

Romans 16:22 I, Tertius, who wrote *this* epistle, greet you in the Lord.
 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.

What is the NT's use—esp. Paul's—regarding the prepositional phrase ἐν κυρίῳ? Specifically, does ἐν κυρίῳ ever modify a verb distant from it (as most translate Rom 16:22), rather than the verb closer to ἐν κυρίῳ?

In support of “I wrote in the Lord,” NB—

Romans 16:8

Greet Amplias, my beloved in the Lord.
 ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητὸν μου ἐν κυρίῳ.
ἀγαπητὸν is admittedly an adj, but ἐν κυρίῳ is in the same relation to ἀσπάσασθε as in 16:22

Romans 16:12

Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.
 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.

Romans 16:13

Greet Rufus, chosen in the Lord, and his mother and mine.
 ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
Cf. comments at 16:8

1 Cor 16:19

The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.
 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.
Here ἐν κυρίῳ is proximate to ἀσπάσασθε and thus modifies it.

Philippians 4:2

I implore Euodia and I implore Syntyche to be of the same mind in the Lord.
 Εὐοδιαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.
Paul does not παρακαλῶ these women ἐν κυρίῳ, but τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.

Colossians 3:18

Wives, submit to your own husbands, as is fitting in the Lord.
 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν ὡς ἀνήκεν ἐν κυρίῳ.
Paul does not urge wives to ὑποτάσσεσθε ἐν κυρίῳ, but tells them that such submission is ὡς ἀνήκεν ἐν κυρίῳ.

Colossians 4:17

And say to Archippus, "Take heed to the ministry which you have received in the Lord, that you may fulfill it."
 καὶ εἶπατε Ἀρχίππῳ· Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.
Paul does not tell Archippus to Βλέπε τὴν διακονίαν ἐν κυρίῳ, but identifies the origin of his ministry, viz., παρέλαβες ἐν κυρίῳ.

Advocates of connecting ἐν κυρίῳ with ἀσπάζομαι: **Kruse, Moo, Cranfield** (!—“In some at least, if not all, of vv. 3, 7, 8, 9, 10, 11, 12a and b, and 13 we have examples of ἐν Χριστῷ or ἐν κυρίῳ connected not with the initial ἀσπάζομαι but with what is said about the persons to be greeted... [yet] the balance of probability would seem to lie with the more commonly held view that ἐν κυρίῳ should be taken with ἀσπάζομαι.)

Advocates of connecting ἐν κυρίῳ with ὁ γράψας τὴν ἐπιστολὴν: **Morris**

Schreiner doesn't comment at all upon ἐν κυρίῳ.

Conclusion: In Paul's closing greetings in Romans 16:8, 12, 13 and 1 Cor 16:19 ἐν κυρίῳ modifies the word it is nearest to, not the more distant ἀσπάσασθε. This pattern is also present in Phil 4:2; Col 3:18; 4:17. Thus in 16:22 it seems best to understand ἐν κυρίῳ as modifying ὁ γράψας, not ἀσπάζομαι.