
<tr>
<th>Verse</th>
<th>Division</th>
<th>Type</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.5-6</td>
<td>IIIF1</td>
<td></td>
<td>no whoremonger, unclean person, covetous person, or idolater will inherit the kingdom</td>
</tr>
</tbody>
</table>
5.11-12 IIIB  p imper  have no fellowship with unfruitful works of darkness, rather reprove them

5.15-23 IIA  p imper  walk carefully as wise men, redeeming the time; be not unwise but understand the will of the Lord; don't be drunk with wine but be filled in spirit,

   p ptc  speaking to each other with songs, hymns, and spiritual songs, singing and making melody in the heart; always giving thanks for all things; submitting yourselves to one another

5.28 IIA  p imper  husbands, love wives

ellipsiswives to your husbands

6.1 IIB  p imper  children, obey parents

στίν δικαίονmen ought to love their wives even as they love their own body

6.2-3 IIF2  p imper  honor father and mother

6.4-9 IIA  p imper  fathers, don't provoke children to wrath but train them up in the fear and instruction of the Lord; servants be obedient to masters, not with eye service as men-pleasers

6.10 IIH  p imper  be strong in the Lord, in the Strength of his might; put on the full armor of God; stand in it, having feet shod with preparation of gospel of peace, taking up he shield of faith; taking the helmet of salvation; praying always with all prayer and supplication, watching with all perseverance and supplication for the saints

THE EPISTLE TO THE PHILIPPIANS

1.9-11 IIIA  προσευχομαι that love may abound in knowledge and all judgement; that you approve things that are excellent; that you may be sincere and without
| 1.27-28 | IIA | p imper | complete | offence; being filled with the fruit of righteousness |
| 1.27-28 | IIA | p imper | p ptc | walk worthy of the gospel |
| 1.27-28 | IIA | p imper | p ptc | stand fast in one spirit, with one mind, striving together for the faith of the gospel; not being terrified by your adversaries |
| 2.2-4 | IIF2 | aor imper | + p ptc | be likeminded, having the same love, |
| 2.2-4 | IIF2 | aor imper | + p ptc | being of one accord, of one mind; doing nothing through strife or vain glory, but in lowliness of mind esteeming one another better than yourselves; not looking at each one's own things but also on the others |
| 2.5 | IIA | p imper | | let this mind be in you which was in Christ Jesus (i.e. humility) |
| 2.14 | IIF1 | p imper | | do all things without murmurings and disputing's |
| 3.1 | IIA | p imper | | rejoice in the Lord, beware of dogs, evil workers, of the concision |
| 3.17 | IIA | p imper | | be followers of Paul, and mark those walking thusly |
| 4.4-5 | IIF2 | p imper | | rejoice in the Lord, again rejoice; be anxious for nothing, but in everything by prayer and thanksgiving let your requests be made known to God |
| 4.8 | IIA | p imper | | think on these things: whatever things are true, honest, just, pure, lovely, of good report, virtue, praise (which things you have learned and received and heard and seen in Paul) |

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THE EPISTLE TO THE COLOSSIANS

| 1. 9-11 | III | subj | protonimo: be filled with the knowledge of God’s will in all wisdom and spiritual understanding; that they walk worthy of the Lord, pleasing |
Him, being fruitful in every good work, increasing in the knowledge of God; being strengthened with power unto endurance and longsuffering with joy

2.6-7 IIA p imper as you have received the Lord, so walk in Him having been rooted and being built up in Him, abounding in thanksgiving

2.8 IIA p imper beware lest anyone spoil you through philosophy and vain deceit according to the traditions of men

2.16-18 IIG2 p imper let no man judge you in respect to meat, drink, holy days, new moons or sabbaths; let no man give judgement against you with false humility, worship of angels

2.20-21 IIG1/1 question don't, as though living in the world, be subject to ordinances (e.g. don't touch, taste, or handle)

3.1-2 IIG1 p imper seek the things above, set your affections on things above

3.5 IIG1 aor imper put to death your earthly members: fornication, uncleanness, passion, evil desire, covetousness which is idolatry

3.8 IIG1 p imper put away all these: anger, wrath, malice, blasphemy, a abusive speech; don't lie to one another

3.12-4.6 IIG2 aor imp put on bowels of compassion, kindness, humility, meekness, longsuffering; forbearing one another, forgiving each other; put on love

p imper let the peace of God rule in your hearts; let the word of Christ dwell in you richly; teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to the Lord;
do all things in the name of the Lord Jesus, giving thanks to God

wives be subject to husbands; husbands love your wives and be not bitter against them; children obey your parents;

fathers don’t provoke your children to wrath; servants obey masters in all things, not with eyeservice as men-pleasers, but in singleness of heart, fearing God;

and whatever you do, do it heartily as unto the Lord, not unto men masters give to your servant justice and equality; continue in watchful prayer with thanksgiving; walk wisely toward the outsiders, redeeming the time;

your speech always with grace, seasoned with salt, so that you may know how you ought to answer

THE FIRST EPISTLE TO THE THESSALONIANS

4.1 IIA παρακαλοῦμεν walk as you ought and please God

4.2-12 IIICI + inf abstain from fornication; know how to possess your own vessel in honor - not in the passion of lust;

IIIH that no man should defraud his brother;

IIF2 strive eagerly to be quiet and to practice your own things and to work with your own hands

5.6-22 IIH 1p p subj let us not sleep, rather watch and be sober; let us be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation;

p imper comfort and edify one another;
ερωτώμενεν  know those who labor among you and
+ inf  highly esteem them in love;
p imper  be at peace among yourselves
παρακαλούμεν  warn the idle, comfort the
+ p imper  faint-hearted, support the weak, be longsuffering with all men; see that no one render evil for evil, but follow the good; rejoice always, pray unceasingly, give thanks in everything, don't quench the spirit, don't despise prophesying's, prove all things, hold fast to the good, abstain from every form of evil;
5.26  IIA  aor imp  greet one another with a holy kiss
5.27  IIA  ενορκιζω  read this epistle to all the holy brethren

THE SECOND EPISTLE TO THE THESSALONIANS

2.15  IIH  p imper  stand fast and hold to the traditions you have been taught, either by epistle or by word
3.5  III  κυριος +  direct hearts to the love of God and κατευθυναι  into patient waiting for Christ
3.6  IIA  παραγγελλομεν  withdraw from brothers
+ inf  walking idly and not after the traditions which Paul taught
3.7-9  IIB  δει  follow apostolic example (not Eating any man's bread but working)
3.10-12  IIA  παραγγελλομεν  if anyone does not work
+ imp  neither should he eat;
pαραγγελλομεν  with quietness they (the p ptc idle) should work
3.13  p subj  don't be weary in doing good
3.14-15  p imper  if any man does not obey the words of the epistle, don't mix with him, but neither treat him as an enemy, but admonish him as a brother
1.3-4  III  παραγγείλῃ charge some that they teach no other doctrine, nor give heed to fables and endless genealogies

1.5-10  I  the goal of the commandment is love out of a pure heart, a good conscience, and unfeigned faith, from which some have turned aside desiring to be teachers of the law, but are without understanding;

I  but we know that the law is good if one uses it lawfully; knowing that the law was not made for a righteous man, but for the lawless, disobedient, ungodly, and sinners, which are:

IIIB  unholy and profane, murderers of fathers, murderers of mothers, mankillers, fornicators, homosexuals, men stealers, liars, perjurers, and any other thing opposed to sound doctrine

1.18-19  IIC1  παραγγελίαν wage a good war, having faith and a good conscience

2.1-4  IIB  παρακαλῶ petitions, prayers, intercessions, (τούτο καλὸν) and thanksgivings should be made for all men - for kings and all who are in authority - that we might lead a quiet life in all godliness and honesty

2.7-15  IIA  βουλομαι men should pray everywhere, lifting up holy hands, without wrath and doubting;

IIB  πρέπει women should wear modest apparel, with modesty and sobriety, not with braided hair and gold or pearls or expensive clothes;

IIH  p imper a woman should learn in silence, with all subjection; it is not permitted for a woman to teach or exercise authority over a man

3.2-7  IIB  δεῖ a bishop must be without
reproach, a one wife husband, temperate, sensible, orderly, hospitable, able to teach, not an excessive drinker, not a striker but forbearing, uncontentious, not greedy; ruling his own household well, having his children under subjection with all gravity;

II I not a novice; having a good Reputation with those outside deacons must be grave, not double-tongued, not addicted to much wine, not fond of base gain, holding to the mystery of the faith with a good conscience; their wives also being grave, not slanderers, sober, faithful in all things; be one wife husbands, ruling their children and their households well

3.8-12 IIB don't forbid to marry or (command to) abstain from meats meat is proper to eat because God created it; it is therefore to be received with thanksgiving by them that believe and know the truth; for every creature of God is good, and nothing is to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer

4.3 IIIJ refuse profane and old- womanish tales; exercise yourself to godliness

4.3-5 I give attention to reading, to exhortation, to doctrine don't neglect the gift which was given to you; meditate on these things; take heed to yourself and to the doctrine, continue in them

4.7-8 IIF1 don't rebuke an elder, but exhort him as a father and the younger men as brothers and the older women as
mothers and the younger women as sisters - in all purity
honor true widows;

5.3-7 IIF2 p imper
IIB p imper
5.4 IIF2 p imper
IIB p imper
5.5-6 IIIB p imper
5.7-8 IIIB p imper

5.8 IIIB
let a man provide for his own, especially those of his own household

5.9-10 IIA p imper
don't enroll a widow until she is sixty years old; well reported of, having brought up children, lodged strangers, washed the saints feet, relieved the afflicted, diligently followed every good work;

5.11-14 IIA p imper
refuse (to enroll) younger women;

IIIJ they become wanton against Christ, they cast off their first faith, they learn to be idle and gossips and busybodies, speaking of improper things;

5.15 IIIJ + inf
let the younger women marry, bear children, look over the house, not giving occasion to the adversary

5.16 IIA p imper
let believers who have true Widows relieve them, nor burdening the church

5.17-18 IIC3 OT p imper
(OT) let the elders who rule well be worthy of double honor

5.19-20 IIA p imper
don't receive an accusation against an elder except by two or three witnesses; the ones sinning before all, rebuke before all

5.21-23 IIA aor subj
observe these things without preference, doing nothing by partiality:
p imper
laying hands on no one quickly, nor share in the sins of others, keep yourself pure, don't drink water (only), but drink a little wine for your stomach

5.24-25 IIIF1 p imper
let servants honor their masters, if believing, don't despise them, rather do them service;
6.3-5 IIK p imper teach and exhort these things those who hold views different from Paul are extremely proud

6.9-10 IIB don't desire to be rich, nor have a love of money;

6.11-13 IIA p imper flee these things, pursue righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith lay hold on eternal life;

παραγγέλω keep this commandment without spot,

+ inf unrebukable

6.17-19 IIF2 p imper charge the rich not to be high-minded, nor trust in uncertain riches but in the living God; that they be rich in good works, ready to impart and to be generous, laying up for themselves a good foundation for the future

6.20 IIA p imper guard that which is committed to your trust;

p ptc turning aside from profane and vain babblings and oppositions of false science

THE SECOND EPISTLE TO TIMOTHY

1.8 IIG2 aor subj be not ashamed of the testimony of the Lord, nor of Paul;

aor imper be a partaker of the afflictions of the gospel

1.13 IIA p imper hold the pattern of sound words which you heard from (Paul) in faith and love

2.1-4 IIA p imper be strong in the grace of Christ; the things which your heard from (Paul)commit to other faithful men, who shall also teach others; suffer hardness as a good soldier of Christ. (no good soldier entangles himself with the affairs of this life)

2.6 IIB δὲ the husbandman that works must get the first-fruits
2.7 IIA p imper consider what (Paul) says
2.14 IIA p imper put these things (see vss 11-13) in remembrance, charging those before the Lord not to strive about word to no profit, but to the subverting of the hearers
2.15 IIA aor imper be eager to show yourself to God as an unashamed workman, cutting straight the word of truth;
2.16 IIF1 aor imper shun profane and vain utterances
2.22 IIA p imper flee youthful lusts; pursue righteousness, faith, love, and peace with them that call on the Lord out of a pure heart;
2.23 IIF1 p imper refuse foolish and unlearned questions
2.24-26 IIB/F2 δει + inf don't strive, but be gentle with all men, apt to teach, patient, in meekness instructing those that oppose themselves
3.1-7 IA/IIIB p imper turn from the following men: self-lovers, money-lovers, boasters, arrogant, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, slanderers, incontinent, unruly, haters of good, betrayers, reckless, high-minded, lovers of pleasure rather than lovers of God, having a form of godliness, but denying its power; they that creep into houses and lead away silly women, laden with sins, led away by many lusts
3.14 IIA p imper continue in the things you Learned and have been assured of, knowing from whom you heard them
4.2 I I διαμαρτυρομαι preach the word, be attentive in + p imper and out of season, reprove, admonish, and exhort with all longsuffering and teaching
4.5 IIA p imper be sober in all things,
suffer evil, do the work of an evangelist, make full proof of your ministry

THE EPISTLE TO TITUS

1.5  IIA  τούτου χαρίν Titus was to set in order the things wanting and to appoint elders in every city

1.6-11 IIIA  they were to be:
unreproveable, a one woman man, having believing children, not accused of profligacy or unruly

IIIB  δεί inf bishops must be unreproveable as a steward of God, not self-pleasing, not passionate, not given to wine, not a striker, not greedy for gain, but hospitable, a lover of good things, sensible, just, holy, self-controlled,

III F2  complem holding to the teaching of the faithful word so that he would exhort and convince the contradictors

1.15  I  all things are pure to the pure; but to the defiled and unfaithful nothing is pure, even their mind and conscience is defiled

2.15  IIA  Titus was to speak the things which become sound doctrine:

IIIA  ind stt older men to be sober, sensible, sound in faith, charity and patience; older women to have reverent behavior, not slanderer, not having been enslaved by much wine, teachers of what is good so that they may train young women to be lovers of Husbands and children, sensible, pure, workers at home, good, being subject to their own husbands lest the word of God be blasphemed

IIIF1

2.6  IIA  Titus was to exhort the

ind stt younger men to be sensible
2.7-8  IIA  p ptc  in all things Titus showing himself to be a pattern of good works, in his teaching showing himself incorrupt, sober, with uncondemnable healthy speech

2.9-10  IIIF2  ind stt  slaves to be subject to their own masters in all things, to be well-pleasing, not contradicting them, nor misappropriating but demonstrating all good faith

2.15-3.4  IIA  p imper  Titus was to speak these things (see Titus 2.1-14) and exhort and rebuke with all authority, letting no man despise him;

IIIG1  ind stt  to remind them to be subject to authorities, to be ready for every good work, to speak evil of no man, not to be brawlers, but gentle, showing meekness to all men

3.8  IIIB  εστιν καλον  believers are to be careful to maintain good works shun foolish controversies and genealogies and strife and legal battles; reject a factious man after a first and second warning

THE EPISTLE TO PHILEMON

1.17  IIH  p imper  receive Onesimus as Paul himself, if he owes anything, counting it to Paul's account

THE EPISTLE TO THE HEBREWS

2.1  IIG1/F1  δει  give heed to the things we heard

3.1  IIG1  aor imper  consider the Apostle and High Priest of our confession, Jesus Christ

3.8  IIG1/2  διο + subj  harden not your hearts

3.12-13  IIF1/2  p imper  take heed lest there be in
any one of you an evil heart of unbelief, departing from the living God, but exhort one another each day

4.3 IIF1 1p aor subj let us fear lest any come short of the promise of rest

4.11 IIF1 1p aor subj let us strive to enter in to the rest that remains for the people of God

4.14 IIG1 1p p subj let us hold fast to our profession

4.16 IIG1 1p p subj let us approach with confidence the throne of grace

6.1 IIG1 1p p subj let us proceed on to maturity

6.11 IIIF2 ἐπιθυμοῦμεν that every one of you show the same eagerness to the full of the hope to the end

10.9-10 I when it was said that God took no pleasure in sacrifices and offerings, then he took away the first (covenant) in order that he establish the second (covenant), by which Christians are sanctified through the offering of the body of Jesus Christ once for all (rather than" as under the old covenant, many offerings for sin were made)

10.22-25 IIG1 1p p subj let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water; let us hold fast the confession of our faith, not yielding hope;

p ptc not forsaking our assembling together, but exhorting one another

10.35 IIG1 p ptc don't cast away your confidence

12.1-3 IIG2 p ptc laying aside every encumbrance and besetting sin,

1p p subj let us run through endurance the race set before us,
and finisher of the faith, Jesus
straighten the wearied hands and paralyzed knees, and make straight paths for your feet;
follow after peace with all men, and the sanctification without which no one will see the Lord,
seeing that no man fall short from the grace of God
see that you don't refuse the one speaking (see 12.24)
let us have grace through which we may pleasingly serve God with reverence and godly fear
let brotherly love remain, don't forget hospitality, remember the prisoners
let marriage be honorable in all and the bed be undefiled, your way of life be free from the love of money,
being satisfied with the present things
remember the ones leading you, which spoke the word to you, imitate their faith
do not be carried away by strange and various teachings
let us go forth unto him outside the camp, bearing his (Jesus') reproach; let us offer up a sacrifice of praise to God continually
don't forget to do good and to share
submit to those leading you

consider it all joy when you fall into various trials;
let patience have perfect work; if one lacks wisdom, let him ask in faith, not
1.9-11 IIG2 p imper let the one of humble means rejoice in his high state and rich one in his humiliation

1.12 III/F1 μακαροῖς blessed is the man who Endures temptation

1.13 IIE p imper let no man say he is tempted from God

1.16 IIG1 aor imper do not err (in thinking contrary to truth of vss. 15-16)

1.19 IIG1 p imper let every man be swift to hear, slow to speak, slow to wrath

1.21 IIF2 p ptc putting away all filthiness And superfluity of evil, aor imper in meekness receive the implanted word

1.22-25 IIF1 p imper become doers of the word and not hearers only

1.26 IIIB equational one who seems religious but is not bridling his tongue deceives himself and his religion is in vain; pure and undefiled religion is to visit orphans and widows in their affliction and keeping oneself pure from the world

2.1-9 IIB hypothetical don't be partial to the rich but the poor

2.10-11 I situation whoever keeps the whole law But stumbles in one thing has become guilty of all

2.12 IIH p imper speak and do as though you are about to be judged by the law of liberty

2.14-26 IIID BEX faith without works is dead faith

3.1 IIH p imper let not many become teachers the tongue need to be bridled

3.13 IIA p imper let the wise man show his works by his good conduct with meekness of wisdom

3.14-18 IIB aor imper don't glory over bitter envying and strife in your hearts

4.1-6 IIIB situation analysis that war within you; desiring and not having you murder and are jealous, you fight
and war; you don't have because you don't ask; friendship with the world is enmity with God

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<td>4.7-10</td>
<td>IIF2</td>
<td>aor imper</td>
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<td>submit to God, resist the devil; draw near to God; sinners cleanse your hands, double-minded purify your hearts; be distressed and mourn and weep; be humbled before the Lord;</td>
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<td>4.11-12</td>
<td>IIB</td>
<td>p imper</td>
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<td>don't speak against one another</td>
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<td>4.13-15</td>
<td>IIB</td>
<td>situation</td>
<td></td>
<td>don't presume upon tomorrow, instead say, &quot;if the Lord wills&quot;; boasting in false pride is evil; the one not doing the good he knows, to him it is sin</td>
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<td>5.1-6</td>
<td>IIF1</td>
<td>aor imper</td>
<td></td>
<td>the rich should weep and cry aloud - those who have defrauded laborers, lived in wanton pleasure, condemning and killing the just</td>
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<td>II I</td>
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<td>be patient for the coming of the Lord and establish your hearts</td>
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<td>6.9-11</td>
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<td>p imper</td>
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<td>don't murmur against one another</td>
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<td>6.12</td>
<td>IIA</td>
<td>p imper</td>
<td></td>
<td>don't swear either by heaven or earth or by any other oath; let the yes be yes and the no be no</td>
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<td>6.13</td>
<td>IIA</td>
<td>p imper</td>
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<td>if one suffers ill, let him pray; if one is cheerful, let him sing a psalm;</td>
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<td>6.14-18</td>
<td>IIF2</td>
<td>aor imper</td>
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<td>if one is sick let him call for the elders and let them pray over him anointing him with oil; confess your sins one to another and pray for one another</td>
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<td>6.19-20</td>
<td>IIIB</td>
<td>p imper</td>
<td></td>
<td>know that the one who converts another turning to error saves a soul from death and hides a multitude of sins</td>
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THE FIRST EPISTLE OF PETER

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<td>1.13-16</td>
<td>IIG1</td>
<td>p ptc</td>
<td></td>
<td>girding up the loins of your</td>
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mind, being sober, hope for the grace that is to be brought to you, not fashioning yourselves according to the ignorance of your former longings but according to the holy one having called you; because it is written:

1.17-19  
IIC3  
aor imper  be holy as I am holy

1.22-23  
IIG1  
aor imper  pass your time sojourning here in fear

1.23  
IIG2  
aor imper  love one another earnestly with a pure heart

2.1  
IIG2  
aor imper  putting aside all malice and guile and hypocrisies and envies, as newborn babes desire the sincere milk of the word

2.11-12  
IIH  
παρακαλω + inf  abstain from fleshly lusts which wage war against the soul

2.13-17  
IIF2  
aor imper  submit to every human ordinance, whether to the king who is supreme or to governors having been sent through him;

2.19-25  
IIB/C1  χαριζ  for it is grace if anyone suffers unjustly because of conscience, taking it patiently

3.1-3  
IIB/F2  p ptc  wives submitting yourselves to your own husbands, with the wordless testimony of chaste and reverent conduct,

3.4-6  
IID3  p imper  not outwardly adorning with plaited hair and gold ornaments but the hidden man of the heart, by an
incorruptible and meek spirit which is of great value in the sight of God husbands dwelling together (with them) according to knowledge, assigning honor to the female as a weaker vessel; being all of one mind, sympathetic, living the brethren, humble minded, not giving back evil for evil not reviling for reviling, rather giving blessing

refrain the tongue from evil, the lips from speaking guile; turn aside from evil and do good; seek and pursue peace;
suffer for righteousness sake

don't be afraid of them (the ones doing evil) nor be troubled; sanctify Christ as Lord in your hearts, always ready to give a defense to those asking;

having a good conscience with meekness and fear

it is better to suffer doing Good than (to suffer) doing evil

arm yourselves with the same mind (as Christ) so that no longer you live in the flesh of the lusts of men but in the will of God;

for sufficient time has passed for the working out the will of the Gentiles, having gone about in licentiousness, lusts, debaucheries, carousals, drinking bouts, and lawless idolatries

be sober-minded and sober unto prayers; having fervent love, being hospitable without murmuring, ministering each one's gift as good stewards,

if one speaks (let him speak) as the oracles of God; if one ministers (let him minister)
by the strength with God provides

4.12-13  IIH  p imper  rejoice in fiery trials

4.14  IIB  μακαριος  you are blessed if reproached in the name of Christ

4.15-19  IIIF2  p imper
let no one suffer as a murderer, or as a thief, or as an evildoer, but if he suffers as a Christian, let him not be ashamed,
p imper  rather let them commit their souls to God's keeping

5.1-4  IIIF2  aor imper
elders shepherd the flock among you not by way of compulsion but willingly; not from eagerness of gain but eagerly; not exercising lordship over those allotted but by becoming examples

5.5-6  IIIF2  aor imper
younger men submit yourselves to the elders, and all are to gird on humility toward one another and humble yourselves under the mighty hand of God, casting all cares on Him

5.7  IIIE  p ptc
5.8-9  IIH  aor imper
be sober, be watchful, oppose The devil

THE SECOND EPISTLE OF PETER

1.4  IIIF1/2  we have been given great and precious promises through which we might be partakers of the divine nature, escaping the corruption of lust in the world

1.5-9  IIIF1/2  p ptc  aor imper
brining in all diligence, supply virtue, knowledge, self-control, endurance, piety, brotherly friendship, and love

1.10  II I  aor imper
be diligent to make your calling and election certain

2.1-22  IIIJ
walking after the flesh in the lust of defilement, despising dominion, presumptuous, self-satisfied, being not afraid of and speaking blaspheming dignities; having eyes full of an adulteress, not ceasing
from sin, alluring unsteady souls, having a heart exercised with covetousness, forsaking the straight way, following the error of Balaam you ought to be holy and pious in conduct, awaiting and hastening the presence of the day of God be diligent to be found of him (Jesus) in peace, spotless and unblemished; esteem His longsuffering as salvation be on guard lest being led away by error you fall from your steadfastness, rather grow in grace and in the knowledge of our Lord and Savior Jesus Christ

THE FIRST EPISTLE OF JOHN

1.6-2  

hypothetical if we say we have fellowship with God yet walk in darkness we lie and do not do the truth; if we walk in the light we have fellowship with one another; if we say we have no sin we deceive ourselves and the truth is not in us; if we confess our sins, God is faithful and just to forgive our sins and to cleanse us from all unrighteousness; if we say that we have not sinned we make God a liar and his word is not in us; these things have been written that we don't sin

2.3-5  

we know we have come to know God if we keep His commandments; he that says he knows Him but does not keep His commandments is a liar and the truth is not in him; but whoever keeps His word the love of God is truly being perfected in him

2.6  

the one that says he abides
in Him ought also to walk in Him

2.7-10  I  (see 3.1) John writes no new commandment, but an old commandment which they had from the beginning; this old commandment is the word which they had heard from the beginning; again he wrote a new commandment to them which is true in God and in them, because the darkness is past and the true light is now shining

2.9-12  IIIB  the one who says he is in the light but hates is brother is in the darkness even until now; he that loves his brother abides in the light and there is no offence in him; he that hates his brother is in darkness and walks in darkness and does not know where he is going because darkness has blinded his eyes

2.15-17  IIH  p imper  don't love the world
2.22-23  IIIB  equational  the one who denies that Jesus is the Christ is antichrist; he denies the Father and the Son; whoever denies the Son does not have the Father

2.24-25  IIF2  p imper  let that which you heard from The beginning abide in you

2.28  IIF2  p imper  remain in Him
2.19  IIJI  equational  everyone that doeth righteousness is born of Him everyone who has this hope (vs 2: of seeing Jesus and being like him) purifies himself even as he is pure

3.3  III I  equational  whoever commits sin transgresses the law, for sin is lawlessness; and Jesus was manifested to bear sins

3.4-5  I  equational  whoever remains in Jesus does not sin; whoever is sinning has not seen him and does not know him; he that does righteousness is righteous, he that sins is of the devil;
the Son of God was manifested in order to destroy the works of the devil;

whoever is born of God does not sin for his seed remains in him, and he cannot sin because he is born of God the children of God and the children of the devil are manifest: whoever doesn't do righteousness is of the devil, neither he that doesn't love his brother, for this is the message that you heard from the beginning, that we should love one another.

don't marvel that the world hates you.

we know that we have passed out of death unto life because we love the brethren; he that doesn't love his brother remains in death; whoever hates his brother is a murderer and no murderer has eternal life in him; we perceive the love of God because he laid down his life for us, and

we ought to lay down our lives for the brethren.

the love of God does not dwell in him who has the world's goods and yet shuts them up to the brother who has need.

let us not love in word or in tongue but in deed and truth.

this is his commandment, that we believe on the name of his Jesus Christ and love one another.

he that keeps his commandments dwells in him and by this know that he dwells in us, by the spirit which he has given us.

don't believe every spirit, but try the spirits to see whether they are of God.
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</thead>
<tbody>
<tr>
<td>4.7</td>
<td>IIH</td>
<td>lp p subj</td>
<td>let us love one another</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.11</td>
<td>IIE</td>
<td>ὀφείλομεν</td>
<td>we ought to love one another</td>
<td></td>
<td></td>
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<tr>
<td>4.12</td>
<td>III</td>
<td>if we love one another God dwells in us</td>
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<tr>
<td>4.20</td>
<td>IIIB/I</td>
<td>equational</td>
<td>if a man say &quot;I love God&quot;, yet hates his brother, he is a liar</td>
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<td>5.2-3</td>
<td>I</td>
<td>equational</td>
<td>when we love God and keep his Commandments we know that we love the brethren; for this is the love of God that we keep his commandments</td>
<td></td>
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<tr>
<td>5.16</td>
<td>IIA</td>
<td>fut</td>
<td>if anyone sees his brother sinning a sin not unto death, he shall ask and he shall give him life; there is not a command to pray for sin unto death</td>
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<tr>
<td>5.17</td>
<td>IIIB</td>
<td>equational</td>
<td>all unrighteousness is sin; whoever is born of God doesn't sin, rather he keeps himself and the wicked one does not touch him</td>
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THE SECOND EPISTLE OF JOHN

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<tbody>
<tr>
<td>1.5</td>
<td>IIA</td>
<td>ἐρωτῶ +</td>
<td>we are to love one another; this is love that we keep his commandments</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.9</td>
<td>IIIB</td>
<td>equational</td>
<td>whoever transgresses and doesn't remain in the doctrine of Christ doesn't have God</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.10</td>
<td>IIB</td>
<td>p imper</td>
<td>don't receive into your house one who comes and does not bring this teaching (see vss. 1-10)</td>
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THE THIRD EPISTLE OF JOHN

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<th>English</th>
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</thead>
<tbody>
<tr>
<td>1.5-6</td>
<td>IIIB</td>
<td>ποιησεῖς</td>
<td>treat faithfully brethren and strangers</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>IIF2</td>
<td>αξιος</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>ὀφείλομεν</td>
<td>we ought to receive such</td>
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THE EPISTLE OF JUDE

<table>
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<th>Reference</th>
<th>Category</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.3</td>
<td>IIIG1</td>
<td></td>
<td></td>
<td>you should earnestly</td>
</tr>
</tbody>
</table>
contend for the faith which was once delivered to the saints

1.16 IIIJ
murmurers, complainers, walking after their own lusts, speaking swelling words, admiring men for the sake of advantage

1.20 II-23 p ptc
building up yourselves in the most holy faith, praying in the Holy Spirit,
p imper keep the love of God, pity the wavering, save some out of the fire,
p ptc hating even the garment spotted by the flesh

THE APOCALYPSE OF JOHN

2.2-4 III you had works, labor, patience, not bearing them that are evil, tried false apostles, borne and had patience for Jesus' name's sake and not fainted; but you left your first love

2.5 IIF1 p imper repent and do the first works they hate the works of the Nicolaitans

2.7 IIA aor imper the one having an ear let him hear what the spirit says to the churches

2.10 IIIF2 p imper don't fear what you are about to suffer

2.11 IIA aor imper the one having an ear let him hear what the spirit says to the churches

2.13 III you hold fast to Jesus name and have not denied the faith; but you allow those who hold to the doctrine of Balaam and of the Nicolaitans

2.14 IIIF1 aor imper repent

2.17 IIA aor imper the one having an ear let him hear what the spirit says to the churches

2.19-20 III you had works, and charity, and service, and faith, and patience, and your last works more than the first; but you
allowed Jezebel to teach and seduce Jesus' servants become watchful and strengthen the things which remain; remember how you received and heard and hold fast and repent the one having an ear let him hear what the spirit says to the churches you have strength, and have kept Jesus' words, and not denied his name, and kept the word of his patience the one having an ear let him hear what the spirit says to the churches; you are neither hot nor cold - he would that they were either hot or cold, rather than lukewarm the one having an ear let him hear what the spirit says to the churches; you have strength, and have kept Jesus' words, and not denied his name, and kept the word of his patience; you are neither hot nor cold - he would that they were either hot or cold, rather than lukewarm buy of him gold, tried in the fire the one having an ear let him hear what the spirit says to the churches; you have strength, and have kept Jesus' words, and not denied his name, and kept the word of his patience; you are neither hot nor cold - he would that they were either hot or cold, rather than lukewarm; you are neither hot nor cold - he would that they were either hot or cold, rather than lukewarm works not being repented of: worshipping devils and idols of gold and silver and brass and stone and wood which can neither see, hear, nor walk; neither of their murders, nor their sorceries, nor fornication, nor thefts these will have their part in the lake of fire: fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars outside the gates of the new Jerusalem are: dogs, sorcerers, whoremongers, murderers, idolaters, those who love and make lies
1st EPISODE OF CLEMENT TO THE CORINTHIANS

I.  IIIIJ  Neg  no rashness or self-will
II.1-8  IIIJ  Pos  obey rulers, honor elders

III.1-4  IIIJ  Neg  no jealousy, envy, strife, sedition, persecution, disorder, prudence, lusts of a wicked heart or impious envy

IV.1-VI.4  IID3  BEX  no jealousy, envy or strife

VII.2-7  IID3  BEX  no empty and vain cares

IX.1-4  IID3  BEX  no vain toil, strife

X.1-XIII.1  IID2  subj + ouv  no double-mindedness, arrogance, conceit or foolishness; humility

XIII.1  IIC3  p imper Mt 5-7  not boast in oneself
XIII.2  IIC1  p imper  mercy, forgiveness, right judgement, kindness

XIV.1  IIIB  NA  not following proud and unruly and heresy instigators

XIV.2-3  IIF2  εαν + subj  no strife or sedition
XIV.3-5  IIC23  aor subj  kindness

XV.1-7  IIC3  aor subj Ps 37  cleave to peaceful, no hypocrisy

XVI.1-17  IID2  BEX  humility

XVII.1-

XVIII.17  IID3  BEX + subj  humility

XIX.1-3  IIIG1  subj  peacefulness
XXI.1-3  IIF1  p imper  good and virtuous deeds
XXI.4-9  IIE  subj  offend foolish and thoughtless men, reverence Jesus, instruct the young in the fear of God, lead wives into good, them showing purity, meekness, gentleness by silence, children sharing
make tongue cease from evil; 
Ps 34 depart from evil, do good, seek peace

simple/single minded

living faith

fear God, leave off foul desires

flee evil speaking, impure embraces, drunkenness, youthful lusts, abominable passion, detestable adultery, abominable pride

meekness, continence, no gossip or evil speaking, little speech, no self-praise, no frowardness, arrogance, boldness

zealous for all good deeds

promptness in well-doing, not lazy or careless

glorying and confidence in God

strive to be found among the waiting

serve in the army

subject to neighbor, strong care for the weak, rich help for the poor, manifesting wisdom in good deeds, humility

celebrate sacrifices and services

good conscience, not transgressing God’s ministrations

unjustly removing men from ministry

cleave to holy examples 

disloyalty to presbyters 

faithfulness, humility, seek common good

perform commandments of Christ, e.g. love

love, blamelessness

pray for transgressions

obey presbyters

intercede for transgressors

receive correction

submit to presbyters
C3

LVIII.1-1 IIF1/2 subj + οὖν receive counsel of Clement and Co.
LIX.1-2 IIF2 subj + οὖν obey God’s words through Clement and Co.

2nd EPISTLE OF CLEMENT TO THE CORINTHIANS

IV.1-5 IIF1/2 subj confess the Lord, love one another, no adultery, not speaking against one another, no jealousy, sympathize with one another, no loving of money
V.1-7 IICI ωθεν+ sub forsake sojourning in this world
VII.1-11 IIF2 subj repent, keep the flesh pure
XI.1-7 IIF1/2 subj swerve with a pure heart, not double minded
XIII.1-4 IIH subj repent, be sober
XIV.1-5 IIIFI/2 circum + fut εἰμι choose to belong to the church
XV.1-5 IIF2 subj remain righteous
XVI.1-4 IIG1/F1/2 ωστε + subj turn to God, away from wicked lusts
XVI.1-7 IIF1/2 subj repent, help one another, bring back those weak in goodness
XIX.1-4 IIIF1/2 subj rightly receive admonishment
XX.1-4 IIH p imper do not be troubled by wealthy unrighteous

EPISTLE OF IGNATIUS TO THE EPHESIANS

IV.1-2 IIIB/F2 πρέπει live in harmony with the bishop
V.1-3 IIF1 except cl join in the assembly
IV.1-2 IIB οὐτως + δει fear the bishop + inf
VII.1-2 IIFI δει + inf shun those who carry about the name with wicked guile
X.1-3 IIF2 p imper (3p) pray unceasingly and suffer other men to become your disciples
XII.1-2 IIF1 equation be gentle, humble minded
XIII.1-2 IIF2 imper + οὖν seek to come together more often
<table>
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<th>Greek</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>XV.1-3</td>
<td>IIB</td>
<td>ἀμεινον + εστι</td>
<td>be silent and real, not talking and unreal</td>
</tr>
<tr>
<td>XX.1-2</td>
<td>IIIF2</td>
<td>inf compl</td>
<td>obey bishop</td>
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**EPISTLE OF IGNATIUS TO THE MAGNESIANS**

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<tbody>
<tr>
<td>III.1-2</td>
<td>IIB</td>
<td>πρεπει</td>
<td>not to presume on the youth of the bishop</td>
</tr>
<tr>
<td>IV.1</td>
<td>IIB</td>
<td>πορνον</td>
<td>no hypocrisy</td>
</tr>
<tr>
<td>IV.1-2</td>
<td>II I</td>
<td>aor imper (2p)</td>
<td>do all things in harmony with God and with the bishop presiding in the place of God</td>
</tr>
<tr>
<td>VII.1-2</td>
<td>IID2</td>
<td>p imper (2p)</td>
<td>do nothing without the bishops and presbyters</td>
</tr>
<tr>
<td>VIII.1-2</td>
<td>IIB</td>
<td>aor imper (3p)</td>
<td>do not be led astray to strange doctrines. i.e. Judaism</td>
</tr>
<tr>
<td>X.1-3</td>
<td>II I</td>
<td>aor imper + ουν (3p)</td>
<td>put aside Judaism</td>
</tr>
<tr>
<td>XII.1</td>
<td>IIF2</td>
<td>aor imper (2p)</td>
<td>be confirmed in the ordinances of the Lord and the apostles</td>
</tr>
<tr>
<td>XII.2</td>
<td>IID2</td>
<td>aor imper (2p)</td>
<td>be subject to bishop and one another</td>
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**EPISTLE OF IGNATIUS TO THE TRALLIANS**

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<tbody>
<tr>
<td>II.1-3</td>
<td>IIF2</td>
<td>εστι</td>
<td>do nothing without the bishop, also be subject to the presbytery</td>
</tr>
<tr>
<td>VI.1-2</td>
<td>IIJ</td>
<td>aor imper (3P)</td>
<td>refrain from strange food i.e. heresy</td>
</tr>
<tr>
<td>VII.1-2</td>
<td>IIJ</td>
<td>p imper (3P)</td>
<td>beware of heretics</td>
</tr>
<tr>
<td>VIII.1-2</td>
<td>II I</td>
<td>aor imper (3p)</td>
<td>adopt meekness, no grudges</td>
</tr>
<tr>
<td>XIII.1-3</td>
<td>IIB</td>
<td>πρεπει</td>
<td>refresh the bishop</td>
</tr>
<tr>
<td>XIII.2-3</td>
<td>IIA</td>
<td>aor imper</td>
<td>submit to the bishop, love one another</td>
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**EPISTLE OF IGNATIUS TO THE ROMANS**

<table>
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<tr>
<th>Incipit</th>
<th>Type</th>
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<th>Translation</th>
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<tbody>
<tr>
<td>11.1</td>
<td>IIA</td>
<td>θελω + complem</td>
<td>be God-pleasers, not men pleasers</td>
</tr>
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</table>
EPISTLE OF IGNATIUS TO THE PHILADELPHIANS

11.1-2  IIG2/F2  p imper  flee division and wrong doctrine  
(2p)

111.1  IIH  P imper  abstain from evil growths, i.e. schism  
(3)

III.3  IIIF1  p imper  do not follow a maker of schism  
(3p)

VI.1  IIB  p imper  do not listen to one teaching Judaism  
(2p)

VI.2  IIF1  p imper  flee wicked arts and snares, come together with an undivided heart  
(2p)

VII.1  IIIC2  ελαλουν  give heed to the bishop  

VIII.2  IIA  παρακαλω  do nothing in factiousness  

X.1  IIB  πρεπον  appoint a deacon as ambassador  

EPISTLE OF IGNATIUS TO THE SMYRNEANS

V.1  II I  p imper  let not office exalt anyone  
(3s)

VII.1-2  IIB  πρεπον  abstain from heretics  
IIH  p imper  flee from divisions  
(2s)

VIII.1  IID2  p imper  follow the bishop  
(2s)

IX.1  IIB  ευλογον εστιν  return to soberness  

EPISTLE OF IGNATIUS TO POLYCARP

I.2-3  IIA  παρακαλαω + press forward on course, vindicate the office, be diligent in prayer  
Inf  care for unity

1.2  IIB  p imper  be diligent in prayer  
(2s)

1.3  IIA  p imper  be diligent in prayer, entreat for wisdom, be watchful  
(2s)

11.1-2  IIIF1  εαν  do not love only good disciples  

11.3  IIF2  aor imper  be sober  
(2s)

111.1-2  IIH  aor imper  stand against heretics  
(2s)

IV.1-V.1  IIA  aor  do not neglect widows, let nothing be done without your Approval stand fast, let meetings be more numerous, seek all by their name, do  
P imper
not be haughty to slaves nor let them be puffed up nor desire to be set free at the church's expense, flee evil arts, enjoin women to love the Lord and be content with their husbands, likewise husbands

V.2 IIF1 p imper (3s) let not men boast about continence
V.2 IIB ἐπιμενεῖ (2s) marriage by consent of the bishop
VI.1 IIF2 p imper (2s) give heed to the bishop
VII.1-3 IIA p imper (2s) spend time with one another, please those over you, no desertion
VI.3 IIE p imper (2s) be longsuffering with one another

EPISTLE OF POLYCARP TO THE PHILIPPIANS

11.1 IIA aor imper (2p) serve God in fear, put aside empty vanity
11.2-3 IIIIC1 μνημονεύ- judge not onτες εἶπεν
IV.1 IIH subj arm with righteousness, teach yourselves commandment of the Lord, teach wives to remain in the faith and to love husbands in all truth, to educate their children in the fear of God, teach widows to be discreet, prayerful, far from slander, evil speaking, false witness, love of money walk worthy of God's commandment; deacons must be blameless, servants of God not man, not slanderers, nor doubleminded, not lovers of money, temperate, compassionate, careful, walking according to truth; young men must be blameless, caring for purity, curbing themselves from evil

V.1-3 IIH/F2 αξιος + Inf comp refrain from all these things (above)

V.3 IIB δεον + inf presbyters be compassionate

VII.1 IIA equation
And merciful to all, bringing back the wandering, caring for the weak, not neglecting widow, orphan or poor; refraining from wrath, respecting persons and unjust judgement; being far from the love of money, not quickly believing evil of someone, not hasty in judgement.

VI.2  II I  οφείλομεν forgive others serve God with + inf
VI.3  IIC/2  ουν + subj serve God with fear and all reverence
VI.3  IIA  equation zealous for good, refraining From offence and from false brethren
VII.2  IIC1/3  subj turn back to the word which was delivered in the beginning; watching in prayer, persevering in fasting
IX.1-2  IID3  παρακαλω obey the word of righteousness and endure with all endurance

The Greek text ends here. The Latin is available through Eusebius.

X.1-3  IIF1/2  imperative stand in (faith and righteousness)and follow the example of the Lord, love the brotherhood, be affectionate to one another, join together in truth, forestall one another in gentleness, despise no man

XI.1-2  IIF1  moneo + Ind stt keep from avarice, be pure and truthful, keep from evil
XII.1  IIIC3  dictum be angry and sin not, let not the sun go down on your wrath
XII.3  IIF2  imper (2s) pray for saints, emperors, potentates, princes and those that persecute and hate you

THE DIDACHE, OR TEACHING OF THE TWELVE APOSTLES

I.2  IIIC3  subj love God and neighbor as yourself; what you would not have done to you, do not do to another
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<th>Verse</th>
<th>Content</th>
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<tbody>
<tr>
<td>I.3-6</td>
<td>IIIC3</td>
<td>p imper</td>
<td>Mt 5-7 (2p)</td>
<td>bless those that curse you, pray for your enemies, fast for those who persecute you, abstain from carnal and bodily lusts, turn the other cheek, go two miles when pressed one, give your coat when asked for your shirt, refuse not to give what someone would take of yours, give to everyone who asks</td>
</tr>
<tr>
<td>II.1-6</td>
<td>IIIC3</td>
<td>fut ind</td>
<td>(2s)</td>
<td>don't murder, commit adultery, commit sodomy, commit fornication, steal, use magic, practice sorcery, procure abortion, commit infanticide, covet thy neighbor's goods, commit perjury, bear false witness, speak evil, bear malice, be double-minded nor double-tongued, nor use vain or false speech, nor be covetous, extortionate, a hypocrite, malignant, proud, planning evil, hate men; rather reprove some. Pray for some, some love more than your own life</td>
</tr>
<tr>
<td>III.1</td>
<td>IIA</td>
<td>p imper</td>
<td>(2s)</td>
<td>flee all evil men and all like them</td>
</tr>
<tr>
<td>III.2-6</td>
<td>IIF1</td>
<td>p imper</td>
<td>(2s)</td>
<td>be not proud, nor jealous, nor contentious, nor passionate; be not lustful, nor a speaker of base words, nor a lifter up of the eyes; regard not omens, neither be an enchanter, nor an astrologer, nor a magician, neither wish to see these things; be not a liar, nor a lover of money, nor vainglorious, be not a grumbler, nor stubborn, nor a thinker of evil</td>
</tr>
<tr>
<td>III.7</td>
<td>IIF2</td>
<td>p imper</td>
<td>(2s)</td>
<td>be meek</td>
</tr>
<tr>
<td>III.8-9</td>
<td>IIA</td>
<td>p imper</td>
<td></td>
<td>be longsuffering, merciful, guileless, quiet, good, ever fearing the words which you've heard do not exalt yourself</td>
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</table>
III.9 IIA fut nor let your soul be presumptuous; let nor your (so all) consort with the lofty but walk with righteous and humble men

III.10 IIH fut receive accidents as good

IV.1 II I fut remember he who speaks the word of God to thee, honor him

IV.2 IIF2 fut daily seek the presence of the saints

IV.3-4 IIA fut desire not a schism, rather reconcile; give righteous judgment; in reproving, favor no man's person; be not of two minds

IV.5 IIA fut be not one who always looks to receive and does not give

IV.6 IIA fut whatever is gained, give a ransom for

IV.7 IIH fut do not hesitate to give, nor grumble when giving

IV.8 IIH fut don't turn away the needy, rather share everything with your brother

IV.9 IIA fut don't withhold hand from son or daughter, but teach them the fear of God

IV.10 IIF1/E fut don't command slaves in bitterness

IV.11 IIA fut (2s) slaves be subject in fear and reverence

IV.12 IIA fut hate hypocrisy and everything. Not pleasing to the Lord; don't forsake commandments; confess transgressions in the assembly; don't pray with an evil conscience

V.1 IIIIB εστιν wicked, full of cursing, murders,

αὔτη adulteries, lusts, fornications,

θανάτου thefts, idolatries, witchcrafts,

ὁδος charms, robberies, false witness, hypocrisies, double heart, fraud, pride, malice, stubbornness, covetousness, foul speech, jealousy, impudence, haughtiness, boastfulness, persecuting good, hating truth, loving
lies, knowing not the reward of righteousness, not cleaving to the good but to wickedness, far from meekness and patience, loving vanity, following after reward, unmerciful to poor, not working for the oppressed, no knowledge of God, murdering children, corrupting God's creatures, turning away the needy, oppressing the distressed, advocating the rich, unjustly judging the poor

VI.1-2 IIIF2 p imper (2s) see that no makes you to err

VI.3 II I P imper (2s) keep from food offered to idols

VII.1-4 IIA aor imper (2p) baptize in the trinitarian name, if possible, in running water; if possible in cold; both baptizer and baptizee fast previously

VIII.1-3 IIA p imper (3p) don't fast with hypocrites, rather fast on Wednesdays and Fridays; don't pray as the hypocrites, rather pray the Lord's prayer three times daily

IX.1-4 IIA aor imper (2p) hold Eucharist properly which see

IX.5 IIC1/3 p imper (3s) let only those baptized take Eucharist

X.1-7 IIA aor imper (2p) offer proper Eucharist prayer

X.7 IIA p imper (2p) let prophets hold Eucharist as they will

XI.1 IIA aor imper (2p) receive whoever comes and teaches the things above but do not listen to a perverted teacher or one with other doctrine

XI.3 IIA aor imper (2p) act towards Apostles and prophets according to the ordinance of the Gospel

XI.4-6 II I aor imper (3s) receive Apostles as the Lord, but let them stay only one or two days; let them take nothing but bread when they leave

XI.7-8 IIC3 fut don't test prophets when
XI.9-11 IIH fut (2p) speaking in spirit
(3s) no prophet ordering a meal in a spirit shall eat of it; don't judge hypocritical prophets

XI.12 IIA fut (2p) don't give money or something else to a prophet who asks for them in a spirit, neither judge him

XII.1-5 IIA aor imper receive everyone who comes in the name of the Lord, if a traveler,
P imper help him; but don't let him stay more than two days;
aor imper let him work for his food;
p imper beware of him if he will not give first-fruits to prophets or to poor

XIV.1-3 IIC3 aor imper eat bread and hold Eucharist on the Lord’s Day, not quarreling

XV.1-2 IIH aor imper appoint worthy bishops and deacons; do not despise them

XV.3 IIA p imper reprove one another; don't speak to one who has wronged his neighbor not listen to him until he repents

XV.4 IIA aor imper perform prayers, alms and all acts as found in the Gospel

XVI.1-2 IIG1 p imper watch over your lives; let lamps not be quenched; let loins not be ungirded; be ready for the coming of the Lord; be frequently gathered together

THE EPISTLE OF BARNABUS

11.1 IIH οφείλω (1p) give heed to ourselves and seek out the ordinances of the Lord

11.9 II I οφείλω (1p) understand the intention of our Father concerning offerings and sacrifices

11.10 IIF1 οφείλω (1p) make careful inquiry concerning our salvation

111.1-6 IIIC/3 δεί λέγει fast for the right reason and in the right way (which see)

IV.1 IIF1 δεί ουν inquire into things which now
<table>
<thead>
<tr>
<th>IV.1-2</th>
<th>IIF2</th>
<th>subj</th>
<th>(lp)</th>
<th>are and seek those things which save us</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV.6</td>
<td>IIF1</td>
<td>oφειλω</td>
<td>(lp)</td>
<td>flee lawless works, hate error; don't give our souls freedom to walk with sinners</td>
</tr>
<tr>
<td>IV.10</td>
<td>IIC3</td>
<td>subj</td>
<td>(lp)</td>
<td>understand (Enoch's prophecy)</td>
</tr>
<tr>
<td>IV.10</td>
<td>IIC3</td>
<td>p imper</td>
<td>(2p)</td>
<td>flee vanity and hate wicked deeds</td>
</tr>
<tr>
<td>IV.11-14</td>
<td>IIF1</td>
<td>subj</td>
<td>(lp)</td>
<td>be spiritual, be a consecrated temple; exercise ourselves in the fear of God; strive to keep His commandments; never resting; take heed of Israel's apostasy</td>
</tr>
<tr>
<td>V.1-3</td>
<td>IIG1</td>
<td>oφειλω</td>
<td>(lp)</td>
<td>give thanks to the Lord</td>
</tr>
<tr>
<td>VIII.1</td>
<td>II I</td>
<td>p imper</td>
<td>(2p)</td>
<td>understand that the Lord made all things plain beforehand to us</td>
</tr>
<tr>
<td>IX.1-12</td>
<td>IIIC3</td>
<td>fut</td>
<td></td>
<td>love your maker, fear your creator, don't join with those who walk in the way of death, hate what is not pleasing to God, hate all hypocrisy, don't desert commandments, don't exalt yourself but be humble minded, don't take glory to thyself, form no evil plan against thy neighbor, don't let your soul be froward. don't commit fornication, adultery or sodomy; don't let Word of God depart from you, don't respect persons in reproving, be meek and quiet and fear the words you hear, don't bear malice against brothers, don't be in two minds, don't take the Lord's name in vain, love your neighbor more than your own life, don't procure an abortion or commit infanticide, don't withhold your hand (of discipline) from son or daughter but</td>
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</tbody>
</table>
teach them the fear of the Lord, don't covet neighbor's goods, don't be avaricious, don't be joined in soul with the haughty but humble, don't be double-minded or talkative, obey your masters in modesty and fear, don't command slaves in bitterness, share all things with your neighbor, don't be too hasty to speak, keep your soul pure, don't always take and not give, love all who speak the word of the Lord to you, remember the day of judgement, daily seek to be with saints, strive to save souls, give without grumbling, keep the precepts without adding or taking away from them, give righteous judgement, don't cause quarrels, rather reconcile; confess your sins, don't pray with an evil conscience crooked, full of cursing, idolatry, frowardness, arrogance of power, hypocrisy, double-heartedness, adultery, murder, robbery, pride, transgression, fraud, malice, self-sufficiency, enchantments, magic, covetousness, lack of the fear of God, persecutors of the good, haters of truth, lovers of lies, knowing not the reward of righteousness, cleaving not to the good nor to righteous judgment, attending not the cause of the widow and orphan or wakeful nights in the fear of God, pursuing vice, far from meekness and patience, loving vanity, seeking rewards, being without pity for the poor, not working for the oppressed with toil, prone to evil speaking, without
knowledge of their Maker, murderers of children, corrupters of God's creation, turning away the needy, oppressing the afflicted, advocates of the rich, unjust judges of the poor, altogether sinful

**XXI.1 IIIB** καλον ουν εστι those who have learned the ordinances of the Lord should walk in them

**XXI.2-4 IIF2** ερωταω those in high positions, have those among you to whom you may do good, be good lawgivers to each other, remain faithful counsellors of each other, remove yourselves from all hypocrisy, be taught of God, seek what the Lord requires of you, meditate on these things, seek these things diligently

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**THE SHEPHERD OF HERMAS**

**I.8 IIIF2** it is a sin for an evil desire to come upon a righteous man's heart

**II.1 IIIB** indulgence, not correcting family, rather letting them become corrupt

**II.2 IIIA** don't cease correcting children

**II.1-2 IIIB** betrayal of parents

**III.1 IIIA** don't bear a grudge against your children or neglect your sister

**VisIII.5 III** simplicity, knowledge, reverence, love, continence

**Vis III 1-10 IIIF2** be at peace among yourselves, regard one another, help one another, don't take more than your share; give to those who lack, leaders be not like sorcerers, correct one another

**MandI.1-3 IIIF2** aor imper believe in God and fear him, and in your fear be continent; keep these things

**MandII.1-2 IIIF1/2** p imper have simplicity, be innocent,
<table>
<thead>
<tr>
<th>Verse</th>
<th>Section</th>
<th>Type</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>MandII.3  IIB</td>
<td>equational</td>
<td>evil speaking is evil speak evil of no one, don’t listen gladly to him who speaks evil</td>
<td></td>
</tr>
<tr>
<td>Mand II.3-4 IIIF1/2</td>
<td>p imper</td>
<td>refrain from evil speaking, put on reverence, do good</td>
<td></td>
</tr>
<tr>
<td>Mand II.4  IIIE</td>
<td>p imper</td>
<td>give in simplicity to all who need</td>
<td></td>
</tr>
<tr>
<td>Mand III.1-5 IIIF2</td>
<td>p imper</td>
<td>love truth and let all truth proceed from your mouth, keep these words</td>
<td></td>
</tr>
<tr>
<td>MandIV.1.1 IIB</td>
<td>εντελλω + inf</td>
<td>keep purity, no thoughts of another mans’ wife or fornication</td>
<td></td>
</tr>
<tr>
<td>MandIV.4  IIIA</td>
<td></td>
<td>don't remain with spouse who has committed fornication and is unrepentant, but then remain unmarried; depart from anyone who continues in adultery and does not repent</td>
<td></td>
</tr>
<tr>
<td>MandV.1.1 IIIF1</td>
<td>p imper</td>
<td>be long suffering and prudent</td>
<td></td>
</tr>
<tr>
<td>MandV.1.6 IIB</td>
<td>equational</td>
<td>ill temper is bitter and useless</td>
<td></td>
</tr>
<tr>
<td>MandVII.1 IIIF2</td>
<td>p imper</td>
<td>fear the Lord and keep his commandments</td>
<td></td>
</tr>
<tr>
<td>MandVIII.1-2 IIIB</td>
<td>p imper</td>
<td>refrain from evil and do good</td>
<td></td>
</tr>
<tr>
<td>MandIX.1 IIIA</td>
<td>p imper</td>
<td>remove yourself from double-mindedness</td>
<td></td>
</tr>
<tr>
<td>MandIX.9 IIIF2</td>
<td>p imper</td>
<td>purify your heart from vanity</td>
<td></td>
</tr>
<tr>
<td>MandX.1.1 IIIJ</td>
<td>p imper</td>
<td>put away grief</td>
<td></td>
</tr>
<tr>
<td>MandX.2.4 IIE</td>
<td>p imper</td>
<td>no double mindedness or ill temper</td>
<td></td>
</tr>
<tr>
<td>MandX.3.4 IIIF2</td>
<td>p imper</td>
<td>purify yourself from wicked grief</td>
<td></td>
</tr>
<tr>
<td>MandXII.1.1 IIB</td>
<td>p imper</td>
<td>put away every evil desire and put on the desire which is good</td>
<td></td>
</tr>
<tr>
<td>Sim1.10-11 IIIF2</td>
<td>p imper</td>
<td>don't follow after the wealth of the heathen, rather follow your own wealth</td>
<td></td>
</tr>
<tr>
<td>SimIV.1.11.1 IIIF2</td>
<td></td>
<td>luxury and deceit wear out the soul</td>
<td></td>
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<tr>
<td>SimIX.XXII.3</td>
<td></td>
<td>presumption and vain confidence is a great demon</td>
<td></td>
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<tr>
<td>SimIX.XXII.2</td>
<td></td>
<td>unworthy ministers minister amiss, devour the living of widows and orphans, and do not repent of covetousness</td>
<td></td>
</tr>
</tbody>
</table>
THE MARTYRDOM OF POLYCARP

1.2 IIIA equational true and steadfast love desires that not oneself be saved, but all the brethren also

11.2 IIID3 Ex previous martyrs had nobility and patience and love of their Master

IV.1 IIIC3 απαινω don't give yourself up to entreaties to take the oath and offer sacrifice to the Emperor

THE EPISTLE TO DIOGNETUS

11.1-10 III I logic don't worship idols

111.1-5 III I logic don't make offerings to God thinking that He needs them

IV.1-4 IIIB equational no Jewish scruples about food superstition about the Sabbath, pride in circumcision, sham of fasting and feast of the new moon, attention to stars and moon; abstain from the general silliness and deceit and fussiness and pride of the Jews

V.1-16 IIIB equational marry and have children, but don't expose offspring; offer free hospitality, guard purity, don't live after the flesh, remember citizenship is in heaven, obey the appointed laws, even surpass them, love all men; when abused, give a blessing; when buffeted, rejoice
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