

ENTHYMEMES IN THE LETTERS OF PAUL

BY

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For Cheryl,  
whom I love and admire.



## CONTENTS

ACKNOWLEDGMENTS	9
ABSTRACT	11
RÉSUMÉ	12
Chapters	
1. INTRODUCTION	13
1.1 Initial Formulation of the Thesis Objective	
1.2 Endeavours at a Description of Paul's "Thought"	
1.3 Rhetorical Criticism and the Gap between Thought and Public Expression	
1.4 The Case of "Argumentative" Texts in General, and of Paul's Epistles in Particular	
1.5 Pauline Enthymemes as Bridges within the Gap	
1.5.1 Aristotle's Understanding of Enthymeme as a Starting Point	
1.5.2 Evaluating the Aristotelian Model in the Light of the History of Rhetorical Thought	
1.6 Summary	
2. METHOD AND PROCEDURE	38
2.1 The Diversity of Approaches to Enthymeme Analysis in the NT	
2.1.1 "Pre-Rhetorical" Approaches to Enthymemes and Syllogisms	
2.1.2 Use of the Aristotelian Model	
2.1.3 Contemporary Enhancements of Aristotle	
2.1.4 Lauri Thurén's use of Toulmin's Model of Argument Analysis	
2.1.5 Use of the "New Rhetoric"	
2.1.6 Vernon Robbins and the Use of C.S. Pierce's Theory of Argumentation	
2.1.7 Others	
2.1.8 Concluding Remarks	
2.2 Proposing an Approach	
2.2.1 Recognition	
2.2.2 An Inclusive Method for Enthymeme Analysis	
2.2.3 Silent Premisses	
2.2.4 The list of "Rejects"	
2.2.5 The Catalogue of Premiss Themes	

- 2.3 An Example
- 2.4 Definition of Some Other Useful Terms and Concepts
- 2.5 Scope
- 2.6 Steps in the Investigation

The Shorter Epistles 85

3. ENTHYMEMES AND WARRANTS IN 1 THESSALONIANS 86

- 3.1 Arsenal of Micro-Argument Structures in 1 Thessalonians
  - 3.1.1 Preliminary Remarks
  - 3.1.2 Logical and Quasi-Logical Structures
  - 3.1.3 Non-Logical Structures
  - 3.1.4 Distribution of Enthymemes within the Letter
  - 3.1.5 Argumentative Uses of Scripture
  - 3.1.6 Non-Technical Proof
  - 3.1.7 Paraenetic Enthymemes
- 3.2 Paul's Language of Argument
  - 3.2.1 Markers
  - 3.2.2 Style and Emphasis
  - 3.2.3 Uses of Metaphor
  - 3.2.4 Uses of Maxims as Premisses
  - 3.2.5 The "Intensity" of Enthymemes and its Relation to Context and Style
- 3.3 "Sources" of Rhetorical Knowledge
  - 3.3.1 Overview of Themes
  - 3.3.2 Particular Issues
- 3.4 Conclusion

4. ENTHYMEMES IN PHILEMON, ON THE SURFACE AND BELOW 132

- 4.1 The Place of Enthymemes within Argumentation: Theoretical Considerations
- 4.2 Enthymemes within an "Unclear Argument": The Special Case of Philemon
- 4.3 Conclusion

5. ARGUMENTATION WITHIN A RITUAL OF FRIENDSHIP IN PHILIPPIANS 145

- 5.1 Arsenal of Micro-Argumentative Structures
  - 5.1.1 Preliminary Remarks

5.1.2	Logical and Quasi-Logical Structures	
5.1.3	Non-Logical Structures	
5.1.4	Distribution of Enthymemes within the Letter; Relation to <i>Paradigm</i>	
5.1.5	Uses of Scripture	
5.2	Paul's Language of Argument	
5.2.1	Markers	
5.2.2	Style and Emphasis	
5.2.3	Uses of Metaphor	
5.2.4	The "Intensity" of Enthymemes and its Relation to Context and Style	
5.3	"Sources" of Rhetorical Knowledge	
5.3.1	Overview of Themes	
5.3.2	Particular Issues	
5.4	Conclusion	
6.	ENTHYMEMES WITHIN THE POLEMICAL CONTEXT OF GALATIANS	182
6.1	Arsenal of Micro-Argument Structures	
6.1.1	Preliminary Remarks	
6.1.2	Logical and Quasi-Logical Structures	
6.1.3	Non-logical structures	
6.1.4	Distribution of Enthymemes within Letter; Constructions; Relation to <i>Paradigm</i>	
6.1.5	Uses of Scripture	
6.1.6	Paraenetic Enthymemes	
6.1.7	Special Issues	
6.2	Paul's Language of Argument	
6.2.1	Markers	
6.2.2	Style and Emphasis	
6.2.3	Uses of Metaphor	
6.2.4	The "Intensity" of Enthymemes and its Relation to Context and Style	
6.3	"Sources" of Rhetorical Knowledge	
6.3.1	Overview of Themes	
6.3.2	Particular Issues	
6.4	Conclusion	
	The Longer Epistles	246
7.	ROMANS	247
7.1	Significant Enthymemes and Moments in the Argumentation	

7.1.1	Rom 1:16b-17 and the transition from Introduction to Argumentation	
7.1.2	Attributes of God used as Premisses	
7.1.3	Rom 2:25-29 as an Example of Argumentation for Ideological Change	
7.1.4	The Argumentative “Shift” between Rom 3-5 and Rom 6-8	
7.1.5	Arguing from the Golden Rule as the <i>epitome</i> of Torah (Rom 13:8-10)	
7.2	Premiss Themes in Romans: a Sketch of Paul the <i>Ad Hoc</i> Theologian	
7.2.1	Religious Themes	
7.2.2	Non-Religious Themes	
7.2.3	Behaviour and Lifestyle	
7.2.4	The Early Church Network and Environment	
7.3	Some Intertextual Issues	
7.3.1	The Relationship between Romans and Galatians	
7.3.2	Remarks on Scriptural Enthymemes	
7.3.3	An Emerging Thickness of Christian (Sub-)Culture	
7.4	Conclusion	
8.	THE CORINTHIAN CORRESPONDENCE	291
8.1	Significant Enthymemes and Moments in the Argumentation	
8.1.1	Two Situations with Intertwined Arguments: 1 Cor 1:10-3:4 and 1 Cor 8-10	
8.1.2	The “Crucified Messiah” Symbol as Argumentative Premiss in 1 Cor 1:4-2:5 and in 2 Corinthians	
8.1.3	Signs as Argumentative Premisses	
8.1.4	The Ideological Landscape of 2 Cor 3:1-18	
8.1.5	Argument and <i>Aporia</i> : 2 Cor 9:1	
8.2	Premiss Themes in 1 and 2 Corinthians: Another Look at Paul the <i>Ad Hoc</i> Theologian	
8.2.1	In 1 Corinthians	
8.3	Some Intertextual Issues	
8.3.1	Paul and Rhetorical Skill; an Example of the Argumentative Dependence of 2 Corinthians on 1 Corinthians	
8.3.2	Remarks on Scriptural Enthymemes in 1 and 2 Corinthians	
8.3.3	Cross-Over of Themes	
8.4	Conclusion	
9.	CONCLUSION	336
9.1	Summary	

- 9.1.1 Paul's Use of Enthymemes
- 9.1.2 Paul's Thought, Teaching and Social World
- 9.2 Some Methodological Implications

## Appendices

A.	TERMS, CODES AND ABBREVIATIONS USED IN ENTHYMEME ANALYSIS	349
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### Catalogues of Premiss Themes

B1	PREMISS THEMES IN 1 THESSALONIANS	352
C1	PREMISS THEMES IN PHILEMON	355
D1	PREMISS THEMES IN PHILIPPIANS	356
E1	PREMISS THEMES IN GALATIANS	359
F1	PREMISS THEMES IN ROMANS	364
G1	PREMISS THEMES IN 1 CORINTHIANS	374
H1	PREMISS THEMES IN 2 CORINTHIANS	384

### Analysis of Enthymemes

B2	ANALYSIS OF ENTHYMEMES IN 1 THESSALONIANS	391
C2	ANALYSIS OF ENTHYMEMES IN PHILEMON	404
D2	ANALYSIS OF ENTHYMEMES IN PHILIPPIANS	407
E2	ANALYSIS OF ENTHYMEMES IN GALATIANS	420
F2	ANALYSIS OF ENTHYMEMES IN ROMANS	446
G2	ANALYSIS OF ENTHYMEMES IN 1 CORINTHIANS	502
H2	ANALYSIS OF ENTHYMEMES IN 2 CORINTHIANS	544

OTHER ABBREVIATIONS	564
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BIBLIOGRAPHY	566
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## ABSTRACT

While Pauline studies today are grappling with the question of the core of Paul's thought, the investigation of the apostle's social world is also gaining interest among scholars. The study of Paul's argumentation offers a fundamental contribution to both endeavours. Enthymemes, defined by the rhetorical tradition as the basic building blocks of deductive argumentation, constitute an important part of Paul's argumentation which until now has been relatively unexploited. Study of the manner in which Paul constructs enthymemes gives us insight into his thought world. The premisses that he uses as argumentative proofs can be viewed as a reflection of the common "social knowledge" of the Pauline milieu.

The object of this inquiry is to study Paul's use of enthymemes as a rhetorical and argumentative tool and to evaluate what this reveals about his thought, his teaching, and his social world. The study begins with a discussion of the problem of enthymeme definition, followed by a clarification of criteria for identifying enthymemes in texts. A method of analysis is proposed. The entire corpus of Paul's seven undisputed letters is then "combed" for enthymemes, one epistle at a time. Enthymemes are identified and analysed, and their argumentative premisses are catalogued thematically. This exercise permits a serious consideration of Paul's modes of argumentation, rhetorical aims and social world in the context of each epistle. Results from different epistles are compared as a means to consider, in general, Paul's rhetorical habits.

This thesis argues that enthymeme analysis is a necessary first step in Pauline exegesis. It is also argued that more attention needs to be given to enthymeme study in the research into Paul's social world. The question of how enthymeme study can inform the study of Paul's theology and core convictions is also discussed.



## RÉSUMÉ

Alors que les études pauliniennes contemporaines ont tendance à se concentrer sur la pensée, et même sur le cœur de la pensée, de l'apôtre Paul, la question du savoir portant sur le contexte social dans lequel s'inscrit l'Apôtre prend actuellement de l'ampleur. Ces deux champs de savoir seront éclairés par l'étude des techniques d'argumentation employées par Saint Paul. L'enthymème, élément fondamental de l'argumentation déductive de la rhétorique traditionnelle, constitue une part importante de la logique de Saint Paul mais reste jusqu'à ce jour peu étudiée. Il y a cependant beaucoup à en retirer. L'étude de la construction de ses enthymèmes et l'analyse des prémices qu'il choisit dans sa logique textuelle et ses preuves, révèlent une connaissance plus intime de sa pensée, et permettent également d'approfondir la connaissance du milieu social paulinien.

La présente étude vise à éclairer l'usage que fait Saint Paul de l'enthymème comme outil d'argumentation et d'évaluer ce que cet usage dit de sa pensée et de son enseignement apostolique, ainsi que ce qu'il reflète de son monde. L'étude discute en premier lieu la question de la définition de l'enthymème. Les critères d'identification des enthymèmes dans les textes sont ensuite clarifiés. Enfin, une méthode d'analyse est avancée. Le corpus entier des écrits de Saint Paul (les sept lettres qui lui sont incontestablement attribuées) est ici étudié en détail pour en extraire les enthymèmes un à un, une épître à la fois. Les enthymèmes sont analysés et leurs prémices cataloguées par thème. Il en découle une considération de l'univers rhétorique et du contexte social dans chacune des épîtres. Les conclusions sont comparées entre épîtres, dans le but de comprendre, de façon plus générale, les habitudes rhétoriques de Saint Paul.

J'avance ici que l'analyse des enthymèmes représente une étape initiale nécessaire d'une exégèse paulinienne. J'avance aussi que le savoir portant sur le contexte social de Saint Paul dépend de cette analyse, et donc que l'étude des enthymèmes mérite une attention accrue. La question du lien entre l'étude des enthymèmes et les convictions de Saint Paul est aussi discutée.

## Chapter 1: Introduction

### 1.1 Initial Formulation of the Thesis Objective

The objective of this inquiry is to study Paul's use of enthymemes<sup>1</sup> as a rhetorical and argumentative tool and to evaluate what this reveals about his teaching, thought and social world. This chapter is intended to clarify and define the project, justify its usefulness and situate it within the broad field of Pauline studies.

### 1.2 Endeavours at a Description of Paul's "Thought"

The quest of historical-critical exegesis to explain the relationship between a text and its historical context can be described as a reconstruction of two "glances" of an author. The first is a *forward* and outward glance towards the situation "into which" he or she must speak, to use Richard Hays' expression (Hays 1983, 1). In the case of Paul's epistles, this invariably involves the consideration of a recent need or event which has prompted Paul

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<sup>1</sup> Although the meaning of this term is problematic, as we will soon see, it will be useful to provide the reader with a preliminary and general definition. This one is given by M. Kraus: "The enthymeme is one of the most important elementary means of persuasion of rhetoric. One understands by this a densely formulated argument which seeks to confirm the truth of a proposition about a particular state of affairs through its deduction from another proposition which is universally recognized or hardly refutable" (Kraus col. 1197; translation mine). One classic example of an enthymeme is the following: "Socrates is mortal, for he is human."

to write, either amongst the addressees or in his relationship with them. The second is an inward and *backward* glance in the direction of the author's own mind and eventually towards his intention of meaning when he writes. The author must consider the message that needs to be communicated and the various tools that he or she has in stock to shape these into a discourse.

Regarding Paul, the study of the backward glance can limit itself to the identification of influences that led him to produce a particular content (tradition-criticism) within particular forms (form-criticism). Some have been ambitious enough to develop treatments of Paul's thought as a final result of historical-critical exegesis. Though attempts at a comprehensive description have been few – the most important being Rudolf Bultmann's in *The Theology of the New Testament* – the more modest goal of touching upon the "centre" or "core" of Paul's thought has been the preoccupation of a good number of scholars. But this project has failed to lead to any substantial agreement: while some have rallied around Albert Schweitzer's intuition that mystical union with Christ is the overarching conviction of Paul (e.g. E.P. Sanders), others continue to hold to Luther's insistence on justification by faith (e.g. Ernst Käsemann). And still others take another route. For example, J. Jeremias centres Paul's thought on his conversion experience; Richard Hays, on a narrative about Jesus, and H. Räisänen sees no coherent centre at all.

A good number of scholars appropriately refer to J.C. Beker's assessment of the

difficulty: there is a fluidity in the manifestation of the core of Paul's thought in the epistles due to the dynamic relationship between the apostle's central and stable convictions and the occasional character of the letters (Beker x, who speaks of the "coherence" and "contingency" in Paul's "interpretation of the gospel"). This model does justice to the context of the epistles: they were written by a man of conviction and a gifted teacher, confronted with a rapid succession of unpredictable situations and unforeseen problems in a variety of young churches for which he was responsible. On the other hand, as sound and appealing as Beker's insight may be, to work out a method for discerning the stable core from within the changing discourse of the epistles remains a problem.

In his recent work, *Paul and the Gentiles*, Terence L. Donaldson relates this difficulty to what he sees as a basic weakness with Beker's paradigm. It presents the contact between the unmoving core of Paul's "thought" and their contingent contextualisations as immediate, thus leaving "no place in between giving a 'coherent core' and 'contingent interpretation' for a body of theological explication in which the ... implications of Paul's core convictions for significant topics (the place of Abraham, the role of faith, the inclusion of the Gentiles, and so on) were developed for their own sake rather than for their usefulness in a particular situation" (Donaldson 36). In other words, in the investigation of Paul's thought world, there is a need for a model which accounts for mediation between core convictions and pastoral argumentation. The presence of a "middle area" will give more cogency to the claim of a unity of thought behind the diversity at the surface of the text and facilitate the description of this unity. It is a space

for working out theological explanations which functions like the “clutch” in the transmission of a car: it permits the apostle’s unchanging beliefs to engage and be engaged by issues brought up by outside situations, and provides material for arguments that is appropriate for specific pastoral instances. Paul’s theology is then seen as “....a dynamic process taking place in the space between” (Donaldson 37-39, 42-43).

Donaldson’s enhancement of Beker’s model, from a two-layered to three-layered thought process, should be approved for the same reason as Beker’s in the first instance: it fits the historical circumstances of the epistles’ composition quite well. It is difficult to imagine Paul responding on the spot to problematic situations as they arose by writing epistles which re-packaged the same convictions over and over again. It is far more appealing to envisage an apostle in constant theological reflection on the meaning of his convictions, as each teaching situation challenged his thinking about a set of fundamental problems. Pushing the image further, we see an apostle who brought to his writing the ever-developing fruit of this process.

But is the addition of the “clutch” of inner theological reflection sufficient to bridge the gap between core beliefs and contingent teaching? One of the fundamental contributions that rhetorical criticism brings to NT hermeneutics is the insight that there is yet another important mediation – a second clutch as it were – lying between the realm of inner reflection and the public pastoral discourse that it engenders. Between the two dwells the dynamic process of public discourse creation called *rhetoric*: it permits an outside

situation to engage a teacher's theology, and the theology to be expressed for the situation through a rhetorical intention that is moulded by theology and ultimately by deep convictions. The process of rhetoric needs to be taken into account because, just like the first buffer of theological ideas, it is not an empty, direct conduit, but a dynamic process that impacts the message in a significant manner.

### 1.3 Rhetorical Criticism and the Gap between Thought and Public Expression

Since its aim is persuasion of *others*, the art of rhetoric argues personal convictions and their theological and pastoral implementations with the help of *public opinion*. The ancients called it δόξα , or “opinion” – , and modern rhetorical theorists call it “social knowledge” (O’Leary 23). This category of knowledge is to be distinguished on one side from a society’s multiple bodies of specialized knowledge, the property of sub-communities such as professional guilds. They have a specific role and discuss this knowledge internally, solely in conjunction with their role. Social knowledge has a more general character; it can be used by any member of a society to persuade any other member. On the other side, it is not to be confused with private and personal knowledge of a given member of a society. This knowledge nourishes personal reflection, but is not necessarily effective in addressing the outside community. The specificity of *social knowledge* is that it is a public knowledge, and to some degree, an imposed knowledge. Those who understand it also understand public psychology: what beliefs and opinions

are considered reasonable by others, and what opinions are impressed upon others by the public culture itself.

That is not to say that in a given context of communication, there is no overlap between these three categories of knowledge. If we imagine for a moment possible speeches given in the Senate of ancient Rome, it is likely that there will be considerable overlap between the areas of personal, specialized and public knowledge in the speech of a fellow senator, but less overlap in the discourse of an outsider from another social class. In the case of the apostle Paul writing to his churches, there is both difference and intersection between the public, specialized and personal knowledge with which he is working. The public knowledge on which Paul draws to teach is a combination of notions and values shared with Greco-Roman society at large and (to a lesser degree) with Hellenistic Judaism. But he also draws on the “specialized” knowledge of the Christian sub-culture which originates in the preaching and catechism moulded by Paul himself and by other apostles. To the extent that Paul is the central player in the creation of “public” opinion about faith in Christ in this sub-culture, his own private religious thought has found its way into the public body of belief. The fact that Paul points to a history of friendship and intimacy between himself and a number of the churches to which he writes makes it likely that private views have become common and have made their way into the “public culture” of the communities.

Notwithstanding, the “distance of thought” separating Paul, the apostle and teacher and

his addressees cannot be dismissed. The way in which Paul will go about arguing that his convictions are true and that they apply in a specific situation is not necessarily a carbon copy of the reflective process that brought him to these positions (Sanders 2001, 60-61; see also Donaldson 48). Rather, it is a rhetorical creation which is suited to his readers and which taps into the social knowledge they share with him. This is not an incrimination of Paul, but an assumption of his aptitude for pastoral care and effective teaching.

Although ancient and contemporary rhetorical analysis are sometimes viewed by NT rhetorical scholars as mutually exclusive methods, both contribute complementary intuitions about how to treat the δόξα evidenced in the Pauline writings which will be useful for this study. Ancient rhetoric focuses on the activity of the *speaker* (Watson and Hauser, 112-15). It provides a model where the author is cast as an artisan who creatively uses the δόξα for his argumentative purposes. It offers a picture of the different steps in the mental activity that an author such as Paul undertakes to construct his argumentative discourse: pinpointing the “rhetorical problem” or exigency which must be addressed, evaluating the rhetorical situation, choosing the rhetorical *genre* of discourse, finding the suitable arguments and their warrants (or *inventio*), arranging the argumentative structure of the discourse (or *dispositio*), and making compositional and stylistic choices (or *elocutio*). For full descriptions of the process, see in particular Kennedy 1984, 3-38; Barthes 172-229; Eriksson 1998a, 1-72.



In this study of Paul's enthymemes I am particularly interested in the *inventio* or process of discovery of appropriate arguments, and I will be using the model provided by ancient rhetoric as it is described in the rhetorical handbooks of Antiquity and summarized by Kennedy, Barthes and others. According to this model, Paul uses arguments to back up his points by drawing from the version of the δόξα in his own mind and from recollection, as from a memory bank. This bank contains opinions in the form of believed or believable propositions and they are grouped around themes that ancient rhetoric called τόποι, or *topics* (OCD 1534; O'Leary 23; Barthes 206-10; Grimaldi 349-50, 354-56; Slomkowski 3,43-49, 123,173). The manner in which the propositions and the *topics* are related is complex and I will return to it in due course. For now, suffice it to say that I am adopting the ancient view, with the emphasis that Paul's arguments are his creations – or “discoveries”. They are a reflection of Paul's view of his addressees, of his mastery of the δόξα and of the τόποι which give it structure. Thus, my thesis seeks to describe the contours of the δόξα shared by Paul and his churches, as perceived through the eyes of Paul. In a strict sense, it is a window to one part of the “mind of the rhetor,” i.e., his perception of his audience's assumptions, as well as those he may be imposing upon this audience (see Bloomquist 1997, 12-14).

On the other hand, modern rhetoric gives us a deeper understanding of δόξα as a social knowledge, partly because of a more acute perception of sociological realities that determine communication within a linguistic community. In particular, it underlines more carefully the links between the content of public knowledge and the society in which it is

embedded. This opens the door to a sociological study of the world of Paul's addressees and to a "social history" of the Pauline world. Seminal studies in this area, especially those by Wayne Meeks (*The First Urban Christians*, 1983; *The Moral World of the First Christians*, 1986) and Gerd Theissen (*The Social Setting of Pauline Christianity*, 1982; *Histoire sociale du christianisme primitif*, 1996), do not cover in detail the analysis of argumentation through the lens of rhetorical analysis. This is a contribution yet to be made by modern rhetorical criticism to NT studies. Although my goal remains a contribution to the description of the rhetorical mind of Paul, I entertain the hope that this study may help to shed more light on the world of Paul's readers, through the eyes of Paul. I will leave it to the sociologists to negotiate the tricky transition from Paul's characterisation of his co-believers to an objective socio-historical description of their world and lives.

So far I have emphasized how rhetorical analysis explains aspects of the "content" of a persuasive discourse, especially the opinions with which arguments are formed with their mental sources. But this is only part of the story. It has always been known that persuasion is only partially about ideas and cognition of propositions; many other aspects play a role in the persuasion process, including the argumentative patterns – inference patterns – in which the propositions are placed, and which also have a connection with cultural convention. Also, there is form, style, and psychological effects, such as appeal to emotion or to authority. This study of Paul's use of *enthymeme*, an argumentative step where a claim is supported by a warrant, will focus as much on formal elements and on

psychological impact as on content.

In sum, the hermeneutical limits of rhetorical analysis define those of this investigation: we will be dealing with the persuasive strategy of the public discourses that are Paul's epistles. Above all, it is an attempt to describe how Paul performs the specific task of argument creation and, in so doing, how he taps that specific region of his "mind" that is his perception of the  $\delta\acute{o}\xi\alpha$  that he shares with his intended addressees. Though this describes neither the "core of his thought", nor "the social world of early Pauline Christians" in a direct way, it will permit some discussion of both.

#### **1.4 The Case of "Argumentative" Texts in General, and of Paul's Epistles in Particular**

What was said above applies most appropriately to texts which are "rhetorical," i.e., which have an aim to persuade that is specific. They include an argumentation as part of the persuasive strategy (contemporary rhetorical criticism refers to this as the "argumentative" text-type, and differentiates it from narrative and description; see Watson 112-15). Paul's seven undisputed epistles fall into this rhetorical category, as well as that of argumentative texts, to various degrees but with no exception. They are discourses aimed at strengthening or correcting young religious communities in their new-found adherence to the doctrine of Jesus-Christ, which has been transmitted to

them, in most cases, by Paul himself. The only exception to this description is the letter to Philemon, which argues the adoption of a specific course of action, namely the manumission of a Christian slave. Although the pertinence of ancient rhetorical theory to written epistles is a debated issue and will be touched upon in the following chapter, it must be pointed out at this point that the similarities which Paul's letters bear with oral discourse are sufficient to affirm that they can be treated as ancient rhetorical discourses when it comes to argument creation.

There was a vast array of rhetorical tools available to public teachers such as Paul who composed rhetorical argumentation. Among them, the enthymeme, or one-step deductive argument, is perhaps the one that epitomizes rhetoric both as a creative activity consisting of tasks serving an authorial persuasive intention, and as a bridge connecting the store of presuppositions and beliefs of an author's inner mind with the exigency of an outside situation. It is to the nature of this tool that we now turn.

## **1.5 Pauline Enthymemes as Bridges within the Gap**

### **1.5.1 Aristotle's Understanding of Enthymeme as a Starting Point**

As far as rhetorical concepts go, none have been the subject of so much debate, confusion and variation in meaning as the ἐνθύμημα, or enthymeme. The Greek term literally

means “in the mind,” and pre-Aristotelian rhetoricians used it to refer to a variety of rhetorical steps or tropes. These steps either implied something to be figured out by the audience “in the mind,” or as a reference to some form of rational argument (Conley 172-74; Poster 10-14; Kraus 1201-02). Aristotle’s work witnesses to the first attempt at a coherent definition of the enthymeme, which situates it within rhetoric as the most important means of argumentation (*Rhet.* 1:1:3, 8-12; 1:2:8), and also in relation to logic. Aristotle defines it as a *rhetorical syllogism*. Since Aristotle, all those attempting to redefine the enthymeme have had to deal with the powerful influence of his definition (whether or not they recognized Aristotle’s views as authoritative; Kraus 1198). Yet, no one has succeeded in dislodging his fundamental insights from the centre of common understanding. For other reasons that will become clearer, it is Aristotle who gives us the most useful starting point for a view of enthymeme that is helpful in NT rhetorical criticism, and it is with his definition that we begin.

It is generally accepted that the great philosopher’s understanding of enthymeme was a combination of two insights. The first concerns the type of truth with which enthymemes deal. An enthymeme is a syllogism formed with commonly-held opinions rather than with categorical propositions that are absolutely certain. It is in this sense that he defines enthymeme as a *rhetorical syllogism*. Opinions are probabilities whereas scientific propositions are certain. Thus, whereas a scientific syllogism (or what Aristotle calls ἀπόδειξις, which applies to both analytic and dialectic demonstration, see *Rhet* 1:1:11) produces deductions that are necessary, enthymemes produce conclusions that are

believable or convincing, which is sufficient in the context of public rhetoric. For example, Aristotle would have viewed the following argument as a scientific or analytic syllogism:

MAJOR PREMISS: All felines are mammals  
MINOR PREMISS: All lions are felines  
THEREFORE: All lions are mammals

On the other hand, the following would be an enthymeme for Aristotle:

MAJOR PREMISE: Athenians are arrogant.  
MINOR PREMISE: Demosthenes is an Athenian.  
THEREFORE: Demosthenes is arrogant.

Regarding these examples two things need to be said. First, the form of syllogism illustrated above is a categorical syllogism (All A are B, all C are A; therefore all C are B), but there are other formulae, or patterns of inference, that Aristotle connected with enthymemes. Second, it is important to see that the second example is composed of premisses that are opinions of a particular audience (presumably not an Athenian one!). Thus its conclusion flows not as a necessary deduction as in the first case, but rather as a likelihood inferred in a “deductive” manner (although from a logician’s point of view, any inference that is not absolutely certain should be called an induction, see Hurley 31).

The second insight of Aristotle relates to the enthymeme’s rhetorical form. It is a syllogism in which one of the premisses is left silent for the sake of elegance, lightness of style and in order to flatter the listeners’ intelligence. Thus the enthymemes:

“Demosthenes is arrogant, since he is an Athenian,” or even “Demosthenes is arrogant,

since all Athenians are,” display the formal characteristic that Aristotle promoted as fundamental to effectiveness. In this understanding of enthymeme, it is the silent premiss that is “in the mind.” The importance of this characteristic is understood either negatively (it would bore the listener to hear both premisses when one is sufficient for understanding) or positively (there is pleasure for the audience to “figure out” the missing premiss of the argument, or at least for the argument to evoke an opinion believed by them).

Furthermore, one can note that the enthymeme, as Aristotle sees it, is linked to logical inference only indirectly. Rhetorical argumentation is not usually about deducing necessary conclusions from premisses, but about affirming truth claims and then backing them up with warrants. At the same time, Aristotle also elevated the place of rational argument within rhetoric by stating that the enthymeme is the primary means of “technical” persuasion (*Rhet.* 1:1:11). This means that in Aristotle’s understanding the most potent type of persuasion occurs when a speaker is able to deliver enthymemes that lead listeners to perform “reverse syllogisms” in their minds. This evokes their own assumptions and popular opinions without actually stating them outright.

It is at this point that Aristotle’s theory of argumentation connects with the difficult matter of τόποι. This is a subject that the philosopher treated with ambiguity and which will force his interpreters to perform some interpretive surgery. Aristotle distinguished between two categories of *topics*: *special topics* and *common topics*. The *special topics*

are the easiest to define: they are the themes that are appropriate to use as sources of premisses for argumentation on a special subject. For example, there are special *topics* for deliberation about national defence, such as the power of the city, basic workings of the military, the size of the defence force, the size of the enemies forces, or the principle of favouring peace with stronger enemies (*Rhet.* 1:4:9-10). The special *topics* will be different for a speech seeking to praise or blame someone, which should employ such themes as the “honourable” (as a source of praise), the “shameful,” and the various virtues or vices (*Rhet.* 1:9). The special *topics* are very close to what I will call premiss “themes” and which I have described as nodes within the “social knowledge” of a group. Heretofore, for the sake of clarity, I will use “theme” (and not “special *topic*”) as much as possible.

Aristotle used the term “common *topics*” (κοῖνοι τόποι) in more than one way, but in all cases to refer to “patterns of inference” that are viewed as universal. In some cases they have a more formulaic and logical character (e.g. the common *topic* “from opposites”: if A has characteristic B, then the opposite of A has the characteristic [B’s opposite], *Rhet.* 2:23:1; or the *topic* “from the more and the less”: if A is B, then all the more reason [greater than A] is B, *Rhet.* 2:23:4-5). In others they do not describe logical patterns but perceptions of processes in nature or reality that are universal and that can be used to argue a point. These topics include for example the relationship between cause and effect, or between motive and action. The distinction between logical and “non-logical” common *topics* is not one that Aristotle made himself, but it is useful because it correctly describes



the supple relationship between rhetoric and logic as viewed in his works. In another instance, he speaks of common *topics* as “categories into which these [reasoning] processes can be grouped” (O’Leary 23): the possible and the impossible, past fact, future fact, and the topic of degree (*Rhet.* 2:19).

Aristotle’s insights in the area of *topics* will determine my terminology in the following manner: whereas I will use the word “theme” to speak of Aristotle’s “special topics,” the term “common *topic*” or even simply “*topic*” will be employed to speak of patterns of inference, whether logical or related to perceptions of reality.

It is true that Aristotle’s is not the only model in Antiquity, let alone in the history of rhetoric, and thus it requires serious evaluation. I am fully aware that using Aristotle as a starting point for understanding enthymeme is a controversial move in the eyes of contemporary specialists of rhetoric (for instance, see Poster 9). But credit must be given where credit is due. It is Aristotle’s general model which yields a technique of speech crafting for rhetors which is based not only on tradition, but also on a strategy which takes into account the observed patterns of audience response. The other powerful description of enthymeme in Antiquity is found in Quintilian’s *Inst.Orat.* (c.95 A.D.). It is viewed as similar to Aristotle’s model and dependent upon his groundwork, for it is an attempt to harmonize Aristotelian notions with more recent developments by the Stoics (Kraus 1207-08). Aristotle’s theory presupposes that “in the sorts of occasions where rhetoric is used – courts of law, assemblies, public gatherings – the audience either knows

already what a given speaker's 'conclusion' is or is told immediately in the speaker's opening remarks. What the audience is interested in is the support for the speaker's claim" (Conley 170). This model yields a theoretical groundwork and the basic tools of analysis (logical and otherwise) for studying the Pauline epistles as public documents, in a manner that will show the links between Paul's fundamental claims (the main points he argues) and the shared assumptions of his milieu as he sees them. As we have said earlier, this is one area of the "mind of Paul" that is worth exploring further. Though on several points I will be led to adapt or modify Aristotle or even drift away from his definitions under the influence of other models, I cannot deny that my study has a basic Aristotelian starting point. This includes his understanding of the relationships between enthymeme, argumentation, rhetoric, the shared public knowledge, the two communicating parties, and the context.

### 1.5.2 Evaluating the Aristotelian Model in Light of the History of Rhetorical Thought

The following section is not an exhaustive survey of the history of enthymeme as a concept in rhetorical thought, but a brief enumeration of issues throughout this history – tensions in many cases – which are relevant to this investigation. The question to be answered in this section is the following: If we stick with Aristotle's basic model, what should be added as qualifications? What should be modified?

For full surveys of the understanding of enthymeme throughout history, see Kraus in

particular; Poster, Conley and Gage offer helpful overviews. Barthes pp. 201-06 is also useful up to the end of Antiquity. Perhaps the most lucid explanation for the patterns in the history of the concept is given by M. Kraus:

Thus, three distinct factors work together in the concept of enthymeme: a *logical* one (leading back to a syllogism); a *psychological-situational* one (proceeding from the respective foreknowledge [*Vorwissen*] of the addressees, and relying on their capability to complement logically); and a *stylistic* one (brief, pointed, often antithetical formulation). The history of the concept becomes clearer in the light of the continual shifting of emphasis between these three aspects (Kraus col. 1201, translation mine).

(a) *Enthymeme as a technical term.* As mentioned earlier, the term ἐνθύμημα only began to take on a technical meaning around the time of Aristotle (Kraus cols. 1198, 1202; Poster 9), and continued to be used to refer to more than one rhetorical figure until Late Antiquity. Even for Aristotle himself, the type of syllogism lying behind an enthymeme was an elastic notion, as we saw earlier in the discussion of common *topics*. This is confirmed by the 28 different types of enthymeme patterns listed in *Rhet.* 2:23, and the numerous accompanying examples, some of which look more like tropes than arguments. This leads us to conclude that enthymemes have an elusiveness by their very nature: arguments which establish a claim by a warrant and the evocation of a common understanding that is “in the mind” of the audience can take on a variety of forms and can appeal to more than one mental process.

(b) *The relation between logic and rhetorical argument.* Although Aristotle’s project represents the affirmation of a relationship between logic and rhetoric (the latter

being a type of adaptation of the former for an audience which embraces “uneducated” people, *Rhet.* 2:22:1-3), it defines the relation loosely. Throughout history there is a progressive “tightening” in the perception of this link, to the point where enthymeme becomes synonymous with a strict, logical syllogism dressed in ordinary language and with a premiss missing. It is only in the XXth century, in particular in the “New Rhetoric” movement spearheaded by Perelman, that the distinction between rhetoric and logic, between argumentation and rational demonstration, is rediscovered. Aristotle offers a balanced “middle ground” view lying between the two extremes of separation and fusion. Thus enthymemes should be approached with the understanding that they are an invitation to a syllogistic deduction in some cases, but in other cases to non-logical mental processes.

Regarding the relationship between logic and *language*, the modern rationalistic tradition has gone the furthest in assimilating logic into language (Ducrot 14). This explains a number of developments in the analysis of arguments in ordinary language in the modern period. These developments tend to sharpen the techniques involved. In one sense, this is a useful development, since it has fined-tuned certain logical techniques for analysing enthymemes. But it must be remembered (and Aristotle’s nuanced and pre-rationalist approach helps us to understand this) that these techniques are based on a principle of *reduction* which, if gone unchecked, becomes a reduction-ist and impoverishing approach to rhetorical analysis. According to this approach, the conjunctions (“for,” “because,” “therefore,” “thus”) and other syntactic markers which signal the presence of an

enthymeme in a text are simply equivalent to logical operators. Enthymemes are truncated syllogisms of three types: (i) *Categorical syllogisms* “consist of three categorical statements, i.e., statements of the forms ‘All *S* is *P*,’ ‘No *S* is *P*,’ ‘Some *S* is *P*,’ or ‘Some *S* is not *P*,’ which contain ... three terms among them, each term occurring in at least two of the statements.” (ii) *Disjunctive syllogisms* of form “Either *p* or *q*. Not *p*. Therefore, *q*”; and (iii) *hypothetical syllogisms* which contain “one or both of the premisses in hypothetical form, i.e., have the form ‘If *p* then *q*’.” Thus, “If *p* then *q*. If *q* then *r*. Therefore, if *p* then *r*.” is “one of the valid modes of hypothetical syllogism” (*Encyclopaedia Britannica*, “Syllogism,” 556 col. 2; see also Wisse 1). Enthymemes identified in a text should be found in a form which evokes one of the three logical formulae. The primary task of the analyst is to identify the correct formula, pinpoint the “terms” of the syllogism (“*S*,” “*P*,” “*q*,” “*r*” in the above formulae), and reconstitute the syllogism. In other words, a boiling down of the text of the enthymeme needs to be done to identify these terms (Copi 224-27), to place them in the correct formula, then to discard whatever is not essential to the logical process involved.

Again, this method is useful for analytical purposes *inasmuch* as it is viewed as an approximation of reality and not when absolutized. There are at least three reasons why this caution is important. First, enthymemes, while always containing a rational component, can never be reduced to that alone. This is determined by the nature of rhetoric and of argument in ordinary language. This means that the reduction to the syllogistic form for the purposes of analysis of the inference is always a reduction; in

some cases a very significant one which no longer does justice to the full persuasive strategy of the argument. Second, more than three inferential patterns (some of them more “logical” than others) can lie behind enthymemes, as we have seen earlier. And third, linguists of our century have shown that logic should not be viewed as assimilated into the very structure of language. Rather, a text refers to logical processes (or processes perceived as logical) inasmuch as it *refers* to a situation outside its context, either as described elsewhere in the text or existing outside the text (Ducrot 29-35). In other words, the determination that a particular passage in an ordinary text is an enthymeme depends upon an exegesis of the passage which takes literary and historical context into account. In the case of the interpretation of texts from which the reader is historically removed, as it is our case with respect to Paul’s epistles, different interpreters exegeting the same text may not agree whether the passage is an enthymeme or not. Or they may disagree on the identification of the underlying pattern of inference or on the three terms. This is a fundamentally different situation from the language of formal logic, where no such doubts can occur because the logical operations are inscribed within the logical operators themselves, and because the terms of the syllogism are clear, distinguishable and unchanging entities from the start.

For this study then, an attempt will be made to blend the more incisive analytical approach to enthymemes offered by rationalistic, informal logic with the more nuanced approach of Aristotle and others. This allows for space between rhetoric, which plays itself out in the realm of “ordinary language”, and logic, which is a separate discipline, a

different kind of language in itself.

(c) *The stylistic role of the enthymeme.* While Aristotle underscored the role that the enthymeme played as a rational *proof*, other authors of Antiquity highlighted its “softer” argumentative roles. A statement in the form of a claim backed up by a premiss may be a deductive argument, but may also simply be a secondary argument giving confirmation of a claim rather than establishing it (e.g. Anaximenes, as discussed in Conley 173-74). In some cases, the same rhetorical tool can be used for elegance, a means of reiterating the main argument of a development at its very end, or in the form of a pithy, “capping” enthymeme (Kraus col. 1200; e.g. Isocrates as studied in Conley 172). In other words, Aristotle did not emphasize the stylistic uses of the enthymeme and the extent to which rhetoric employed stylistic devices to create “allures of rationality.”

(d) *Enthymeme and its relation to fact, emotion and authority.* Aristotle tidily subdivided rhetorical proof into three modes: ἥθος, or the establishing of one’s own authority or credibility; πάθος, or appeal to the feelings of the audience; and finally λόγος, “logical” or rational argument. Although Aristotle placed enthymeme as well as *paradigm* (an inductive argument from a past example or precedent) squarely among the tools of λόγος, it has been shown by commentators of Aristotle that these divisions are not hermetic. For one thing, a rational argument which is grounded with premisses perceived by the audience as hard facts can nonetheless be intentionally used to prompt an emotional reaction, or to establish the speaker’s image (Kraus col.1200). But also, the

premisses of the enthymeme may *relate* thematically to the author's character, thus being an argument both establishing and about ἥθος. The argument may also be about emotions as well. We will see such instances in Pauline passages where he gives proof of his "longing" to see the addressees, or when he affirms that the latter have given him a proof of their "affection." Hence, while the modes of proof are useful categories, it is important to keep in mind that two or even three of the modes of proof may be involved in any given enthymeme, and that the subject matter of the enthymeme itself, whether in the conclusion or in the premisses, may relate to the speaker's character or to a perception of the emotions of the addressees, and not just facts or knowledge unrelated to the psychological context of the speaker-audience rapport (Grimaldi 354-56).

(e) *The different levels of enthymemes in a text.* In ancient rhetoric's understanding, there is only one level of argumentation found at the surface level of a rhetorical discourse. Aristotle was no exception. Influenced by the hermeneutic of suspicion, post-modern understanding of rhetoric will emphasize the different levels of argumentation in a text, distinguishing between what an author is arguing at the surface of the text and what he is *really* arguing in a more tangential or subliminal manner. In post-structuralist rhetorical understanding, the "enthymeme of a text" is not a claim backed up by a rationale statement somewhere at its surface; rather, it underlies the argument at the sentence level (Gage 223-25). Others will emphasize the fact that in some acts of communication the key argument lies in a statement or claim that the author makes a point of *not saying*. This is another aspect that needs to be taken into account in our



investigation, especially in contexts where one can sense interference between levels of argumentation in a text, such as we will observe in the case of the epistle to Philemon.

## 1.6 Summary

As stated above, the objective of this inquiry is to study Paul's use of enthymemes as a rhetorical and argumentative tool and to evaluate what this reveals about his teaching, thought and social world. The study of Paul's enthymemes will reveal aspects of a particular area of the apostle's mind, namely the presupposed body of assumptions and opinions that he believes he shares with his addressees. But also, it will lead to a description of Paul the rhetor, i.e. the crafter of arguments. This will lead to a glimpse into that realm of Paul's mind in which his inner world of reflection and core convictions are brought to bear on specific situations in the public domain, through the mediation of rhetorical creation. While this exercise does not hold the promise of painting a complete picture of Pauline theology or of Pauline "thought," it will add an important piece to the complex puzzle of Paul's thinking process.

Rhetorical theory provides important tools for the study argument and enthymeme crafting, and it is Aristotle's perspective on enthymeme which reveals itself as the useful starting point for a model from which to understand the creation process behind enthymemes. Aristotle's understanding of the enthymeme as a rhetorical syllogism is one

that helps us start our inquest, but insights from other periods and other theorists of rhetoric have helped add insights to this preliminary understanding.

## Chapter 2: Method and Procedure<sup>1</sup>

### 2.1 The Diversity of Approaches to Enthymeme Analysis in the NT

Until recently, it was relatively rare to see references to enthymemes in scholarly works of NT exegesis, even among rhetorical critics themselves. This phenomenon is due in part to the complexity of the issues related to the rhetorical category which Rolland Barthes has called the “tabernacle of all forms of deductive reasoning,” a problem which we have touched upon in the previous chapter. Although the paucity of use still prevails today, in recent years some rhetorical critics of the New Testament have turned their attention to enthymemes as a fundamental rhetorical device in texts. One can see evidence for this by browsing through the entries in the archives of the RHETORIC-L LISTSERV (“Rhetorical Analysis of Jewish and Christian Scriptures” internet mailing list and scholarly discussion group, located at <http://www.egroups.com/group/rhetoric-l>). In the last two years, one is struck by the importance being placed on enthymemes and their interpretation.

The present section is a selective review of literature in NT studies which uses the

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<sup>1</sup> Some sections of this chapter are inspired by a paper I presented at the 1998 Florence Conference of the International “Rhetoric Group” entitled “An Enthymematic Reading of Philippians: Towards a Typology of Pauline Arguments”. It should be published sometime in 2002 in Stanley E. Porter and Dennis L. Stamps eds., *Rhetorical Criticism and the Bible: Essays from the 1998 Florence Conference* (JSNTSup 195; Sheffield: Sheffield Academic P).

category “enthymeme” or a closely related topic. It will provide guidance for reflection in the development of an appropriate approach to enthymemes in Pauline literature, as I build upon the conceptual model of the previous chapter.

### 2.1.1 “Pre-Rhetorical” Approaches to Enthymemes and Syllogisms

The application of the rules of modern informal logic to exegesis, with a view to “distill syllogisms” from the biblical text, can be found as far back in history as the XVIIth Century and as recently as the late XXth (Siegert 192 n.54 mentions works by Piscator [1658], C.L. Bauer [1774], Wilke [1843], Bengel [1860], and Wolfgang Schenk [1977]). This type of study tends not to appreciate fully the distance between ordinary language and logic. According to Siegert, these studies do not deal properly with “the imprecision of natural speech as Paul uses it.” Regarding a 1976 doctoral dissertation by W. Viertel entitled “The Hermeneutics of Paul as Reflected in Romans and Galatians,” which gives attention to Hellenistic rhetoric as an influence on Paul, NT rhetorical critic G. Walter Hansen makes the following comment: “[Viertel] misses the enthymemic nature of argumentation. He attempts to find explicit references to the major and minor premisses and so rebuild Paul’s logic according to formal syllogistic patterns” (Hansen 1989, 236 n.76). Thus we see at least two types of difficulties in the early attempts to study NT deductive reasoning. The first relates to the nature of language (viewed too readily as an embodiment of logical demonstration); the second to the importance of implied premisses (there is a tendency to look for full syllogisms in the NT text).

### 2.1.2 Use of an Aristotelian Model

Some recent studies have used the Aristotelian definition of enthymeme to identify a specific type of argumentative step in NT texts, and in some cases to analyse them and bring to light the silent premiss and underlying syllogism. Within this category, Vinson's study of enthymemes in the Synoptics (1991) stands out as the only one which focuses exclusively on enthymemes. They are identified purely from formal characteristics (essentially the coordinating presence of a "causal particle," especially ὅτι and γάρ). This otherwise creative study is marred by a confusion between argument and causal explanation. It leads Vinson to falsely identify a narrator's explanations of events in the gospel storyline as enthymemes. The distinction between explanation and argument, which is neglected by a good number of exegetes, is essential for the proper identification of enthymemes.

The other investigations in this group do not identify enthymemes for their own sake. Rather, they use the basic framework given by Aristotle and the ancient rhetorical handbooks within the context of a study of the full rhetorical strategy of the text. These are studies in which the occasional enthymeme is identified in the treatment of passages as full arguments (Kennedy's numerous studies in *New Testament Interpretation through Rhetorical Criticism*; Watson 1988 pp.66, 73; Watson 1989 p.305; Smit, pp.46-49, who analyses syllogisms in 1 Cor 10:1-22; Vos, pp.10, 12, who discusses some syllogisms in Galatians. Also, in Mack and Robbins' *Patterns of Persuasion* [1989], Vernon Robbins

gives considerable attention to enthymeme analysis in some Synoptic pronouncement stories, pp.78-80, 115-116, 120-123, 125-127). One wonders why so few enthymemes are identified, especially in the case of Pauline texts. Also, one notes in a number of cases that when they *are* identified they are frequently not analysed, i.e., the identification of an enthymeme has little bearing on the exegesis.

Some studies stand out, however, by their appreciation of the significance of enthymemes. The “early” Vernon Robbins has already been mentioned: in *Patterns of Persuasion*, his work on gospel pronouncement stories using the rhetorical matrix of the *chreia* involves substantial developments on the enthymemes of Jesus. The syllogisms that lie behind them are analyzed and seen as windows upon the social world of the Gospels. Through this work Robbins became a precursor for the present movement of interest in enthymemes within NT studies. His understanding of enthymeme and syllogism evolved in the 1990s; his more recent works will be visited a bit later in this survey.

There is considerable attention to enthymemes and the syllogisms they evoke in *Traditions as Rhetorical Proof* (1998b), by Anders Eriksson. It is an impressive study of the argumentative use of tradition in 1 Corinthians. Eriksson makes a happy connection between catechetical and liturgical tradition and the pre-agreement between the Corinthians and Paul, upon which the latter will draw as a powerful source of argumentative warrants. The syllogistic analysis that is applied to the observed enthymemes is one of the tools

which enables Eriksson to glance at the place of traditions within the world of the Corinthians. He also discusses the meaning of traditions for Paul and the Corinthians, both in the argumentation of 1 Corinthians and prior to the epistle's composition. The identification of enthymemes is determined by the arrangement of the text units themselves as full argumentative units, according to the canons of the ancient rhetorical handbooks. Consequently, there are many claim-warrant pairs within 1 Cor which do not qualify as enthymemes in Eriksson's view, because their position within an argumentative paragraph requires that they should be given another rhetorical name. Inversely, some of his enthymemes do not have the typical form of a pair of statements. The full rhetorical analysis of texts appealing to tradition in his Appendix (305-313) tends to display no more than one enthymeme per argumentative text-unit, and gives a different name to other "enthymeme-like" argumentative steps (a similar approach to argument analysis is displayed by Vernon Robbins' treatment of 1 Cor 9 in *Tapestry* [1996], pp.77-89).

The analysis of macro-arguments in Paul, using the grid provided by ancient rhetorical theory (Aristotle as well as the rhetorical handbooks) offers the double advantage of elucidating the general flow of Paul's argumentation on the one hand, and identifying the specific rhetorical tools that Paul employs, including enthymemes. Among those who employ this method, only some take it a step further and analyse enthymemes in their logical, psychological/ideological and stylistic dimensions. Two pitfalls need to be pointed out: (a) Identification tends to be constrained by a rigid application of the theory of macro-argument arrangement in Aristotle and/or the rhetorical handbooks.

Enthymemes are not recognized so much from formal characteristics and inherent inferential features, but from characteristics of the larger text-structure. (b) Insufficient care is taken when applying the theory of rhetoric presented in ancient texts on rhetoric. It is important to remember that the texts (including Aristotle's *On Rhetoric*) are descriptive of current practise as much as they are prescriptive of what should be done. Study of actual rhetorical discourses reveals considerable variation and distance from the prescriptions of the theorists in the area of argument arrangement for instance (Fee 1995, 15 n.40, quoting D. Aune's 1981 review of Betz's *Galatians*; see also Mitchell 8-11). In the case of Paul, caution is all the more fitting, since (i) we lack any proof of Paul's conscious knowledge of rhetorical handbooks or theory. Melanchthon, one of the greatest Christian specialists of all time in ancient Greek and Roman rhetoric, viewed Paul's use of ancient rhetoric as rather free and original (Classen 326-28); (ii) letter-writing is viewed in Paul's time as an art separate from speech rhetoric and is the object of its own "handbooks" (Classen 342; Watson and Hauser, 122; Hansen 16), with its own rules especially with regards to *dispositio*. In other words, careful use of ancient rhetoric can be helpful for the study of Paul especially in the areas of argument creation and of stylistic and lexical choices, but not to the same degree in the area of text and argument arrangement (Classen 339). From this perspective, Vinson's free, empirical approach to the location of enthymemes is a constructive development, notwithstanding the problems from which his study suffers.



### 2.1.3 Contemporary Enhancements of Aristotle

We now turn our attention to two studies which retain an Aristotelian framework for studying Pauline enthymemes, while combining with it new tools drawn from more recent sources. These either add more analytical incisiveness to what Aristotle offers or adapt the model to the peculiarities of the Christian apostle's mode of reasoning.

John D. Moores's *Wrestling with Rationality in Paul* (1995) studies the argumentation of Romans 1-8 by identifying and analysing the enthymemes, then studying the larger argumentative sequences that they form. His objective is to describe Paul's mode of reasoning and to explain its unique features. He uses the definition of enthymeme popular since Aristotle: it is a syllogism where one of the premisses is silent and can be teased out using rules of logic (33-37). Through his application of this analytical approach, Moores demonstrates just how puzzling Paul's method of deduction is. He is particularly helpful in identifying factors woven into Paul's argumentation which render his inferential patterns more complex than straight syllogisms: creative theological leaps, metaphors, eschatological thinking, the paradox of "the already and the not yet," among others. Moores is far more speculative (and less clear) when he appeals to Umberto Eco's semiological theory of sign production to make sense of Paul's allegedly obscure use of rational discourse for the expression of supernatural matters (5-10). One of Moores's key hypotheses is that Paul uses inferential language to teach religious truths which do not really depend on demonstrations (because their reliability is based on spiritual

experience), nor are modified by them in any way. Rather, these truths evolve over time through a somewhat independent process of sign production. For Paul, the value of argumentation lies not in proof, but in its ability to *encourage* the addressee through an intellectually positive formulation of the content of the faith (2, 159-160).

While Moores's work is difficult to read because of the author's unusual style, it appropriately seeks to develop a method of analysis that is suggested by the particularities of the text itself. The use of Eco's semiotics points the reader in a helpful direction by underlining the dynamics of language development in a religious context. The appeal to fuzzy logic, a relatively new field in mathematics, as a means to model the probabilistic nature of enthymematic reasoning (145-153) does not add much to what Aristotle already says in more accessible terms. Furthermore, Moores's sensitivity to the pastoral and theological dimensions of Pauline discourse and his thought-world provides many helpful insights into modes of reasoning in Romans. Important parameters are identified: eschatological tension, leaps of reasoning, the aim to encourage, and the tension between the spiritual experience of faith and the need for rational argumentation of the faith.

That same year appeared David Hellholm's "Enthymemic Argumentation in Paul: The Case of Romans 6." In this highly technical article, tools from analytical philosophy, text-linguistics and Aristotle's theory of rhetorical argument are combined to study a perplexing argumentative passage. As we have seen others do, Hellholm emphasizes argumentative context: an enthymeme is not recognized first by any characteristic of its

own, but through a detailed analysis of the argumentative structure of the entire passage. Again, like others considered earlier, he uses a model of elaborated argument provided by classical rhetoric to determine the position of enthymemes in the text. This occasions difficulties that we have already discussed. For the analysis of arguments themselves, Hellholm uses Aristotle's theory of argumentation and typology of arguments and proofs (127, 132-8), complemented by the principles of modern logic. He succeeds in providing an original and compelling understanding of this theologically difficult passage. The *tour de force* is perhaps the reading of Romans 6 no longer as a theological text about baptism, but as a defence of justification by faith, viewed as the *causa* of the entire epistle (139-141, 159).

Meanwhile, a difficulty linked with Hellholm's methodological choices needs to be addressed. For one, Hellholm focuses on a passage that lends itself unusually well to an analysis through strict application of Aristotle's theory of argument *dispositio*. The conclusion that Paul followed the philosopher's rhetorical instruction closely (176-78) is therefore to be expected; the prospect of extending the method to other texts remains problematic. Nonetheless, the abundance of helpful analytical categories that Hellholm extracts from speech-act theory and text-linguistics, the clarity with which he explains them and applies them to Romans 6, and the smoothness with which he integrates them with the rhetorical theory, make it a model for the analysis of Paul's argumentation, to which I will refer in my own study. Particularly helpful is his understanding of argumentation as *dialogue* (124-125), and his use of tools supplied by text-linguistics to

study the manner in which Paul frames his arguments within sometimes real, sometimes virtual dialogical encounters.

#### 2.1.4 Lauri Thurén's use of Toulmin's Model of Argument Analysis

In *Argument and Theology in 1 Peter* (1995), Lauri Thurén tackles the issue of argument analysis within Christian paraenesis. He opts for a two-step approach: he breaks down the overall structure of the text, and then employs Stephen Toulmin's model of argument analysis for the study of individual command-motivation pairs within the text, which he views as arguments. Toulmin's model is described in detail in his 1958 work *The Uses of Argument*. It is revamped by Thurén in his second chapter with the help of certain categories drawn from speech-act theory. The motivations which warrant paraenetic commands in 1 Peter are treated just like the premisses of enthymemes. They are grouped and catalogued according to their themes or "*topoi*" (chapter 6), with the goal of going from the level of the text to the level of the *ideology* of the author, a psychological realm from which community values and priorities are drawn as means of persuasion.

Thurén expresses unambiguous preference for contemporary argumentation theory over ancient rhetoric for what it offers argument analysis (pp. 34-38). A comparison is made between two systems developed in our century and which have risen to prominence, Toulmin's and Perelman/Olbrechts-Tyteca's New Rhetoric. His choice of Toulmin's system (42-26, 49-51) places his approach close to the Aristotelian camp, for in the end it

is hard to see a significant difference between Toulmin's view of the basic structure of an argument and Aristotle's understanding of enthymeme as a rhetorical syllogism. Its key elements are a *claim* or conclusion, inferred from an element of *data* which functions quite like the minor premiss of a syllogism. The *data* is backed up by a *warrant*, which has the same function as a syllogism's major premiss. These parallels are also seen by M. Kraus, who notes the ambiguity between Toulmin's stated opposition to the "syllogistics of Aristotelian analytics" and the similarities between his conception (with its "inference warrants" functioning as the linchpin) and Aristotle's enthymeme (Kraus col.1217).

Nonetheless, three important methodological principles developed by Thuren will be particularly useful for our study of micro-argumentative steps in Paul: (a) The fruitful idea that a paraenetic pair composed of a commandment backed up by a rationale statement (which is also a motivating expression) functions like an argument will be used in this investigation. Though the inference is often not a tight deduction, it functions nonetheless deductively, from general warrant to specific consideration to specific command, and thus it makes sense to treat these as enthymemes. The commandment can be viewed as a "truth claim" which affirms that a particular attitude or course of action is necessary or beneficial. This, by the way, is congruent with Aristotle's statements to the effect that enthymemes are syllogisms about "things that involve actions" (*Rhet.* 2:21:2). (b) The motivating warrants are connected to the ideology of the author, a *public* ideology which the author shares (or believes he shares) with the audience. (c) This ideology is organised around *topics* which correspond to the themes of the inference warrants. The

general categories in which Thuren places the themes constitute a grid which is useful model for my study, when I begin to group the warrants of Paul's premisses and their themes. Thuren's list for the warrant categories in 1 Peter is as follows:

- Non-religious motifs (189-195);
- Religious anthropological motifs (195-204): life in sin; reference groups such as angels, OT women, etc.; baptism; the new status; hope and final salvation;
- Specifically theological motifs (204-09): God's saving acts; God's attitude and being; God's will; the judgment; God's intention;
- Other religious motifs (209-11): the Scriptures; eschatology.

#### 2.1.5 Use of the "New Rhetoric"

Others who favour the superior benefits of XXth century argumentation theory have chosen the alternative route (from Thuren's point of view) by using Perelman and Olbrechts-Tyteca's *New Rhetoric*, or P/OT (1958, 1970) as a tool for NT analysis.

Volker Siegert applies the *New Rhetoric* to Rom 9-11 in *Argumentation bei Paulus* (1985), and G.W. Hansen to Galatians 3-4 in *Abraham in Galatians* (1989). Unlike Toulmin's scheme, the New Rhetoric takes a much greater distance from the legacy of Aristotle. In effect, it performs a deconstruction of the Aristotelian enthymeme by radically disconnecting rhetorical argument from syllogistics and by defining the notion of argument in linguistic terms. Arguments are no longer to be seen as deductions but about connections between concepts and words (Conley 181-82). The net result is a multiplicity of inference schemes which together are said to exhaustively describe the totality of human argumentation technique. One notable result is that the concept of

enthymeme is not retained as an analytical category by P/OT. The “tabernacle” of deduction has been blown up and the multiplicity of inferential patterns are called to stand on their own.

Paradoxically, while this approach seeks to open up the field of argumentation to embrace all the variety of argument types, those who use it have tended to limit themselves to the typology provided by the founders of the method. For example, Siegert’s massive text analysis does not appear to add anything to the taxonomy of Pauline arguments that is provided by the generic list of P/OT. In terms of argumentation analysis, it would appear that *Argumentation bei Paulus* adds up to an introduction of the New Rhetoric to German NT scholars, with the feature that each argument type is illustrated with one or more passages found in Rom 9-11. All in all, it is preferable to use P/OT as a list of *suggested* categories for the analysis of Paul’s micro-argumentative steps (it is a very rich and useful list), but not as a complete typology of human inference patterns. Furthermore, even though P/OT is based on the principle that any argumentation must rest upon a common *pre-agreement* between speaker and audience from which the former chooses presuppositions to create arguments, the model suffers from the absence of a clear technique to go from the text to the implicit pre-text, i.e. to uncover the presuppositions that originate from the *pre-agreement* (or δόξα) and which establish the warrants.

### 2.1.6 Vernon Robbins and the Use of C.S. Pierce's Theory of Argumentation

Others have felt the need to retain the notion of enthymeme while updating its definition to make more room for the speculative reasoning typical of religious texts. Vernon Robbins' recent "From Enthymeme to Theology in Luke 11:1-13" (1998) uses analytical tools provided by the pragmatist philosopher C.S. Peirce (end of the XIXth century) to broaden the understanding of enthymemes in this direction. Another illustration of the new method can be found in Robbins' SBL paper of 1998, "Enthymemic Texture in the Gospel of Thomas." The strategy envisages three types of enthymemes, which correspond to three types of syllogisms: the deductive, the inductive (these first two modes of reasoning are well-known to classical rhetoric), and the abductive syllogism which is a creative step of reasoning related to "hypothesis creation."

Perhaps the easiest way to understand these types of argumentative steps and the difference between them is to consider examples from scientific reasoning. The *deductive* syllogism presents itself as a direct inference: "This woman is pregnant, therefore she must have had intercourse with a man." The conclusion (or *result*) flows out of necessity from the preceding premiss, on the basis of an unexpressed universal premiss (or *rule*): "All women who are pregnant have had intercourse with a man." The *inductive* syllogism reasons in the opposite direction: from a case and observed result (or preferably from a set of cases with identical results), one induces a universal rule. For example, "Patient A has chicken pox and is highly contagious, patient B also, patients C, D and E as well;



therefore, any patient with chicken pox will be highly contagious.” Clearly, an induced conclusion is more probabilistic than a deduced one: the induced “rule” will need to be confirmed by further tests. Finally, the *abductive* syllogism is hypothetical in nature: by means of an “educated guess,” the scientist will attempt to match an observed result with a known universal rule, in order to “diagnose” the case which caused the result: “This woman has stopped having her period; perhaps she is pregnant.” Since the rule is “All pregnant women stop having their period,” and not “All women who stop having their period are pregnant,” a deduction is not possible, but only an abduction which must be confirmed by further data (See Kraus, col. 1216; and Lanigan, 66, 68-69). The abduction is thus similar to the induction in that its results is not absolutely certain; it differs from the induction in that it does not infer a universal rule or principle, but a specific “cause” in a given situation.

The addition of the abductive scheme is a welcome development because it complements the limited understanding of “real-life” micro-arguments offered by the simple deductive and inductive schemes. The abductive enthymeme offers a promising avenue to the analysis of enthymemes which involve a “creative leap” of reason. Caution is required, however, in the application of the Pierce-Lanigan model to NT argumentation, because of the significant difference between the context of Paul’s pastoral letters on the one hand, and the world of scientific reflection and argumentation on the other, for which the theory was developed in the first place. Scientific investigation and demonstration are processes of discovery of truth, whereas the Pauline epistles function in the realm of proclamation

of truth. They subject audiences to intense pastoral persuasion with the intention of upholding specific beliefs already known to them. They incite their addressees to continue to integrate these beliefs into personal and community life. This very different objective renders these texts more “rhetorical” than scientific discourses. The principles by which Paul’s epistles function are rhetorical, whereas the rules that Pierce discusses are epistemological, i.e., rules for the (pre-rhetorical) thought process itself. Of course, this does not preclude that Paul was a speculative theologian. He most likely was. But it is quite rare that he speculates “with” his addressees in the context of letters, such that abductive, speculative syllogisms would creep to the surface of the text. Such cases can be observed from time to time, such as in Philemon 15-16, where the apostle is “speculating with” his main addressee about the providential “reason” for his temporary separation from the slave Onesimus. But these instances are neither frequent nor typical of Paul’s epistolary argumentation. Also, while it makes sense for scientific thought to be regulated by strict rules of inference, it also makes sense for rhetorical proof to use a broader panoply of inferential schemes, such as P/OT has shown. In particular, the Piercian triad does not account for enthymemes which are not syllogistic, i.e., which invite the listener to perform a mental step that is best described neither as a syllogism, nor even logical.

One of the most important contributions of the work of Vernon Robbins in the last decade is his simple description of the enthymeme. The description also functions as an easy “rule of thumb” for enthymeme recognition in texts. For Robbins, “the enthymeme is an

assertion supported by another statement” (Robbins 1997, 33; and 1998b, p. 191: “Rationales in discourses create enthymemes”). This has the advantage of providing a description which is *formal*. Regardless of the inferential pattern that lies *behind* it, the syntactical structure of such pairs of statements is not difficult to recognize. They must be linked by a conjunction indicating inference or something equivalent. Furthermore, the description echoes (or is in harmony with) the description of enthymeme in all the major periods of rhetorical thought until today. In Antiquity, the two most prominent voices of rhetorical practice offer at least one description of the enthymeme expressed in analogous terms. In *Rhet.* 2:21:2, Aristotle states that if a reason is added to a rhetorical maxim, it becomes an enthymeme.<sup>2</sup> Quintilian (c.95 CE) gives as one of his definitions of the enthymeme “a proposition with a reason” (*Inst. Orat.* 5:10:1-2; 5:14:1,24-25). It is true that Cicero (106-43 B.C.), the other great herald of rhetoric of the Greco-Roman period, made an attempt to discourage the two-part rhetorical argument in favour of a fuller five-part “syllogism” or *epikheirema* (where a supporting warrant is given each of the two premisses of a syllogism). But this is due to the influence of formal Stoic logic which did not prevail in history (see Kraus col. 1206-07). Starting in late Antiquity, through the Middle Ages and up to the epoch of modern rationalism, the basic two-part *formal* description of the enthymeme dominated. It was believed that enthymemes were

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<sup>2</sup> A 1973 study of examples of enthymemes in Aristotle’s *Rhet.* and *Prior Analytics* reveals that the philosopher generally calls an enthymeme any “argument containing a claim and reasons to support the claim” (Harper 309, discussed in Poster 7). This result affirms the legitimacy of Robbins “rule of thumb” description. The possibility of more than one “reason” within the same enthymeme is to be noted however. It appears that in Harper’s understanding of Aristotle, there is some looseness with regards to the number of inferences leading to the conclusion within a single enthymeme.

truncated syllogisms, appearing at the text level as a conclusion, accompanied by one of the two propositions from which it was deduced. Today, Robbins' view is confirmed by the discriminating historical judgement of a Manfred Kraus, who gives the following "pan-historical" definition: "One understands by [enthymeme] a densely formulated argument which seeks to confirm the truth of a proposition about a particular state of affairs through its deduction from another proposition which is universally recognized or hardly refutable" (Kraus, col. 1197).

#### 2.1.7 Others

(a) *Voices of prudence*. Several voices either explicitly or implicitly discourage the use of the enthymeme as a useful concept in NT rhetorical criticism. Their reasons are different from those suggested by P/OT. R. Dean Anderson Jr's *Ancient Rhetorical Theory and Paul* (1996) argues that Paul's micro-arguments are quite unlike those promoted by the rhetorical theories of his time. The apostle's inferential passages are generally authoritarian (his arguments are not "defended," but "stated"; Anderson 252) and suppress too many steps (140-41; also 202). Thus they cannot be called enthymemes in the classical sense. Anderson's criticism of the too-rigid application to the Pauline epistles of ancient rhetorical theories, with their particular understanding of argumentation and of enthymeme, also invites caution at the *macro* level: one should not assume that Paul's micro-arguments are always united in a clearly discernible and coherent macro-argument. Even when they are, the text cannot be viewed as

demonstration or even as a tight argument.

Marc Angenot's seminal study of XIXth century French polemical and ideological treatises (1982) offers confirmation to Anderson's conclusions about Paul. While this type of text is highly argumentative, completeness of argument is not one of its prevalent features (Angenot 1982, 31). Paul's epistles share many characteristics with this literature. The fact that they are not to be viewed as treatises (except Romans by some commentators), but as circumstantial letters, tends to increase the instances of interruptions and gaps in the argumentation, thus making the parallel even more appropriate.

In a 1997 SBL paper presented to the Rhetoric and New Testament Section in San Francisco "The Place of Enthymemes in Argumentative Texture," L. Gregory Bloomquist addresses the future of socio-rhetorical criticism of the NT. He raises a voice of warning against some practitioners who are all too eager to approach enthymemes as windows onto the NT's social, cultural and ideological contexts from a theoretical basis that is too simplistic. Bloomquist observes a number of problem areas in current practice and offers suggestions. For one thing, the narrow definition of enthymeme which emphasizes its syllogistic nature but neglects non-logical elements of the "thought that lies behind" (p.8), including the affective nature of the persuasion, requires broadening. Furthermore, Bloomquist insists on the fact that enthymemes do not always shed light on the audience's assumptions, but in some cases on the author's intention to "transform" these

assumptions through his discourse. The NT texts are witnesses to the *creation* of a Christian culture which is fully developed in the mind of the author prior to composition (p.14). The preservation of these texts within the NT canon should not lead us to assume that their enthymemes “worked” on the initial intended audience. Rather, these texts were later selected as agents of long-term ideological transformation, possibly for reasons unintended by the author. On the other hand, Bloomquist specifies that enthymemes are not a window on the thought of the “actual rhetor,” but on his “hermeneutical personality” with the intended audience (p.14). This means that the premisses do not reveal the author’s private thinking in a direct manner. Finally, Aristotle’s concept of “universal presuppositions shared by all men,” which was important in his understanding of enthymeme, is a misleading one for Bloomquist. He invites us to view them as presuppositions of *particular audiences*, according to the insights of modern communication theory and sociology.

These are all helpful insights, many of which have been integrated into the approach of this study. Unfortunately, Bloomquist does not propose a methodology which integrates these insights. Nonetheless they are useful “food for thought” for those of us who make such an attempt.

(b) *Recent work on argument from Scripture.* Paul’s use of Scripture as a warrant for truth claims almost always goes beyond the simple argument from authority, i.e., from the external authentication of a claim by the testimony of a traditional voice. According to

ancient rhetoric, this type of proof from testimony is not to be associated with enthymeme. Aristotle and other rhetoricians from Antiquity call it “non-technical proof” in the sense that it is brute, compelling evidence which does not require the technique of argument crafting. The apostle’s appeals to Scripture do not fall into this category in most cases. They usually present readers with an inference and force them to *think*. The inferential patterns are often complex and sometimes mystifying. Nevertheless, to the extent that Paul’s scriptural arguments present readers with a claim and a warrant and suggest an inferential pattern, they should be viewed as crafted arguments, and therefore, as enthymemes.

A small number of scholars have set out to elucidate Paul’s patterns of scriptural argumentation, either as the main thrust of a study or as one part of a consideration of Paul’s argumentation in general. Presently, the field of inquiry is characterised by strong controversy. Since I will return to this literature later in my this investigation, particularly in chapters 6-8 as I study the use of the OT in Galatians, Romans and 1 and 2 Corinthians, I will limit myself here to a brief mention of some key players in the debate and of the main thrust of their positions.

(i) R.N. Longenecker’s *Biblical Exegesis in the Apostolic Period* (1975) attempts to situate Paul’s scriptural arguments squarely within the Jewish hermeneutics of the first century, employing what Longenecker calls the literalistic, midrashic, *peshet* and allegorical schemes of the Talmudic period (Longenecker 1975, 19-50). E.E. Ellis’s *The*

*Old Testament in Early Christianity* (1991) elaborates a similar framework. Longenecker explains Paul's and other NT authors' use of *midrash* in terms of Hillel's seven *Middot* or rules of interpretation (32-38).

As a stepping stone to approach Paul's biblical exegesis, a comprehensive description of contemporary Jewish methods is helpful because it suggests a wide variety of interpretive schemes. Many of these schemes are paralleled in Paul's epistles; the numerous similarities are worth taking note of (Longenecker 1975, 104-32; see also Hansen 1989, 201-15 who takes a close look at Gal 3-4 through the lens of the *Middot*). Unfortunately, the assurance with which Longenecker draws direct lines of influence is strongly questioned today. The recent, critical view of the "midrashic approach" to Paul has its source in the growing understanding of the preponderant Greek and Roman influences on the formation of rabbinic legal interpretation system during the Hellenistic period. This precludes hasty inference of direct lines of influence from parallels between the rabbis and Paul (Hansen 1989, 204, following the seminal work of Daube 1949). Also, rabbinic texts on proper Jewish argumentation need to be used with caution, for there is always a discrepancy between such descriptive texts and actual practise. The self-awareness displayed by tradents in their description of their own habits of argumentation is always fragmentary (see Barr 308).

(ii) E.P. Sanders is an important and influential contender in the debate. His *terminological* understanding of the use of Scripture in Gal 3:6-4:11 has had considerable



appeal. For this Pauline scholar, one of the key techniques used by the apostle to create OT arguments, which he inherited from the Jewish exegesis of his time, is the terminological argument. It consists of identifying the key two terms of the claim he needs to prove, and then scanning the Greek Scriptures to find a verse that combines these two words (Sanders 1983, 20-22, 182-83; 1993, 5-6, 14; 2001, 66-70). This implies that at key moments of his argumentation, Paul establishes his own positions by using quotations which he not only disconnects from their original context, but also loses from the implications of their own syntax.

(iii) Richard Hays' theory of *echoes* is also highly influential. It postulates that Pauline scriptural warrants usually allude to their original OT context in a subtle manner quite like an echo. The technical term used by Hays for this literary trope is *metalepsis*, "a rhetorical and poetic device in which one text alludes to an earlier text in a way that evokes resonances of the earlier text *beyond those explicitly cited*" (Hays 1999, 392). It will be described in more detail in chapter 6.

(iv) Others continue to see in the NT writings a hermeneutical strategy best represented by the expression *sensus plenior*, or "fuller sense," which has its roots in classical Christian theology. It refers to the NT writers' hermeneutic privilege to reread an OT passage and give it a new propositional reading, or fuller sense, different from the one determined by its original context. This resembles the "terminological" technique described by Sanders, with the difference that the full syntax of the quotation (and not

only the terms) plays a part in inspiring the new reading. Dogmatic theology also holds the caveat that this new reading is connected to the original intention of the OT author for the readers of his time (and thus to the original context and meaning). But it is also a development from it, the expression of a divine intention that embraces and transcends the human intention (Guillemette 278, 313-17; and Brown 268-69, as discussed in Longenecker 1999<sup>2</sup>, xxxi-xxxiv).

In conclusion, this array of diverse analytical proposals suggests an approach to the question of Paul's scriptural argument in Paul in an open and empirical manner. A conceivable strategy for this inquest consists of approaching "scriptural enthymemes" one at a time, evaluating which of the explanations applies best to the particular situation. The options include the categorical syllogism, and the approaches of Sanders, Hays and Guillemette, or a combination of more than one of these.

(c) *Recent work on contrary arguments.* Bloomquist's 1997 paper stressed that one predominant understanding of enthymeme alongside the truncated categorical syllogism (and which overshadowed it for a part of Antiquity) is the argument flowing from an "incompatibility" or from "contraries." Both Cicero and Quintilian recommend the following structure of argument: "You allege that P is true; but P is contrary to fact S; therefore P is not true." Cicero recommended the formulation of this type of argument as a question. For example, "this woman, whom you do not reproach anything, you condemn?" (see Kraus col. 1207, discussing Cicero's *Topica*). This mode of inference is

analogous to the conjunctive syllogism of modern logic: NOT (a AND b); BUT NOW b;  
THEREFORE NOT a.

Eriksson's "Contrary Arguments in Paul's Letters" (1998 Florence rhetoric conference) explores the abundant uses and variations on this type of argument in ancient rhetorical handbooks. He shows its appropriateness in contexts of controversy. Its effectiveness lies in the ability to affirm one's own assertion by infirming the "contrary" assertion (which corresponds to, or is characterized as, the opponent's position). Eriksson goes on illustrate Paul's abundant use of some of the techniques, and thus draws our attention to the importance of contrary arguments in the study of the apostle's techniques of deductive proof.

(d) *The use of rhetorical maxims in argumentation.* Two studies published in 1996, the first by R.A. Ramsaran, *Liberating Words* (on 1 Cor 1-10), and the second by Ian Henderson entitled *Jesus, Rhetoric and Law* (on the Synoptic Gospels) investigate the use in the NT of maxims (or γνώμαι) for rhetorical and argumentative purposes. Though enthymemes are not treated directly in these works, the subject dovetails with the study of argumentation since ancient rhetoric recommended the formation of enthymemes with maxims to intensify stylistic effect. Inversely, the maxim was sometimes viewed in Antiquity as an elliptic argument, "the fragment of a virtual enthymeme" (Barthes 202). These studies suggest that the study of a Pauline enthymeme requires to keep in mind the following question: is the conclusion or the rationale statement (or both) a rhetorical

maxim?

#### 2.1.8 Concluding Remarks

The literature survey permits us to make the following seven comments with regards to the project elaborated in the previous chapter: (1) Aristotle's model of enthymeme analysis is well-represented in contemporary study of enthymeme. (2) The rule of thumb suggested by Vernon Robbins also meets approval and is a sound starting point for the identification of enthymemes. It will permit to cover much ground in the epistles without being impeded by the prescriptions of the rhetorical handbooks as to enthymeme *dispositio*. (3) Argumentation in Paul's letters is of a type that contains interruptions and gaps; this gives extra reason to study enthymemes discretely before seeing if and how they are linked in macro-argumentative schemes. (4) The project of an exhaustive study of enthymemes in the Pauline epistles has not yet been done, a *desideratum* of Pauline studies and also of socio-rhetorical criticism which is interested in the socio-ideological context of Paul's epistles. (5) The peculiar context of the Pauline texts suggests that a flexible, empirical method of enthymeme analysis should be employed. The texts should not be approached with a limited set of possible inferential patterns with which to paraphrase Paul's micro-argumentative steps. Rather, the texts themselves can, in some cases, suggest new schemes which are logical or related to the "structure of reality." (6) The rule of thumb needs to be used in an "inclusive" manner to recognize all kinds of enthymemes: paraenetic, scriptural, and abductive enthymemes, arguments from

contraries, argumentative questions, arguments making use of tradition and of maxims, etc. (7) The peculiarities that the theological context of the epistles adds to the argumentation need to be considered carefully: use of metaphor, leaps of speculative reasoning, and the effect of eschatological tension.

## **2.2 Proposing an Approach**

It appears that more research and experimentation needs to be done in understanding Paul's means of argumentation and the manner in which this functions within Paul's thought on the one hand, and his social and ideological context on the other. This study is a comprehensive analysis of what appears in the text as Paul's small, deductive arguments, which are extremely important and numerous. Three things in particular need to be examined: (1) patterns of inference at the micro-argument level; (2) what are the warrants and premisses (i.e., what does Paul draw from the δόξα of his sub-culture as he perceives it?); (3) questions of form, including style and language, and disposition of micro-arguments within larger argumentation schemes and within entire epistles. This type of broad, empirical and descriptive project should not be viewed as a definitive application of an ultimate method for analysing Paul's small argumentation, but as an exploration which will try to discover some important landmarks and leave helpful beacons for further investigations.

### 2.2.1 Recognition

(a) *The Rule of Thumb*. The description of enthymeme as a *truth claim supported by a rationale statement* has been offered throughout history, and reiterated by Vernon Robbins today. This description of the form of the enthymeme is induced from the examples of enthymemes given in texts on rhetorical theory, from Antiquity to this day. It is a prevalent “form” in the writings of Paul (we cannot go so far as to call it a “literary form” because it is also a “thought pattern.” Its literary form is also defined by the “form” of reality – the “logic” – outside the text to which the text refers). It will permit a scanning of the Pauline texts to identify enthymemes, like a “net” cast to identify and gather various specimens of enthymemes for examination.

(b) *Advantages of the Rule of Thumb*. First, the *rule of thumb* permits one to look for enthymemes rapidly and in any type of context, whether within a sustained argument or not. Intuitively, this makes sense: without contradicting the reality that sustained arguments remain the textual milieu *par excellence* where statements backed up by other statements can be found in great numbers, no one can deny that rationales of truth claims exist (and may even abound) in stories, moral literature, poetry, or prayers. It is significant, for instance, that Robbins has recently turned to the analysis of enthymematic discourse in the Gospels, both in pronouncement stories and in isolated sayings of Jesus (Robbins in Mack and Robbins 1989; Robbins 1998a; 1998b).

Second, we are not permitting any particular understanding of the logical inner structure of the enthymeme to limit our catch. Rather, this approach allows the various samples of enthymemes found in the text to inform us of the diversity of possible logical or non-logical argumentative connections that can exist between statement and rationale. Third, this approach in no way betrays the fundamental idea so dear to classical rhetoric that the enthymeme involves something ἐν θυμῷ, “in the mind.” After identifying an enthymeme using the rule of thumb, the implicit information needed to fill out the argumentative step will remain a central point of interest.

Fourth, the rule “a truth claim backed up by a rationale” can be used with flexibility. For instance, the term “truth claim” can involve commandments as we have seen earlier. In some cases, the degree to which a truth claim is already accepted as a fact not really requiring proof is difficult to ascertain. Thus, certain pairs which come close to the border separating enthymeme from explanation of a fact may also be considered (regarding this distinction, see Hurley 21-24). The verbal phrase “backed up” will guide us to the cases of approximations of deductive inferences but without excluding other possibilities too rapidly. Furthermore, if a truth claim is backed up by more than one rationale, the possibility of multiple enthymemes will be considered.

### 2.2.2 An Inclusive Method for Enthymeme Analysis

Identified enthymematic forms will be studied against the grid of a variety of solution

types before one is actually chosen (see Figure I, which is structured as a procedural flowchart). In the end, one solution type will be chosen, and the enthymeme will be “paraphrased” using the appropriate formula. The resulting work, consisting of the application of the described method to the enthymemes of each of the seven undisputed epistles of Paul, can be found in the “Analysis of Enthymemes” Appendices B2 through H2.

Different attempts at analysis of a particular enthymeme can be undertaken. Attempted solutions can either be “logical” in nature or related to “perception of reality.” Allow me to briefly explain these two terms.

The *logical* solutions are the ones that can be described by a logical or mathematical formula. P/OT calls this type of argument “quasi-logical,” because its claim to rationality is based on a relationship to the descriptive, logical formula which is “more or less strict” (P/OT 351). There are various types of syllogisms that I include in this category. There is the *categorical syllogism* (for example, a deductive categorical syllogism: *all A are B, and C is A, therefore C is B*. For a discussion of inductive and abductive syllogisms, see 2.1.6). Also are the *hypothetical syllogism* (e.g., *if P then Q; now P; therefore Q*), and the *disjunctive syllogism* (e.g., *either P or Q; but now not P; therefore Q*. This particular case of disjunctive syllogism was called a *contrarium* by Cicero [Kraus cols. 1206-7]). It is to be noted that a disjunctive syllogism can also be expressed as a conjunctive syllogism of the form *not P and Q; but now P; therefore not Q* (McCall 185-90). This transformation



will be useful when it eliminates awkward negatives in the paraphrase of the argument.

Other logical solutions are based on formulae which are not as logically “tight” as syllogisms, but which function as “logical likelihoods.” Two such formulae or *topics* - famous for their widespread use in Antiquity and beyond - appear in the flowchart of Figure I as examples (their category is labeled “Known Topic” in Figure I): the *topic from opposites* (i.e., *if A is B, then presumably the negation/contrary of A is the negation/contrary of B*); and the *topic from the more and less* (i.e. *if A is B, then [greater than A] is B; or A is not B, then [less than A] is not B*).

As mentioned in Chapter 1, the term *common topic* (or simply *topic*) will be used to refer to these patterns of inference. It is important to note that I am considering the categorical deductive syllogism as one possible *topic* among many others. I am following the intuition of Marc Angenot in this regard, and going against the orientation of P/OT which rejects syllogistic logic completely (see the discussion in Conley 179-83). For the purpose of studying XIXth century French polemical literature and its argumentation, Angenot develops a new list of common *topics* (Angenot 1982, 383-400). He defines the latter as universal patterns from which argumentative steps in discourses - what I am calling enthymemes - are built (161-62). In virtue of a principle of reciprocity, these topics are also used to analyse arguments. Angenot includes the categorical syllogism in the list (157-58). While he views that it is rarely useful in the analysis of an enthymeme (168), my own experience with Paul’s enthymemes will show that it is a frequently useful means

of describing the apostle's micro-arguments.

The “*perception of reality*” solutions refer to common psychological images of the structure of reality. The terms “perception of reality” and “structure of reality” are borrowed from P/OT: “Les arguments fondés sur la structure du réel se servent de celle-ci pour établir une solidarité entre des jugements admis et d'autres qu'on cherche à promouvoir” (P/OT 351). Perception of reality *topics* are based on formulae which do not embody logical relations, but relations of a looser nature. These relations reflect observations about the structure of reality which have become socially accepted judgments in a particular society, culture or language group, and for this reason can be used to construct arguments. Many are universal, such as the common *topic of cause and effect: if cause A exists, then its effect A' will also; if cause B does not exist, then there will be no effect*. Another example is the topic of *motive and action: if person A had no motive to perform act B, then A probably was not its author*. Many of the common *topics* catalogued in Aristotle's *Rhet.* 2:23 fall into this category.

If the solution is perceived to be of this group, but no previously catalogued form is recognized, the analyst may formulate the solution himself (“Other” under “‘Perception of Reality’ Solution,” Figure I). This option is a way of keeping the method “open.” It permits the text itself to inform the analyst of “unknown” *topics* that are perhaps rare, or specific to a particular author or group. Such an open approach, letting the Pauline text suggest itself new topics within the Pauline vocabulary of inference, is recommended by

Classen who observes that Melancthon approached Paul's argumentation in this manner (Classen 328).

The procedure involves attempting a first solution using the most familiar formula, - the categorical syllogism -, and working one's way "left" on the chart, to see whether any other description is preferable. One proceeds from the more logical solutions to the "perception of reality" solutions. Whichever formula is chosen as the most fitting for this particular enthymeme is up to the judgment of the analyst. It must be stressed that in analysis of enthymemes, one regularly encounters situations where more than one formula will "work" in the sense of shedding at least partial light on the argumentative step and indicating some form of silent premiss needed to complete the thought. For instance, experience shows that almost any enthymematic form can be analysed as a categorical syllogism where a missing premiss (usually the major, universal premise) can be teased out. But the question remains: is this analysis truly satisfactory, or can we do better? The possibility of multiple solutions is mentioned in P/OT (p. 307).

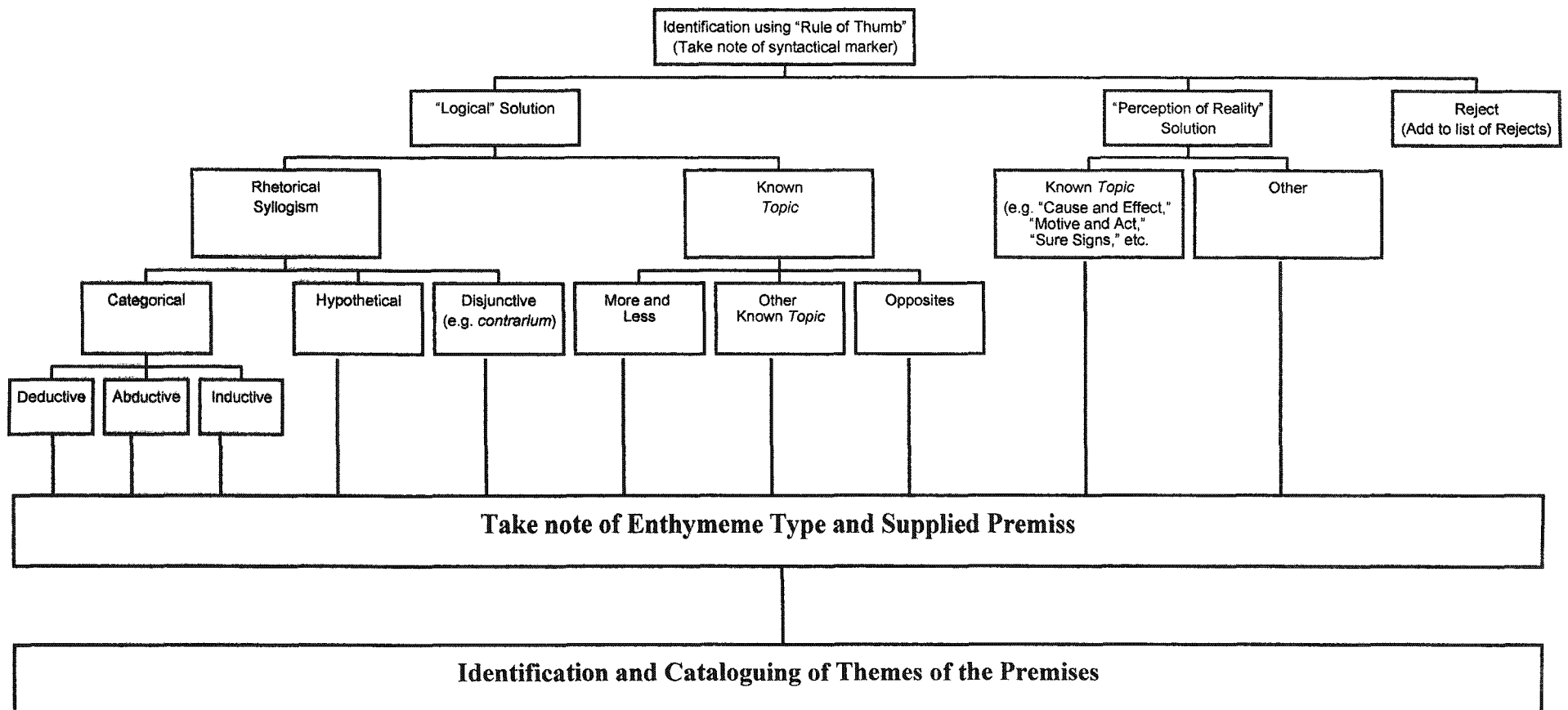
Thus, the strategy involves opting for the formula which provides the *most satisfactory* missing premiss and general solution (i.e., the one where the fourfold combination of statement, rationale, missing premiss and formula offers the greatest explanatory scope for the argumentative step within its wider discourse). The subjective element involved in the decision is not to be viewed as a problem but as the necessary reality that accompanies any exercise of interpretation. Tools (such as the methodological

suggestions here) may be offered, but their fruitful use remains an art. The subjective dimension of argument analysis in ordinary language is directly linked to the subjectivity of exegetical judgement, and is subjectivized further by the degree of logical sense of the interpreter (see Hurley 15,18, 282).

### 2.2.3 Silent Premisses

It must be remembered that part of the objective of enthymematic analysis is to recover silent premisses which undergird the argumentation, in order to peer more deeply into the social knowledge used by the author. The logical rules to do this in the case of syllogistic enthymemes are well known (they are given in logic textbooks, see Copi 187-207; Hurley; 277-287; McCall 148-155). For non-syllogistic, logical enthymemes, the missing premiss will be reconstructed by taking the formula and replacing the variables by the terms of the actual argument. It is important to formulate it in such a way that the import from the body of social knowledge becomes clear; this process is described by G. Declercq (95-96). In the case of a “perception of reality” argument, one way to uncover the important implication upon which the inference depends (and all arguments depend on silent implications or presuppositions, Ducrot 31-33) is to reformulate the argument as a categorical syllogism.

**FIGURE I - ENTHYMEME RECOGNITION AND ANALYSIS**



#### 2.2.4 The list of “Rejects”

There will be cases where, at first glance, the rule of thumb will identify a passage that looks like an enthymeme, but no solution for it will be found. Among other possibilities, these situations include inferences which are so direct - so tautological - that there is really no “in the mind” information that needs to be filled out, and therefore no analysis is necessary. Other cases include texts that appeared to be arguments at first glance, but eventually are classified as explanations or loosely associated pairs of statements. In such instances, the enthymeme is then compiled in a list of “REJECTS” (see Figure I). The keeping of the list, which is integrated in the Analysis of Enthymemes (appendices B2 through H2), permits a later reevaluation of enthymemes that have been wrongly set aside. This is not a distinct step of my study but was performed throughout the text analysis: some candidate texts may have started as “rejects” and ended up in the list of enthymemes in the final version of the thesis, and vice versa.

#### 2.2.5 The Catalogue of Premiss Themes

Once an entire portion of text has been scanned and analysed, the subject matter of the premisses (the “themes” of both the stated and unstated premisses) can be listed and grouped. The objective of these steps is to generate a thematic outline of the social knowledge reflected by each text. These outlines are found in Appendices B1 through H1 (the “Catalogues of Premiss Themes”). Each appendix can be viewed as another text

which is that part of the common social knowledge relevant to the argumentation of the given epistle. It can also be viewed as a supportive sub-text of the epistle, lying right below the surface of the written text and supporting its argumentative layer.

Explanations are in order regarding details of the thematic cataloguing: (a) the decision to connect an enthymematic premiss to a specific theme is a difficult judgment call which involves the subjectivity on the part of the analyst. One such area of difficulty is the “settling” between multiple or overlapping themes of a given premiss. There are frequent instances where a premiss relates to (and is defined by) more than one important theme within the common  $\delta\acute{o}\xi\alpha$ , but I will choose one – the one deemed most significant for the given argument. This will favour clarity in the results, but it is often a simplification of reality.

(b) A more significant “subjective” decision is the elaboration of the starting grid of themes before the cataloguing actually begins. Theoretically, there is no source which gives us this list; that is why we are attempting to discover it. In such a situation, the only possible approach is one of trial-and-error. I arbitrarily began with a starting grid similar to the one developed by Lauri Thurén for his study of  $\tau\acute{o}\pi\omicron\iota$  in 1 Peter (pp.189-211) discussed above. I also integrated elements from other grids, in particular Donaldson’s “basic categories of Paul’s convictional system (God, humankind, the Torah, Christ, Israel, Paul’s own call and apostolic mission)” (Donaldson 49). The grid remained open to modification as the study of enthymemes in a particular epistle progressed. Theme

categories may have been deleted or renamed, and new ones may have been added as the text itself suggested. (c) It will be observed that the thematic catalogues tend to have a strongly theological and hierarchal character. By theological, I mean that many of the categories are analogous to those of classical dogmatic theology. The term hierarchical refers to the fact that the catalogues display many sub-categories within categories. These characteristics are due in part to my own presuppositions which are reflected in the starting grid itself, which assume that Paul's argumentation is theological and that he is drawing heavily from that part of the "social knowledge." It also presupposes that theological thought has a hierarchy of themes and sub-themes. It must be said however that the ensuing text analysis tended to confirm this presupposition and give it a clearer shape.

(d) A decision was made to generate the catalogues by listing the premiss themes rather than the premisses themselves. This is due to the suggestion provided by rhetorical theory that argumentation accesses "social knowledge" through its thematic nodes and is organised around them. However, it is also a measure of prudence: with regards to unstated premisses in particular, we are dealing with an element of sub-text which is reconstructed through hypotheses, thus carrying with it a degree of uncertainty. To go on to a second level of hypothetical reconstruction (a description of the δόξα "behind" the text) always carries the risk of building a house of cards. Limiting ourselves to the "themes" of premisses in the catalogues is a reminder of the levels of uncertainty with which we are dealing: there were many cases where the exact meaning of a silent premiss



is uncertain (because there may be more than one possible syllogism behind the text), whereas the identification of the “theme” is more straightforward.

(e) The unstated premisses of enthymemes are marked by brackets “{}”. The themes associated with them are also listed in brackets in the Catalogue of Premiss Themes.

(f) Whenever the themes of two premisses of an enthymeme are *significantly different*, they are listed in **bold characters** in the Appendices. By “significantly different”, I mean that they are placed in categories that are different subcategories of the catalogue, either at the highest level or second highest level of subdivision (see example in 2.3). This will permit us to observe the relationship between premisses within enthymemes and the degree of variation of themes within Paul’s individual proofs.

(g) Premisses do not only have a theme but also a *quality*, presented in the theme listing in parentheses “( )”. The quality refers to the type of truth statement that the premiss represents. This is important in that it gives a better appreciation of the content of the δόξα. For example, if the quality of a premiss is a value, it reveals a shared social value inscribed in the δόξα. Aristotle gave a list of three basic qualities: the τεκμήριον or *sure sign* (an observed fact which is a “sure sign” of an underlying fact or truth), the *probable sign* (σημείον) and the *likelihood* (εἰκός) or accepted opinion about something (*Rhet.* 1:2:14-18). P/OT ( 89-111) develops a list of five qualities: *facts* (uncontested agreements about something observed or experienced), *truths* (uncontested relations between facts; these can include Aristotle’s signs), *likelihoods* (close to Aristotle’s εἰκός), *values* (ideals

that command influence upon behaviour), and *hierarchies* (agreements about the superiority of a fact, truth or value over another one). I will be using P/OT's array of qualities which is more complete than Aristotle's. To the five qualities offered by P/OT I have added a sixth (suggested by some Pauline premisses), the *aesthetic statement*, which is a point or statement which is important to a community by its poetic or aesthetic value.

### 2.3 An Example

The following is an excerpt from Appendix B2, the "Analysis of enthymemes in 1 Thessalonians." It contains the analysis and discussion of 1 Thess 1:4-5, a text identified as an enthymeme by the rule of thumb ("a truth claim backed up by a rationale statement"):

1. 1 Thess 1:4-5.

Preferred approach: syllogistic.

{M	All people who receive the gospel with power, Holy Spirit and full conviction are called by God.}
m	You received the Gospel with power, Holy Spirit and conviction (5).
=>	You are called by God (i.e. "God has chosen you," v.4).

Marker:	ὅτι
Basis:	Paul gives grounds for the assertion that his addressees are chosen.
Literature:	Agree: Kennedy (1984, 142). Plevnik (54) appears to concur, but Johanson (83-84), Jewett (73), Hughes (109) view the text differently.
Intensity:	high; this is the structural E. of chapter 1 (salutation and initial thanksgiving)..
Themes:	-{ <b>relig./Chr./covenant/Christians/entrance (truth; sure sign)</b> } 1:4-5 - <b>Paul/history of relation with addressees/their conversion (fact) 1:4-5</b>
Other:	For Paul, the marriage of word and power is the sure sign of divine election.
RSV:	<sup>4</sup> For we know, brethren beloved by God, that he has chosen you; <sup>5</sup> for (ὅτι) our

gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction...

The definition of the codes and abbreviations used here and in all the appendices can be found in Appendix A for present and future reference. Only a few comments on this particular example will be offered at this point.

The “preferred approach” indicates which of the *topics* was chosen as most appropriate for the fleshing out of the argument and inference. In this case, it is the categorical syllogism. The enthymeme is thus paraphrased as a categorical syllogism (below the line indicating the chosen approach). The major premiss is marked “M” and is bracketed to show that it is the silent premiss. According to the principles of informal logic, a major premiss (whether silent or stated) has a “universal scope,” whereas the minor premiss refers to a particular situation; such is the case here. The two stated propositions (the minor premiss and the conclusion) are accompanied by a verse number in parenthesis, to indicate that they are a “propositional paraphrase” of the verse in question.

The significance of some of the indicators in the bottom, left-hand column is straightforward. The “Marker” is the syntactical sign indicating that two statements are related enthymematically. In this case it is the particle ὅτι which introduces verse 5 as a rationale for the claim in verse 4. The “Basis” gives my reason for concluding that the given text is an enthymeme. “Literature” lists authors who have pronounced themselves regarding the enthymematic nature of the text, for or against. “Agree” simply means that the author in question also views the text as an enthymeme. If the analysis of the

enthymeme is significantly different from mine, I will also indicate that fact (but consideration of enthymemes is still relatively rare in the literature, let alone actual enthymeme analysis). “Other” includes comments of a general or exegetical nature. At the end of the entry the English RSV translation of the text is provided for the reader’s convenience.

“Intensity” refers to a concept not yet discussed: the force with which the enthymeme’s truth claim is imposed by the author on the reader. Whereas in a purely rationalist perspective this depends solely on the logical cogency of the syllogism (this includes both the validity of the syllogism and the truthfulness of the premisses), a “rhetorical” approach considers other factors as well: style, form, ῥῆθος and πάθος. The consideration of intensity permits an understanding of the prioritisation of arguments, and is useful for the analysis of *dispositio*. For the purposes of this study only two levels of intensity are attributed, high and low.

Finally, the “Themes” entry lists a theme for each premiss of the enthymeme, giving the sequence of theme and sub-theme headings necessary to find the entry in the catalogue of premiss themes (Appendix B1 for 1 Thessalonians). This sequence reflects the hierarchical organisation of the themes catalogues. Both premisses have been attributed a quality (in parentheses). In the case of 1 Thess 1:4-5 the argument draws an inference by relating a known *fact* from the spiritual history linking Paul and the Thessalonians (i.e., the events that occurred when they received the gospel from Paul) and a theological truth

regarding election. There is a significant difference in theme categories between these two premisses: the latter relates to Christian theology; the former, to past common experiences between Paul and the audience. This difference is indicated by putting both premisses in bold characters. This technique permits the reader to get an idea of the degree of variation (or “crossover”) of premiss themes in a given epistle by scanning the themes catalogue.

## **2.4 Definition of Some Other Useful Terms and Concepts**

Many technical terms used in this study have been defined earlier in this chapter, and others will be defined when they come up for the first time in the study. The following list of short definitions will serve to introduce some of the more frequently used terms which are specific to rhetorical criticism and to enthymeme analysis. The reader can refer to Appendix A for the abbreviations used for these and other terms in the appendices.

*Affirmatio*: the truth claim or conclusion of an enthymeme.

*Ratio*: the rationale statement or stated premiss of an enthymeme.

*Paraenetic enthymeme*: an enthymeme which does not prove a truth claim but “argues” in favour of an exhortation or commandment. The exhortation is backed up by a

proposition called a motivation statement.

*Scriptural enthymeme*: an enthymeme in which the *ratio* is a citation of Scripture.

*Pre-agreement*: the area of agreement between speaker and audience from which the former can choose premisses for his arguments. In the introduction I identified the shared social knowledge as the essential component of the pre-agreement.

*Paradigm*: an inductive argument where a conclusion is inferred from a relevant and similar case in the past, i.e. from a precedent.

*Sorites*: a chain of enthymemes where the conclusion of the one enthymeme is the rationale statement of the previous enthymeme: e.g. A is true, for B is true, for C is true, etc.

*Epikheirema*: a fully developed categorical syllogism where both the major and minor premisses are accompanied by a rationale statement. A full *epikheirema* has five propositions, e.g. *M. All cats are mammals, for all felines are mammals; m. Felix is a cat, for his parents were cats; => Felix is mammal.*

*“Technical” proof*: argumentative proof that it is crafted or invented by the speaker with a view to persuade through appeal to reason. Enthymemes and *paradigms*

are forms of “technical proof,” because they require the listener to think through the rational connection that the speaker is maker between the truth claim and the premisses.

*“Non-technical” proof:* a piece of information from an authoritative source which is not part of the body of data of the “case,” and it is the unquestionable trustworthiness of the origin itself which compels assent. Some ancient writers referred to it as *extrinsic* proof, in the sense that its persuasive relevancy to the case is inherent to itself and lies *outside* the rhetor’s task of transforming data through deduction or induction (the rhetor must however *find* this information and present it effectively; Hellholm 132-3). I As such it is more powerful than an enthymeme, as would be for instance the testimony of an eye-witness in the prosecution of a murder case suspect compared to the prosecuting attorney’s own appeal’s to the jury’s ability to reason.

*Philophronesis:* stress on the sender-reader relationship.

## **2.5 Scope**

This study of Paul’s use of enthymemes and of the social knowledge that they reflect will cover the apostle’s seven undisputed epistles: 1 Thessalonians, Philemon, Philippians, Galatians, Romans, 1 and 2 Corinthians. The scope is wide, but the method of the study is designed to cover significant “territory.” Such a comprehensive study will yield results

which will permit more confident statements about Paul's enthymemes than if we had worked with a selective base of text. The study of the disputed letters using the same approach is a worthy project as well, to compare the premiss themes catalogues with those obtained from the undisputed letters. This comparison would add new evidence to the debate. But such an extension of the "database" was not deemed necessary since the focus of this thesis is on Paul himself. The study of the disputed epistles as a means of adding to a description of Paul based on the seven undisputed letters involves difficult historical and methodological questions that are not within the goals of this dissertation.

The sheer length of the text that this investigation covers led to a number of important methodological decisions for the sake of efficiency: (a) in the analysis of individual enthymemes, dialogue with other commentators of these texts is minimized. For each epistle, I have focused on a limited number of selected exegetes, prioritising the most prominent commentators in some cases, but usually giving greatest attention to recent rhetorical scholarship. (b) the New Testament text used is the 27<sup>th</sup> edition of Nestle and Aland's *Novum Testamentum Graece* (1993), with minimal use of the critical apparatus. This is simply due to time restraint. Textual problems are discussed in some instances, e.g. where the syntactical marker of a potential enthymeme is in dispute. (c) The investigation of the three longest epistles (Rom, 1 Cor and 2 Cor) was aided by a preliminary scanning for enthymemes of the texts of two modern translations, the RSV and the BLS. This permitted an identification of the best "candidate texts" whose enthymematic character "made it through" the translation process in either case. Once



identified, the candidates were studied in the original Greek text. This system was not necessary for the four other epistles, for which the preliminary scan was done in the *Novum Testamentum Graece*.

(d) This thesis aims to give general descriptions of Paul's use of enthymemes as an argumentative tool, the "social knowledge" he used to construct argumentative premises, and Paul's epistolary-rhetorical *persona*, i.e. that part of Paul's mind that deals with "social knowledge" for the purpose of pastoral persuasion through letters.

Methodologically, the task of enthymeme analysis should be part of the exegetical process and certainly be performed prior to any full-scale construction of "Pauline theology": the thesis defended here is that systematic enthymeme study should become a normal step in the exegesis of Pauline texts. This thesis should to that extent only indirectly contribute to particular debates in the field. In practise, selected interaction with the wider field of Pauline scholarship is not only inevitable, but should serve to suggest the potential relevance of enthymeme study.

## **2.6 Steps in the Investigation**

Chapters 3 to 8 are to be viewed as discussions of the text analysis of each epistle. The analysis obviously took place prior to the composition of these chapters. It is contained in "Analysis of Enthymemes," Appendices B2 through H2. Directly dependant upon these

are Appendices B1 through H1, or the “Catalogues of Premiss Themes.” The text analysis is put at the very end so that readers who do not care to read through them completely can refer to them only when they deem it necessary. Thus, for ease of reading, the discussion chapters, theme catalogues and text analysis are arranged in a counter-chronological order.

The order of the discussion chapters was established in function of the level of difficulty of the enthymeme analysis. This reflects the empirical, “step-by-step” approach of the thesis. The progression is reflected in the discussions. The shorter epistles are treated first, in chapters 3-6. Based on the appendices as well as on dialogue with selected commentators, each of these chapters discusses Paul’s “arsenal” of inferential patterns (*topics*), questions of language including style, and premiss themes. The longer epistles are treated in a similar fashion in chapters 7 and 8, but with more selectivity with regards to issues discussed because of the amount of material. Finally, in the light of chapters 3-8, the concluding chapter will attempt to propose some of the implications that ensue from the dissertation.

## **THE SHORTER EPISTLES**

### Chapter 3: Enthymemes and Warrants in 1 Thessalonians

1 Thessalonians presents itself as an opportune initial site for examining Paul's use of enthymemes. Not only does a strong scholarly consensus place 1 Thessalonians as the earliest authentic Pauline letter that we possess, but also as the most ancient extant Christian writing that is complete (Kümmel 257, 260-262; Perrin 171-2). It is rich with rhetoric aimed at strengthening the faith of recent converts, thus making it particularly telling about the type of rhetorical common ground which the apostle Paul would come to expect from relatively new friends (Meeks 1986, 125). It is also a relatively short epistle, not "thick" with enthymemes but containing a non-negligible number, and thus is easily manageable as a testing ground for our method of inquiry.

Paul will be referred to as the *author* of 1 Thessalonians, even though the initial address in 1:1 identifies the *senders* as Paul, Sylvanus and Timothy. The content of the letter indicates that Paul is the principal author, for he names himself and regularly slips into the first person singular.

Modern reconstructions of the Pauline itinerary have the apostle entering Macedonia around 49 CE. After founding the first European house church at Philippi, he travelled westward to Thessalonika, the capital of Macedonia, and established a second congregation. This entire period is marked by sharp opposition from both local pagans and Jewish communities (Acts 16:11-17:9; 1 Thess 1:6; 2:2, 14-16), and eventually Paul

and his companions were obliged to leave Thessalonika after a short period. Some, as Perrin, understand Acts 17:2 to imply that Paul was in Thessalonika for only three weeks, while others like Kümmel contest this reading. All agree however that Paul later arrived in Corinth sometime in 49 or 50 CE, and wrote to the Thessalonian congregation ca. 51 (Perrin 171-72). One of the difficult questions posed by this document is the nature and depth of the relationship between Paul and this Church, which on the one hand is assumed to have been established during a very short time together, and yet shows many literary signs of familiarity (Kümmel 256).

In this chapter, an attempt will be made to examine certain aspects of this relationship through analysis of enthymemes. I will also be using this analysis to help create a portrait of Paul the rhetorician, pastor and thinker. This will be approached by a four-step discussion of the data in appendices B2 (“Analysis of Enthymemes in 1 Thessalonians”) and B1 (“Thematic Catalogue of Enthymeme Premisses in 1 Thessalonians”). The first step involves a consideration of the different species of micro-argumentative steps that the author of 1 Thessalonians uses for demonstration. The second step is a discussion of tools of language that Paul uses to craft the enthymemes of the epistle: logical markers, effects of style and emphasis, metaphors and maxims. The third step analyses the contours of the social knowledge from which Paul draws enthymematic premisses through a consideration of the catalogue of premiss themes of B1. The chapter will end with a conclusion which will return to the aforementioned questions about Paul and his relationship with the Thessalonians.

### 3.1 Arsenal of Micro-Argument Structures in 1 Thessalonians

#### 3.1.1 Preliminary Remarks

(a) *Rhetorical genre*. Throughout this section and rest of this chapter it will be important to keep in mind the specific goals of persuasion of the letter, for they are the framework in which the enthymemes are deployed. Let us begin by scanning the content of the epistle for themes linked with argumentative intentions: (i) the letter exhorts the addressees to persevere in their new faith and standard of conduct despite setbacks of various kinds, especially outside resistance from compatriots (chapter 1 and 2; 3:11-13; 4:1-12; 5:12-28); (ii) it encourages them by proving to them that they have been chosen by God and that their first steps in the faith are pleasing both Paul and to God (1:2-10; 2:13-16; 4:9-12); (iii) it stresses the fact that Paul's teaching is from God and not merely human, and therefore that they must persevere in it (2:1-12); (iv) Paul loves the Thessalonians and is very attached to them; the fact that he has not yet returned to see them is not a sign that he has lost interest in them (2:17-3:10); (v) it seeks to clarify Paul's teaching on two eschatological themes, the resurrection of the dead and the time of the end (4:13-5:11).

What is the uppermost aim of the epistle? To answer this question, it will be helpful to consider recent discussions regarding both the literary and the rhetorical *genre* of 1

Thessalonians. Regarding the former, the voice of A. Malherbe has strongly emphasized the fact that 1 Thessalonians is an example of ancient moral instruction or *paraenesis*, displaying numerous features of Greco-Roman exhortative traditions (Malherbe 1983, 238-39). Many of the conventions used in 1 Thessalonians have the purpose of reinforcing behaviour and attitudes that are already acquired, not of bringing about any changes (Malherbe 1983, 240). This view coheres with the most common view regarding the latter issue, namely that 1 Thessalonians corresponds to the *epideictic* rhetorical *genre*, which aims to reaffirm an established point of view for the present time (Jewett 71; Hughes 97; Wuellner 1990, 125-6), and not the *deliberative genre* which seeks to persuade about a future course of action (proposed early on for 1 Thessalonians by Kennedy 1984, 142; and also by Johanson 166). Some have emphasized the goal of “consolation,” both as an rhetorical objective (Johanson 166) and as an epistolary genre (Malherbe 1983, 254-6). The *rhetorical situation* giving rise to this act of communication appears to most of the authors consulted to hinge on the challenge of perseverance in faith in the face of opposition from outside the Church, but perhaps also adversity and confusion within (Jewett 91-109). To be sure, the problem of *suffering* appears to be a central preoccupation for Paul: the entire epistle can be seen as a development of rudimentary apologetic for acceptance by the Thessalonians of the Christian paradox of suffering for the faith *with joy* (Wuellner 1990, 124-5).

The list of partial aims of 1 Thessalonians developed above fits in rather well with these conclusions about *genre* and situation. Some important considerations for our study flow

from them: (a) of the three rhetorical *genera*, the epideictic is the least argumentative, not as “dominated by enthymemes and examples” as the judicial and deliberative genres (respectively) but “much more aesthetic in nature (dominated by amplification)” (Hellholm 130). This fact sheds light on our observations that the enthymemes that have been identified in this study are relatively scarce, often involve a combination of rational and more psychological elements (ῆθος and πάθος) and that the few arguments of the document are short and usually involve a high degree of *philophronesis* – stress on the sender-reader relationship; (b) that the focus of the letter is on exhortation to perseverance for a community that is “on the right path” but facing adversity (Jewett 72) will be a key for comprehending of the author’s reliance for argumentative warrant on his own earlier teaching in Thessalonika, and especially on authorial projections about the author-reader relationship; (c) special attention must be given to the apologetic question of “suffering with joy” (1 Thess 1:6) and how Paul works it out argumentatively.

(b) *Enthymeme “levels.”* Since this study limits itself to the study of *surface enthymemes*, or enthymemes that can be seen as micro-argumentative steps, enthymemes that function at a level *beneath* the text (see Gage 223-225) will usually not be considered. The Introduction and following chapter on Philemon will give more details on the different levels of enthymemes and of enthymeme analysis in a text. One example of the limitation is the argument in 1 Thess 1:6-10. While my database treats two surface enthymemes (1:7-8a and 1:8b-10; see Appendix B2), it can be argued that another enthymeme, discernable through attention to the larger literary context, plays a role in the



argument: verses 6-7, where Paul is stating that the recipients have become a model for others, is backed up by the proof in vv. 9-10 which states how other Churches are bearing witness to them. This “deeper,” disjointed enthymeme was not included in the catalogue of enthymemes precisely because of its disjointedness, i.e. because the textual distance between truth claim and proof was sufficient to make its perception difficult and even debatable. In another case, two intertwined enthymemes in 2:3-7 were viewed as sufficiently evident at the surface level to warrant inclusion of both (see B2). The deeper the exegete dives beneath the text surface to look at argumentative structure (one may go all the way “down” to the semiotic level), the more difficult the analysis becomes, and the more debatable the conclusions. In other words, the focus of this study is on the enthymemes most easily discernable through informal listening or reading by a linguistically competent reader of Greco-Roman texts. These are also those enthymemes to whose presence all readers would most likely agree; this does not imply that *all* enthymemes are being considered.

(c) *Elliptical argumentation.* Of interest as well is the elliptical nature of some of Paul’s micro-argumentative steps. There are situations where a statement backed up by another cannot be described properly by a single syllogism, but requires two or even three syllogisms. The presence of gaps in Paul’s argumentation has been demonstrated by Anderson, who notes how Paul tended to leave more to be filled out by his audience than what was recommended by the theoretical rhetoric of his day (Anderson 139-141). In my own analysis, I attempt whenever possible to limit the description of every enthymeme to

a single logical step, for example to a single syllogism. In some cases however, this is clearly not satisfactory, and the enthymeme will be broken down into two steps. The arguments of 1 Thess 2:14 and 4:13-14 represent such instances (see B2). Other cases are borderline: for example, the description for the enthymeme in 2:18-20 contains a single syllogism (*M*. Everyone desires to be with those of whom they are immensely proud; *m*. We are immensely proud of you; => We desired to be with you) , but could have included another – only partially silent – deduction establishing the minor premiss of the above syllogism, thus revealing the structure of an implied *epikheirema* – “developed” syllogism – in which each of the two premisses is accompanied by its own proof: *A. is true, for A' is true; Now B is true, for B' is true; Therefore C is true* (Barthes 202). In the above case it is the minor premiss which is backed up syllogistically: *M*. Anything that will be one’s source of glory at the Lord’s coming brings him/her much pride; *m*. You will be a source of glory (for us) at the Lord’s coming (v.19-20) ; => We are immensely proud of you.

(d) *Dissociation of ideas*. Although 1 Thessalonians is not a polemical writing, the distinctively polemical technique of dissociation of ideas is used by its author to set up a polarized “ideological landscape” (Eriksson, forthcoming) that is presented to the readers as part of the common pre-understanding. “The dissociation of ideas functions argumentatively not only by dividing the concept (not that, but this) but also by apportioning the divided parts (this belongs to us; that belongs to them). It is, in fact, this apportioning that gives the *distributio* its argumentative force” (Hansen 1989, 85).

According to the common understanding of this technique, the rhetor attempts to rally the reader's support to her own position by setting up a choice between two and only two alternatives that are opposed to the extreme: her own position, which is depicted as virtuous or most beneficial, and the opposing position, which is painted as evil, and which usually clumps together all the competing views as a common adversary (Angenot 1982, 126). Once the dichotomy is set up, the polemicist can then use word pairs to dissociate certain ideas as mutually exclusive. Once the dissociations are made clear, she can then craft enthymemes that direct the reader to choose her position because it is the one associated with the ideas and words which have been connected to the virtuous "pole" of the landscape (Angenot 1982, 111-125; Hansen 1989, 84-85).

For instance, a polemicist in contemporary politics would oppose such pairs as "neo-liberal" vs. "socialist," "right" vs. "left," "interests of the rich" vs. "interests of the poor," and link one of the two opposing groups of terms to ultimate good, the other to ultimate evil or disaster. He will then use these oppositions to rally support for his position. This technique is considered universal by specialists in rhetoric, although there are contrasting views as to its relationship with the truth.<sup>1</sup> Certainly the apostle Paul is no stranger to it,

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<sup>1</sup> Perelman, on the one hand, will show how this approach has been used constructively by philosophers throughout the centuries to restructure humanity's perception of reality by dividing notions which were until then fused in people's minds. He gives the example of John Locke's argumentation against the philosophical unity of the notions of church and state (Perelman 1970, 551-2). Angenot, on the other hand, emphasizes the primary and superficial nature of the oppositions which are set up. The antithetical thought processes which they encourage appear more as "dialectical laziness" rather than true "cognitive tools" (Angenot 1982, 117). In the end, the difference between the two views may lie in that the same maneuver can be used at different levels of philosophical depth:

as Hansen has demonstrated in the case of Galatians (Hansen 1989, 84-85), and Eriksson for a number of other Pauline passages (Eriksson, forthcoming). In truth this ideological landscape may not yet be part of the established pre-understanding between sender and receiver, but rather it is under construction within the act of communication. In the case of a Pauline epistle, the apostle would be imposing it unto the readers as a necessary presupposition (such imposition is then a pedagogical strategy).

Already in 1 Thessalonians Paul uses this approach twice in his argumentation in 2:1-16, for two different rhetorical purposes. First, Paul uses dissociation of ideas in 2:1-12 to demonstrate the trustworthiness of his apostolic team's teaching. Malherbe has shown parallels and differences between 1 Thess 2 and the Cynics' use of the adversative motif of the "ideal philosopher" as a justification for boldness in teaching (Malherbe 1983, 248-9). This confirms the notion that we are dealing with a universal technique, and casts doubt on the inference that Paul is dealing with real competitors in Thessalonika. In 2:1-12 he assumes that there are two types of teachers from which the Thessalonians must choose, those that are motivated by divine calling, and those driven by human motivation. He sets up a polarized catalogue of signs by which one can evaluate a teacher and "classify" him in one of the two camps. Paul uses this dichotomy to "demonstrate" that he and his associates are on the side of God.

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the first being fundamental, the second superficial and merely for the purpose of effective public persuasion.

In a second instance, the apostle relies on a dissociation of ideas in 2:13-16 (a dissociation which supports other segments of argumentation later in the epistle) between those who receive the Gospel and are willing to suffer for it, and those who reject and oppose the gospel, and who cause suffering to those who have accepted it. Pairs of notions which are opposed here are: Jews vs. Churches of Christ in Judea (2:14); the Church of the Thessalonians vs. their non-Christian countrymen (2: 13) ; the apostolic team vs. persecutors at Philippi (2:1).

In the paraenetic sections of chapters 4 and 5 the author uses a sharp opposition between those belonging to Christ and outsiders (“you” vs. “those who have no hope,” 4:13; “you” vs. “people,” 5:3; “sons of light and day” vs. “those who sleep,” “those of darkness and night,” 5:1-11). In 4:1-8, the opposition is specified to be between “those who live a life worthy of God and those who oppose Paul’s admonition” (Eriksson, forthcoming).

Finally, it can even argued that at the deepest level of rhetorical strategy (behind the *inventio* itself), the pastoral concern of 1 Thessalonians is the dissociation of “present appearance from future reality; or of faith ‘crises’ or ‘deficiencies’ from faith fullness; or of seeming absence from real presence” (Wuellner 1990, 130-131).

### 3.1.2 Logical and Quasi-Logical Structures

(a) *Data*. What is the nature of the steps of reasoning that the sender of 1 Thessalonians invites his readers to make? As has been shown in the introduction, this

question cannot be answered directly. A more modest question, which constitutes a step in the direction of answering the first question, will be considered here: how has it been possible to describe the enthymematic steps of 1 Thessalonians? A rapid overview of the “preferred solutions” in Appendix B2 reveals that all of the 28 texts identified as enthymemes were judged to be best described as rhetorical syllogisms involving silent premisses. Only two of the 28 texts were analysed as *epikheiremata* or “fully developed” syllogisms, with more than one implied premiss needing to be supplied (2:14 and 4:13-14; there was some hesitation regarding 2:18-20, as discussed above). Two other texts (1:7-8 and 3:2-3) were seen as “relational syllogisms,” a somewhat informal variant of the categorical syllogism which will be discussed later. A total of 23 of these 28 enthymemes were described as simple *categorical* syllogisms. Only one text (2:3-7) was approximated by a disjunctive syllogism of the form *either A or B; now NOT B; => A*. Significantly, it appears in a segment of text (2:1-12) where Paul has set up a polarised ideological landscape which opposes teachers motivated by divine calling and those motivated by human desires. This type of argumentative context relies upon mutual exclusion of ideas, thus favouring the use of the *either/or* paraphrasing of at least some of the argumentative steps.

The uniformity of description may have something to do with the rhetorical *genre* of 1 Thessalonians as discussed above: as a epideictic act, it is not “highly argumentative”, or to be more precise it does rely heavily on rational argumentation as we have seen above. The enthymemes of 1 Thessalonians are relatively few, they rarely form an argumentative

chain of more than two. In some cases, it is not even clear whether a particular pair of statements is an enthymematic argument (involving a truth claim and a *ratio*), or whether it is simply a statement of fact followed by an explanation.<sup>2</sup> Indeed, the author of 1 Thessalonians is not trying to prove anything particularly difficult or controversial to his readers, and thus is not being particularly creative, i.e. not delving very deeply into his arsenal of argumentative steps in order to bolster his reasoning. It is noteworthy that in document such as 1 Thessalonians where enthymemes are few and scattered in an argumentative context dominated by psychological argumentation (ῥῆθος and πάθος), there is little diversity in supporting logical patterns.

(b) “*Relational*” *Enthymemes*. In some cases it was preferable to paraphrase a Pauline enthymeme with what could be called a “relational” or four-term syllogism, as opposed to a standard categorical syllogism with three terms (although technically both are possible). By relational syllogism I mean a syllogism which has four terms instead of the regular three, and which relies on a universal premiss that describes a type of

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<sup>2</sup> “While a basic distinction exists between arguments and explanations, some passages may be interpreted as being either arguments or explanations (or both). Consider the following: ‘Women become intoxicated by drinking a smaller amount of alcohol than men, because men metabolize part of the alcohol before it reaches the bloodstream, whereas women do not.’ The purpose of this passage may be either to explain *why* women become intoxicated more quickly than men or to prove *that* women become intoxicated more quickly than men (or both). Thus the passage be interpreted as either an explanation or an argument (or both)” (Hurley 23). The absence within an explanation of any effort to establish the truth of something is fairly clear-cut in some cases, such as the explanations in 1:2-4 and 2:8 (see B2). Other cases are more happily described as explanations involving a significant argumentative component, or vice-versa (2:2b-4 and 2:18-20 present this ambiguity).

relationship. It can be described by the following form: *M. All A have "relationship X" to all B; m. a is an A and b is a B; => a has "relationship X" to b.* This differs from, but closely resembles, the simple categorical syllogism of the form *M. All A are B; m. C is A; => C is B.* The greater number of terms does not eliminate the logical quality of the argument, but has the double effect of creating a more distant connection between the major and minor premisses, and (b) making the major premiss more general in theme. It takes on a more universal character, often defining some type of general relationship between two things. The advantage of this solution resides precisely in the relationship identified within the premisses, for it reveals how the author connects things in a particular area of thought or knowledge.

The two situations where this characterization was helpful in 1 Thessalonians were for 1:7-8 and 3:2-3, studied in B2. In the first text, Paul is praising his readers for the results of their faith (typical of his thanksgiving sections). He claims that they have become examples to believers in Macedonia and everywhere, and appeals to the proof-sign that these believers are speaking about the Thessalonians' faith. The silent implication is that anyone who is impressed enough to speak about another's faith views the latter as an example (it defines a type of *relationship* between believers). The fact that those who are impressed are "all the believers in Macedonia and Achaia" is not part of this universal silent premiss upon which Paul relies.<sup>3</sup> It is part of the specifics of the particular premiss.

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<sup>3</sup> Unless Paul is making a argument of the type: Any church whose faith is has become known beyond its own geographical area has become an example.



In the second instance (3:2-3), a universal truth about the relationship between believers and θλίψις is the basis for an argument about the Thessalonians attitude towards and the specific tribulations that they are currently experiencing.

Although not treated in this manner in the appendix, it could be argued that the paraenetic enthymeme in 4:1-2 can be effectively paraphrased as a relational syllogism. The apostle exhorts the readers to persevere in the instructions on lifestyle and morals received from him and his team, and backs it up with the affirmation “For you know what instructions we gave you through the Lord Jesus” (v.2). On the primary level one can see the implication that any instruction known to be “through the Lord Jesus” is to the object of diligent perseverance on the part of Christian believers; this specification that the exhortations are ἐν κυρίῳ Ἰησοῦ is of course specific to the early Christian milieu (Malherbe 250). The “relational syllogism” description takes into account the ambiguity of the source of the instructions in question (according to the text they are both from “us” and “the Lord Jesus”) and illuminates the more general implication of the argument that all instructions which are already known – and known to be authoritative – should be followed more and more and not neglected. The two implications, the more universal touching on a common understanding about response to authority and teaching within any community, the more specific identifying the teaching of an apostle “through the Lord Jesus Christ” as holding the highest authority in this particular community, are both present to sustain the enthymeme in its persuasive force.

(c) *Deduction and Induction*. As we have already seen, syllogistic patterns within rhetorical argumentation are based on premisses that are probabilities and not universal truths. This makes them inductive rather than deductive (Hurley 31), but they remain sufficiently persuasive for public rhetorical purposes. The emotional and philophroneic themes of 1 Thessalonians make for enthymemes that are particularly “inductive,” i.e. presented as deductions from premisses whose truth appears exaggerated for the purpose of argument, more circumstantial than universal. The following are examples of such major premisses :

- {M Any teacher who not only delivers his teaching but finances it himself is giving the gift of self (ψυχή) and showing love.} (2:7b-9);
- {M Everyone desires to be with those of whom they are immensely proud.} (2:18-20);
- {M Any Church which loves its brothers beyond the local Church has been “God-instructed” about brotherly love.} (4:9b-10);
- {M All words (from the Lord) which guarantee the resurrection of the dead are to be used for encouragement.} (4:17-18).

This characteristic fits with what has been said earlier about the epideictic objective of 1 Thessalonians. In its aim to console and to reinforce the sender/receiver relationship, the emotional amplification flavours what is presented as presupposition and shared truth. This is to be expected within the *genre*.

### 3.1.3 Non-logical structures

The *if...then...* argument of 1 Thess 4:14 is described in Appendix B2 as a hypothetical syllogism. The leap of reasoning between *protasis* and *apodosis* deserves special attention: “For since (εἰ) we believe that Jesus died and rose again, even so (οὕτως),

through Jesus, God will bring with him those who have fallen asleep” (1 Thess 4:14; RSV). The leap is presented as obvious and thus “rational,” but in effect it involves a way of connecting concepts which is unique to the early Christian subculture. The premiss by which those who die in Christ will rise like (and with) Christ involves a complex combination of elements: analogy (the destiny of those in Christ is analogous to that of Christ), symmetry (what happened to Christ before will happen to others later), and hierarchy (the destiny of all believers is subsumed in Christ). In the argumentative context, Paul is exhorting his readers not to despair about the deaths within the community. He supplies a warrant through the following line of reasoning: If Christ died and rose, then so will those who have “fallen asleep in Christ,” through the work of the same God who rose Christ.

The firm insistence on the passion story (death and resurrection) as the determining factor in the eschatological fate of all believers imposes a powerful reorganisation of the readers’ perception of reality. The idea of resurrection victory as the outcome of death is both central to Paul’s teaching, and highly paradoxical for the Greco-Roman mind (Hotze 26, 251, and 340, as summarized in J. Becker 60-62). The reorganisation of thought around the paradox was already underway since the apostle had first taught in Thessalonika; but Paul judges that it requires reinforcement. Its use as a premiss to an important enthymeme regarding a key problem within the community indicates that its ramifications have not yet been fully understood. As Wayne Meeks has shown, the motif of the death and resurrection of Christ as a Christian symbol used to generate new ways

of thinking is one of Paul's most potent teaching tools, for his own beliefs were crystallized around it (Meeks 1983, 180).

#### 3.1.4 Distribution of Enthymemes within the Letter

Of the 28 enthymemes located in 1 Thessalonians, there are four in the salutation and initial thanksgiving (1:2-10), six in the section affirming the early relation between Paul and the Church (2:1-16), four in 2:17-3:13, where the apostle justifies his decisions within the present relationship, 13 in the various instructions and exhortations (4:1-5:11), one in the closing admonitions (5:12-22), and none in the final blessing (5:23-28). The distribution depends of course upon the what outline of the epistle one chooses. Many outlines have been proposed recently using various analytical perspectives, including the rhetorical (Jewett 216-221).

It can be observed that the address, prayers, blessings of 1 Thessalonians are devoid of enthymemes (1:1; 3:11-13; 5:23-28), whereas passages such as the salutation (1:2-10), where the sender seeks to affirm the sender/receiver relationship by referring to his habits of prayer, do contain some (so do 1 Thess 2 and 3). The sections containing the most enthymemes are the *topoi*, or developments on particular instructions or beliefs, and which are sometimes highly argumentative in tone, though too brief to present extended arguments. I use the term *topos* here not according to the strictest rhetorical meaning – inferential schemes, premiss themes – but according to its *tradition criticism* usage: an

exhortative development on a conventional theme of morals, lifestyle or belief; a stock treatment of popular moral subjects (Malherbe 1992, 320-25). Finally, the closing list of admonitions (1 Thess 5:12-22) presents a different situation: only one enthymematic construction (5:18) appears within a poetic segment (vv.16-22). It has an isolated and relatively weak argumentative role.

The first part of the final blessing presents an interesting challenge to the enthymeme-sensitive reader: “May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, and he will do it” (5:23-24, RSV). Can v. 24 ( “He who calls you is faithful, and he will do it”) be viewed as a rationale statement for v. 23? Although this is a defensible reading, it would be going too far to call this passage an enthymeme. At best it is a wish or blessing containing the inferential claim that the author’s wish is realizable. The absence of a marker, which in truth does not exclude the possibility of enthymeme (Caird 117-121), may signal however that Paul’s first intention is not to argue something. A similar example can be found in Phil 4:5. This type of soft argumentation where the logic of pastoral encouragement is discernible at the surface of the text, even though it is not presented as argument, lends itself well to paraenesis.

In many sections of the epistle which contain enthymemes, one will find one principle enthymeme (also called a *structural* enthymeme; see Hansen 1989, 88), which is accompanied by one, two or more secondary micro-arguments which and support it (and

usually follow it). Examples of such passages are 1 Thess 1:2-10; 2:1-12; 2:13-16; 3:1-5; 5:1-11. Other sections of the epistle contain either an argument that is only slightly more sustained (the *topoi* in chapter 4 for instance), or no argument at all. This observation is an indication that Paul is not challenged in this particular rhetorical context by any controversies. Such is not the case in other letters.

### 3.1.5 Argumentative Uses of Scripture

1 Thessalonians does not contain any scriptural enthymemes as defined in the introduction. Apart from the use of theological categories and themes that are present in the OT but whose more immediate source from the addressees' point of view is the apostolic teaching they have recently received, one can only detect *possible* allusions to scriptural principles or teachings in the enthymemes in 4:3-6 (fear of the Lord's vengeance) and 4:7 (pure and impure practises). Even in these instances the warrants neither direct the reader to a conscious recognition of Scripture as the source of these principles, nor do they imply that the readers are expected to be Bible readers, nor that the readers have received this presupposed knowledge directly from the Scriptures.

### 3.1.6 Non-Technical Proof

What are the ἄτεχναι πίστεις of Paul's rhetoric? Presumably they will differ from those of ancient judicial or political public speaking. The nature of the discourse itself is

so different in its subject matter with respect to the rhetorical situations described in ancient rhetorical handbooks that one hesitates to use this category in the analysis of NT rhetoric. Rhetorical critics recognize the difficulty of defining “religious rhetoric,” particularly with regards to the nature of its means of persuasion and argumentative proofs (Kennedy 1984, 6-7; Moores 24-26; Stamps, forthcoming). As seen in chapter 2, one point of view would see all argumentative uses of Scripture as extrinsic proof, for they persuade in their “raw form” and without rhetorical crafting. We have already mentioned the observation that such uses of Scripture are rare. Arguments using Scriptural quotations can involve a wide variety of appeals to reason and invitations to “think it through” (this is at the core of the enthymematic - “in the mind” - process).

It is nonetheless an attractive option to throw into this category the more authoritarian appeals in Paul’s argumentation. In 1 Thessalonians, one can think of Paul’s appeals to witnesses, firstly to God as witness to the truthfulness of what Paul claims about the purity of his motivations (in 2:3 and 2:5), and then to God and the readers themselves about blamelessness of his past behaviour (2:10). In both cases Paul compels assent through reference to unassailable figures in the virtual court of the act of communication.

The closest to a rhetorical use of “extrinsic” proof is in 1 Thess 4:15-17, where an item of Jesus tradition, apparently unknown to the readers up to that point in time, is brought into the discussion about the future of those “asleep in Christ,” in order to correct the Thessalonian view:

For this we declare to you by the word of the Lord (λέγομεν ἐν λόγῳ κυρίου), that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord (1 Thess 4: 15-17, RSV).

This instance is one example among a few of the ultimate authority given to traditions attributed to Jesus by Paul. This authority is put to task in argumentative passages such as this one, where doctrinal or ethical issues are at stake. References to Jesus traditions for argumentative proof take different forms in the epistles. This one is unique in that Paul is correcting the views of young believers with teaching attributed to Jesus of which they are as of yet unaware. He is *adding* to his prior instruction to them (see 3:10), in view of the fact that what he has already provided is insufficient to keep them from wrong turns. The reference therefore is different from the ones in 4:2 and 5:1-2 (the “thief in night”), where the traditions are presumed to be already known.

The fact that such a detailed and vivid account about the παρουσία originating from the Lord himself would be used here by Paul for the first time in a situation of rhetorical necessity is somewhat perplexing. The παρουσία is a theme so intricately linked to that of the final judgement which Paul has apparently treated at length in his earlier teaching to the Thessalonians (1:3,10; 2:19; 3:13; 4:13-18; 5:1-11; 23; Plevnik 56). That Paul does not quote the Lord directly, but integrates the tradition within his own speech, further heightens the enigma about the source and history of this λόγος κυρίου, and about Paul's role in its transmission. Sanders has noted how Paul freely *adapts* the oral



tradition to his own kerygmatic need in a manner that is not visible to his addressees but which is to us (Sanders 2001, 33-34). It appears therefore that Paul uses Jesus traditions as authoritative external proof for his teaching, but in a way which depends upon his own authority to transmit it. This authority appears to be unquestioned in the Thessalonian church. It gives Paul the license to adapt the traditions to his own pastoral needs.

### 3.1.7 Paraenetic Enthymemes

This has been defined earlier as a command or exhortation that is backed up by a second statement. The former is presented as an inference from the latter. The second statement can be regarded as a rationale statement, but its primary effect of persuasion is usually motivation rather than rational proof (Thurén 1995, 53-57; he calls these rationale statements *motivating expressions*). Nonetheless, a paraenetic enthymeme can usually be expressed as a logical enthymeme with the help of modal language. For example, the paraenetic enthymeme “whatever you wish that men would do to you, do so to them; for this is the law and the prophets” (Matt 7:12) can be described with the following syllogism involving modal language: “*M*. Anyone who *must* follow the law and the prophets *must* do to men whatever he wishes them to do to him (paraphrase of 12b); *m*. Any follower of Jesus *must* follow the law and the prophets (unstated); => Any follower of Jesus *must* do to men whatever he wishes them to do to him (paraphrase of 12a).” In light of these facts, there is not a wide difference between the description of a paraenetic enthymeme (in the appendices) and that of a “truth-claim” enthymeme whose subject

matter relates to moral or lifestyle – paraenetic – issues (I will nonetheless retain the distinction between the two types of enthymemes in my text analysis and catalogue, for the purposes of clarity and consistency).

I have counted a total of eight paraenetic enthymemes in 1 Thessalonians, all of which are in chapters 4 and 5, which have traditionally been viewed as the paraenetic section of the epistle. The author uses a combination of positive motivating factors (4:1-2; 4:3-7; 4:17-18; 5:8-10; 5:16-18) and negative ones involving fear (4:3-6; 5:5-7). This same dialectic was also observed by Thurén in the paraenesis of 1 Peter (Thurén 1995, 106-16; 215-17).

Eschatology is one of the prevalent sources of knowledge drawn upon to supply the motivating factors. More specifically, the closeness of the Lord's coming and the imminence of judgement are utilized to buttress a variety of exhortations. Some of the images that Paul uses in his enthymemes can also be found in the gospel tradition: "thief in the night"; "sons of light and of day." This is a noteworthy fact and we will return to it later. In some instances the warrant from eschatology creates a situation of eschatological paradox - the *already and the not yet* of New Testament theology - which would be problematic in a tight argumentative sequence on doctrine, but much less so in paraenesis. An example of such an instance is 1 Thess 5:5-7: "You are all sons of light and sons of the day; we are not of the night or of darkness. So then (ἀρα οὖν) let us not sleep, as others do, but let us keep awake and be sober. For (γὰρ) those who sleep sleep at night, and those who get drunk are drunk at night." The command of v.6 does not follow

from the rationale of v.7: if those who sleep are exclusively of the night, as v.7 affirms, then the “sons of the day” are not at risk of sleeping; yet they are commanded not to do so (see Appendix B2 for a more detailed analysis).

Concerning other themes, an overview of these eight enthymemes reveals that the premisses come from the same broad categories as for the other enthymemes: universal themes in the Greco-Roman world (4:1-2; 5:5-7), OT principles (4:3-6; 4:3-7; 4:7-8), and Christian tradition as transmitted within Paul’s past teaching to the Thessalonians (4:13-14; 5:8-10; and possibly 5:5-7). Other premisses exude the emotional elements of encouragement and consolation (4:17-18; 5:16-18), which is central to the goal of the letter.

## **3.2 Paul’s Language of Argument**

### **3.2.1. Markers**

Of all 28 enthymemes identified in 1Thessalonians, 19 cases use the conjunction γάρ as the syntactical marker of deduction. There are four other instances of γάρ in the epistle which were not considered as enthymematic. Other markers for enthymemes include ὅτι (3 times), and a number of terms or idioms that appear only once as enthymematic markers: διότι (4:3-6), τοιγαροῦν (4:7-8), ὥστε (4:17-18), ἄρα οὖν (5:5-7), διό (5:9-

11) and the causal participle δεξάμενοι (1:6). First among the important observations to be made at this point is the supremacy of γάρ as an enthymeme marker, in 1 Thessalonians at least. Second, the supremacy of γάρ does not imply its exclusivity, as the use of other markers indicates.<sup>4</sup> Third, almost all of the markers other than γάρ are in chapter 4 and 5 (apart from 2 instances in chapter 1), which are the two most argumentative chapters in the epistle. This raises the question about the reason for the diversification: is simply an effort of style to avoid monotonous repetition of γάρ? It will be preferable to attempt an answer to this question at a later point in the study, after more epistles have been considered.

### 3.2.2 Style and Emphasis

Whenever one attempts to describe the argument undergirding a discourse, especially with the help of the tools of informal logic and even with rhetorical theory, there is a “boiling down” process which brings about a reduction (Copi 224-25). While this is helpful for the purpose of clarifying the author’s reasoning, it also goes with an incompleteness of analysis, because it purposely ignores the use of other tools of persuasion which are blended into the text. At the micro-argumentative level, one frequently senses that the description of an enthymeme is incomplete without a consideration of linguistic and stylistic and even affective elements (Declercq 77,99,104).

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<sup>4</sup> It must be kept in mind that to avoid circular reasoning the presence of the word γάρ was not included within the criteria used in our rule of thumb for enthymeme recognition.

This is particularly important in the case of 1 Thessalonians, where emotional and aesthetic elements play such a central role in the persuasive strategy. In this section we will look in particular at a certain number of enthymemes in 1 Thessalonians where words, expressions, addenda and stylistic effects were put aside when paraphrasing the argument involved, but the study of which will enrich our understanding of the passage's full persuasive force.

(a) *Addenda from tradition.* A certain number of micro-arguments are followed by a short doctrinal development which appears non-essential to the argument itself. The first case is 1 Thess 1:8b-10, where the truth claim that Paul no longer needs to inform others of the Thessalonians' faith (v.8b) is defended by the statement that their faith is already being spoken about in every place (9a). What follows is a brief recounting of the description given to this faith (9b), which slides into a pastoral reminder of the end time beliefs which Paul himself teaches (10). The insertion of traditional material into the account of the addressees' faith gives the enthymeme more persuasive weight: both the authoritative formulation and style of 1:10 and the implication that this faith is in harmony with what Paul himself teaches add to the persuasiveness.

In a second case, the enthymeme in 2:14, which establishes that the Thessalonians have become imitators of the churches in Judea, is followed by a hostile denunciation of the Jews (2:15-16) which appears unnecessary to the argument. A closer look indicates that despite the diversion of attention that it creates, this passage plays an important

argumentative role for the reinforcement of 2:14. Paul is fuelling the argument that endurance of persecution is a sign of authentic faith. To do so he “demonizes” the persecutors *par excellence* in his own mind – those among the Jews who have rejected Jesus as Messiah. It is the Jews who rejected the gospel who fiercely opposed belief in the crucified messiah in Judea (thus establishing the Judean Churches as a model for the persecuted), as well in Thessalonika as the addressees well know (2:1-2; 2:15; see also Acts 17:5-9). It creates within the reader’s mind another enthymeme, this one underlying the passage: the Jewish opposition to Paul’s ministry in Thessalonika and in Macedonia in general is a sign that the persecution of the Judean churches which Paul speaks of is true. 1 Thess 2:13-16 therefore functions as a coherent rhetorical unit, and fits in with the rhetorical aim of the entire epistle; this renders theories of interpolation unappealing (for an overview of the issue, see Jewett 36-42,46).

The third and final case is the paraenetic argument in 5:8-10 which is concluded with a seemingly unnecessary comment about the content of the early Christian eschatological hope (v.10). A closer look denotes that it serves to add content to the rationale statement in v.9, which establishes something about hope itself (v.8).

These addenda are just one way in which Paul abundantly refers to tradition and to previous instruction in the epistle. His “frequent references... reflect the closeness of mission in Thessalonika, the need to supplement [his] previous instruction and to affirm the believers in their young faith amidst trials” (Plevnik 59). The fact that they are not

only used as argumentative proof, but are sometimes “piggybacking” on the argumentation as we have just seen, suggests that beyond the immediate aims of the surface enthymemes lie deeper psychological aims related to community building.

(b) *Particular stylistic effects.* A number of stylistic effects are used by the author of 1 Thessalonians in micro-arguments to enhance argumentative effect. Some of these are connected with *πάθος*, which is the intent to stir an emotional response from the readers. In 1 Thessalonians this type of stylistic effect is prevalent in passages where the relationship between the apostolic team and the congregation is being discussed. Most involve some form of *emphasis*, either through repetition (2:20), insistence (e.g. the emphatic apposition of *ἐγὼ μὲν Παῦλος καὶ ἄπαξ καὶ δῖς*, in 2:18) or a rationale statement formulated as a closed question (2:19). *Exaggerated praise* of the addressees is used (1:8; 4:9). Other forms of *affectionate language* are also be woven into the argument (2:7b-9). In some instances effects of *solemnity* are employed to add authority to a particular claim or warrant (appeal to apostolic authority in 4:6; 4:15; invoking of witnesses in 2:5 and 2:10).

(c) *Use of οἶδα.* David Hellholm has eloquently brought to light the dialogue form of argumentation, using the tools of text linguistics (Hellholm 1995, 124-25, 141-42). He shows among other things how some clauses within arguments or rationale statements function as signals either for the beginning or end of an act of communication, or as reminders to the addressees of past acts of communications. This functions as a means of

reinforcing the argument by placing it within a shared past history (Hellholm 124).

There are several instances of such clauses within 1 Thessalonians, thus confirming the highly relational nature of the epistle and its argumentation. The verb οἶδα is used at least 13 times in the epistle, 9 times in the second person plural form οἶδατε. When used in an enthymeme, it either reminds the Thessalonians that a teaching used as a warrant has already been taught to them (3:2-3; 3:3b-4; 4:1-2; 5:1-2), or emphasizes that a fact used as proof is already known to the readers as part of their past experience (1:4-5; 2:5; there is also a similar use of μνημονεύετε in 2:9).

Malherbe argues that the second plural form οἶδατε is not to be viewed as part of the actual reasoning, but as a convention of Greco-Roman paraenesis that gives credence to the exhortation by underlining that “what [is] said is not new” (Malherbe 1983, 240; see also 1995, 292). But in 1 Thessalonians, οἶδατε also functions as an appeal to the conscience and goodwill of the addressees, whom Paul knows and has previously instructed: this is a rhetorical advantage which Paul takes fully advantage of, and which he cannot use for example in Romans – written to a community which Paul did not found – where οἶδατε is used only for reference to universal common knowledge (Plevnik 52-54). Thus there is a pointed argumentative component to the use of οἶδατε in 1 Thessalonians. The argument of the letter relies the presupposition that “whatever you know, you cannot act as if you did not know.”



These observations point to the fact that Paul the apostle teaches his new converts by moulding their perception of themselves and of their relationship with him. He loves and remembers them, and they are to love and remember Paul as well, but with certain points of emphasis which Paul himself defines, emphasizes and reiterates. Paul presents his teaching in a framework which the Thessalonians to him by many links: a past history with Paul, an analogous and even shared experience of suffering (Jewett 72, referring to H. Koester), a body of instruction previously received from him, a common tradition of Christian teaching, and a network of other Churches. All these links define a relational framework and a structure of authority in which the Thessalonians are called to see themselves. Paul uses the framework for the rhetorical purposes of his teaching, and in the process clarifies the contours of the framework.

### 3.2.3 Uses of Metaphor

While the argumentation of chapter 2 makes use of two rather vivid metaphors (ἐγενήθημεν νήπιοι in 2:7 and ὑμεῖς... ἀπορφανισθέντες in 2:17) and an evocative simile (ὡς πατήρ in 2:11), none of these images actually appear as an essential part of a conclusion or premiss of one of the identified enthymemes. Rather, their expressiveness and emotional effect add more clarity and power to what is being said or argued.

Similarly to the apostle's use of hyperbolic language and exaggeration (see 1:2, 1:7, 2:9, 2:13; 3:10), these metaphors enhance an argument on the stylistic level without being an integral part of the inferential claim.

The situation in the teaching on the “times and seasons” of the return of Christ (1 Thess 5:1-11) is different and deserves attention. Three of the five enthymemes within this τόπος involve metaphors that require some decoding in order to understand the line of argument and its application to the reality of the addressees. The first case is in 5:1-2, where Paul affirms that the Thessalonians already know all they need to know about the timing of the παρουσία, and backs it up by a restatement of the apparently well-known traditional maxim that compares the coming of the day of the Lord to a “thief in the night” (v.2). Quite apart from the question of the origin of this teaching, which will be revisited later in this chapter, the question of how the simile functions within the enthymeme is worthy of consideration. Paul is not arguing from a comparison or analogy, but from a common understanding of the *effect of a comparison on the person who knows it*. As such, the simile is not to be eliminated or decoded in the process of paraphrasing the syllogism behind the enthymeme. It must remain as is, i.e. as a part of one of the terms of the syllogism (see analysis in B2). Among other things, it indicates that the common heritage of sayings of early Christian tradition within the Pauline movement includes not simply some sayings that display remarkable figures of speech, but a common experience and understanding of their influence and potency in the community and on the individual.

The second such case is 5:4-5: “But you are not in darkness, brethren, for that day to surprise you like a thief. For (γὰρ) you are all sons of light and sons of the day; we are not of the night or of darkness.” This is a unique case of deductive argument placed

completely in the metaphorical realm of the common human experience of night and day. Both premisses and the conclusion involve metaphors that must be “decoded” by the reader, but the actual inference remains on the metaphorical plane. This type of argumentation is characteristic of religious discourse. One way to explain it is through Paul’s need to create theology “as he goes,” in areas requiring innovation such as eschatology, which are discussed using metaphors and symbols precisely because they are in the making. The following section on the use of maxims will attempt shed further light on this issue.

The third case is the paraenetic argument in 5:5-8, which, just as in the previous case, involves inferences which are squarely located in the metaphorical realm. The main comparison of the coming of the day to a thief in the night is creatively melded with other metaphors (from tradition) related to light, day, darkness and night, to provide Paul with many possibilities for rational development within a context of poetic pastoral creativity. There is a significant slippage between metaphors in 5:10: the verb “to sleep,” used elsewhere in the argument of 5:1-11 to mean the spiritual unconsciousness of non-believers on the one hand, now refers to the very different notion of the peaceful waiting of those who have died in Christ (a similar slippage occurs in 1 Cor 11:27-29 with the metaphor of the “body”). This only underlines the tenuous nature of enthymematic argumentation using metaphors from the rational point of view. It makes use of tools more akin to stylistic and poetic creation than to reasoning. This play of images is particularly effective in teaching situations such as eschatological controversies, which

require speculation and where purely rational persuasion is difficult.

### 3.2.4 Uses of Maxims as Premisses

The three enthymemes mentioned above not only involve powerful metaphors, but contain statements which are in the form of *maxims* or *gnomic sayings*. These units of speech, which can be defined as “encapsulated wisdom focused on moral conduct” (Ramsaran 9,16), were important rhetorical devices in Antiquity. While Aristotle and other early specialists of rhetoric emphasized the usefulness of maxims as building blocks for enthymemes about conduct – either for pithy conclusions or for pleasing proof statements (Rhet. 2:21:1-3) – , a shift of function took place in the later part of Antiquity toward a mere ornamental use (Kennedy 1991, 182; he refers to Quintilian’s *Inst. Orat.* 8:5 as evidence of this evolution, which was presumably well under way at the turn of the era).

Recent studies have pinpointed four major criteria for the identification of maxims in ancient texts: a maxim must be (a) *figurative* in structure, usually by means of an analogy or analogies; (b) *normative* in impact (an implied requirement of how things should be; often traditional and concerned with moral matters [Ramsaran 23; see also Rhet 2:21;2]); (c) *separable* in form from its literary context, which means that their use in a variety of situations seems plausible; (d) *brief* in form so as to be easily remembered (Henderson 154-155 for (a), (b) and (c); Ramsaran 23 omits (c) but adds (d)).

A look at the enthymemes in 1 Thessalonians reveals that Paul does not limit himself to an ornamental use of maxims: we have three cases where maxims are used as *rationes*. All three maxims appear in the same pericope, the teaching on the “times and seasons” in 5:1-11:

- (a) “the day of the Lord comes like a thief in the night,” *ratio* in 5:1-2;
- (b) “you/we are all sons of light and sons of the day; we are not of the night or of darkness,” *ratio* in 5:4-5; and
- (c), “those who sleep sleep at night, and those who get drunk get drunk at night,” *ratio* in 5:5-7.

Of all the exhortative units of 1 Thessalonians, 5:1-11 is the one which requires the highest degree of persuasive effect. Paul is not simply encouraging to persevere with consolation as he is in other units of paraenesis (4:1-8; 4:9-12; 4:13-18; 5:12-21). He is trying to prevent the readers from taking a “wrong turn.” A close look at the unit shows that the readers’ lack of understanding of their own new identity as Christians (5:4a,5,7,8a) risks leading them into a misguided interpretation of the figurative teaching they have received on the circumstances of the *παρουσία* (5:2), or so Paul feels. In order to correct an improper effect of the powerful “thief in the night” image, which has lead the Thessalonians to *fear* of the thief (= the Lord, or more specifically “the day of the Lord” in Paul’s reformulation of the maxim), Paul masterfully brings two other maxims (related specifically to identity in Christ) *in tension* with the first maxim in order to reorient the young believers towards a new, more appropriate reception. For Paul, those in Christ must respond to “the thief in the night” with *absolute trust* in the thief, to the point of not having to speculate about the time of his visit. The Thessalonian believers are “sons of the light and of the day” (second maxim), they are already awake and will see

him coming, as long as they stay awake (= remain in the faith, love and hope of Christ, 5:8). Indeed, they no longer belong to those who are sleeping or who are drunk and who will not see the thief coming (third maxim), and thus have no reason to worry, speculate or take preventative measures. The thief himself has destined them for blessing and salvation (5:9)!

This passage witnesses to the importance of maxims within the world of early Christian instruction, from both a pastoral and a historical point of view. Pastorally, the maxims used here have the advantage of a striking evocative power which both invites the believer into an active reflective role in reception (Ramsaran 69) and assures a perennial connection in the mind to particular themes of Christian belief. Their use within enthymemes confirms this fact and sheds light on it. Their *versatility*, however, carries the danger of shift in interpretation over time. Teaching authorities such as Paul will react with a “desire to gain or regain control over the conflictual possibilities of gnomic rhetoric” (Henderson 358; see also Ramsaran 70). Historically, one can study the evolution of the use of maxims in the NT (e.g. “the thief in the night” in the synoptics and in Paul; “Sons of light and day versus sons of darkness and night” in 1 Thessalonians, Ephesians, and in John) within the context of form criticism (see Sanders and Davies 144), or more appropriately a form criticism informed by rhetorical criticism (Henderson 356-59). This approach can give some idea of the doctrinal shifts and tendencies within a sprouting religious movement where creative pastoral (and gnomic) rhetoric remains the fundamental means for laying foundations, and where systematic formulations have not

yet taken central stage.

### 3.2.5 The “Intensity” of Enthymemes and its Relation to Context and Style

It has been discussed above that in 1 Thessalonians there are relatively few enthymemes catalogued in Appendix B2 as having a “high intensity” in terms of persuasive impact, and that by and large the ones that do represent a main argument and is isolated within a short argumentative sequence. Some cases where the intensity of a structural enthymeme is heightened by stylistic factors are worth mentioning. The enthymeme in paragraph 2:17-20, where Paul pleads that his failure to return to Thessalonika was not due to lack of desire, is - quite understandably - highly charged with emotional language and emphatic circumvolutions (the enthymeme itself is verbose, stretching from v.18 to v.20). In the exhortation on purity in 4:1-8, the first of two “high intensity” enthymemes (4:3-6) adds to its motivating premiss a solemn warning (v.6b) which is not essential to the inference. Finally, the main argument of 5:1-2 linking the “times and seasons” with the “thief in the night” metaphor is strengthened by the introductory expression αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι (2a).

To be sure, there are cases of enthymemes catalogued as “high-intensity” due mainly to stylistic factors, and not because of a key role or position within an argumentative sequence (see 3:2-3 and 4:3-6 as examples in the B2). The case of 3:7-9 is also worth mentioning: this enthymeme, tagged as “low intensity” because of the relative banality of

the underlying syllogism, is heavily charged with the emotional language of affection. These instances illustrate the complexity of the interplay between appeal to rationality (what the ancients called λόγος) and appeal to emotion (πάθος), and the relative dosage of each component in different argumentative situations and different enthymemes within a cogent public discourse (see Declercq 117).

### 3.3 “Sources” of Rhetorical Knowledge

It would be absurd to think that the choice of the themes which an author uses to develop warrants for his arguments is not dependant at least to some degree on the themes of the affirmations needing to be proved, and which are themselves closely connected to the argumentative objectives of the communication. If indeed the objectives of the author of 1 Thessalonians are to encourage young believers to persevere despite persecution, to reiterate his commitment to them, to bolster his own teaching authority, and to clarify some issues of belief and behaviour, it makes sense that at least some of the premisses of enthymemes (both explicit and silent) would be shared facts, values, truths about those very themes: the nature of perseverance, presuppositions about commitment in relationships, common knowledge about teachers and how to evaluate their authority, past teaching about the very beliefs and lifestyle issues that require clarification, and so on.

Bearing this in mind, it is not unusual to see “crossover” – change – of themes within an



argument. An example of crossover could be an enthymeme about Christian behaviour that relies on a Greco-Roman social convention of propriety as a major premiss. Crossover is revealing of both the resourcefulness and creativity of the rhetor, and of the depth of common culture which the rhetor assumes to be shared with the audience. For even though he must make use of topics specific to the area of the discourse itself, both at the macro level (is this a discourse about law? About the Christian faith?) and at the micro level (is this argument about honesty? about the atonement?), the quality of the argumentation will depend in part on the ability of the author to blend themes of different categories, to vary them, to choose the very theme that will evoke a stimulating connection (rational or affective) in the mind of the audience.

The analysis of enthymemes in 1 Thessalonians reveals a multiplicity of themes for premisses (a multiplicity which comprise the themes of the text itself, to which are added other themes) and a high degree of cross-over of themes within enthymemes. In what follows these observations will be discussed in more detail.

### 3.3.1 Overview of Themes

Some of our observations about themes of premisses are reflective of the nature of the argumentation and of the rhetorical situation in 1 Thessalonians. A glance at Appendix B1 shows an absence of things established in the previous context of the epistle (section (8)). Nowhere (apart from 4:17-18, where the stated premiss v.17 evokes the teaching

given immediately before in vv.14-16) does the author use the conclusion of one argument as a corollary to function as a premiss for a future enthymemes. This is a reminder that 1 Thessalonians is devoid of sustained argumentation. The second involves the absence of Scripture and the small number of references to apostolic or gospel traditions, which is in contrast to the relatively important use of shared knowledge about Paul himself, about the past relationship between Paul's group and the congregation, and about Paul's own perception of the Thessalonians.

It appears that we are dealing with a relatively young relationship between the apostolic team and a congregation that has received minimal training in the early Christian tradition. Although the sender is addressing the young congregation as a fully "included" and honoured member of the dispersed community of churches, they are not being approached as knowledgeable Bible readers nor as seasoned pupils of early Christian teaching. The high number of premisses relating to "universal" truths and values (a total of eight relating to human communication in society, human psychology, teacher-disciple relations, example and imitation, and principles of common sense) is congruous with the fact that this group of people is composed by a majority of recent converts from the Greco-Roman milieu.

Paul relies heavily on a common understanding of (a) the *key events* that lead to the Thessalonians new social insertion, especially the conversion of the Thessalonians; (b) the special status of Paul and his partners as authority figures having received divine

approval, as well as exemplary teachers (one aspect of this exemplariness is the love that Paul has for the Thessalonians, which is both presupposed within the pre-agreement of the letter and reemphasized by its developments); (c) the special quality of their teaching as word of God, which unlike human words powerfully transforms those who receive it (2:13); (d) the network of young Churches that spreads through Macedonia and all the way back to Judea, and some key values (active brotherly love in particular) and truths (e.g. the common faith in Christ; the common experience of suffering and of outside opposition) that unite this network; (e) a hierarchy of exemplary figures the imitation of which is highly valued: the Judean Churches, Paul and his associates, and above all Christ himself. By insisting on these things Paul reinforces the young converts new self-understanding. He is not simply reminding them of the past events of their spiritual journey, but encouraging the to interpretation of these events according to the norms of significance of the new community of faith (regarding the NT's language of conversion, see Segal 29).

There is a high reliance in 1 Thessalonians on premisses related to the Thessalonians' recent *insertion* into the Pauline world. They are connected to the themes of Paul character, Paul's past dealings with the recipients, the Thessalonians' own history as Christians (key events; their reputation); and principles and values (such as learning through *imitation*) which unite the dispersed network of Churches of which the Thessalonians are aware. Even the premisses which connect joyful acceptance of suffering and to the prized status of  $\mu\mu\eta\tau\eta\varsigma$  status and success in the faith (1 Thess 1:6;

2:13-14), which are fundamental to the ultimate rhetorical goal of 1 Thessalonians as Wuellner has argued, are deeply rooted in a common sense of the congregations connectedness with their immediate past and with the experience of suffering of other believers. The philophroneic character of 1 Thessalonians is thus reflected even in the premisses of its enthymemes: the rhetorical aim is not to argue, instruct or correct, but rather encourage to persevere, console and strengthen a sense of belonging.

The themes that the author touches on and his argumentative goals are basic: good conduct, perseverance, a continued good relationship with Paul. The presuppositions used to establish them involve a knowledge of theology that is basic, focussing primarily on the story the death and resurrection of Christ and its efficacy for salvation and everlasting life (2:15-16; 4:14; 5:9-10), the divine efficacy and authority of the gospel (1:4-5; 9-10); basic understanding of Christian eschatological expectation (1:9-10; 4:13-14; 5:1-2), and some basic concepts about God about the covenant (2:1-10; 4:1-12). There is little evidence of any expectation on the sender's part of any detailed knowledge of Christology (Pauline or other), the atonement, justification, or the Holy Spirit. Also, one can observe that the contours of the authority structures within the Pauline faith network have only begun to be transmitted to the Thessalonian neophytes (authority is centred in personal figures referred to essentially as *models to imitate*: the Judean Churches; Paul himself; and above all the Lord Jesus). On the other hand, the moral teaching in the epistle relies on a pre-agreement regarding morality, lifestyle and practise which contains many parallels and echoes of OT material and references to principles seen elsewhere in

earliest Christian teaching (see Appendix B1).

One important observation is that almost all the premisses related to beliefs and religious moral views are referred to by Paul having their “home” – τόπος – in the teaching previously received by the Thessalonians, and thus already known by them. This refers to what *Paul* has already taught them. This means that regardless of the actual thematic echoes of the presupposed belief or principle, whether from the OT or the Synoptics or other traditions, what is important is that Paul is not emphasizing the links of authority that these sources could provide him. It appears that an initial framework has been laid out in which more apostolic tradition and Biblical knowledge can be added by Paul and other recognized teachers to what is already known (see 4:2; 4:15-17)—and in which this teaching will be received as authoritative by the addressees. Eventually, he can provide them with more precision as to the distinct sources of these different items of truth. In short, the apostle writes to the Thessalonian Church as people of God, but does not assume them to be fully knowledgeable members of the covenant (this is also reflected by the absence of a history-of-salvation perspective, which comes to the surface in other letters through an interplay between distinct “Israel” and “Christian” themes). His rhetorical aims indicate that he is working toward that goal.

### 3.3.2 Particular Issues

(a) *Crossover of themes.* The high degree of crossover indicates that the author is

working with a pre-agreement that contains little material that is specifically Christian and that is argumentatively potent for new converts. Many of the enthymemes draw upon a silent premiss having universal and non-religious appeal, and combine with it a stated premiss with religious content in order to establish a conclusion that is in fact religious (see the enthymemes referred to in section (1) of B1). 1 Thessalonians does not reflect the same thickness of common theological knowledge than does the argumentation of Galatians or especially Romans, where many of the enthymemes are built upon silent and stated propositions that are both theological. As we have mentioned above however, it does appear that Paul intends to build upon this limited pre-agreement, and the epistle aims at consolidating the relationship in which this future building can take place.

(b) *Jesus traditions*. Reference to the teaching from the Lord himself within 1 Thessalonians comes across as a theme in itself, and not a major source of various specific premisses. In other words, while the authority of Jesus is *used* as an powerful argumentative tool (e.g. 4:1-2), it is not a prominent source or τόπος in the brief. The only explicit connection made between a premiss and the τόπος “word of the Lord” is in 4:15-17, and there Paul is somewhat ambiguous as to which parts of the account come from the Lord and which are added by him, as we have seen earlier. Though in 1 Thessalonians Paul upholds the teaching authority of Christ and the authority of the teaching of Christ, he does not make a point of explicitly communicating the teachings of Christ or using them as warrants *as teachings of the Lord*. Thus, the hesitations of C. Tuckett to connect texts in 1 Thessalonians 4-5 with Jesus and Synoptic traditions are

understandable (Tuckett 1990, 182; for a more optimistic view, see Wenham 305-316).

### **3.4 Conclusion**

In 1 Thessalonians, the contours of the social knowledge upon which Paul draws to craft enthymeme premisses are determined by two main factors: the aim of the letter and the shared experience of past relationship between Paul and the addressees.

The aim of the letter is to affirm the readers in their new faith in Christ, encourage them to persevere in the face of tribulation, and build up their trust in Paul and their sense of belonging to the scattered community of faith. Many of the argumentative premisses are related to relationship and friendship. The subject is never abstract but focused on people, relationships, and group dynamics. This includes universal beliefs about friendship, and also about teacher/disciple relationships. The enthymemes in question are often emotionally charged. Universal beliefs about group cohesion are appealed to for the building up of the Thessalonians' sense of community. The letter also seeks to prove to them that they are progressing well in their insertion into the larger Pauline network. Interesting premisses are used to prove that the new believers have developed a positive reputation in the network.

The geographical dimension of the δόξα is significant: the argumentation of 1

Thessalonians reflects a cultural geography in the earliest Church. It connects the distant communities like nodes in a network. In it, certain internal phenomena are given special significance and are used as argumentative premisses (e.g. observations about the “travelling” of good news, 1 Thess 1: 7-10). Certain authority figures, exemplary persons and churches stand out in this mental picture (Jesus, the Judean Churches, Paul and his team). Perseverance in suffering for the gospel is the central operating value of the network. Imitation is the means of its appropriation. Jesus is the ultimate example of its *praxis*, followed by the Judean churches and Paul himself.

As newcomers to the network, the Thessalonians are treated with honour in the rhetoric, though limited knowledge of doctrine and Scripture is expected of them. Premisses regarding Jesus elevate his story and teaching as an ultimate value. Paul also positions himself as the channel through which knowledge of Christ comes to the Thessalonians.

The second important factor is the shared experience of past relationship. Facts referring to Paul himself and to the Thessalonians are evoked to confirm friendship and consolidate the apostle’s role as an authority figure. Arguments and premisses which build upon Paul’s prior doctrinal teaching in Thessalonika emphasize the significance of the readers’ conversion experience (Paul “resocializes” the readers by referring to their spiritual transformation in specific ways which have become traditional in the new community). Also, Paul refers to the vivid and imminent eschatology of his prior teaching and adds to it.



Regarding more technical questions, we observed that 1 Thessalonians is not a highly argumentative text. It contains many isolated enthymemes but no chains of enthymemes. This is congruent with the epistle's rhetorical situation and *genre*; there is no controversy in Thessalonika which separates Paul from the readers. Paul does however use the technique dissociation of ideas to mould ideology, especially in 1 Thess 2. This argumentative technique is often seen in more polemical contexts. I also observed that the enthymemes in 1 Thess were all easily described as syllogisms, and tentatively posed the question whether this fact was a function of argumentative context.

In 1 Thessalonians, the particle γάρ is clearly the dominating marker used by Paul to indicate the presence of an enthymeme. Other lexical and stylistic techniques are also used to indicate enthymemes and/or to enhance their intensity. They include οἶδατε as means to introduce an argument and focus attention, addenda from tradition, and interesting combinations of maxims and metaphors as Paul seeks to prevent eschatological "drifting" among the addressees.

## Chapter 4: Enthymemes in Philemon, on the Surface and Below

Although it is brief, Paul's epistle to Philemon discloses significant information about enthymemes and their analysis. To be sure, the letter does not present many argumentative steps at its surface in the form of enthymemes. The analysis in Appendix C2 mentions two passages that are enthymemes only in appearance, and only three that can be viewed as real arguments or enthymemes. It would however be precipitous to conclude that Philemon is not a highly argumentative brief. No Pauline scholar would deny that the intent of the letter's sender (Paul) is to persuade its main receiver to assent to a particular way of understanding a network of relationships and to adopt a specific course of action. The network of relationships is "among at least three persons," namely Paul, Onesimus and the main receiver himself, and the course of action involves the "future" of these relationships (Bartchy 305c.2). The letter is thus a case of the *deliberative* rhetorical genre (Bartchy 306c.2) in which the sender is using an array of rhetorical tools to make the persuasion "work," to render a particular decisional logic "painfully simple" (Petersen 99). While scholars have generally recognized that Philemon is not a private note between Paul and one individual – presumably the Philemon of v.1, although some have argued that it could be Archippus – since it is addressed to an entire community (Winter 1-2; Bartchy 305c.2; Petersen 287-88; George and Grelot, 164), the communication is nonetheless personal (the use of the first and second person singular throughout the body of the letter is significant evidence) and its aim is to persuade one key member of the community; the involvement of the rest of the community is a part of

the rhetorical strategy to attain this aim.

On the other hand, the specific *content* of the argument of Philemon remains somewhat of a mystery, even after fifty years of considerable scholarly attention given to a finding a solution, much of it in continuity with earlier efforts (Bartchy 306-07). Many aspects of the circumstances which gave rise to the writing of Philemon and to its inclusion into the canon are still subject to questioning. Even the most basic pieces of the puzzle remain blurred by the letter's blending of explicitness, allusion and silence. Even the social status of Onesimus is still debated. Some (perhaps most) still view him as a repentant fugitive slave being sent back to his master (e.g. Petersen and Nordling, following the classical interpretation since Chrisostom). For others, Onesimus is a slave intentionally seeking an advocate in Paul to solve a tense situation with his owner (Bartchy). Yet another camp portrays Onesimus as a slave sent by his owner to help Paul in prison (Winter, influenced by Knox). And another view sees him as no slave at all, but rather an estranged family member of Philemon (Callahan).

Two questions pertaining to enthymemes which arise from these considerations will be discussed in this chapter: (1) how can a discourse such as Philemon be simultaneously heavily argumentative without giving the impression of being strongly enthymematic? (2) What can be said about the argument and the enthymemes of an argumentative text whose larger story is unclear?

#### 4.1 The Place of Enthymemes within Argumentation: Theoretical Considerations

One understanding of ancient rhetorical theory – of Aristotelian theory in particular – provides a straightforward answer to this question. According to this understanding, there are only three modes of rhetorical proof which a rhetor can “craft into” a discourse: λόγος (rational proof), ἥθος (establishing one’s own authority on the subject matter), and πάθος (appeal to the listeners’ emotions). A summary of this understanding well-known to NT scholars is given by Kennedy (Kennedy 1984, 15-16). It asserts that the enthymeme is not the only persuasive technique of λόγος (the other being the παράδειγμα or precedent), let alone of rhetoric in general.

In this perspective, Philemon can be read as a text containing very few arguments which appeal to reason, but explicitly relying on persuasion through ἥθος and πάθος. The following are examples of explicit use of persuasion through ἥθος: Paul establishing his authority as apostle (vv.8, 22), as elder (8), as prisoner for Christ (1, 8), as the spiritual father of the addressee (19) and as his “partner” (17). He also argues his own fairness and benevolence of character as an authority figure (13-14). It could also be argued that Paul implicitly goes beyond ἥθος in his self-portrayal in Philemon, to the point of presenting himself as a παράδειγμα or example to follow; for the moment however we are looking at what is explicit. There are also instances of πάθος: positive reinforcement in 4-7; soliciting compassion for Paul’s own situation in 12-13; stirring up fear of rejection in 17;

guilt in v.19.

Two difficulties arise from this type of reading in general, and in particular as it is applied to Philemon. Firstly, there is the problem related to *form*: just how can appeals to emotion and to personal competence be detected with confidence? These types of arguments are usually not related to a particular form or to specific syntactical markers which trigger them (or to a specific sequence of propositions), as is generally the case with enthymemes and - to a lesser degree - examples? Thus their identification involves the interpreter's subjectivity to a high degree. And why is it that some of these "non-rational" proofs come in the form of an enthymeme (e.g. v.17, understood as a combination of ἡθος and πάθος but appearing in the form of a hypothetical syllogism; see C2)?

Secondly, there is a difficulty related to *content*: what does the analyst do when a particular proof statement appears to combine elements of either ἡθος or πάθος on the one hand, and an element of λόγος on the other? Let us return again to the argumentative step in v. 17. The sender alludes to his own authority as business "partner" with good credit (element of ἡθος), plays on the receiver's fear of losing the partnership (πάθος), and appeals to the receiver's ability *to reason* on the social truth by which business partners in the Mediterranean world have obligations of hospitality toward one another. Rhetorically, Paul is positioning himself as *senior partner* with respect to Philemon, thus pressuring him to prove to Paul that he wants to remain the apostle's partner in the "enterprise" of the gospel ( Petersen 104-5; Winter 11-12; Bartchy 308c.2; for obligations

towards patrons and superiors in the Roman Empire, see Veyne, 90-91). In the end it becomes somewhat artificial to take each element of proof at the sentence level of a text and attempt to catalogue it into only one of the three modes.

An alternative reading of Aristotle and of ancient rhetorical theory permits a more supple articulation of the three modes of technical proof. This view sees all rhetorical arguments as having an appeal to reason, a rational pattern or shell which invites the listener to reason from a particular truth, fact, value or piece of information (for Aristotle any such invitation to make a step of reasoning is either deductive in appeal and are called an enthymeme, or it is inductive and called an example). The information used to create premisses can be from the “objective evidence of the subject matter under discussion,” in which case we are dealing with a proof from λόγος. However, if the area of information from which premisses are moulded is less “objective” and more “psychological,” if it involves “the various aspects of the emotions, feelings and characters of the persons speaking, and of those addressed,” then we are dealing with either ἥθος or πάθος or both (Grimaldi 349, 354-355; see also Declercq 104, 117). It follows that it is the examination of the *thematic content of the premisses* of enthymemes that permits the detection of λόγος, ἥθος or πάθος, and not of the form of the arguments themselves as they appear in the discourse.

What is more, combinations of these modes shall be frequently expected in public rhetoric, as all these categories of rhetorical knowledge, whether “objective” or

“psychological,” are equally constitutive of the rhetor’s arsenal of potential premisses for arguments. The thematic analysis of enthymematic premisses – “statement[s] of something about something” (Grimaldi 355) – in this study of Pauline epistles confirms that a variety of themes touching a variety of subject matter can be alluded to by any one premiss (see the appendices entitled “Thematic Catalogues of Enthymemes Premisses”). In other words, the particularity of the letter to Philemon lies not in a paucity of rational argumentation, but rather in the preponderance of propositions which are *psychological* within its rational argumentation (i.e. the audience’s beliefs about themselves, about the speaker, about their relationship with the speaker, and about emotional reactions that are expected of them). Psychological themes are used in the argument of Philemon *instead of* reasoning from “objective” evidence *about* the “issue at hand,” which can be best described by the following question: what are the *rational, objective* reasons for which the receiver should welcome and forgive Onesimus? The reasons to be evoked at this other level have more to do with theology and Christian ethics (the kinship in Christ between two people who are Church members overrides certain social implications of a master-slave relationship), than with the other multiple, more subjective reasons evoked by the author.

Such a “levelling” of all subject matter is all the more defensible if, as Roland Barthes indicates, the psychological proofs to be used by rhetors have an objective component. According to Barthes they are not directly related to the mind of any individual in the audience, but are they appeals to *public beliefs*, i.e. the audience member’s probable

beliefs about what *other members* of the audience hold regarding the author, and about emotions in general (Barthes 212-3). In other words, rhetoric requires the mastery of the δόξα of generally accepted opinions (which includes a δόξα about public psychology), and not necessarily a knowledge of the secret psychology of the individual listener.

#### 4.2 Enthymemes within an “Unclear Argument”: The Special Case of Philemon

If the “non-enthymematic impression” given by the letter to Philemon is not entirely explained by the predominance of psychological proof at the surface of the text (in fact, not at all, in view of the preceding argument regarding the existence of psychological enthymemes), we must also look elsewhere for insight. Particularly revealing is the way in which the list of “real” arguments that undergird the epistle unfolds before the readers’ eyes once is accepted *a particular reconstruction of the “greater story”* which gave rise to the communication. The list is particularly significant if one compares it with the short catalogue of micro-arguments at the surface of the text (i.e. the three enthymemes identified in C2).

Although divergent presupposed narratives will lead to different views of the argument and arguments within the letter, the point is that once a choice is made, a fairly developed argument becomes visible in the epistle. In this study, we have opted for the traditional understanding of the context, which despite numerous challenges from rival



reconstructions continues to display the least number of tension areas with the actual text. This perspective sees the imprisoned apostle Paul writing to Philemon, his “partner” in the gospel, who is an authority in one of the Pauline local Churches, presumably the one in Colossae. The letter is about Philemon’s slave Onesimus who has run away after having caused him some form of material loss. The fugitive has somehow ended up at Paul’s side in prison, where the apostle has lead him to faith in the gospel and motivated him to assist him materially and for ministerial ends (assisting Paul in the service of the Church of Ephesus where Paul is detained?). After some time Onesimus is sent back to his master with a letter (Philemon) requesting that Philemon be received as a brother, forgiven, and sent back to help Paul (manumission is not mentionned explicitly but probably implied).

What are the arguments that Paul uses to persuade Philemon of the central “truth claim” of the epistle (reread in the light of the above presupposed story), namely that *to receive Onesimus as a brother in Christ and to forgive his debt and offense is the right thing to do* (τὸ ἀνήκον, v.8)? How does the apostle go about persuading his addressee to act upon this truth claim? A careful reading reveals an array of arguments and motivating factors (explicit and implicit) that cumulatively bestow considerable rhetorical clout to the communication:

Main syllogistic arguments (implicit):

- (1) Onesimus your (ex-)slave should be treated by you as a brother in Christ

and not as a slave, since he has become a believer (v.10).

(2) Onesimus should be treated as my (Paul's) own child, since I "begot" him in the faith (v.10).

Positive motivations:

(3) I am very attached to Onesimus, and doing "the right thing" towards him will "refresh my heart" (v.20).

(4) Receiving and forgiving Onesimus will be a positive gain for you (Philemon), as you will gain a brother in Christ forever, which is worth more than owning him as a slave (vv.15-16).

(5) Receiving and forgiving Onesimus will be a positive gain for you, as you will be credited for Onesimus' service with Paul as if it were *on your behalf* (v.13).

Negative motivations:

(6) I (Paul) have the authority to order you to do what I want you to do, if you do not comply out of good will (vv.8-9; see George and Grelot, 164, n.10).

– Not agreeing or not doing what I ask will damage our "partnership" (v.17), and your privileged status as *my partner* in ministry:

(7) I (Paul) value this partnership, and you as a partner (vv.8-14).

(8) Partners must offer hospitality to one another's associates and families (v.17).

(9) You have a "debt" towards me and this is part of the repayment (v.19b).

– Not agreeing or not doing what I ask will damage your status in the church and in my (Paul's) network.

(10) You will look bad in the eyes of the other house-church members to whom this letter is addressed (vv.1-2).

(11) Your reputation of faith and love "towards all the saints" could be tarnished (vv.4-7).

(12) You would cause a major incident – a "diplomatic" confrontation with me – as I am assuming that you will comply and am making plans to visit you on the basis of that assumption (21-22).

While this long list of twelve arguments and sub-arguments deserves in itself a lengthy commentary, as it claims to represent the core of what Philemon is all about, the principal observation to be made for the purposes of this chapter is that our list of three

“surface” enthymemes of C2 represents only one small part of it (one quarter of the list). The first identified enthymeme (Phlm 8-9) corresponds to argument 6 above, the second (v.16) corresponds to arg. 4 and the third (v.17) to arg. 8. What is more, the correspondence is loose, as the “working out” of these surface arguments as syllogisms reveal details of reasoning that appear somewhat unimportant in the larger scheme of argument. For example, Paul’s enthymematic suggestion that a slave who comes to faith in Christ becomes a “doubly beloved” brother (v.16), both in the flesh and in the Lord, can be worked out as a type of mathematical argument (see C2), but in reality the implied argument is much more important for the rhetorical intent of the letter: for Philemon, *receiving Onesimus* means gaining a brother for eternity, which is worth more than maintaining power over a slave in this temporary life (argument 4 above).

In other words, the surface micro-arguments can be seen here as an argumentative “tip of iceberg,” representing just a small part of the enthymematic structure within the rhetorical communication. A number of important arguments (among them some of the more potent ones) are not surface enthymemes, yet their presence is strongly felt through careful allusion by the author. For example, the segment in vv. 21-22, where Paul expresses *in passing* his confidence in Philemon’s obedience and then requests a guest room for a future visit, can by no definition be viewed as a *formal* argument, and yet it seems quite obvious that these tangential allusions add significant rhetorical pressure (it corresponds to argument 12 above). “Confident of your obedience, I write to you, knowing that you will do even more than I say. At the same time, prepare a guest room for me, for I am

hoping through your prayers to be granted to you” (RSV; see rhetorical analysis in Petersen, 267-294).

The text surface of Philemon is strewn with this type of enthymematic allusion which the reader must dust off like artifacts to reconstruct the epistle’s elaborate persuasive scheme, or more accurately to place it within a proposed reconstruction of argument and narrative. This observation illustrates a fundamental characteristic of rhetoric: the more the act of communication is personal, in the sense that speaker and audience know each other intimately, the more the argument – the “iceberg” – can be submerged for enhanced persuasive effect. We have already seen that one virtue of enthymemes is to stimulate the listener through an invitation to fill out the reasoning “in the mind.” Our consideration of Philemon reveals that it is also desirable in some instances to suppress enthymemes, limiting oneself to alluding to them, sometimes with mere *inuendos* (this also flatters the listener in her ability to seize the unstated).

#### **4.3 Conclusion**

A consideration of the three enthymemes identified in Philemon and the themes of their premisses confirm that this is a very personal letter within a public context (i.e. personal but not private), firmly embedded in a story that involves people who know each other well. The argumentation at the surface of the text rests upon a “narrative” construed by

the sender in which both the past history of the three main characters (Paul, Onesimus and the principal receiver) and the social arrangements and symbolic forms of the worlds which unite them (Greco-Roman cultural context and Church context) establish a coherence (Petersen 1-2, 8-9). Truths and values of the social world uniting sender and receiver, and which relate to the themes of slavery, debt, business partnership, as well as Church-related beliefs (apostolic authority, brotherhood in Christ), come into play and support the structure of argumentation. “Facts” about the nature and history of the Paul-Philemon-Onesimus grid of relationships are understood through the lenses of these social and religious premisses (and formulated in a vocabulary provided by them).

Philemon is significant in giving us a better grasp of the fundamental limits of our study. While we have developed a method of scanning the surface-level of a text to identify enthymemes, it has become evident that a careful reading of a text, which takes into account the global literary context of the text and its historical and cultural contexts, and with a view of grasping both the “greater story” and the “full argument” of the text, reveals many more enthymemes below the surface of the text and touching it tangentially through allusion. These enthymemes are not at the sentence level, but underlie the argument at the sentence level. This understanding of the enthymeme – an argument underlying the text – is not found in ancient and classical understandings of rhetoric, but has become important in contemporary communication theory (Gage 223-25). Moreover, such “tangential” arguments are one degree further “concealed” from the surface than enthymemes which are at the text surface but disjointed (this type of enthymeme was

discussed in the previous chapter). Lack of familiarity with the specific context of the letter makes such enthymemes difficult to identify with certainty.

The different levels of enthymemes differ in their degree of objective “attainability” from the exegete’s perspective. In *La parole pamphlétaire* (1982), Marc Angenot analyses polemical writing of the XIXth century and gives a good description of what he calls *enthymematic discourse*, or public written discourse which attempts to persuade an audience of a specific political or religious view over against another or against all others. One of the key characteristics of such discourse (in pamphlets, flyers, and the like) is the lacunar nature of the argumentation at the surface of the text. If the entire demonstration of the promoted view were to be reconstructed from the text, the enthymemes at the surface would appear as only a small part of the overall argument, and possibly in a different order than that in which they appear (Angenot 1982, 31). Such is the case in Philemon, and consequently in all the Pauline letters to various degrees. These considerations help us to understand the trade-off between control and comprehensiveness in the study of enthymemes: by limiting oneself to the surface-enthymemes, the result is a greater control of accuracy (an accurate grasp of the content of enthymemes at the sentence level, for they are spelled in the authors own terms), with the resulting constraint of observing only a segment – sometimes a small segment – of the overall argument.

## **Chapter 5: Argumentation within a Ritual of Friendship in Philippians**

The longstanding absence of scholarly consensus concerning the specific occasion and circumstances of the writing of Philippians is one of the many landmarks of Pauline scholarship. The debate focuses on the one hand on the location of the imprisonment from which Paul writes (Phil 1: 7,12-14,17,19), which, when correlated with what we know of his biography, has a direct impact on the dating of the correspondence (Kümmel 324-332; Fee 1995, 34-37). The other point of contention regards the specific issues within the Philippian community which prompted the apostle to write. This is evidenced in the diversity of proposals in recent literature: one option is the danger of unsound doctrine due to “the appearance of a rival gospel in Philippi” (Watson 1988, 58); another, Paul’s suffering in prison and a need to accept suffering as the locus of life in Christ, with the assurance of suffering’s vindication (Bloomquist 193-4,197); another, disunity within the community (Peterlin 9); another, joy over a recent financial gift from the Philippians (Carrez in George and Grelot, 96-97; see also Kümmel 323 and Bloomquist 124); finally, Paul’s continual concern for the advancement of the gospel in Philippi through the addressees’ progress in the faith (Fee 1995, 39).

The question of “rhetorical situation,” which relates not so much to historical circumstances as to “the problem needing solution” as it appears in the act of

communication (Watson 1988, 58, following Bitzer 6), appears to solicit more unity in opinion. Recent rhetorical studies agree that the rhetoric of Philippians is cast in a rhetorical *genre* which is primarily *deliberative* (Watson 1988, 59; Bloomquist 120; the latter advances the possibility of a composite *genus*). The context of communication is one of intense friendship and trust between sender and receiver (Carrez in George and Grelot 96; Fee 1995, 10,12,18; the latter uses *friendship* to define not rhetorical *genre* [a category he deems inappropriate] but epistolary *genre*). The perceived rhetorical situation is general: a need to exhort the Philippian believers to readjust their corporate mind set in order to face the challenges before them in a way more conducive to the advancement of the gospel (Bloomquist 124, 193-5; Fee 1995, 47). This complex situation (and connected rhetorical aim) is best summarized in Fee's depiction of the *genre* of Philippians as a "hortatory letter of friendship" (Fee 1995, 12, quoting Stowers).

One of the difficulties of studying Philippians from a rhetorical perspective, especially with a focus on argumentation, is the fact that by definition letters of friendship do not require argumentation. Unlike Galatians, 1 and 2 Corinthians and Romans, Philippians is almost completely devoid of controversy and of apologetics (apart from the special situation of 3:1-11). On the other hand, a substantial part of the content of Philippians is composed of the rituals of friendship that are to be expected in the situation to which the epistle witnesses. Paul is now in jail and needs to give reassuring news to the Church that has been supporting him (Phil 1:12-26). He has also received money from them and needs to let the Philippians know that the gift has arrived safely and that it was appreciated



(4:10-20). The Philippian Church is a key financial supporter of Paul's missionary work and it is in Paul's interest to nurture the feelings of concern and goodwill. It is also habitual in any letter that Paul sends to a Church that he will give thanks to God for the congregation (Phil 1:3-11) and offer paraenesis (1:27-2:18; 2:19-30; 3:12-4:9). And since the *raison d'être* of any letter of friendship is to negotiate separation, he must also express the desire to see the Philippians again and discuss future plans to make this happen and means of contact in the interim (2:19-30). In other words, the question can be asked: if Philippians is stripped of all these "non-argumentative" rituals of friendship, what will remain?

This chapter will attempt to demonstrate that Philippians is not a pure ritual of friendship, but one in which the apostle and founder of the Philippian Church has blended into the gesture of affection a pastoral aim that can be described both as paraenesis (παράίνεσις) and as deliberative rhetoric. The "thesis statement" of the epistle is given in 1:27-30: Paul seeks to exhort the Philippian believers to remain firm in the face of continuing opposition from the outside (v.28), remain united as the threat of disunity remains present as always (v.27), and accept Christ's call to suffer for the gospel which continues to challenge the Philippians.

It is to be noted that not all paraenesis is to be viewed as deliberative rhetoric. By definition, the latter argues for a "situation-centred" course of action in the face of specific matters, whereas the former has been defined as "general moral exhortation

which is of universal application” and which has no specific connection to the momentary need (Mitchell 52-53). In view of this distinction it is justified to view Philippians as a instance of “deliberative” paraenesis: Paul knows the addressees’ situation well and addressees it specifically. The deliberative rhetoric is “mild” because the issues Paul deals with are not new, nor are they very different from situations in other churches, nor do they appear to trouble Paul in any way, yet they are real, serious and ongoing issues that the congregations presently faces. The “dose” of rhetoric (or exhortative argument) is admittedly a small one when compared to other epistles, but it is nonetheless central to the meaning and purpose of the letter.

As we proceed with the analysis and commentary of rhetoric in Philippians, specifically observing enthymemes, we will want to keep in mind the understanding of the rhetorical situation as expressed above, as well as the question of the coexistence of friendship ritual on the one hand, and deliberative rhetorical act on the other. This will be done with a comparative eye on other epistles in which friendship is exhibited with more ambiguity: 1 Thessalonians, Galatians, 1 and 2 Corinthians (where friendship is still being established, or is under strain), and Philemon, where the friendship serves in part as the rhetorical velvet glove over a hand of steel.

Before commencing, the problem of Philippians’s composition must be mentioned briefly. In this study the unity and integrity of the text of Philippians will be presumed. Although some commentators adopt the view that the canonical document is an edited

collage of more than one letter from Paul to the Philippian Church (see Fee 1995, 21, and Carrez in George and Grelot 98; Collange 21-24), there is now a sufficiently weighty critique of the historical and literary plausibility of this hypothesis, springing from an a growing army of voices (Kümmel 332-5; Watson 1988, 80-88; Bloomquist 103, Peterlin 11-15; Fee 1995, 21-23; Reed 406-418), to warrant the decision to read Philippians as a unified and authentic rhetorical piece, and to view its enthymemes as building blocks within a single argumentation. Rhetorical analysts points to the fact that the rhetoric of the epistle as we have it is unified. I will follow their lead and proceed from here on with the presupposition that Philippians is a single act of communication. I shall not use my study as a platform to make a contribution to this debate (which is not part of its scope since the study of individual enthymemes deals with argument preparation and crafting, or *inventio*, rather than ordering of arguments, or *dispositio*, which is directly linked to the study of text integrity. I will put forth, however, that the exercise did not prompt in my mind any obvious reasons to doubt the assumption of unity.

## **5.1 Arsenal of Micro-Argument Structures**

### **5.1.1 Preliminary Remarks**

A total of 19 texts in Philippians were identified as enthymemes (see Appendix D2). One of these texts, Phil 1:12-14, was broken down into two separate syllogisms, but because

of its form (one truth claim followed by a *ratio* which contains in fact two separate proof statements), it was counted as a single enthymeme. Thus total enthymeme counts in the following discussion may sometimes add up to 19, sometimes to 20.

### 5.1.2 Logical and Quasi-Logical Structures

(a) *Data*. Of the 20 enthymematic micro-argumentative steps, 17 were paraphrased using a logical or quasi-logical formula. Twelve were recast as categorical syllogisms, one as a relational syllogism (this formula is described in chapter 3), one as an abductive syllogism; one according to the topic *from the more and the less* (A is not B; all the more reason [less than A] is not B); one as a *contrarium* of the type *conjunctive syllogism* (not A and B; now A; therefore not B); another as a *contrarium from opposites* (A has characteristic B; therefore [A's opposite] has characteristic [B's contrary]). The three other texts were described according to less mathematical "structure of reality" formulae, and will be commented upon in a following subsection.

(b) *New Instances*. Three logical structures not yet discussed but known to argumentation theory are seen in Philippians to be part of the Pauline arsenal. Two of them are well-known to ancient rhetoric: (i) The common *topic from the more and the less* (A is not B; all the more reason [less than A] is not B) is described by Aristotle in *Rhet.* 2:23:4 using the following example: "If not even the gods know everything, human beings can hardly do so" (Kennedy 1991, 192). This *topic* has its manifestation in

rabbinic exegesis in Hillel's first *Middot* called *Qal wahomer*, or inference from a less important case to a more important one. Paul would have been familiar with its use within Judaism. He uses this particularly strong form of argument in several places in his letters, often signalled by the characteristic marker πολλῷ μᾶλλον. The phrase is not used in Phil 3:4-9, but the step of argumentation is the same: Since I (Paul), the most worthy according to the law, gains more before God by trusting in Christ and not in the flesh, *all the more reason* will anyone else (being less worthy than Paul in the flesh) gain more by trusting in Christ. The irony is that this powerful argument against Gentiles "becoming Jewish" can only be made by someone who is Jewish, thus making crucial for ministry purposes the very status that is being declared of no use.

(ii) The *contrarium from opposites* (A is B; therefore [A's opposite] is [B's opposite]) is also well-known to Aristotle, who gives the following illustration: "to be temperate is a good thing, for to lack self-control is harmful" (*Rhet.* 2:23:1). A similar structure underlies 3:17-18: "Brethren, join in imitating me, and mark those who so live as you have an example in us. For (γάρ) many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ." The exhortation to imitate Paul (A) in order to stay in God's will (B) is backed up by the negative motivation that rejecting Paul as τύπος (A's opposite) will have the negative consequence of ending up in communion with the "enemies of cross" and sharing in their fateful judgement (B's opposite). It is worth observing that this formula has the *appearance* of logic because of the manner in which language is organised: semantic fields are constructions from

opposites. But linguistic opposites are not opposite in an absolute sense (e.g. “rich” is the semantic opposite of “poor,” but in “real life” an individual can be both rich and poor from different perspectives). Furthermore, real-life opposites are not so absolutely “opposite” that all their characteristics are opposite (is the South Pole hot, since the North Pole is cold?) I underline this fact in order to justify the use of the term *quasi-logical* (borrowed from P/OT) for such argument forms: they suggest to the mind a structure which has logical appeal, but which are not strictly logical because of the structure of ordinary language.

(iii) The argumentative scheme called *abduction*, which was introduced in Chapter 2, arises in Phil 1:22-26:

<sup>22</sup> If it is to be life in the flesh, that means fruitful labour for me. Yet which I shall choose I cannot tell. <sup>23</sup> I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. <sup>24</sup> But to remain in the flesh is more necessary on your account. <sup>25</sup> Convinced of this (τοῦτο πεποιθώς), I know that I shall remain and continue with you all, for your progress and joy in the faith, <sup>26</sup> so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again (RSV).

In order to arrive at the intuition of faith that he will survive his imprisonment, “remain” and “continue with you all,” Paul must take a creative leap of reasoning. Assuming the unstated premiss that his future is determined by what God deems preferable for the Philippians, he guesses God’s minor premiss which will permit the conclusion (of which he is convinced) that his survival is necessary for the Philippians (see analysis in Appendix D2; a similar type of leap of reasoning, where Paul tries to read the mind of God, may be behind Phlm 15-16a). The abductive scheme is preferable to the deductive

syllogism in this case because Paul is not deducing a result, but intuitively matching a result with a known universal premiss about God's providence. It shows a particular side of Paul the teacher: there are occasions where he is not affirming truth and backing it up with proof (deductive and some forms of inductive reasoning), but dealing with the perplexities of existence, particularly the paradox of suffering in Christian existence (Why did Onesimus' owner lose his slave, Phlm 15-16a? Will Paul survive this imprisonment?), and attempting to give meaning to them in a public, pastoral situation. Abduction can be viewed as a sign that certain aspects of Pauline theology, particularly his theology of suffering, are tentative and still in the making (see also my comments in D2 on Phil 3:3, which can be viewed as abductive reasoning, even though I did not opt for that approach in the end).

### 5.1.3 Non-Logical Structures

Three enthymemes were initially described with non-logical formulae. P/OT calls such enthymemes "arguments based on the structure of reality" (P/OT). Two were linked with the τεκμήριον or sure sign (1:7b and 1:3-8), which though easily paraphrased as syllogisms are based on the connection that humans perceive in reality between a signifier and the signified, or between clue and fact. Both these τεκμήρια are mentioned by Paul as signs of authentic friendship in Christ. The first gives proof of the Philippians affection for Paul; the other, Paul's for them. The apostle uses these arguments in the introductory thanksgiving and prayer to remind his readers of the strength of their relationship, thus

establishing goodwill and a mood of affectionate friendship within which Paul's exhortation will unfold. We saw that τεκμήρια are also used in the introductory section of 1 Thessalonians (enthymemes in 1 Thess 1:4-5; perhaps 1:6; 1:7-8; 1:8b-10; see B2) to establish the goodwill of the audience, not to prove friendship but to reassure the Thessalonians' of their status as full-fledged members of the people of God and of the worldwide Christian community. Paul also uses τεκμήρια in 1 Thessalonians to build his ἥθος and prove his integrity as a teacher (2:3-6,7,7b-9). In the Corinthian correspondence we see signs used as proof of disunity or error *within* the community, and signs of rejection of Jesus *outside* the Church, amongst the "rulers of this age" (1 Cor 2) and in the Jewish community (2 Cor 3) to point to the "other-worldly" nature of the gospel and its theological and practical consequences (see Chapter 8). In Galatians, the most important sign is the reception of the Spirit which both proves conversion and points to its source. Whereas signs can be used effectively in a situation of confrontation because they bring strong and clear proof of the author's points regardless of the state of the author/sender relationship, we see in Philippians (and to some degree in 1 Thessalonians) a more "ritual" use of signs within acts of friendship, where proofs of affection are evoked as a means of cultivating and maintaining the sense of intimacy.

There is another micro-argument based on a shared perception of reality in 1:15-18. It is a paradoxical argument which leads the author to rejoice in the success of preachers of Christ driven by malevolent motivations:

<sup>15</sup> Some indeed preach Christ from envy and rivalry, but others from good will. <sup>16</sup> The latter do it out of love, knowing that I am put here for the defence



of the gospel; <sup>17</sup> the former proclaim Christ out of partisanship, not sincerely but thinking to afflict me in my imprisonment. <sup>18</sup> What then (Τί γάρ;) ? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in that (ἐν τούτῳ) I rejoice (1:15-18, RSV).

Structuring this argument is the topic of *motive and action*: every action is linked to and explained by a motive. In this case, because the action (with its result) is highly desirable, the motive which induced it becomes unimportant. This line of reasoning is surprising, for in other instances we observe Paul using the *topic* of motive/action in the opposite sense, i.e. authenticating his own action on the grounds of his good motives (e.g. 1 Thess 2:1-11).

This type of incoherence is to be expected in Pauline rhetoric, not because Paul's rhetoric is incoherent, but because all rhetorical argumentation draws its premisses from the "relativistic realm of opinion [*doxa*], or what modern rhetorical theorists call 'social knowledge'" (O'Leary 23), as we have already seen. One characteristic of argumentative topics inspired from the structure of reality, and of many enthymematic premisses that express general truths, is that they are often dual in nature, constituted by *two* concepts which are linked in the psyche of a community. While the propositions which link them have a self-evident quality, they are

often expressed in contradictory pairs. Thus the proposition "What is rare is a greater good than what is plentiful," seems intuitively obvious, or is intended as an example of a statement that would seem obvious to an Aristotelian audience. But the proverbial force of such a statement, its apparently self evident truth, is not negated by the fact that its converse serves equally well as a topical proposition for enthymematic proof: "Reversely, it may be argued that the plentiful is a better thing than the rare, because we can make more use of it." Similar pairs illustrate further the contradictory nature of such topical propositions: "[T]he hard thing is better than the easy, because it is rarer: and reversely, the easy thing is better than the hard, for it is

as we wish it to be” (O’Leary 23, quotes are from *Rhet.* 1:7:14-15).

There is in fact a coherence in Paul’s constant reference to Christ – and particularly to Christ being preached – as the ultimate value in his ministry, which relativizes all other concerns and permits him to use *topics* in contradictory manners, all for the promotion of the ultimate value (Phil 1:15-18; 1:21; Gal 2:19-20; 5:6; 6:14-15; 6:17; 1 Cor 1:16-17; 1:30; 2:2; 1 Cor 3:10-15; 2 Cor 1:18-20; 5:14-15; 5:20). The structuring role of the “gospel of Christ” in Paul’s argumentation can be seen when he draws a line in the sand before the specific threat of *alterations* to the gospel, particularly from the circumcisers who add the necessity of Torah requirements. He touches upon this in Phil 3:2-11 but will treat it at length in Galatians and Romans. Beyond this limit (the boundary of immutable gospel content) it is no longer a question of pure/impure motives (for motives matter no longer), but a question of purity of the gospel message; he will not hesitate to use to topic of motive/action on the “other side” of this border to discredit the bearers of the “emptied” gospel of the circumcisers (Phil 3:3-4; Gal 6:12-13).

#### 5.1.4 Distribution of Enthymemes within Letter; Relation to *Paradigm*

(a) *Data and observation.* The enthymemes identified in Philippians are fairly evenly distributed in the various sections: three in the introductory section (1:3-11), five in the autobiographical section of 1:12-26, two in the news about the intermediaries (2:19-30), five in the stand against the false circumcision (3:1-4:1), and three in the final section (4:2-23). Although they all contain enthymemes, none of these sections rely

essentially on enthymematic (deductive) reasoning. The enthymemes they contain tend to support the *paradigms* which play the role of primary means of persuasion. In this study the term *paradigm* refers to examples of the past actions of well respected people accompanied with an implicit or explicit appeal to imitation, or conversely a negative example which is used as an appeal to *against* a certain action. Antiquity viewed the *paradigm* as a tool of persuasion well-suited for deliberative rhetoric, since it deals with future action and the “future resembles the past” (Raymond 147; Mitchell 39-40; *Rhet.* 1:9:40, 2:20:7; and 3:17:5, which also states that enthymemes are best suited for *forensic* rhetoric; other ancient sources are mentioned in Mitchell 40 n.94). The following table conveys both the importance and even distribution of *paradigms* in Philippians:

<i>Section</i>	<i>Central Paradigm</i>	<i>Number of Supporting Enthymemes</i>
1:3-11	-	3
1:12-26	Paul (implicit)	5
1:27-2:18	Christ	2
2:19-30	Timothy, Epaphroditus (implicit)	2
3:1-4:1	Paul	5
4:2-23	Paul	3

In an exhortative epistle which aims to persuade readers to espouse the paradox of *suffering now to receive divine vindication in the future*, Paul relies essentially on setting before them the examples of those who have successfully preceded them into the paradox. Perseverance and suffering are not argued deductively; they are modelled. Enthymemes appear at the surface of the text, but they usually support a passage dealing with one of the *paradigms*, and it is the *paradigms* which will make a lasting impression on readers. One interesting instance is the “Christ hymn” of 2:6-11, the pivotal *paradigm* of suffering in Philippians. It contains a fundamental (enthymematic?) explanation for the

exaltation of Christ: Christ was exalted *as a result* of his humility (2:8-9). This founds the paraenesis of the entire letter on the principle that *God will reward the suffering of humility of those in Christ, as he has done with Christ himself*. There is another example in 3:3-14: “In the one specific moment of theological concentration in the letter, ...it comes by way of personal example that they are to emulate rather than by argumentation as such” (Fee 1995, 20). In this passage, as well as in 1:12-16, where Paul’s reassuring news about himself also sets up a call to imitation in 1:27-30 (note v.30 in particular), enthymemes justify assertions that Paul makes about himself to “lift up” his example. This type of rhetoric is unique and dynamic: Paul understands himself as a *paradigm* living in the present. He appeals to his own example for imitation while proving and explaining the exemplary value of his experience.

Persuasion through example to imitate is powerful, and particularly appropriate for paraenesis. It contributes to heighten stock paraenesis in a context of deliberative argumentation. It is true that Philippians is neither strongly rhetorical nor strongly deliberative. There is a mood of trust and friendship in the communication situation, with no sign of distance yet to be bridged in the friendship as is the case in 1 Thessalonians, nor of distance recently wedged by the influence of opponents, as in Galatians or 2 Corinthians, or by issues of power as in Philemon (see Fee 1995, 8). The subtle pastoral aim to exhort the Philippians to more intensity of faith and humble service in the face of opposition is served directly and efficiently by the *paradigms*.

The abrupt change of tone between 3:1 to 3:2 and the intense outburst of controversy in 3:2-21 deserves a special mention at this point. The irenic tone of the first two chapters and the absence from them of the theme of the circumcisers (the opposition in 1:28 probably comes from the “(Roman) citizens of Philippi”; there is nothing in Philippians that connects to 3:2 and several clues that separate the two situations, Fee 1995, 167, esp. n.50) indicate that the situation being addressed so vehemently in 3:2-21 is not internal to the congregation. Furthermore, “there is little hint either here or elsewhere in the letter that such people (a faction of circumcisers) are actually *present in Philippi* at the time of this writing or that a serious threat is at hand” (Fee 1995, 290, referring also to Calvin, Meyer, Bruce, Furnish, Jewett, W.D. Thomas, Perkins and De Silva in support). The use of himself as *paradigm*, coupled with the absence of threatening language (towards the addressees or regarding the opponents; we see both in Galatians), points us in the direction of preventative teaching, a type of “inoculation” against the threat posed by any possible future encounters with this faction in Philippi. The emotional language and intense tone are due to Paul’s importing into this letter of friendship the aftershocks of recent confrontations in which he was involved in other contexts. It reflects “Paul’s own distaste for such people, after so many years of struggle against them, [rather] than ... a direct attack against anyone currently in Philippi” (Fee 1995, 290).

(b) *Constructions with Enthymemes*. Philippians does not carry extensive enthymematic arguments. However, certain limited argumentative constructions containing enthymemes are noteworthy. (i) A common construction in the Pauline

writings, the *sorites* or chain of two or more enthymemes, was observed in 1:7 and 3:3.

(ii) The interesting case of 1:12-14, where the same conclusion is deduced by two separate enthymemes (both rational statements joined by the conjunction καί and forming a single sentence), was mentioned earlier.

(iii) In 3:4-9 the apostle gives an elegant refutation of his circumcising opponents through an argument composed of two micro-arguments. The main argument (3:4,7-9) is an enthymeme using the topic *from the more and the less*; it was presented above. Its minor premiss, which states that Paul is more worthy than anyone according to the merits which the Torah can credit to “the flesh,” is supported an induction through accumulated proof : “... If any other man thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee, as to zeal a persecutor of the church, as to righteousness under the law blameless” (3:4b-6, RSV). The full effect of this unit is to not simply to disprove what the opponent is arguing, but to declare (from a position of overwhelming personal ἡθος) that Paul alone is entitled to speak on the matter because he is the person with the strongest πεποίθησις ἐν σαρκί. This gives us a strong indication that the circumcisers whom Paul has in mind are Gentiles, for otherwise his argument would lose the bulk of its impact. In any case, it is from this position of supremacy “in the flesh” that the apostle unravels the second part of his argument, which I have attempted to describe as an enthymeme based on the *topic of the more and the less*. The argument implicitly subordinates the the “certainties of the flesh” that Torah

obedience and being Jewish can offer to the benefits of believing in Christ (πίστις, v.9) based on the case of Paul. And if this truth applies for Paul it will for *all people*, but particularly for the Philippians with whom Paul unites himself through the “we” of v.3a: “Ainsi l’*apôtre* n’apparaît-il pas ici comme à côté ou au-dessus de la communauté mais comme à l’extrême pointe du combat *commun*” (Collange 111).

In appealing to the category *argumentatio firmior* – the “stronger argument” – to describe the first part of this argument in 3:4-6, Bloomquist sheds light on an intriguing aspect of this Pauline passage, though he does not appear to view the second part of the argument as I do (Bloomquist 1993, 130-31; see Appendix D2). “Stronger argument” requires that one concedes value to the opponents argument against him, but shows that what he defends is superior (Bloomquist 1993,130). The very fact that Paul confronts the agitators’ spirituality of “certainty in the flesh” by going “part way” with them, i.e. by claiming his own “certainty in the flesh” and setting out to prove it, shows that for the apostle the religious status that he acquired as a Jew and Pharisee is of fundamental importance for his own “proof” of the gospel. Ironically, while in absolute spiritual terms this status ἐν σαρκί has been made to be worth nothing for the sake of Christ, it remains a valuable asset for the argumentation of the superiority of the gospel over circumcision through ἡθός. So valuable in fact that it is described with exuberance, to the point of exaggeration: only one of the seven items in the list of qualifications ἐν σαρκί in 3:5-6 – the persecution of the church – sets the apostle apart from other law-abiding Pharisees, of which a significant number existed in Paul’s day (there is of course the mention of

lineage from Benjamin, but we have no reason to believe that this is a meritorious claim).

(iv) The paraenetic section of 3:17-4:1 has the following argumentative structure:

- |  |    |
|--|----|
| (1) Conclusion in form of a command (3:17)                                 | A  |
| └─ (2) 1st rationale ( <i>contrarium</i> ; 3:18-19)                        | B  |
| └─ (3) 2nd rationale (3:20-21)   | B' |
| (4) Repetition of the conclusion/command of 3:17 in a different form (4:1) | A' |

The conclusion of the argument (a command), frames the unit. The structure is: (A) exhortation, (B) warrant, (A') exhortation repeated in a different form. The repetition of the exhortation is both an inclusion and a reminder to the listener of what is most important, i.e. the command to put into practise. This structure characterizes many Pauline paraenetic sections: 1 Thess 4:13-18, 5:1-11, Phil 1:27-2:13, 3:17-4:1 in the epistles already considered, and several others (a list is given in Guillemette 156-58).

#### 5.1.5 Uses of Scripture

No uses of the OT (quotations, references, allusions or echoes) were identified in Paul's enthymemes in Philippians. Fee's inference from Philippians's scriptural echoes (in such passages as Phil 2:14-16) that Paul presumed his Philippian readers to be well-versed in the Scriptures is not convincing: precisely because the passages containing "echoes" stand on their own, they can be read and understood at face value without a grasp of the



(conscious or subconscious) intertextual allusions of the author. On the other hand, Fee is correct in assuming that the absence of Scriptural proof is not an indication of the Philippians' ignorance of Holy Writ, but evidence of the closeness of positions between sender and receivers: "[Paul] never 'argues' from the OT on the basis that 'it is written,' because *he assumes that he and they are on common ground* with regard to their *understanding* of the gospel" (p. 18, original emphasis). In the end, Philippians gives us no indication as to the Scriptural proficiency of the addressees.

#### 5.1.6 Paraenetic Enthymemes

Despite the paraenetic aim of Philippians, only 4 exhortations are given in the form of a paraenetic enthymeme: 2:12-13; 2:29-30, 3:17-18, and 4:3 (compare with eight in 1 Thessalonians). Significantly, they are not all in the second half of the letter (as is the case in 1 Thessalonians and other epistles). The exhortations actually begin in 1:27. Apparently Paul needs little time to "get down to the business" of challenging his addressees in their spiritual walk.

Two of the four paraenetic enthymemes, 2:29-30 and 4:3, are very similar and quite specifically pragmatic. In both cases a command is given to assist and honour particular people who are or have been partners in ministry with Paul (Epaphroditus in the former case, Euodia and Syntyche in the latter). They are backed up by a statement of commendation related to the suffering that these individuals have exposed themselves to

for the sake of the gospel and of helping Paul. This is very much in keeping with the basic argumentative structure of Philippians, which is an exhortation to accept suffering which is argued from human examples. Thus these exhortations have their own immediate purpose but also serve the larger aim of the letter.

The two other enthymemes relate more directly to the essence of Christian life. The rationale statement of 2:12-13 is a positive, theological motivating expression; that of 3:17-18, a negative motivation which functions as a *contrarium* as noted above. Two other exhortations supported by motivating expressions, 1:27-28a and 2:14-15, were considered but then dropped from the list of enthymemes (see D2), due to the fact that the supporting statements present the exhortation as a prudent or preferred choice, rather than a rationale inference. The distinction is not easy to make. This judgement call – one way to phrase the question is : “Which paraenetic ‘couples’ display too soft an inference?” – is one of the difficulties of identifying paraenetic enthymemes.

## **5.2 Paul’s Language of Argument**

### **5.2.1 Markers**

The non-enthymematic nature of the argumentation in Philippians is reflected by the relatively meagre use of the most common logical markers normally associated with

enthymemes, and the relatively high incidence of non-argumentative uses of these markers when they do appear. *Γάρ* appears 13 times in Philippians, but only 8 times in enthymemes. *ὅτι* is used a total of 21 times, but only twice as an enthymematic marker. *ὥστε* comes up 3 times, only once in an argument. *οὖν* (5 occurrences) and *διό* (one occurrence) are never used enthymematically; *ἄρα* is not used at all.

These observations are to be correlated with another: the set of markers of the 19 texts identified as enthymemes shows considerable diversity. The following table gives the distribution (see D2 for more details):

<i>Marker</i>	<i>Occurrences in Enthymemes</i>
<i>γάρ</i>	8
“causal” participle	3
<i>ὅτι</i>	2
no marker (“paratactic”)	2
<i>ὥστε</i>	1
<i>διὰ τὸ</i> + infinitive	1
<i>ἐν τούτῳ</i>	1
relative pronoun	1
<hr/> TOTAL	<hr/> 19

Compared with 1 Thessalonians, the proportion of enthymemes signalled by *γάρ* is low (19 out of 28 in 1 Thessalonians), while the number of enthymemes signalled by terms or formulations not strictly associated with argumentation is significant.

One such formulation is *parataxis*, which is “the placing of propositions or clauses one after another, without indicating by connecting words the relation between them” (OED, quoted in Caird 117). In a very paratactic language such as OT Hebrew, *parataxis* is

readily used for all types of syntactic connections left up to understanding of the reader, whether “relative, temporal, circumstantial, final, consecutive, causal, concessive, conditional, etc.” (Caird 117). Enthymemes also are readily set in this form, as can be seen in this example from 1 Kgs 8:27: “But can God indeed dwell on earth? Heaven itself, the highest heaven cannot contain you” (Caird 120). Although Classical Greek is “severely hypotactic [the opposite of paratactic: it uses its conjunctions and prepositions systematically],” parataxis occurs regularly in the vernacular Greek of the NT; although this is reminiscent of Hebrew idiom but there is no failsafe way to know whether it is due to Semitic influence as some have suggested (see Caird 117-8 as an example). Part of the challenge of identifying paratactic enthymemes is the elastic mindset necessary for this informal style of communication: “Anyone who habitually employs parataxis in expression will be sure to think paratactically as well. He will set two ideas side by side and allow the one to qualify the other without bothering to spell out in detail the relation between them” (Caird 118). This means that such a communicator will expect his listeners to intuit the proper connection between clauses, but leave them a certain amount of freedom in the process. In our reading of Philippians, such an effort of intuition was attempted. Four paratactic structures were considered. The enthymematic nature of the following two was the object of much hesitation and ended up as rejects:

For to me to live is Christ, and [THEREFORE?] to die is gain (1:21).

Rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. [FOR?] The Lord is at hand (4:4-5).

Two other texts appeared to be more palpably enthymematic, and were included in the list (see D2):

<sup>4</sup> Though I myself have reason for confidence in the flesh also. [FOR] If any other man thinks he has reason for confidence in the flesh, I have more: <sup>5</sup> [FOR] circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee, <sup>6</sup> as to zeal a persecutor of the church, as to righteousness under the law blameless. <sup>7</sup> But whatever gain I had, I counted as loss for the sake of Christ. <sup>8</sup> Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ <sup>9</sup> and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith... [ALL THE MORE REASON + CONCLUSION MISSING] (3:4-9).

I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. [FOR] I can do all things in him who strengthens me (4:12-13).

Paul's use of a greater variety of enthymeme markers (parataxis among them, although technically it is an absence of marker) points both to a less formal communicative act of Philippians, as well as to a non-argumentative tone. The apparent absence of argumentative tension between the apostle and the Philippians explains why Paul does not lean heavily on such argumentative staples as γάρ, ὅτι, οὖν, ἄρα, ἄρα οὖν, διό, διότι, τοιγαροῦν, etc. Parataxis points to an epistolary situation characterized by informal style and a sense of closeness of positions. It is appropriate for the expression of theologically evocative yet argumentatively unimportant enthymemes within the context of letter of friendship. Rational connection between statements are playfully left up to the addressees for determination.

### 5.2.2 Style and Emphasis

(a) *Verbs of perception.* Some of the special terms that Paul habitually uses to

heighten the dialogical character of his argumentation are also used in Philippians. They are verbs of perception functioning within a short clause which introduces an argumentative proposition, and which serve to focus the attention of the addressees (Hellholm 124-5). The following appear in Philippians: οἶδα (1:19), οἶδατε (4:15; note that οἶδαμεν does not appear); πεποιθώς οἶδα (1:25); other perfect forms of πείθω (1:6; also 2:24, which refers back to an enthymeme in 1:23-26); γινώσκετε (2:22); λέγω (3:18) and γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι (1:12). These verbal forms are not strictly part of the propositions but are used to enhance persuasive effect either by serving as a reminder for the addressees, engaging their conscience, or appealing to the writer's own ἦθος. In the context of a letter of friendship, the intensity of arguments is heightened by the use of such verbs and expressions. Philippians is a context where rational cogency is not a high priority necessary since many of the enthymemes are ritual arguments that serve to prove a friendship that is already known. They are enhanced by the expressions that present the argument premisses as sure knowledge. In some cases it is knowledge about one another and about the mutual commitment to the friendship (1:25; 4:15), in others, the certainty of God's blessing upon the friendship (1:19; 2:24) or upon the other party (1:6). In arguments that are not rituals but seek to persuade the Philippians to believe something (1:12; 2:22), Paul will lean rather heavily on such expressions, inviting his readers to trust him as opposed to developing longer, fuller arguments to prove his point. Thus these terms and expressions both emphasize the intellectual content (they are appeals to mental attention) of what they mark and prompt emotional responses (they are appeals to friendship and trust).

Another argumentative tool used by the apostle is *calling upon a witness*. In Phil 1:8, Paul affirms his deep affection in Christ for the Philippians, stating that “God is my witness.” The same tool was used in 1 Thessalonians when Paul was establishing the blamelessness of his past behaviour in Thessalonika. As such the expression in Philippians 1:8 is not backing up an affirmation with the evidence of an actual testimony: it offers the desperate oath of a prisoner with no one to vouch for him but God himself. The emotional effect of such a cry, originating from an imprisoned friend who is also a revered apostle, must have made a tremendous impression on the Philippians.

(b) *Other Stylistic Effects*. Apart from the omnipresent vocabulary of affection, which flavours the entire letter and therefore the micro-arguments also, it is worth noting another stylistic feature of some of the enthymeme propositions, namely their *gnomic* formulation. A maxim or γνώμη was defined in chapter 3 as a saying with the following characteristics: (a) figurative (usually an analogy); (b) usually concerned with moral matters; (c) *normative* in impact; (d) *separable* in form from its literary context; (e) *brief* in form so as to be easily remembered. In the enthymemes of Philippians we find no actual γνώμαι, but other types of sayings carrying some of the *formal* characteristics, especially normativity, independence and brevity. In the enthymemes of Philippians, we find no “pure” maxims but a number of *rationes* with several of the gnomic characteristics. The following list of four enthymemes displays the propositions with gnomic characteristics in italics:

- (i) ...as it is my eager expectation and hope that I shall not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life

or by death. For (γὰρ) *to me to live is Christ, and to die is gain* (τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος; 1:20-21, RSV).

(ii) Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; for (γὰρ) *God is at work in you, both to will and to work for his good pleasure* (θεὸς ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν; 2:12-13).

(iii) Not that I complain of want; for (γὰρ) *I have learned, in whatever state I am, to be content* (ἐγὼ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι; 4:11).

(iv) I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. *I can do all things in him who strengthens me* (πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντι με; 4:12-13).

From the argumentative perspective, the use of a maxim (or of a saying in gnomic form) for the *ratio* of an enthymeme represents a risk. On the one hand, it is a leap of familiarity with respect to the audience. On the other, it is a calculated trade-off: the rhetor opts for stylistic elegance and the delight of shared linguistic culture (if the maxim is well-known) over explicit rationality. One recommended practise of ancient rhetoric was to cap a long argument with a stylistic enthymeme (formed of maxims for instance) whose role was stylistic: to create a “heightened moment” (Kraus 1200; see also 1199). The enthymeme warranted by 4:13 can be seen in this way, capping 4:10-13. In general however, “gnomic enthymemes” in Philippians are not connected with extended arguments. All cases concern spiritual self-awareness, a way to see oneself in Christ, which Paul is not so much arguing as he is modelling – by applying the statement to himself – or, in the case of 2:12-13, preaching. All these statements appear to be crafted by Paul himself, unlike the maxims in 1 Thessalonians which have a traditional appeal.



(c) *Density of Language in 3:2-3 and relation to prior teaching.* The densely “theological” and sharply ironic enthymeme in 3:2b-3a deserves special attention: βλέπετε τὴν κατατομήν. ἡμεῖς γὰρ ἔσμεν ἡ περιτομή, It appears as the first micro-argument of 3:2-11, the only polemical and doctrinal passage of Philippians. For the theology and irony of the argument to be grasped, a certain number of elements must be present in the common understanding between sender and receiver, and this raises questions about the extent of Paul’s prior teaching to the Philippians.

We have already observed that the text does not indicate that the circumcisers under attack in 3:2b-3a are a threat to the Philippians at the time of writing. On the other hand, it is clear that Paul is referring to a danger that the Philippians already know something about, and that they have acquired this knowledge through Paul himself. Several clues point to this conclusion: (i) The warning of 3:2 against the “dogs,” “evil-doers” and “mutilators of the flesh” is not only sudden, but it is not followed by any explanation of terms. The irony they exude can only be grasped if the readers have a prior idea of that for which these opponents stand. The modern reader understands what Paul is referring to by having read Galatians and Romans beforehand; similarly, the Philippians would not have been ready for such a manner of speaking without at least some preparation. (ii) The expression ἔσμεν ἡ περιτομή presupposes the knowledge that circumcision is the sign of God’s covenant. (iii) The silent premiss of the enthymeme is that there is only one covenant – there cannot be two – . The readers would also have known that God’s covenant is structured by the inclusion/exclusion principle established by the *sign* (see

analysis of Phil 3:3 in D2). (iv) Since they form the basis for the *ratio* of the second enthymeme in 3:3, expressions “in the Spirit” and “in Christ” are necessarily part of the self-understanding and experience of the Philippians as people of God. This fact is confirmed by the abundant recurrence of the expressions and related terms throughout the epistle (ἐν Χριστῷ or equivalent, 10 times; ἐν κυρίῳ, 10 times; ἐν πνεύματι as a reference to union with Christ appears only in 3:3, but prior teaching on the Holy Spirit appears to be presupposed in 1:19 and 4:13). For the enthymeme to “make sense,” the readers must already view these expressions and experiences as connected with the sign of the covenant to which they belong. (v) Despite a variety of interpretations put forth by scholars, the reference to τὰ αὐτά (“same things”) in 3:1 is best interpreted as a reference to past repeated warnings to the Philippians against the circumcisers (Collange 110 and Fee 293 give solid evidence for this position, and list among its defenders Calvin, Barth, Schmithals, Furnish, Mackay, Meyer, Vincent, Kennedy, Jones, Bonnard, Müller, Kent, Loh-Noda, Silva, O’Brien).

On the other hand, the following points must also be taken about the pre-understanding of Phil 3:2-3: (i) contrarily to what Fee (298-99) and Collange (111, 113) indicate, the phrase “we are the circumcision” does not necessarily presuppose that the Philippians know Romans or the equivalent of its teaching or argumentation. It is safer to say that at the very least the essence of Galatians seems to lie *behind the author’s teaching* in 3:2-11, since this passage appears to echo and summarize the main points Galatians faithfully and effectively, but it is plausible that the Philippians are receiving clarification on these

points for the first time. The theological opposition in 3:9 between the two forms of righteousness epitomizes the entire subject matter of Galatians (and perhaps Romans; see JER 1698, n. b), but we have no indication whether or not this was already known to the addressees. The argumentation of 3:1-11 is crafted such that the entire thrust of these long argumentative letters is incorporated into a much shorter argument through *paradigm*. From this perspective, it is likely that the Philippians are receiving this teaching for the first time. (ii) In particular, the opposition between expressions “in the Spirit” and “in the flesh” may be new to the Philippians, as there is no other uses of the latter expression (in the sense of opposition to God) elsewhere in the epistle. The Philippians certainly knew about worshipping God in the Spirit, but the accusation of πεποίθησις ἐν σαρκί levelled at the circumcisers may very well be a novelty to them, and the dissociation of terms ἐν πνευματί / ἐν σαρκί as a rhetorical ploy and as a conceptual pair may be new and presented here by Paul for the first time to that particular church.

To conclude this reflexion on the background of 3:2-3, it appears that while Paul has already warned the Philippians repeatedly about the danger of the circumcisers (this is the meaning of the τά αὐτά of 3:1) who are not presently a danger for the Church at Philippi but could eventually surface there, repeated confrontation with these people experienced by the apostle Paul has already produced the thinking and clarification behind Galatians and even Romans which serves to refute them. The concision with which the main points of these two epistles are offered in 3:2-3 and 3:9-11 implies that they have already been written. However, there is no evidence that the Philippians are aware of these points or of

this teaching prior to receiving Philippians (furthermore, there is no obvious way to know from Phil 3 itself whether the evolution of thought between Galatians and Romans lies behind the composition of Philippians or will follow it). The believers in Philippi are living in the Spirit, but are possibly not yet aware that Spirit has its opposite in “confidence the flesh.” They believe that they are justified in Christ, and though they have been taught to keep away from the circumcisers they may not yet know that what these people require is an incompatible form of δικαιοσύνη. But Paul feels that they can easily be persuaded of these positions, and this is reflected by his rhetorical approach.

### 5.2.3 Uses of Metaphor

While metaphor is regularly used in Philippians as a tool for naming theological terms and concepts, Paul does not argue deductively on the metaphorical plane (we saw him do this in 1 Thessalonians), nor even from analogy. The *ratio* “we are the circumcision” of 3:3 cannot be viewed as metaphorical: “circumcision” has become a technical term for Paul and the Philippians, it has taken on a symbolic proportions, it is an enshrined synecdoche for the Law and a metonymy for inclusion into the covenant (synecdoche is the use of a part to signify the whole; metonymy “is calling a thing by the name of something typically associated with it” [Caird 136]). The language of paraenetic arguments in Philippians is candid, the motivating expressions are “down to earth.” Familiarity affects its forms (gnomic innovations) and affection its content; imagery is not a key factor.

#### 5.2.4 The “Intensity” of Enthymemes and its Relation to Context and Style

To conclude the section on language, it can be stated that argumentative intensity in Philippians is not primarily generated by the cogency of appeal to reason nor by cumulative effect of multi-step arguments, but rather through several other factors: firstly, the evocative power of the personal *paradigms* being developed, secondly, through explicit appeals to emotion, affection, memory and to the ἦθος of the writer; and thirdly, to a lesser degree, through stylistic form.

### 5.3 “Sources” of Rhetorical Knowledge

#### 5.3.1 Overview of Themes

An initial glance at the catalogue of Philippians’s 40 enthymeme premisses themes (Appendix D1) cannot miss the relative importance of three sources of presupposed knowledge: (a) acquired beliefs about the Christian religion (14 entries); (b) knowledge about Paul (10 entries); and principles of morals and practise within Christianity (5 entries). Other themes include: religion understood *as Israel* (4); non-religious themes (4 entries), knowledge about the addressees (2); and knowledge not presupposed but established elsewhere in the epistle (1). The 14 entries under “Christian religion” include: seven which define existence within the covenant, two about God, two about the nature of

gospel proclamation (mission); two regarding eschatology and one about the gospel itself.

Areas of knowledge from which Paul draws in other circumstances but which are neglected in Philippians include: non-religious themes related to social realities, psychology or wisdom (these are drawn upon significantly in all the other epistles), foundational texts such as Scripture (important in Galatians, 1 and 2 Corinthians and Romans) and gospel tradition, universal religion (significant only in 1 Corinthians), and the understanding of the early Christian network of Churches and their environment (important in 1 Thessalonians and 2 Corinthians, Galatians and Romans to a lesser degree, and in 1 Corinthians as a source of warrants from authority). Furthermore, the enthymematic implications about the basic understanding of true religion, which in some Pauline argumentation takes the form of a representation of “Israel” (viewed as the perennial covenant), are rare in Philippians compared to the topic that I call “Christian religion,” which is a more immediate, less abstract and less apologetic reference to the religion “in Christ” which unites Paul and the Philippians (the inverse tendency can be observed in the theological and apologetic Romans and Galatians). The same nuance applies to Philippians’s presuppositions about religious morals and practise, which are all inscribed within “Christian” religion and not intended to evoke Israel; the latter approach is absent in Philippians but can be observed in Galatians, Romans and the Corinthian correspondence.

Comparison with the argumentative themes observed in 1 Thessalonians and Philemon

(two other short letters of friendship) are suggestive. Although the profiles of Philippians and 1 Thessalonians are similar, five differences are worth noting. First, 1 Thessalonians appeals to readers' knowledge of the early Christian network of Churches and the principles which govern its relationships. Second, it appeals more heavily than Philippians to the addressees understanding of human communication. Third, it argues more frequently from assumed knowledge about the addressees than does Philippians. Fourth, there is a greater use of a general and abstract concept of true religion – Israel – ; and fifth, much of 1 Thessalonians' implied knowledge about Paul is linked to his relationship with the addressees, which is not the case in Philippians. These differences are related to the disparity in maturity of the implied friendships. It has been noted that unlike in Philippians, the sender/receiver relationship of 1 Thessalonians is still in the process of consolidation, and that this is at the very core of the letter's aim.

With reference to Philemon, we observe in Philippians an absence of such special *τόποι* as patron/client, apostle/subject, elder/younger, father/child, prisoner for Christ/not prisoner for Christ (Fee 1995, 6). These *τόποι* establish relations of authority between sender and receiver, even in a context where friendship is stated and equality evoked. In Philemon, Paul is leaning heavily on his addressees in order that a specific course of action be adopted; this is not the case in Philippians.

One important observation to be made from the above analysis is that so far in our study, the themes of the enthymematic premisses (both silent and stated premisses) tend to be

determined by the *subject matter being argued*. For instance, when the aim of the argument is to persuade the Thessalonians of their honoured status in the network of Churches, it makes sense that Paul will make use of their prior knowledge about the nature of this network. Thus, the catalogues of premiss themes are not to be seen as snapshots of the mental and linguistic resources of a particular community (or of Paul) at a specific moment in cultural history of earliest Christianity; they are above all a reflection of *some* of these available resources, as determined by the requirements of a specific *rhetorical situation*.

Keeping this in mind, one observes from the features of Philippians exposed above how proven friendship and trust has a “stripping effect” in deliberative argumentation in earliest Christianity: less recourse to enthymeme and to extended arguments, less need (before getting down to “business” of paraenesis) to reassure the readers of their status *as Israel* – as God’s covenant people – and as full-fledged members of the wider Christian community, fewer arguments which aim to (re)establish the friendship between sender and receiver, less appeal to personal authority, less argumentation from Scripture and from earlier teaching. Paul’s epistle to the Philippians can therefore be viewed as a case of deliberative rhetoric that is at the “lower limit” of rhetoric, close to the boundary between the deliberative *genre* and the epistolary ritual of friendship containing stock (ecclesiastical) *paraenesis*.



### 5.3.2 Particular Issues

(a) *A Recurring Proposition.* Paul's affirmation in 2:24 that "I trust in the Lord that shortly I myself shall come also" is not associated with an enthymeme in its immediate context. It is nonetheless an interesting proposition from the point of view of its "source." It appears to echo the result of reasoning earlier in the epistle, in 1:23-26 to be precise. There Paul puts forward his conviction that he will be freed and come to the Philippians again, establishing it through abductive reasoning as we saw earlier. While this is an isolated occurrence in Philippians, it is worth taking note of for future reference: one of the potential sources of affirmations (and of enthymematic premisses) within a particular act of communication is the letter itself. Results of reasoning elsewhere in the letter can reappear as a warrant for something else (there is a similar case involving Rom 3:20-28 and 4:2; see Siegert 193).

(b) *Crossover of Themes.* There a high degree of crossover in the themes of individual enthymemes in Philippians. For example, when Paul argues about himself and warrants an interpretation of his suffering, he will bring together convictions about the Gospel, God, Christian practise, with particulars about himself. In other instances, non-religious and religious premisses are brought together (1:15-18; 3:4-9; 4:11; 4:12-13). There are cases of enthymeme with no crossover, showing preliminary signs of an emerging thickness of common Christian belief and culture from which to form full arguments (1:20-21; 1:22-25; 1:28b-29; 3:17-18; 4:3). We shall observe that this

thickness is most developed in the epistle to the Romans, particularly when Paul argues theological points.

#### 5.4 Conclusion

This overview of argumentation in the epistle to the Philippians has revealed a relatively heavy use of *paradigm* along with a scant utilisation of enthymeme. We have seen that this state of affairs is connected to the rhetorical *genre* (deliberative), the epistolary *genre* (exhortative letter of friendship) and the rhetorical situation: a need to maintain friendship while exhorting the Philippians to perseverance as the going gets tough. The situation is also defined by trust and by an absence of controversy. The community at Philippi has reassured Paul in their commitment to his gospel mission through their recent financial gifts, for which the letter serves in part as an expression of gratitude. Paul is not attempting to win them over to any position, but to encourage them to continue to think positively – eschatologically – about his sufferings for the cause and about their own. The correlation between this type of rhetorical situation and the lightness of enthymematic development seen in Philippians raises intriguing questions about the complex relation between *paradigm* and enthymeme in text that combines rhetoric and ritual.

The mood of communication is relaxed, and we observe Paul diversifying his modes of inference (*more and less*, *opposites*, abduction, signs) and enthymematic forms

(parataxis, gnomic formulations of theological premisses). No controversy separates him from the readers, which makes unnecessary the use of warrants such as Scripture and Jesus traditions which are more appropriate for correction. To be sure, there is an irruption of controversy in Phil 3:1-11 (the warning against the circumcisers), but it is a carry-over from another situation. Paul uses the sharp polemical oppositions seen in Galatians to inoculate the Philippians against any future challenges from opponents. This shows that the oppositions of flesh and Spirit, law and faith, and law and Christ, which had cristallized in Paul's mind in the heat of a battle somewhere far from Philippi and prior to the composition of Philippians, are now seen by the apostle as standard and necessary "catechism" for all believers in his "jurisdiction." This will be confirmed when we look at Paul's later teaching to a Church unknown to him in Rome.

## Chapter 6: Enthymemes within the Polemical

### Context of Galatians

Notwithstanding the notable differences between Galatians and the epistles already studied, it shares with some of them the fact that its ultimate objective is *deliberative* (so Philemon, Philippians). The primary aim of the epistle is to convince an early Christian audience not to be circumcised. This requires rhetoric that impresses upon its readers that such a decision for community's ritual practise is in their favour. A number of scholars concur that Galatians represents the deliberative *genre*: (among them Kennedy, Hansen, Morland; R.G. Hall and Bachmann are added to the list by Martin 459 n.106); they reject Betz's early suggestion of the forensic *genre* (Betz 24; he is followed by Martin, pp.459-61; Morland however sees a composite *genus* involving both). For Betz, Paul's primary objective is to defend himself from accusations and his gospel from recent critique (Betz 14, 24-25). For others however, Paul is insecure not so much about himself, as about the future of correct belief and practise within the Galatian Churches. Furthermore, the paraenesis in the last part of the correspondence (Gal 5:1-6:10) is not to be seen as an exposition of stock exhortations that is disconnected from the preceding controversies. It should be viewed rather as the ideal to which a positive reception of the letter can and will lead (see Kennedy 1984, 146), namely a communal existence of mutual edification that is unfettered by improper insistence on circumcision and law.

To be sure, the sharp polemical character of the argumentation indicates that there are *forensic* sections in Galatians. Morland's suggestion to view the rhetorical *genus* as composite is sound (Morland 113-14). It is primarily deliberative but involves important sections (and a whole dimension) of law court argumentation. Specific to the rhetorical situation of Galatians are the *obstacles* which the sender perceives as needing to be overcome in order to establish a proper rhetorical ground from which to exhort the addressees to make the right choice. These obstacles differ in nature (they are ideological and polemical) and importance from those in epistles previously considered, and give new dimensions to Galatians' rhetorical shape.

The oft observed absence from the beginning of the letter of an epistolary thanksgiving and blessing section, which normally serves the rhetorical purpose of the *exordium* to befriend the addressees and stimulate their good will in deliberative contexts, is revelatory of the heightened challenge which Paul faces. For one thing, he cannot rely on positive ἡθος and πάθος from the outset, but must attempt to rebuild them (ἡθος especially) through λόγος. But also, his use of positive πάθος is heavily dependant on his ἡθος. When he feels that his readers do not trust him, he will not appeal to positive feelings of friendship, or speak of his love for the addressees or his thankfulness for their love for him, especially not at the beginning of a communication. The early chapters of Galatians appeal heavily to reason and authority. Paul will appeal to emotion and friendship at the end of the letter, but in a pleading fashion, thus relying on a negative affect (4:12). And he will do this only after having rebuilt his ἡθος in the eyes of the

Galatians as a trustworthy and strong teacher, through lengthy argument. Also, the substitution of a *curse* (1:6-9) to the ritual blessing shows just how serious the challenge is to Paul and how personally he takes it. The authority with which he invests himself in order to declare both expulsion and spiritual malediction – through the double anathema formula – upon the proponents of circumcision and Galatian believers who take their side is a sweeping move of (negative) “ethical” rhetoric which places the communication in a judicial context and dramatizes the consequences of the readers’ verdict (Morland 235-37; see also Betz 24-25, 50-54; and McLean).

How important is it to identify the opponents who are troubling the Galatians? This has been a major preoccupation in the study of the letter for quite some time (Kümmel 298-301; Vos 1-3, Martin 437 n.2), but recently a certain sobriety has been encouraged, especially with regard to the dangers of the method called “mirror-reading,” which “infers the position of the opponents by reversing the negations and affirmations in Paul’s argumentation” (Vos 1; Martin 437 n.2; also Lyons, Barclay and Hall referred to by Vos n.2). Problems of method are compounded further by the multiplicity of categories of opponents in the “story” implied by the author of Galatians: (a) opponents of Paul in Jerusalem (2:4-5); (b) opponents of Paul in the Antioch incident (2:12); (c) those currently opposing Paul in the Galatian context; and (d) those characterized as opponents in Galatians ([c] and [d] are not necessarily identical!). While the implied narrative tends to unify these categories as a means to heighten the drama and the position of the author within it, the reality which triggered Paul’s perception of the crisis can be more complex

and nuanced. Thus even the exercise of identifying specific accusations directed at the apostle and which Galatians would attempt to refute becomes tricky. For the purposes of our study of enthymemes, however, these problems do not require an answer from the outset. They can nonetheless aid our analysis by suggesting some questions to keep in mind: Are there any enthymemes *about* these opponents addressed to the Galatians which presuppose some knowledge about them? Is Paul carrying out a single argumentative conversation with the addressees, or more than one (this could suggest more than one conversation *partner*)?

The objective of this chapter is thus to study Paul's use of enthymemes in Galatians, with a sensitivity to variation and development within its different sections. The enthymeme's link with *paradigm* and with other tools of persuasion will also be considered, its combination with style and metaphor, as well as its use within larger argumentative structures. Comparisons with other epistles will also be made when appropriate. One important question will be kept in mind as we proceed: how do the particularities of Galatians' rhetorical situation relate to the choice of argumentative tools, the use of enthymemes and the choice of themes for enthymeme premisses?

## 6.1 Arsenal of Micro-Argument Structures

### 6.1.1 Preliminary Remarks

Galatians is the theatre of considerable argumentative development, and so it should not come as a surprise that a vast number of techniques, forms and themes are being used and combined in complex ways. The analysis of enthymemes in Appendix E2 contains 50 texts identified as enthymemes and studied (compare with 28 in 1 Thessalonians, 19 in Philippians and 3 in Philemon). Interspersed among the 50 enthymemes are 20 texts that were considered but eventually rejected from the list of enthymemes.

Also present in Galatians are 7 scriptural enthymemes and 11 paraenetic enthymemes. Both categories will be given attention. Isolated micro-argumentative steps are only a small part of the story in Galatians, mere building blocks in a vast rhetorical construction (or “protrusions” in the argumentative “iceberg,” to use the metaphor developed earlier in the study): it will therefore be useful to look at some of the larger structures in which enthymemes play a role.

### 6.1.2 Logical and Quasi-Logical Structures

(a) *Data.* Of the 50 enthymemes in Galatians, 45 were connected to logical and quasi-logical formulae: 32 are simple categorical syllogisms, 4 were developed into



multiple syllogisms of various kinds, 4 are *contraria* of the form “conjunctive syllogism,” 2 are relational (four-term) syllogisms, one is viewed as a hypothetical syllogism, one was analysed with the topic *from the more and the less*, and another according to the topic *from the parts of the whole*.

(b) *New Instances*. In Gal 6:7b-8 Paul argues using the common topic *from the parts of the whole*, which is described by Aristotle in *Rhet.* 2:21:10 and called “from division.” Aristotle gives the following example: “All people do wrong for one of three reasons: either for this, or this, or this; now two of these are impossible, but even [the accusers] themselves do not assert the third.” (Kennedy 1991, 196). The idea is to break up a category into all of its parts and to prove by process of elimination. This rather mathematical argument is reflected in the apostle’s analogical exhortation about reaping and sowing:

“...Whatever a man sows, that he will also reap. For (ὅτι) he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life” (Gal 6:7b-8).

The implication is that there are only two categories of actions – or “sowing” – , actions according to the flesh and those according to the Spirit. The consideration of both categories of actions covers all possibilities and permits Paul to infer a general principle: “whatever you sow, you will reap.”<sup>1</sup> In a context of exhortative argumentation using

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<sup>1</sup> Aristotle lists another topic which is close and perhaps also applicable to this argument of 6:7b-8, namely the topic “from the parts,” which argues from the list of “species within a defined genus” (Kennedy 1991, 197, regarding *Rhet.* 2:23:13). Both analyses shed light on the binary structure of Paul’s ethical teaching, as well as the universal significance and

maxims (Gal 5:25-6:10; see Betz 291-311), such an inference is more stylistic than real: in reality it is the *ratio* that Paul is getting at! It's the duality of "sowing" that he wants to stress. He is establishing it on the traditional authority and wisdom of the γνώμη presented as the conclusion.

Worth noting as well are the enthymemes which brandish a particular persuasive twist through the *suppression of the minor, particular premiss* (which in the vast majority of cases is the expressed premiss in the *ratio*): the scriptural enthymeme in 3:11, and the affirmation about abolition of distinctions among humans in 3:28 (refer to analyses in E2). In both cases, a conclusion is deduced from a universal principle, and it is the particular premiss which is left up to the reader to figure out. This creates an effect of elegance and of flattery through heightened "in the mind" factor. Even more rare is the *suppression of the conclusion* of an enthymeme; this technique is used efficiently as a type of euphemism. When a rhetor wants to argue something without actually formulating the conclusion, either for reasons of "rhetorical" humility (e.g. 1:10, where Paul argues that he is not a pleaser of men but avoids saying it explicitly); or out of theological sensitivity (e.g. 3:18, 3:19b-20, 3:21, where Paul critiques Torah observance while trying to avoid sounding blasphemous). In 2:21b, Paul combines both effects by affirming the major premiss and leaving the minor premiss and conclusion to the reader's judgement: "If justification were through the law, then Christ died to no purpose." In other words, the

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dramatic nature which he attributes to a believer's choices and actions.

author of Galatians can be observed playing with various forms of enthymematic silence, each having its own usefulness.

### 6.1.3 Non-logical structures

There are four situations where Paul uses a topic related to the significance of *signs*.

Three of these are *sure signs* or τεκμήρια: (i) reception of the Spirit as sure sign of being favoured by God (3:2); (ii) the Spirit's inner cry "Abba!" as proof of divine adoption, 4:6-7a; (iii) cultic calendar observances – whether of pagan or biblical origin seems irrelevant to Paul! – as a sign of weak, inferior religion (Gal 4:10). To these can be added a fourth, *likely sign* (or σημείον) which Paul uses in the argument in 5:11: opposition is a sign of the offensiveness of a message. One cannot avoid noticing the repeated reference to concrete manifestations of the Holy Spirit as proof of divine action and election at key moments in the argumentation. It was also used in 1 Thess 1:4-5 and 1:6 as a means of encouraging the Thessalonians in their new found spiritual status and securing their goodwill. Interestingly, the sign of the Spirit's action can be used both to reassure Christians when they are facing intimidation (1 Thessalonians), and for rebuke when they are losing sight of what is fundamental to the gospel (Galatians).

*Reciprocity of action in friendship* is another "perception of reality" topic used in Paul's emotional plea of 4:12: "Become as I am, for I also have become as you are" (RSV).

According to Betz, "the underlying idea is the *topos* from popular philosophy that 'true

friendship' is possible only among equals" (Betz 222). According to common opinion of the time, friendship is an accord in all things, involves mutual affection and reciprocity (Betz 222 quoting Cicero's *De amicitia*). Expressions of friendship in the form of "becoming like" the other person, to the point of sharing in their misfortunes, were taken as *sure signs* of friendship (222), for the latter had to be proven. The ancient world was structured by relations of inequality, and the intimate rapport of *amicitia* was a rare and valued occurrence. Paul uses themes of friendship little in Galatians and rather late in the development of the epistle; this is different from the situation of Philippians where he can use it early on and get considerable argumentative mileage from it. The begging tone which he employs (4:12-20, introduced by δέομαι ὑμῶν in v.12) is a sign that in fact this friendship is being eroded. It is so much the friendship that serves Paul rhetorically but also the emotional import of nostalgia about this friendship – regret for what it once had been – that generates the force of the exhortative unit. The reasoning of the passage makes sense on the emotional plane and in the light of 1 Cor 9:19-23: since I, Paul, have become like you, a person without Torah, to proclaim the gospel to you, I beg you to reciprocate by remaining like me as "Christians outside the Jewish Torah"; this would be a *sure sign* of your true friendship for me (see Betz 222-223).

Underlying the enthymemes in 3:2 and 3:3, where Paul invites the Galatians to remember the circumstances of their reception of the Spirit, is an interesting topic *related to time and to change*: what "worked" in the past is to be continued; the burden of proof is on those who want to bring about change. When used in a religious context, it takes on a

sacred significance of considerable power: God does not change, and the way he acted towards humans in the past and the human attitudes which pleased him to the point of enticing his action do not change either. As we have already seen, one important characteristic of topics is that they are often dual (composed of two related and sometimes opposed concepts) and can be used in “opposite directions.” Gal 3:2-3 is a good case in point: the before/after couple is used to favour what came before, what is earlier and original (e.g. the hearing of faith, 3:2; the promise to Abraham, 3:15-18). But in other circumstances it is employed to promote what is new at the expense of what is older, primitive, *dépassé* (e.g. 2 Cor 3:10-11; 5:17; see also Mark 2:21-22 and parallels).

#### 6.1.4 Distribution of Enthymemes within Letter; Constructions; Relation to *Paradigm*

(a) *Data and observation.* The following data shows a fairly even distribution of enthymemes throughout the epistle’s different sections (given the relative length of the sections):

Section	Description	Enthymemes	Other arg. features
1:1-5	initial address	0	-
1:6-9	<i>causa</i> established	2	
1:10-2:14	autobiographical section	5	non-technical proof; Titus as <i>paradigm</i> in 2:1-3.
2:15-2:21	Jews, Gentiles and the law	4	Paul as <i>paradigm</i> .
3:1-4:11	Reproof and argumentation	22	the testament as analogy (3:15-18).
4:12-20	Supplication	1	Paul as <i>paradigm</i> ; use of <i>ethos</i> , <i>pathos</i> .
4:21-31	Argument (allegory from Scripture)	0	
5:1-12	Supplication (theol. and paraenesis)	5	negative motivation;

5:13-6:10	Paraenesis	9	threat.
6:11-18	Concluding remarks	2	Paul as <i>paradigm</i> (6:17); non-technical proof in v.11 (the handwriting).
TOTAL:		50	

It is important to note that despite the high number of enthymemes, even in 3:1-4:11 where there are lengthy arguments of a rational nature, Galatians does not contain lengthy continuous enthymematic demonstrations. Chains of enthymemes or *sorites* are few in number (2:19-21, 3:25-27; 4:8-10) and not many are composed of more than two enthymemes (3:21-22 involves a chain of three; see analysis of 3:22a in E2); there are also instances of developments with enthymematic steps missing (3:11-12), or of single enthymemes (truth claim+ *ratio*) which in fact are implied *sorites*, i.e. are paraphrased by two consecutive syllogisms, or implied nested or parallel enthymemes (2:6a; 2:21; 2:21b; 3:6-7; 5:5-6; 5:11; 5:16-17?). In one unified and uninterrupted argument where Paul establishes that through Christ the blessing promised to Abraham is destined to Gentiles who have faith (3:6-14), and in which 6 enthymemes were identified (and 7 underlying syllogisms worked out), the enthymemes make giant rational leaps (thus indicating that micro-argumentative steps have been omitted) and that some other steps appear missing between enthymemes. In studying this passage, R. Dean Anderson Jr. was struck by

how many gaps there are in the logic which need to be filled in by the audience [...] Clear [rhetorical syllogisms] these arguments are not, despite the fact that our sources allow for the omission of premises, explanations, or even the conclusion *if they are self-evident* [...] The fact that so much must be understood between the lines, as it were, would suggest that Paul may be repeating points made to the Galatians in his earlier preaching to them (Anderson 139-140).

This confirms what we have already said about the elliptical nature of enthymematic discourse which is of polemical nature: the author does not demonstrate his position but implies to the audience that it has been demonstrated, that it is the only tenable position, and – in some cases – that they are already aware of the content of this demonstration. In this type of discourse, what appears at the surface of the text can be compared to the various protrusions of the “rational iceberg” that supports the text.

(b) *Constructions with Enthymemes.* *Inclusion* is used in Galatians as a means to structure argumentative exhortations. In the two observed instances, 3:1-4:11 and 5:15-26, the most prominent feature is one that what already noticed in paraenetic constructions of *inclusion* in other epistles, namely that the main exhortation begins and ends the segment, thus framing the supporting argumentation and reminding the addressees of the part of the construction which is to be put into practise. The argumentation that backs up the main exhortation can involve significant theological reasoning. This applies to both texts but especially to 3:1-4:11. Similar exhortative constructions were observed in 1 Thess 4:13-18, 5:1-11, Phil 1:27-2:13, 3:17-4.

The second, shorter text (5:15-26) is a prohibition of divisive and conduct and attitudes in the Church (5:15, 26) which is backed up by a proof composed of several elements. The structure is the following:

- A Prohibition of divisive conduct; v.15.
- B Supporting commandment to walk in the Spirit, followed by

- proof/motivation; 16-18; *two enthymemes here*.
- C Description of the works of the flesh, followed by a prohibition; 19-20.
- B' Description of the fruit of the Spirit, followed by the exhortation to walk in the Spirit; 22-25.
- A' Prohibition of divisive conduct and attitudes, v.26.

The first text (3:1-4:11) involves a longer, more elaborate structure which has already been observed by other scholars (Kennedy 1984, 149-150; Hansen 1989, 78 with some differences in the breakdown into parts):

	Sections	Enthymemes
A	Reproof of the Galatians (3:1-5).	5
B	Thesis supporting the reproof (6-7).	1
C	Biblical proof for the thesis (8-18)	6
C'	Two objections to the thesis refuted (19-22).	3
B'	Thesis repeated and fleshed out (3:23-4:7).	5
A'	Reproof of the Galatians (4:8-11)	2

It is rather significant that the major part of the “theological development” of Galatians, which is also a heavily enthymematic segment as the table above indicates, is framed by a repeated rebuke of the addressees which stresses the main exhortation of Galatians, namely that accepting the imposition of Torah is not to their spiritual advantage.

The structure I observe in 3:1-4:11 involves an inclusion and even a chiasm of form A B C C' B'A'.<sup>2</sup> The function of the chiasm is to highlight the rebuking questions of 3:1-5

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<sup>2</sup> There is always a risk in positing the presence of a chiastic structure in a long portion of text. This is especially true when the criterion of similarity between paragraphs (which leads to oppose them as symmetrical pairs in the chiasm) involves *theme* or “*main point*” rather than identical wording. The risk of course is that others will not see the chiasm that you see. This does not rule out observation of long Pauline chiasms, but invites one to make prudent claims. I am attempting to respect this principle here.

Interest in chiasm in Galatians was at its peak with John Bligh’s commentary of 1969. His was a “comprehensive attempt to locate chiastic patterns in Galatians. Bligh’s starting



and 4:8-11 which frame it, quite like a simple inclusion structure would do. Hansen appears correct in positing that “since... the Abraham argument is developed within this chiastic pattern, its function should be explained in terms of its relation to the rebuking questions which enclose it, the witness to the bestowal of the Spirit which introduces it, and the contrast between the promise and the law which is the central focus of this chiastic pattern” (Hansen 79; there is a concurring view in Kennedy 1984, 149). The other functions he mentions strike me as being dependent on his particular focus on Abraham which he has chosen as a handle to approach Galatians, but do not appear far-fetched.

(c) *Paradigm and enthymeme*. The strongly enthymematic flavour of the rational argumentation in Galatians should not cause us to neglect Paul’s considerable and varied use of more inductive forms of argument such as example, analogy and *paradigm*. The reference to a human testament (3:15-18) along with a development is a classic use of an example from which an analogy is drawn. It is placed in a secondary position in the main theological argument (3:6-18) in such a way as to complement the earlier enthymematic and deductive points in 3:6-14. It is also concluded by an enthymeme in 3:18, which in essence repeats and recapitulates what is induced from the preceding example. Paul must realise that his argumentative premiss that *the inheritance cannot come from two different divine dispensations*, the promise and the law (see 3:18 in E2) will be disputed by the

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point is the chiasm observed by J.B. Lightfoot in Gal 4.4-5,” from which Bligh develops a central chiasm spanning 4:1-10, and an all-encompassing structural chiasm covering the entire epistle (Hansen 1989, 75-76). Hansen considerably moderates the excitement by effectively refuting Bligh’s two chiastic patterns, but nonetheless observes – as I have – the presence of another chiasm in 3:1-4:11.

Galatians, for it is likely to be an innovation rather than part of the pre-agreement.

Therefore he uses an illustration in 3:15 to derive this premise which is the underpinning of the argument in 3:18.

Other cases of paradigmatic argumentation are more personal and emotionally charged, for they invite the addressees to identify with a particular individual whom they know. In such situations, the *paradigm* is not secondary to enthymematic development but carries the weight of the argument. Three cases in the autobiographical section of 1:10-2:14 are worth noting: Paul uses *paradigm* effectively in the development to add proof to the epistle's main theological point that *Paul's gospel is the one true gospel, and that it unequivocally declares unnecessary the circumcision of Gentile believers in Christ, on the principle of faith*. The fact that this narrative passage can be viewed as a *narratio* (Betz 16-18, 58-62), even by those who view Galatians as essentially deliberative (Kennedy 1984, 145), does not preclude the fact that it contains important *arguments* for Paul's case and exhortation against circumcision (on this point see Vos 16). It can in fact be seen as the first element of "proof" for the main thesis of Galatians. (i) The mention of Titus in 2:1 and 2:3, is important as a *paradigm* for the readers. The argument can be paraphrased thus: if Titus – a Greek just like you Galatians – , was not compelled to be circumcised by the pillars in Jerusalem when this was precisely the issue at hand, then you Galatians are not compelled to be circumcised either. (ii) The reactions of the pillars themselves to Paul's gospel has a paradigmatic function (see Vos 16): If Peter, John and James, who are not only pillars but also Jews, approve Paul's gospel unequivocally and

do not force Gentiles to become Jewish, then *all the more reason* are those who preach the necessity of Gentile submission to the Torah in error. This type of *a fortiori* argument – argument *from the more and the less*, or the rabbinic *Qal wahomer* – drawn from a *paradigm* was also observed in Phil 3:4-9, where Paul will craft a similar point against the circumcisers by presenting *himself* as a model. In Galatians, his own personal apostolic ἡθὺς in Galatia is challenged to the point that he cannot refer to his own example with the same freedom. (iii) Paul does however implicitly present his behaviour as a *paradigm* – a model to follow. The most powerful case is in the recounting of his public rebuke of Peter (2:11-14): the truth of the gospel gave me – Paul – the authority to rebuke even a pillar of the Church when he was not “walking straight according to the truth of the gospel” (2:14); all the more reason does it grant you the authority to reject the circumcisers from among you (see 4:30). Paul is displaying a concrete example of the principle given in 1:8-9: Christians must be lead by faithfulness to revealed truth and not swayed by spiritual authority, whether real or only apparent.

Paul will again refer to his own example as argument, in 2:15-21, where his psychological experience of living in “faith unto Christ” (2:20), crucified to the law by the law, is displayed as a model to follow. Later, the intensity of his friendship for the Galatians (Gal 4:12b) and “the marks of Christ on his body” (6:17) will be mentioned as warrants for exhortative arguments.

### 6.1.5 Uses of Scripture

7 scriptural enthymemes can be observed, all but one contained in the early argumentative paragraph of 3:6-14 (3:6-7/Gen 15:6; 3:8-9/Gen 12:3; 3:10/Deut 27:26; 3:11/Hab 2:4; 3:12/Lev 18:5; 3:13/Deut 21:23). The other is a quotation of the love commandment (Lev 19:18) in a paraenetic enthymeme of 5:13b-14. The scriptural allegory in Gal 4:21-31 quotes Isa 54:1 (in 4:26-28) and Gen 21:10 (in 4:30) and narratively recounts parts of the Hagar story of Gen 16-21; neither of these three uses of Scripture was seen as enthymematic rationale statements because of the complexity of the hermeneutics involved (see E2). Another direct OT quote is found in 3:16; it is not the *ratio* of a surface enthymeme but of a disjointed one whose conclusion appears in 3:29 (it will be discussed later). Whether enthymematic or not, all direct quotes of Scripture in Galatians are used as elements of argumentative proof, as the introductory formulae indicate (Longenecker 1975, 110-111). Paul uses a variety of hermeneutical techniques.

With regard to the arrangement of argumentation in Galatians, it is apparent that (i) scriptural argumentation is fundamental to the public authentication of the *content* of Paul's teaching (not of his position as an apostle), since it is given considerable weight in the argumentative development. Though preceded by two powerful arguments (see [ii] and [iii] below), Paul nonetheless dedicates his most prodigious argumentative effort to the scriptural proof and corollary, 3:6-4:11. (ii) It is preceded by the narrative section (1:10-2:14) which uses *paradigmata* and accumulated proof to warrant Paul's teaching

through the official sanction from the Jerusalem apostles. Paul does not enjoy referring to their authority: he clearly experiences a *malaise* in doing so, as his parenthetical remarks of 2:6 and 2:8 indicate. In fact, this is the only overt instance of such a warrant in the Pauline corpus. The argumentative use of the apostolic encounter narrative implies that it is a necessary foundation for Paul's apostolic teaching, and for many of his readers it is perhaps a sufficient one (see Gal 2:2b). (iii) It is also preceded by argument *from the pneumatic experience* of the readers themselves, which is a powerful rhetorical argument which the apostle will reiterate in a different form in 4:8-11, creating an *inclusio* that frames the biblical argument. (iv) All the scriptural enthymemes come before the paraenetic enthymemes, except one which is itself a paraenetic enthymeme warranted by Scripture (Gal 5:13b-14/Lev 19:18). This observation reveals a Pauline argumentative pattern: Scripture is a preferred warrant for polemical argumentation, especially when dealing with issues of correct belief. It is far more necessary in this type of argument because of its authoritative nature, and because it is a common authority that is accepted by all parties in a situation where Paul's own authority is in question. In Galatians, Paul uses scriptural argument to establish unity of thought before encouraging correct practise and community life. This second endeavour tends to take on a lighter and more paternal tone; Paul will use scriptural warrant in paraenesis (as he does in 5:13b-14) but much less frequently. Conversely, the use of maxims as proof is conducive in the friendly, exhortative context of paraenesis, but not for polemical argument (in Galatians maxims are concentrated in 5:25-6:10 and are scarce in what precedes). (v) Argument through scriptural allegory (4:21-31) is placed last in the polemical section that precedes

paraenesis. It does not carry the same authority as the other hermeneutical approaches of Scripture which are closer to “proof-texting” through propositional logic. It serves to introduce the notion of freedom as a basis for exhortation in a startling way, as well as to isolate the circumcisers further by identifying them with Hagar/Ishmael, while identifying the Galatians with Sarah. It is also an *ad hominem* argument against the opponents, which serves as a basis for the exhortation to exclude them (Gal 4:30; 5:7-12; Hansen 154, 156-57, 213).

It is no secret that the analysis of the apostle’s argumentation from Scripture is a longstanding and still unresolved problem in Pauline studies. One of the fundamental difficulties is to discern *principles* by which the Pharisee turned apostle interprets the biblical quotations he selects, *in relation to their original OT context*. In recent years, two very different scholarly proposals which offer a key to unlock the Pauline hermeneutical mystery have drawn considerable attention. They are at opposite poles of the “context” debate.

At one end is Richard Hays’ theory of *echoes*, which postulates that Pauline scriptural warrants usually allude to their original OT context in a subtle manner quite like an echo; the technical term for this literary trope is *metalepsis*. The technique is described in detail and its Pauline use is argued extensively in *Echoes of Scripture in the Letters of Paul* (1989), and the approach continues to be used and promoted in articles by Hays himself as well as by others. Hays summarizes the method in the following manner :

*Metalepsis* is a rhetorical and poetic device in which one text alludes to an earlier text in a way that evokes resonances of the earlier text *beyond those explicitly cited*. The result is that the interpretation of a metalepsis requires the reader to recover the unstated or suppressed correspondences between the two texts.... [W]e must go back and examine the wider contexts in the scriptural precursors in order to understand the figurative effects produced by the intertextual connections (Hays 1999, 392-93).

This view presupposes both that Paul used Scripture argumentatively in a creative, sophisticated and complex manner, and – consequently – that he assumed in those towards whom he directed metaletic arguments a non-negligible level of biblical erudition (and a receptiveness to poetic playfulness, sometimes even in the heat of controversy!). It has the advantage of opening up the possibilities of explanation for Paul's enigmatic uses of texts through the almost infinite connections provided by biblical intertextuality, since metalepsis can mean allusion through a single quote to an array of OT passages which share similar themes or textual features. But it has the disadvantage of regularly requiring complicated solutions and explanations. This becomes problematic when the deductions from the Bible appear significantly more refined than the rest of the argumentation.

At the other end of the spectrum, the highly influential E.P Sanders has offered a description of the apostle's OT hermeneutics which stresses an intentional disregard for the original context. In his recent *Paul: A Very Short Introduction* (2001; first published in 1991), which is a compelling summary of Sanders' extensive work on Paul in non-technical language, a technique named *terminological argumentation* is put forth as Paul's primary technique of proof through Scripture (it is the only technique discussed in

the book, and viewed as the only one used in Gal 3:6-14; Sanders 2001, 66-70, and 1983, 20-22 for more details). Sanders both associates the method with ancient Jewish hermeneutics, and likens the approach to modern-day fundamentalist “proof-texting” (66). In reality, the technique described by Sanders operates a more radical divorce from original meaning and context than does the proof-texting of modern religious preaching: “[Paul] saw in Scripture a vast store of words, and if he could find passages which had the right combination of words, and stick them together, he scored his point” (Sanders 2001, 66). In Sanders’ view of what is going on, Paul is not searching the Scriptures for *propositions* which involve specific theological terms, and which can be reread out of context to mean something new and useful for argumentative purposes in a different context (this is the essence of proof-texting); he is simply looking for places in Scripture where his specific theological terms are close together, presumably in the same sentence.

Sanders is helpful in elucidating the importance of the terminological factor in Paul’s search for OT proof texts, and the de-contextualising effect that this has on the text. Inasmuch as terms are being ascribed a new meaning by a Bible-quoting teacher, it becomes advantageous to disregard original context. It is also correct to see that Paul is looking for the presence of specific words. But this is not all Paul is looking for. The concept of “terminological argument” is misleading in that it does not do justice to the *propositional element* of Paul’s biblical arguments and of the Bible searches that precede them. Linguistics tells us that the basic unit of meaning is in the sentence, not its terms, and thus the concept of a “terminological argument” as a proof makes no sense unless one



can show that behind them lies the hidden premiss that *if two or three words are found in the same sentence somewhere in the Bible, then I (Paul for instance) can connect them in a new proposition in any way I want*. The difficulty with this hypothesis is that this silent premiss must be inferred from the Pauline or NT text in at least one sure case, or else to illustrate that the technique is used extensively in ancient rabbinic literature and that Paul's technique is very close to it.

Sanders' analysis of Pauline exegesis in Gal 3:11 illustrates this problem:

Paul quotes in his favour Habakkuk 2:4. The passage originally meant that 'the person who is upright will live by trusting God'; Paul takes it to mean that, since 'the righteous live by faith', 'no one can be righteoused by the law'. That is, he read it as if it said, 'A person is righteoused by faith [only]'. Habakkuk 2:4 is the only passage in Paul's Scripture, apart from Genesis 15:6 which combines the terms 'faith' and 'righteousness' (Sanders 2001, 68).

Sanders is wrong on this last point. Habakkuk 2:4 is not the only passage that Paul knows apart from Gen 15:6 which combines the two roots πιστ- and δικαι- (Sanders is referring to roots since Gen 15:6 does not contain πίστις but πιστεύω). Indeed, they can be found in proximity to one another in numerous other LXX texts such as Deut 32:4, 1 Kgdms 26:23, 3 Kgdms 10:7-9 and its parallel in 2 Chr 9:6-8, Ps 118 :64-68, Prov 12:17, Job 9:15-16 and 15:14-15, Isa 1:21, 1:26, 33:15-16, 43:9-10, Jer 12:1-6, 49:5, Lam 4:12-13, Hos 2:21-22, Hab 1:4-5, Tob 2:14, 14:4-7, 2 Macc 10:12-13, 4 Macc 5:24-25 and Wis 14:5-7. If Paul knew his Bible as well as Sanders as Sanders appears to imply (p.68), he did not choose Gen. 15:16 and Hab 2:4 because they were the only instances combining "faith" and "righteousness," but because they were the *best* ones. Best on what grounds?

grounds? On the grounds that (a) the meaning of the key terms is relatively close to the meaning Paul needs; and (b) they are *linked syntactically and propositionally* in such a way that they form enthymeme premisses that fit well into the discussion of Gal 3.

According to the logic of terminological proof, Paul could also have buttressed his association of “faith” and “righteousness” by quoting 1 Sam 26:23 LXX (“the Lord shall recompense each according to his righteousness and his faith [τὰς δικαιοσύνας αὐτοῦ καὶ τὴν πίστιν αὐτοῦ], since the Lord delivered you this day into my hands...”) or with Prov 12:17a for that matter (“the righteous man declares a sure truth [ἐπιδεικνυμένην πίστιν ἀπαγγέλλει δίκαιος]”), but he did not view that the presence of the two key words was sufficient in and of itself. Paul saw that the propositions in which they are combined do not indicate that faith (in the sense of *trust*) precedes righteousness and in some way results in it. It was such propositions that Paul needed, and he found them in Gen 15:16 and Hab 2:4. Thus, in this situation, Paul’s “proof-texting” is closer to a *sensus plenior* reading (where he attributes a “fuller meaning” to the entire quoted sentence) than to a terminological reading.<sup>3</sup>

A glance at the 6 scriptural enthymemes in 3:6-14 reveals that Paul’s hermeneutical

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<sup>3</sup> One difficulty I have had in grappling with Sanders’ interpretation is that nowhere have I seen him give an example of a similar type of terminological use of Scripture in ancient rabbinical literature. This of course weakens his claim that Paul was likely to have learnt such a technique as a Pharisee. As far as I can see, no such evidence is given in *Paul*, in *Paul, the Law, and the Jewish People* or in *Paul and Palestinian Judaism*. Other authors who link Paul’s exegesis in Gal 3: 6-14 to rabbinical exegesis do not adduce terminological argument (Beker 1990, 47; Segal 122-23), though it might be added that like Sanders they do not back up the rabbinic connections they see with literary evidence.

moves are situated at various points of the “context spectrum” delineated above. In some instances he resorts to a straightforward propositional interpretation, as can be seen in 3:10/Deut 27:26, 3:11/Hab 2:4, and 3:12/Lev 18:5. In these three cases he makes a deduction from one of the possible meanings of the sentence once it has lost its determinacy through being disconnected from original context. In order to warrant the theological positions of his gospel, the key theological terms such as “faith,” “righteous,” “live,” and “curse” are invested with the meaning that they have in Paul’s convictional world, rather than by their original setting.

Three other instances of scriptural proof are also presented to the reader as straightforward *rationes* for doctrinal affirmations, but go further beyond the principle of simple deduction from the quoted sentence. (i) The enthymeme in 3:6-7 quotes Gen 15:6 in a manner that is more inductive than deductive, relying on the ecclesiocentric principle (seen elsewhere in Paul) that the Scriptures speak directly to the situation of the end-time covenant people, the Church (Hays 1989, 84-104; 1999, 400-01). The induction implies that what is true of Abraham is true of the (mainly Gentile) Church. (ii) The same ecclesiocentric principle is employed in the enthymeme in Gal 3:8-9/Gen 12:3, where induction from the experience of Abraham is applied to the Pauline Church: whatever applies to Abraham, and more specifically whatever warrants that Abraham receives a promise, applies also to the Church.

(iii) Gal 3:13/Deut 21:23 involves not only deduction from the terminological and

propositional form of the quotation, but also through metalepsis. In quoting Deut 21:23 Paul is also echoing the entire legal passage regarding the disposal of cadavers of criminals who have been executed under the Torah (Deut 21:22-23), and connects it to the story of the death of Christ which is assumed to be an established knowledge. Thus the argument appears to interpret Deut 21:23 in a manner which is close to its original meaning in context. The argument is about Christ, who really was executed “under the law” (this is Paul’s understanding at least, Gal 2:19-20; 4:5; 2 Co 5:21; see also Col 2:14). But the addition of the words ὑπὲρ ἡμῶν in the conclusion operates a fundamental leap beyond simple deduction, since it can only be induced from Deut 21:23 that Christ is cursed. To obtain that he was cursed *for us* one must rely on the presupposition of the passion narrative with its redemptive interpretation, along with a Christocentric understanding of the Scriptures in general, as well as an ecclesiocentric emphasis as seen in the previous examples. This points to the fact that Paul (and NT writers in general) is reading the Scriptures in an “new and creative” manner and from a new, extra-biblical vantage point which is belief in the fulfilment of the Scriptures in Christ (Longenecker 1999, xxx-xxxi). This example illustrates that Paul often goes well beyond simple deduction in scriptural arguments which he presents as enthymemes. Also, the eschatological “refocusing” of Scripture which is operated through the Christocentric and ecclesiocentric lenses employed by Paul is reflected not only in enthymemes, but in the introductory formulae to the Scriptures in 3:6 where the ancient text is personified: it is a living prophet who spoke of the time of Christ, foresaw the salvation of the Gentiles and preached the gospel in advance to Abraham. This prophet who spoke in the past speaks

again, now to the Galatians, as can be seen in 4:30.

The scriptural warrant in 5:13b-14 relies on deductive logic. It is not a simple quotation but rather a statement *about* a scriptural passage, in this case the love command of Lev 19:18: "...Through love be servant of one another, "for the whole law is fulfilled in one word: 'You shall love your neighbour as yourself.'" The use of Lev 19:18 as *epitome* of the law is not a Pauline creation, but an accepted view in the Judaism of Paul's time (Sanders 2001, 102). The fact that it is used as a warrant without further explanation or enthymematic development means that this usage is already familiar and accepted by the Galatians and presumably by the circumcisers as well. However, the apostle nowhere appeals to Deut 6:4 as the *other* summary of the law, more specifically of the first table which legislates the entrance into covenant with God. Paul gives no indication that the circumcisers are appealing to Deut 6:4 as they compel the Galatians to adopt elements of Torah. If he were aware of such a practise, Lev 19:18 would have become problematic as a summary of the law and he would not have used it as he does. This signifies that Paul's "real"opponents in Galatia could very well have a belief system which is close to Paul's own, agreeing with him that salvation is through Christ and openly conceding that Christians are not to obey the entire law. They would differ from him only through addition of certain specific ritual practises (circumcision most prominently). The apostle to the Gentiles unequivocally attributes heavy theological dissonance to the insertion of these extra rituals into his "system," but one does not get the impression from Galatians that their promulgators perceive the dissonance as sharply as Paul does (see Räisänen

1980, 80 on this point). If they are attacking Paul it is more about his right to oppose them (Gal 1:10-12) and not so much about his soteriology.

#### 6.1.6 Paraenetic Enthymemes

I have emphasized earlier that among the aims of Galatians the exhortation to genuine love within the covenant (and which involves a freedom from aspects of the law) is a high priority. The epistle bears witness to a complex grid of opposing forces which act upon the Galatians, both positively and negatively, affecting their communal behaviour and spiritual attitudes. The issue of *freedom* is a complex one in Galatians. It is given as the basis for Christian behaviour and community life, but apparently freedom does not attract the Galatians. Paul does not use the *topic* of freedom as a motivation from the outset. He must first argue the case for freedom. Only then does he insist that freedom from the constraints of Torah observance is the necessary starting point for genuine love (5:1). He also realises full well that, just as was the fate of the law, freedom can also be seized by the sinful nature of the flesh to do evil (5:13, 15).

The radical requirement of “walking in the Spirit” is stressed as the only way to achieve the goal of law-fulfilling love (5:16-24), in the sense that it places the believer in a behavioural realm that is “above the law” (5:13). To return to the law is disaster; to abuse of Christian freedom by giving into selfish aims – “the desires of the flesh” – and thus not walking in the Spirit, is disaster as well, albeit a delayed one (“those who practise

such things [the works of the flesh] shall not inherit the kingdom of God,” 5:21). Either one walks in the Spirit or one is gratifying the flesh. This sharply dichotomized and dramatic view of the believer’s choices in attitudes and behaviour, coupled with the tension between freedom in the Spirit and law which is an important preoccupation throughout the letter, needed to be prepared by the theological groundwork of Gal 1-4. This explains why the paraenetic enthymemes appear mainly in the final part of Galatians (5:13-6:10). They reflect a variety of contrasting motivating *rationes*, which evoke different themes and attempt to generate both positive and negative emotional responses. The complexity of the rhetorical situation explains why some exhortations are backed up not by a single *ratio*, but a developed argument (5:15-26 in the form of a chiasm; 6:1-5; 6:7-10).

Paraenetic Enthymemes	Theme of <i>ratio</i>	Positive or Negative Motivation
4:12	Mutual friendship (non religious)	+
5:1	Freedom (from slavery)	+
5:2-4	Fear; law as a danger	–
5:13b-14	Scripture (centrality of Golden Rule)	+
6:1	Prudence induced from theol. principle	–
6:2	Challenge to fulfill the “Law of Christ”	+
6:1b-3	Self-worth (non-religious)	–
6:4-5	Personal boundaries (non-religious)	–
6:7b-8	Religious	+ and –
6:8-9	Farming metaphor	+
6:17	Consideration of the στίγματα	?

It is to be noted that there is almost no use of eschatological motivational themes in the paraenetic section of Galatians, except perhaps in 6:7-8. This is in sharp contrast to 1 Thessalonians, but not so different from the other epistles.

### 6.1.7 Special Issues

A number of features of the argumentation of Galatians should be mentioned here as they are significant factors in the general contour of Paul's argumentative *dispositio* and *elocutio*.

(a) *Disjointed arguments*. A number of micro- and macro-arguments in Galatians are disjointed, i.e. their different constitutive parts appear at different points in the epistle, separated by other text. Hansen brought to light the fact one of the significant enthymemes of Galatians – the main enthymeme of the epistle in his view – has its truth claim enunciated in 1:6-9, and is backed up by the rationale in 1:11-12 (Hansen 1989, 89). It is separated by the beginning of another argument in 1:10, where Paul appears starts a second conversation, only to drop it immediately before picking it up again later. This feature will be discussed in more detail below. Another point of disjunction is the sudden appearance of a startling truth claim in 3:16 (the σπέρμα of Gen 12:7, 13:15, 17:7 etc., is Christ) which serves no clear purpose in its immediate argumentative context, but later serves as a *ratio* for a key enthymeme in 3:29 (see E2). There is a missing enthymematic step in the apparent *sorites* formed by 3:11 and 3:12, to be filled out by the reader. The argument in 6:1-3 also presents a disjointed array of three jumbled enthymemes (see analysis in E2). In a similar vein, the enthymeme of 4:8-10 which rests on the slavery/freedom τόπος is repeated in a more concise form in 5:1.



The impression created by this scattered disposition of arguments, as well as by the instances of elliptical arguments, is one of high emotional intensity and of a degree of spontaneity in expression. This does not mean that Paul is improvising his arguments. On the one hand, it reflects a *polemical* dimension: sender and receiver know each other and share common pre-understanding of what unites them, and an awareness of differences in their positions and of the presence of observing opponents (these last two items are sensed most sharply by Paul). The presentation to be given in a polemical text will not be a complete demonstration, but rather a lacunar and reordered disposition of only some elements of the full argument, integrated with other rhetorical components (Angenot 1982, 31). On the other hand, this state of affairs is congruent with an “informal” context: Paul is not writing to someone he feels he can impress by neat *dispositio* and well-tempered *elocutio*, but to people he still feels entitled to call brothers and view as friends.

(b) *How Many Rhetorical Problems in Galatians?* Kennedy states that “in many rhetorical situations the speaker may be found to face one overriding *rhetorical problem*” (Kennedy 1984, 36). This implies that other, secondary *rhetorical problems* may be concerning him and will be treated within the act of communication. In the ancient world, it was considered normal to treat more than one issue in a long letter. One can think of the περὶ δὲ paragraphs (or moral τόποι) in 1 Thessalonians and 1 Corinthians, where Paul discusses several different issues in succession, usually after the treatment of the principal rhetorical problem. The thanksgiving for the financial aid at the end of Philippians also comes to mind as an example of a distinct aim within the rhetorical situation.

Galatians presents a different scenario: intertwined with the main argument about freedom from Torah is a *second conversation* or argument which relates directly to Paul's reputation and character. This other conversation surfaces briefly in 1:10, disappears, reappears again only in 5:11, and then in the final comments of the epistle, 6:14, 17. If I may evoke once again the image of the iceberg, it might be said of Galatians that what we see at the surface of the text are the various tips of two separate icebergs but which are close together.

The first instance where the trustworthiness of Paul's rhetorical ῥῆθος is brought up appears rather disconnected from the immediate context (Kennedy agrees, p.148). Vos is unconvincing in arguing that 1:10 is proof for (and not a separate matter from) 1:6-9, and does represent a change of subject. Paul's development of the trustworthiness τόποι is much too succinct in 1:10 (it is a mere evocation without substantiation) to validate the idea that it is a proof (see the discussion of Gal 1:6-10 in E2). The impetuous and abrupt evocation of an accusation (1:10a), to which Paul gives an initial refutation, but with the idea of returning to the subject later, makes more sense. Furthermore, there appears to be a natural connection between v.9 and v.11 (Hansen's analysis appears to agree with mine). Vos' "smoothing out" of 1:6-12 appears to suffer from a too rigid application of rhetorical categories to letters which, despite all their rhetorical qualities, were not designed to be formal public speeches.

In the second instance of the theme of Paul's character as a teacher (5:11), the subject

reappears abruptly. Again he argues in his own favour and links the issue to those who are troubling the Galatians, but in an brusque and enigmatic manner. The final return to the question of Paul's reputation as a pleaser of God and not of humans (6:14,17) offers a synthesis of sorts, if we consider the entire context (6:12-17). A consideration of the three segments of texts in sequence (accompanied only by their immediate contexts), will not dispel all mystery, but sheds some light on what Paul is doing in this separate conversation:

*Am I now seeking the favor of men, or of God? Or am I trying to please men? If I were still pleasing men, I should not be a servant of Christ (1:10, RSV).*

<sup>10</sup> I have confidence in the Lord that you will take no other view than mine; and he who is troubling you will bear his judgment, whoever he is. <sup>11</sup> *But if I, brethren, still preach circumcision, why am I still persecuted? In that case the stumbling block of the cross has been removed.* <sup>12</sup> I wish those who unsettle you would mutilate themselves! (5:10-12, RSV).

<sup>12</sup> It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. <sup>13</sup> For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. <sup>14</sup> *But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.* <sup>15</sup> *For neither circumcision counts for anything, nor uncircumcision, but a new creation.* <sup>16</sup> Peace and mercy be upon all who walk by this rule, upon the Israel of God. <sup>17</sup> *Henceforth let no man trouble me; for I bear on my body the marks of Jesus.* (6:12-17).

The two criticisms of Paul implied in this conversation combine three elements. (a) He seeks the favour of men and not of God (1:10). This is a questioning both of his moral character and spiritual authority. (b) He also promotes circumcision as necessary for salvation and not simply as a matter of covenantal indifference, perhaps in continuity with a pre-Damascus mission of Jewish proselytism (Donaldson 78, 111), thus paving the way

for circumcision among the Galatians. Paul responds by one single insistence, namely that he has been relentlessly faithful to the message of the cross. In the final segment, the two enthymemes of 6:14-15 and 6:17 establish Paul's superiority through the superiority of the cross and of the physical marks of Christ (6:17) over Torah and circumcision its physical mark, a hierarchy which the entire argumentation of Galatians sought to substantiate. At the same time, another conversation is running in parallel which Paul clarifies the status of his gospel as direct revelation from God (it begins in 1:8-9,11-12), and that this gives him the authority to forbid circumcision of Gentile believers. Paul keeps two conversations distinct throughout the epistle, only to bring them together at the very end of the epistle. The icebergs are joined below the surface.

(c) *Dissociation of Ideas*. Below the level of surface enthymemes is a "basic framework for Paul's argument" which is structured by the dissociation of ideas in "antithetical pairs: curse/blessing, works/faith, flesh/spirit, law/Christ, law/Spirit, slavery/freedom, bondwoman/freewoman, son of bondwoman/son of freewoman, present Jerusalem/heavenly Jerusalem, covenant of Sinai/covenant of promise" (Hansen 1989, 85). This framework permits Paul to systematically reject the rival gospel(s) unto the other, "condemned" pole, and invite his readers to recommit themselves to the only other option: the true Pauline gospel and its faithful messenger Paul.

(d) *Allegory*. The puzzling "allegorical treatment of the Hagar and Sarah story (4.21-31) is a continuation of this process [of dissociation of ideas] through the voice of

the law itself (τὸν νόμον οὐκ ἀκούετε; [4.21])” (Hansen 1989, 85). The hermeneutical lense which is used by the apostle groups all key elements of the story and Isa 54:1 around the two opposed notions of freedom (Sarah, Isaac, promise, heavenly Jerusalem) and slavery (Hagar, Ishmael, flesh, Torah, Sinai, present Jerusalem; see Hays 1989, 111-3). The allegorical “argument” serves two purposes at the approach of the paraenesis: (i) to condemn and ridicule the opponents with a touch of irony; one strand of the exhortation involves rejection of these people and their message (see 4:30-5:1). Paul is playfully and mischievously (the argument being *ad hominem*) showing that they can be outdone them at their very own game of Torah (he sets out to “out-Bible” them, to use a preachers’ expression of our day); (ii) to set up the slavery/freedom opposition and enrich it with a variety of related terms and concepts so it can serve as the framework for the paraenesis.

The effect of this entire passage is in its sweeping reorganisation of the Genesis narrative according to the “hidden initial Intention of God” discovered by Paul in the text and drawn in part from its “Ambiguities” (Morland 239; he is speaking of Gal 3:8-14 and its relation to Deut 27-30 but the same analysis applies here in my view). The new principle guiding the reading of the narrative is that God chooses to act in this story through promise, faith, and fulfilment. It is viewed by Paul as having been communicated to Abraham in the form of a pre-gospel, has exploded into the forefront of Revelation in the time of Christ, and is now central to Paul’s gospel. It permits a re-reading of the entire Torah according.

A gospel-centred reorganisation of stories is now possible, and Paul uses this to its fullest extent. Thus, even though the hermeneutical procedure contains a supra-logic, it is not explained to the reader; he is simply warned that what is coming is *an allegory* ( ἄτινα ἐστὶν ἀλληγορούμενα, lit. “these things are allegorized,” v.24a). One rhetorical effect of this type of allegory is a bonding in playful irony between speaker and audience, against an implied opponent. On the other hand, this is not an easy allegory for the Galatians to follow. The portions of 4:21-31 which are presented as arguments or explanations (4:24-26; 4:25; 2:26-28; 4:30; see E2) appear idiosyncratic at first reading, and would have sounded that way to the first century Galatian listener. This has a mesmerizing effect and shows that Paul is still establishing his rhetorical *persona* as an authority *above* both addressees and implied opponents. Despite its effectiveness and beauty, the technique is viewed by Paul as less authoritative than the (somewhat more) deductive and context-based OT interpretations which he uses to ground his key theological points in 3:6-29. This is indicated by its position at the end of the argument, in part to cap it with style and also to shine his image before the exhortative section.

(e) *Non-technical argumentation*. Three rather dramatic moments put in relief the virtual forensic setting of Galatians’ performance. All three offer elements of evidence which is external to the discussion of the issue, but which give either define the stakes or give a frame of authority for the discussion of other evidence. First, there is the *dual curse* of 1:8-9 which places the controversy within a context of the biblical trial, or כִּי, and forces the outcome of the letter performance to be the necessary condemnation of either

Paul or his foes (Morland 235-37; see also Betz 24-25, 50-54; and McLean). Second, the *oath of truthfulness* in 1:20 which legitimizes Paul's narration of events in 1:11-2:14 as evidence which must be taken into account. And third, the *appeal to the form of handwriting* of the letter itself in 6:11, just before Paul repeats the key argument of his accusation (vv.12-13). This authenticates the source of the argument about to be given. It also serves as a reminder at the end of the letter that a decision must be made by the addressees under the threat of a curse pronounced by the writer of these lines.

In 3:1-5, the apostle forces the readers to admit "as witnesses that they themselves experienced the Spirit without having done any 'works of the Torah.'" For Betz, this argument from the Galatians own experience is the most important of the entire epistle, and belongs to the category of non-technical proof (Betz 30). The problem with this view is that 3:1-5 contains enthymemes, which means that Paul has developed arguments from this data. In principle, non-technical proof should not require enthymematic artistry, and thus I prefer viewing the use of the Galatians' personal experience as part of the technical proof. On the other hand, 3:1-5 should be viewed as the most powerful argument of Galatians, almost as powerful in fact as non-technical evidence, in the sense that Paul is touching on a common ground and fundamental value for all parties involved, namely their personal experience of the Spirit.

Other instances of use of evidence are less "forensic," more sentimental. They are presented as proofs, but their force comes from the emotion they seek to stir up, usually

for the purpose of motivating a return to friendship and adherence to Paul: evidence of the Galatians' earlier devotion for Paul (4:12-15); and the brief and enigmatic mention of the στίγματα upon Paul's body (6:17), the existence and significance of which he assumes his readers to be aware. The reference to the handwriting also has a strong emotional component, though it is not the only one, as we have seen above.

Finally, some of the evidence presented in the autobiographical section (1:11-2:14) is so compelling that Paul could have used it as non-technical proof. I am referring to the attitudes and decisions of the pillars, who recognized Paul's equal apostolic authority and calling (2:9), and "added nothing" in a context where the issue of circumcision of Gentile believers was both evoked (2:4-5) and immediate through the presence of Titus (2:3). But for tactical reasons, Paul declines to rely on the authority of the Jerusalem Church as external rhetorical proof, and limits himself to evoke these as a mere attestation of his own authority and a confirmation of his argument.

(f) *Emotional Pleading*. The passages in 4:12-20 and 5:7-20 are characterized by strong appeals to the emotions of friendship. They seek to elicit a reaction to reciprocate an expression of affection and commitment, through supplication. Used in a deliberative context of rebuke and correction whose aim is paraenetic, this type of persuasion buttresses the rational argumentation with positive emotional motivation (even though its tone is heavy and negative on the surface). The promise is that compliance will restore the deep friendship which Paul continues to offer.



## 6.2 Paul's Language of Argument

### 6.2.1 Markers

The letter to the Galatians shows a wide variety of syntactical techniques by which its enthymemes are signalled to the reader. The four particles and conjunctions most readily associated with deduction are all used (γάρ, ὅτι, οὖν and ἄρα); the importance of antithetical pairs from which disjunctive arguments are constructed explain the importance of “if... then....” and “not this... but that...” constructions. The appeal to the Scriptures occasions instances of markers which include the significant term γέγραπται. The interrogative forms are associated in part with rebuke as well as with the technique of diatribe. Paratactic constructions as also marginally used. The conjunction γάρ retains its reign as enthymematic signal *par excellence*. As the table below indicates, γάρ is used considerably more than any other term, being present in 38% of the enthymemes in Galatians. Uses of γάρ which are not strictly argumentative also appear in Galatians: only 53% of the instances of γάρ are in surface enthymemes (compare with 68% in 1 Thessalonians and 42% in Philippians).

<i>Marker</i>	<i>Occurrences in Enthymeme</i>	<i>All Occurences in Galatians</i>
γάρ	18	36
γέγραπται γάρ	1	
ἄρα	1	
καθώς... ἄρα...	1 (+ 3 εἰ... ἄρα... forms)	
		6

ὅτι	3	]	29
ὅτι γέγραπται	1		
no marker ("paratactic")	5		
ὥστε	2		5
οὖν	2		6
ἀλλά	2	]	17
ἀλλὰ καὶ ἐὰν	1		
interrogative forms	7		
if....then... constructions	4 (3 with εἰ...ἄρα...)		
	(1 with εἰ...οὐκέτι...δε...)		
καί	1		72
participle	1		
<hr/> TOTAL		50	

### 6.2.2 Style and Emphasis

(a) *Cultivation of Dialogical Setting*. David Hellholm has put in relief that "argumentation primarily occurs in dialogue form" (124). There exists in Galatians a considerable number and variety of special clauses which text-linguistics associates with dialogue and which contribute to the liveliness and complexity of the argument. Meta-communicative clauses (which signal the beginning or end of an act of communication) abound: τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν (3:2); Ἀδελφοί, κατὰ ἄνθρωπον λέγω (3:15); Λέγω δέ (5:16a); various forms of rhetorical questions, 2:17-18; 3:19, 3:21, 4:8-9; 4:21a; and other clauses in 1:11; 4:12, 4:21, 5:2; 5:12; 6:11.

Meta-argumentative clauses (again Hellholm's term), which indicate that what follows is a *reminder* to the addressees, are few, since the rhetorical problem in Galatians requires an *implicit* use of the pre-agreement (it has explicitly been put into question by the

addressees) and a persuasive presentation of new data; but nonetheless we observe Ἠκούσατε γὰρ 1:13a; οἶδατε (4:13a); μαρτυρῶ ...ὑμῖν in 4:15, and the entire section of 3:1-5. Paul is far more careful and sparse in inviting his readers to trust in him as teacher and as father-figure (in 4:19 alone). He uses ἀδελφοί 10 times, but rarely to speak of reciprocity in brotherhood (4:12a) or in friendship (4:12b). Some characteristics of Galatians are unique in the Pauline corpus: (i) no use of the term of endearment ἀγαπητοί; (ii) no mention of particular individuals; (iii) the resort to pleading, as seen earlier; and (iv) language of opposition, to which I will now give some consideration.

Expressions of opposition and disapproval are numerous: μὴ γένοιτο in 2:17-18 and 3:21; see also 6:15, 4:9-10; 5:2; 5:12; 6:14. In fact, among the numerous explicit references to the interpersonal dimension of the communication, most are negative and exude tension. There are appeals to various negative emotions (fear in 1:8-9, 6:7, regret in 4:15; shame in 1:6; 3:1), to conscience, to memory (1:13a, 3:1-5, 4:13a, 4:15), and calls to special attention (1:8-9; 5:2a; 5:16a). Use of explicit threats (the ἀνάθεμα of 1:8 and 1:9) and of harsh, even violent language directed at the opponents (5:12).

The usefulness of dialogue indicators for the identification of the opponents, their teaching and their specific accusations against Paul, is debatable. There are tensions between the statements which relate to the “implied opponents.” At some points they appear to be an external danger (1:7, 3:1, 5:12), and at others are portrayed as being among the addressees (esp. in 5:12). We have already pointed out that the dual curse sets

up a dramatic judicial context in which Paul can intervene with impact in the life of the Galatian Churches; the depiction of those he is accusing may also contain elements of rhetorical creation. The author's has *dramatized* the "real dialogue" going on between him, the Galatians and those who "trouble" them. It reflects how Paul perceives the situation and its seriousness, with the penetrating insight of a controversialist (and of a prophet) who sees sharp lines between positions and people where others can see only haze. Among other effects, this casts the promoters of circumcision in the role of the dangerous outsiders who are linked to a rival community of faith and who are intentionally opposing Paul's work. The extreme difficulty of scholarly efforts to identify the agitators of Galatians has been commented upon by scholars (for example Betz 6, 56 n.115, Vos 1, Martin 437 n.2). The endeavour is rendered particularly complex by the recasting of "reality" which is part and parcel with the rhetoric of polemics.

From a theological perspective, the dramatized Paul-Galatians dialogue is not a simple two-way relationship in a vacuum. The ideological matrix of Galatians brings into play other actors (or implied dialogue partners). As in all his letters, the apostle's ultimate interest is not in the sender-receiver relationship, but in the strength of the relationship between the addressees and Christ (see Fee 1995, 13). According to Paul's prophetic insight, the Christ-Galatians link can neither exist nor survive unless mediated through the Holy Spirit, to whom the Galatians must submit in a specific manner: by simple trust in the divine promises contained in Paul's Gospel, and in nothing else outside of these promises (this state is defined as a *freedom*; not an absolute freedom but one defined by

membership in the covenant people and subordination to the Spirit). The vital role of the mediator has been jeopardized by an emphasis on Torah observances which Paul sees as incompatible with his gospel. The addition to Paul's gospel of new sources of salvation hope (circumcision and Torah obedience) has skewed the Galatians attitude towards the mediator, thus threatening a break with Christ himself. To remedy this situation, Paul calls upon other players for help and witness (God, the Scriptures, the Law itself) to neutralize the destructive influence and to rebuild the addressees proper understanding of what God expects of them. In the end, the Galatians are called to reject this other teaching along with any person who is promoting it, submit once again to the mediator in the appropriate manner (5:16-25), and in so doing to renew their ties to Christ.

(b) *Maxims and gnomic form.* There are a handful of texts in Galatians which could be called maxims (or γνώμαι) according to the descriptive definition given in this study following Henderson and Ramsaran: capsules of wisdom on moral behaviour which (a) are *figurative*, usually by means of an analogy or analogies; (b) *normative* in impact; (c) *separable* from their literary context; (d) *brief* in form so as to be easily remembered ((Henderson 154-155 for (a), (b) and (c); Ramsaran 23 omits (c) but adds (d)). All the maxims of Galatians are contained in the chapters 5 and 6, mostly in the paraenetic section in 6:1-10 where some appear within enthymemes. It is as though the argumentative needs of Gal 1-4 precluded the use of maxims, partly because the thrust of what was being argued was not of a practical or moral nature. More importantly, rhetorical common sense does not recommend the use of maxims in controversy, since

they serve to heighten the sense of *community*, linking speaker and audience through language and values. This is not appropriate in the context of Gal 1-4 to which Paul has conferred a solemn, forensic and confrontational tone.

Though the precept of 4:18a (καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε) has a proverbial ring, it should not be viewed formally as a maxim. The first maxim to appear in Galatians is μικρὰ ζυμὴ ὅλον τὸ φύραμα ζυμοῖ in 5:9. It is not connected in any logical manner to its immediate context, but “thrown in” (Betz 266, who also observes that this “proverb” is attested only in Paul, here and in 1 Cor 5:6). Although it is uttered with a harsh tone in a rebuke, it begins to soften *rapprochement* between epistolary sender and receiver and prepares the more friendly paraenetic section beginning in 5:13. Betz identifies another saying in gnomic form in 5:25: Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. It “is in the form of a paradoxical gnome, composed chiastically,” which “contains [Paul’s] entire ethic in a nutshell” (Betz 293). In Betz’s judgement, Paul himself most likely composed all the gnomic sayings in Galatians, “a fact which demonstrates his abilities as a gnomic poet” (291). This practise was common among philosophers and had penetrated Hellenistic Judaism before Paul’s time (292). We also notice in Philippians Paul’s propensity to give a proverbial/gnomic form to theological slogans.

In 6:1-10, the mood has become convivial, the tone pastoral, and exhortations can be effectively grounded in the analogical wisdom and the stylistic authority of practical

sayings. Betz sees the entire passage of 5:25-6:10 paved in maxims, proverbs and *sententiae* (13 in all: 5:25, 26, 6:1b,2,3,4,5,6,7a,7b,8,9 and 10; Betz 291-311) but his criteria of recognition are lenient. In my analysis (which focuses not on maxims but on enthymemes containing maxims), I have detected 5 enthymemes where aspects of gnomic form are present (4:12, 5:1, 6:1, 6:3, 6:14-15), and 4 actual maxims that are part of an enthymeme (6:2, 6:4-5, 6:7-8, 6:8-9). An important point made by Betz is that the disposition of sayings in a highly gnomic portion of paraenesis such as 5:25-6:-10 is determined to some degree by “inner logic,” but to a greater degree by the need for stylistic variation and the aim of stimulating the reader to enjoyment and reflection (292). This is partially corroborated by E2, in the sense that we see no chains of enthymemes or developed arguments in the passage but discrete and disconnected enthymemes on the logical plane (they are linked by vocabulary and theme).

If Betz is also on target in his assessment that all of these maxims are crafted by Paul, then it is plausible to believe that the silent premisses which they are linked to enthymematically represent common values of Paul’s world which are very dear to him and which he seeks to “traditionalize.” The ethical emphasis of the maxims and enthymemes of 5-6:10 is best described by *reasonable but not idealistic* expectations regarding virtues and good works, coupled with honest self-examination, mutual support and forgiveness, and dependance on the Holy Spirit for the effectuation of positive change or “fruit” (Betz 292-93). This is what Paul opposes to a spirituality based on “the works of the law.” We must keep this passage in mind as we later consider the question

of the compatibility between Paul's forensic presentation of justification and the lifestyle standards he requires of believers.

(c) *Addenda from Tradition.* No excursus into traditional catechetical material were observed to be appended to enthymemes in Galatians. In contrast to the Thessalonians, the Galatians are viewed by the apostle as well-versed in the content of his earlier teaching. Their problem as Paul understands it is not ignorance of tradition, but the seduction of a more recent teaching (1:6-8; 3:1): Paul realizes that paternal reminders of what they already know but are tempted to leave behind would have an irritating effect and weaken his ῥῆσος (see 4:16). Paul must concentrate on bringing new material into play for the defence of his unchanged position and message. He must come across as a creative rhetor and avoid the impression of repetition.

### 6.2.3 Uses of Metaphor

It has been noted earlier that enthymemes often contain metaphors. In Galatians we see truth claims (or exhortations) deduced from propositions in which a metaphor plays a central role for understanding. In some cases it is the inferred truth claim which contains a metaphor. One must be careful not to "decode" metaphors systematically since the meaning they create *in their role of lens* (and not as a mere code for something clearer and more concrete) can be crucial to the logic of the deduction. Furthermore, this touches on the question of the evolution of Christian religious language, and in particular of the



transformation over time of fresh metaphors into common “technical” terms or expressions which will function as lexical entries and no longer as figures. This issue of language merits special attention.

(a) *Metaphors in Enthymemes*. Three types of situations involving six “metaphor embossed” enthymemes were observed in Galatians. (i) In two cases, there is a deduction of a non-metaphorical conclusion from a metaphor. In 2:17-18, Paul proves that faith in Christ (which in theory gives a Jew the freedom to live as a Gentile) does not lead Jews into sin, from the metaphor of rebuilding a rejected legal system (εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω, v.18). The verb οἰκοδομέω is a metaphor from the world of construction used to shed light on a reality in the legal realm: it evokes the idea of *reinstating* a legal system which in this case has already been repealed, or καταλύω (Betz 121). Later in 3:26-27, it is inferred that Christians become children of God through the metaphorical process of clothing oneself (ἐνδύω) with Christ through conversion and baptism. (ii) Two other cases show entire arguments taking place in the metaphorical realm: in 3:25-26, the reality of being “under the law” has been connected by analogy to the child subject to a custodian (the term παιδαγωγός is used as an image for the Torah in 3:24, thus this is not simply an analogy but a metaphor) , and faith in Christ as the moment in the child’s life when the custodianship ends; a deduction is made through the combination of the analogy and the metaphor “sons of God” in v. 25. Then in 6:8-9 the practical life of the believer is transposed into the metaphorical realm of the sower, from which the apostle draws a

deduction. (iii) In two other situations, 4:6-7a (metaphors of the son/father and the slave/master relationships) and 4:8-9 (slavery metaphor) the images are at the limit of “technical” theological language.

(b) *The Question of “Technical” Language.*<sup>4</sup> The boundary between the figurative and the non-figurative is difficult to discern in any area of speech, but even more so in a domain which relies on analogy as “the main road leading from the known to the unknown.” George Caird exaggerates only modestly when he affirms that comparison “comprises... almost all the language of theology” (Caird 144). If we take the example above in 3:26-27, it might appear arbitrary that “clothing oneself” with Christ is viewed as a metaphor, yet “children of God” is declared a non-figurative expression.

The answer lies in the evolution of metaphors over time within a language and a linguistic community. Observers of the use of language have commented on the way in which such a community learns to describe newly discovered phenomena, or new sources of knowledge. What may begin as an explicit comparison – simile – is later used regularly as a metaphor. If effective, the metaphor will become a conventionally used, *stock* metaphor, which in some cases becomes a *symbol* (Guillemette 325, 327-28). With time

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<sup>4</sup> The term “*technical*” as used in this discussion of language in general is not to be confused with the rhetorical concept of *technical proof* which also used in this study. The latter refers to arguments crafted by the rhetor to persuade his audience. It is opposed to *non-technical proof*, which is evidence external to the case that has the quality of undisputable evidence (i.e. it does not need to be introduced into the case with the help of argumentative *technique*).

and usage the expression can become a “technical” term used to refer to the phenomenon, regarding which the metaphorical value is less known. In the end the term will be included in the lexicon as a non-figurative referent to the phenomenon, and the metaphor is completely forgotten by the common user of the language. An example of such a linguistic development can be seen with the English word *muscle*: it originated from an analogy with the Latin word *musculus* – a small mouse – crafted by anatomists as they sought to describe the movement of the contracting and relaxing tissue along the axis of bones (Gunton 35-36). Another example is the choice by English-speaking scientists of the term “wave” to refer to electromagnetic propagation. It follows that in any discourse touching on the exploration of (new) truth, of which the epistles of Paul are testimonies since they are discourses about recently revealed truth in Christ, will witness to the development of a new vocabulary to speak about this truth. Expressions such as “clothing oneself with Christ” and “children of God” are metaphors with varying degrees of correspondence with the abstract realities to which they are referring, but which are also at various points on the etymological trajectory from *simile to metaphor, to symbol, to “technical” term, to everyday term*.

Though it is by no means an easy task, several types of clues can help an exegete determine whether a Pauline term is being used as a metaphor, or symbol, or “technical” term, etc. Enthymemes are one such clue, for they represent instances of reasoning on truth. The manner in which figurative terms appear in enthymemes indicate the level of use they have attained in referring to an abstract reality. One approach to the question is

to observe *where* important metaphors occur *in* (or *in relation to*) enthymemes. The case of Galatians illustrates a number of different scenarios.

(i) In some enthymemes, a metaphor is introduced and then argued from to established certain other truths. This is the case regarding the comparison of the law with a child's "custodian" (3:19-27). An image is set up to describe the development of the covenant: the arrival of Christ, which ushers in the era of faith, frees all believers from the custodian. The fact that the "custodian" metaphor is used not only as a simple comparison, but also as a basis for proof, indicates that Paul is proposing a metaphor for further use as a linguistic tool in religious discourse, a term which the language community could use enough to turn into a stock metaphor or "technical" term for the law.

(ii) Other figurative expressions or terms which are not introduced as similes, nor which appear to be used for the first time as metaphors in Galatians, but which appear in the conclusion or in the *ratio* of an enthymeme, have probably attained the status of stock metaphor and perhaps of *symbol*. This is the case with the slavery image used to describe elemental religion in 4:8-9, and with the images of the slave/master relationship (to represent the old covenant) and of the father/son relationship (the new covenant) in 4:6-7a.

(iii) When figures which are not introduced are used regularly in enthymemes, equally in

*rationes* and in conclusions, this is a sign that they have already become “technical” terms. They are numerous in Galatians: the courtroom metaphor of the δικαιοῶ/ δίκαιος/ δικαιοσύνη family of terms, used throughout the argumentation; crucifixion images (σταυρός/ σταυρόω) used as a metaphor for other concepts, 2:19-20, 5:11, 6:14-15 in enthymemes and 3 other occurrences in Galatians; terms related to slavery (with the root δουλ-) also appear throughout the argumentation and elsewhere, 4:7-8 4:9; 4:24, 25, 5:1; 5:13; σάρξ used in the enthymemes of 3:3 (in the *ratio*) and 5:13 (in the conclusion), but also in 5:17, 5:19, 5:24, 6:8; κληρονομία and other related terms in the enthymemes of 3:18 and 3:29; but also in 4:7 and 5:21; σπέρμα in 3:29, but also in 3:16 and 3:19.

(iv) Figurative terms which are proposed once by Paul but never argued from are presumably spontaneous, “one-time” metaphors and nothing more. Counterexamples are possible however. While the image of the καινή κτίσις for Christian existence (6:15) fits this category, Paul further develops the metaphor in 2 Cor 5. Hence there is an unpredictability to the career of metaphors within speech communities and their sub-cultures.

#### 6.2.4 The “Intensity” of Enthymemes and its Relation to Context and Style

The manner in which enthymematic propositions are formulated is not the most important factor in their intensity, but rather how they are “framed” or introduced: the numerous meta-communicative and meta-argumentative clauses which signal the beginning and end

of argumentative sections play a more significant role in this area (see 6.2.2[a], *Dialogical Setting*). This is in keeping with Paul's strategy to generate through his arguments' form the strongest possible impression of rationality and of personal authority.

### **6.3 "Sources" of Rhetorical Knowledge**

#### **6.3.1 Overview of Themes**

The catalogue of premiss themes displays a richness of rhetorical sources of knowledge which does not find its equal among the catalogues of epistles studied so far. Galatians represents a situation of high argumentative intensity and creativity, where the apostle must draw deeply from his various resources.

As can be observed from Appendix E1, Paul makes ample use of non-religious themes in his arguments, drawing from commonplaces about legal systems, relationships, communication, slavery, social divisions, inheritance, and child-rearing. Four other premisses are commonplaces about the generic human individual, and six are various principles of "common sense."

Several observations can be made about the delineation of the religious themes. Firstly,

knowledge related to a *universal understanding of religion* is very seldom used. The main issues of Galatians revolve around Jewish law and circumcision. This indicates that in the preagreement there is a full acceptance of the particularism of the Christian belief system. The reference to universal religion thus becomes less effective, whereas there is abundant use of the covenant theme inherited from Judaism. Second, Paul draws heavily from an *image of Israel* almost as often as from an image of Christianity. This makes sense in an epistle arguing the case for the gospel within the context of the covenant, and which implicitly redefines the meaning of “Israel” to refer to a mixed community (Gal 6:16; Donaldson 238; but see Stendahl 5, who resists this reading of 6:16). Third, the quasi-absence of argument from *eschatological* themes and motivations is to be noted. This is particularly significant for the development of paraenetic enthymemes, for we saw in the case of 1 Thessalonians (and will observe in 1 Corinthians to a lesser degree) that Paul relies heavily on eschatological motivations. The tension between the *already* and the *not yet* in Pauline thought, which was a factor in the paraenetic reasoning of 1 Thessalonians, is not deemed appropriate in the volatile situation of the Galatian churches for whom the very criteria for entrance into the future kingdom have become blurred.

Fourth, while presuppositions abound about *God*, and more specifically about the character of the God of Israel (9 entries), knowledge about Christ is not employed much in enthymeme *rationes* and silent premisses. Paul’s use of knowledge about Jesus is limited to a specific focus on *the gospel* as a proclamation about redemption (8 entries). The enthymematic premisses and presuppositions about the gospel are theological in

nature: they are not simple references to a narrative of events, but ascriptions of religious significance to only two events, the death and resurrection of Christ. A look at the surface micro-arguments of Galatians shows however that a basic knowledge of the gospel events are part of the necessary pre-understanding of Galatians (see Hays 1983 regarding the role of a story about Jesus in the “substructure” of Gal 3:1-4:11). The death and resurrection of Christ, as well as the significance of conversion/baptism which unites the believer to this story (3:27-28), are presupposed and mentioned, but never used as proof directly, except in the case of 3:13 (the manner of Christ’s death is expected to be known). Apart from this case, no details of the story such as actions, events, or words of Christ, are used as argumentative premisses.

This is not the case with respect to the *Scriptures*, as we have already seen. There are nine explicit premisses from the Scriptures of Israel; in most of these cases a Scripture passage is quoted. Though Paul realises the limpidity of the “opponents” reading of Scripture – of Gen 17 in particular where the requirement of circumcision is given to Abraham and his descendants –, he realizes that he too can benefit from the authority of Scripture to argue his position. The scriptural enthymemes in 3:6-14 display the following pattern (see E2):

{ SILENT:	Uncontested premiss.}
EXPRESSED:	Quote of a biblical verse which contains the “right” truth proposition.
=>	Controversial conclusion.

*The implicit premisses* which make these scriptural enthymemes apply to the cogent are always uncontroversial, often especially religious principles connected to God (3:8-9), the



covenant (3:6-7, 19b-20), the law (3:10), Christ (3:13), principles of common opinion (3:12), or things argued elsewhere in the text (3:11). In some cases they play the role of major premiss, in others the minor. *The expressed premisses* are biblical quotations that can be reread to yield the required premiss for the syllogism, once they are disconnected from their original context (this is what traditional biblical exegesis calls a *sensus plenior* reading; Guillemette 278, 313-17; Longenecker 1999<sup>2</sup>, xxxi-xxxiv). I have shown earlier that this type of biblical argument is not only terminological but also propositional. The analysis in E2 shows that it is usually syllogistic. Furthermore, Paul does not always use biblical propositions out of context. We have seen that he uses metalepsis in some occasions. In others, the meaning of the key terms is not modified drastically from the original context, nor is the meaning of the proposition itself: the use of Gen 15:6 as lead-off text to establish that it is faith that leads to imputation of righteousness is a case in point; the choice of Hab 2:4 after Gen 15:6 as a second proof-text among many passages where “faith” and “righteousness” appear together shows that he prioritizes propositional meaning and context but is willing to compromise and improvise when his choices are limited. Finally, *the conclusions* are controversial and represent Paul’s position in the debate; they are explicitly backed by a common authority and established by clever rhetorical syllogisms.

This argument scheme has the double advantage of proving Paul’s position against circumcision, and strengthening his own image as teacher and master of the Scriptures. The fact that Paul is arguing explicitly from Scripture and not from the gospel story

shows on which plane the actual controversy lies: the gospel as story and as authority warranting Paul's message is not at issue; the Scriptures of Israel however are part of the problem.

*Knowledge of the Christian network of Churches* is not used as a source of premisses in Galatians. We can remember that in 1 Thessalonians and Philippians it was a very useful means of encouragement or flattering comparison (1 Thess 1:7-9, 2:14; Phil 4:15; see also 1 Cor 16:19); Paul can also use it in as a negative motivation, either to correct deviation through appeal to universal tradition (1 Cor 4:17, 7:17, 11:16, 14:33), to give a negative comparison (2 Cor 11:8, 12:13) or entice a spirit of healthy rivalry (1 Cor 16:1, 2 Cor 8:1, 24, 9:2, 4). It is conceivable that the provincial mentality of the geographically isolated Galatians has rendered this theme ineffective. The same cannot be said of *the Galatians' own spiritual history* (6 entries). Paul makes an aggressive use of a shared understanding of the circumstances and nature of their conversion, and present spiritual state. Just as with scriptural premisses, none of the entries related to the Galatians' own story are silent premisses. Here is yet another case of strategic selective use of a source of uncontested knowledge: Paul uses other principles to bring this source "onto his side" by arguing explicitly from it, i.e. displaying a particular aspect of addressees' spiritual experience as evidence which confirms his position (*M.* Silent uncontested premiss; *m.* selective use of a fact about the Galatians' past; => Paul's controversial conclusion).

*Knowledge about Paul himself* (8 entries in all) appears to function quite in the same way

as Scripture and the Galatians' own experience. All premisses but one as used as explicit premisses; furthermore Paul uses this theme to prove items about the law-free gospel, not about himself. In other words, the facts about Paul's experience and status as apostle are not directly at issue, though there exists some confusion about them. By using selected facts about his own life and character as *rationes*, he is also showing his own calling and experience with God to be yet another witness in favour of a law-free gospel.

To conclude the general description of the themes profile, I shall make a few comments about a similar profile of "Traditions and Doctrinal Presuppositions" in Galatians developed by Hans Dieter Betz in his commentary of 1979 (Betz 26-27). Betz draws a list of notions and phrases gleaned from the text of Galatians which "do not constitute Paul's argument itself, but are presuppositions of the argument" (26). His classification is set up as follows:

- I. Scripture
- II. Proverbs
- III. Illustrations from the common law
- IV. Liturgical Material
  - A. Epistolary formulae
  - B. Hymnic or creedal phrases or formulae
  - C. Christological titles
  - D. Baptismal formulae
- V. Doctrinal formulae
  - A. From Jewish Christianity
  - B. From Agreements made at Jerusalem
  - C. From Paul's own theology
    - 1. Pharisaic doctrines once held but now rejected
    - 2. Paul's apostolic office
    - 3. Paul's definition of his gospel
    - 4. Theological "Abbreviations"

There are some interesting parallels between this list of presuppositions and my list of

enthymematic premiss themes. For examples, presuppositions about the gospel story are few for Betz as they are for me (he has four short quotations, three referring to the death of Christ and one to the resurrection), and they are all subsumed under his category of “Hymnal and creedal phrases.” In both lists, Paul’s apostolic office (titles, vocation and mission) is a category involving several argumentative presuppositions. Betz is also sensitive to Pauls’ argumentative use of maxims (which he also calls “proverbs”), as we have already seen.

The differences are numerous however. Most of them can be explained by differences of goal and of approach in the process of classification of presuppositions. Betz does not define clearly what qualifies an expression to be the presupposition of an argument nor explains what criteria he uses to extract them from the text. He also displays considerable boldness in assuming that a particular phrase or clause is traditional, and in linking it to a specific body of tradition. Almost all his entries are phrases found in the text of Galatians (i.e. he is not interested in silent presuppositions), which he then connects to a particular earlier *source* within the literary history of earliest Christianity. Thus his is a catalogue of forms which are grouped according to sources and periods of tradition and doctrine development.

My list, on the other hand, focuses exclusively on identifiable enthymemes and their stated and unstated premisses. These premisses are (re)formulated statements of truth (not mere expressions or traditional forms) and are used within Galatians as ideas, opinions or

beliefs. Furthermore, my approach to classification is admittedly more influenced by topical theory in ancient rhetoric than by the categories of NT form-criticism: I approach Galatians as a unique creation of Paul the teacher and rhetor, who created an argument and sought warrants and underpinnings for his argument within the regions of his own personal culture (both in the world of his own convictions and within his understanding of shared opinions; where they come from is not my primary question). Though Galatians can be seen as a product of the historical processes which shaped Paul, such an approach is far more intuitive (as Betz's work indicates) and thus more difficult and uncertain.

### 6.3.2 Particular Issues

(a) *Recurring Propositions.* Galatians shows four instances of enthymemes where one of its premisses is established in narration or argumentation occurring elsewhere in the epistle. In one case, the silent premiss of an enthymeme is established in the argument in the following verse. (see [8] in the Catalogue of E1). In the case of 3:29 and 5:5-6, the *rationes* are truths established substantially earlier in the text (see E1). Siegert also notices that what is established in 3:16 (Christ is the sole σπέρμα of Abraham) is then used as a warrant in 3:29 (Siegert 193). This is another illustration of the disjointed nature of argumentation in ordinary language: it cannot be likened to an exercise in sequential demonstration.

(b) *Crossover of Themes.* The level of thematic cross-over is very high in

Galatians. Some of the crossing of themes within enthymemes can be explained by the dual strategy of both of proving his point *through* a particular witness while simultaneously *disproving* the witness' opposition to Paul (see earlier treatment of premisses about Scripture, Paul and the Galatians' experience in 6.3.1). There are only a few instances of argumentative "thickness" (where both silent and stated premisses reflect the same theme, most of which relate to the understanding of the covenant (2:21; 3:21; 5:2-4; 5:3-4; 6:2)).

(c) *Deep Presuppositions*. Certain presuppositions which do not appear as premisses at the level of surface micro-arguments of Galatians are necessary to hold together the argument of the epistle at a deeper level. While they are not the main object of my study, they are nonetheless worth considering for the sake of a fuller understanding of how various levels of presuppositions work together in Galatians. The following is a list of deep presuppositions which appear to support the observed surface argumentation. It is by no means a complete list of deep presuppositions in Galatians. (i) Paul is an authorized and trustworthy interpreter of the Scriptures by virtue of his divine appointment as apostle. This authority makes permissible the boldness and creativity of his biblical exegesis. (ii) Jesus-Christ and the Church of Paul's time are hermeneutical keys to the Scriptures. The ecclesiocentric and Christo-centric nature of Paul's hermeneutics as foundational to Galatians' argument. They were discussed above. (iii) The notion that in the recent revelation of Christ the full unleashing of God's grace towards humanity has come in the person of Christ himself. This underlies much of the

categorical oppositions in the argumentation of Galatians which single out and glorify the benefits of faith in Christ, and which permits no other options. Inversely, Christ is understood by Paul as being the potential “sink” of all divine condemnation and every divine curse directed at human beings who believe (2:17-18,18-19,19-20; 3:13-14; understood also in Rom 8 and in 1 Cor 1:30, 2 Cor 1:18-22). Without such a presupposition, the claim in 3:13 that Christ became a curse “for us” and redeemed us from the curse of the law cannot be deduced from Deut 21:22 alone. (iv) The practise of the love command ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν (Lev 19:18) establishes the believer “beyond Torah,” in the sense that she is accomplishing what the Torah requires *and more* (5:13-14). Paul connects this with other fundamental realities. He equates the successful practise of this commandment with the fulfilment of “the Law of Christ” (6:2), redefines it elsewhere as “faith working through love, πίστις δι’ ἀγάπης ἐνεργουμένη” (5:6), and connects its possibility with “walking in the Spirit” (5:16,23-24), and also calls it “being in Christ” and “being a new creation” in Christ (6:15). The key which permits to enter the pre-required life of the Spirit, which makes this “life above the Law” possible is an attitude which Paul calls the ἀκοῆς πίστεως (3:2b), which he opposes to the ἔργων νόμου, and which commentators have traditionally understood as an attitude of receptivity and trust with respect to the promises of the gospel (see Hansen 109-112). Paul also likens this attitude and state to a *freedom* (4:22, 23, 26, 30, 31, 5:1, 5:13). (v) The experience of the Spirit as absolute proof of being in the covenant (3:1-5).

(d) *Traditional Materials*. Apart from the reference to the death of Christ by

crucifixion in the enthymeme of 3:13, and to the significance of “baptism” in 3:26-27 which may refer to the believer’s conversion experience as a whole or to the water ritual specifically, there are no clear-cut references to traditional materials within enthymemes, whether it be gospel stories, Jesus pronouncements or Church liturgy. In this area, Betz’s proficiency in identifying traditions (expressions, titles, and morsels of hymns and creeds) which underlie the argumentation of Galatians is puzzling. It is perhaps best explained by a tendency influenced by tradition-criticism, but which relies on no clear criteria for identifying these traditions and connecting them to a particular source.

The question of viewing the Pauline teaching in Galatia which preceded the letter as a source of enthymematic premisses has also been evoked in this study (“prior teaching” was also evoked in our consideration of the letters to the Macedonian Churches). Some authors wonder whether the epistle to the Romans could be viewed as the *equivalent* of a master Pauline catechism which existed early and could explain the presence of certain argumentative presuppositions in other letters. Anderson muses about such things when treating Gal 3:6-14 (Anderson 140 n.360). Collange speaks of the possibility that the arguments of Romans and Galatians are reflected in Phillipians 3 (Collange 111). This question will be kept in mind as we go over the data of Romans in our next chapter. It is also worth asking the converse question, i.e. whether there is any evidence for the presupposition of Galatians by Romans.



## 6.4 Conclusion

The epistle to the Galatians is an instance of deliberative rhetoric aiming to dissuade a group of Churches to adopt circumcision and other ritual elements of Jewish law. Unlike the letters seen earlier, the seriousness of the situation is critical in the author's eyes, to the point that he places his argumentation within a judicial sub-frame. The results include a heavily enthymematic argumentation, and a modest use of *paradigm*. Persuasion drawing from the trustworthiness of the sender (ῥήθoς) is avoided, and appeal to emotion (πάθος) tends to be negative rather than warm. There is a shift towards a pastoral tone in the paraenetic section of chapters 5 and 6, which is nonetheless characterized by a sharp dichotomy between two modes of behaviour, Spirit and flesh.

The defence of the law-free gospel is deployed carefully and systematically in Gal 1-4, appealing to five fundamental warrants: precedent in the history of the Christian movement (1:11-2:21), the religious experience of the addressees (3:1-5), Scripture (3:6-4:11 and 4:21-31), friendship (4:12-20) and community life (5:1-6:10). The text displays the lacunar character of polemical, "enthymematic" discourse and a blending of argumentative conversations. Intentional effects of style and structure are numerous.

Throughout, Paul shows his rhetorical aptness by smart tactical decisions: use of proof through paradigm in the historical-narrative section (1:11-2:21), creative use of Scripture as an authority common to all parties, playful use of proof by maxims in the paraenesis,

and a masterful dramatization of the confrontation which aims at forcing the Galatians to make the “right” choice. One of the apostle’s key moves is to argue from silent premisses about the religion of Israel, since the connection with Israel as a concept is the basis from which the circumcizers are persuading the Galatians, and Paul must out-do them at their own game. The same applies to the Scriptures of Israel, and we observe Paul scanning the ancient texts looking for key propositions which confirm his view against theirs.

The dramatization that Paul operates in Galatians involves the externalisation of a prophetic perception: the imposition of circumcision on Gentile converts represents a danger for the movement. This results in a “demonized” picture of the opponents, but various elements of the argumentation show that things were not quite so simple. Though cast by Paul as people connected to the Jewish world, the promoters of circumcision in Galatia could very well have been Gentile Christians who did not oppose Paul’s teaching in any specific way, but raised various contradictory accusations against him as they went about persuading others to be circumcised while sensing the threat of Paul’s disapproval.

To the emphasis on ritual Torah which Paul understands as a destructive attempt to reconnect with visible Israel, and perhaps to assure more divine blessings for oneself, the apostle opposes the very empirical argument that wherever the Spirit has come with power, there is the covenant of Israel (3:1-5; see Räisänen 1980, 78). The polemic leads him to depict covenant existence in Christ as freedom, i.e. based on faith in Christ alone and where righteousness is seen as a work of God through the indwelling Spirit. The

recipient of such righteousness is now in the realm of the Spirit and above the realm of the law. This understanding of the covenant is coupled with a rereading of the Abraham narratives in Genesis which highlights Gen 15:6 as the key proposition (it states that one receives the fulfilment of God's promises through faith, and is understood as a spiritual principle). This reading will be honed, deepened (from a search of proof-texts to a search for the principle's manifestations in the narrative), and illustrated more fully in Romans.

What does Galatians teach us about Paul's argumentative technique? We observe the apostle going to new heights in the face of a greater and more complex challenge. The inferential patterns he employs are diversified (syllogisms of various kinds, an argument *from division*, use of *signs*, the *topic* from *before and after* in Gal 3:2-3). There is also more variation in the external form of enthymemes than in the previously studied epistles. The wide variety of syntactical markers, the "shifting of silence" between premisses in syllogistic enthymemes as discussed in 6.1.2, the use of complex argumentative constructions such as inclusion and chiasm, and the arrangement of proof into major sections, are all evidence of heightened technical deployment. We also observe Paul's mastery of the psychological dimension of pastoral argumentation as he modifies his rhetorical *persona* from section to section. He goes from prosecutor/judge/defendant in the virtual court set up in Gal 1:6-3:5, to specialist of the Torah in Gal 3:6-4:7 and 4:21-31, to pastor (5:1-6:10), to friend (4:8-20), to suffering apostle in Gal 6:11-18. With each repositioning comes a new angle from which the δόξα is accessed for premisses.

## **THE LONGER EPISTLES**

## Chapter 7: Romans

Within the corpus of undisputed Pauline epistles, Romans offers the closest thing to a general apology for the apostle's ministry and teaching. Most would agree with J.C. Beker that "at first glance, Romans does not seem addressed to a particular situation" (Beker 1990, 39). But if there is agreement, that is where it ends. Debate rages over the real reasons which "made [Paul] give such a detailed and comprehensive account of his gospel to a community he had never visited personally" (Stuhlmacher 1991a, 232). Karl P. Donfried's compendium of articles, *The Romans Debate* (1991), witnesses to the current diversity of reconstructions of the letter's occasion. The controversy is fuelled by the hermeneutical imperative posed by Beker himself, according to which the epistles of Paul can be interpreted solely within their situational contingency (Beker 1980, 33-35; 1990, 15-19). For A.J.M. Wedderburn, either the problem of "reasons" for writing is solved, or the epistle will remain a closed book for the interpreting community (Wedderburn 3-5). Wedderburn's reconstruction is appealing in its inclusiveness of a variety of reasons adduced by others: Paul writes to this Gentile community to request their prayerful support for his upcoming visit to Jerusalem with the Gentile collection, to prepare a future visit to Rome as he launches a new ministry westward, and to address tensions in the community between Gentile Christians attached to Torah and those who have adopted Paul's law-free stance (140-42).

The problem with Romans, however, is the ambiguous and even contradictory nature of

the evidence it contains regarding the letter's occasion. Romans is certainly very different from Galatians, Philemon and 1 and 2 Corinthians in that respect: the apostle never explicitly says that he is aware of a pastoral problem among the addressees before discussing it. Krister Stendahl correctly underlines the fact that, quite to the contrary, Paul claims to be holding back from pastoral intervention in Rome, both because he is not in a position to do so, and because the community is doing just fine without him (Rom 1:12, 15:15; see Stendahl 11-12). In some ways, Romans is reminiscent of Philippians (and of 1 Thessalonians) in that the internal evidence points to a ritual of contact more than to a pastoral act, though played out at the level of friendship *preparation* rather than maintenance (Rom 1:8-15; 15:14-16:23). As a whole, these passages in which the apostle engages the issue of his relationship with the Roman Christians create an image of *courtship* and not of apostolic intervention.

Paul does not know the addressees well and can rely only to a limited degree on a past relationship with them or on knowledge of him on their part to argue certain points and to position himself rhetorically. He cannot play on warmth and sympathy as he does in other letters addressed to friends (Sanders 2001, 76). He does however affirm that since they are converts from paganism (1:7), the Roman Christians fall under his "jurisdiction" (1:5-6, 15:14-16) and from this platform presents them with the main points of his gospel.

I am inclined to follow Stendahl in his intuition that the missive does not address a controversy within the Roman congregation, but represents a kind of "penultimate

legacy” in which Paul gives a “final account” of his theology of mission as he ends his work in the East and prepares to go West (Stendahl 5). At every single turn, including the long paraenetic section regarding mutual welcoming of weak and strong within the community (Rom 14:1-15:13), one gets the sense that the apostle is taking the time to give his definitive word on a number of important controversies which have come up in his ministry until then, as in a well-argued synthesis. From the point of view of rhetorical analysis, Romans can aptly be seen as a work of the epideictic *genre* (Wuellner 1991, 139-140), seeking not to solve a particular problem but to consolidate and intensify the adherence to a position which is presumed to be shared, and to which there is no resistance. Paul is thus establishing his teaching in a Church which he hopes will become a “home base” for his future work. Many of the issues treated in Romans appear in other letters as problem areas for other Churches, which Paul has gained the experience of dealing with and reflecting upon. It is likely that among the long list of friends and previous co-workers presently in the Roman community (Rom 16:1-16), Paul sees allies who can decode the difficult (but all-important) issues developed in the communication for the benefit of the other believers who do not yet know Paul, nor the history of his battles, nor the complexity of his thought.

The themes treated in Romans can be put into two categories: areas of belief, to which Paul takes an apologetic approach, and issues of behaviour in covenant living, which Paul tackles with both apologetics and a gentle pastoral touch.

Because of its length, the comprehensiveness of its treatment of issues and its argumentative richness, Romans is an interesting candidate for a comprehensive look at the themes of its argumentative premisses. An overview will permit to draw a map of Paul's inner world of social knowledge, which can be defined as the body of knowledge which Paul views as shared with the Roman Christians (or which he feels his Romans readers will perceive as shared) and which can be used to form enthymemes. But since Paul is composing Romans for an audience largely unknown to him, with the purpose of presenting and justifying his ministry in a general sense, the social knowledge that Paul will be drawing from is more connected to Paul the "theologian/missionary" at large, than to Paul in relationship to a particular pastoral situation.

It will be useful to list at the outset the main questions of belief and lifestyle that the apostle deals with in Romans, not only because they can be viewed as the most important ones from Paul's point of view (this is why they are taken up in Romans), but also because they determine the choice of premisses to a considerable degree. The questions of belief include the following:

(a) the essence of the gospel is salvation by faith for anyone (proposed in 1:16-17 as the essence of Paul's gospel). The other questions of belief flow from this initial one.

(b) the equality of Jews and Gentiles in God's eyes (Rom 1-2);

(c) how humans are reconciled with God (Rom 5:1-11);

(d) a number of questions of "theodicy" rising from the acceptance of the gospel, such as

(i) *issues related to Israel*: why did God choose Israel (3:1-20)? Why did the chosen people reject the gospel (9:30-11:10)? Did God's promises to them fail (9:6-13)? What will be their ultimate fate (11:11-36)?;

(ii) *issues related to the Torah*: why did God give the Torah in the



first place (3:31-4:25)? Is the Torah evil since it leads us to desire sin (7:7-25)?; if we are saved by grace without the Torah, shall we stay in sin (chap. 6, similar to the question in Gal 2: 17ff.)?

The issues of lifestyle include:

- (a) The call to live by the Spirit and not the flesh (8:1-17, echoing Gal 5:16-26);
- (b) unity of the “body” through humility and mutual service (12:17-21);
- (c) submission to political authorities (13:1-8);
- (d) Mutual love in action as the overarching commandment of the “law” in the new community (13:8-10);
- (e) the zeal and vigilance called for in these end times (13:11-14);
- (f) mutual acceptance of the “weak” and the “strong” (regarding Torah scruples; 14:1-15:13).

These various issues will be kept in mind as we consider the enthymemes in Romans and the themes of their premisses.

In my text analysis of Romans I have identified a total of 126 enthymemes and struggled with a large number of other texts which were considered to be possible enthymemes before eventually being listed as rejects. Clearly the size of the lists invites us to a different type of commentary of results than in earlier chapters. We will approach the results in the following manner: (a) a consideration of certain significant enthymemes and moments of the argumentation, which will shed further light both on Paul’s use of enthymemes, on Romans and on Paul himself; (b) a description of the catalogue of enthymeme premisses, with a view to draw an outline of the body of knowledge which Paul uses for argumentation; (c) some comments on intertextual issues upon which the enthymemes in Romans shed light, including the relation of Romans with Galatians, enthymematic use of Scripture for argument, and finally the question of thematic

“crossover” and the emerging thickness of Christian sub-culture.

## 7.1 Significant Enthymemes and Moments in the Argumentation

### 7.1.1 Romans 1:16b-17 and the transition from Introduction to Argumentation

At the very end of the letter opening (1:1-15), Paul expresses his eagerness to preach the gospel to the Roman Christians, and gives reasons. The first is the divine obligation laid upon him to teach all Gentiles, of which the addressees are a part (vv.14-15). I am assuming with Wedderburn (pp.58-59, 140-42), that Paul is writing to an essentially Gentile audience composed of both Torah-attached and Torah-free Christians, and among whom the presence of a minority of ethnic Jews is possible but not likely (Paul does not acknowledge their presence, and this is significant in view of the themes of Romans). The second is related to the pride he takes in the Gospel’s *power*, and more specifically its universal power to save (1:16). That the gospel is “the power of God” is backed argued in enthymematic form in 1:16-17:

<sup>16</sup> For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. <sup>17</sup> For (γὰρ) in it the righteousness of God is revealed through faith for faith; as it is written, “He who through faith is righteous shall live” (RSV).

This passage is the first enthymeme to appear in Romans, and plays a pivotal role, not as “body opening” but as the equivalent of a *title* introducing the essence of the

argumentation which follows. W. Wuellner's rhetorical analysis calls 1:16-17 a *transitus*, the function of which is "to signal the end of the *exordium* and to provide a harmonious beginning for the *confirmatio* which lays out the central arguments (1:18-15:13)" (Wuellner 1991, 142; see also Aletti 241; Beker 1990, 40, 47; and Stuhlmacher 1991b, 335-36).

A few observations can be made about 1:16-17 as an enthymeme in regard to its formulation and its role within Romans as a whole. (a) The analysis of this passage is notoriously difficult. Moores has shown how a variety of different rhetorical syllogisms can be derived from these two verses, depending on the choice of three syllogistic terms for which the exegete opts. That "the gospel" is the *minor term* – the subject of the conclusion of the syllogism – seems rather uncontroversial; and it can be argued fairly convincingly that the *major term* – the conclusion's predicate – is "the power of God for salvation." But what is the *middle term*, or term common to the two premisses? Is it "righteousness"? or the fact that the righteousness is *God's*? or is a *revelation* of God's righteousness at issue? or is it the causal *link between faith and righteousness* (Moores 38-39)? In Appendix F2 I have opted for the last of these options, thereby making divine righteousness *as obtained by faith* the key middle term of this argument and thus of the entire epistle. The heavy insistence on the root  $\pi\iota\sigma\tau$ - in 1:16-17 (4 occurrences) lead me to view  $\pi\acute{\iota}\sigma\tau\iota\varsigma$  as unavoidable in the final formulation of the syllogism's terms:

- |    |   |
|----|---|
| {M | Anything that reveals that the righteousness of God is acquired through faith [rather than works] contains the power of God for salvation.} |
| m  | The gospel reveals that the righteousness of God is acquired through faith  |

[rather than works].  
=> The gospel contains the power of God for salvation.

It is the causal relationship between faith and the revelation of God's righteousness to the bearer of faith that Paul puts in relief – proves – in this enthymeme. We have already seen that it is this causal relationship (righteousness conferred as a result of faith, δικαιοσύνη ἐκ πίστεως) that attracted Paul to Hab 2:4 as a proof-text in the context of Galatians.

Part of the difficulty of the interpretation of 1:16-17 is the transitional nature of the passage. In an introductory statement or title, an author seeks not to offer confer clarity to it, but to produce interest, even curiosity. It follows that Rom 1:16-17 is not designed to offer a clear enthymeme, but to summarize the main point(s) of the development that follows with an enthymeme the profound significance of which will become clear after reading the entire work. That the enthymeme is isolated, in the sense that what precedes it and what follows it is disconnected from it in terms of reasoning, confirms its role as a title for the letter and puts in relief the importance of its key terms.

(b) The words that are chosen in 1:16-17 to encapsulate the epistle in enthymematic form are strategic for a competent reading of the letter. It is revealing that the words chosen by Paul to refer to *the existence of a believer* (the existence produced by the power of gospel) are “salvation” (σωτηρία) and “righteousness of God by faith (δικαιοσύνη ... θεοῦ ... ἐκ πίστεως).” The deliberate use of this second term in such a strategic passage indicates that the notion of righteousness by faith is more for Paul than a by-product of Scriptural

“proof-texting” which he uses only in controversial circumstances, while preferring terms which are supposedly are his own such as “in Christ,” “dying with Christ,” “slave of God,” etc. Indeed, some interpreters see the latter as “his own language,” which “tells us more about how he thought than does the language of his proof texts” (Sanders 2001, 88). Regardless of the point in time at which Paul developed the notion of “righteousness by faith,” and regardless of its source, Rom 1:16-17 shows that by the time of Romans’s conception it has become central to Paul’s thinking and *foundational* to what he calls the existence *in Christ* (Stuhlmacher 1991b, 342-45). In other words, God’s work of justification in Christ is neither the residue of one or two proof-texts, nor a slogan imposed from earlier Christianity to which Paul is simply paying lip service or at best use as an argumentative ploy. It has become very much inseparable from the rest of his thinking, and this is why it appears prominently in the *transitus* of Romans.

(c) The apposition of the quote from Hab 2:4 to the end of the *ratio* not only confirms the importance of “righteousness by faith” as a Pauline category, but also shows the important yet ambiguous role of Scriptural authority in the Pauline scheme of argumentation. On the one hand, its presence in the “title” indicates that Paul presents the gospel as having its source in Scripture. On the other hand, one cannot help noticing that Hab 2:4 is not the *ratio* of the key enthymeme, nor is the deduction of the *ratio* (1:17a) from Hab 2:4 particularly valorized (the connection provided by *καθως γεγραπται* is not emphatic). The confirmation of the gospel from Scripture is valued as a rhetorical necessity in Paul’s teaching, but the exegetical techniques used to infer these

confirmations remain undefined, and the intensity of the inference can vary from deduction to mere illustration.

#### 7.1.2 Attributes of God used as Premisses

Compared to Galatians, 1 and 2 Corinthians and even Philippians, Romans represents a step back from the passion of debate in the ongoing grappling with the issue of continuity between the gospel and the heritage of Israel. While some of the same arguments and scriptural warrants are used again in Romans (often times reworked), the vicious remarks against opponents have vanished. As well, there is a theological deepening in Paul's apologetics. A considerable number of enthymemes in the argument defending the novel aspects of the gospel, the equality of Jew and Gentile, the optional nature of Torah obedience, ect., are grounded in premisses *about God's character and attributes*, all of which come from Paul's Jewish heritage. The manner in which they are used implies that they describe the God of Israel as well as the God of the gospel (i.e. common beliefs). This shows that the composition of Romans was for the apostle an opportunity to reflect more comprehensively and more *theologically* on the inherent problems of his gospel, and to offer universal pastoral answers which would appeal especially to Gentile Christians of both law-abiding and law-free persuasions, but also to Jewish Christians.

The "acrobatics" of Paul's *ad hoc* "theodicy" in Rom 9-11 on the eternal fate of Israel are well known. To be sure, the passage is more of an apology of Paul's gospel to the

Gentiles than a theological defence of God, but the term theodicy can nonetheless be applied in the sense that Paul is defending the faithfulness and integrity of the God who both called Paul to preach that gospel, and who permitted the hardening of the Jewish people towards it. The passage shows many examples of the apostle's creative use and combination of theological propositions. He does not really solve any problems of theodicy deductively or conclusively, but teaches his readers to hold fundamental beliefs about God *in tension*. For example, in the argumentation of Rom 9:6-24 upholding God's right to judge sinners, a paradox of three beliefs affirmed together in tension is offered as a "warrant." (a) The rejection of the gospel is evil and God hates it enough to punish it (this is not stated but implied throughout). (b) God is sovereign, and nothing – not even one's sin or rejection of the gospel – happens which is not ordained by him (9:15-18). And yet (c), God can never be held responsible for evil or sin by man; there is never any injustice on God's part (9:14; see Blocher I, 13-14 for this three-way breakdown). Sanders is correct in viewing Paul as a creative but not a systematic theologian. His defence of the apostle is compelling: "Is it not good [for a religious thinker] to have passionate hopes and commitments which cannot all be reduced to a scheme in which they are arranged in a hierarchical relationship?" (Sanders 2001, 149).

Three of the very important arguments in Paul's sections on the equality of Jew and Gentile are grounded in the doctrines of God's *impartiality* (2:3; 2:9-11, and later in 10:12 and 10:12b-13; see F2). It is presented as an accepted belief about the God of Israel. Another key attribute used by Paul is the *unicity* of God, especially in 3:29-30, but

also in 10:12-13. The primary inference in these passages is inherited from Judaism (Donaldson 82-83): it is because God is *one* that he is *impartial* (this is the argument of 3:29-30, but which also underlies 10:12-13), and true impartiality implies that he is *the God of all*, not only of Israel. Paul will then draw in 3:20 another inference which is *not* typically Jewish but probably original to Paul himself: God's oneness and impartiality imply an "undifferentiated group of believers who acknowledge the one God" as people of God (Donaldson 88).

This new Pauline scheme is not actually taken by the apostle to its logical extreme (exploding the God-human covenant relationship to include all people unconditionally, in some universal and abstract sense), but is used as a means of *redefining* covenant membership to include all humans only in potential, through *faith* in Christ. This strategy of exploding a boundary not to do away with it but to redefine it is typical of polemical literature which promotes ideological change (P/OT 550-561). Foundational concepts are strategically *redefined* for the sole and limited purpose of making room for the new ideological configuration (in this case, the gospel with respect to the faith of Israel) and place it in a position of superiority with respect to the previous configuration. Initially, such redefinitions may suggest "more room" than the polemicist had in mind; this will eventually require pastoral intervention when followers have applied the new definitions in a manner judged to be excessively innovative (1 Corinthians can be seen as a witness to this phenomenon).



### 7.1.3 Romans 2:25-29 as an Example of Argumentation for Ideological Change

Another example of the technique of redefinition can be found in 2:25-29 with regards to the significance of circumcision and the definition of a Jew:

<sup>25</sup> [For] (γὰρ) circumcision indeed is of value if you obey the law; but if you break the law, your circumcision becomes uncircumcision. <sup>26</sup> So (οὖν), if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? <sup>27</sup> Then those who are physically uncircumcised but keep the law will condemn you who have the written code and circumcision but break the law. <sup>28</sup> For (γὰρ) he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. <sup>29</sup> He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from God (RSV; see analysis in F2).

Paul makes the point that neither natural descendance from Israel, nor custody and knowledge of the law, nor physical circumcision, sets Jews apart from Gentiles by exempting them from God's judgement against sin. How then does he get around the statements from Scripture that guarantee divine blessings for circumcision and for descendants of Israel? Paul's approach is the classic argumentative strategy of redefining categories in the shared stock, in this case of the religion of Israel, namely "circumcision" and "Jew." He does this by using two *topics* that are specially suited for such a task of ideological change: the *topic of appearance and reality* and the *topic of the letter and the spirit*.

The first *topic of appearance and reality* is universal in the rhetoric of ideological controversy. Perelman and Olbrechts-Tyteca have observed that it is the "privileged"

technique used for dissociating notions which can then be organised around opposite poles of “superior” and “inferior,” “good” and “bad,” “us” and “them,” etc.:

Pour bien comprendre la technique de la dissociation des notions et pour mieux en apprécier les résultats, il nous semble utile d'examiner de plus près un cas privilégié, celui que nous considérons comme le prototype de toute dissociation notionnelle, à cause de son usage généralisé et de son importance philosophique primordiale: il s'agit de la dissociation donnant lieu au couple «apparence-réalité» [...] Si le processus peut être schématisé, le résultat n'en est pas, pour autant, purement formel ou verbal: la dissociation exprime une vision du monde, établit des hiérarchies, don't elle s'efforce de fournir les critères. (P/OT 556, 561).

Paul has the advantage of not having to apply this *topic* to the theme of circumcision for the first time, for the way has already been prepared for him by developments in the OT on the “circumcision of the heart” (Deut 10:16; 30:6). Paul aptly picks up this notion (v.29a: καὶ περιτομὴ καρδίας (ἐστίν)) and uses the *appearance-reality topic* to whet the inherent OT distinction between physical/external circumcision and the “heart” into a sharp opposition (v.28-29).

The other *topic* of the *spirit and the letter*, which Paul also makes use of in 2 Cor 3, is another tool of ideological revolution which is known to many literatures (P/OT 562). It is well suited for religious polemics not only because these are usually centred on interpretation of sacred writings, but also because the opposition between the terms “spirit” and “letter” is heightened and dramatized in the context of religion. This is particularly true in the context of earliest Christianity where both πνεῦμα and γράμμα are terms which already have a weighty religious significance. To be sure, the *topic* can be used in both “directions”: on the one hand, one can promote a particular position on

the grounds of the superiority of faithfulness of the letter over excessive freedom in the spirit; on the other, it is possible (and actually more frequent) to argue something on the basis of superiority of the spirit over the letter. This versatility of two-term *topics* has also been observed by specialists of argumentation (P/OT 559-560). The superiority of “spirit” over “letter,” and the resulting direction of argument, is all the more inviting in Paul’s Christianity that “spirit” evokes the image of life, height, movement, freedom, whereas the letter is stagnant, and only a channel waiting for the “spirit” to blow life through it. In the context of ancient Judaism in which Paul’s religious world is inserted, the term spirit evokes something greater still: the very being of God, the Holy Spirit. To follow Paul in this argument about circumcision is to go on the side of the “spirit.” It is not only the smarter, more elegant and clever choice, but it is also divine, and thus on the side of real *power*.<sup>1</sup>

This passage serves to establish new oppositions by which Christians are now to think and look at the religious landscape around them. “Jews in appearance” truly exist and are

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<sup>1</sup> According to Kathy Eden, Paul’s preference for the *spirit* over the *letter* is derived from fundamental principles of reading taught by Greco-Roman rhetoric. In the interpretation of legal texts in particular, the tradition passed on by Cicero and Quintilian called for an open, equitable and contextual reading of laws with the goal of understanding the intent of their authors and accommodating the intent of the law to new situations. This hermeneutic was opposed to rigid, unfair readings which did not seek to go behind the text nor read it within its literary context. According to Eden’s view, Paul would have translated these principles into the language of Hellenistic Judaism, using the terms *spirit* and *letter* (Eden 57). This insight from the history of hermeneutics poses the following questions relevant to our study of Paul: First, in what ways was the principle of *spirit over letter* also absorbed in ancient Judaism? Second, does Paul’s emphasis on spirit relate to a hermeneutic of Scripture which attempts to go behind the text of the Torah to a grasp a divine intention?

opposed to “true Jews.” The former are circumcised physically but lack the circumcision “of the heart.” As mentioned earlier, this new development of thought serves a polemical purpose and Paul will need to deal with the precise “working out” and limits of its significance. Rom 9-11 serves this purpose in part by explaining how the “Israel according to the flesh” continues nonetheless to have an existence in God’s eyes. Romans as a whole seems to imply that those who have *both* titles of “Jew in appearance” and “Jew in truth” have a special and valued significance in God’s eyes and in the new community of faith. On the other hand, it is safe to say that Paul uses the technique because of a boldness to which he feels his calling has entitled him to *redefine* the covenant while staying within a covenantal frame of thought. The paraenetic sections of his epistles indicate that for him the Pauline and Christian Churches are seen as Israel, i.e. as the covenant people, and must live as Israel before God. Romans is no exception. The powerful argumentative topics of *appearance/reality* and *spirit/letter* permit Paul to argue this major redefinition of the terms of covenant inclusion.

#### 7.1.4 The Argumentative “Shift” between Romans 3-5 and Romans 6-8

An overview of enthymemes in Rom 3-5 reveals Paul’s heavy use of the themes linked with the law court, merit and grace, inheritance, and sacrificial love. In this section the apostle endeavours to show that all human beings are saved in the same way: by an act of God, founded in the atoning death of Christ, given freely and appropriated through faith. It is important to see that the developments of Romans 3-5 are an unfolding of the themes

of Rom 1:16b-17, thus establishing “being made righteous by God through faith” as the cornerstone of Christian existence for Paul. If the issue of the Jew’s status in the divine plan of the gospel is in the forefront as the question to be answered, Paul makes it clear that an answer can only be attained through a correct understanding of the gospel itself, the basis of which is righteousness in Christ by faith.

The notion that this “being made righteous” is “imputed” or “reckoned” (λογίζομαι) by God becomes a Pauline emphasis in Romans 3-4. The verb is used 12 times between 3:28 and 4:24 in relation to righteousness or sin. It can be called the “focus” of the argument in chapter 4 (Beker 1990, 46). The function of faith as the trigger for “being made righteous” by God in Christ is best encapsulated by Paul’s exposition on the psychological nature of saving faith in Rom 4:1-8. It is inferred from the Genesis narrative on Abraham, and from Ps 31. Despite E.P. Sanders’ difficulty with it (Sanders 2001, 79), Paul evokes a *forensic* justification by likening Abraham and those who trust God like Abraham to passive, pardoned criminals in 4:3-8 (repeated again in 5:6-9). The description of the process of being “counted as righteous” that Paul infers from Genesis 15 is most easily read as coming from the outside of the believer, being imposed by the decision of the divine judge:

<sup>3</sup> For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” <sup>4</sup> Now to one who works, his wages are not reckoned as a gift but as his due. <sup>5</sup> And to one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness (τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἄσεβῃ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην; Rom 4:3-5).

The understanding that Abraham was “declared righteous” on the basis of his trust in God is not an improvisation by Paul which he will quickly drop. His commentary on the Patriarch’s relationship with God later in Rom 4:16-25, couched in psychological language, shows that it is the psychological “attitudes of faith” of Abraham (responses of trust to divine promises and commands; Beker 1990, 48-49,50) that define what is paradigmatic in the story for Paul’s readers. In the apostle’s view, these attitudes are not important *in and of themselves* as existential absolutes (as Bultmann would have it), but as “triggers” for the free gift of righteousness from God.

The rejection of forensic justification by E.P. Sanders is tied to the correct observation of the heavy contrast of language and of argumentative *topics* between Rom 3-5 and Rom 6-8 (this observation was originally made by Albert Schweitzer; Sanders follows his lead, 2001, 87-89). Indeed, a look at enthymemes and their solution in Rom 6-8 reveals an emphasis on *participation in systems* which exercise power upon their subjects (participation in Christ, in his death, in his resurrection, in sin, in the Spirit, etc.). Paul has suddenly moved away from the images of the law court where a great distance separates divine judge from defendants, a distance mediated only by spoken verdicts. How can this shift in argumentative approach, and in depiction of the condition of the covenant member, be explained?

David Hellholm’s argumentative analysis of Rom 6 is helpful for our purposes by establishing the following: (a) The thesis of the entire epistle is *justification by faith*,

“formulated both negatively and positively throughout the letter..., first and foremost encountered in [what he views as] the *propositio* (1.16-17)” (Hellholm 139). This confirms my own view given above. (b) Rom 6 must be understood as a defence of the thesis of Romans, not fundamentally as a theological development on baptism (178). (c) The “thematic presupposition” of Rom 6 is in 5:20-21, which reasserts justification by faith yet again by emphasizing that God permitted sin and death to abound for the greater manifestation of grace (through the justification of sinners), using even the law itself to “increase sin.” It is precisely this shocking yet premeditated affirmation that leads to the underlying question dealt with in Rom 6: does the basic understanding of Rom 3-5 (justification by faith) lead to “libertinism” (139-140)? (d) Paul’s use of baptism as proof of believers’ death to sin is not to be viewed as the cause of participation in the death of Christ, but as a *sure sign* (τεκμήριον) of death with Christ and to sin (149, 155-156), implying that the actual cause of burial with Christ and union with his death lies elsewhere. In other words, the main argument of Rom 6 continues to imply salvation through the act of faith as the *cause* of the Christian life, regardless of how it is expressed.

The fact that Paul turns to a predominant use of the language of *union with Christ* from Rom 6 on shows that Paul really does promote (at least) two schemes of the Christian life. The smooth flow of argumentation shows that for Paul they have become coordinated. They are coordinated however: forensic acquittal as God’s response to a sinner’s faith is not just the groundwork of pardon, but the gateway to union with Christ’s

death and resurrection (almost all enthymemes in Rom 6 reflect this transference “into Christ”). Peter Stuhlmacher argues for a relatively early union of both notions in Paul’s mind: though “from the standpoint of the history of tradition” it appears that “Paul first formulated his gospel of justification in the debate with the Judaizers in Galatia” (1991b, 342), it was “not merely the late fruit of Paul’s reflection, but was an initial implication of his understanding of Christ on the way to Damascus... Paul had every reason to concur with the perceptions of justification of those who already belonged to the Christian community before him” (here he is referring to the pre-Pauline traditions relative to the atoning sacrifice of Christ which surface in Galatians, 1 Corinthians and Romans; Stuhlmacher 1991b, 345).

The fact that in Rom 6 the language and images of the “master/slave law” (and of “marriage contract” in Rom 7:1-5) are used is revealing. These evoke legal images; they serve to coordinate the forensic scheme of salvation with the “transference of realms” scheme. Significantly, Paul qualifies his use of the slavery/freedom *topics* as merely human terminology (6:19), something he does not say about the language of law-court justification in Rom 3-5. The image of conversion transpiring from Romans as a whole is a passing from the old life to the new life *through a sequence of ordered scenes*:

OLD LIFE IN SIN/FLESH →

*Scene 1: A COURT SCENE (FORENSIC JUSTIFICATION) →*

*Scene 2: MYSTICAL UNION TO THE DEATH AND RESURRECTION OF CHRIST →*

*Scene 3: NEW COURT SCENE: ABROGATION OF OLD CONTRACTS OF UNION →*

NEW LIFE “IN CHRIST”



The two “scenes” of acquittal and union with Christ can and should be seen as coordinated in Paul’s understanding. To be sure, Paul expects that *in the development of Christian practise over time* the first scheme would recede to give way to the second. In paraenesis, Paul uses the “in Christ” dimension of the believer’s existence almost exclusively as a motivating factor, for it the better way to visualise the motion forward in the path of blamelessness which is required by God. But the first scheme is not totally absent from Pauline paraenesis. Paul’s realistic pastoral perspective characterizes the believer as evolving towards perfection. He understands that he and all Christians remain sinners and rely on grace, even the most mature (see Gal 6:1-5: this reliance on grace must be reflected in a attitude of grace towards others).

#### 7.1.5 Arguing from the Golden Rule as the *epitome* of Torah (Rom 13:8-10)

In Rom 13:8-10 Paul gives paraenesis based on an argument about law:

<sup>8</sup> Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. <sup>9</sup> The commandments, “You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet,” and any other commandment, are summed up in this sentence, “You shall love your neighbor as yourself.” <sup>10</sup> Love does no wrong to a neighbor; therefore love is the fulfilling of the law (RSV).

This argument finds a close parallel in Gal 5:13-15:

<sup>13</sup> For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. <sup>14</sup> For the whole law is fulfilled in one word, “You shall love your neighbor as yourself.” <sup>15</sup> But if you bite and devour one another take heed that you are

not consumed by one another (Gal 5:13-15, RSV).

While in the Galatians passage the role of Lev 19:18 as *epitome* of the law is mentioned as *part* of the motivating warrant to serve one another within the Christian community, the thrust of the argument is that service of one another is required because it is the best way to demonstrate love (this is the manner in which I worked out the syllogism behind Gal 5:13-14; its silent major premiss being “To love your neighbour as yourself is to serve them”; see Appendix F1). On the other hand, the paraenetic argument of Rom 13:10 goes a step further by both establishing Lev 19:18 as the fulfilment of the law, and also by requiring it of those “in Christ” and comparing it to a debt towards others that can never fully be paid back (see F2). This establishes that it is the responsibility of those belonging to Christ to fulfill the law with efforts and on an ongoing basis, and shows them that the way to do it is to pay the infinite debt of love to others on an ongoing basis.

It has been shown that Lev 19:18 was used in ancient Judaism as an *epitome* or summary of the “second table of the Torah” (Sanders 2001, 101-02), i.e. that part of the commandments which governs relations between humans (the other table dealing with relations between God and humans). This was the usage of the Synoptic Jesus, who used a second verse, – Deut 6:4 – , as the summary of the first table. It has also been observed that “Love your neighbour as yourself” in its role of *epitome* was also reformulated as the *Golden Rule*, both in its positive formulation (“Do unto others as you would have them do unto you,” found for example in Mat 7:12/Luke 6:31) and in a negative form (“What you hate, do not do to others”; variations of this epigram are found in Tobit 4:15; Philo’s

*Hypothetica* 7:6; and Hillel in the Babylonian Talmud, Shabbath 31a; see Sanders 2001, 102). In Rom 13:10 we can observe the apostle to the Gentiles arguing rather awkwardly: he affirms that loving one's neighbour fulfills the law (Lev 19:18), and opts for the *partial proof* that the negative formulation of the Golden Rule covers certain important prohibitions of the law. His proof could easily have been more comprehensive and binding by using the Golden Rule in its positive form (1 Cor 13 is an example of just how potently Paul can argue from that angle!), but in this context he relies on a weak form of argument which is perhaps inherited from Jewish tradition (and the force of which relies on the authority of tradition more than on rational cogency). In the context of paraenesis, this is safe: persuasion is not so much a question of tight demonstration but of motivation, either through evocation of things familiar or through eloquent, perhaps *gnomic*, echoes. One thing can be said for sure: Paul is upholding the goodness of the law, making it a requirement for believers in Christ, while at the same time claiming that they can place themselves above it through fulfilment of its *epitome*. He does violence to the Judaism of his time not by saying that there are summaries of the law, but by affirming that Christians can actually perform the entire law by focussing on the summary and ignoring the rest. Heikki Räisänen has shown how Paul's treatment of the Torah as a legal system is not respectful of the actual content of the Torah (Räisänen 1986, 199-200), and this passage is a case in point.

So where is Paul going on the question of the law's relationship with the gospel of Christ? It is in Romans that Paul's view is the most developed. Several negative

statements about the law are clarified by a number of affirmations indicating that Torah and what it requires are indeed good (Rom 7:12 in particular). What we see emerging faintly in Philippians and Galatians, but more clearly in the developments of Romans, is not an moral opposition between law and Christ, but rather a *hierarchy* placing Christ and “life in Christ” above the law. The assumption is that whoever lives the Spirit-filled life fulfills more than what the law requires without having to focus on the specifics of the law. This is one of the basic ideas behind the complex development of Rom 8:1-11: those who live with the Spirit of God within them have the law fulfilled in them (8:4, 7,10). The fulfilment has two sources: (a) the righteousness that fulfills the law in the believer has a forensic component, it is imputed from outside according to 8:3-4a (its source is the crucifixion of Christ); (b) the righteousness which takes the believer *beyond* the law is *within the believer’s own experience*, through the walk in the Spirit which connects the believer to the power of the risen Christ and leads into a new way of living and thinking (8:4b-6,10). Paul’s sense of the higher degree of perfection in the Spirit-filled life is salient to the point that attempts to intentionally “obey the law” are viewed as destructive to the life in Spirit, thus making the law an opposing agent to the divine plan of conferring righteousness to humans. It is in this specific sense that Paul connects the law to evil and sin. It is important to see that nowhere does Paul imply the law to be evil in an absolute sense. Instead it is the choice to practise something good (the law) instead of something infinitely superior (life in Christ’s Spirit) which is branded by Paul as being evil (Gal 3:19, 22; 1 Cor 15:56; Rom 3:20; 4:15; 5:20; 6:14, 7:5-6). Is Paul making an unfair comparison between the ethical performance of the virtual Spirit-led Christian and

that of an imaginary, mediocre Torah-follower? Is he comparing “Christian life at its best with Jewish life at its worst” (Räsänen 1986, 199)? Paul is not functioning on the basis of comparison but of religious convictions: he really believed in the supernatural power of the Holy Spirit and in the radical inner transformation by the Spirit of those “in Christ.” Correspondingly, his ethical expectations for other Christians are extremely high, and he is regularly disappointed (in some cases scandalized) by their performance.

One cannot help but see parallels between the Pauline Spirit/law hierarchy and certain statements of the Synoptic Jesus. First, there is Jesus’ affirmation about being Lord of the Sabbath, in other words “Lord of the law” (Matt 12:1-6 /Mark 2:23-28/Luke 6:1-5). This passage also involves a spiritualisation of a commandment. Jesus’ discussion of Mosaic marriage law, to which he ascribes divine compromise due to human hardness of heart (Matt 19:3-9 and par.), involves the affirmation of a *another law* which is more demanding since it reflects the desire of God for marriage without any compromise, and which he has the authority to promulgate. The expansion of certain Torah requirements through internalisation or spiritualisation by the Jesus of Matt 5 (esp. murder, Matt 5:21-26, adultery, Matt 5:27-30, taking the name of God in vain, Matt 5:33-37) also bears resemblance to Paul’s description of the negative role of the law in the inner life of the sinful man Rom 7:7-13 (*contra* Sanders 2001, 112, the prohibition of covetousness is not the only commandment that can be internalized; Paul is probably not improvising here). The further parallel between Rom 13:8-10/Gal 5:13-14 and the Synoptic λόγιον about the “most important commandment” (Matt 22:34-40/Mark 12:28-31/ Luke 10:25-28) also

suggests a trajectory of thinking about the Torah-gospel relationship within earliest Christianity. We see both Paul and the Jesus of all the canonical gospels promoting a new lifestyle based on a new way of believing for the end times. We see both Paul and Jesus using similar argumentation techniques and *topics* (dissociation of notions, appearance and reality) to solicit adhesion. This serves to indicate the possibility of origination of this new hierarchical scheme from the historical Jesus himself, and which Paul picks up from a basic knowledge of Jesus' teaching and develops further as he adapts it to new contexts. There appears to be a teaching common to Jesus and Paul that there is a new lifestyle which is above the Torah (i.e. which includes and goes beyond the law's requirements by giving the *spirit* of its laws) because its principles come from the author of the law in a direct manner, with fewer intermediaries than with the Torah and thus without compromise to human weakness.

## **7.2 Premiss Themes in Romans: a Sketch of Paul the *Ad Hoc* Theologian**

As mentioned earlier, the Paul of Romans appears to have taken a step back from direct controversy, and has written with the intention of persuading an audience which he does not know yet personally (but who within his claimed teaching jurisdiction) of the essential tenet of his gospel, "salvation by grace through faith in Christ." His approach is a defence of the gospel, importing the most critical points of contention that have arisen in past controversies, and giving reasoned answers to them. These answers retain a degree

of the impassioned tone of Paul the controversialist, but receive a fuller treatment. In this respect, Romans gives us a relatively detailed picture of Paul the theological thinker and teacher. The enthymeme premisses (stated and silent) give us an important perspective on Paul's world of argumentative presuppositions. These are the premisses of "common knowledge" which Paul presupposes of gentile Christians of his time, with essentially no reliance on specific "relational knowledge" – knowledge stemming from the mutual relationship between author and Roman addressees – in the epistle: this is confirmed by the absence of entries in the themes catalogue (F1) under the titles "Addressees Themselves" and "Knowledge and Understanding of Paul's Ministry." One way to describe this phenomenon is to say that the enthymemes in Romans do not appeal to psychological components of persuasion (ῥήθους and πάθος) to the same degree as do the arguments of other epistles.

#### 7.2.1 Religious Themes (Section [2] in F1)

More than anywhere else, Paul argues in Romans as a Jew presupposing an understanding of the religion of Israel, and relying on a self-understanding of his Roman addressees as members the covenant of the God of Israel. The epistle contains no argumentative warrants which clearly come from religion in a universal sense, i.e. notions which Paul appears to view as shared between Greco-Roman paganism and his world. His argumentation refers considerably more to a vision of Israel (2.2 in F1) as the covenant people of God than to a vision of the Church. Even when he is arguing a point about the

Church, more often than not the premisses used come from an understanding of the people of God as Israel. Paul is not only insisting on the continuity between Israel and the Church, to the point of implying that the Church is the Israel of his time, but he has adopted this as a rhetorical strategy: he apparently has come to the conclusion that his gospel will be persuasive amongst the converts of Rome only to the extent that the continuity between Church and Israel is *assumed* in the argumentation (this is congruent with a picture of the Roman Church comprising a large proportion of Gentile Christians attached to the Torah and sympathetic to the synagogue; Wedderburn 140-42; and Stuhlmacher 1991a). The numerous theological difficulties which Paul treats in Romans should be viewed as issues of contention arising in part from this assumption. But the assumption of Israel-Church continuity and identity is not in question.

#### 7.2.2 Non-Religious Themes (Section [1] in F1)

To back up his religious arguments, the apostle to the Gentiles makes use of a broad range of themes touching on areas outside religion. Many of these are connected to universally known *social* mechanisms and institutions. The themes of law and the law court, inheritance, adoption, political authority, and slavery have long been recognized as important Pauline argumentative avenues, and were mentioned above. Some are used in “opposite directions,” thus displaying the versatile character of τόποι: for example, submission to authority can be referred to in 6:13-14b (and possibly) 13:1a,3a as something negative and to be avoided whenever possible, but as a positive moral value in



the general argumentation of 13:1-4.

The reality of ethnic distinction between Jew and non-Jew is implied by a number of arguments. In two cases it has universal appeal (2:9-11, 10:12), as seen from outside the Jewish community, appealing to the sensibilities of the member of the Greco-Roman world at large by evoking the perspective of the God on all people. Here the two groups are referred to ethnically as Ἰουδαῖοι and Ἕλληνοί. In a third argument (15:7-9a), the distinction is religious and from a point of view from within covenantal Israel (the insiders and outsiders are called ἡ περιτομή and τὰ ἔθνη respectively). In another context, Jews will be looked at as outsiders from the point of view of the new covenant “in Christ” (10:2-3, 11:20b-21, 11:31-32; see 2.3.4.2 in F1). Paul’s ability to shift argumentative vantage points, making himself member of the Church-as-Israel and then member of the Church-looking-at-Israel, then moving to member of Greco-Roman society at large, to the perspective of God himself, contributes to Paul’s ῥηθoς and to the overall persuasive force of the epistle.

Paul implies knowledge about human psychology. Group dynamics and behaviour (11:12, 5:6-8, 12:3-5) come into play, but it is the psychology of the individual which appears to be the most useful (11 premisses), particularly as related to *motives*. More specifically, Pauline argumentation often rests upon common assumptions about the causal relationship between inner dispositions and actions. These *topics* have a moral overtone and tend to be linked to a judgement about honour or shame (5:6-8, 7:15, and see the

entries in 1.2.2): this reflects the importance of *dignity* as a value (Veyne 101) within Roman society, especially for the upper class. The usefulness of these *topics* in the religious argumentation of Paul is evident because of its heavy moral setting, its constant forensic undertones and its own ideal of glory which is congruent with the idea of dignity present in the culture of the time.

The premisses used in the arguments of Rom 7 which relate to the psychology of sin, guilt and introspection (see 1.2.1 in F1) are startling in not only in their detail and vividness, but in the clash they make with the self-confident image of Paul's character which one can infer the epistles (Sanders 2001, 113014; Stendahl 28-30; because of the clash, neither of these authors views Rom 7 as autobiographical or referring to the psychological experience of the individual, Jewish or otherwise). Rhetorical theory tells us that they do not necessarily illuminate Paul's own past experience directly (although they may! See Beker 1990, 107-108), but an understanding of religious experience which Paul presents as *common*, because he assumes that his readers will perceive them as common. This means that the apostle is both *relying on* and *reinforcing* a common understanding of the personal experience of sin before union with Christ which exists is shared within the world of the Pauline communities. It is possible that Paul's teaching itself, which radicalizes the Jewish concept of sin (Beker 1990, 106) is the source of this understanding of spiritual experience which Paul here assumes to be widespread. Thus Sanders is simply assuming too much when he affirms that Rom 7 is a description of nothing real, the cry of an unresolved theological difficulty "triggered by the momentum

of the argument” (pp.113-114).

Other non-religious Pauline *topics* are more abstract (section 1.3 in F1). Some represent basic themes of philosophical thinking such as reality and appearance (already discussed above regarding 2:27-29), the difference between hope and certainty (8:24b), the relationship between doubt and faith (14:23), and the idea of a principle *summarizing* a code of law (13:8b-9) and the meaning of love (13:10). Some premisses imply principles of a universal ethics which touch upon judging others (2:1b) and fairness when laying blame (9:19). A good number of other premisses are simple truths and likelihoods of common sense (see 1.3.1). For example, a basic picture of the geography of the inhabited world is evoked in the enthymeme of 10:18: it is divided into lands occupied by different people groups. Since the voice of those bearing the gospel has one out “to all the earth” (a (re)interpretation of Ps 18:5), therefore all ethnic groups have heard, therefore so has Israel. As a whole this category of more abstract themes does not reveal anything of significance about Paul, but each entry can be studied as an interesting gleaning from the apostle’s social world.

### 7.2.3 Behaviour and Lifestyle (Section (3) in F1)

Premises drawing from notions of morals and lifestyle are divided between principles common to Israel and to the Church (and presented as such) and those which appear to have a distinctly Christian bearing. It is noteworthy that only one premiss related to

“practise” in Romans appears to be used by Paul as a universal principle or value. This statistic reflects the fundamental goal of the epistle to establish the gospel, the community which it generates and the associated lifestyle within in continuity with the covenant of Israel. In fact, good number of the premisses associated with “Christian practise” as opposed to “practise of Israel” are different only in their eschatological intensity: some refer to the “kingdom of God” as a value (14:16-17, 14:17-19), others the closeness of the return of Christ (13:11); but otherwise, they can be viewed as principles of Israel. Interestingly, one implied premiss classified as “Christian practise” is a specifically Jewish obligation required of all Christians: they must fulfill the Torah (13:8). The Pauline paradox of course is that one must fulfill it by disregarding it as an authority, and walking in the Spirit who will lead the believer in a *praxis* that is above the law (see discussion of Rom 13:8-10/Lev 19:18 above).

#### 7.2.4 The Early Church Network and Environment (Section (5) in F1)

Apart from one intriguing premiss related to the universal Christian practise of giving thanks for meals (14:6b), all the premisses in the category of “early Church Network and Environment” are related to the perception of the Jewish community within the Pauline milieu. Contrarily to the situation in 1 Thessalonians, where the young converts’ understanding of the Christian world which they have just entered is crucial to his argumentative goal, Paul in Romans does not refer to the Roman Church’s self-understanding within the Christian network for his argumentation. It may be that he

understands very little indeed about how the Roman Church perceives the “Christian network” and their role within it. This is particularly intriguing in view of Paul’s desire to secure the Roman Christians’s moral and prayer support for his visit to Jerusalem (Rom 15:25-32), perhaps as added proof of the gentile Churches’ commitment to the Judeans (see Wedderburn 70-75).

Romans reveals much about the perception of the Jewish community and Jewish religious psychology that is in gestation within the early Gentile Christian milieu. Even when gleaned from enthymeme premisses, it is not always possible to determine what aspects of it are being used by Paul as part of a common pre-existent culture (a common pre-agreement about Jews and relations with Jews), and which parts are being moulded into the culture by his own teaching. The following elements deserve mention. (a) *Within* the Church environment, it is assumed that some Jews have become members of Christian community and that their ethnic origin is a valued asset for the gospel, at least for apologetic reasons (11:2-5; the fact that Paul does not specifically mention and celebrate the presence of ethnic Jews within the Church in Rome is an indication that there were probably only an insignificant number remaining in the community at the time of composition). Paul’s stress that the worldwide Church is the covenant people of God in these times of the end, in continuity with the old covenant with ethnic Israel, is rendered more cogent by the presence of a portion of ethnic Israel within it. (b) Again *within* the Church network, the recognition of the primacy of the Judean Churches as the source of the grace of the gospel which we first saw in 1 Thessalonians has become a part of the

“cultural geography” of the entire Pauline movement (15:27). The notion that this entails a spiritual debt to be reimbursed with material and financial acts of gratitude is present in 15:27 (it also appears in the Corinthian correspondence).

(c) The view of the Jewish community *outside* the Christian communities is heavily coloured by the realisation that its more common response to the gospel of the crucified Messiah is one of rejection (10:3-4), and that the existence of Jewish communities everywhere is going on just as before. Sections 2.2.2.1 and 2.3.4.2 in F1 reveal that Romans both teaches and presupposes a theological dimension to this response which contains a paradox: this generation of Jews is consigned to a spiritual blindness and thus must itself be rejected by God and destined for destruction (10:2-3; 11:31-32); there choice to seek justification through Torah obedience binds them to a spiritual career which is bound to fail (see entries in 2.2.2.1). And yet, Paul retains the conviction that God’s promises to bless Israel will come true, and assumes that his readers will agree (11:1,2-5, 20b-21, 28b-29; 14:4b). (d) The religious psychology of the virtual Jew of Romans displays a serious case of multiple personalities: this is due to the nature of Pauline argumentation which adroitly changes cultural vantage points depending on the issue he is attempting to establish. There are several negative images on which Paul banks: the Jew is a religious zealot publically upholding the principles of the law while privately breaking the commandments (2:17-23). The emphasis on Torah observance (as opposed to faith in righteousness through Christ) is misplaced and leads to spiritual inconsistency and even revolting hypocrisy. On the other hand, there are also strong

positive images of the Jew. They serve to hold up the faithful Jew as a *paradigm* for Pauline Christian – the “real Jew” (2:29) of the end times. This other “real Jew” follows in the footsteps of Abraham who trusted God (4:9-10, 4:16b), he truly and rightfully sees the Torah as good (7:16); he is absolutely committed to the Lord, as a slave (14:7-8a), unto life and death (14:8; see also 3.2 in F1).

### 7.3 Some Intertextual Issues

#### 7.3.1 The Relationship between Romans and Galatians

When considering their respective argumentation, there appears to be a development between the approaches of Galatians and those of Romans. This suggests that Romans is the latter of the two writings and that it builds upon the initial argumentative accomplishments of the former. The evolution of the argumentation from Galatians to Romans is characterized by *continuity*, *unfolding*, *additions* and *emendations*. (a)

*Continuity*: Romans pursues certain important themes of Galatians which have strong rhetorical impact. Some examples include the indifference of circumcision for those who are “in Christ” (Gal 5:6; 6:15/Rom 2:25-29), Lev 19:18 as an *epitome* of the Torah (Gal 5:14, 22-23/Rom 13:8-10), the inner cry of “Abba!” as a sign of divine adoption (Gal 4:6-7a/Rom 8:14-15), and the use of Abraham as a *paradigm* for those included into the covenant by faith (with some adjustments).

(b) *Unfolding*: the opposition between salvation obtained by faith and the (impossibility of) salvation through the works of Torah is affirmed and argued for the first time in Gal 3:6-14. This segment is short, extremely dense and its argumentative “steps” are elliptical leaps. The content Romans contains a break-down and development of the different steps of the course of reasoning laid out in Gal 3:6-14. Also, the use of the *topic* of baptism as an argumentative warrant is embryonic in Gal 3:27, but takes on greater proportions in Rom 6:1-14 as Paul delves into the symbolism of the liturgical tradition for argumentative support.

(c) Many *additions* of new arguments, *topics* and lines of reasoning: arguments on the basis of God’s attributes and of a Christian perception of the Jews (both discussed above), a conception of the psychological experience of the power of sin (in Romans 7), arguments involving eschatology and creation (in Rom 8 especially), the Adam/Christ opposition (Rom 5), the use of the expression “body of Christ” and more appeal to Christian tradition about the death and resurrection of Christ (but also an allusion of the earthly life of Christ in 15:1-13), and to liturgy (baptism in Rom 6:1-14). Most importantly perhaps, the Paul of Romans no longer only opposes faith to works directly, but brings in the notion of *grace*. Faith is now presented as the means to receive grace, and opposed to works which merit *what is due* and thus cannot receive grace.

(d) *Emendations and adjustments*: Paul’s arguments in Galatians based on the addressees’ knowledge of Paul (and vice-versa) do not have their equivalent in Romans.



Furthermore, what is assumed of the experience of the Spirit is greater in Galatians: the inner cries and groans are common to both writings (Gal 4:6-7a/Rom 8:14-15; and see Rom 8:23, 26) but weighty assumption of Gal 3:1-5 that the addressees' first taste of faith in Christ was accompanied with a powerful experience of the Spirit involving miracles is not matched in the longer missive. Finally, the "Abraham" argumentation remains but is reworked: the midrashic (and rather hermetic) "σπέρμα of Abraham" argument of Gal 3:16 is not reused in the same manner (Rom 4:18), nor is the mystifying allegory of Gal 4:21-31 (in its place, Romans develops the "children of the promise/children of the flesh" dialectic with a much simpler and clearer exposition in Rom 9:6-13). In Romans, the Abraham argument in favour of the gospel relies on a greater insistence on the significance and implications of Gen 15:6 (Rom 4:1-25 in its entirety can be viewed as an argument based essentially on this OT verse, as other verses are used only to establish secondary points; compare with the single mention in of Gen 15:6 in Gal 3:6 to which is added no commentary on the verse itself). Its use of the topic of *time* within the Abraham argument is also modified in Romans to be more accessible too the reader: the supremacy of the promises to Abraham (from which is inferred supremacy of faith over law) is no longer established through its anteriority to the giving of the Torah (involving a time span of 430 years), but by its anteriority to Abraham's own circumcision (compare Gal 3:15-18 and Rom 4:9-12).

### 7.3.2 Remarks on Scriptural Enthymemes

Scriptural argument plays an important role in the epistle to the Romans, just as important as in Galatians. Of its 45 explicit quotations of Scripture (Longenecker 1975, 108-09), only seventeen were viewed as enthymematic in this study. This does not mean that the other 28 OT citations play no argumentative role (usually a certain inference from them is implied), but simply that they do not display the force of an enthymeme *ratio*. As they appear in the text, separated from their original context, Paul's enthymematic deductions from citations are propositional: that is to say that he usually deduces something which seems reasonable to the competent reader from the citations *in the textual form in which he quotes them*. This does not mean that the scriptural hermeneutics involved in Romans are "literalistic": it simply means that unlike the case in Galatians, Paul is not using complex exegetical techniques for the purpose of impressing and mystifying the addressees.

When however the original contexts of these texts are considered, it can be seen that Paul does a variety of unusual things with the texts in order to attain his inferences. These exegetical operations differ along two axes: how much Paul assumes the readers to know about the scriptural context, and to what degree he himself uses the context for interpretation, or does not use it, or even disregards it to the point of changing the meaning of the quoted passage.

There are instances in which Paul appears to presume the addressees' knowledge of scriptural context for the full apprehension of the argument. Probable cases of *metalepsis* are not numerous: Rom 3:3-4 uses Ps 51:4b but assumes the knowledge of the entire Psalm to understand that it establishes the rightfulness of human recognition of guilt before God. It is also possible that the reference to Isa 53 in 10:16 assumes a familiarity with the messianic themes of the whole. This is plausible in view of the important use of this passage in what the NT teaches us about the earliest Christian *kerygma*. In another category of scriptural argument, Paul explicitly refers to the context in order to build or support the inference: such is the case in the use of Gen 15:6, 15:7, and 17:5 in Rom 4. Paul assumes that the narrative of the Abraham story is known, and argues from different details of the story that respects their narrative connections. The reference to God's treatment of Pharaoh (Ex 21:12) in 9:7 is more *metaleptic*, but does mention the context explicitly and argues from it. Other arguments deduce a conclusion from a detached quote, as if it had not context, yet without actually doing violence to the OT context (11:33b-34 quoting Isa 40:13; and Rom 14:10b-12/Isa 45:23). Others instances go further by "expanding" the original intent of the passage in context, usually through Paul's habitual tendencies towards eschatological, Christo-centric or ecclesio-centric intensification (see 10:10-11/Isa 28:16; 10:12b-13/Joel 3:5 LXX; 12:19/Deut 32:25; 15:3/Ps 69:9). Cases where the original context is not only suppressed but disregarded occur in Rom 2:23-24 (blasphemy among the Gentiles in Isa 52:5 is caused by Israel's humiliation and weakness in the exile of Babylon, but Paul associates it to a blatant disregard for the Torah) and Rom 10:18 (the proclamation of the glory of God by the

heavens to the whole world in Ps 18:5 is taken to mean that Christian missionaries have preached the gospel to all nations, and from this is deduced that the Jews have heard the message and are without excuse for their unbelief).

Thus, Romans gives us an understanding of the different axes of variation in Paul's argumentative uses of exegesis and Scripture: (a) a variation within each letter in the degree of respect and use of the original context, depending on the actual quotation; (b) a variation within each letter in what Paul expects his readers to know about the context; (c) a variation between letters of this same expectation, which suggests "that Paul at least *thought* that some of his readers were more 'attuned' to hearing OT quotations than others" (Tuckett 2000, 410 n.24; emphasis in orig.). When compared to Galatians, Romans displays a greater authorial expectation of biblical proficiency, and a more sober presentation of the exegesis. The techniques are quite similar; both situations bring similar eschatological lenses into play in the exegesis.

### 7.3.3 An Emerging Thickness of Christian (Sub-)Culture

In all the thematic catalogues of enthymeme premisses, the distinction between premisses involving a "cross-over of themes" and those which do not is visually encoded by bold characters and regular characters respectively. As explained in chapter 2, cross-over of themes refers to a significant change in themes between the silent and expressed premisses of an enthymeme (section 2.4). While the majority of Pauline enthymemes

involve cross-over, some do not. Rom 11:28b-29 is a good example of a syllogistic argument without thematic cross-over (what I call thematic “thickness”):

- M     All promises (i.e. the gifts and the call) of God to Israel are irrevocable (29).
- {m     The beloved position of Israel’s descendants is a promise of God to Israel.}
- =>     The beloved position of Israel’s descendants is irrevocable (28b).

It can be observed that both premisses evoke knowledge of the religion of Israel. This is a sign that author and recipients share a fairly rich and established mastery of this area of knowledge. An argument which presents a truth claim linked to a specific area of knowledge which is backed up by two other propositions from the same area of knowledge has a *technical* and *specialized* character: it is in this sense that I talk about “thickness” of knowledge.

There is relatively little thematic thickness in the shorter epistles, as an overview of Appendices A2, B1, C2 and D2 indicate. In Romans there is considerably more, not only in an absolute sense, but also in relative proportion to cases involving “cross-over.” An overview of F1 shows that Paul’s argumentation in Romans shows thematic thickness in a number of areas, especially in arguments about and from *theology* (particularly with respect to God’s character, attributes and values), about *Torah*, and about the *covenant* (both the covenant as “Israel” and the “new covenant” as the Church).

What is the significance of the emergence of “thematic thickness” in Romans? While the

inescapable “tentativeness factor” attached to this study’s method invite us to caution, some prudent observations are appropriate: (a) It is normal that, Romans being longer and involving more argumentative development than the shorter epistles, thematic thickness has a greater chance of appearing. As Paul gives himself the room to develop his argument on a particular issue, he will lay out more useful premisses, without and also within the specific thematic category of the points to be proved. (b) Romans is an argued religious treaty which is not only detached from an immediate context of controversy, but it is also written to an audience that is not known to the author. To a degree Paul must have written Romans *for himself*, in the sense that his image of the recipients and of their culture is more likely to be shaped by a projection of himself than in other instances. This circumstance also gives rise to thematic thickness: Paul is a “theologian in process” and the development of Christian religious thinking within his own experience is presumably very high compared to that of his actual audience. (c) Romans is a documentary witness to the fact that over the years a Christian sub-culture has been emerging. Its argumentation is more “in-house” and monolithic in its theological developments, less culturally polyvalent than other writings aimed at keeping new Gentile converts in the fold.

#### **7.4 Conclusion**

Romans is a general apology of Paul’s mission to the gentiles destined to a Church that

Paul does not know well but that he hopes will become a “home-base” for his upcoming westward mission. While Romans shows similarities with Galatians, the different occasion leads Paul to take on a different rhetorical *persona*, perhaps best described as the missionary/theologian. Paul is in a more reflective “mood” than in any of the other letters. The low degree of thematic cross-over in enthymemes indicates that Paul is arguing theologically, and in so doing promoting a theological dimension of the sub-culture of the Churches. His lack of knowledge of the addressees and distance from pastoral issues in the Church of Rome, both of which are confirmed by the evidence of the catalogue of premiss themes, indicate that the letter can be read in one sense as an act of introspection (i.e. as directed by Paul to himself).

Romans makes use of powerful argumentative tools to present and defend its main theme, Paul’s gospel of salvation by faith (Rom 1:16-17). In arguing his case for the same salvation and mode of inclusion to the covenant for Jews and Gentiles alike, Paul uses premisses affirming important attributes of the God of Israel (a common ground for Torah-abiding and Torah-free Christians). He defends the new covenant structure with the *topics of appearance and reality* and of *the spirit and the letter*. What emerges through the argumentation is an understanding of the individual’s spiritual existence which combines forensic justification and mystical union with Christ.

The most striking feature of the body of social knowledge used by Paul in the enthymemes of Romans is his focus on Israel. A great number of premisses imply a

continuity between the Church and Israel. Paul is thus assuming that his Roman readers believe that Christians are the people of God's covenant. The apostle grapples with opposed logical implications of this shared truth: he resists the return to Torah on the one hand, and opposes the arrogance of Gentiles who attribute no significance to ethnic Israel on the other. The argumentative approach affirms a number of convictions about God which are held in tension rather than harmonized.

The image of the Jew which Paul assumes to be shared is complex and contradictory, for Paul often shifts rhetorical and theological vantage points as he considers ethnic Israel. The virtual Jew of Romans is a construct from ideas inferred from Scripture, from a growing sense of alienation of the Pauline movement from the synagogue, and perhaps from Paul's own memories of pre-Damascus existence. The assumptions about the psychological dimension of Jewish religious experience show no signs of fresh interaction with Jews, but rather of a growing influence of the early Christian milieu's radical eschatology and concept of sin.



## Chapter 8: The Corinthian Correspondence

Paul's two epistles to the Corinthians are the arenas not of two rhetorical situations but of a multiplicity of situations addressed within the Corinthian Church and with which the apostle Paul attempts to deal pastorally. Taking each epistle separately and as a complete letter, it is technically possible to group the various issues treated and the intention of each treatment around a single primary intention. This task is the easiest with 1 Corinthians: Margaret Mitchell offers a good example of a recent and skilful attempt to describe 1 Corinthians as a unified rhetorical act. In her view 1 Corinthians aims to promote unity in a party-ridden community (Mitchell 296). The discussions of diverse issues in 1 Corinthians, including the treatment of current issues in the 1 Cor 7:1-16:4, all serve the "bottom line" in a letter "which throughout urges unity" (296). While it is true that 1 Corinthians displays a degree of compositional and rhetorical unity, Mitchell does not leave enough room for diversity of goals in the complex epistolary communication that is 1 Corinthians (Stamps [forthcoming]), even if a *dominant* rhetorical goal can be observed.

In the case of 2 Corinthians it is far more difficult to discern argumentative and compositional unity. The various and long-standing partition theories witness to this fact (Kümmel 279-293). It is not uncommon to see bold attempts at demonstrating the unity of objective in 2 Corinthians using rhetorical criticism to end up resorting to a minimalist partition theory (for a recent example, see DeSilva 1993, 41 n.3). What is more, efforts to

demonstrate the rhetorical unity within recognised larger segments of 2 Corinthians, in 2 Cor 1-7 and in 2 Cor 8-9 for instance, remain challenging as they struggle to explain the difficult *aporia*. DeSilva's unconvincing discussion of the rhetorical significance of 2 Cor 6:14-7:1 within 2 Cor 1-7 is a case in point (see DeSilva 1993, 57-64).

Paradoxically, the irreducible multiplicity inherent to the Corinthian correspondence suggests the possibility of looking at its socio-rhetorical *context* as a unity. The two letters together form a testimony to a relationship between an apostle and a Church which he has recently founded. The relationship spans a period of six months to two years. This interval is marked by considerable movement in Paul's ministry on the one hand, and by events and changes in the Corinthian Church on the other. Many of these events are related to, or even caused by, interaction with Paul, in person, by letter, or through an emissary. One can also justifiably presume that the composition of 1 and especially 2 Corinthians was marked by interruptions which are the occasions for adjustments or changes to the rhetorical aim, sometimes caused by an intervening event in the relationship, sometimes simply by the psychological effect of passing time. The hypothesis of interrupted composition of two distinct epistles in a somewhat chaotic context has the advantage of explaining the relative unity as well as the rhetorical diversity of each document.

The investigation of the argumentation using rhetorical analysis at the *macro*-level (i.e. discerning the rhetorical unity in 1 Corinthians, 2 Corinthians as a whole or in 2 Cor 1-7,

2 Cor 8-9 and 2 Cor 10-13 separately) is thus a complex problem. It is not essential for our purposes. We can proceed directly to the study of 1 and 2 Corinthians' argumentation at the *micro*-level, through the consideration of enthymemes. The collection of enthymemes crafted by Paul and used in the arguments of 1 and 2 Corinthians provides a snap-shot (or perhaps more fittingly a short film) of Paul the rhetor and practical theologian in action, dealing with multiple rhetorical situations and pastoral problems with the help of a vocabulary of premisses and τόποι. It was acquired before the correspondence for the most part, but some new elements were added during the correspondence, in the course of the development of the relationship. While this exercise will not reveal much about the problem of composition apart from the consideration of isolated enthymemes found at the junction of *aporia* (see discussion of 2 Cor 8:24-9:2 below and in Appendix H2), it will acquaint us with the social world of Paul and the type of cultural and rhetorical common knowledge to which he appeals to persuade his Corinthian addressees. The Corinthian correspondence has been baptised a "goldmine" of sociological information about Paul's world (see Mitchell 300-01 regarding 1 Corinthians alone). This is due to the unique relationship between Paul and this community which forced the apostle to deal with practical issues that he might not have dealt with elsewhere, and to delve into sectors of his own cultural heritage that come to our attention only in this context.

This chapter will be structured like the previous one. I will begin by considering certain significant enthymemes and argumentative moves involving enthymemes at different

places in 1 and 2 Corinthians which provide further insight into Paul's manner of argumentation. This will be followed by a description of Paul's enthymematic vocabulary through an overview of premiss themes. It will be approached with a view to compare the Paul of this correspondence with the Paul observed in other chapters. Some intertextual issues similar to those examined in other chapters will be addressed in a subsequent section.

## **8.1 Significant Enthymemes and Moments in the Argumentation**

### **8.1.1 Two Situations with Intertwined Arguments: 1 Cor 1:10-3:4 and 1 Cor 8-10**

Immediately following the initial greeting and opening thanksgiving in 1 Cor 1:1-9, Paul begins his argumentation with an appeal to unity and a condemnation of partisan attitudes which perceived as a doorway to the unhealthy formation of clans within the Church. 1 Cor 1:10 establishes a key argumentative theme. It is viewed by Mitchell as the "thesis statement" of the entire communication (Mitchell 297): "I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment" (1 Cor 1:10, RSV). While he begins with enthymemes (in the form of rhetorical questions) to deny the "theological" possibility of division in Christ, there is an abrupt shift from 1:17 onwards away from the issue of factions and towards the question of the character of

Paul's teaching in Corinth, both in form and in content: "For Christ did not send me to baptize but to preach the gospel, *and not with eloquent wisdom, lest the cross of Christ be emptied of its power*" (1:17, RSV). A substantial section follows in which the vital connection between wisdom of the gospel and absence of human eloquence (i.e. absence of appearance of human wisdom) is argued. It is only much later (1 Cor 3:3) that the two themes are brought together, and where it becomes apparent that in Paul's view the divisions and rivalry in the community are attributed to a misguided attachment to the prestige of various teachers, based on the believers' perception of their degree of rhetorical savvy (σοφία λόγου).

This manner of persuasion (a duality of argumentative streams or conversations) was already observed at the beginning of Galatians. What at first can be mistaken as erratic jumping from one subject to another by the author (or attributed to later insertions by someone other than the author) is really a form of rhetorical *inclusion*. The informal style of argumentation which characterizes the Pauline epistles permits such an abruptness of change of themes. In 1 Cor 1-3, when the return to the original theme eventually comes, the two themes become linked arguments leading to the same conclusion enunciated in 1:10. The argumentative scheme in 1:10-3:4 can be paraphrased by the following two syllogistic diagrams:

M     No divisions should exist "in Christ" (1:11-16, esp. v.13).  
 {m     You are "in Christ."  
 =>     No divisions should exist among you (1:10).

{M     Anything which empties the gospel of its power should not exist among

you.}  
 M     Any tendency which attaches importance to the eloquence of  
         teachers empties the gospel of its power (1:18-2:5).  
 m     Your current divisions attach importance to the eloquence of teachers  
         (3:1-4).  
 {     =>     Your current divisions empty the gospel of its power.}  
 m     Your current divisions should not exist among you (1:10).

Another case of blending of two arguments into a single stream appears in the teaching about idol meats in 1 Cor 8-10. Paul presents two points which limit the freedom of Christians to participate in the food that has been offered to idols in pagan worship. Again we have parallel arguments which do not appear connected at the outset, but which both establish elements of the same conclusion: (a) conscious participation in idol sacrificial worship is to be avoided because of the danger of communion with demons; (b) conscious eating of meats sacrificed to idols is to be avoided if you are being observed by a Christian with a weak conscience or by an unbeliever (because it can lead them to sin).

It can be concluded from these and other examples that Paul's epistolary rhetoric is not always clearly coherent even when it is united in the service of a central conclusion. The emerging pattern is as follows: (a) statement of the conclusion; (b) arguing the conclusion from more than one angle which at first do not appear connected; (c) repetition of the conclusion which brings in relief the value of the different arguments in (b). It was also observed in the epistle to the Galatians (see section 6.1.7 (a)).

### 8.1.2 The “Crucified Messiah” Symbol as Argumentative Premiss in 1 Cor 1:4-2:5 and in 2 Corinthians

We have already discussed the use of the Christological theme of the passion and resurrection in 1 Thess 4:14. It is interesting to observe the evolution of its argumentative use in the trajectory from 1 Thessalonians to Philipppians to 1 Corinthians and 2 Corinthians. This premiss theme is constructed upon a paradox that is formed by the juxtaposition of the crucifixion and resurrection of the same Christ. We have also noted how the *topic* draws its power and rhetorical appeal from the aesthetic elements of *symmetry* of dying and being raised (what dies with Christ must rise with him), *hierarchy* (everything united to Christ is subsumed in the Christ story) and *analogy* (the career of the person “in Christ” will follow the pattern of Christ’s career). The paradox of opposing forces working together, such as death and resurrection, weakness and power, within the Christological theme is particularly fruitful in explaining contradictions in the experience of faith of the earliest Pauline Christians. The apostle understood this well and used the argument often and in powerful and varied manners (Becker 60-62 discussing Hotze; Meeks 1983, 180).

In 1 Thess 4:14 the premiss was used to establish the resurrection of the dead in Christ. Its use was “linear” and on the temporal plane: “those who have fallen asleep” will follow the same (paradoxical) pattern as Christ himself, first death in Christ followed by resurrection on the last day. In Phil 2:1-11, the death of Christ is used in paraenesis to

promote humility in community life, with the implication that those who humble themselves as Christ did and in Christ by seeking the interest of others over one's own will be elevated as Christ was. In this instance the resurrection is not mentioned explicitly. The focus of the argument is that intentional humility, submission to others and death to self is a doorway to future glory.

The argumentative development in 1 Cor 1:4-2:5 uses the contrast between the humiliation of crucifixion and exaltation of the messiah to promote an attitude of unity. This time it is a means of elevating to the same status the preaching of different teachers having various levels of oratorical skill. The principles of preaching Christ without the support of eloquence, and of proclaiming a scandalous devotion to a crucified lord without camouflaging its inherent "folly" with rhetorical dressing, are an appeal to the paradox of crucifixion as the foundation of the gospel story. Here again the resurrection is not mentioned but implied, and the paradox of the *topic* functions on two planes simultaneously (the visible and the invisible). Visible signs of the crucifixion in the present experience of servants of Christ are also guarantees of the invisible of the power of Christ's resurrection at work. This differs from the situation in 1 Thess 4:14 where the Christological theme connects with the eschatological dimension and functions on the plane of passing time.

In 2 Corinthians the crucified messiah symbol is used in a theological argument to describe the believer's spiritual state of union with Christ (2 Cor 5:14-15): the passage is



similar to Gal 2:20 and implies notions of justification by virtue of Christ's death *for all* and incorporation into the new life of the risen Christ. The symbol is also an instrument against criticism in a number of instances where Paul justifies his actions and decisions. What appears as a secondary, experimental and undeveloped argument in Gal 6:17 (from the marks of Christ on Paul's body) takes centre stage in 2 Corinthians. Paul takes it in three directions: (a) The fact that weakness and a degree of failure are manifest in Paul's body and ministry is a sign that the power of God is also at work in and through him. This will be confirmed by other manifestations of God's power which are less ambiguous (2 Cor 4:10-11; 13:3-4). (b) Paul's experience of suffering has a sacrificial and substitutionary effect analogous to Christ's. He is suffering and experiencing death *for* the Corinthians in order that they might experience life and well-being, 2 Cor 4:11-12. (c) Death and resurrection are linked with eschatology once again and connected with the philosophical notion of permanence and non-permanence, immortality and decay, as was developed earlier in 1 Cor 15 (see 2 Cor 5:6-8).

There is a continuity in the use of the crucified messiah symbol throughout Paul's epistles, but with development. The "atoning significance" to the death of Christ does not disappear but gives way to greater emphasis on mystical union. The same applies to the eschatological dimension of the link with resurrection. Its future benefits continue to be mentioned but not in exclusivity: the invisible effect of resurrection power *in the present* are referred to in arguments in 2 Corinthians. Whereas in 1 Thessalonians and Philippians the symbol is used as an argument to promote amongst the addressees a certain way of

believing and living, in the Corinthian correspondence Paul uses it with considerable creativity to explain apparent contradictions in his own apostolic ministry. This growing tendency goes hand in hand with Paul's own mystical self-identification with Christ as crucified messiah, which attains a pinnacle in 2 Corinthians.

### 8.1.3 Signs as Argumentative Premises

Argumentation in the Corinthian correspondence is unique in its abundant use of enthymemes based on *signs* which give proof of an invisible reality. These signs can be classified either as sure signs (τεκμήρια) or probable signs (σημεία) depending on the situation, but in many cases it is hard to make a distinction. For Aristotle, the distinction took on a fundamental and theoretical character. In Paul's rhetorical practise however there is no clear distinction. Based on the observation that some of his sign-proofs lead to a conclusion which is presented with assuredness, while in other cases the tone is more tentative, a classification can nonetheless be made though its importance is relative. More significant is the reason for Paul's predilection for signs – whether τεκμήρια or σημεία – in his dealings with the Corinthians. In a rhetorical context of “practical ecclesiology” (Mitchell) where the addressees are perceived to be both critical of the author and at a palpable distance of opinion from him on certain of points, sign arguments are powerful instruments to draw in the audience towards a common ground. Signs are easily accessible and have a strong appeal to rationality. They are also quick forms of reasoning: a sign proves a point in one single step, avoiding the need for long demonstrations. Signs

can be viewed as second only to *testimonia* (or words of an ancient and authoritative witness, one of the forms of non-technical proof) in degree of evidential proof, and in some cases a necessary sign is so potent that it cannot easily be distinguished from a *testimonium* (Hellholm 149, 155).

The enthymematic signs in 1 and 2 Corinthians can be grouped into two categories, those external to the Church in Corinth and those experienced inside the community. (a) In the first category, signs of unbelief coming from outside the network of Christian Churches (from amongst the Jews in 2 Cor 3:14a; from the wise of this world in 1 Cor 1:17-18) are cleverly used to the advantage of Paul's rhetorical aims. They are employed to emphasize the elusive and other-worldly nature of the gospel's power. This is a first step towards reorienting the Corinthians attitude toward Paul which has become critical because of his state of apparent weakness. Another case of a sign from the outside is Titus' willful service towards the Corinthians, which proves his love for them (2 Cor 8:16-17): Paul's preference for spontaneous compliance with his program of serving the brethren "out of love" over bare submission to apostolic commands is also mentioned as an important operating value in Phlm 14. Finally, in 2 Cor 8:2-4 the Macedonians show a sign of divine generosity by joyfully giving beyond their means: this is not the first time that Paul uses the argument from an "abundant" sign, or a sign which more than proves a point (1 Thess 1:7-10, also with regards to Macedonian believers; and the "abundant" signs of repentance in 2 Cor 7:9b,11).

(b) The second and most important group of signs includes those signs that the author draws from the experience inside the community, usually to point out a flaw or to correct (or prevent) a misunderstanding amongst the Corinthians. While most of these signs are easy to grasp (this is indeed why enthymematic signs are rhetorically effective), one is rather abstract: the Corinthian Church is itself adduced by Paul as a letter of recommendation, in other words a *sure sign* of Paul's apostolic credentials and special authority in Corinth as founder of the community. Paul adduces this sign as a defence against anticipated criticisms of his expressions of self-confidence (2 Cor 3:1-2). His boldness in affirming the divine authority of his ministry is supported in his mind by the presence of the Corinthian Church itself as a visible fruit of ministry. Through this strategy he invites the addressees to see themselves in that light. This sign is unique in that it involves not only λόγος but an element of πάθος in an attempt to bolster the author's ἥθος.

Other "internal" signs are more straightforward. Paul's authentic apostleship is attested in 2 Cor 12:11b-12 by miraculous signs, wonders, mighty works and patience. The last item in this list displays a point of contact with the "signs of virtue" given in the apology for Paul's ministry of 1 Thess 2:3-7. In 1 Corinthians, the signs which prove *lack of unity* are derived from commonplaces in Greco-Roman culture (as Mitchell has proven), but are blended into Paul's theology of the Church. Jealousy, strife, arguing about leaders, are signs both of disunity and of being κατὰ ἄνθρωπον and ἐν σαρκί (1 Cor 3:3-4). Visible lack of cohesion and mutual care is proof in 1 Cor 11:20-21 that the celebration of the

Lord's supper is void (inversely, it can be inferred that cohesion is a sign of the valid celebration of the holy meal). The low number of members of high social rank is adduced in 1 Cor 1:25-26 as an element proof of the "folly" of God's gospel wisdom from the standpoint of contemporary society. It is placed in parallel with the scandal of the crucifixion, and is followed by an attestation of Paul's lack weakness of rhetorical eloquence in his past teaching in Corinth: these three proofs will then serve to discourage the Corinthians from enshrining σοφία λόγου as a community value (Paul views it as the cause of the dangerous partisan tendencies). The signs of true repentance are listed in the argument of 2 Cor 7:9b,11 to prove not only repentance but that Paul has acknowledged it: here we see how a τεκμήριον is used to reassure and to bridge an emotional gap between Paul and his addressees. Whereas in a situation of trust he would only have to refer to the repentance as a "fact," here the sign has become a common reference to avert possible doubt. The fact that Paul underlines the "abundant" nature of the sign adds a further component of πάθος in the argument.

Paul will also adduce "internal" signs from *liturgical practise* to establish theological points. The bread and cup of the Lord's supper are attestations of the unity of the Church and its attachment to Christ (1 Cor 10:16-17, and 11:17-34). Paul uses baptism in a similar fashion in Gal 3:26-28 (Betz 185), as well as in Rom 6:2,8 (Hellholm 149, 165) where he affirms the believer's union to the death, burial and resurrection of Christ, and thus her death to sin and resurrection in view of a new life with God in the Spirit. The "Amen" of Church gatherings is referred to in 2 Cor 1:20 as a as an argumentative

“corroboration” that all OT promises are fulfilled in Christ (Bultmann 1985, 41); a similar proof is given in Rom 14:6 where the act of “giving thanks” for an action to be undertaken is evidence of the intention to honour God through the action. It is significant within the rhetorical situation of the Corinthian letters that in such a chaotic relationship between apostle and congregation, liturgical practise can be fallen back upon as a common denominator to prove points of fundamental teaching. In a situation where the integrity of liturgical practise itself is threatened (1 Cor 11:17-34), Paul demonstrates eager and sententious efforts to reiterate and reestablish what he views as a universal tradition (1 Cor 11:23-25). These situations in 1 and 2 Corinthians witness to the fundamental role of tradition in general and liturgical tradition in particular as protectors of catechetical agreement which can be appealed to argumentatively in pastoral teaching. While traditional material can be viewed as non-technical proof in the form of the testimony of an authoritative witness (Eriksson 33-34, 299; Hellholm 147), liturgical acts and events become “circumstantial evidence” containing “signs of ‘sensory perception’” (Hellholm 149; see also Betz 185). Appeal to tradition also has a role in bolstering or protecting ῥῆσος: they serve “to diffuse the issue of Paul’s own authority” by “hid[ing] his own disputed ethos behind the unquestionable authority of the tradition” (Eriksson 302).

Absent from the Corinthian correspondence are the signs of covenant inclusion based on experiences of the Spirit which are frequent in other Pauline letters (1 Thess 1:4-5, Gal 3:2, 3:5, 4:6-7a, Rom 8:14-16, 8:26, 14:16-17, and to a lesser degree Phil 1:28). This observation is congruent with the nature of the problems addressed in 1 and 2

Corinthians. The Corinthians are not in need of any convincing that they are included in the covenant. They also know that they have received and experienced the Spirit, and appear to be fully aware of the covenantal significance of this reception and of this experience. Rather, these epistles deal firstly with problems of *practical ecclesiology* (how is a Church in Christ to function as a body), and secondly with the issue of their difficult relationship with Paul.

#### 8.1.4 The Ideological Landscape of 2 Cor 3:1-18

What is the basis for Paul's personal assurance in ministry and bold manner of speaking about it? This is the question which the apostle endeavours to answer as he senses that his description of the divine action in and through his ministry in 2 Cor 2:14-17 might prompt accusations of self-recommendation and unwarranted boasting. The question is answered in 3:1-18, and the theme of the presence of God in Paul's ministry is taken up again in 4:1-15, forming a type of *inclusio*. The argument in 2 Cor 3:6-18 is significant for tracing the development of Paul's ideological discourse. The passage can be considered in relation with others already studied to examine the use of *dissociation of notions* in carving a distance between the gospel and contemporary Judaism, and replacing the latter with the Church as God's Israel.

The enthymemes in 3:1-14 are built upon premisses which reflect a new spirituality of *direct contact* with God through the indwelling of the Spirit of God and of transformation

of self through mystical “beholding” of the glory of Christ, made possible by the presence and action of the Spirit. Within these premisses and through associations that can be made between statements in the text, a hierarchy setting the new spirituality above the “old” becomes apparent, as illustrated by the following table:

Enthymeme or passage	Oppositions	
3:6,14	Old covenant	New covenant
3:1b-2	Letters of recommendation for teachers.	Corinthian Church is living proof of the Spirit working through Paul
3:5b-6	Torah is a written word that kills.	Spirit is the life-giving presence of God.
	“Old Covenant” is mediated by the written Torah which is without life in itself.	New Covenant is mediated by the Spirit, i.e. directly by God’s presence and action.
3:7-9	Moses as minister of the old covenant did not require the Spirit; for once he wrote he was no longer a mediator but his writings were.	Paul as minister of the new covenant is made competent by the Spirit as immediate Presence of God (3:5b-6).
	Dispensation of death, the letter, condemnation.	Dispensation of Life, Spirit, righteousness.
3:10-11	Temporary glory.	Permanent glory.
3:14-18	Spirituality based on reading a dead text through a veil; no glory is contemplated.	Spirituality of transformation Through contemplation of the Lord.

For Paul, the indwelling presence of the Holy Spirit is the central characteristic of the new



dispensation of which he has been made a minister by God. It is also the only explanation of its effects and results. By reaffirming that this is not the case in the religion of Torah, the argument becomes clear: my (Paul's) statements about myself are congruent with the nature of the "new" ministry God has given me to lead you to Christ; therefore, you Corinthians who believe that I am too bold in claiming divine presence and power in my ministry are reverting back to the old (inferior and obsolete) covenant.

The Corinthian Correspondence as a whole shows a relatively low use of Scriptural argument when compared to Romans. What is more, this passage shows that Paul's portrayal of his own spiritual experience is not Scripture-centred, nor does it encourage reading of the Scriptures as a key practise. Rather, the only explicit statements in the argumentation about the Holy Writings of Israel are negative: (a) as bare letter is "kills" (3:6); (b) without a contemplation of the Lord himself through the ministry of the Holy Spirit, the reading of Scripture will not reveal the glory of God: thus is the observed experience of the synagogue as portrayed by Paul. At the same time, the argumentation assumes a knowledge of certain details in the narrative of Exodus 34, thus indicating that reading of Scripture is being done in the Corinthian context. It appears that Paul will rework these oppositions in Romans 3:25-29, but a common pattern emerges. The spirituality promoted by Paul is one of faith in Christ empowered by the action of God's Spirit within the believer, operating a transformation into the likeness of Christ. While obeying the commandments of Torah has become unnecessary (and reading of Torah is useful mainly for apologetics), the work of the Spirit produces something in the believer

which covers the intent of the Torah and more.

It should also be observed that the argumentative goal in 2:14-4:15 is not to establish the superiority of the gospel over Judaism *per se*. Rather, Paul defends his own ministry and his right to affirm its endowment with immediate divine presence and power. To do this he *uses* the superiority of the gospel over Judaism as a warrant, thus revealing that it is a well-established element of the pre-agreement of 2 Corinthians. In touching upon the *nature* of this superiority as described above (*newer over older, spirit over letter, immediate divine presence versus the mediation of the Torah*), he gives grounds for the boldness of his affirmations about himself. The caution known to the Judaic milieu (necessity of letters of recommendation for teachers, reserve in speaking of God and in claiming direct contact with God) is transferred somewhere else as a new “polarity of decency” is created for the Christian community: the distinction between “boasting from self,” which Paul makes a forbidden practice, is opposed to boasting “in God,” a practice which Paul visits frequently as something not only permitted but portrayed as virtuous and encouraged.

#### 8.1.5 Argument and *Aporia*: 2 Cor 9:1

Do chapters 8 and 9 of 2 Cor belong together? There is strong critical tradition which divorces the two as separate letters (see DeSilva 45; Kümmel 289). The main reason adduced for the separation is the fact that “in 9, Paul takes up again the discussion of the

arrangements for the collection after he had in 8:24 concluded his admonitions” (Kümmel 291). However, other evidence points to unity between the two passages. 2 Cor 9:3,5 refer back to 8:16,18, 22-24 by the mention of the ἀδελφοί, thus indicating that chapter 9 presupposes the details of the arrangements given in chapter 8. Furthermore, it has also been pointed out that 9:1 does not contradict chapter 8 when it affirms that “it is not necessary for me [Paul] to write to you about the ministry to the saints,” since chapter 8 does not actually discuss the reasons for the collection but only gives an “invitation to help more generously” (Kümmel 291). It can be concluded that “ch. 9... could not have formed a letter by itself or even part of a letter, but it is conceivable that Paul, after breaking off the theme, resumed it once again and gave it more urgency” (Kümmel 291).

More recently, other arguments in favour of the unity of 8 and 9 have been brought forth, including the common use of the rhetorical *topic* of honour and shame in both passages (Bruce 1984b, 225; Stowers 347, both discussed in DeSilva 1993, 46-47). DeSilva also effectively refutes the argument brought forth by N.H. Taylor to the effect that 8:1-5 and 9:1-2 are incompatible as rhetorical strategies in the same letter, alleging that in the first “Paul cites the example of the Macedonians’ contribution to the collection project, whereas in 2 Cor 9.1-2 he tells the Achaians that he had cited their example to the Macedonians” (Taylor 82, quoted in DeSilva 1993, 47). DeSilva lucidly shows how Paul can combine both strategies in a clever handling of the “the rhetoric of honour and shame.” The apostle spurs on the Corinthians to greater generosity as a way of avoiding a shameful situation in which they would have to “catch up” to the Macedonians who were

initially motivated by the Corinthians' good example (DeSilva 1993, 47)!

Another piece of evidence mentioned in Kümmel's earlier discussion is the γάρ of 9:1 which shows that the verse "is not a completely new beginning" (291). The German scholar does not consider closely the nature of the link created by the conjunction. Had he done so, he may have argued for an even tighter unity at the junction of chapters 8 and 9. More recently, S.K. Stowers revisited the issue of the marked syntactical connection at the beginning of 2 Cor 9:1. His study of the use of the phrase περὶ μὲν γάρ in a variety of contexts reveals that it "serves to introduce a reason, warrant, or explanation for what was just said,' or to introduce a specific instance of what was spoken of more generally in a forgoing discussion" (DeSilva 1993, 46, discussing Stowers 341-42). As my treatment of 2 Cor 8:24-9:2 in Appendix H2 shows, the passage spanning the extremities of both chapters can be seen as a paraenetic enthymeme with 9:1-2 serving as *ratio* or motivating factor. Both linking phrases περὶ μὲν γάρ (9:1) and οἶδα γὰρ (9:2) indicate logical inference. Paul is saying that the rational thing for the Corinthians to do is to prove their love by giving, since they already know the reasons for the collection and have already expressed their eagerness to do so. The argument at the junction of the two chapters does not preclude an interruption in composition between 8 and 9, which could explain the awkward repetition in 9:1 of the full expression of the issue being discussed, τῆς διακονίας τῆς εἰς τοὺς ἁγίους (9:1 and 8:4). This last hypothesis effectively accounts for the resulting impression of a return to a theme after a break in time. However, it appears likely that the apostle begins chapter 9 with a further warrant for the exhortation

ending chapter 8, thus creating a argumentative unity at the junction of the two segments.

## **8.2    Premiss Themes in 1 and 2 Corinthians: Another Look at Paul the *Ad Hoc* Theologian**

In this section, the themes of enthymeme premisses – both stated and unstated – will be considered with a view to describe the rhetorical bank of themes that the apostle to the Gentiles brought to the Corinthian correspondences. To the extent that it is the same bank of themes that he brings to both argumentative situations, it will be worth while to make comparisons and to attempt to cumulate the information.

The vastness of the catalogues of premiss themes in the Corinthian correspondence (Appendices G1 and H1) will not permit an exhaustive discussion without turning this chapter into a book. It will be preferable to have a selective approach, zeroing in on a limited number of striking features of the database as well as on some important themes that have already been raised regarding other epistles and upon which 1 and 2 Corinthians may shed added light for the tracing of thought development or change in argumentative strategy.

### 8.2.1 In 1 Corinthians

The catalogue of premiss themes in 1 Corinthians (G1) is both large and well-rounded. There are very few themes touched upon in other epistles that are not used in 1 Corinthians. The goals of the missive are related to “practical ecclesiology,” as we have seen earlier. The manner in which Paul varies the themes of his warrants shows resourcefulness and creativity. He goes from a wide range of non-religious topics to theological ones, often combining them within arguments, makes an effective use of the past history linking him to the addressees, and does not neglect the appeal to “higher authorities” such as Scripture and tradition.

(a) *Absent Themes*. The rare “gap” in the catalogue is worthy of mention. The theme of *the Jew in relation to the New Covenant* does not appear in the argumentation of 1 Corinthians (although it will reappear in 2 Cor 3, where Paul will use the synagogue’s spirituality of the book as a foil for his own spirituality of direct contact with God). This theme is used in the form of a negative proposition, either about the Jews’ refusal of the gospel or about their persecution of the Church (perceptions which are part of at least some letters’ *pre-agreement*). It is sometimes given a theological dimension (the rejection by God of the contemporary synagogue from the covenant). It is a powerful argument in situations where a conflict with the local Jewish community looms large in a Church’s collective memory, or for higher theological arguments related to covenant (Rom 1-3, 9-

11). Apparently, neither applies to 1 Corinthians.

In the same vein, 1 Corinthians does not make enthymematic appeals to the network of early Churches, which appears in other letters as a motivational factor (it will surface in 2 Cor 8-9 as a positive/negative motivation for the collection). Paul's references to the other churches in 1 Corinthians serve exclusively to bolster the authority of his admonitions (as secondary warrants) by giving them the character of *tradition*, thus camouflaging the issue of his contested ἡθος (4:17; 7:17; 11:16; 14:33, 36; 16:1). It is possible that Paul is aware of a provincial attitude prevalent in the Corinthian community which would render ineffective the use of this *topic* for encouragement or healthy rivalry (otherwise helpful in situations of paraenesis, and certainly a strong warrant of encouragement for the Church in Thessalonika as 1 Thessalonians shows).

(b) *Non-religious Themes*. Paul uses premisses from numerous areas of daily life, common beliefs about society and the human being and commonplaces which are more philosophical or ethical (see (1) in G1). Themes include the law court, slavery, unity and division in a group, speech and language, sex, marriage and political authority. These themes are frequently connected with the silent major premiss of an enthymeme whose stated premiss reflects another theme, thus involving a *cross-over* of themes. In some cases this means that Paul draws knowledge from daily life to argue points that relate to Church practise by way of analogy. For example, the principle of false testimony is

borrowed from the law court to infer that the apostolic preaching of the resurrection *is required to be factual* (15:15). Principles of trade, agricultural work and construction are used to shed light on the spiritual meaning of ministry (3:8-9; 3:10b-11; 9:11-12). In other cases, common sense from the outside culture is applied to a problem of Church behaviour. For example, the understanding that speech is meant to be understandable is used to argue the problematic nature of *glossolalia* in the assembly (14:2). In 6:16, the assumption that prostitutes have intercourse with their clients lies behind the enthymeme about the spiritual implications of *porneia*.

Some of the *ethical principles* advanced within paraenesis are linked to universal culture by the affirmation that they are taught "by nature" (οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς...; 11:13-15, see 1.3.3 in G1). But the context shows that such principles of appropriate length of hair for male and female are very much influenced by a theological (and Jewish) reading of the first chapters of Genesis. The reading itself appears to be well rooted in Jewish tradition, as it involves a strong view of hierarchy within creation and the mediation of angels within the process (BeDuhn 316-20). It was common in Paul's day and milieu to make no difference between "nature" and "culture" (Sanders 1993, 3). This is another instance where the thematic source of an argumentative premiss is believed to be (or suggested to be) something by an author when its actual source is something else.



The important theme of unity/division appears in several enthymemes throughout 1 Corinthians (this importance of this argumentative theme was observed by Mitchell 180-82). Usually functioning in a negative sense, it is given an interesting positive twist in 11:18b-19, where Paul affirms the usefulness of internal conflict on the grounds that it will have a *purifying effect on the group*. It is important to observe that the unity/division premiss theme does not appear in 1 Corinthians as if Paul were quite spontaneously borrowing from a new source of warrants directly for the outside, as if he had decided during the composition of the epistle to consult political literature of his day for the first time. The themes of unity, harmony and strife, attitudes which promote unity, how to view leaders, the metaphor of the body, appear in most cases to have already been integrated into specialized theological Christian *topics*. The manner in which Paul links the appeal to unity to the symbol of the crucified Christ in 1 Corinthians 1, and to the coherence of the ministry of the Holy Spirit in 1 Cor 12 and to the virtue of love in 1 Cor 13, show that the unity/division argumentative theme is already a theological *topic* within Christian catechism which could not be used effectively in this form in another context.

The theme of “body” is an example of such a theme already in the process of being “Christianized.” It is not simple however to ascertain to what extent it is already present in the apostolic teaching which predates Paul’s epistles, and to what extent Paul may importing elements from the outside for the rhetorical purposes of 1 Corinthians. Already present within Paul’s catechetic tradition is the institution of the Lord’s supper (11:23-25,

and perhaps 26). The apostle presumes that his Corinthian readers already understand the theme of “union with the body of Christ” evoked in the words of institution to be a reference to unity of the Church “in Christ” (see the enthymeme in 1 Cor 10:16-17, G2). On the other hand, the expression σωμα Χριστου retains in 1 Corinthians a double meaning, as the going back and forth between the two meanings “unity of the Church” and “the physical body of Jesus” in 11:27-29 indicates.

The theme of the body appears in Phil 3:21 regarding the end time transformation of individual believers into the likeness of the Lord’s glorious body. This allusion parallels the theological developments of 1 Cor 15. The theme of union to the body of Christ is practically absent in Galatians, apart from the related notion of the believer’s union with Christ in his crucifixion in Gal 2:20 and the idea of “putting on Christ” through baptism in Gal 3:27. The same idea of union to death of Christ “in his body” is mentioned in Rom 7:4. The rather different theme (first seen in 1 Cor 12) of the Church constituting a mystical body of Christ in which each member plays the role of a “member” or organ, reappears in Rom 12:4-5. In this context it also serves the purpose of warrant for an argument promoting unity in the local congregation. Thus it appears that prior to 1 Corinthians the notion of union to the *crucified* body of Christ is already present in the Pauline teaching in relation to the Lord’s supper (1 Cor 10:16), it is understood mainly as a basis for belief in salvation understood as an atonement. While it is possible that 1 Cor 10:16-17 is the first instance where Paul extends the eucharistic teaching to affirm the

organic unity of Church (perhaps as a preparation for 1 Cor 12-14), it is just as likely that the expression of “we form one body” was already present in the liturgy of the Lord’s table transmitted by Paul to the Corinthians prior to 1 Corinthians. On the other hand, we see in 1 Corinthians other extensions of the meaning of “participation in the body of Christ” as Paul uses it as a warrant in two different argumentative contexts: (a) union to the *resurrected* Body of Christ as a basis for belief in eschatological transformation (1 Cor 15:20-58, paralleled in Phil 3:10-11 and Rom 6:1-11); (b) union to *the Church* which constitutes a “mystical body of Christ” where each believer is an organ, an argument used to promote non-partisan attitudes in the community (service, humility, love, etc.) for the sake of greater unity (1 Cor 12; used again in Rom 12:4-5).

Thus it appears most probable that Paul in 1 Corinthians is extending to new areas the argumentative *topic* of body/unity already present in the eucharistic teaching and practise, and in doing so diversifying the “semantic field” of the expression “body of Christ.” For the argument regarding the πνευματικοί he draws a new approach from contemporary political literature which uses the “body” argument as pure analogy; but he is not importing the *topic* of “body” for the first time in his teaching. This new use of the *topic* is not used simply for the sake of argument, but being integrated into Paul’s theology of the Church.

(c) *Religion as Israel (Belief and Practise)*. This general theme category is well-

represented in 1 Corinthians, but used relatively little when compared with references to the new covenant in Christ as an argumentative warrant. An overview of G1 reveals that warrants connected to *participation in Christ* as prevalent. However, the “practical ecclesiology” of 1 Corinthians seeks at times to persuade through notions shared with universal (Greco-Roman) religion (see 2.1) and to make connections with Biblical notions of covenant (2.2.2), scriptural authority (2.2.3), the end times (2.2.4) and creation (2.2.5). Paul does not argue so much from notions of identity and continuity with Israel (as he does to a greater extent in Philippians, Galatians and Romans), but more from the idea of *analogy* and *applicability* of the OT and of principles from the ancient covenant. The premisses which affirm the special authority of Scripture for the end times (see enthymemes in 9:9-10 and 10:11-12) reflect an understanding of the (Corinthian) Church quite like a first appearance of the true Israel, the Israel of old being only a preparation of the “real thing” (i.e. the continuity with historical Israel is not emphasized in 1 Corinthians).

Premises touching on *creation* and *eschatology* reflect developments within Judaism of the Hellenistic period. The vision of the Last Day which is created by the various premisses of section 2.2.4 in Appendix G1 probably originate from Jewish apocalyptic literature (judgment of individuals, of angels, participation of the faithful as judges). Just as we observed in Romans, premisses about *creation* seem for the most part to represent a Hellenistic-Jewish understanding. It is circumscribed within the matrix of the Gen 1-3

narratives and seen through the lense of a theology of hierarchy and of angelic mediation of the divine acts, coloured by the cultural experience of the diaspora's urban existence (its insistence on human society), and drawn towards the hope of an approaching apocalypse. Paul who worked with animal skins has little to say about the inherent value of the created world outside of human society (see his enthymematic warrant about God's view of *oxen* in 9:9-10!). Apart from the reference to the foods sold at the markets in 1 Cor 10:25-26, Paul's theology of creation comes to the surface only on issues related to the world of God, the angels and humans, and the spiritual hierarchy that structures their relations.

The *Torah* as a moral code and as a source of principles for understanding practical issues of covenant living continues to be used. In 1 Cor 5, the Torah principle of dissociation from immoral "brethren," which was previously adduced by Paul in a letter preceding 1 Corinthians (see 5:9), is given clarification with the use of universal common sense, but also with another principle from the law, namely exclusion of covenant breakers *from within* (Deut 17:7 and parallels, see H1). This passage illustrates Paul's "pragmatic" nomism: he will retain Torah principles on any issue which does not hinder his ministry objectives as apostle to the Gentiles, i.e. as long as there is no disadvantage created for the Gentile Christian with respect to the Jewish Christian. It also shows Paul making use of the standard rabbinic exegetical practise of *Kelal Uperat*: "When a general term (*kelal*) is followed by a specific term (*perat*), the general includes only what is contained in the

specific” (Barr 308). In this case Paul is limiting the effect of the general concept of exclusion of sinners with the expression ἐξ ὑμῶν αὐτῶν.

Regarding the issue of the role of the Jewish law for entrance into the covenant, we note statements and presuppositions congruent with what has been seen in Galatians and Romans. The implication of the enthymeme in 1 Cor 7:19 that circumcision is not a commandment of God implies that Torah as understood in Judaism is no longer the door of entry, but is replaced by “being attached to Christ” (this is not defined with precision in 1 Corinthians because it is not an issue; rather it is often alluded to). Paul also asserts that being a morally righteous person by Torah standards is a prerequisite for final salvation (6:9-11), but that this does not require an intentional obedience to the written code of Torah (which in fact leads to destruction, 1 Cor 15:56). Paul gives his own example of living in some circumstances “as one outside the law” and yet under the “law of Christ” (1 Cor 9:21). The accent placed on being “in Christ” within the paraenesis of 1 Cor (see 2.3.4.1 in G1) shows that the apostle sees the Christian believer as placed by God in a realm that is “above the Torah” which will produce behaviour above the requirements of Torah. The reference to the “law of Christ” shows that for Paul this new existence also involves faithfulness to commandments and to text. Whereas in 1 Corinthians it is the *tradition* of teaching previously transmitted by Paul to the Corinthians that they must adhere to in order to remain in this superior state, we see however in 2 Corinthians a growing insistence on the indwelling of the Holy Spirit (it communicates the life of God

contrarily to the Torah which is “dead letter”) and the spiritual principle of transformation through mystical contemplation of Christ. This evolution can be perceived as a progressive downplaying of the importance of text and commandments in covenant.

(d) *Religion as New Covenant*. Dennis Stamps has shown how the “*Christological presupposition*” supports the entire argumentation of 1 Cor 1:4-2:5 (Stamps, forthcoming). It is possible to say that this presupposition undergirds the entire argumentation of the epistle. The catalogue of themes in G1 reveals that this presupposition (as part of the pre-agreement) is elaborate. References to the earthly career of Jesus Christ play only a minor role in arguments: the crucifixion is important in 1 Cor 1, the political nature of his condemnation is mentioned in 2:8, the resurrection in 1 Cor 15:3-7, and the traditions attributed to the Lord in 1 Cor 7:10-11 and in 11:23-25. It is the teaching about being “in Christ” and its numerous implications and connections which appears in G1 to be the most important component of the “Christological presupposition” of 1 Corinthians.

The hypothesis that participation in Christ is the central idea connecting the various elements of Paul’s thought about the covenant in Christ is appealing when one considers its relative importance in the themes catalogue of 1 Corinthians (see esp. 2.3.4.1 and 3.3.1). Eriksson is accurate when he affirms that “at least in 1 Corinthians, the missing premises that make Paul’s argument work are not concerned with justification by faith.

Instead, the present consensus that participation in Christ constitutes the center of Paul's theology has received additional support [by his study]" (Eriksson 1998a, 304). Our consideration of argumentation in Galatians and Romans has shown us that at least in those contexts, Paul gives to justification by faith a foundational place in his thinking. On the other hand, it appears that whenever Paul is being practical about Church life, he uses the "in Christ" premiss almost exclusively. Such is the case in 1 Corinthians where there are no developments on the criteria for admission into the people of God, and thus where the notion of justification by faith is not treated or useful..

The *Holy Spirit* is an important part of the subject matter of 1 Corinthians, and yet there are relatively few enthymematic premises about the Holy Spirit catalogued in G1. It is not uncommon for Paul to make an argument about the Holy Spirit through analogy (c.f. the analogies with the human mind in 2:10b-11 and 2:15-16). One gets the impression from 1 Corinthians that the Corinthian believers have already experienced powerful events in the Holy Spirit (1:7, 2:4) and received a teaching of some sort on the *spiritual gifts* which has stirred considerable enthusiasm among them, but that Paul has yet to have given them a substantial teaching on the *nature* of the Holy Spirit. 1 Corinthians is the framework in which he sets out to do just that. In other words, Paul teaches on the Holy Spirit, but does not *argue from* teaching on the Holy Spirit. Moreover, 2 Corinthians appears to depend on 1 Corinthians as part of its pre-agreement as it seeks to develop further the insistence on the Holy Spirit as the core of Christian existence and as the basis for Paul's ministerial



authority in Corinth.

### 8.2.2 In 2 Corinthians

The striking novelty of the argumentative approaches of 2 Corinthians show to what extent the apostle Paul is a creative and uninhibited communicator. The rhetoric of 2 Corinthians is colourful and erratic. The rhetorical situation(s) of 2 Corinthians are more “personal” than in 1 Corinthians as Paul defends his own status and refers to rivals directly. He is not arguing with the same self-confidence as he was in 1 Corinthians and this situation of greater insecurity accounts for the change in tone (which varies considerably within the letter), as well as the use of new and surprising argumentative avenues. For instance, we discussed earlier Paul’s use the themes of the Jews and Moses in 2 Cor 3 as foils for his superior status of minister of the Spirit who does not require letters of recommendation. Christ the “Yes” of God is one of Paul’s most startling argumentative premisses in the Pauline epistles, and its use as a means for defending his travel plans (1:18-19) is no more astonishing. Generally speaking, the argumentation of 2 Corinthians is comprised of many small arguments using premisses from a widely diversified bank of themes. Patterns in the catalogue of themes are harder to detect for 2 Corinthians than in other epistles. This makes difficult a discussion of the Thematic Catalogue (H1) and I will limit myself to a few comments.

The most remarkable feature of the catalogue of themes in H1 is the large number of premisses linked to Paul himself and to the addressees. Paul will draw extensively from his past relationship with the Corinthians (section 4.1 in H1), facts and beliefs about his own person and ministry (section 4.2), and from the past history and present experience of the Corinthian community (section 6). There is a marked increase in the presence of these themes as compared to 1 Corinthians. We have mentioned above that Paul makes use of argumentative *signs* taken from the experience of the addressees, and will also refer to knowledge of other Churches as a means of motivation in relation to the collection for Jerusalem (the Macedonians in 8:1-2,2-4; the Judeans in 8:13-15). In a context where the rhetorical problems centre on Paul's troubled status and on the difficulties that the Paul/Corinth relationship has encountered since 1 Corinthians, this development makes sense: signs can be used to circumvent problems of ἡθός.

A more intriguing development is the penetration of Christological themes into the understanding Paul has of himself and of his ministry (in the premisses from which he argues). This involves a influence of the death/resurrection and weakness/power paradoxes. There is in 2 Corinthians a strong psychological identification with Christ's suffering, to the point where Paul is now speaking suffering as something he shares with Christ and not with the Corinthian believers. Christ the symbol of divine power clothed in human weakness (13:3-4) is manifest not in Paul *and* the Corinthians but in Paul *for* the Corinthians. Paul even sees himself as participating in a type of continuing atonement, as

the death of Christ working in him though suffering brings life to the Corinthians (4:10-11; 4:12; 13:3-4). His promises reflect the promises of God fulfilled in Christ (1:18-19).

This evolution of thinking is the fruit of reflection on the possible significance of Paul's intense suffering for the cause of Christ. It should not be viewed as the result of psychological confusion which is causing a mixing of themes. The growing identification with Christ is now an argument from ἡθος that the apostle uses all the more frequently in 2 Corinthians where assumed friendship is in peril.

### **8.3 Some Intertextual Issues**

#### **8.3.1 Paul and Rhetorical Skill; an Example of the Argumentative Dependence of 2 Corinthians on 1 Corinthians**

In 2 Cor 10-13 Paul defends himself against certain charges and negative comparisons with those he calls οἱ ὑπερλίαν ἀποστόλοι. One of the criticisms that the apostle recounts is that "His letters are weighty and strong, but his bodily presence is weak, and his speech of no account" (2 Cor 10:10, RSV). One issue evoked in this passage is Paul's limited proficiency as a public speaker. It was already an issue in the earlier correspondence of 1 Corinthians, where he not only alludes to his own lack of σοφία λόγου in oral proclamation of the gospel, but argues the theological incompatibility of the

gospel with rhetorical packaging (1 Cor 1:4-2:5). He also states in 1 Corinthians that what he lacked in eloquence was more than compensated “with a demonstration of the Spirit and of power” (ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, 1 Cor 2:4), and later goes on to explain that what matters in the gospel proclamation is the revelation of a divine wisdom as opposed to a “wisdom of this age” (2:6-16). The language in this segment emphasizes σοφία θεοῦ (2:7) and connects it to μυστηρίου, a notion close to γνῶσις (the related verb γινώσκω appears in 2:8,11,16).

The enthymeme in 2 Cor 11:5-6 indicates that the content of 1 Cor 1-2 is viewed by Paul as part of the pre-agreement of 2 Corinthians: “I think that I am not in the least inferior to these superlative apostles. Even if I am unskilled in speaking, I am not in knowledge; in every way we have made this plain to you in all things” (2 Cor 11:5-6, RSV). In H2 I paraphrased the argument with the following relational syllogism:

- {M    The one more skilled in knowledge (γνῶσις) is superior to the one more skilled in speaking (λόγος).}
- m    Paul is more skilled in knowledge; the superlative apostles are greater in speech (implication of v. 6).
- =>   Paul is superior to the superlative apostles (5).

It must be noted that the silent premise implies the teaching of 1 Cor 1:1-2:16, somewhat like a summary. Also implied in 2 Cor 11:6 (as well as in 10:11, and spelled out 11:23 and 12:12-23) is the implication of 1 Cor 2:4 that calling is of authenticated through power of conviction and virtue, but especially through the supernatural signs of the Spirit. Furthermore, the apostle picks up the wisdom/folly theme of 1 Cor 1-2 and uses it with

agility and irony in his self-defence of 2 Cor 10-13.

These observations indicate that letters were occasions for Paul to develop new argumentation which could then be accessed in later instances of argumentation as part of the pre-agreement. Paul may have developed these ideas for the first time in 1 Corinthians and perhaps reiterated them in person during an intermediate visit. He may have observed that this teaching received ascent, and subsequently felt confident that he could argue from such teaching as common ground when he wrote 2 Corinthians.

### 8.3.2 Remarks on Scriptural Enthymemes in 1 and 2 Corinthians

The Corinthian correspondence contains a statement in which Paul delineates his hermeneutic of OT narrative: “Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come” (1 Cor 10:11, RSV). The boldness with which his eschatological and ecclesiocentric lenses permit him to argue from Scripture and apply it to the existence of the Churches has already been observed. The above quote shows us that this is something which the apostle does self-consciously. The question remains however as to what other hermeneutic principles are involved whenever Paul uses a Scripture quotation as enthymematic proof in the Corinthian correspondence. One specific issue regards the importance of *terminological argument* in 1 Corinthinans (this technique is seen by E.P. Sanders as the

key to Paul's Scriptural arguments in Gal 3), versus more context-related uses of Scripture-proof.

A total of 12 scriptural enthymemes were identified in the Corinthian letters: 9 in 1 Corinthians and 3 in 2 Corinthians (a fourth was included in the 2 Corinthians database, 2 Cor 8:10-12 as a use of Lev 5:4-6/Num 30; but its connection to the OT passages is more speculative than in other cases and will not be discussed here).

In terms of hermeneutic techniques at work, the scriptural enthymemes can be grouped into two categories:

(a) Those scriptural enthymemes using the quotation for its *propositional value*. These are cases where the proof is not based on a matching of key terms in the conclusion and *ratio*, but on an inferential connection between the *ideas expressed by the two propositions*. They include a situation where the OT proposition is consciously given an expanded application, through use either of typology or of Hillel's principle of *Qal Wahomer* (1 Cor 9:9-10/Deut 25:4; this situation evokes another one, 1 Cor 10:1-4, which more obviously uses typological interpretation). Two instances involve a proposition which is not quoted but reasonably induced from a narrative context (1 Cor 11:7b-9/Gen 2:22-23; 1 Cor 10:5/Num 14:16). In three cases, a quote serves as propositional proof and appears to have the same meaning as in its original context (1 Cor 10:25-26/Ps 24:1, 2

Cor 6:16b/Lev 26:11-12 and Ez 37:2, and probably 1 Cor 2:15-16/Isa 40:13). There is also an instance of a quoted *ratio* to which a propositional meaning is attributed which disregards the original context to the point of violating it (2 Cor 8:13-15/Ex 16:18).

In another situation (1 Cor 1:18-19/Isa 29:14), Paul attributes to an Isaiah text the propositional value that God and human wisdom are opposed. This serves to prove Paul's point in 1:18. The use of Isa 29:14 clearly violates the original meaning in the context of Isa 29:13-21, where God is not opposing wisdom but makes it vanish from Israel as a punishment for sin. However, the substitution of vocabulary in Paul's quotation of Isa 29:14 (the verb κρυπτω in the original Isa 29:14 LXX is changed to ἀθετέω) leads us to Ps 32:10 LXX. A full reading of Ps 32 LXX indicates that *it* is the lens through which Isa 29:14 is being used by Paul, and inversely that the quote in 1 Cor 1:19 functions "metaleptically" with respect to the Psalm via the Isaiah passage: God thwarts the wisdom of the nations as a means of establishing his superior and eternal wisdom, as well as his superior power, in which things the faithful are called to trust (Ps 32: 6-19 LXX).

(b) Enthymemes where the proof involves terminological correspondence to some degree. In 1 Cor 5:11-13/Deut 17:7 and par., the proof text includes the root πονηρο- and the expression ἐξ ὑμῶν αὐτῶν, which is the key to the confirmation of Paul's principle that sinners must be shunned who are *from the inside*, i.e. which call themselves brothers. A close look at the Torah *principle* involved in Deut 17:7 and parallel passages shows that

the same legal *principle* is involved in 1 Cor 5, albeit with some adaptation. The unrepentant sinner is to be judged and excluded from fellowship in the Church (with the hope of a return in repentance) like the covenant breaker was to be excluded (in some cases through execution). Hence the proof goes beyond word correspondence. 1 Cor 6:16-17/Gen 2:24 shows a similarity with the preceding example: the terms “two” and “one flesh” in the Gen quote correspond to the “one body” and the duality of man and prostitute in 1 Cor 6:16, but the inference involves more than the terminological links. It is also the reference to sexual union (implied by the context of Gen 2:24 which discusses marriage) that makes the argument. Thus, we are dealing here with a case of *metalepsis* in which the citation of Gen 2:24 evokes Gen 2:18-24 in its entirety. Another instance of word association which involves *metalepsis* is 2 Cor 9:6,8-10/Ps 111:9 LXX. The key terms of the quote (Ps 111:9) match ideas evoked in the truth claim of 2 Cor 9:6,8,10, but at the same time a “proposition” which establishes this conclusion on the conceptual level can be found in verse 5 of the same Psalm, thus suggesting that Paul is thinking of (and referring to) the entire Psalm. Finally, the difficulties in 1 Cor 14:21-22/Isa 28:11-12 appear to be best taken care of by appealing to “terminological argument.” In the quote, the two pairs of expressions *ετερος / το λαον τουτο*, and *ουδ' εισακουω / root γλώσσ-* permit the easy correspondences with what needs to be backed up in 14:1-21 and 14:23ff. However, the proof can also be seen as propositional, even though the original context is not respected. Paul succeeds in finding a passage that dissociates the public use of *glossolalia* from the normal activities of covenant members: it states that it



is practised by “outsiders,” and does not even edify the “insiders” but shames them.

In conclusion, the scriptural enthymemes in the Corinthian letters usually involve propositional logic. The propositions that Paul teases out of the quotes often times involve a consideration of original context, in some cases through a fair and simple reading of the context, in others through a creative combination of the original passage with another OT passage with which it is connected thematically. There are a few cases of *metalepsis*, but no cases of “pure” terminological arguments from Scripture (although some enthymemes involve terminological correspondence as part of their force of persuasion).

### 8.3.3 Cross-Over of Themes

Cross-over of themes in 1 Corinthians and 2 Corinthians is higher than in Romans. In the area of religious truth (religion as Israel and as Christian religion; see F1, G1 and H1), 1 Corinthians displays the highest incidence of cross-over (and thus the least evidence for theological “thickness” in argumentation), 2 Corinthians has less cross-over, and Romans the most. If we accept a common dating scheme which follows the same order (1 Corinthians written first, then 2 Corinthians, then Romans), this observation is congruent with the hypothesis of growing thickness over time.

In 1 Corinthians, the themes where there is the least cross-over are the ones related to practise, especially Church practise and ethical behaviour within the community (section 3.3 in G1, as well as section 3.2). There appears to have developed quite early in the “linguistic culture” linking Paul and the Corinthians a language of ethics and Church practise that is typically Christian and that permits Paul to argue a point about practise from within the same theme (this does not preclude the fact that many other “practical” points argued in 1 Corinthians involve cross-over of themes). The paraenetic enthymeme in 1 Cor 14:1-4 is an example of such homogeneity. The argument claims the superiority of the gift of prophecy over *glossolalia* on the basis of love understood as edification of others in the community. The theme of love has already been developed and established as a Christian principle in chapter 13. Thus the argument “from love” involves no borrowing from an area of knowledge outside “Christian practise.”

#### **8.4 Conclusion**

It is in the Corinthian correspondence that Paul’s practical theology expresses itself most fully. In 1 Corinthians, the apostle seeks to correct problems of cohesion in the community. In 2 Corinthians he defends his ministry and behaviour which is under attack, and seeks to restore a damaged relationship with the Church.

The highly ecclesiological and practical aims of these writings orients Paul's approach to the common  $\delta\acute{o}\xi\alpha$  in a different way as he chooses enthymematic premisses. The "in Christ" theme is exploited to the fullest and even expanded as new themes and metaphors are connected to it in the battle against division in 1 Corinthians. The significance the "body of Christ," which is already a technical term in the pre-agreement through the liturgy of the Lord's table, appears to be enlarged by Paul to include the analogy between the physical body and (community) unity, borrowed from the outside culture. The theme of the cross, and the identification with the suffering and abasement of Christ inspired by the cross, has become a fundamental argumentative approach to a variety of problems. While in the first letter it functions as an argument against community rivalry, in the second it is Paul's avenue for defending his own  $\eta\theta\omicron\varsigma$  as a suffering and apparently unappealing apostle. The expression of Paul's own identification with the crucified Christ attains a summit in 2 Corinthians.

Continuity with Israel is not viewed as a particularly useful premiss in this correspondence. In fact, Paul treats behavioural and community issues in 1 Corinthians as if the eschatological community in Corinth was the first realisation of true Israel, and the old community (and its Scriptures) having existed only for its sake.

Among the important argumentative techniques that involved enthymemes, we noted structures of inclusion in which two arguments which seem disconnected are in fact

aiming at the same conclusion (1 Cor 1:10-3:4 and 1 Cor 8-10). Argumentative signs (sure and probable signs) are frequently used. They are helpful rhetorical tools for arguing on a common ground when the speaker's own trustworthiness is questioned. Arguments from tradition and liturgy are also used by Paul to establish proof and consolidate his teaching while diffusing the issue of his own disputed ἡθoς (Eriksson). Dissociation of notions (and in particular the theme of the *spirit* over the *law*, which is closely associated with it) functions in 2 Corinthians as means to assert the superior spiritual authority of Paul's apostleship, as well as his own brand of pneumatic spirituality which bypasses text and Torah and emphasizes direct contact with God through mystical contemplation of Christ. This argumentative approach has the secondary effect of relegating the synagogue (used as the argumentative foil) to the image of an obsolete system of faith.

Paul appeals to Scripture considerably in 1 Corinthians. As with Galatians and Romans, we have observed that there is a spectrum of hermeneutical approaches that Paul takes in reading Scripture as proof. The spectrum goes from a propositional reading of the quote *in context* at one end to an out-of-context terminological reading at the other. At different points on the spectrum are different techniques of reading out of context as well as in context (the latter involves some creative uses of *metalepsis*). The situation in 1 Corinthians involves a variety of hermeneutical approaches, as in Romans. Though there are cases which appear to disregard OT context completely, Paul's use of contextual and even of metaleptic reading indicates that he expects some biblical proficiency amongst

the Corinthians (the expected degree of proficiency varies from letter to letter).

One observed connection between 1 and 2 Corinthians is the continuity and development of the “social knowledge” and pre-agreement between the two communications. We observed how Paul develops the theme of the incompatibility between eloquence and the gospel in the first letter, and then refers to it as an argumentative premiss in the second, i.e. relying on it as an added feature of the pre-agreement. Yet, this examination of the Corinthian correspondence has also put in relief the contrasting rhetorical aims between the two epistles. In conjunction with the different aims are two contrasting rhetorical *personae* which Paul takes on. In 1 Corinthians he is a pastor intervening with confidence and authority. 2 Corinthians sees him become a fool for Christ, dancing a bizarre, eclectic choreography around the Corinthians whose respect he is – ironically – working to regain.

## Chapter 9: Conclusion

### 9.1 Summary

The objective of this inquiry has been to study Paul's use of enthymemes as a rhetorical and argumentative tool and to evaluate what this reveals about his teaching, thought and social world.

#### 9.1.1 Paul's Use of Enthymemes

Paul's use of enthymemes as a rhetorical tool is characterized by considerable variety both at the micro-argumentative and macro-argumentative levels. (a) At the *micro* level, while syllogistic forms of reasoning dominate (categorical, disjunctive/conjunctive and hypothetical syllogistic patterns), we observed a wide variety of other inferential schemes. The argument from *more and less* or a *fortiori* argument, known both to Greco-Roman rhetoric and to Jewish exegetical practise of Paul's day, is another of Paul's frequent logical inferential schemes.

Other Pauline inferential patterns were best described by the term "structure of reality" supplied by the New Rhetoric (I also called them "perception of reality" schemes). The cause/effect, before/after, sign/reality and motive/action schemes were the most frequent argumentative *topics* in this category, but Paul also makes use of the important

“death/resurrection in Christ” *topic* which is not shared with Greco-Roman culture.

Paul’s arguments are not usually tight proofs or demonstrations. He was regularly observed “skipping steps” within enthymemes and in chains of enthymemes. The analysis of micro-argumentative steps required some filling, and this often led to the working out of two underlying syllogisms for a single step at the surface of the text. In other instances, Paul argues syllogistically from relational premisses (these are cases where the enthymeme has four terms at the surface of the text).

The apostle also compensated for lack of tightness and for the cognitive difficulty of his premisses in some enthymemes through stylistic effects, and through psychological components (ἡθος and πάθος). Among stylistic effects, we saw rationale statements put in gnomic form, especially in paraenetic sections. The use of introductory phrases such as οἶδατε ὅτι (... γάρ....) Also play an important role in heightening the intensity of certain enthymemes and compelling the addressee to trust the argument. Though the presence of metaphors in enthymemes was usually an indication of the development of theological “technical” terms, figurative language used in deductive enthymemes intensified the argument by drawing in the imagination.

The set of syntactical markers for enthymemes shows only a few broad patterns worth mentioning. Paul has an obvious predilection for the conjunction γάρ; it is followed quite distantly by ὅτι and οὖν. A large number of other markers were employed with lower

frequency. Paratactic argument structures surfaced only in passages characterized by a friendly or pastoral tone.

Argument from Scripture is an important tool for Paul. It is used only occasionally in paraenesis, but more frequently for correction in practical matters (1 Corinthians). Its most frequent use is in polemical contexts (Galatians) and in theological defence of Paul's ministry (Romans); these are cases where there is a real or virtual difference in position between Paul and his readers. Paul takes the freedom to interpret the OT either in or out of context. In some cases it is the context itself that he is driving at to prove his point: he will discuss the context (e.g. the Abraham story in Rom 4) or allude to it through echo. Almost all cases of scriptural argument have an enthymematic element, i.e. they invite the reader to make a deduction from the propositional meaning of the quote. We observed no clear-cut cases of Scripture used as "non-technical" proof, nor of pure terminological argumentation (although we did see with E.P. Sanders that when Paul scans the Scriptures looking for a proof for a theological point, a matching of "terms" is one of his criteria for selection).

Connections between enthymemes at the micro level show little diversity. Paul's favourite construction appears to be the *sorites* of two or three sequential enthymemes. On occasion, we will also see a structure of argumentative inclusion (ABA' structure) or a "double enthymeme" in which one conclusion is drawn independently from two rationale statements. Chiastic argumentative structures occur but are not frequent. On the



whole, most of Paul's enthymemes stand on their own, unconnected at the syntax level to other enthymemes. This is true even in the more argumentative letters such as Galatians and Romans. This is evidence of the lacunar nature of argumentation in Pauline discourse, and typical of propaganda-type discourse (whether religious or political) with which Paul's letters bear important commonalities.

(b) At the *macro* level, the syntactical disconnectedness of isolated enthymemes and of enthymeme clusters is explained by the fact that the argumentative substructure is concealed. The patches of argumentation at the surface of the text were compared to protrusions of an iceberg. In most cases the concealment of the argumentative iceberg is a structural reality to be expected, but the question arose in the case of Philemon whether Paul was not intentionally contributing to the suppression of his true argument.

It was not frequently observed that the conclusion of an enthymeme or of an enthymematic development was used as the premiss of another enthymeme elsewhere in the same letter (e.g. Phil 1:23-26 and Phil 2:24). Occasionally, we saw premisses established in one letter appearing in another letter as part of the pre-agreement. For example, the opposition between the power of God and the eloquence of humans is established in 1 Cor 1 and reappears in 2 Cor 10:10.

The dialogical nature of argumentation is also apparent in Paul's epistles. In some instances the apostle is seen entertaining two argumentative conversations at once, and

this creates an impression of lack of cohesion. In the cases we considered (Galatians, 1 Cor 1:10-3:4 and 1 Cor 8-10), Paul ties the two conversations together in the end to affirm a single conclusion.

Enthymemes have an interesting relationship with *paradigms* in Paul. We observed the following general pattern: the more a text is argumentative, the more enthymemes are given takes primary role of proof, while paradigm recedes into a secondary role. The less a text is argumentative, the more paradigms are evoked and developed. Enthymemes are then used in a supportive role within the development of paradigms (we saw this second tendency in Philippians in particular).

The most powerful tool of argumentative persuasion used by Paul is *dissociation of notions*, which was described in the chapters treating the epistles where it arose (especially 1 Thess, Romans and 2 Corinthians, but occurring also in Philippians, Galatians and 1 Corinthians). The strategy consists in establishing oppositions between terms (i.e. the terms describing Paul, terms from his gospel, from Christian existence, etc. are opposed to those terms describing outsiders of all kinds, their activities and teachings) and then arguing with a series of enthymemes that establish the superiority of Paul's way or person. The *topics of appearance versus reality* and of *spirit versus letter* are also used by Paul in conjunction with *dissociation of notions*. These argumentative ploys confirm that Paul's texts aim at ideological change and at redefinition of community.

### 9.1.2 Paul's thought, teaching and social world

In the introduction, Paul's creation of arguments was described as a mental activity according to a rhetorical model informed by Aristotle and fine-tuned with the help of later rhetorical thinking. According to this model, Paul crafts enthymemes within and for a particular epistolary-rhetorical situation by accessing premisses in the social knowledge which he assumes is shared with the addressees. The social knowledge is a body of knowledge organised around themes and sub-themes. We have argued that this body of knowledge is reflective of the social world of Pauline Christianity in general, of the specifics in the pre-agreement between Paul and this *particular* group of addressees, and of Paul's own beliefs and convictions which he sometimes *suggests* to his addressees as shared truths or values (in other words, enthymeme premisses witness to Paul's use of social knowledge and to his transformation of it).

The catalogues of premiss themes associated with each letter (appendices B1 to H1) were generated from the enthymemes identified in that letter. Each catalogue represents Paul's selective use of a vast store of facts, truths and values and hierarchies at his disposal. A glance through these catalogues gives us a general idea of the form of the body of social knowledge used by Paul in crafting arguments. *The bulk of Paul's argumentative warrants are chosen from the Pauline movement's understanding of the covenant.* This understanding is the one perceived (and sometimes suggested) to be *current* by Paul.

There are two main perspectives of the covenant represented in the data. The first is *the perception held by the Pauline Churches of what is Israel*. It involves an idea of what historical Israel was or was meant to be, and a self-perception of the Christian movement as the new Israel. The second perspective is *the self-perception of covenant "in Christ,"* which is informed by the current experience of the new communities. It tends to disregard the problem of continuity with Israel and focuses on new and distinct privileges and imperatives of the group.

Within these two principle perspectives or themes are many sub-categories from which Paul draws premisses. The sub-categories include main points of belief, categories of people that are "in" or "out," morals and practise. The duality of perspectives complicates the view on certain specific issues that come up in the premisses of Paul's argumentation. For example, the question of the "Jew" as an argumentative theme is a complex construct in Paul. Often characterized as the *epitome* of the one who is spiritually blinded, the Jew is sometimes cast as the enemy of the Messiah who is rejected from the covenant. In other places, the Jew who believes in Christ is characterized as one of the prophesied "remnant" of the continuing covenant. Elsewhere, the image of the "true Jew" living by faith under the Torah is promoted. At other times, it is the Christian who is invited to see himself as a member of Israel, i.e. as a type of Jew (there is also some inconsistency in Paul's use of the term "Israel," which further complicates the problem).

Other themes (outside the theme of covenant) from the social knowledge and pre-

agreement are exploited by Paul. Non-religious themes involving social, anthropological, philosophical and “common sense” notions are taken from the broader social knowledge of the Greco-Roman milieu. Paul will occasionally appeal to themes common to Jewish and pagan religions. We also see him effectively utilizing “in-house” Christian themes and subjects: Paul’s past relationship with the addressees, their knowledge of other Churches and of the Pauline movement in general, the past history of the addressees themselves, and explicit references to foundational “texts” (or discourses) for the Christian movement (the Scriptures most often; liturgy, past Pauline teaching and Jesus traditions to a lesser degree).

The contingency of each rhetorical situation leads Paul not only to choose an epistolary aim, but also to take on a particular rhetorical *personae* for the communication. Each *persona* gives his apostleship a different twist. It orients the angle of Paul’s approach to the δόξα differently, and this makes our integration of results for different epistles a complex task. The contours of the δόξα change from epistle to epistle; in some cases the premisses may appear to be contradictory. By taking on these different rhetorical stances, the apostle proves himself to be a versatile public teacher, and this contributes to the appeal of his literature. In 1 Thessalonians, Paul is an evangelist with a pastoral flair, doing what it takes to keep the new-born sheep inside the fold. In Philemon, Paul is functioning as a lobbyist and networker who leans on a “business partnership” to further the cause of the gospel. The Paul of Philippians is a friend seeking to keep alive an intimate relationship with a congregation (and the structures of mutual support). In

Romans, he is a theologian reflecting on the *bien-fondé* of his apostleship. In 1 Cor, he is the pastor again, and in 2 Corinthians, the “fool for Christ” seeking to seduce an emotionally estranged congregation back into friendship and submission. In some epistles we observed shifting between more than one epistolary-rhetorical personality: the Paul of Galatians goes from judge/accuser/defendant, to specialist of the Torah, to friend, to pastor and then to suffering apostle.

Thus, the contingency of each letter determines the choice of premiss themes for enthymemes, the relative importance of each theme within the epistle, and – to some degree – the manner in which these themes are worked out in the premisses. Paul’s use of the “cultural geography” of his religious world illustrates this point. While in Philippians, Philemon, Galatians and Romans this area of pre-agreement is scarcely drawn from, it comes up in arguments of 1 Thessalonians and in the Corinthian correspondence. The theme is coloured differently in 1 Thessalonians than in the Corinthian correspondence: in 1 Thessalonians, Paul refers to the manner in which the Pauline Churches perceive the addressees; in 2 Corinthians on the other hand, the apostle is *comparing* the addressees with other Churches. Perhaps a more significant problem related to this issue is the dialectic between the major themes “in Israel” and “in Christ,” which was discussed earlier. When comparing Romans and 1 Corinthians, we observed that Israel is a more important premiss theme in the former than in the latter. Moreover, the connection between the Church and Israel is presented differently in each epistle, for in Romans continuity is stressed, whereas more of a sign/fulfilment scheme is observed in

1 Corinthians (i.e. the Israel of old is a mere sign of the Israel to come, the Christ-community of Paul's time).

## 9.2 Some Methodological Implications

The results of this study suggest the following implications for Pauline studies:

(1) Methodologically, the task of enthymeme analysis should be part of the exegetical process, and certainly be performed prior to any full-scale construction of Pauline "thought" or "theology." One important reason for this is that, among rhetorical devices, the enthymeme is the rhetorical device lying closest to the hazy border between rhetoric and grammar. The thesis defended here is that systematic enthymeme study should become a normal early step in the exegesis of Pauline texts.

(2) The study of enthymemes and the social knowledge they reflect add an important and relatively unexploited dimension to the study of the social world of Pauline Christianity. Though one must not lose sight that the shared knowledge reflected in enthymemes is filtered through the eyes of Paul and affected by his rhetorical aims, it constitutes nonetheless a vast store of facts, truths, values, likelihoods, hierarchies and aesthetic patterns, as the appendices of this thesis indicate. These appendices can be studied in more detail than what I have been able to do here, with the aim of describing specific

dimensions of Paul's social world more closely. Or, they can be compared with other (present and future) enthymeme studies in view of developing a critical database of Pauline enthymemes and premisses. Such a database could become a basis for further in-depth studies of the Pauline social world.

(3) I have tried to show that consideration of Paul's thought and theology can be greatly enhanced by an examination of Paul's enthymematic argumentation. While it is true that "social knowledge" is a different category of knowledge than "core convictions," and that the crafting of pastoral arguments is a mental discipline distinct from private theological reflection, in reality there is considerable interplay, particularly in the case of Paul. If we assume that he was a person who "spoke his mind," that he taught and wrote in a pastoral context where the religious culture had been strongly and intentionally moulded by his own convictions, and that within this context Churches' relationships with Paul himself were a structural component of religious thought and behaviour, then the study of enthymeme premisses and of their themes should be considered as one important part of the study of Pauline thought, and as one window onto his convictions.

(4) However, regarding the search for Paul's core convictions, it is important to focus on *what* Paul argues before looking at *how* he argues it. One consequence of this principle is that the study of argumentation at the macro level should be given more weight than the study of micro-argumentative steps in the study of convictions (I tried to respect this hierarchy in my consideration of convictions at work in Romans). Looking at the overall



picture and at broad trends within the set of Paul's enthymeme warrants can have a confirmatory role in this endeavour, or can pose some important questions to the analyst, but should not be viewed as the key to core convictions.

## **APPENDICES**

## Appendix A:

### Terms, Codes and Abbreviations used in Enthymeme Analysis

#### KEY:

E.	enthymeme (plural "Es.").
arg.	argument
expl.	explanation
syll.	sylogistic
<i>sorites</i>	a series of concatenated enthymemes
<i>epikheirema</i>	a developed syllogism in which each of the two premisses is accompanied by its own proof
par.	paraenetic
trad.	tradition
M	major premise of a syllogism
m	minor premise of a syllogism
=>	conclusion of a syllogism
<=>	equivalent to
vs.	versus
Preferred approach	preferred approach for analysis of this enthymeme
{ }	indicate that the enclosed statement is a supplied silent premiss.
[ ]	indicate that the enclosed words are not part of the text in the English Bible translation (i.e. the RSV unless otherwise specified).
Marker	the word signalling the enthymematic relationship between two statements (usually at the beginning of the second statement)
Basis	basis for inclusion in the list of enthymemes
Literature	commentator(s) who explicitly state that this text is (or is not) an enthymeme or deductive argument.
Agree, Disagree	listed author(s) explicitly state that this text is (or is not) an enthymeme or deductive argument.
Intensity	force of persuasion of the argument involved.
Themes	themes of premisses: theme of silent premiss is between brackets ("{}"); <b>bold</b> signals a cross-over of themes between premisses (a significant change of theme involving at least the second level of theme cataloguing, if not the first).
Type	type of proof provided by the silent premiss
REJECT	this text was considered for inclusion in list of enthymemes, but eventually set aside.
REASON	Reason for rejecting the candidate text
RSV	Revised Standard Version text
RSV*	In this case the Revised Standard Version translation is misleading as to the understanding of the enthymeme involved.
P/OT	Ch. Perelman and L. Olbechts-Tyteca, <i>Traité de l'argumentation. La nouvelle rhétorique</i> (Bruxelles, 1970).
NA <sup>27r</sup>	<i>Novum Testamentum Graece</i> . Nestle-Aland Text (revised 27th ed., Stuttgart: Deutsche Bibelgesellschaft, 1993).
LXX	The Septuagint

#### Abbreviations and technical terms used in the thematic cataloguing:

univ.	universal
relig.	religious
non-relig.	non-religious
human.	generic humanity (this expression is taken from Donaldson. p.107).

theol.	theological
Israel	generic Israel (from the Christian and Pauline point of view)
covenant	how the covenant between God and his people is understood to function
Chr.	Christian
Chr. world	Christian world
Pract.	practise

**CATALOGUES OF PREMISS THEMES**  
**(APPENDICES B1 to H1)**

# **Appendix B1: Catalogue of Premiss Themes for Enthymemes in 1 Thessalonians**

(Refer to the Key of Appendix A for explanation of terms and codes)

## **(1) NON-RELIGIOUS THEMES OF UNIVERSAL APPEAL**

### **1.1 SOCIAL**

- {non-relig./social/communication within a community (likelihood)} 1:7-8
- {non-relig./social/communication/transmission of news (likelihood )} 1:8b-10
- {non-relig./social/example and imitation (truth; value)} 2:14
- {non-relig./social/human communication, authority (value)} 4:1-2
- {non-relig./social/communication from authority (truth; value)} 4:7-8
- non relig./social/activities of the night (value) 5:5-7

### **1.2 GENERIC HUMANITY AND UNIVERSAL HUMAN EXPERIENCE**

- {non-relig./human./behaviour/motivations in relationships (fact)} 2:18-20

### **1.3 PHILOSOPHICAL**

- {non-relig./common sense/thieve's preference for night (fact)} 5:4-5

## **(2) RELIGIOUS AND THEOLOGICAL THEMES (BELIEFS)**

### **2.1 UNIVERSAL RELIGION**

- {relig./univ./prediction and fulfilment (truth)} 3:3b-4

### **2.2 RELIGION OF ISRAEL**

#### **2.2.1 GOD**

- {relig./Israel/God/predestination of human lives (truth)} 3:2-3
- {relig./Israel/God and covenant/prohibition of impure practises (value)} 4:3-7
- relig./Israel/God and covenant/list of impure practises (truth; values)4:3-7

#### **2.2.2 HUMANITY IN RELATION TO THE COVENANT**

- {relig./Israel/covenant/fearfulness of God's wrath (value)} 4:3-6
- relig /Israel/covenant/list of sins (truth; values) 4:3-6
- relig./Israel/covenant/call to holiness (truth) 4:7-8
- {relig./Israel/covenant/eschatological hope (truth; value)} 5:9-11

##### **2.2.2.1 JEWS (none)**

##### **2.2.2.2 HUMANITY IN GENERAL (none)**

##### **2.2.3 TORAH (none)**

##### **2.2.4 ESCHATOLOGY (none)**

##### **2.2.5 CREATION (none)**

## **2.3 CHRISTIAN RELIGION**

### **2.3.1 GOD (none)**

### **2.3.2 CHRIST (none)**

### **2.3.3 SPIRIT (none)**

### **2.3.4 HUMANITY IN RELATION TO THE COVENANT**

#### **2.3.4.1 CHRISTIANS**

- {relig./Chr./covenant/Christians/entrance (truth; sure sign)} 1:4-5
- relig./Chr./covenant/Christians/predestination to persecution (truth) 3:2-3
- {relig./Chr./covenant/being "God-instructed" (truth)} 4:9
- relig./Chr./covenant/assurance of salvation (truth) 5:8-10
- relig./Chr./covenant/predestination of believers to salvation (truth) 5:9-11
- {relig./Chr./covenant/God's will for believers (hierarchy)} 5:16-18

#### **2.3.4.2 JEWS (none)**

#### **2.3.4.3 HUMANITY IN GENERAL (none)**

### **2.3.5 ESCHATOLOGY**

- {relig./Chr./eschatology/connection between eschatology and hope (truth; hierarchy of values)} 4:13-14
- {relig./Chr./eschatology/believers die and rise with Christ (truth) } 4:13-14
- relig./Chr./eschatology/resurrection of Christ (truth) 4:13-14
- {relig./Chr./eschatology (hierarchy of truths)} 5:1-2

## **2.3.6 REVELATION AND GOSPEL**

## **(3) MORALS, PRACTISE, LIFESTYLE**

### **3.1 UNIVERSAL**

- {pract./Israel and univ./teachers/calling, motivations, opposition (truth; value)} 2:2b-4
- {pract./Israel and univ./teachers/motivations (truth; value)} 2:3-6
- {pract./ univ./teachers/actions and motivations (truth; value)} 2:7b-9

### **3.2 ISRAEL**

- {pract./Israel (and univ?)/teachers/motivations (truth)} 2:3-7
- {pract./Israel/effect of hope of salvation on behaviour (truth; hierarchy)} 5:8-10

### **3.3 CHRISTIAN**

- {pract./Chr./imitation of founding figures (value)} 1:6
- {pract./Chr./brotherly love (truth; value)} 4:9b-10
- {pract./Chr./use of words of hope (value)} 4:17-18
- {pract./Chr./sins to be avoided (value)} 5:5-7
- pract./Chr./valued pious attitudes and activities (value; hierarchy) 5:16-18

#### **(4) KNOWLEDGE AND UNDERSTANDING OF PAUL'S MINISTRY**

##### **4.1 PAUL'S RELATIONSHIP WITH ADDRESSEES**

- Paul/history of relation with addressees/their conversion (fact) 1:4-5
- Paul/history of relation with addressees/their conversion (fact) 1:6
- Paul/history of relations with addressees/behaviour and motives (truth; sign) 2:3-6
- Paul/history of relations with addressees/behaviour and approach (fact; sign) 2:7b-9
- Paul/history of relations with addressees/their conversion (truth and fact) 2:13-14
- Paul/history of relations with addressees/their conversion (fact) 2:14
- Paul/present relation with addressees/emotional attachment (fact) 2:18-20
- Paul/history of relations with addressees/his teaching/prediction and fulfilment (fact) 3:3b-4
- Paul/history of relations with addressees/ongoing communication with them (fact) 3:7-9
- Paul/history of relations with addressees/his past teaching (fact) 4:1-2

##### **4.2 PERSON AND MINISTRY**

- Paul/calling and character (truth) 2:2b-4
- Paul/calling and character (truth; sign) 2:3-7
- {Paul/ministry/emotional reactions and mind set (fact)} 3:7-9

#### **(5) UNDERSTANDING OF EARLY CHRISTIAN NETWORK OF CHURCHES AND THEIR ENVIRONMENT**

- Chr. world/knowledge of addressees among other Churches (fact; sure sign) 1:7-8
- Chr. world/knowledge of addressees among other Churches (fact; sign) 1:8b-10
- {Chr. world/Judean Church as model (value; hierarchy)} 2:13-14
- {Chr. world/Judean Church as model (value)} 2:14

#### **(6) ADDRESSEES THEMSELVES**

- addressees/their conversion (truth)} 2:14
- addressees/spiritual state (fact) 4:9
- addressees/reputation/extension of love to other Churches (fact) 4:9b-10
- addressees/knowledge of Christian beliefs (fact) 5:1-2
- addressees/knowledge of Christian beliefs (fact) 5:4-5

#### **(7) FOUNDATIONAL STORIES AND TEXTS FOR THE COMMUNITY**

##### **7.1 SCRIPTURES OF ISRAEL (none)**

##### **7.2 GOSPEL TRADITION (none)**

##### **7.3 OTHER TEXTS (none)**

#### **(8) THINGS ESTABLISHED IN THE PREVIOUS OR SUBSEQUENT CONTEXT OF THE EPISTLE**

- current text/previous/reassuring nature of teaching in 1 Thess 4:15-17 (fact) 4:17-18



## **Appendix C1: Catalogue of Premiss Themes for Enthymemes in Philemon**

(Refer to the Key of Appendix A for explanation of terms and codes)

- {Chr.world/titles and valued experiences (value)} 8-9
- Paul/titles and experience (fact/truth) 8-9
- {pract./Chr./experience/mutual affection (truth, hierarchy of values)} 16
- {non relig./social/masters and slaves (truth)} 16
- addressees/nature of relationships within the church (fact) 16
- addressees/nature of relationships within the church (truth) 16
- {non relig./social/business relationships (truth/value)} 17
- {texts/current/relationship between Paul and Onesimus (fact)} 17
- Paul/privileges (truth) 17

# **Appendix D1:**

## **Catalogue of Premiss Themes for Enthymemes in Philippians**

(Refer to Appendix A for explanation of terms and codes)

### **(1) NON-RELIGIOUS THEMES OF UNIVERSAL APPEAL**

#### **1.1 SOCIAL**

-{non-relig./social/imitation and reward (value, likelihood)} 3:17,20-21

#### **1.2 'GENERIC HUMANITY AND UNIVERSAL HUMAN EXPERIENCE**

-{non relig./human./motives and actions (truth) 1:15-18

-{non-relig./human./need and contentment (truth)} 4:11

#### **1.3 PHILOSOPHICAL**

-{non-relig./common sense/power and contentment (truth, fact)} 4:12-13

### **(2) RELIGIOUS AND THEOLOGICAL THEMES (BELIEFS)**

#### **2.1 UNIVERSAL RELIGION (none)**

#### **2.2 RELIGION OF ISRAEL**

##### **2.2.1 GOD (none)**

##### **2.2.2 HUMANITY IN RELATION TO THE COVENANT**

###### **2.2.2.1 JEWS (none)**

###### **2.2.2.2 HUMANITY IN GENERAL**

-{relig./Israel/covenant/fear of God (truth)} 2:12-13

-{relig./Israel/covenant/unicity of the sign of circumcision (truth)} 3:2-3

-{relig./Israel/covenant/true meaning of circumcision (truth)} 3:3

###### **2.2.3 TORAH**

-{relig./Israel/Torah/righteousness according to the law (truth) 3:4,7-9

###### **2.2.4 ESCHATOLOGY (none)**

###### **2.2.5 CREATION (none)**

#### **2.3 CHRISTIAN RELIGION**

##### **2.3.1 GOD**

-{relig./Chr./God/providence (truth/intuition)} 1:22-25

- relig./Chr./God/work within the believer (truth; gnomic form) 2:12-13

**2.3.2 CHRIST** (none)

**2.3.3 SPIRIT** (none)

**2.3.4 HUMANITY IN RELATION TO THE COVENANT**

**2.3.4.1 CHRISTIANS**

- (relig./Chr./covenant/needs of the Church (fact) 1:22-25
- {relig./Chr./covenant/glorification of Christ in the body (truth)} 1:20-21
- {relig./Chr./covenant/role of suffering (truth)} 1:28b-29
- {relig./Chr./covenant/Christians/mutual concern as Christ's concern (truth; value)} 2:20-21
- relig./Chr./covenant/Christians/replacement of Israel (truth) 3:2-3
- relig./Chr./covenant/nature of the faith (fact) 3:3
- relig./Chr./covenant/Christians/indwelling of God (truth) 4:12-13

**2.3.4.2 JEWS** (none)

**2.3.4.3 HUMANITY IN GENERAL**

- {relig./Chr./mission/favourable conditions or events (fact; paradox)} 1:12-14
- {relig./Chr./mission/favourable conditions or events (fact; paradox)} 1:12-14

**2.3.5 ESCHATOLOGY**

- relig./Chr./eschatology/connection between eschatology and hope (truth; gnomic form) 1:20-21
- relig./Chr./eschatological rewards (truth) 3:17,20-21

**2.3.6 REVELATION AND GOSPEL**

- relig./Chr./gospel/ultimate value (value; hierarchy) 1:15-18

**(3) MORALS, PRACTISE, LIFESTYLE**

**3.1 UNIVERSAL** (none)

**3.2 ISRAEL** (none)

**3.3 CHRISTIAN**

- {pract./Chr./brotherly love, mutual prayer (value)} 1:7a
- {pract./Chr./prayer and sentiments, brotherly love (value; sure sign)} 1:3-8
- {pract./Chr./treatment of admirable workers (value)} 2:29-30
- pract./Chr./prudence onto salvation (truth) 3:17-18
- {pract./Chr./importance of imitating apostles (value; hierarchy)} 3:17-18

**(4) KNOWLEDGE AND UNDERSTANDING OF PAUL'S MINISTRY**

**4.1 PAUL'S RELATIONSHIP WITH ADDRESSEES**

- Paul/history of relation with addressees/their solidarity (fact) 1:7b
- Paul/friendship for Philippians/yearning for Philippians (fact; in form of the testimony of a witness) 1:3-8
- Paul/history of relations with addressees/role and work of Epaphroditus (fact) 2:29-30

#### **4.2 PERSON AND MINISTRY**

- {Paul/person/criteria for friendship (sign; value)}1:7b
- Paul/recent events in his life/reason for his imprisonment (fact) 1:12-14
- Paul/recent events in his life/effect of his example (fact) 1:12-14
- Paul/present circumstances/his partners/Timothy's exemplary consecration (fact; hierarchy) 2:20-21
- {Paul/ministry/merit of co-working with Paul (value)} 4:3
- Paul/ministry/history of co-workers (fact) 4:3
- Paul/character/his own virtues (fact) 4:11

#### **(5) UNDERSTANDING OF THE EARLY CHRISTIAN NETWORK OF CHURCHES AND THEIR ENVIRONMENT (none)**

#### **(6) ADDRESSEES THEMSELVES**

- addressees/relation with Paul/affection for Paul (truth; fact) 1:7a
- addressees/present situation (fact/truth) 1:28b-29

#### **(7) FOUNDATIONAL STORIES AND TEXTS FOR THE COMMUNITY (none)**

##### **7.1 SCRIPTURES OF ISRAEL (none)**

##### **6.2 GOSPEL TRADITION (none)**

##### **6.3 OTHER TEXTS (none)**

#### **(8) THINGS ESTABLISHED IN THE PREVIOUS OR SUBSEQUENT CONTEXT OF THE EPISTLE**

- current text/previous/Paul's high standing w.r.t. the law, established in 3:4b-6 (truth) 3:4.7-9

# **Appendix E1:**

## **Catalogue of Premiss Themes for Enthymemes in Galatians**

(Refer to the Key of Appendix A for explanation of terms and codes)

### **(1) NON-RELIGIOUS THEMES OF UNIVERSAL APPEAL**

#### **1.1 SOCIAL**

- non-relig./social/legal systems (truth) 2:17-18.
- {non-relig./social/legal systems (truth)} 2:18-19
- {non-relig./social/inheritance (truth)} 3:7-8 #1
- {non-relig./social/legal systems/coherence; existence of a “spirit of the law” (truth)} 3:12
- {non-relig./social/children and custodians (likelihood)} 3:25-26
- {non-relig./social/divisions and classes within Greco-Roman society (facts)} 3:28
- {non-relig./social/slavery/manumission (truth; value; hierarchy)} 4:8-9
- {non-relig./social/friendship/reciprocity, equality (value)} 4:12
- {non-relig./social/slavery/manumission (truth; value; hierarchy)} 5:1-2
- {non-relig./social/offense and reaction (sign; likelihood)} 5:11 #2
- {non-relig./social/nature of interpersonal conflicts (likelihood; truth)} 5:17
- {non-relig./social/wisdom in relationships (truth; value)} 6:1
- {non-relig./social/moral self-sufficiency results in humility (value)} 6:4-5
- non-relig./social and cultural/farming/sowing and reaping (truth; maxim) 6:8-9

#### **1.2 GENERIC HUMANITY, UNIVERSAL HUMAN EXPERIENCE**

- {non relig./human./experience of putting on clothes (truth)} 3:26-27
- {non-relig./human./a child’s instinctive recognition of their own parents (sure sign)} 4:6-7a
- {non-relig./human./power, will, dependency (truth)} 5:16-17a
- {non relig./human./self-worth, social image (value)} 6:2-3

#### **1.3 PHILOSOPHICAL**

- {non-relig./common sense/authority figures remain human (fact)} 2:6a #2
- {non-relig./common sense/do not modify what is working (likelihood)} 3:3
- {non-relig./common sense/learning from experience (value)} 3:4
- {non-relig./common sense/cause and effect (likelihood)} 3:2,5
- {non-relig./common sense/systems of merit and reward (truth)} 5:5-6 #1
- {non-relig./common sense/wisdom in boasting (truth; value)} 6:14-15

### **(2) RELIGIOUS AND THEOLOGICAL THEMES (BELIEFS)**

#### **2.1 UNIVERSAL RELIGION**

- {relig./univ., Israel and Chr./practises of a weak religion of bondage (sure sign)} 4:9b-10
- {relig./univ., Israel, Chr./ means to attain salvation (truth)} 5:5-6 #2

## **2.2 RELIGION OF ISRAEL**

### **2.2.1 GOD**

- relig./Israel/God/character (truth) 2:6a #1
- {relig./Israel/God/means of salvation (likelihood)} 2:21b #1
- {relig./Israel/God/means of salvation (truth)} 2:21b #2
- {relig./Israel/God/character/does not change (truth)} 3:2
- {relig./Israel/God/character/responses to human attitudes (truth)} 3:5
- relig./Israel and Chr./God/workings amongst his people (truth) 3:2,5
- {relig./Israel/God/impartiality (truth; value)} 3:8-9
- relig./Israel/God/coherence of God's dispensations (truth; hierarchy) 3:18
- {relig./Israel/God/holiness (truth; value)} 3:21b-22a

### **2.2.2 HUMANITY IN RELATION TO THE COVENANT**

#### **2.2.2.1 JEWS**

- {relig./Israel/covenant/righteousness promised to Abraham as covenant member (truth)} 3:7-8 #1
- {relig./Israel/covenant/relation to Abraham (truth; value)} 3:7-8 #2
- {relig./Israel and Chr./covenant/Abraham as model of righteousness (truth; value) 3:7-8 #2

#### **2.2.2.2 HUMANITY IN GENERAL**

- {relig./Israel (and Chr.)/authority of angels and apostles (hierarchy, truth, value)} 1:7-8
- {relig./Israel/covenant/inclusion and exclusion (truth)} 1:7,9
- {relig./Israel/covenant/universal inability to obey all Torah (truth)} 3:10
- {relig./Israel/covenant/justification and righteousness as highest values (value; hierarchy)} 3:21
- relig./Israel/covenant/inability of Torah to give life (truth) 3:21
- {relig./Israel and Chr./covenant/mutual exclusiveness of Law and Christ as means of justification (truth)} 5:2-4
- relig./Israel/covenant/unity and coherence of Torah as means of justification (truth) 5:2-4
- {relig./Israel/covenant/justification through works of Torah excludes grace principle (truth)} 5:3-4
- relig./Israel/covenant/unity and coherence of Torah as means of justification (truth) 5:3-4
- relig./Israel and Chr./equality of all in weakness and sin (truth) 6:1

### **2.2.3 REVELATION AND TORAH**

- {relig./Israel/revelation/modes and mediators (truth; value)} 3:19b-20

### **2.2.4 ESCHATOLOGY (none)**

### **2.2.5 CREATION (none)**

## **2.3 CHRISTIAN RELIGION**

### **2.3.1 GOD (none)**

### **2.3.2 CHRIST (none)**

### **2.3.3 SPIRIT (none)**

## **2.3.4 HUMANITY IN RELATION TO THE COVENANT**

### **2.3.4.1 CHRISTIANS**

- {relig./Chr./covenant/being “in Christ” (truth)} 2:17-18.
- relig./Chr./covenant/Christians/crucified with Christ (truth) 2:18-19
- relig./Chr./covenant/disqualification of the law (truth, hierarchy) 2:21, #1
- {relig./Chr./covenant/centrality of grace (value)} 2:21 #2
- {relig./Chr./covenant/existing incorrect views (fact)} 2:21b #1
- relig./Chr./covenant/believers are children of God (truth) 3:25-26
- relig./Chr./covenant/meaning and effect of baptism (truth) 3:26-27
- relig./Chr./covenant/unity of believers in Christ (truth; hierarchy of values) 3:28
- {relig./Chr./covenant/benefits of union with Christ (truth)} 3:29
- relig./Chr./covenant/gift of the Spirit to all believers (truth) 4:6-7a
- relig./Chr./covenant/freedom in Christ (truth; value) 5:1-2
- {relig./Chr./covenant/justification, highest shared spiritual aim (value) 5:5-6 #2

### **2.3.4.2 JEWS (none)**

### **2.3.4.3 HUMANITY IN GENERAL**

- relig./Chr. and Israel/universality of the power of sin (truth) 3:21b-22a
- relig./Chr. and Israel/opposition of flesh and spirit principles (truth) 5:16-17a
- relig./Chr. and Israel/opposition of flesh and spirit principles (truth) 5:17
- {relig./Chr. and Israel/opposition of flesh and Spirit principles (truth)} 6:7b-8

## **2.3.5 ESCHATOLOGY**

- relig./Israel/eschatology/consequences of moral behaviour (truth; value; maxim) 6:7b-8

## **2.3.6 REVELATION AND GOSPEL**

- relig./Chr./gospel/unicity of the gospel (truth) 1:7-8
- relig./Chr./covenant/unicity of the gospel (truth) 1:7,9
- {relig./Chr./revelation (truth)} 1:11b-12
- {relig./Chr./gospel/universality, contextuality (truth, value)} 2:7-8
- {relig./Chr./gospel/Christ only means of justification (truth)} 2:21, #1
- relig./Chr./gospel/relation between Christ and the law (truth/hierarchy) 2:21b #2
- {relig./Chr./gospel/how to receive righteousness (truth)} 3:7-8 #3
- relig./Chr./gospel/cross /power to recreate; only thing worth boasting about (truth;value; gnomic form) 6:14-15

## **(3) MORALS, PRACTISE, LIFESTYLE**

### **3.1 UNIVERSAL (none)**

### **3.2 ISRAEL**

- {pract./Israel and Chr./imitation of God (truth/value)} 2:6a #1

- {pract./Israel and Chr./imitation of God (truth/value)} 2:6a #2
- {pract./Israel/prerequisites for proselytism (truth/value)} 2:14b.
- {pract./Israel/love of others requires service (truth; value)} 5:13b-14
- pract./Israel and Chr./personal moral responsibility of each believer (value; maxim) 6:4-5

### 3.3 CHRISTIAN

- {Pract./Chr./serving Christ precludes pleasing men (value)} 1:10
- {pract./Chr./covenant/obedience to Christ as a key value (value)} 6:2
- pract./Chr./nature of friendship among believers (value) 6:2
- pract./ Chr. and Israel/importance of humility and fear of temptation (value) 6:2-3
- {pract./Chr. and Israel/perseverance in well-doing (truth; value)} 6:8-9

## (4) KNOWLEDGE AND UNDERSTANDING OF PAUL'S MINISTRY

### 4.1 PAUL'S RELATIONSHIP WITH ADDRESSEES

- Paul/history of relations with addressees/Paul's love for the Galatians (fact; gnomic form) 4:12

### 4.2 PERSON AND MINISTRY

- Paul/character/faithfulness to Christ (fact) 1:10
- Paul/biography/calling (fact) 1:11b-12
- Paul/biography/calling with respect to Peter's calling (fact) 2:7-8
- Paul/character/commitment to God (fact) 2:21, #2
- Paul/ministry/opposition to Paul (fact) 5:11 #2
- {Paul/ministry/cause of opposition to Paul (truth)} 5:11 #1
- Paul/biography/ "stigmata" (fact; value) 6:17

## (5) UNDERSTANDING OF EARLY CHRISTIAN NETWORK OF CHURCHES AND THEIR ENVIRONMENT

- Chr. world/opponents/circumcision as point of contention for Jews and Judaizers (value) 5:11 #1
- {Chr. world/symbols of status/"stigmata" as sign of holiness (truth; value)} 6:17

## (6) ADDRESSEES THEMSELVES

- addressees/conversion/reception of Spirit (fact; sure sign) 3:2
- addressees/spiritual history (fact) 3:3
- addressees/spiritual history (likelihood) 3:4
- addressees/spiritual history/present experience (fact; sure sign) 3:5
- addressees/spiritual history/present state (fact) 4:8-9
- addressees/spiritual history/present practises and tendencies (fact) 4:9b-10

## (7) FOUNDATIONAL STORIES AND TEXTS FOR THE COMMUNITY

### 7.1 SCRIPTURES OF ISRAEL (none)

- texts/Israel/Gen 15:6 (fact; direct quote) 3:7-8 #3
- texts/Israel/Gen 18:18 and 12:3 (fact; direct quote) 3:8-9
- texts/Israel/ Deut 27:26 (fact; direct quote) 3:10
- texts/Israel/Hab 2:4 (fact; direct quote) 3:11



- texts/Israel/Lev 18:5 (fact; direct quote) 3:12
- texts/Israel/Deut 21:22 (fact; direct quote) 3:13
- texts/Israel/story of Abraham in Gen (fact) 3:18
- texts/Israel/story of the revelation of the Torah in Exod (fact) 3:19b-20
- texts/Israel/Lev 19:18, the Golden Rule (fact; direct quote) 5:13b-14

## **7.2 GOSPEL TRADITION**

- {texts/Chr./oral gospel trad./crucifixion of Jesus (fact)} 3:13

## **7.3 OTHER TEXTS (none)**

## **(8) THINGS ESTABLISHED IN THE PREVIOUS OR SUBSEQUENT CONTEXT OF THE EPISTLE**

- current text/previous/Peter's behaviour during the Antioch episode (fact) 2:14b.
- {current text/after/conclusion of next arg. in 3:12 (truth)} 3:11
- current text/previous/Christ as sole offspring of Abraham, 3:16 (truth) 3:29
- current text/previous/justification is through faith alone, established in 3:1-13 (truth; value) 5:5-6 #1

# **Appendix F1:**

## **Catalogue of Premiss Themes for Enthymemes in Romans**

(Refer to the Key of Appendix A for explanation of terms and codes)

### **(1) NON-RELIGIOUS THEMES OF UNIVERSAL APPEAL**

#### **1.1 SOCIAL**

##### **1.1.1 LAW AND LAW COURT**

- {non-relig./law court/trial and judgement (fact)} 2:1a
- non-relig./law court/trial and judgement (truth) 2:1a
- {non-relig./law/law and adherence (fact)} 2:12b-13
- {non-relig./law/responsibilities of a judge (truth)} 3:5-6
- {non-relig./social/law, justice, reconciliation (likelihood)} 5:8-9

##### **1.1.2 INHERITANCE, ADOPTION**

- {non-relig./social/inheritance (fact)} 4:13-14
- {non-relig./social/inheritance (fact)} 4:13,15
- {non-relig./social/inheritance (fact)} (4:15-16a) #2
- {non-relig./social/inheritance (likelihood)} (4:15-16a) #2
- non-relig./social/inheritance (likelihood) (4:15-16a) #1
- {non-relig./social/adoption (fact)} 8:17

##### **1.1.3 POWER AND POLITICAL AUTHORITY**

- {non-relig./social, polit./power and submission (value)} 6:13-14a
- {non-relig./social/resisting political authorities (truth)} 13:1b-2
- non-relig./social/political authorities (likelihood) 13:1a,3a
- {non-relig./social/authority and punishment (truth; wisdom)} 13:4bc
- {non-relig./social/reign of kings (fact, truth)} 14:8b-9

##### **1.1.4 SLAVERY**

- non-relig./social/masters and slaves (likelihood) 6:15-19 #1
- {non-relig./social/masters and slaves (truth)} 6:15-19; see Matt 6:24/Luke 16:13 #2
- {non-relig./social/slavery (likelihood)} 7:14b-15
- {non-relig./social/slavery (likelihood)} 7:15-16
- non-relig./social/slaves and masters (truth, value) 14:4a

##### **1.1.5 ETHNICITY, GROUP DYNAMICS**

- {non-relig./social/ethnic distinctions between Jews and Greeks (fact)} 2:9-11
- {non-relig./social/ethnic distinctions between Jew and Greek (fact)} 10:12
- {non-relig./social/inclusion and exclusion within a group (likelihood)} 11:12

##### **1.1.6 RELATIONS BETWEEN PEOPLE**

- {non-relig./social/human relations/motivations for an act of sacrificial love (likelihood)} 5:6-8
- {non-relig./social/humility in dependence (value, common wisdom)} 12:3-5

#### **1.2 GENERIC HUMANITY, UNIVERSAL HUMAN EXPERIENCE**

##### **1.2.1 PSYCHOLOGY IN GENERAL**

- {non-relig./human/consistency and character (value)} 2:17-23
- {non-relig./human/psychology/reactions to one's own actions (likelihood)} 7:15

- non-relig./human./knowledge of self (fact) 7:15
- non-relig./human./knowledge of self (fact) 7:14b-15
- {non-relig./human./psychology (truth)} 7:16
- non-relig./human./knowledge of self (truth) 7:15-16
- {non-relig./human./implications of commitment for life and death (truth)} 14:8
- 1.2.2 PSYCHOLOGY RELATED TO MOTIVES**
  - {non-relig./human./boasting should be on basis of merit (truth, value)} 3:27-28
  - {non-relig./human./psychology, intention and action (truth)} 7:18b-19
  - {non-relig./human./groaning as a sign of longing (fact; sure sign)} 8:19,22-23
  - {non-relig./human./motives for taking blame for others (truth, value)} 15:3
- 1.2.3 DEATH**
  - {non-relig./human./death ends all commitments and bonds of this life (truth)} 6:1-2
  - {non-relig./human./power of death (truth)} 6:9bc
  - {non-relig./human./shame of death (value)} 6:21
- 1.2.4 HUMAN ACTIVITY**
  - {non-relig./human./ability permits doing (likelihood)} 8:7b-8
  - {non relig./human./sleeping and waking, night and day (truth, symbolism)} 13:12-14
  - {non relig./human./daily human activities, mundane and religious (facts) 14:6-7

### **1.3 PHILOSOPHICAL**

- 1.3.1 SIMPLE TRUTHS, COMMON SENSE**
  - {non-relig./common sense/what it means to make no distinctions (likelihood)} 3:21-22
  - {non-relig./common sense/unicity and universality (likelihood)} 3:29-30
  - {non-relig./common sense/exclusiveness and inclusiveness (likelihood)} 4:16c-17a
  - {non-relig./common sense/basic understanding of geography (likelihood)} 10:18
  - {non-relig./common sense/gifts and ownership (truth)} 11:35-36
  - {non-relig./common sense, ethical/criticism is opposed to peace, joy, righteousness (truth)} 14:16-17 #2
- 1.3.2 PHILOSOPHICAL THEMES**
  - {non-relig./philos./superiority of reality over appearance; of “spirit” over letter (value, hierarchy)} 2:27-29
  - {non-relig./philos./definition of hope (truth)} 8:24b
  - non-relig./philosophy, common sense/hope and certainty (truth) 8:24b
  - {non-relig./philosophical, ethical/the principle and function of an *epitome* (truth)} 13:8b-9
  - non-relig./philosophical, ethical/definition of love (truth; close parallel in Gal 5:23b) 13:10
  - non-relig./philos./opposition between doubt and faith (truth) 14:23 #2
- 1.3.3 ETHICAL**
  - {non-relig./ethical/the hypocrisy of judging others (truth, value)} 2:1b
  - {non-relig./ethical/fairness in laying blame (value)} 9:19

## **(2) RELIGIOUS AND THEOLOGICAL THEMES (BELIEFS)**

### **2.1 UNIVERSAL RELIGION (none)**

## 2.2 RELIGION OF ISRAEL

### 2.2.1 GOD

#### 2.2.1.1 CHARACTER

- {relig./Israel/God/impartiality (truth; value)} 2:3
- relig./Israel/God/impartiality (truth; value; OT origin, Lev 19:15, Deut 10:17; seen 7 times in NT) 2:9-11
- {relig./Israel/God/faithfulness to his promises (truth)} (4:15-16a) #1
- {Relig./Israel/God/consistency of character (truth)} 8:33 #2
- Relig./Israel/God/consistency of character (fact) 8:33 #1
- {relig./Israel/God/righteousness and mercy (truth)} 9:14-16
- relig./Israel/God/unicity and impartiality (truth) 10:12
- relig./Israel/God/his promises are irrevocable (truth, value) 11:28b-29
- {relig./Israel/God/absolute fairness, symmetry of his actions (truth; aesthetic statement) 11:30-31

#### 2.2.1.2 ATTRIBUTES

- {relig./Israel/God/God's holiness (truth)} 3:22b-23
- relig./Israel/God/unicity of God (truth) 3:29-30
- {relig./Israel/God/God is "Life"; "Death" is hostility with God (truth)} 8:6-7a
- {Relig./Israel/God/his thought and omniscience (truth)} 8:27
- {Relig./Israel/God/power, supremacy in conflicts (truth)} 8:31b
- {relig./Israel/God/efficacy of his word (likelihood; sign)} 9:6-7a
- {relig./Israel/God/transcendence (truth)} 11:33b-34
- relig./Israel and Chr./God/has the power to uphold his servants (truth) 14:4b

#### 2.2.1.3 ROLES

- {Relig./Israel/God/sole judge on last day (truth)} 8:33 #1

#### 2.2.1.4 ACTIONS

- {relig./Israel/God/salvation and wrath (likelihood)} 5:9b-10
- relig./Israel/God/God controls "hearts"(truth) 9:16-18
- relig./Israel/God/he dispenses political power to humans (truth) 13:1
- relig./Israel/God//he dispenses political power to humans (truth) 13:1b-2

#### 2.2.1.5 GOD'S ATTITUDES AND VALUES

- {relig./Israel/God/what motivates his grace (likelihood) 5:9b-10
- {relig./Israel/God/judgement criteria (truth)} 9:16-18
- relig./Israel/God/his election is by grace (truth) 11:6
- relig./Israel/God/plan of salvation: sin and mercy (truth; hierarchy) 11:31-32
- {relig./Israel/God/character/God's love and encouragement of good 13:3b-4a
- {relig./Israel/God/character/anger at those who usurp his judgment privilege (truth)} 14:10-12
- {relig./Israel and Chr./God/systematic condemnation of sin (truth)} 14:23 #1

## 2.2.2 HUMANITY IN RELATION TO THE COVENANT

### 2.2.2.1 JEWS

#### PRACTISE OF THE LAW

- relig./Israel/covenant/Jews/justification under Torah requires "doing" Torah (truth) 2:12b-13
- relig./Israel/covenant/Jews/obligation to obey Torah (hierarchy of values) 2:25-26
- relig./Israel/covenant/believers/Golden Rule summarizes the Torah (hierarchy; parallel in Gal 5:14 and 5:22-23) 13:8b-9
- {relig./Israel/covenant/faithful/fulfilling the law is a never-ending task (truth)} 13:8 #2

## **ABRAHAM**

- {relig./Israel and Chr./covenant/the faithful/Abraham as paradigm for all believers (value) 4:9-10}
- {relig./Israel and Chr./covenant/the faithful/Abraham as paradigm and source of blessing for all faithful (value)} 4:16b
- relig./Israel and Chr./covenant/the faithful/Abraham, father of all believers (truth) 4:16b

## **ELECTION, REMNANT, PROMISES TO ISRAEL**

- {relig./Israel/covenant/Jews/notion of a remnant within Israel; referred to in 9:27 (truth)} 11:1
- {relig./Israel/covenant/Jews/notion of remnant and election (truth)} 11:2-5
- {relig./Israel and Chr./covenant/Jews/irrevocable nature of promises to the Jewish people (value)} 11:28b-29

## **PEOPLE OF ISRAEL: ATTITUDES, RESPONSIBILITIES, PRIVILEGES**

- {relig./Israel/covenant/Jews/ obligation to honour God among Gentiles (value) 2:23-24      -{relig./Israel/covenant/the faithful/peace with God as goal of covenant (truth)} 5:1
- relig./Israel/covenant/the faithful/perceive Torah as good and desirable (fact) 7:16
- {relig./Israel and Chr./covenant/believers/God will uphold them (likelihood)} 14:4b
- relig./Israel and Chr./covenant/believers/exclusive slavery to God (truth, hierarchy) 14:7-8a
- relig./Israel and Chr./covenant/believers/they live and die for God (truth) 14:8

## **2.2.2.2 HUMANITY IN GENERAL**

### **UNIVERSAL SIN**

- {relig./Israel/covenant/humanity/sin of suppressing God's universal revelation (likelihood?)} 1:18-19a
- relig./Israel/covenant/human./sin despite perception of God (fact) 1:20b-21
- relig./Israel/covenant/human./universality of sin (see Matt 7.1-5/Lk 6.37-42) (truth) 2:1b
- relig./Israel and Chr./covenant/human./power of sin (truth) 3:9
- relig./Israel/covenant/human./impossibility of being justified by Torah (truth) 3:20
- relig./Israel/covenant/human./universality of sin (truth; OT theme) 3:22b-23
- {relig./Israel/covenant/human./sin and condemnation (truth)} 8:1-2
- relig./Israel and Chr./covenant/human./psychology behind "fleshly" living (truth) 8:7ab

### **UNIVERSAL REVELATION**

- relig./Israel/covenant/humanity/God's universal revelation to humans (likelihood?) 1:18-19a
- relig./Israel/covenant/human./possibility of perception of God (truth) 1:19b-20a

### **GOD'S RELATION WITH ALL HUMANITY (AND HIS EXPECTATIONS)**

- {relig./Israel/covenant/human./God's expectations of humans to honour him (truth)} 1:20b-21
- {relig./Israel/covenant/human./God the judge of all (truth)} 3:20
- relig./Israel/covenant/human./God as judge, justification (fact) 4:2-5
- {relig./Israel/covenant/human./a person cannot serve both self and God (truth)} 14:7-8a
- {relig./Israel/covenant/human./composition of all humanity: Jew and Gentile (fact)} 15:7-9a

### **VIRTUE**

- relig./Israel/covenant/human./possibility of fulfilment of Torah without Torah (fact) 2:27-29
- relig./Israel and Chr./covenant/human./nature of faith (truth) 3:27-28
- {relig./Israel/covenant/human./true righteousness produces good behaviour (truth)} 7:18

## 2.2.3 REVELATION AND TORAH

### 2.2.3.1 REVELATION IN GENERAL

- {relig./Israel/revelation/pivotal theme: obtaining God's righteousness (truth, value)} 1:16b-17
- {relig./Israel/revelation/efficacy of God's revelation (truth)} 1:19
- relig./Israel/revelation/universality of God's revelation (truth) 1:19
- {relig./Israel/revelation/efficacy of God's revelation (truth)} 1:19b-20a

### 2.2.3.2 TORAH (POSITIVE)

- {relig./Israel/revelation/privilege of receiving the oracles of God (value)} 3:1-2
- relig./Israel/revelation/choice of the Jewish people (fact) 3:1-2
- {relig./Israel/Torah/fulfilled by the "Spirit-led" life (truth)} 8:4-5
- {relig./Israel/Torah/is the expression of God's will (truth)} 8:7ab
- {relig./Israel/Torah/not wronging others, essence of Torah (truth, hierarchy)} 13:10

### 2.2.3.3 TORAH (NEGATIVE)

- relig./Israel/Torah/does not function "by faith" (truth) 4:13-14
- relig./Israel/Torah/ functions by "transgression and wrath" (truth) 4:13,15

## 2.2.4 ESCHATOLOGY

- relig./Israel/eschatology/God as judge (truth) 3:5-6
- {relig./Israel/eschatology/ethnic universality of judgement (truth)} 3:9
- relig./Israel/eschatology/life after death (truth) 6:6-7
- {relig./Israel/eschatology/existence after death (truth; see Heb 9:27)} 6:9c-10
- {relig./Israel/eschatology/redemption of all creation (truth)} 8:18-19
- relig./Israel/eschatology/creation awaits the  $\pi\alpha\rho\omicron\nu\sigma\iota\alpha$  (fact; sure sign) 8:18-19
- {relig./Israel/eschatology/judgement and shame (likelihood)} 10:10-11
- {relig./Israel/eschatology/rewards of salvation (truth)} 10:12b-13
- {relig./Israel and Chr./eschatology/judgement for disobedience (truth)} 13:2
- relig./Israel and Chr./eschatology/judgement of each person (truth) 14:10,12
- {relig./Israel and Chr./eschatology/all will give account at the final judgment (truth)} 14:10b-12 #1
- {relig./Israel and Chr./eschatology/all will bow to God at the final judgment (truth)} 14:10b-12 #1

## 2.2.5 CREATION

- {relig./Israel/creation/our bodies part of creation (truth)} 8:19,22-23
- relig./Israel/creation/all things belong to God (truth) 11:35-36
- relig./Israel/creation/political authorities are God's servant to encourage good (truth) 13:3b-4a
- relig./Israel/creation/God's appointment of authorities to curb evil (truth) 13:4bc
- relig./Israel/creation/authorities instituted to receive taxes (fact) 13:6-7
- {relig./Israel and Chr./creation/covenant people remain part of humanity (truth)} 14:10b-12 #2

## 2.3 CHRISTIAN RELIGION

### 2.3.1 GOD

- relig./Chr./God/God's love in Christ (truth) 5:6-8
- Relig./Chr./God/calling and predestination (truth) 8:28-30
- Relig./Chr./God/commitment to Christians as covenant people (truth) 8:31b

- {Relig./Chr./God/his son as his highest value (hierarchy)} 8:32
- Relig./Chr./God/gift of his son (truth; gospel tradition?) 8:32

### 2.3.2 CHRIST

- {relig./Chr./Christ/death and resurrection (truth; tradition?) 5:9b-10
- relig./Chr./Christ/resurrection (truth) 6:8-9ab
- relig./Chr./Christ/resurrection (truth) 6:9bc
- relig./Chr./Christ/resurrection (truth) 6:9c-10
- relig./Chr./Christ/dead and living are subjects of his reign (truth; tradition?) 14:8b-9

### 2.3.3 SPIRIT

- {relig./Chr./Spirit/compassion for believers's weakness (likelihood) 8:26
- Relig./Chr./Spirit/intercession for saints (truth) 8:27
- relig./Chr./Spirit/righteousness, peace, joy; signs of the kingdom (sure sign; echo of Mark 7:14-23/Matt 15:10-20) 14:16-17 #2

### 2.3.4 HUMANITY IN RELATION TO THE COVENANT

#### 2.3.4.1 CHRISTIANS

##### SIN

- {relig./Chr./covenant/believers/we are dead to sin (truth; tradition?)} 6:1-2
- relig./Chr./covenant/Christians/sin (truth) 6:13-14a
- relig./Chr./covenant/believer; human.; addressees?/sinful life before conversion (fact) 6:21
- relig./Chr./covenant/believers/sin and condemnation (truth) 8:1-2

##### BEING "IN CHRIST"

- relig./Chr./covenant/Christians/union with Christ (truth) 6:6-7
- relig./Chr./covenant/believer/being under grace (fact) 6:14
- relig./Chr./covenant/believer/"slave of Christ" (truth; tradition?) 6:15-19 #1
- relig./Chr./covenant/believer/"slave of righteousness" (truth) 6:15-19 #2
- {Relig./Chr./covenant/believer/being "God's slave" is a privilege (truth)} 6:22-23
- relig./Chr./covenant/Christians/flesh and Spirit (truth) 8:2-4
- relig./Chr./covenant/Christians/life in the Spirit (truth) 8:4-5
- relig./Chr./covenant/Christians/life in Spirit (truth) 8:13b-14
- {relig./Chr./covenant/Christians/testimony of Spirit (truth; sure sign)} 8:14-16
- {relig./Chr./covenant/Christians/a believer is the slave of Christ (truth)} 14:4a

##### CONVERSION

- {relig./Chr./covenant/Christians/meaning of baptism (truth; tradition?)} 6:3-4a
- relig./Chr./covenant/Christians/baptism (truth) 6:3-4a
- relig./Chr./covenant/Christians/meaning of baptism (truth) 6:4b-5
- {relig./Chr./covenant/Christians/adoption (truth)} 8:13b-14
- relig./Chr./covenant/Christians/adoption by God (truth) 8:17

##### COMMON EXPERIENCES (PSYCHOLOGICAL AND OF PIETY)

- relig./Chr./covenant/Christians/ common experience of the Spirit (fact) 8:14-16
- relig./Chr./covenant/believers/experience of longing for redemption of the body (fact; sure sign) 8:19,22-23
- relig./Chr./covenant/believers/common experience of piety (sign) 8:26
- {Relig./Chr./covenant/believers/experience of God's work and care (truth)} 8:28-30

##### THE CHURCH AS BODY OF CHRIST

- relig./Chr./covenant/believers/interdependence of parts of "Christ's body" (truth) 12:3-5

- relig./Chr./covenant/believers/variety of those welcomed in by God (truth) 14:3
- relig./Chr./covenant/believers/both Jews and Gentiles have been welcomed in (fact) 15:7-9a

#### **SALVATION**

- relig./Chr./covenant/the faithful/God justifies believers (truth) 5:1
- relig./Chr./covenant/believers/all receive sanctification and salvation (truth) 6:22-23

#### **2.3.4.2 JEWS**

- {relig./Chr./covenant/Jews/zeal vs. knowledge of God (hierarchy)} 10:2-3
- relig./Chr./covenant/Jews/exclusion by God (likelihood) 10:2-3
- relig./Chr./covenant/Jews/no preferential treatment from God for non-Jews (truth, value) 11:20b-21
- relig./Chr./covenant/Jews vs. non-Jews/no guarantees for sinful non-Jews (truth) 11:20b-21 - {relig./Chr./covenant/Jews/consigned by God to disobedience (fact; truth)} 11:31-32

#### **2.3.4.3 HUMANITY IN GENERAL**

- {relig./Chr./covenant/human./flesh and Spirit, all sinners subject to "the flesh" (truth)} 8:2-4
- relig./Chr./covenant/human./flesh and Spirit: "the flesh" is enmity with God (truth) 8:6-7a
- relig./Chr. and Israel/covenant/human./flesh and Spirit: "the flesh" is enmity with God (truth) 8:7b-8
- relig./Chr./covenant/human./way to justification is Christ (truth) 10:3-4

#### **2.3.5 ESCHATOLOGY**

- relig./Chr./eschatology/resurrection of believers (truth) 6:4b-5
- {relig./Chr./eschatology/life after death (likelihood)} 6:8-9ab
- relig./Chr. and Israel/eschatology/that the end is near (truth) 13:11
- relig./Chr./eschatology/the "night" is almost over (truth, hierarchy; symbolism also used in 1 Thess 5:1-11) 13:12-14

#### **2.3.6 REVELATION AND GOSPEL**

- relig./Chr./gospel/content of the gospel, righteousness by faith (truth) 1:16b-17
- relig./Chr./gospel/universality of the promise to Jew and non-Jew (truth) 3:21-22
- {relig./Chr./gospel/importance of belief in the gospel for obedience (truth, value)} 10:16
- relig./Chr./revelation/salvation history and the fate of Israel (facts) 11:12
- {relig./Chr./revelation/salvation history and the rejection of Israel (fact, truth)} 11:20b-21
- relig./Chr./gospel/basic unity of apostolic teaching (truth; value) 16:17-18

#### **2.3.7 CREATION**

- relig./Chr. and Israel/creation/is in unity with the physical bodies of believers (truth) 8:19,22-23

### **(3) MORALS, PRACTISE, LIFESTYLE**

#### **3.1 UNIVERSAL**

- {pract./universal/protection of one's freedom (value, wisdom)} 13:1a,3a



### 3.2 ISRAEL

- {pract./Israel/humility before God (value)} 11:20b-21
- {pract./Israel/one ought not usurp God's unshared privilege (truth; value)} 12:19
- pract./Israel and Chr./submission to political authorities (value) 13:2
- {pract./Israel and Chr./the faithful must pay their dues (value)} 13:6-7
- pract./Israel/the Golden Rule fulfills the law (truth, hierarchy; allusion to Lev 19:18, and possible parallels with Gal 5:14,22-23,6:2 and with Matt 5:17-20/Luke 16:17) 13:8 #1
- pract./Israel and Chr./the faithful must pay their debts (value) 13:8 #2
- {pract./Israel and Chr./significance of giving thanks (likelihood, sign)} 14:6b
- pract./Israel and Chr./the believer's existence belongs to God (truth) 14:6-7
- {pract./Israel and Chr./principle of spiritual debt (truth; parallel in Gal 6:6)} 15:27

### 3.3 CHRISTIAN

- {pract./Chr. and Israel/submission to divinely appointed authorities (value)} 13:1
- {pract./Chr./necessity of fulfilling the law (value, truth)} 13:8 #1
- {pract./Chr./sobering knowledge of closeness of παρουσία (truth, hierarchy)} 13:11
- {pract./Chr. and Israel/one must welcome those whom God welcomes (value; hierarchy)} 14:3
- {pract./Chr./priority of actions which generate signs of the "kingdom" in others (value)} 14:16-17 #1
- pract./Chr./actions which do not "generate" signs of the kingdom of God in others (truth) 14:16-17 #1
- {pract./Chr./priority of actions which generate signs of the "kingdom" in others (value)} 14:17-19
- pract./Chr./link between mutual edification and "kingdom of God" (truth, value) 14:17-19
- pract./Chr. and Israel/connection between lack of faith and sin (truth; gnomic form) 14:23 #2
- {pract./Chr. and Israel/attitude toward food and eating (principle, truth)} 14:23 #1
- {pract./Chr./Christ as ultimate paradigm for attitudes (value)} 15:1-3a
- {pract./Chr./avoidance of false teachers (value)} 16:17-18

## (4) KNOWLEDGE AND UNDERSTANDING OF PAUL'S MINISTRY

### 4.1 PAUL'S RELATIONSHIP WITH ADDRESSEES (none)

### 4.2 PERSON AND MINISTRY

- Paul/person/ethnic background (fact) 11:1

## (5) UNDERSTANDING OF EARLY CHRISTIAN NETWORK OF CHURCHES AND THEIR ENVIRONMENT

- Chr. world/perception of religious behaviour of Jews (fact) 2:17-23
- {Chr. world/Jewish refusal of gospel (fact)} 10:3-4
- Chr. world/presence of Jewish believers in the Churches (fact) 11:2-5
- Chr. world/habit and custom of giving thanks for food (fact) 14:6b
- Chr. world/the gospel to the Gentiles originates from Judean Churches (fact) 15:27

## (6) ADDRESSEES THEMSELVES (none)

## **(7) FOUNDATIONAL STORIES AND TEXTS FOR THE COMMUNITY**

### **7.1 SCRIPTURES OF ISRAEL**

- texts/Israel/Isa 52:5; behaviour of certain Jews (quotation; fact) 2:23-24
- texts/Israel/Ps 51 (quotation; truth) 3:3-4
- texts/Israel/Gen 15:6, quotation from Abraham narrative (truth) (4:2-5)
- texts/Israel/Gen 15-17 narrative: circumstances of Abraham's justification (truth) 4:9-10
- texts/Israel/Gen 17:5, detail from Abraham story (quotation; fact) 4:16c-17a
- texts/Israel/Gen 21:12 promise to Abraham in Gen 21:12 (quotation; fact) 9:7
- {texts/Israel/Abraham story: various descendants of Abraham (fact)} 9:7
- texts/Israel/Gen 21:12: promise to Abraham (quotation; fact) 9:7b-8
- texts/Israel/Ex 33:19 (quotation; fact) 9:14-16
- texts/Israel/Is 28:16 (quotation; fact) 10:10-11
- texts/Israel/Joel 3:5 LXX (quotation; truth) 10:12b-13
- texts/Israel/Isa 53:1; many Jews do not believe the word of God (quotation, fact) 10:16
- texts/Israel/Ps 18:5 (fact; metalepsis?) 10:18
- texts/Israel/Isa 40:13 (quotation) 11:33b-34
- texts/Israel/Deut 32:35 (quotation, truth) 12:19
- texts/Israel/Isa 45:23 (quotation, truth) 14:10b-12 #2
- texts/Israel/Ps 69:9 (quotation) 15:3

### **7.2 GOSPEL TRADITION**

- Parallel with a Gospel tradition in 2:1b?
- Allusion to Christ death and resurrection in 5:9b-10
- Matt 6:24/Luke 16:13 presupposed in 6:15-19?
- echo of Mark 7:14-23/Matt 15:10-20 in 14:16-17
- texts/gospel/attitudes by which Jesus lived (truth) 15:1-3a

### **7.3 OTHER TEXTS**

- 6:1-2: use of a common catechetical belief that Christians are "dead to sin"?
- liturgical tradition of Christian baptism in 6:3-4a?
- Is the phrase "God ... gave his son up for us all" (8:32) part of liturgy or a traditional catechism?
- parallel with Gal 3:7 and 29 in 9:6-7a?
- {texts/other/Gal 4:28: Isaac is a "child of the promise" and so are we (truth)} 9:7b-8
- allusion to the Golden Rule fulfilling the law in 13:8 echoes Lev 19:18, and possibly Gal 5: 14, 22-23, 6:2, and with Matt 5:17-20/Luke 16:17.
- Rom 13:8b-9 closely parallels Gal 5:14 and 5:22-23.
- Rom 13:10 closely parallels Gal 5:23b.
- Rom 13:12-14 uses similar motivational language as Gal 5:1-11 (symbolism of night and day).
- Parallel or echo of Gal 6:6 in 15:27?

## **(8) THINGS ESTABLISHED IN THE PREVIOUS OR SUBSEQUENT CONTEXT OF THE EPISTLE**

- current text/previous/universality of sin, affirmed as *ratio* in 2:1b (fact) 2:3
- {current text/previous/God's definition of true circumcision in 2:28-29 (truth)} 2:25-26
- {texts/current/previous/realm of faith-grace vs. law-sin (truth)} 6:14
- texts/current/previous/human psychology, ch. 7 (truth) 7:18

- texts/current/previous/human psychology, ch. 7 (truth; sure sign) 7:18b-19
- texts/current/previous/justification of elect, 8:30 (truth) 8:33 #2
- texts/current/previous/Rom 2:27-29 (and Gal 3:7,29?): what is a son of Abraham (likelihood) 9:6-7a
- text/current/previous/God controls "hearts," 9:18 (truth) 9:19
- {texts/current/previous/opposition of grace and works established in 4:1-8,16 (truth)} 11:6

# **Appendix G1: Catalogue of Premiss Themes for Enthymemes in 1 Corinthians**

(Refer to the Key of Appendix A for explanation of terms and codes)

## **(1) NON-RELIGIOUS THEMES OF UNIVERSAL APPEAL**

### **1.1 SOCIAL**

#### **1.1.1 LAW AND LAW COURT**

-{non-relig./social/prerogative to judge belongs to the judge (truth; parallel in Rom 14:10,12)} 4:4b-5

-{non-relig./law court/superiority of judges over those judged (hierarchy of values)} 6:1-2a

-{non-relig./law court/testifying to false truth is false testimony (truth)} 15:15

#### **1.1.2 RELATIONS BETWEEN PEOPLE, GROUP REALITIES**

-{non-relig./social/arguing about leaders, sign of factionalism (sure sign)} 3:3b-4

-{non-relig./social/divisions and discord unhealthy for a group (truth, value)} 11:17b-18a

- non-relig./social/purifying effect of conflict (truth) 11:18b-19

-{non relig./social/intelligibility of speech (truth)} 14:2 #1

-{non-relig./social/acquiescence requires comprehension (truth)} 14:16-17

#### **1.1.3 SLAVERY**

-{non-relig./social/servant-hood & slavery of teachers (likelihood, value)} 3:21-23

-{non relig./social/slavery/slaves belong to their master (fact; truth)} 6:19b-20a

-{non-relig./social/slavery/freedmen are free (truth)} 7:20-22

-{non-relig./social/slavery/a freed slave ought not return to slavery (value)} 7:23

#### **1.1.4 VARIOUS SOCIAL REALITIES AND INSTITUTIONS**

-{non-relig./social/payment of (agricultural) workers (truth; value)} 3:8-9

-{non-relig./social, common sense/principles of building (truth, value)} 3:10b-11

-{non-relig./social/principles of giving and trading (value, principle)} 9:11 #1

- non-relig./social/principles of giving and trading (value, principle) 9:12a

-{non-relig./social/merchandise at markets is from the earth (fact)} 10:25-26 #2

#### **1.1.5 SEX, FAMILY, MARRIAGE**

-{non-relig./social/incest taboo (value)} 5:1

-{non-relig./social/prostitutes and their clients have intercourse (fact)} 6:16

-{non relig.(?)/social/ownership and sexual rights (value)} 7:3-4

- non-relig./social/wisdom in separation of an unhappy marriage (likelihood) 7:15

#### **1.1.6 POWER AND POLITICAL AUTHORITY**

- non-relig./social/fear of powerful and jealous lords (value) 10:22

-{non-relig./social/royalty and power (truth)} 15:25-27a

### **1.2 GENERIC HUMANITY, UNIVERSAL HUMAN EXPERIENCE**

#### **1.2.1 PSYCHOLOGY IN GENERAL**

-{non relig./human./role of rhetoric and eloquence in the appearance of wisdom (fact)} 1:17-18 #1

- non-relig./human./role of the human spirit (truth) 2:10b-11
- {non relig./human./appearance of wisdom: hearing and adhering (truth, value)} 2:14a
- {non-relig./human./gratitude, recognition of benefactors (likelihood; value)} 9:1b-2 #1

#### 1.2.2 PSYCHOLOGY RELATED TO MOTIVES

- {non-relig./human./motivation by fear is obligation (truth)} 9:16bc
- non-relig./human./possible motivations for actions (truth) 9:16-17 #2

#### 1.2.3 DEATH, REALITIES OF EXISTENCE

- {non-relig./human./merit and grace (this premiss stated explicitly in Rom 4:4 as a *theological* reality)} 4:7b,c
- {non-relig./human./necessary hierarchy between man and woman (truth, hierarchy)} 11:7b-9
- {non-relig./human./everyone dies (fact, truth)} 15:17b-18 #2

#### 1.2.4 HUMAN ACTIVITY

- {non-relig./human./nature/uses and effect of fire (truth, fact)} 3:13b

### 1.3 PHILOSOPHICAL

#### 1.3.1 SIMPLE TRUTHS, COMMON SENSE

- {non-relig./common sense/humans cannot leave the world (fact, truth)} 5:9-10 #2
- {non relig./common sense/esteem and trust (value)} 6:4
- non-relig./common sense/diversity of a living body (truth; fact) 12:11-12
- non-relig./common sense/diversity of a living body (truth; fact) 12:12-13
- {non-relig./common sense/one instance of a phenomenon means it exists (truth)} 15:12
- non-relig./common sense/a phenomenon's non-existence means no instances (truth) 15:13,16
- {non relig./common sense/futility of virtue if death is the end (value)} 15:32b
- non-relig./common sense/everybody dies (fact) 15:32b

#### 1.3.2 PHILOSOPHICAL THEMES

- {non-relig./philos./wisdom must respect wisdom (truth; value)} 1:18-19
- {non-relig./philos./basis for scrutiny of the minds of others (truth, value)} 2:15-16 #1
- non-relig./philos./things of this world are passing away (truth, value) 7:29b-31 #2
- {non-relig./philos./normal human activities are "of this world" (truth)} 7:29b-31 #2
- {non-relig./philos./normal human activities are passing away (truth, value)} 7:29b-31 #1
- {non-relig./philos./image and reality (truth; hierarchy)} 11:7b-9
- non-relig./philos./the complete replaces the partial (truth, hierarchy) 13:8-10

#### 1.3.3 ETHICAL

- non relig./ethical/laws of decency taught by nature (value) 11:13-15a
- {non-relig./ethical and philos./nature provides covering for the sake of dignity (truth, value)} 11:15
- non-relig./ethical philos./woman's hair is a natural veil (truth) 11:15

## (2) RELIGIOUS AND THEOLOGICAL THEMES (BELIEFS)

### 2.1 UNIVERSAL RELIGION

- {relig./univ./knowledge of the hidden and the revealed (truth)} 2:10
- {relig./univ., Israel and Chr./spiritual good worth more than material good (hierarchy)} 9:11#1

- relig./univ./sacrificial meals involve communion with gods (truth) 10:20-21
- {relig./univ./fear of divine judgement (value)} 11:28-29
- {relig./univ./relationship between gods and prophets (truth)} 14:32-33a
- {relig./univ., Israel/reward of afterlife is motivation for risking one's life (value, hierarchy)} 15:30-32a
- {relig./univ., Israel, Chr./eschatology/the perishable and the eternal (truth)} 15:52b-53

## 2.2 RELIGION OF ISRAEL

### 2.2.1 GOD

#### 2.2.1.1 CHARACTER

- {relig./Israel and Chr./God/source of all truth and wisdom (truth, hierarchy)} 1:20b-21
- {relig./Israel and Chr./the Spirit of God functions like the human spirit (truth)} 2:10b-11
- {relig./Israel and Chr./God/character/fairness of his commandments (truth, value)} 5:9-10 #1

#### 2.2.1.2 ATTRIBUTES

- {relig./Israel/God/idols do not exist (truth)} 8:7

#### 2.2.1.3 ROLES (none)

#### 2.2.1.4 ACTIONS

- relig./Israel and Chr./the Spirit of God searches all things (truth) 2:10
- relig./Israel and Chr./God /God judges outsiders (truth) 5:11-13 #2
- {relig./Israel/God/overthrows those who displease him (truth)} 10:5

#### 2.2.1.5 GOD'S ATTITUDES AND VALUES

- {relig./Israel/God/avenges the destruction of anything holy (truth; value)} 3:17
- {relig./Israel and Chr./God/providence/all purifying events are ordained by God (truth)} 11:18b-19
- relig./Israel/God/character/love of order (truth, value) 14:32-33a

### 2.2.2 HUMANITY IN RELATION TO THE COVENANT

#### 2.2.2.1 JEWS

- {relig./Israel and Chr./covenant/the faithful/can't be wise for God and man (truth, value)} 3:18-19a
- {relig./Israel and Chr./covenant/the faithful/holiness of a covenant child (truth)} 7:14
- relig./Israel/covenant/ancestors/drank from Christ in the wilderness (truth; ref. to Exod 17:6/Num 20:7-11 interpreted Christologically) 10:4

#### 2.2.2.2 HUMANITY IN GENERAL

- relig./Israel/covenant/humanity/inability of human wisdom to perceive divine wisdom (truth) 1:17-18 #1
- {relig./Israel/covenant/humanity/God's condemnation means you are a fool (truth; value)} 1:25-26
- relig./Israel/covenant/human./holiness of God's temple (truth; value) 3:17

### 2.2.3 REVELATION AND TORAH

- {relig./Israel and Chr./Torah/has divine authority (truth)} 9:7-9
- relig./Israel and Chr./Scripture/all Scripture applies to God's people in end times (truth) 9:9-10
- relig./Israel and Chr./Scripture/written down intentionally for believers of end

times (truth) 10:11-12

#### **2.2.4 ESCHATOLOGY**

- {relig./Israel/eschatology/all beings will witness the final judgement (truth)} 3:13
- relig./Israel/eschatology/all human works revealed at the final judgement (truth) 3:13
- relig./Israel and Chr./eschatology/judgement by fire at the last judgment (truth) 3:13b
- relig./Israel and Chr./eschatology/coming judgement of every individual (truth, see also Rom 14:10,12) 4:4b-5
- relig./Israel and Chr./eschatology/the faithful will judge the world (truth; apoc. trad. seen in Dan 7:22, Mat 19:28/Luke 22:30, Rev 20:4, 3:21? and Wis 3:8?) 6:1-2a
- relig./Israel and Chr./eschatology/ the faithful will judge angels (truth) 6:2b-3
- relig./Israel and Chr./eschatology/people matter and not animals (hierarchy) 9:9-10.
- relig./Israel and Chr./eschatology/present revelation is partial, will be replaced (truth, hierarchy) 13:8-10
- {relig./Israel/eschatology/ no afterlife if no resurrection of the dead (truth)} 15:29

#### **2.2.5 CREATION**

- {relig./Israel/creation/the angelic world is superior to "this life" (truth, hierarchy)} 6:2b-3
- {relig./Israel/creation/food/all merchandise at market is the Lord's (truth)} 10:25-26 #1
- {relig./Israel/creation/importance of what reflects the image of God (truth, value)} 11:7
- relig./Israel/creation/man reflects the image of God (truth) 11:7
- {relig./Israel and Chr./creation/woman, image of man (truth; hierarchy)} 11:7b-9

### **2.3 CHRISTIAN RELIGION**

#### **2.3.1 GOD**

- relig./Chr./God, gospel/chose not to use human wisdom for salvation (truth; value) 1:20b-21

#### **2.3.2 CHRIST**

- {relig./Chr. and Israel/Christ/Jesus is the historical fulfilment of God's hidden wisdom (truth)} 2:8
- relig./Chr./Christ/foundation of the local Church (fact, truth) 3:10b-11
- {relig./Chr./Christ/Christ is a body formed of believers (truth)} 12:11-12
- {relig./Chr./Christ/fully human in life and in death (truth)} 15:13,16
- relig./Chr./Christ/Christ is given power over all things by God (truth) 15:25-27a

#### **2.3.3 SPIRIT**

- relig./Chr./Spirit/things of the Spirit are discerned by the Spirit (truth) 2:14b
- {relig./Chr. and Israel/Spirit/mysteries uttered by the Spirit understood only by God (truth)} 14:2 #2

### **2.3.4 HUMANITY IN RELATION TO THE COVENANT**

#### **2.3.4.1 CHRISTIANS**

##### **SIN**

- relig./Chr./covenant/believers/communion with Christ excludes participation in

idol meals (truth, hierarchy) 10:20-21

#### **BEING "IN CHRIST," THE CHURCH AS BODY OF CHRIST**

- relig./Chr./covenant/believers/indivisibility of the body of Christ (truth; value) 1:12-13 #1
- {relig./Chr./covenant/believers/crucifixion as foundational for the 'body of Christ' (truth)} 1:12-13 #2
- relig./Chr./covenant/believers/your bodies are members of Christ (truth; idea also present in Rom and Gal) 6:15
- relig./Chr./covenant/believers/the body is God's temple (truth; value) 6:18-19 #2
- {relig./Chr./covenant/believers/eucharistic meal/one drinks from Christ (truth; tradition)} 10:4
- relig./Chr./covenant/believers/union with the powerful and jealous Christ (truth) 10:22
- relig./Chr./covenant/believers/become one body in Christ (truth) 12:12-13

#### **CONVERSION, SALVATION**

- {relig./Chr./covenant/believers/baptism "into the name of" Christ means belonging to Christ (fact)} 1:12-13 #3
- relig./Chr./covenant/believers/bought by God as at a slave market (truth; gnomic saying) 6:19b-20a
- relig./Chr. and Israel/covenant/believers/freedmen of God (truth) 7:20-22
- relig./Chr. and Israel/covenant/believers/bought for a price by God (truth; same gnomic saying as in 6:20) 7:23
- relig./Chr./covenant/Christians/freedom from one's sin depends on Christ's resurrection (truth) 15:17b-18 #2
- {relig./Chr./covenant/Christians/necessity of Christ's resurrection for salvation (truth)} 15:17b-18 #1

#### **COMMON EXPERIENCES (PSYCHOLOGICAL AND OF PIETY)**

- {relig./Chr./covenant/believers/ meaning of eucharist (truth)} 10:17

#### **BENEFITS**

- relig./Chr./covenant/believers/receive the Spirit and the "mind of the Lord" (truth) 2:15-16 #2
- relig./Chr./covenant/believers/all gifts from God received by grace, not merit (truth, value) 4:7b,c
- relig./Chr./covenant/believers/holiness of children born to Christians (truth) 7:14

#### **2.3.4.2 JEWS (none)**

#### **2.3.4.3 HUMANITY IN GENERAL**

- relig./Chr. and Israel/covenant/human./things of the Spirit are folly to outsiders (truth) 2:14a
- {relig./Chr./covenant/human./things of the Spirit are not intelligible to outsiders (truth)} 2:14b
- {relig./Chr./covenant/human./no one can understand the "mind" of a believer (truth)} 2:15-16 #1
- {relig./Chr./covenant/human./signs of being "of the flesh" (truth; sure sign)} 3:3
- relig./Chr./covenant/human./future conversion possible for unbelieving spouses (truth, value) 7:15-16

#### **2.3.5 ESCHATOLOGY**

- {relig./Chr./eschatology/end of Christ's reign (truth)} 15:24-25
- relig./Chr./eschatology/end of Christ's reign (truth) 15:24-25
- relig./Chr. and Israel/eschatology/our bodies will clothe immortality (truth)



### 2.3.6 REVELATION AND GOSPEL

- {relig./Chr./gospel/purity; cannot be altered (value; truth)} 1:17
- relig./Chr./gospel/incompatibility of cross and eloquence (value) 1:17
- {relig./Chr./gospel/incompatibility of cross and eloquence (value)} 1:17-18 #2
- relig./Chr./gospel/divine origin, divine persuasive effect (truth) 1:17-18 #2
- {relig./Chr./gospel/those who die in their sins perish (truth)} 15:17b-18 #1

### 2.3.7 CREATION (none)

### 2.3.8 CHURCH STRUCTURE

- {relig./Chr./Church structure/high dignity of an apostle (value, truth)} 15:9

## (3) MORALS, PRACTISE, LIFESTYLE

### 3.1 UNIVERSAL

- {pract./univ./foolishness of being "puffed up" (value)} 4:6-7a
- pract./univ./impossible to avoid contact with immoral people (truth) 5:9-10 #2
- {pract./univ./impossible to avoid contact with immoral people (truth)} 5:9-10 #1
- {pract./univ./danger of going against one's conscience (value)} 8:9-10
- {pract./univ./fulfilling duty is no grounds for boasting (truth)} 9:16ab
- {pract./univ./acting out of free will is proper grounds for boasting (truth; value)} 9:16-17 #1
- pract./univ.? Israel?/significance of a woman's shaven head (truth) 11:5
- {pract./univ./memorials, respect and profanity (truth; value)} 11:24-27

### 3.2 ISRAEL

- pract./Israel and Chr./the need to become wise in God's eyes (value) 3:18-19a
- {pract./Israel/believers must not judge those judged by God (value)} 5:11-13 #2
- pract./Israel and Chr./mistrust of outsiders' judgment of internal issues (value) 6:4
- {pract./Israel/keeping the body holy (value)} 6:18
- pract./Israel/sexual sin and body holiness (value) 6:18
- {pract./Israel/seriousness of desecration of the Temple (value)} 6:18-19 #1
- pract./Israel, univ.?/conjugal rights and sex (truth, value) 7:3-4
- {pract./Israel and Chr./controlling sexual passion (value)} 7:9
- pract./Israel and Chr./marriage as a means to curb sexual passion (likelihood; hierarchy of values) 7:9
- {pract./Israel/one must focus on explicit commandments of God (truth, value)} 7:18-19
- pract./Israel and Chr./circumcision actually not a commandment of God (?) (truth) 7:18-19
- Pract./Israel and Chr./financial compensation of ministers (value; maxim; stated in Gal 6:6) 9:11 #2
- {pract./Israel/seriousness of scriptural warnings (value)} 10:11-12
- {pract./Israel/customs for female head dress (value; tradition)} 11:5
- {pract./Israel and Chr./natural laws of decency and communal prayer (value)} 11:13-15a

### 3.3 CHRISTIAN

#### 3.3.1 DIRECT IMPLICATIONS OF BEING "IN CHRIST"

- {pract./Chr./incompatibility of clans and "being in Christ" (truth; value)} 1:12-13 #1
- pract./Chr./distinction between life in the Spirit and in the flesh (truth) 3:2-3a
- {pract./Chr./union with "body of Christ" excludes unions through *porneia* (value; hierarchy)} 6:15
- {pract./Chr./*Porneia* is a desecration of the body as temple (value)} 6:18-19 #1
- {pract./Chr./importance transmitting holiness to other people (value)} 7:12-14a
- pract./Chr./marriage transmits holiness (truth) 7:12-14a
- {pract./Chr./wounding a brother is wounding Christ (value)} 8:11-12

#### 3.3.2 TREATMENT OF OTHER CHRISTIANS

- {pract./Chr./avoid causing a brother to sin (value)} 10:27-29 #1
- pract./Chr./wrongly condemning a brother is sin (truth; value) 10:27-29 #1
- pract./Chr./maintaining peaceful relations between brothers (value) 10:27-29 #2
- {pract./Chr./honour due to esteemed apostolic labourers (value; hierarchy)} 16:10-11a

#### 3.3.3 PRACTISE AND BEHAVIOUR "IN CHURCH"

- pract./Chr./liturgical practise of the eucharist (tradition) 10:17
- {pract./Chr./being of the same mind when together (value)} 10:29b-30
- {pract./Chr./the Lord's supper/unity is a sign that it is really the Lord's supper (probable sign)} 11:20-21
- pract./Chr./taking the Lord's Supper requires discerning the unity of the body, "the Church" (truth, tradition) 11:28-29
- {pract./Chr. and Israel/avoidance of what is shameful (value) 14:35}
- pract./Chr. and Israel/taboo of female voice in the assembly (value; tradition) 14:35

#### 3.3.4 PRACTISE AND BEHAVIOUR "OUTSIDE CHURCH"

- {pract./Chr./lifestyle of peace (value)} 7:15
- {pract./Chr./peaceful relations as a context for conversion of unbelievers (value)} 7:15-16
- {pract./Chr./importance of expediency as the End approaches (value)} 7:29b-31 #1
- pract./Chr./effect of liberty with idol temples amongst believers (likelihood) 8:9-10
- {pract./Chr./food/consider all God's creations as good to eat (value; hierarchy, given explicitly in 1 Tim 4:3-4; see also Acts 10:11-16)} 10:25-26 #1
- pract./Chr./effect of liberty with idol meats amongst believers (likelihood) 10:27-29 #2
- pract./Chr./all meat is gift of God to eat with thanks (truth) 10:29b-30

#### 3.3.5 SPIRITUAL GIFTS AND MINISTRIES

- {pract./Chr./implications of being sent by Christ (value)} 1:14-17a
- {pract./Chr./teachers cannot give mature teaching to those "in the flesh" (truth; principle)} 3:2-3a
- {pract./Chr./ἀγαπή (edification of others) guides the quest for spiritual gifts (value)} 14:1-4
- pract./Chr./prophesying more edifying than *glossolalia* (truth; hierarchy) 14:1-4
- pract./Chr./*glossolalia* is understood by God alone (fact, truth) 14:2 #2

#### 3.3.6 OTHER

- pract./Chr./*Porneia* as sin against the body (truth) 6:18-19 #2
- pract./Chr./common experience/the mind is not active during *glossolalia* (fact) 14:13-14

#### **(4) KNOWLEDGE AND UNDERSTANDING OF PAUL'S MINISTRY**

##### **4.1 PAUL'S RELATIONSHIP WITH ADDRESSEES**

- Paul/relation with addressees/his role compared to Christ's (fact) 1:12-13 #2
- {Paul/past history with addressees/ministry among them (fact)} 9:11 #2

##### **4.2 PERSON AND MINISTRY**

- Paul/person/nature of his calling: to preach (fact) 1:14-17a
- Paul/ministry/fellow worker with God in God's "field" (truth) 3:8-9
- Paul/calling/apostleship (fact, truth) 9:1
- Paul/teaching/Scripture as its (frequent) source (value) 9:7-9
- Paul/calling/obligation of preaching the gospel (truth; fact) 9:16ab
- Paul/ministry/motivation to preach is obligation from fear (fact) 9:16bc
- {Paul/calling/commissioned to preach by the will of God (fact)} 9:16-17 #2
- {Paul/person/not free to stop preaching (fact, truth)} 9:16-17 #1
- Paul/apostolic team/virtues and responsibilities of Timothy (fact) 16:10-11a
- Paul/calling/was a persecutor of the Church when called (fact) 15:9
- Paul/ministry/testifies to the resurrection of Christ (fact) 15:15
- Paul/ministry/often risked his life (fact) 15:30-32a

#### **(5) UNDERSTANDING OF EARLY CHRISTIAN NETWORK OF CHURCHES AND THEIR ENVIRONMENT**

- Chr. world/proper understanding of the ministry of an apostle (fact, truth) 3:21-23
- Chr. world/behaviour of recent pagan converts (fact) 8:7
- {Chr. world/status of apostles (truth; value)} 9:1.
- {Chr. world/apostles/"seals" of their status (value, symbol)} 9:2 #2
- Chr. world/intelligibility of *glossolalia* (fact) 14:2 #1

#### **(6) ADDRESSEES THEMSELVES**

- addressees/spiritual history/their baptism (fact) 1:12-13 #3
- addressees/Church composition/lack of educated, powerful and wealthy (probable sign) 1:25-26
- addressees/current state/arguing about leaders (fact; this goes back to the report of Chloe's people) 3:3b-4
- addressees/reputation/lower than their own self-evaluation (fact) 4:6-7a
- addressees/current state/case of incest (fact) 5:1
- addressees/spiritual history/fruit of Paul's apostleship (fact) 9:2 #2
- addressees/present status/serve as "seal" of Paul's apostleship in Corinth (truth, value) 9:2 #1
- {addressees/spiritual history/variety of apostles involved (fact)} 9:12a
- addressees/current state/divisions at the common meals (fact) 11:17b-18a
- addressees/current state/details of disorder at community meals (facts) 11:20-21
- addressees/present situation/members being baptized for the dead (fact) 15:29

#### **(7) FOUNDATIONAL STORIES AND TEXTS FOR THE COMMUNITY**

##### **7.1 SCRIPTURES OF ISRAEL**

- texts/Israel/Isa 29:14: God thwarts human wisdom; applied to gospel (quotation) 1:18-19

- texts/Israel/Isa 40:13, transcendence of the mind of the Lord (quotation) 2:15-16 #2
- texts/Israel/Deut 17:7 and par.: cast out the wicked one *from within* (quotation) 5:11-13 #1
- texts/Israel/Gen 2:24: the two becoming one flesh, applied to all intercourse (quotation) 6:16
- texts/Israel/Deut 25:4, interpreted typologically (quotation) 9:9-10
- texts/Israel/allusion to Num 14:16/Ps 78:31-33: overthrow of “our fathers” in the wilderness (fact) 10:5
- texts/Israel/Ps 24:1, etc.: everything on earth is the Lord’s (quotation) 10:25-26 #2
- texts/Israel/allusion to Gen 2:22-23: sequence of creation (fact) 11:7b-9
- texts/Israel/Isa 28:11-12 (quotation) 14:21-22

## 7.2 GOSPEL TRADITION

- texts/gospel tradition/Jesus was executed by people in authority (fact) 2:8
- 11:24-27: Paul argues from a Jesus tradition, but which he is forced to reiterate in the present text, which raises some doubts as to the rhetorical status of “shared tradition” of the Institution discourse of the Lord’s Supper (see F1 on this text).

## 7.3 OTHER TEXTS

- in 3:3b-4 Paul refers to information contained in the report from Chloe’s people, mentioned in 1:11-12.
- 4:4b-5: almost identical argument as in Rom 14:10-12 (identical premisses, similar conclusions).
- 4:7bc: the implied silent premiss implied is stated explicitly in Rom 4:4 as a theological reality.
- {texts/earlier Pauline letter/ teaching about dissociation (quotation, fact)} 5:11-13 #1
- 6:1-2a: Paul may draw a vision of the final judgement an apocalyptic tradition appearing in Dan 7:22, Mat 19:28/Luke 22:30, Rev 20:4, as well as in Rev 3:21 and Wis 3:8.
- 6:15: the believers’ body is a member of Christ: idea also present in Gal and Rom.
- 6:20, 7:23: use of same gnomic saying, “you were bought for a price,” as *ratio* for different args.
- 9:11: principle of material compensation of ministers has a parallel in Gal 6:6.
- 10:25-26#1: the silent premiss is stated explicitly in 1 Tim 4:3-4; see also Acts 10:11-16.
- 15:12: Paul argues from the apostolic tradition about the Resurrection story; but he is also forced to reiterate the trad. in the present context, which, as in the case of the Lord’s Supper tradition (11:23-25), raises some doubts as to its rhetorical status of “shared tradition.”

## (8) THINGS ESTABLISHED IN THE PREVIOUS OR SUBSEQUENT CONTEXT OF THE EPISTLE

- current text/previous/report of in-fighting from Chloe’s people, related in 1:11-12 (fact; sure sign) 3:3
- current text/previous/principle of making a brother fall by your freedom, 8:9-10 (truth) 8:11-12
- current text/previous/ref. to the Lord’s Supper tradition given in 11:23-25 (fact; refers also to a Jesus tradition) 11:24-27
- {current text/previous/conclusion of 14:6-12: spiritual gifts need to communicate to the mind (value)} 14:13-14

- current text/previous/unintelligibility of *glossolalia*, 14:1ff (fact) 14:16-17
- current texts/previous /apost. teaching on Christ's resurrection, 15:3-8 (fact; presented also a prior teaching in Corinth) 15:12

# **Appendix H1:**

## **Catalogue of Premiss Themes for Enthymemes in 2 Corinthians**

(Refer to the Key of Appendix A for explanation of terms and codes)

### **(1) NON-RELIGIOUS THEMES OF UNIVERSAL APPEAL**

#### **1.1 SOCIAL**

- {non relig./social/function of letters of recommendation (truth, custom)} 3:1b-2
- {non relig./social/list of signs of group reform and repentance (sure sign)} 7:9b,11
- {non relig./social/signs of unusual generosity (sign)} 8:2-4
- {non-relig./social/required supervision vs. spontaneous care (probable sign; echoes reasoning in Philem 8-9)} 8:16-17
- {non-relig./social/public commitments in a group setting (truth)} 8:24-9:2
- {non relig./social/letter-writing in situations of authority conflict (likelihood)} 10:9-10
- {non-relig./social/boasting and truthfulness (truth, value)} 12:6a
- {non-relig./social/denial of recognition (truth, value)} 12:11a
- {non relig./social/patron and client/considerateness from a patron should not spawn contempt (value)} 12:13
- non-relig./social/parents provide for their children (gnomic saying) 12:14b

#### **1.2 GENERIC HUMANITY, UNIVERSAL HUMAN EXPERIENCE**

- {non relig./human./benefits of remorse (truth, value)} 7:9b-10
- {non-relig./human./ link between a joyful deed and freedom (truth)} 9:7 #2

#### **1.3 PHILOSOPHICAL**

- {non relig./philos/superiority of life, spirit and righteousness over death, the letter and condemnation (truth, hierarchy)} 3:7-9
- non relig./philos./glory (δόξα) is purely relative (truth) 3:9-10
- non relig./philos./the permanent is superior to the impermanent (hierarchy) 3:10-11
- {non-relig./philos./priority of things eternal over those transient (value, hierarchy)} 4:18
- non-relig./philos./things unseen are eternal, not those visible (truth, hierarchy) 4:18
- {non-relig./philos., social/knowledge is greater than rhetorical skills (truth, hierarchy of values)} 11:5-6
- {non-relig./common sense/wisdom involves protecting oneself from abusers (truth)} 11:19-20
- {non-relig./common sense/an unfulfilled promise is a failure (truth)} 13:7-8

### **(2) RELIGIOUS AND THEOLOGICAL THEMES (BELIEFS)**

#### **2.1 UNIVERSAL RELIGION**

- relig./univ./light and darkness exclude each other (truth) 6:14-16a

#### **2.2 RELIGION OF ISRAEL**

### **2.2.1 GOD**

- {relig./Israel/God/giver of reliable promises (truth)} 1:19-20
- {relig./Israel/God/chooses his people as earthly Temple (truth, value)} 6:16b
- {relig./Israel and Chr./God/goodness/chastises to produce repentance and salvation (truth)} 7:9a
- relig./Israel and Chr./God/appreciates joyful service (truth, value) 9:7 #2
- {relig./Israel and Chr./God/appreciates willing service (truth)} 9:7#1
- {relig./Israel/God/accepts those whose behaviour he commends (truth)} 10:17-18
- {relig./Israel and Chr./God/his power and grace are manifested together (truth)} 12:9a

### **2.2.2 HUMANITY IN RELATION TO THE COVENANT**

#### **2.2.2.1 JEWS**

- relig./Israel/covenant/faithful/righteousness and iniquity exclude each other (truth) 6:14-16a
- {relig./Israel/covenant/faithful/the righteous are always given means to be generous (truth)} 9:6,8-10

#### **2.2.2.2 HUMANITY IN GENERAL**

- {relig./Israel and Chr./covenant/human./necessity of a calling to be God's emissary (truth)} 2:16b-17

### **2.2.3 REVELATION AND TORAH**

- relig./Israel/Torah/Torah does not communicate the life of God (truth) 3:5b-6
- relig./Israel/Torah/glory of ministry of Moses (truth) 3:7-9

### **2.2.4 ESCHATOLOGY (none)**

### **2.2.5 CREATION (none)**

## **2.3 CHRISTIAN RELIGION**

### **2.3.1 GOD**

- {relig./Chr. and Israel/God/apportions consolation equally to all his people (truth)} 1:7
- {relig./Chr./God/chooses apostles to be the fragrance of his knowledge (truth)} 2:14-16
- {relig./Chr. and Israel/God/God calls ambassadors for him (truth)} 5:19-20
- relig./Chr. and Israel/God/power manifested in human weakness (truth, value) 12:9a

### **2.3.2 CHRIST**

- relig./Chr./Christ/the Yes to (i.e. fulfilment of) all God's promises (truth) 1:18-19
- relig./Chr. and Israel/Christ/ fulfills all the promises of God (truth) 1:19-20

### **2.3.3 SPIRIT**

- relig./Chr. and Israel/Spirit/communicates the life of God (truth) 3:5b-6

### **2.3.4 HUMANITY IN RELATION TO THE COVENANT**

#### 2.3.4.1 CHRISTIANS

- {relig./Chr./covenant/believers/this covenant communicates life (truth)} 3:5b-6
- {relig./Chr./covenant/believers/transformation by vision, through Spirit (truth)} 3:17-18
- relig./Chr./covenant/believers/are indwelt by the Spirit (truth) 3:18
- {relig./Chr./covenant/believers/receive life by an apostle's exposure to death (likelihood; principle)} 4:11-12
- {relig./Chr./covenant/believers/attitude towards the decay of their bodies (value)} 5:6-8
- relig./Chr./covenant/believers/waiting for a better body "with the Lord" (truth) 5:6-8
- {relig./Chr./covenant/believers/death to self and life for Christ (truth; echo of Gal 2:20)} 5:14bc-15 #1
- {relig./Chr./covenant/believers/connection between Christ's death and resurrection and the believer's d. and r. (truth)} 5:14bc-15 #2
- {relig./Chr./covenant/believers/participation in Christ's death and resurrection (truth)} 5:14bc-15 #1
- relig./Chr./covenant/believers/Christ and Satan exclude each other (truth) 6:14-16a
- {relig./Chr./covenant/believers/belong to Christ, to the light, to righteousness (fact, truth)} 6:14-16a
- relig./Chr., Israel/covenant/believers/nature of commitments pleasing to God (truth) 8:10-12 #2

#### 2.3.4.2 JEWS

- {relig./Chr./covenant/Jews/have a hardened mind w.r.t. Christ (truth)} 3:14a #1
- {relig./Chr./covenant/Jews/hear the Scriptures while obstructed by "veil of Moses" (truth)} 3:14a #2
- relig./Chr./covenant/Jews/hear the Scriptures while obstructed by "veil of Moses" (truth) 3:14a #1
- relig./Chr./covenant/Jews/turning to Christ prerequisite for understanding Scriptures (truth) 3:14b-16

#### 2.3.4.3 HUMANITY IN GENERAL (none)

#### 2.3.5 ESCHATOLOGY (none)

#### 2.3.6 REVELATION AND GOSPEL

- relig./Chr./gospel/greater in glory than Torah (truth; hierarchy) 3:9-10
- {relig./Chr. and Israel/revelation/the New Covenant permanently replaces the Old (truth, hierarchy)} 3:10-11
- relig./Chr./gospel/death of Christ for all (truth; reference to gospel trad. ) 5:14bc-15 #2
- {relig./Chr./gospel/only one gospel (truth, value; parallel in Gal 1:6-7)} 11:3-4
- relig./Chr./revelation/Christ is the dominant symbol of divine power clothed in human weakness (truth, symbol) 13:3-4 #1

#### 2.3.7 CREATION (none)

### (3) MORALS, PRACTISE, LIFESTYLE

#### 3.1 UNIVERSAL (none)

#### 3.2 ISRAEL

- pract./Israel/Godly grief produces repentance (truth) 7:9b-10
- {pract./Israel, Chr., univ./oaths need to be fulfilled (value, principle; echo of Lev



5:4-6/Num 30)} 8:10-12 #1

- pract./Israel and Chr./commending oneself versus being commended by God (hierarchy) 10:17-18

### 3.3 CHRISTIAN

-{pract./Chr. and Israel/liturgy/"Amen" means assent (truth)} 1:20

- pract./Chr./liturgy/"Amen" pronounced to Christ's fulfilment of all Scripture (sure sign) 1:20

-{pract./Chr./one communicates Christ's life by partaking in his suffering (truth, principle)} 4:10-11

-{pract./Chr./generosity from a state of poverty is divine (value; principle)} 8:1-2

-{pract./Chr. and Israel/ultimate motive for donations: pleasing God (principle, value)} 9:7 #1

-{pract./Chr./giving among believers enriches both receiver and giver (truth)} 9:11-14

-{pract./Chr./obedience to the gospel produces praise (likelihood)} 9:11-14

-{pract./Chr./ "wars in the flesh" recognized by resources used (truth)} 10:3-4

-{pract./Chr./ministry is patterned on Christ's crucifixion and resurrection (truth; value)} 13:3-4 #1

- pract./Chr./ministry must display divine power clothed in human weakness (value) 13:3-4 #2

## (4) KNOWLEDGE AND UNDERSTANDING OF PAUL'S MINISTRY

### 4.1 PAUL'S RELATIONSHIP WITH ADDRESSEES

- Paul/rel. with addressees/sending of Titus/involved Titus's own volition (fact, truth; echoes the reasoning in Philem 8-9) 8:16-17

- Paul/rel. with addressees/reputation as tough in letters, not in person (fact) 10:9-10

- Paul/rel. with addressees/first to bring the gospel to them (fact) 10:14

- Paul/rel. with addressees/denial of rightful recognition w.r.t. super-apostles (fact) 12:11a

- Paul/rel. with addressees/patience, signs, wonders in his ministry in Corinth (fact) 12:11b-12

- Paul/rel. with addressees/relinquished his right to visit Corinthians at their expense (fact) 12:13

- {Paul/rel. with addressees/ their spiritual father (truth; echo of 1 Cor 4:15)} 12:14b

### 4.2 PERSON AND MINISTRY

-{Paul/his team/their promises reflect God's (faithfulness to his) promises in Christ (Truth, value)} 1:18-19

- Paul/calling/called to preach the gospel and reflect Christ (fact) 2:14-16

- Paul/calling/commissioned by God for the life-and-death task of preaching (truth) 2:16b-17

- Paul/character/call and desire to communicate the life of Christ (truth) 4:10-11

- Paul/calling/entrusted with God's message of reconciliation in Christ (fact) 5:19-20

- Paul/ministry/nature and significance of the collection "for the saints" (truth, value) 9:11-14

- Paul/ministry/his disputes do not use resources "of the flesh" (truth) 10:3-4

- Paul/gifts/greater in knowledge than in rhetorical skills (truth) 11:5-6

- Paul/spirituality/charismatic experiences (fact) 12:6a
- Paul/ministry, character/superiority of his work (truth) 12:11b
- Paul/ministry/Christ speaks through him (truth) 13:3-4 #2
- Paul/calling, ministry/fights for the truth, not his reputation (value, proverbial formulation) 13:7-8

#### **(5) UNDERSTANDING OF EARLY CHRISTIAN NETWORK OF CHURCHES AND THEIR ENVIRONMENT**

- Chr. world/Churches are the credentials of their apostolic founders (value, sure sign; echo of 1 Cor 9:2) 3:1b-2
- {Chr. world/most Jews do not see Christ in the Scriptures (fact, sure sign)} 3:14a #2
- {Chr. world/majority of Jews reject gospel (fact)} 3:14b-16
- Chr. world/generous collection "for the saints" by the Macedonian Churches (fact) 8:1-2
- Chr. world/circumstances of the Macedonian collection (fact) 8:2-4
- {Chr. world/relative poverty of the Judean Churches (fact)} 8:13-15
- Chr. world/reactions to inter-Church generosity (likelihood) 9:11-14
- {Chr. world/jurisdiction of apostles and missionaries (truth, principle)} 10:14
- {Chr. world/recognition of a hierarchy among apostles (value)} 12:11b
- {Chr. world/signs and wonders as proof of apostleship (truth, sure sign)} 12:11b-12

#### **(6) ADDRESSEES THEMSELVES**

- addressees/present situation/sufferings which resemble the apostle's (fact) 1:7
- addressees/spiritual situation/experiencing new life in Christ (fact) 4:11-12
- addressees/spiritual history/recent repentance was from God (truth) 7:9a
- addressees/spiritual history/showed signs of true reform and repentance (fact) 7:9b,11
- {addressees/spiritual history/commitment to the Judean collection (truth; fact)} 8:10-12 #1
- {addressees/recent history/commitment to Judean collection unfulfilled (fact)} 8:10-12 #2
- addressees/past history/eagerness to participate in collection (fact) 8:24-9:2
- addressees/recent history/submission of some to another gospel (fact) 11:3-4
- addressees/recent history/abusive nature of opponent's new gospel (fact) 11:19-20

#### **(7) FOUNDATIONAL STORIES AND TEXTS FOR THE COMMUNITY**

##### **7.1 SCRIPTURES OF ISRAEL**

- texts/Israel/Lev 26:11-12, Ezek 37:2: God lives among his people (quote, truth) 6:16b
- 8:10-12 #1: echo of Lev 5:4-6/Num 30, unfulfilled oaths
- texts/Israel/principle inferred from Ex 16:18, applied to New Covenant (quote, principle) 8:13-15
- texts/Israel/Ps 111:9, interpreted using *metalepsis* and word association (quote) 9:6,8-10

##### **7.2 GOSPEL TRADITION**

- 5:14bc-15 #2: reference to gospel trad. "one has died for all."

### **7.3 OTHER TEXTS**

- 3:1b-2: echo of the theme of apostolic credentials in 1 Cor 9:2.
- 5:14bc-15 #1: echo of Gal 2:20.
- 8:16-17 echoes the reasoning in Philem 8-9.
- 11:3-4: the silent premiss is very close to explicit statements of Gal 1:6-7 about the unicity of the gospel.
- 12:14b: the silent premiss echoes the explicit statement of 1 Cor 4:15.

**(8) THINGS ESTABLISHED IN THE PREVIOUS OR SUBSEQUENT CONTEXT OF THE  
EPISTLE** (none)

**ANALYSIS OF ENTHYMEMES**  
**(APPENDICES B2 TO H2)**

## Appendix B2: Analysis of Enthymemes in 1 Thessalonians

(Refer to Appendix A for explanation of terms and codes)

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*Chapter 1 is the initial prayer of thanksgiving of the letter; it is not an argumentative section but contains Es.*

---

REJECT: 1 Thess 1:2-4.

REASON: Paul explains the reason for his thanksgiving. This is not an argument.

RSV: <sup>2</sup> We give thanks to God always for you all, constantly mentioning you in our prayers, <sup>3</sup> remembering before our God and Father your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ. <sup>4</sup> For we know (εἰδότες), brethren beloved by God, that he has chosen you...

---

1. 1 Thess 1:4-5.

Preferred approach: syllogistic.

{M All people who receive the gospel with power, Holy Spirit and full conviction are called by God.}  
m You received the Gospel with power, Holy Spirit and conviction (5).  
=> God has chosen you (4).

Marker: ὅτι  
Basis: Paul gives grounds for the assertion that his addressees are chosen.  
Literature: Agree: Kennedy (1984, 142). Plevnik (54) appears to concur, but Johanson (83-84), Jewett (73), Hughes (109) view the text differently.  
Intensity: high; this is the structural E. of chapter 1 (salutation and initial thanksgiving)..  
Themes: -{relig./Chr./covenant/Christians/entrance (truth; sure sign)} 1:4-5  
- Paul/history of relation with addressees/their conversion (fact) 1:4-5  
Other: For Paul the marriage of word and power is the sure sign of divine election.  
RSV: <sup>4</sup> For we know, brethren beloved by God, that he has chosen you; <sup>5</sup> for (ὅτι) our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction...

---

2. 1 Thess 1:6.

Preferred approach: syllogistic.

{M Anyone who receives the word with joy despite persecution becomes an imitator (μιμητής) of the apostles and the Lord.}  
m You received the word with joy despite persecution (6b).  
=> You became imitators of us and of the Lord (6a).

Marker: δεξάμενοι ("receiving")  
Basis: truth claim supported by a rationale statement  
Intensity: low (secondary E.)  
Themes: -{Pract./Chr./imitation of founding figures (value)} 1:6  
- Paul/history of relation with addressees/their conversion (fact) 1:6  
Other: Paul is using the concept of μίμησις in a technical sense, as a title or honourable accomplishment, not to be confused with the somewhat neutral (and often pejorative) idea of imitation in today's Western culture.

RSV: <sup>6</sup> And you became imitators of us and of the Lord, for you received (δεξάμενοι) the word in much affliction, with joy inspired by the Holy Spirit...

---

3. 1 Thess 1:7-8.

Preferred approach: relational (four term) syllogism, of form *M. All A have "relationship X" to all B; m. a is an A and b is a B; => a has "relationship X" to b.*

{M All those whose faith is being talked about by other believers have become an example to those talking about it.}  
m Your faith is being talked about by all the believers in Macedonia, Achaia, and elsewhere (8).  
=> You have become an example to all the believers in Macedonia, Achaia and elsewhere (7).

Marker: γάρ  
Basis: truth claim supported by data  
Intensity: low (not the main arg. of the paragraph. It also involves a figure of *praeteritio* or politeness, for the "acquisition of goodwill" (Hughes 98,104; Wuellner 1990, 128). See also 4:1-2 and 4:9.  
Themes: -{non-relig./social/communication within a community (likelihood)} 1:7-8  
- Chr.world/knowledge of addressees among other Churches (fact; sure sign) 1:7-8  
Other: forms *sorites* with next E.  
RSV: <sup>7</sup> so that you became an example to all the believers in Macedonia and in Achaia. <sup>8</sup> For (γάρ) not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything.

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4. 1 Thess 1:8b-10.

Preferred approach: syllogistic

{M Anything already being spoken about by others need not be mentioned to them.}  
m Your faith is being spoken of in every place (9).  
=> We have no need to speak about [your faith to others] (8b).

Marker: γάρ  
Basis: claim about the Thessalonians supported by evidence.  
Intensity: low (secondary E.)  
Themes: -{non-relig./social/communication/transmission of news (likelihood)} 1:8b-10  
- Chr. world/knowledge of addressees among other Churches (fact; sign) 1:8b-10  
Other: (a) forms *sorites* with previous E.; (b) verse 10 completes the rationale but is not an essential part of it. Paul is weaving into the basic argument some apostolic "preaching" of tradition.  
RSV\*: <sup>8</sup> ... we need not say anything [about your faith]. <sup>9</sup> For (γάρ) they themselves [the people of those regions] report concerning us what a welcome we had among you, and how you turned to God from idols, to serve a living and true God, <sup>10</sup> and to wait for his Son from heaven...

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*Chapter 2:1-16 is a theological description of Paul's ministry in Thessalonica, which seeks to make the addressees appreciate the divine origin of this mission among them.*

---

REJECT: 1 Thess 2:1.

REASON: This verse could be the rationale statement of an enthymeme but it unclear what statement of chapter 1 it would be backing up. We are more likely dealing with a "consecutive" γάρ, which can also be

translated "indeed."

RSV: <sup>1</sup> For (γὰρ) you yourselves know, brethren, that our visit to you was not in vain...

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5. 1 Thess 2:2b-4.

Preferred approach: syllogistic

{M Anyone whose appeal springs from divine calling and approval (as opposed to pleasing humans, deceit, or personal gain) will not be dissuaded by opposition when preaching.}

m Our appeal springs from divine calling and approval (as opposed to pleasing humans, deceit, or personal gain; vv.3-4).

=> We are not dissuaded by opposition when preaching (2b).

Marker: γὰρ

Basis: the rationale statement in vv.3-4 is doing far more than *simply explaining* Paul's courage and endurance (v.2b). It is supporting a more general claim which is understood by the text: I (Paul) am not overcome by opposition.

Intensity: low (not fully clear to all that this is an E.; the Jerusalem Bible, for instance, does not translate the γὰρ).

Themes: -{Pract./Israel and univ./teachers/calling, motivations, opposition (truth; value)} 2:2b-4

- Paul/calling and character (truth) 2:2b-4

Other: (a) forms a *sorites* with following E.; (b) the binary opposition set up by Paul is significant: the teacher whose appeal springs from divine calling vs. the one whose appeal originates from error or from desire for personal gain; (b) this opposition parallels that of John 10:1-21, the mercenary vs. the true shepherd.

RSV: <sup>2</sup> ...we had courage in our God to declare to you the gospel of God in the face of great opposition. <sup>3</sup> For (γὰρ) our appeal does not spring from error or uncleanness, nor is it made with guile; <sup>4</sup> but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men, but to please God who tests our hearts.

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6. 1 Thess 2:3-6.

Preferred approach: syllogistic

{M Only those teachers who seek to please mortals come with deceit, impure motives and flattery.}

m We did not come to you with deceit, impure motives or flattery (5-6).

=> We are not seeking the approval of mortals (but rather to please God and respond to his calling) (3-4).

Marker: γὰρ

Basis:

Intensity: high

Themes: -{Pract./Israel and univ./teachers/motivations (truth; value)} 2:3-6

- Paul/history of relations with addressees/behaviour and motives (truth; sign) 2:3-6

Other: (a) forms *sorites* with previous E.; (b) Paul's conclusion (above) indicates that in his ideological framework one is motivated either by pleasing humans or God, and there is no third option. This is clear in the following E.

RSV: <sup>3</sup> ...our appeal does not spring from error or uncleanness, nor is it made with guile; <sup>4</sup> but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men, but to please God who tests our hearts. <sup>5</sup> For (γὰρ) we never used either words of flattery, as you know, or a cloak for greed, as God is witness; <sup>6</sup> nor did we seek glory from men, whether from you or from others, though we might have made demands as apostles of Christ.

7. 1 Thess 2:3-7.

Preferred approach: disjunctive syllogism of form *either A or B; now not A; therefore B*.

{M EITHER our motivation is [from divine calling] OR [from human concerns, i.e. personal gain].}  
 m NOW our motivation is not [from human concerns], since there is no evidence of it (5-7).  
 => THEREFORE our motivation is [from divine calling (not human concerns)] (3-4).

Marker: γάρ

Basis: Intertwined with the main (positive) argument of 1 Thess 2:3-6 expressed above (our appeal is from God), is another (negative) argument: Paul sets out to “prove” that his motive is *not* human. The duality of argument stems from the polarized ideological landscape created by Paul in this passage, two contrary types of preachers are characterized. The negative affirmation is established by the various recollections of 2:5-7. The proof is inductive and cumulative (see similar argument in Gal 1:12-2:20).

Intensity: high

Themes: -{pract./Israel (and univ?)/teachers/motivations (truth)} 2:3-7  
 - Paul/calling and character (truth; sign) 2:3-7

Other:

RSV\*: <sup>3</sup> ...our appeal does not spring from error or uncleanness, nor is it made with guile; <sup>4</sup>but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men, but to please God who tests our hearts. <sup>5</sup>For (γάρ) we never used either words of flattery, as you know, or a cloak for greed, as God is witness; <sup>6</sup>nor did we seek glory from men, whether from you or from others, though we might have made demands as apostles of Christ. <sup>7</sup> But we were gentle among you, like a nurse taking care of her children.

8. 1 Thess 2:7b-9.

Preferred approach: syllogistic

{M Any teacher who not only delivers his teaching but finances it himself is giving the gift of self (ψυχή) and showing love.)  
 m We not only delivered the gospel to you but financed it ourselves, through hard toil (9).  
 => We gave you the gift of self (ψυχή) and demonstrated love (8a).

Marker: γάρ

Basis:

Intensity: low

Themes: -{pract./ univ./teachers/actions and motivations (truth; value)} 2:7b-9  
 - Paul/history of relations with addressees/behaviour and approach (fact; sign) 2:7b-9

Other:

RSV\*: <sup>7</sup>...like a nurse taking care of her children, <sup>8</sup> we were so affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us. <sup>9</sup>For (γάρ) you remember our labour and toil, brethren; we worked night and day, that we might not burden any of you, while we preached to you the gospel of God.

REJECT: 1 Thess 2:8.

REASON: This is an explanation for Paul's decisions and attitude towards the Thessalonians, not an argument.

RSV: <sup>8</sup> So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because (διότι) you had become very dear to us.



REJECT: 1 Thess 2:10-12.

REASON: Not a clear argumentative link between the statement in v.10 and what follows (vv.11-12).

RSV: <sup>10</sup> You are witnesses, and God also, how holy and righteous and blameless was our behaviour to you believers; <sup>11</sup> for you know how (καθάπερ οἶδατε), like a father with his children, we exhorted each one of you and encouraged you and charged you <sup>12</sup> to lead a life worthy of God, who calls you into his own kingdom and glory.

---

9. 1 Thess 2:13-14.

Preferred approach: syllogistic

{M Anyone who receives the word of God as the Judeans did receive it as word of God and not of man.}

m You received the word as the Judeans did (14).

=> You received the word of God as word of God and not of man (13).

Marker: γάρ

Basis:

Intensity: high (main E. of paragraph 2:13-16)

Themes: -{Chr.world/Judaean Church as model (value; hierarchy)} 2:13-14

- Paul/history of relation with addressees/their conversion (truth and fact) 2:13-14  
Other: (a) forms a *sortes* with next E.; important in Paul's teaching is the idea that the Judean experience has become paradigmatic for the conversion of the Gentiles.

RSV: <sup>13</sup> And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers. <sup>14</sup> For (γάρ) you, brethren, became imitators of the churches of God in Christ Jesus which are in Judea...

---

10. 1 Thess 2:14.

Preferred approach: syllogistic

{M1 Anyone who reproduces another's example (τύπος) becomes their imitator (μιμητής).}

{M2 Anyone who accepts the gospel despite persecution from compatriots follows the Judean example.}

m You accepted the gospel despite persecution from compatriots (14).

{m => You followed the Judean example.}

=> You became the imitators of the Judeans (14a).

Marker: ὅτι

Basis:

Intensity: low (secondary)

Themes: -{non-relig./social/example and imitation (truth; value)} 2:14

-{Chr.world/Judaean Church as model (value)} 2:14

- Paul/history of relation with addressees/their conversion (fact) 2:14

- {addressees/their conversion (truth)} 2:14

Other: (a) forms *sortes* with previous E; (b)....; (c) very similar to E. in 1 Thess. 1.6.

RSV: <sup>14</sup> ... you, brethren, became imitators of the churches of God in Christ Jesus which are in Judea; for (ὅτι) you suffered the same things from your own countrymen as they did from the Jews...

1 Thess 2:17-3:13: Paul expresses his desire to visit the Thessalonians once again.

---

11. 1 Thess 2:18-20.

Preferred approach: syllogistic

{M Everyone desires to be with those whom they are immensely proud of.  
m We are very proud of you (19-20).  
=> We desired to be with you (but were prevented by Satan) (18).

Marker: γάρ  
Basis: Paul is not only explaining why he was prevented from returning to his addressees; he is making a claim about his intense desire to visit them.  
Intensity: high (main E. of paragraph; heightened by stylistic factors).  
Themes: -{non-relig./human./behaviour/motivations in relationships (fact)} 2:18-20  
- Paul/present relation with addressees/emotional attachment (fact) 2:18-20  
Other:  
RSV: <sup>18</sup>because we wanted to come to you—I, Paul, again and again—but Satan hindered us. <sup>19</sup>For (γάρ) what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? <sup>20</sup>For you are our glory and joy.

---

REJECT: 1 Thess 2:19-20.

REASON: The γάρ introducing v.20 does not appear to be argumentative; rather it creates a looser, consecutive link (the NRSV translates it "Yes").

RSV: <sup>19</sup>... what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you?

<sup>20</sup>For (γάρ) you are our glory and joy.

---

12. 1 Thess 3:2-3.

Preferred approach: relational (four term) syllogism, of form *M. All A have "relationship X" to all B; m. a is an A and b is a B; => a has "relationship X" to b.*

{M No one whom God destines to sustain persecution should be shaken by persecutions.  
m We are destined for "this" (sustaining persecution; *these* persecutions) (3b).  
=> We/you should not be shaken by *these* persecutions (3a).

Marker: γάρ  
Basis:  
Intensity: high (main E. of paragraph; heightened by οἶδατε).  
Themes: -{relig./Israel/God/predestination of human lives (truth)} 3:2-3  
- relig./Chr./covenant/Christians/predestination to persecution (truth) 3:2-3  
Other: (a) forms a *sorites* with next E.; (b) "you yourselves know" introduces the rationale statement but is not central to the argument. Paul sometimes uses οἶδατε rhetorically in order to give emphasis to the statement that follows it.  
RSV\*: <sup>2</sup>and we sent Timothy, our brother and God's servant in the gospel of Christ, to establish you in your faith and to exhort you, <sup>3</sup>that no one be moved by these afflictions. For (γάρ) you yourselves know that this is to be our lot.

---

13. 1 Thess 3:3b-4.

Preferred approach: syllogistic

{M All things foretold (that come true) are matter for which we were destined by God.}

m These persecutions were foretold (by us) and came true (4).  
 => These persecutions are matter for which we were destined by God.

Marker: γάρ  
 Basis:  
 Intensity: low  
 Themes: -{relig./univ./prediction and fulfilment (truth)} 3:3b-4  
 -Paul/history of relations with addressees/his teaching/prediction and fulfilment (fact) 3:3b-4  
 Other: forms a *sortes* with previous E.  
 RSV: <sup>3</sup>... You yourselves know that this [i.e. these persecutions] is to be our lot. <sup>4</sup>For (γάρ) when we were with you, we told you beforehand that we were to suffer affliction; just as it has come to pass, and as you know.

---

14. 1 Thess 3:7-9.

Preferred approach: syllogistic

{M Whatever makes us feel great joy before God gives us a new lease on life despite suffering. }  
 m News (from Timothy) of your standing firm in faith makes us feel intense joy before God ( 6-7,9).  
 => News (from Timothy) of your standing firm in faith gives us a new lease on life despite suffering ("we now live, if you continue to stand firm in the Lord"; v.8).

Marker: γάρ  
 Basis:  
 Intensity: low; rational component of arg. secondary to emotional one (Paul make s a claim about his emotional attachment to the addressees and backs it up, but it is plain from the context that this is not strongly contested).  
 Themes: -{Paul/ministry/emotional reactions and mind set (fact)} 3:7-9  
 - Paul/history of relations with addressees/ongoing communication with them (fact) 3:7-9  
 Other:  
 RSV: <sup>7</sup> ...in all our distress and affliction we have been comforted about you through your faith;  
<sup>8</sup> ...now we live, if you stand fast in the Lord. <sup>9</sup> For (γάρ) what thanksgiving can we render to God for you, for all the joy which we feel for your sake before our God...?

---

4:1-12 contains paraenetic units, one dealing with purity and perseverance (1-8), the other, brotherly love (9-12).

---

15. 1 Thess 4:1-2.

Preferred approach: syllogistic

{M All instructions that are both already known and authoritative (i.e. given by an apostle "through the Lord Jesus") must be followed more and more, and not neglected.}  
 m The instructions we gave you are both already known by you and authoritative (2).  
 => The instructions we gave you should be followed more and more and not neglected (1b).

Marker: γάρ  
 Basis: par. E.  
 Intensity: low. It has the form of an arg., but it is also likely to be a figure of *praeteritio* or politeness, for the "acquisition of goodwill" (see Hughes 98).  
 Themes: -{non-relig./social/human communication, authority (value)} 4:1-2  
 - Paul/history of relations with addressees/his past teaching (fact) 4:1-2  
 Other:

RSV: <sup>1</sup> Finally, brethren, we beseech and exhort you in the Lord Jesus, that as you learned from us how you ought to live and to please God, just as you are doing, you do so more and more. <sup>2</sup> For (γὰρ) you know what instructions we gave you through the Lord Jesus.

---

REJECT: 1 Thess 4:3a.

REASON: The γὰρ introducing 4:3 does not appear to be argumentative; rather it creates a looser, consecutive link (best translated by “indeed” or the like).

RSV: <sup>3</sup> For (γὰρ) this is the will of God, your sanctification: that you abstain from unchastity...

---

#### 16. 1 Thess 4:3-6.

Preferred approach: syllogistic

{M One should refrain from any act that the Lord avenges.  
m All these things (fornication, lustful passion, wronging a brother in business) are avenged by God (6).  
=> You should refrain from all these acts (3-6a).

Marker: διότι  
Basis: par. E.  
Intensity: high (due in part to stylistic elements in *ratio*).  
Themes: -{relig./Israel/covenant/fearfulness of God's wrath (value)} 4:3-6  
- relig./Israel/covenant/list of sins (truth; values) 4:3-6  
Other: (a) a knowledge of principles coming from the Jewish Scriptures is presumed; (b) not clear whether “these things” (v.6) refers only to wronging a brother, or to the list of sins in vv.3-6.  
RSV: <sup>3</sup> For this is the will of God, your sanctification: that you abstain from unchastity; <sup>4</sup> that each one of you know how to take a wife for himself in holiness and honour, <sup>5</sup> not in the passion of lust like heathen who do not know God; <sup>6</sup> that no man transgress, and wrong his brother in this matter, because (διότι) the Lord is an avenger in all these things, as we solemnly forewarned you.

---

#### 17. 1 Thess 4:3-7.

Preferred approach: syllogistic

M God calls us to abstain from impurity (i.e. all impure practises and attitudes, v. 7).  
{m fornication, lustful passion guiding the body, wronging a brother in business, are impure practises or attitudes.  
=> God calls us/you to abstain from fornication, lustful passion guiding the body, and wronging a brother in business (3-6).

Marker: γὰρ  
Basis: par. E.  
Intensity: high  
Themes: -{relig./Israel/God and covenant/prohibition of impure practises (value)} 4:3-7  
- relig./Israel/God and covenant/list of impure practises (truth; values) 4:3-7  
Other:  
RSV: <sup>3</sup> For this is the will of God, your sanctification: that you abstain from unchastity; <sup>4</sup> that each one of you know how to take a wife for himself in holiness and honour, <sup>5</sup> not in the passion of lust like heathen who do not know God; <sup>6</sup> that no man transgress, and wrong his brother in this matter, because the Lord is an avenger in all these things, as we solemnly forewarned you. <sup>7</sup> For (γὰρ) God has not called us for uncleanness, but in holiness.

---

18. 1 Thess 4:7-8.

Preferred approach: syllogistic

{M    Whoever rejects a calling also rejects the person who calls, not the intermediary.}  
m    The call to holiness comes from God (the only giver of the Spirit of holiness) and not from man (7,8b).  
=>    Whoever rejects the call to holiness rejects God (and not man; 8a).

Marker:            τοῦτο  
Basis:            v.8a is an inference from v.7 (although it could be argued that v.8a is an inference from the entire paragraph).  
Intensity:        high  
Themes:           -{non-relig./social/communication from authority (truth; value)} 4:7-8  
                     - relig./Israel/covenant/call to holiness (truth) 4:7-8  
Other:            the rationale statement comes before the conclusion this time, but a complement to it is given after the conclusion, in v.8b.  
RSV:            <sup>7</sup>...God has not called us for uncleanness, but in holiness. <sup>8</sup> Therefore (τοῦτο) whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

---

4:9-12 is a separate paraenetic unit on brotherly love.

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19. 1 Thess 4:9.

Preferred approach: syllogistic

{M    Anyone who is "God-instructed" about brotherly love needs no human instruction on that matter.}  
m    You have "God-instructed" to love one another (9b).  
=>    You do not need anyone to write to you (to instruct you; 4a).

Marker:           γὰρ  
Basis:            low, due to non-arg. context. Also, the passage involves a figure of *praeteritio* or politeness, for the "acquisition of goodwill" (Hughes 98,104; See also 1:8 and 4:1-2).  
Intensity:        low, due to non-arg. context. Also, the passage involves a figure of *praeteritio* or politeness, for the "acquisition of goodwill" (Hughes 98,104; See also 1:8 and 4:1-2).  
Themes:           -{relig./Chr./covenant/being "God-instructed" (truth)} 4:9  
                     - addressees/spiritual state (fact) 4:9  
Other:            there is also an element of politeness or "positive reinforcement" of the readers (*pathos*).  
RSV:            <sup>9</sup> But concerning love of the brethren you have no need to have any one write to you, for (γὰρ) you yourselves have been taught by God to love one another...

---

20. 1 Thess 4:9b-10.

Preferred approach: syllogism.

{M    Any Church who loves their brothers beyond the local Church has been "God-instructed" about brotherly love.}  
m    You love your brothers throughout Macedonia (and not only one another).  
=>    You have been "God-instructed" about brotherly love.

Marker:           γὰρ  
Basis:            low (due to non-arg. context)  
Intensity:        low (due to non-arg. context)  
Themes:           -{Pract./Chr./brotherly love (truth; value)} 4:9b-10

Other: - addressees/reputation/extension of love to other Churches (fact) 4:9b-10  
 this argument can also be analysed according to the *topos of the more and the less*: if you are already practising [more than A], then you are well versed in A; where A is "loving one another," and [more than A] is "loving other brothers beyond your own group."  
 RSV\*: <sup>9</sup>...you yourselves have been taught by God to love one another; <sup>10</sup> for (γὰρ) you are also practising this toward all the brethren throughout Macedonia...

---

4:13-5:11 contain short doctrinal units related to the return of Christ, the first related to the resurrection (4:13-18), the second to the "times and seasons" (5:1-11).

---

21. 1 Thess 4:13-14.

Preferred approach: *epikheirema*

{M1 All who believe that the dead in Christ will rise again should not be distressed by a believer's death.}  
 {M2 If someone believes that Christ died and rose again, then they must also believe that a believer who dies in Christ will rise with Christ.}  
 m2 We believe that Christ died and rose again (14a).  
 m1 => We/you believe that the dead in Christ will rise again (14b).  
 => We/you should not be distressed by deaths among you (13).

Marker: γὰρ  
 Basis: par. E.  
 Intensity: low (the E. implied by the *if...then* statement of v.14 is not logically or rationally straightforward; the symbol of the death and resurrection of Christ is used argumentatively in a creative and complex fashion).  
 Themes: -{relig./Chr./eschatology/connection between eschatology and hope (truth; hierarchy of values)} 4:13-14  
 -{relig./Chr./eschatology/believers die and rise with Christ (truth) } 4:13-14  
 - relig./Chr./eschatology/resurrection of Christ (truth) 4:13-14  
 Other: There is a supplementary argumentative step in v.14, which makes this argument an *epikheirema* (the minor premiss is not simply stated but established by another premiss).  
 RSV: <sup>13</sup> But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. <sup>14</sup> For since (εἰ γὰρ) we believe that Jesus died and rose again, even so (οὕτως), through Jesus, God will bring with him those who have fallen asleep.

---

REJECT: 1 Thess 4:14b-17.

REASON: this is not an E. because it uses an *atekhnoi* proof, i.e. not crafted – "thought up"– by the rhetor as an enthymeme is but viewed as binding and undisputable evidence.

RSV: <sup>14</sup> [we believe that]... God will bring with [Christ] those who have fallen asleep. <sup>15</sup> For (γὰρ) this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. <sup>16</sup> For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; <sup>17</sup> then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air...

---

22. 1 Thess 4:17-18.

Preferred approach: syllogistic

{M All words (from the Lord) which guarantee the resurrection of the dead are to be used for encouragement.}

m These words from the Lord guarantee the resurrection of the dead (17).  
=> These words are to be used for encouragement (18).

Marker: ὥστε  
Basis: par. E.  
Intensity: low (this is not a binding deduction, but a reasonable conclusion to an exhortation).  
Themes: -{pract./Chr./use of words of hope (value)} 4:17-18  
- current text/previous/reassuring nature of teaching in 1 Thess 4:15-17 (fact) 4:17-18

Other:  
RSV\*: <sup>17</sup> then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. <sup>18</sup> Therefore (ὥστε) encourage one another with these words.

### 23. 1 Thess 5:1-2.

Preferred approach: syllogistic

{M Anyone who knows that the Day of the Lord comes like a thief in the night does not need to know anything more about it.}

m You know very well that the Day of the Lord will come like a thief in the night (2).  
=> You don't need to know more (from us) about the Day of the Lord (1).

Marker: γάρ  
Basis:  
Intensity: high (main E. in the paraenetic paragraph on the "times and seasons").  
Themes: -{relig./Chr./eschatology (hierarchy of truths)} 5:1-2  
- addressees/knowledge of Christian beliefs (fact) 5:1-2

Other:  
RSV: <sup>1</sup> But as to the times and the seasons, brethren, you have no need to have anything written to you. <sup>2</sup> For (γάρ) you yourselves know well that the day of the Lord will come like a thief in the night.

### 24. 1 Thess 5:4-5.

Preferred approach: syllogistic

{M Only those unsuspecting of the Day ("in darkness") are surprised by the Day ("the thief").}

m You are not unsuspecting of the Day ("of the night or of darkness"), but rather are aware of it and awaiting ("sons of the light and of the day"; v.5).  
=> You cannot be surprised by the Day (4).

Marker: γάρ  
Basis:  
Intensity: low (secondary E.)  
Themes: -{non-relig./common sense/thieves' preference for night (fact)} 5:4-5  
- addressees/knowledge of Christian beliefs (fact) 5:4-5

Other:  
RSV: (a) At the *metaphorical level* there is another E. (M. Only those in darkness are surprised by a thief; m. You are not in darkness but in the light; => You cannot be surprised by a thief). But the strategy here is to invite the reader to *decode* the metaphorical conclusion in order to grasp what Paul is intending to argue; (b) the rationale statement may be composed of maxims (c) the theme of "sons of light" and "sons of darkness" is also developed in Eph 5:6-14 and has several parallels in John's gospel.  
<sup>4</sup> But you are not in darkness, brethren, for that day to surprise you like a thief. <sup>5</sup> For

(γὰρ) you are all sons of light and sons of the day; we are not of the night or of darkness.

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25. 1 Thess 5:5-7.

Preferred approach: syllogistic

{M All activities of the night are to be avoided by sons of the day (you).}  
m Sleep and drunkenness are activities of the night (7).  
=> Sleep and drunkenness are to be avoided by sons of the day (you; v.6).

Marker: ἄρα οὖν

Basis: par. E.

Intensity: low (secondary E.).

Themes: **-{pract./Chr./sins to be avoided (value)} 5:5-7**

**-non relig./social/activities of the night (value) 5:5-7**

Other: (a) It is singular and noteworthy that Paul dares to make a deduction *from a metaphor*. He is not arguing from an analogy – what Aristotle calls *paradigma* or “example” – which is not a deduction but an induction. This type of arg. is perhaps typical of religious or mystical discourse. Contrarily to the previous E., this one is very difficult to decode. Paul infers from the “being of the day” metaphor that one must watch for the day of the Lord, which involves abstaining from “sleeping” and “drunkenness” (these terms are also metaphors). (b) The conclusion could have been: “There is no risk of you falling asleep or getting drunk.” Instead, the addressees are encouraged to behave in a way congruent with their spiritual identity.

RSV: <sup>5</sup>...you are all sons of light and sons of the day; we are not of the night or of darkness. <sup>6</sup> So then (ἄρα οὖν) let us not sleep, as others do, but let us keep awake and be sober. <sup>7</sup> For (γὰρ) those who sleep sleep at night, and those who get drunk are drunk at night.

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26. 1 Thess 5:8-10.

Preferred approach: syllogistic

{M All who have been destined by God for salvation (at such a high cost as the death of our Lord) should live with the hope of salvation, in faith and love.)  
m We (Christians) are destined by God to salvation (and not wrath; v.9).  
=> We should live with the hope of salvation, in faith and love (8).

Marker: ὅτι

Basis: par. E.

Intensity: low (secondary E.).

Themes: **-{pract./Israel/effect of hope of salvation on behaviour (truth; hierarchy)} 5:8-10**

**- relig./Chr./covenant/assurance of salvation (truth) 5:8-10**

Other:

RSV: <sup>8</sup> But, since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. <sup>9</sup> For (ὅτι) God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, <sup>10</sup> who died for us so that whether we wake or sleep we might live with him.

---

27. 1 Thess 5:9-11.

Preferred approach: syllogistic

{M Anyone who is destined by God for salvation (and not wrath) has reason to be encouraged by the



thought of Day of the Lord.}

m We (Christians) are destined by God for salvation (and not for wrath; vv.9-10).  
 => We have reason to be encouraged by the thought of the Day of Lord.  
 => Encourage one another (11).

Marker: δὶό  
 Basis:  
 Intensity: low (not a binding deduction, but reasonable exhortation inferred from what precedes).  
 Themes: -{**relig./Israel/covenant/eschatological hope (truth; value)**} 5:9-11  
 - **relig./Chr./covenant/predestination of believers to salvation (truth)** 5:9-11

Other:  
 RSV: <sup>9</sup> For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, <sup>10</sup> who died for us so that whether we wake or sleep we might live with him. <sup>11</sup> Therefore (δὶό) encourage one another and build one another up, just as you are doing.

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*1 Thess 5:12-28: final exhortation and conclusion*

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28. 1 Thess 5:16-18.

Preferred approach: syllogistic

{M All attitudes that are God's will in Christ for you should be displayed by you at all times.}  
 m To be joyful, pray and give thanks are God's will for you in Jesus-Christ (18b).  
 => You should be joyful, pray and give thanks at all times (16-18a).

Marker: γὰρ  
 Basis: par. E.  
 Intensity: low (non-arg. section).  
 Themes: -{**relig./Chr./covenant/God's will for believers (hierarchy)**} 5:16-18  
 - **pract./Chr./valued pious attitudes and activities (value; hierarchy)** 5:16-18

Other:  
 RSV: <sup>16</sup> Rejoice always, <sup>17</sup> pray constantly, <sup>18</sup> give thanks in all circumstances; for (γὰρ) this is the will of God in Christ Jesus for you.

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## Appendix C2: Analysis of Enthymemes in Philemon

(Refer to Appendix A for explanation of terms and codes)

There are interesting social conventions worth examining: an apostle has the authority to use coercion if necessary and is prepared to do so, but prefers to rely on the spontaneous compliance of a colleague of lesser status in the Church network. Philemon's motivation for compliance could be to build or maintain a good reputation in the community.

RSV: <sup>4</sup>I thank my God always when I remember you in my prayers, <sup>5</sup>because I hear of your love and of the faith which you have toward the Lord Jesus and all the saints, <sup>6</sup>and I pray that the sharing of your faith may promote the knowledge of all the good that is ours in Christ. <sup>7</sup>For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you. <sup>8</sup>Accordingly (διό; NRSV translates "for this reason"), though I am bold enough in Christ to command you to do what is required, <sup>9</sup>yet for love's sake I prefer to appeal to you—I, Paul, an ambassador and now a prisoner also for Christ Jesus—<sup>10</sup>I appeal to you for my child, Onesimus, whose father I have become in my imprisonment.

### 1. Philem 8-9.

Preferred approach: relational (four-term) syllogism, of form *M*. All *A* have "relationship *X*" to all *B*; *m*. *a* is an *A* and *b* is a *B*; => *a* has "relationship *X*" to *b*.

{M	Any elder (πρεσβύτες) and prisoner of Jesus Christ (δέσμιος Χριστοῦ Ἰησοῦ) has the authority and boldness to command a subordinate in the Church to do their duty.}
m	Paul is an elder and prisoner of Jesus Christ; Philemon is a subordinate in the Church..
=>	Paul has the authority and boldness to command Philemon to do his duty (8).

Marker: none.

Basis: while the rational connection between these two statements is partly veiled in the text, it can nonetheless be perceived by even a casual listener.

Intensity: low.

Themes: -{Chr.world/titles and valued experiences (value)} 8-9  
- Paul/titles and experience (fact/truth) 8-9

Other: (a) this is an instance where the rational argument represented by this E., while present at the surface of the text, is not at the forefront of the argument. While Paul prefers to emphasize the emotional appeal of 4-9 (arg. through *pathos*), he nonetheless "throws in" a piece of reasoning, which expresses how he will argue if the primary argument is not well received; (b) it could be argued that the apposed clause of v.9b was intended to serve as an introduction to the exhortation of v. 10 ("I am appealing to you for my child, Onesimus...").

RSV\*: <sup>8</sup>Accordingly, though I am bold enough in Christ to command you to do what is required, <sup>9</sup>yet for love's sake I prefer to appeal to you—I, Paul, an old man (πρεσβύτες) and now a prisoner also for Christ Jesus (δέσμιος Χριστοῦ Ἰησοῦ)—...

REJECT: Philem 15-16a.

REASON: this is an attempt to explain a fact rather than an actual argument (Hurley 21-24), however it does contain an interesting inference based on the premise that *God never takes something away from his children in order to impoverish them, but in order to give them something more valuable in return.*

RSV: <sup>15</sup>Perhaps this is why he was parted from you for a while, that you might have him back for ever, <sup>16</sup>

no longer as a slave but more than a slave, as a beloved brother...

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## 2. Philem 16.

Preferred approach: *epikheirema*.

Paraphrase: Onesimus will now be much more of a beloved brother to you than he is to me, FOR he is your brother in the flesh and in the Lord.

In other words, the greater the number of family connections which bind two people, the more "beloved" they become to one another. Here, Paul argues on the assumption that when both worldly and spiritual kinship are present, brotherly affection is in effect doubled or perhaps more. While this is similar to the topic of *the more and the less*, it seems to fit better what Hurley calls the deductive *argument based on mathematics* (in this case, simple arithmetic!): Onesimus is all the more beloved to Philemon because he is his brother on two counts and not just on one as in Paul's case (Hurley 33).

- {M Any relationship with a double link of kinship ("in the flesh" and "in the Lord") will have more affection than a does relationship with simple kinship (e.g. "in the Lord" only, such as the Paul/Onesimus relationship).}
- {M Any relationship between master and slave who are both "in the Lord" has a double link of kinship (both "in the flesh" and "in the Lord").}
- m Philemon/Onesimus is a relationship between master and slave who are both "in the Lord" (16a).
- m => Philemon/Onesimus is a relationship with a double link of kinship ("in the flesh" and "in the Lord") (16b).
- => The Philemon/Onesimus relationship will have more affection than does a relationship with simple kinship (e.g. "in the Lord" only, Paul/Onesimus).

Marker: none.

Basis: a claim backed up by a rationale statement.

Intensity: high.

Themes: -{pract./Chr./experience/mutual affection (truth, hierarchy of values)} 16  
- {non relig./social/masters and slaves (truth)} 16  
- addressees/nature of relationships within the church (fact) 16  
- addressees/nature of relationships within the church (truth) 16

Other: (a) This silent premise is important because it shows that in early Pauline Christianity the fundamental opposition made between the worldly and spiritual brotherhoods is not viewed as mutually exclusive on the existential level: the affection that they are both the channel of can be cumulative. A Christian can be a part of two families. (b) While there is an element of *pathos* here, the enthymematic component of this passage is important. It is the rational difficulty of Paul's claim which signals the E.: in what way is Philemon gaining anything by not only receiving Onesimus as a brother, but also sending him away to serve Paul in his place? This reading relies on the assumption that the "good deed" of v. 14 involves more than simply a brotherly reception (Bruce 215; see also Petersen 99). (c) That a slave in the Roman empire was considered not simply to be property but a beloved member of the family is a known fact (Veyne 51-52). The family connection is not terminated even when the slave is freed (Veyne 89). The expression "in the flesh" can therefore define the kinship between master and slave (see Bruce 217-218).

RSV: <sup>16</sup> [You will recover Onesimus] no longer as a slave but more than a slave, as a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord.

---

## 3. Philem 17.

Preferred approach: a *sorites* of 2 Es. (2 hypothetical syllogisms, 3 unexpressed premisses).

- {M If someone sees himself as Paul's "partner" (κοινωνός), he/she must receive Paul's family

	members as they would Paul.}
{m	Onesimus is Paul's beloved child (v. 10) and brother (v. 16).}
=>	If someone sees himself as Paul's "partner" (κοινωνός), he/she must receive Onesimus as he/she would Paul.
{m	Philemon sees himself as Paul's "partner" (κοινωνός).}
=>	Philemon must receive Onesimus as Paul.
Marker:	none, except for the "if" (εἰ) which points to a form of hypothetical reasoning.
Basis:	par. E.; a command backed up by a reason or motivating factor.
Intensity:	high.
Themes:	-{non relig./social/business relationships (truth/value)} 17 - {texts/current/relationship between Paul and Onesimus (fact)} 17 - Paul/privileges (truth) 17 - {Paul/history of relations with addressee(s)/past collaboration (fact)} 17
Other:	(a) This is an example of an elliptic enthymeme to be "filled out" by context. The first silent premiss requires elucidation from historical and cultural context (for the meaning and implications of κοινωνός), and the second silent premiss is worked out with the help of the literary context. (b) The "so" (οὖν) at the beginning of the verse may link the argument to what precedes (vv. 8-16), which would give grounds both to the partnership that Paul invokes and to the idea that Paul and Onesimus now have family ties. On the other hand, some read v.17 as a rhetorical break in the text, where Paul quite abruptly "switches" to an authoritarian approach (Petersen 292-5). (c) One main idea here is that the obligation to hospitality towards a patron includes his "extended" family as well. According to Vernon Robbins, this type of "social reasoning" relies on deeply ingrained "principles that all people in the Mediterranean world... know" (Robbins 1998b, 202). (d) It can be argued that Paul's partnership metaphor is a strictly commercial and financial one that does rely on the kinship language of the preceding argumentation: "If I am to you a commercial partner with good credit, then you have no reason to refuse my representative in your home, for I will draw on my good credit with you to pay for his stay." I am taking a different approach based on the fact that the relationship that Paul has emphasized in the text is the sonship relationship (vv. 10 and 16, seen here as a silent premiss). (e) The arg. contains not only a rational component, but the psychological elements of social pressure (πάθος) and use of authority (ἥθος).
RSV:	<sup>17</sup> So if (εἰ) you consider me your partner (κοινωνός), receive him as you would receive me.

## Appendix D2: Analysis of Enthymemes in Philippians

(Refer to Appendix A for explanation of terms and codes)

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*Phil 1:3-11 is the introductory prayer and thanksgiving section of the epistle.*

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REJECT: Phil 1:6b.

REASON: It is tempting to view this statement as the conclusion of a theological syllogism. It has a gnomic character; Aristotle spoke of the underlying E. behind maxims (*Rhet.* 2:21:2) and gnomic statements. But the problem is that without a closeness to the cultural context, there is not sufficient control over the reconstruction of the E.

RSV: <sup>6</sup>... he who began a good work in you will bring it to completion at the day of Jesus Christ.

---

REJECT: Phil 1: 7,9.

REASON: expl., not an E.

RSV\*: <sup>7</sup> [IN AS MUCH AS, καθώς ] it is right for me to think this way about all of you [...], <sup>9</sup> [SO ,καί..] this is my prayer: that your love may overflow more and more with knowledge and full insight... (translation mine).

---

### 1. Phil 1:7a.

Preferred approach: syllogistic.

{M It is right (δίκαιον) for me to think this way - i.e., thank God for you, pray for you, and be confident that God will complete your salvation - of anyone who holds me in their heart.}

m You hold me in your hearts (7ab).

=> It is right for me to think this way about all of you (7aa).

Marker: διά τό + infinitive (clause giving the reason)

Basis: the second clause forces the reader to "think" about the truthfulness of a principle governing relationships.

Intensity: low.

Themes: -{pract./Chr./brotherly love, mutual prayer (value)} 1:7a

- addressees/relation with Paul/affection for Paul (truth; fact) 1:7a

Other: (a) because the infinitive clause gives the reason for the righteousness (δίκαιον) of Paul's loving appreciation for the Philippians, it becomes clear which of the two accusatives in the clause is the "subject" and which is "direct object" of the infinitive ("because I hold you in my heart" [RSV] makes little sense in this context); (b) lying behind this reasoning is either a principle of reward (by a superior, i.e. Paul) or of reciprocity (between friends); (c) first E. in a *sortes* of two Es.

RSV\*: <sup>7</sup> It is right (δίκαιον) for me to feel thus about you all, because (διά τό + infinitive) I hold you in my heart [you hold me in your heart?]....

---

### 2. Phil 1:7b.

Preferred approach: topical (topic of the *sure sign*).

{M Anyone who shares in God's grace for me, both in my imprisonment and in the defense and

confirmation of the gospel, [is giving a sure sign that] they hold me in their heart.}

m All of you shared in God's grace for me, both ... (7bb).  
=> You hold me in your heart (7ba).

Marker: causal participle ὄντας (+ συγκοινωνούς; litt.: "You being sharers in my grace...").  
Basis: the readers are being commended for their past behaviour vis-a-vis Paul; the E. also leads them to know what will please him in the future.  
Intensity: high.  
Themes: -{Paul/person/criteria for friendship (sign; value)} 1:7b  
- Paul/history of relation with addressees/their solidarity (fact) 1:7b  
Other: the 2nd of two sequential Es. (*sorites*).  
RSV\*: ...because I hold you in my heart [you hold me in your heart?], for you are (ὄντας) all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel.

### 3. Phil 1:3-8.

Preferred Approach: topical (topic of the *sure sign*: *yearning for someone with all the affection of Christ is a sure sign that one is praying for that person*).

{M Yearning for someone with all the affection of Christ is a sure sign that one is praying for them.}  
m Paul is yearning for the Philippians with all the affection of Christ (8).  
=> Paul is praying for the Philippians (3-7a).

Marker: γάρ  
Basis: Paul is proving by v.8 the expression of his love (vv.3-7a).  
Intensity: low.  
Themes: -{pract./Chr./prayer and sentiments, brotherly love (value; sure sign)} 1:3-8  
- Paul/friendship for Philippians/yearning for Philippians (fact; in the form of the testimony of a witness) 1:3-8  
Other: The mention of God as a witness is reminiscent of Aristotle's non-technical proof (πίστις ἀτεχνος) consisting of the testimony of a witness. This adds to the rationale statement a warrant from (Paul's) spiritual authority (as someone for whom God will bear affirming witness). Hence there is an element of ἡθός here.  
RSV: <sup>3</sup>I thank my God in all my remembrance of you, <sup>4</sup>always in every prayer of mine for you all making my prayer with joy, <sup>5</sup>thankful for your partnership in the gospel from the first day until now. <sup>6</sup>And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ. <sup>7</sup>It is right for me to feel thus about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel. <sup>8</sup>For (γάρ) God is my witness, how I yearn for you all with the affection of Christ Jesus.

REJECT: Phil 1:10-11.

REASON: expl., not an arg.

RSV\*: <sup>10</sup>so that you may approve what is excellent, and may be pure and blameless for the day of Christ, <sup>11</sup>filled (πεπληρωμένοι) with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God.

*Phil 1:12-26 can be considered a unit of text, as it deals with how Paul views his own circumstances. The main issue seems to be the moral assessment of the suffering and danger that Paul is going through. Paul is trying to persuade the Philippians (a) that the outcome will be positive, whether he survives or dies; and (b), that God will ensure his survival of this ordeal, because the Philippians continue to need his ministry.*

4. Phil 1:12-14.

Preferred approach: syllogistic (assertion inferred twice from two different rationale statements).

SYLLOGISM 1

- {M Anything - even a personal calamity - that becomes widely known among outsiders as being "for Christ" actually helps to the spread of the gospel.}  
 m It has become known throughout the whole imperial guard and to everyone else [i.e. outsiders] that my imprisonment is for Christ (13).  
 => What has happened to me [my imprisonment] has actually helped to spread the gospel (12).

SYLLOGISM 2

- {M Anything - even a personal calamity - that makes the brothers confident to speak the word boldly and without fear actually helps to the spread of the gospel.}  
 m My imprisonment made the brothers confident... (14)  
 => What has happened to me [my imprisonment] has actually helped to spread the gospel (12).

- Marker: ὥστε (SO THAT): (a) Here the result clause that it introduces can be viewed as a rationale for the proposal of v.12. "Brothers, contrary to appearances, what happened to me came more for the progress of the gospel [than for its detriment]..; just look at the results for proof"; (b) the καί introducing v.14 coordinates two parallel result clauses, both serving as rationales for v. 12.  
 Basis: Paul is teaching a world view through Es., causing the readers to think about how to judge events.  
 Intensity: high.  
 Other: this E. has a rationale statement composed of two parallel result clauses, thus giving rise to two syllogisms; but if the 2nd result clause is viewed as the result of the first, then we would end up with a chain of Es. (or *sorites*).  
 Themes: (1) -{relig./Chr./mission/favourable conditions or events (fact; paradox)} 1:12-14 #1  
               - Paul/recent events in his life/reason for his imprisonment (fact) 1:12-14 #1  
               (2) -{relig./Chr./mission/favourable conditions or events (fact; paradox)} 1:12-14 #2  
               - Paul/recent events in his life/effect of his example (fact) 1:12-14 #2  
 RSV: <sup>12</sup>I want you to know, brethren, that what has happened to me has really served to advance the gospel, <sup>13</sup>so that (ὥστε) it has become known throughout the whole praetorian guard and to all the rest that my imprisonment is for Christ; <sup>14</sup>and (καί) most of the brethren have been made confident in the Lord because of my imprisonment, and are much more bold to speak the word of God without fear.

5. Phil 1:15-18.

Preferred approach: topical (I will call this topic *relativisation of the motive*: if an action Y (and its result Y') is desirable, then the moral evaluation of the motive X is a minor concern).

Here, the enthymeme can be paraphrased thus: "The fact that some preaching of Christ is done with impure motives *does not matter* (i.e. does not contradict my conviction that my tribulations have helped the spread of the gospel (12a) and as such are a subject of rejoicing (18b)), FOR, regardless of the motives, Christ is preached in every way (18a)".

- {M if an action Y (and its result Y') is desirable, then the moral evaluation of the motive X is a minor concern.}  
 m preaching of the gospel is desirable in all cases; some people are doing it with the impure motive to add to my suffering (15-17).  
 => The motive (trying to add to my suffering) does not matter (18).

- Marker: The prepositional phrase "in that" (ἐν τούτῳ) of v.18b can technically be viewed as an indication of consequence: what precedes is the reason or occasion for Paul's rejoicing. Note also that the rhetorical question "What does it matter?" (Τί γάρ;) signals to the

Basis: reader that an argument will follow, but this is not an E. marker *per se*.  
 Intensity: A very stimulating argument that causes to think about hierarchy of preferred values.  
 Themes: low.  
 -{non relig./human./motives and actions (truth) 1:15-18  
 - relig./Chr./gospel/ultimate value (value; hierarchy) 1:15-18  
 Other:  
 RSV\*: <sup>15</sup> Some indeed preach Christ from envy and rivalry, but others from good will. <sup>16</sup> The latter do it out of love, knowing that I am put here for the defense of the gospel; <sup>17</sup> the former proclaim Christ out of partisanship, not sincerely but thinking to afflict me in my imprisonment. <sup>18</sup> What then (Τί γάρ;) ? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in that (ἐν τούτῳ) I rejoice.

---

REJECT: Phil 1:16.

REASON: Paul is not "proving" or backing up his affirmation, but only adding clarification to it.

RSV: <sup>16</sup> The latter do it out of love, knowing that (εἰδότες ὅτι) I am put here for the defense of the gospel...

---

REJECT: Phil 1:17.

REASON: Same as 1:16. Paul is not "proving" or backing his affirmation, but only adding clarification to it.

RSV: <sup>17</sup> the former proclaim Christ out of partisanship, not sincerely but thinking (οἰόμενοι ) to afflict me in my imprisonment.

---

REJECT: Phil 1:18b-19.

REASON: not an E. but an expl. with an enthymematic component.

RSV: <sup>18</sup> ...and in that I rejoice. <sup>19</sup> Yes, and I shall rejoice. For (γὰρ) I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance...

---

REJECT: Phil 1:19-20.

REASON: explanation, not an an arg.

RSV: <sup>19</sup> Yes, and I shall rejoice. For I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, <sup>20</sup> as it is my eager expectation and hope that I shall not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death.

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## 6. Phil 1:20-21.

Preferred approach: syllogistic.

{M In any phase of human existence which is "in Christ", Christ is glorified in the body.}  
 m For me, to live is [gain because it is in] Christ and to die is gain [because it will mean being with Christ].  
 => Christ will be glorified in my body, whether by life or by death.

Marker: γάρ

Basis: truth claim with rationale statement. To be sure, the marker γάρ can also be taken here not as connected to v.20 specifically, but as introducing a new paragraph or idea in the argumentation ("Indeed..."; see BAGD 152c.1-2): this would break up the E.

Intensity: low

Themes: -{relig./Chr./covenant/glorification of Christ in the body (truth)} 1:20-21  
 - relig./Chr./eschatology/connection between eschatology and hope (truth; gnomic form)



1:20-21  
 Other: The disjunctive rationale of v.21 is also a Pauline maxim (see Ramsaran 9-17; 23-5 and Henderson 154-5). As such, this type of gnomic E. is a stylistic device to cap a unit of discourse (a "point" in the argument) that is an important use of E. in antiquity (Kraus 1199-1200). The aesthetic component of brevity provides a stylistic "heightening" that is more important than the logical tightness of the E.  
 RSV: <sup>20</sup> as it is my eager expectation and hope that I shall not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. <sup>21</sup> For (γάρ) to me to live is Christ, and to die is gain.

---

REJECT: Phil 1:21.

REASON: Some understand this maxim as an E. : For me, true life is Christ, and THEREFORE to die is gain (since to die is to be with Christ). See BAGD 336c.2. However, I have opted not to interpret the maxim in this way but as two statements that are not logically connected.

RSV: For to me to live is Christ, and to die is gain.

---

7. Phil 1.22-26.

Preferred approach: abductive syllogism.

{M Whatever will happen in the future of God's servant is what God deems preferable for the Church, not what the servant prefers for himself.  
 => [For me ] to remain in the flesh is preferable for the Church (you), [though] my desire is to depart and be with Christ.  
 m I will remain [in the flesh] and continue with all of you for your progress and joy in Christ.

Marker: causal participial phrase τοῦτο πεποιθώς.

Basis: A clear syllogism emerges from this E. As in 1:6, Paul's use of πεποιθώς here is an emphatic indication of "reasoned" grounds for a conviction. An *abductive* sequence best describes the situation because the argument, by establishing a *prediction* of the future, constitutes a reasoned "leap of faith" rather than a tight deduction.

Intensity: low.

Themes: -{relig./Chr./God/providence (truth/intuition)} 1:22-25  
 - (relig./Chr./human./needs of the Church (fact) 1:22-25

Other:

RSV: <sup>22</sup> If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. <sup>23</sup> I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. <sup>24</sup> But to remain in the flesh is more necessary on your account. <sup>25</sup> Convinced of this (τοῦτο πεποιθώς), I know that I shall remain and continue with you all, for your progress and joy in the faith, <sup>26</sup> so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.

---

REJECT: Phil 1:23b.

REASON: The E. completed by the rationale "...for (γάρ) it is far better" is a truism ("I prefer something because it is preferable") of little logical or enthymematic value. It is a statement of preference, pure and simple. The absence of real E. is witnessed to by the textual variants, many of which omit the γάρ.

RSV: <sup>23</sup> ... My desire is to depart and be with Christ, for ([γάρ]) that is far better.

---

REJECT: Phil 1:25b-26.

REASON: v. 26 is not the rationale of an E. but further detail given about what precedes. While the reference to the experience of Christ can be seen as argumentative, Paul is not inferring anything from it in this context.

RSV: <sup>25</sup> ... I know that I shall remain and continue with you all, for your progress and joy in the faith, <sup>26</sup> so

that (ὅτι) in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.

---

*Phil 1:27-2:18 is a section of pastoral exhortation. It can be divided into 3 subsections: (a) 1:27-30, an appeal "to steadfastness and unity in the face of opposition" (Fee 1995, 54); (b) 2:1-11, the appeal repeated with Christ set as paradigm; (c) 2:12-18, a third and final appeal to obedience, for "the world's and for Paul's sake" (Fee 1995, 55).*

---

REJECT: Phil 1:27-28a.

REASON: the arg. component is too "soft" to warrant a classification as a paraenetic E. Of interest nonetheless is the apostle's binary perception of the Philippians' existence: when he is *present*, and when he is *absent*. He is inviting the Philippians to understand their own existence and relationship with Paul in such a way (1:30b). Fee relates this emphasis on presence and absence – particularly on absence – to the conventions of friendship and of letters of friendship in antiquity. The text lays much importance on Paul's own perception of the Philippians. The verb πολιτεύομαι ("to live as a citizen") expresses a "way of being" which will cover both moments of the Philippians' religious life.

RSV: <sup>27</sup> Only let your manner of life (πολιτεύεσθε) be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you stand firm in one spirit, with one mind striving side by side for the faith of the gospel, <sup>28</sup> and not frightened in anything by your opponents.

---

8. Phil 1:28b-29.

Preferred approach: syllogistic

{M Any situation where suffering for Christ is added to faith is God's doing.  
m This situation which you (Philippians) are going through involves suffering added to faith in Christ (striving together for the faith and resisting the intimidation of enemies; 29).  
=> This situation is God's doing (28b).

Marker: ὅτι

Basis: The E. here invites the addressee to accept the present suffering on the grounds of a higher principle.

Literature: Agree: Watson (1988, 66), although he views the whole appeal of vv.27-30 as an E., whereas in my view the essence of the arg. is confined to vv. 28b-29.

Intensity: high (only arg. which grounds the all-important appeal of 1:27-30).

Themes: -{relig./Chr./covenant/role of suffering (truth)} 1:28b-29  
- addressees/present situation (fact/truth) 1:28b-29

Other:

RSV\*: This is a clear omen [ἐνδειξις, sign] to them of their destruction, but of your salvation, and that from God. <sup>29</sup> For (ὅτι) it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake...

---

REJECT: 2:6-11

REASON: this important argument of the epistle is a paradigm (so Watson 1988, 70) and therefore inductive. It cannot be viewed as an E.

---

REJECT: Phil 2:9.

REASON: This can be treated as the conclusion of a syllogism, but really what precedes it is really more of a poetic explanation than a rationale.

RSV: Therefore (ὁὖ) God has highly exalted him and bestowed on him the name which is above every name...

---

9. Phil 2:12-13.

Preferred approach: loosely formulated syllogism.

{M    Wherever God is at work with humans, humans must obey with fear and trembling.}  
m    God is at work in you, enabling you both to will and to work [at your own salvation] for his good  
      pleasure (13).  
=>    [You must] work out your own salvation with fear and trembling (12).

Marker:        γάρ  
Basis:        Par. E. The validity of the commandment is "proven" by a rationale statement.  
Intensity:    high. Only E. in this appeal. Both the conclusion and *ratio* are theologically dense.  
Themes:       -{relig./Israel/covenant/fear of God (truth)} 2:12-13  
                  - relig./Chr./God/work within the believer (truth; gnomic form) 2:12-13  
Other:  
RSV:        <sup>12</sup>Therefore, my beloved, as you have always obeyed, so now, not only as in my presence  
                 but much more in my absence, work out your own salvation with fear and trembling; <sup>13</sup>  
                 for (γάρ) God is at work in you, both to will and to work for his good pleasure.

REJECT: Phil 2:14-15.

REASON: this is a command backed up by a motivating expression, but does not involve an inference.  
RSV: <sup>14</sup>Do all things without grumbling or questioning, <sup>15</sup>that (ὅνα) you may be blameless and innocent,  
children of God without blemish in the midst of a crooked and perverse generation, among whom you  
shine as lights in the world...

*Phil 2:19-30: Details of future interaction between Paul the prisoner and the addressees. The travels of  
two intermediaries are discussed, first Timothy (2:19-24), and then Epaphroditus (2:25-30). At the same  
time both are presented as examples for the Philippians.*

10. Phil 2:20-21.

Preferred approach: syllogistic.

{M    Only those seeking the interests of Christ can be genuinely concerned with the Philippians'  
      welfare.}  
m    Everyone (apart from Timothy) is seeking their own interests and not those of Jesus Christ (21).  
=>    I have no one (apart from Timothy) who is genuinely concerned for the Philippians' welfare...  
      (20).

Marker:        γάρ  
Basis:        The claim of v.20 is a difficult one for the addressees because of its severity (it is an  
                 serious indictment of certain people) and needs to be substantiated. Paul does so with the  
                 rationale statement.  
Intensity:    high. This is the only E. in this sub-paragraph (2:19-24) which establishes Timothy as an  
                 example to follow.  
Themes:       -{relig./Chr./covenant/Christians/mutual concern as Christ's concern (truth;  
                  value)} 2:20-21  
                  - Paul/present circumstances/partners/Timothy's exemplary consecration (fact;  
                  hierarchy) 2:20-21  
Other:  
RSV\*:        <sup>20</sup>I have no one like him, who will be genuinely anxious for your welfare. <sup>21</sup>[For, γὰρ]  
                 They all look after their own interests, not those of Jesus Christ.

11. Phil 2:29-30.

Preferred approach: syllogistic.

- {M Anyone who risks his life for the work of Christ must be welcomed and honoured.}  
 m Epaphroditus risked his life (came close to death) for the work of Christ (29).  
 => Epaphroditus must be welcomed and honoured (30).  
 => Welcome him ... and honour people like him (30).

- Marker: ὅτι  
 Basis: par. E.  
 Intensity: high. This is the only E. in this sub-paragraph (2:25-30) and it includes the commendation of Epaphroditus which is its main point.  
 Themes: -{pract./Chr./treatment of admirable workers (value)} 2:29-30  
 - Paul/history of relations with addressees/role and work of Epaphroditus (fact) 2:29-30  
 Other:  
 RSV: <sup>29</sup> So receive him in the Lord with all joy; and honor such men, <sup>30</sup> for (ὅτι) he nearly died for the work of Christ, risking his life to complete your service to me.

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*Phil 3:1- 4:1 is an argumentative passage where Paul urges his readers to resist the "false circumcision," and sets himself up as an opposing paradigm which models the correct Christian mindset.*

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12. Phil 3:2-3.

Preferred approach: a *contrarium* (conjunctive syllogism of the form *NOT [A AND B]; NOW A; => NOT B*).

- {M You cannot have both [us as "the circumcision"] and [they as "the circumcision"] (i.e. there can only be one circumcision).}  
 m We are the circumcision (3a)  
 => They are not "the circumcision."  
 => they are a deformation of "the circumcision," a "mutilation" (2).

- Marker: γάρ  
 Basis: par.E.  
 Literature: Disagree: Bloomquist (1993, 133) refers to 3:2-4a as a *negatio* (a rejection of an opponents arg.), but also as an inductive – not deductive – argument. He does not explain however in what way the arg. is inductive.  
 Intensity: high. Leading E. in an arg. section. Theological importance and density, stylistic effects heighten its importance (see "Other").  
 Themes: -{relig./Israel/covenant/unicity of the sign of circumcision (truth)} 3:2-3  
 -relig./Chr./covenant/Christians/replacement of Israel (truth) 3:2-3  
 Other: (a) forms of *sorites* with next E.; (b) the stylistic elements are important: brevity, shock effect of vocabulary. The theological density v.3 implies prior teaching: "La densité théologique de ce verset est telle qu'il faut imaginer un rappel de quelque enseignement catéchétique" (Collange 110).  
 RSV\*: <sup>2</sup> Look out for the dogs, look out for the evil-workers, look out for those who mutilate the flesh. <sup>3</sup> For (γάρ) we are the true circumcision... (litt.: "beware of the mutilation, for we are the circumcision").

---

13. Phil 3:3.

Preferred approach: syllogistic.

{M m =>	Anyone who trusts in Christ through the Spirit (and not in the flesh) is the "true" circumcision.} We trust in Christ through the Spirit (and not in the flesh; 3b). We are the "true" circumcision (3a).
Marker:	participle clauses.
Basis:	truth claim backed with proof.
Intensity:	low. This E. supports the previous E. Syntactically, the <i>ratio</i> is a series of subordinate clauses.
Themes:	-{ <b>relig./Israel/covenant/true meaning of circumcision (truth)</b> } 3:3 - <b>relig./Chr./covenant/nature of the faith (fact)</b> 3:3
Other:	(a) forms a <i>sortes</i> with previous E.(b) Paul binds the flesh/spirit opposition to the covenant-related opposition of circumcision/non-circumcision, thus redefining the latter. (c) If the experience of the Holy Spirit is viewed as the result of (and being dependant upon) being "the circumcision" (i.e. being in the covenant), and not the other way around as I have it above, then Paul's reasoning in 3:3 is <i>abductive</i> : "We have experienced the Spirit without yet knowing that we were the covenant; so by leap of faith, we come to the 'conclusion' that we are the circumcision."
RSV:	<sup>3</sup> For we are the true circumcision, who worship God in spirit, and glory in Christ Jesus, and put no confidence in the flesh.

REJECT: Phil 3:4b-6.

REASON: this arg. functions on the strategy of accumulated proof and so is to be viewed as a complex argument with several partial micro-argumentative steps (partial in the sense that they are elements of proof which are independent of one another).

Literature: Bloomquist sees this passage as an inductive arg. which sets up another arg. in vv.7-9 (Bloomquist 1993, 130-1,133). I agree with this analysis, but disagree about the nature of the arg. in vv.7-9. Bloomquist identifies 3:4b-6 as a "stronger argument" or *argumentatio firmior*, through induction. A stronger argument is used to affirm the opponent's position before showing that the rhetor's is more appropriate, or "stronger." This analysis is helpful but only accounts for the first part of the argument (specifically 3:4b-6; see above). It correctly points out that Paul "goes part way" with the opponents in their argument based on "certainty in the flesh" (πεποίθησις ἐν σαρκί). Paul actually "outdoes" the opponents at their own game (establishing a position of overwhelming personal ἡθος), and from this position declares the opponents argument of no value. He does this not by a superior argument but by a declaration of preference, which he has the authority to make because of his superior ethical position. He is not simply "showing up" their arg., but completely discrediting their point-of-view, "ridiculing" them in the process as Bloomquist himself correctly observes (131).

RSV: <sup>4</sup> ... If any other man thinks he has reason for confidence in the flesh, I have more: <sup>5</sup> circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee, <sup>6</sup> as to zeal a persecutor of the church, as to righteousness under the law blameless.

#### 14. Phil 3:4,7-9.

Preferred approach: common topic *from the more and the less*.

Paraphrase: Since Paul, the most worthy according to the law, gains nothing before God by trusting in the flesh, all the more reason will anyone else (being less worthy than Paul) gain nothing by trusting in the flesh.

{M m =>	If the most worthy according to the law gains nothing in trusting in the flesh, then no one does. The most worthy according to the law (Paul), gains nothing in trusting in the flesh. No one gains anything before God by trusting in the flesh.
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Marker:	none.
Basis:	
Literature:	Bloomquist (1993, 130-31, 133) views this as an arg., but does not say whether or not it is an E.
Intensity:	high. Main counter-arg. against the position of the "false circumcision."

- Themes: -{relig./Israel/Torah/righteousness according to the law (truth) 3:4,7-9  
- current text/previous/Paul's high standing w.r.t. the law, established in 3:4b-6 (truth) 3:4,7-9
- Other: (a) the ἦθος of the author is important for this arg. (b) Bloomquist (1993, 133-34) views 3:7-8 as the conclusion of the argument beginning in 3:3, but does not see it as an arg. in itself, thus not recognising the arg. *from the more and the less*.
- RSV: <sup>4</sup> Though I myself have reason for confidence in the flesh also. If any other man thinks he has reason for confidence in the flesh, I have more... <sup>7</sup> But whatever gain I had, I counted as loss for the sake of Christ. <sup>8</sup> Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ <sup>9</sup> and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith...

---

REJECT: Phil 3:12.

REASON: It should be noted at the outset that the marker (ἐφ' ᾧ) is a very unusual one for indicating cause. Here the motivation to press on is explained more than it is proven. Nonetheless, there is an inferential element as well, which could be construed as an argument of reciprocity: "I press on to seize [Christ], because I was seized by Christ".

RSV: Not that I have already obtained this or am already perfect; but I press on to make it my own, BECAUSE Christ Jesus has made me his own (ἐφ' ᾧ καὶ κατελήμφθην ὑπο Χριστοῦ Ἰησοῦ).

---

REJECT: Phil 3:12-18.

REASON: not an arg.

Literature: Bloomquist (134-35) views this entire passage as enthymematic, serving to establish the conclusion of v. 12a that Paul's counting all things as loss does not mean that he has yet attained perfection. Two difficulties with Bloomquist's treatment lead us to disagree: (a) the very structure of the passage is not enthymematic. It does not affirm that "*this* is true, FOR *that* is true," as an enthymeme should, but rather, "I do not hold *this*; RATHER, I hold *that*." In other words, there is no obvious logical link between the important statements of 3:12-18. (b) Bloomquist arrives at this interpretation of v.12a by firstly positing that the apostle is arguing against implied opponents which are Epicureans (131-3), and then assuming that Epicureans would be seen by Paul as holding the contrary view, namely that all those who have renounced all glorification in the flesh have already attained perfection. This interpretation (of v.12a on the one hand, and of vv.12-18 on the other) is tenuous, since it relies heavily on a conjecture about opponents which the text neither identifies nor relates explicitly to the point being made.

RSV: <sup>12</sup> Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. <sup>13</sup> Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, <sup>14</sup> I press on toward the goal for the prize of the upward call of God in Christ Jesus. <sup>15</sup> Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. <sup>16</sup> Only let us hold true to what we have attained.

<sup>17</sup> Brethren, join in imitating me, and mark those who so live as you have an example in us. <sup>18</sup> For many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ.

---

15. Phil 3:17-18.

Preferred approach: logical topic of *contrarium*, with the following structure: A is good/necessary, because non-A will have negative consequence X.

Here,

A = "join in imitating me, and observe those who live according to the example you have in us."  
X = the danger of falling prey to the many who "live as enemies of the cross of Christ," of being destroyed with them in the end.

Note: it can also be solved syllogistically, but much filling out is necessary:

M	Anything that protects you from falling prey to those who live as enemies of the cross and of being destroyed with them in the end should be performed by you.
{m	Joining in imitating me and observing those you live according to the example you have in us protects you from falling prey to those who live as enemies of the cross and being destroyed with them in the end.}
=>	You should join in imitating me and observe those who live according to the example you have in us.
Marker:	γάρ
Basis:	par. E.
Intensity:	low (low degree of inference).
Themes:	- pract./Chr./prudence onto salvation (truth) 3:17-18 - {pract./Chr./importance of imitating apostles (value; hierarchy)} 3:17-18
Other:	(a) Paul's remark that "I have often told you of them, and now I tell you even with tears" contributes nothing to the inference but rather to the ᾧθoς of Paul in the argument; (b) the actual danger is not explicitly stated but simply evoked (do the Philippians risk being led into error? or becoming enemies of the cross themselves?) The omission contributes a strong emotional effect (πάθoς) to the persuasion; (c) the fact that those walking as enemies are "many" adds strength to the argument; (d) the argument might also be the following: "Everyone must imitate someone; therefore it is to your advantage to imitate us as opposed to those who are enemies of the cross."
RSV:	<sup>17</sup> Brethren, join in imitating me, and mark those who so live as you have an example in us. <sup>18</sup> For (γάρ) many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ.

#### 16. Phil 3:17,20-21.

Preferred approach: relational (four-term) syll..

{M	If you imitate a worthy model successfully, you can receive the same rewards as they do.}
m	The reward of citizen's of heaven (Paul and those living out his example) is the glorious transformation of the humiliated body when the saviour returns.
=>	If you imitate Paul and those living according to his example, you will be rewarded with the glorious transformation of your humiliated body when the saviour returns.
=>	You should join in imitating me and observe those who live according to the example you have in us.
Marker:	γάρ
Basis:	Par. E.
Intensity:	
Themes:	- {non-relig./social/imitation and reward (value, likelihood)} 3:17,20-21 - relig./Chr./eschatological rewards (truth) 3:17,20-21
Other:	(a) In view of the overall argument of 3:17-4:1, the γάρ of v. 20 has an adversative nuance (it is translated "but" in the NRSV). This is because the two rationales of vv. 18-19 and of vv. 20-21 work together and reinforce each other within the polarized "ideological landscape" (Eriksson, [forthcoming]) created by Paul in this context: he presents his addressees with only two options, one of which leads to reward, the other to destruction; (b) this binary ideological landscape is developed by semantic opposition between the terms of v.19 and those of 20-21: earth/heaven; destruction/salvation and transformation; shame/glory; (c) in view of (a) and (b), there is another silent premise active in this enthymeme: {If you do not imitate Paul, you risk becoming like those walking as enemies of the cross of Christ, and being destroyed with them in the end.}
RSV*:	<sup>17</sup> Brethren, join in imitating me, and mark those who so live as you have an example in us [...] <sup>20</sup> But (γάρ) our commonwealth (τὸ πολίτευμα) is in heaven, and from it we await a Saviour, the Lord Jesus Christ, <sup>21</sup> who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself.

NOTE: Argument structure of paragraph 3:17-4:1:

- |  |    |
|--|----|
| (1) Conclusion in form of a command (3:17)                                 | A  |
| └─ (2) 1st rationale ( <i>contrarium</i> ; 3:18-19)                        | B  |
| └─ (3) 2nd rationale (3:20-21)   | B' |
| (4) Repetition of the conclusion/command of 3:17 in a different form (4:1) | A' |

Note: Paul's tendency to use *inclusio*, i.e. to repeat the command at the end of a short exhortative unit after the rationales according to an A B A' structure (or A B B' A' in this case), has been observed by scholars (Guillemette 156-58).

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*Phil 4:2-23: concluding matters. This includes (a) a special exhortation to like-mindedness for Euodia and Syntyche (4:2-3), (b) general exhortations (4-9), (c) an acknowledgement of the Philippians gift (10-20) and (d), the closing greetings (21-23).*

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#### 17. Phil 4:3.

Preferred approach: syllogistic

{M Anyone who struggled beside me [Paul] in the work of the gospel, together with Clement and the rest of my co-workers is worthy of help from other Christians.}  
m These women [Euodia and Syntyche] have struggled beside me..., together with Clement... (3b)  
=> These women are worthy of help from other Christians,  
=> Help these women (3a).

Marker: relative pronoun αὐτῶν  
Basis: par. E. The relative clause not only adds information about "these women" but presents a "motivating" factor (Thurén 1995, 55,60) for the exhortation.  
Intensity:  
Themes: -{Paul/ministry/merit of co-working with Paul (value)} 4:3  
- Paul/ministry/history of co-workers (fact) 4:3  
Other:  
RSV: <sup>3</sup> And I ask you also, true yokefellow, help these women, for (αὐτῶν) they have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.

---

REJECT: Phil 4:4-5.

REASON: The nearness of the Lord can perhaps be understood as a motivating factor - rationale - for the commands to rejoice and to demonstrate gentleness. However, the argumentative component of this poetic and exuberant passage is secondary.

RSV: <sup>4</sup> Rejoice in the Lord always; again I will say, Rejoice. <sup>5</sup> Let all men know your forbearance. The Lord is at hand.

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#### 18. Phil 4:11.

Preferred approach: syllogistic.

{M Any person who has learnt to be satisfied in any situation never speaks out of need.}  
m I [Paul] have learnt to be satisfied in any situation (11b).



=> I never speak out of need.  
=> I am not speaking these things out of need (this is in reality a second, rather self-evident syllogism: "I am not speaking out of need, for I never do"). (11a)

Marker: γάρ  
Basis: Paul makes a claim about his own motives and backs it up by stating a "fact" about himself.  
Intensity:  
Themes: **-{non-relig./human./need and contentment (truth)} 4:11**  
**- Paul/character/his own virtues (fact; gnomic form?) 4:11**  
Other: (a) This argument can also be analysed topically, under P/OT's category of *the discourse as an action of the speaker* ("perception of reality" topic), closely related to the topic of *the action and the person*. It has a strong ἡθός component; (b) the rationale (ἐμαθὼν ἐν οἷς εἰμι αὐτάρκης εἶναι) may be a maxim or may be derived from one.  
RSV: <sup>11</sup>Not that I complain of want; for (γάρ) I have learned, in whatever state I am, to be content (αὐτάρκης).

---

19. Phil 4:12-13.

Preferred approach: syllogistic.

{M Anyone who can do all things (through him who strengthens him) has learnt to be satisfied in any situation.}  
m I [Paul] can do all things through him who strengthens me (v.13)  
=> v.12

Marker: none (paratactic E.)  
Basis: the maxim of v.13 backs up Paul's claims about himself in v.12.  
Intensity: low  
Themes: **-{non-relig./common sense/power and contentment (truth, fact)} 4:12-13**  
**- relig./Chr./covenant/Christians/indwelling of God (truth; gnomic form?) 4:12-13**  
Other: the rationale "I can do all things through him who strengthens me" functions as a maxim, and presumably was used as such subsequently.  
RSV: <sup>12</sup>I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. <sup>13</sup>I can do all things in him who strengthens me.

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## Appendix E2: Analysis of Enthymemes in Galatians

(Refer to Appendix A for explanation of terms and codes)

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*Gal 1:1-5. This prescript contains no enthymemes.*

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1. Gal 1:7-8.

Preferred approach: topical.

The topic of the *more and the less*: if A is B, then less than A is all the more certain to be B; where:

A = "us" (someone on Paul's apostolic team) or "an angel from heaven" preaching another gospel;

B = someone perverting the gospel and deserving ἀνάθεμα for it.

The argument rephrased: if even we or angel comes to you with a different gospel, it will be a perverted gospel (and he will be accursed for this); therefore, any mere human preacher who preaches a different gospel is preaching a perverted gospel and will be accursed for it. For the purposes of this study, another paraphrase is:

{M "We" (apostles) and angels from heaven are more trustworthy teachers than anyone else.  
m "We" (apostles) and angels from heaven are perverting the gospel when we preach a "different" gospel.  
=> ALL THE MORE REASON, any human being is perverting the gospel when preaching "another" gospel.

Marker: ἀλλὰ καὶ ἐὰν

Basis: marker introduces a rationale statement for a truth claim in v.7 that there is no other gospel.

Intensity: high

Themes: -{relig./Israel (and Chr.)/authority of angels and apostles (hierarchy, truth, value)}  
1:7-8

- relig./Chr./gospel/unicity of the gospel (truth) 1:7-8

Other: (a) the expression ἀνάθεμα ἔστω has a strong emotional effect which heightens the intensity of the enthymeme ; (b) v. 8 and v. 9 are two rationale statements which both found the truthfulness of v.7 (as two separate Es.; see below).

RSV: <sup>7</sup> not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ. <sup>8</sup> But even if (ἀλλὰ καὶ ἐὰν) we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed.

---

*1:6-9. The main issue at stake.*

---

2. Gal 1:7,9.

Preferred approach: syllogistic (though *topical* is possible; see "comments" below).

{M Any gospel which draws an anathema is not the true gospel.}

m Any gospel different from ours (Paul's) draws an anathema (onto its promulgators ; v.9).  
=> Any gospel different from ours is not the true gospel (7b).  
=> There is no other gospel apart from the one you received from us (7a).

Marker: none (apart from the solemn words of v.9a which alert the addressees as to the importance of what is in fact the rationale statement).  
Basis: v.9 establishes the truth of the claim in v.7.  
Intensity: high.  
Themes: -{relig./Israel/covenant/inclusion and exclusion (truth)} 1:7,9  
- relig./Chr./covenant/unicity of the gospel (truth) 1:7,9  
Other: this could also have been analysed topically, as an *argument from contraries*: claim A is true, since the contrary claim is untenable or unacceptable (A = there is only one gospel).  
RSV: <sup>7</sup>not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ [...] <sup>9</sup>As we have said before, so now I say again, If any one is preaching to you a gospel contrary to that which you received, let him be accursed.

---

*Gal 1:10-2:14. Autobiographical section proving from key events that Paul's gospel is the only true gospel and giving initial proof that Torah is unnecessary for salvation.*

---

REJECT: Gal 1:6-10.

REASON: the γάρ of v. 10 is not to be viewed as inferential. It is consecutive, introducing a new paragraph.

Literature: most commentators agree, as well as NA<sup>27r</sup>. Disagree: Vos (p.10) views v.10 as proof of vv.6-9, i.e. that Paul not being a flatterer of men is proof (from ἡθός) that his message is the only true gospel. The problem with this interpretation is that Paul changes the subject too quickly and too abruptly from v. 11 on to view v.10 as relating directly to vv.6-9 as a ratio. When Paul uses the *topos* of his trustworthiness as a teacher in other instances, his custom is to develop it considerably, giving evidence from his past behaviour and attitudes, as in 1 Thess 2 for example. It seems more convincing that Paul is evoking an accusation about his trustworthiness, to which he will return later. He does just that in 5:11 and in 4:

RSV\*: <sup>10</sup>[For] (γάρ) Am I now seeking the favor of men, or of God? Or am I trying to please men? If I were still pleasing men, I should not be a servant of Christ.

---

### 3. Gal 1:10.

Preferred approach: the topic of *contrarium* (conjunctive syllogism of the form *NOT [A AND B]; NOW A; => NOT B*).

M Someone cannot be both a servant of Christ and a pleaser of men (10b).

{m I am a servant of Christ.}

{=> I am not a pleaser of men.}

Marker: interrogative form + if ... then ...

Basis:

Literature: Agree: Vos (10).

Intensity: low. This appears to be a side argument, answering an unknown accusation. It will be tied to the main issue later in the epistle in 5:10-12 and 6:12-17 (see 6.1.7.b).

Themes: -{Pract./Chr./serving Christ precludes pleasing men (value)} 1:10

- Paul/character/faithfulness to Christ (fact) 1:10

Other: (a) binary ideological landscape which places service of Christ and pleasing humans at opposite poles; (b) example of a silent conclusion.

RSV: <sup>10</sup>Am I now seeking the favour of men, or of God? Or am I trying to please men? If (ἐἴ) I were still pleasing men, I should not be a servant of Christ.

---

REJECT: Gal 1:10b-11.

REASON: It is not clear at all that an inference can be drawn from v. 11 to yield v. 10b. It is interesting to note that marker itself (the γάρ of v.11) is textually uncertain.

Literature: Disagree: Vos p.11.

RSV: <sup>10</sup> ...If I were still pleasing men, I should not be a servant of Christ. <sup>11</sup> For (γάρ) I would have you know, brethren, that the gospel which was preached by me is not man's gospel.

---

4. Gal 1:11b-12.

Preferred approach: syllogistic.

{M      Whatever teaching comes through a revelation of Jesus Christ and not received from a human source is not of human origin.}  
m      "I did not receive [my gospel] from a human source, nor was I taught it, but I received it through a revelation of Jesus-Christ" (12).  
=>      My gospel was not of human origin (11b).

Marker:            γάρ

Basis:

Literature:        Agree: Vos, p.12. He adds an extra step after the conclusion, which he views as implied ("my gospel is not of human origin, therefore it is true"). Other: Hansen (89) sees vv.11-12 as the proof for the truth claim of vv.6-9. He views this combination as the main – structural – E. of the entire epistle.

Intensity:        high (main E. of the section 1:11-24).

Themes:           -{relig./Chr./revelation (truth)} 1:11b-12  
                     - Paul/biography/calling (fact) 1:11b-12

Other:            the ideological landscape evoked by the rationale is binary: humanity and Christ are presented as two mutually exclusive sources of teaching.

RSV:              <sup>11</sup> For I would have you know, brethren, that the gospel which was preached by me is not man's gospel (κατὰ ἄνθρωπον). <sup>12</sup> For (γάρ) I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ.

---

REJECT: Gal 1:12-2:10.

REASON: this passage can be viewed as a complex argument composed of several warrants which together form an inductive, cumulative proof. As such this is not an enthymeme but a complex arg. Verse 1:12 is the claim, and it is backed up by the various autobiographical elements of 1:13-2:10.

RSV: <sup>12</sup> For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. <sup>13</sup> For you have heard of my former life in Judaism...

---

REJECT: Gal 1:20.

REASON: This statement "backs up" the autobiographical passage that precedes it, but not really as an argumentative premise. Rather, it is a sworn oath. Its persuasive power is not drawn from reason but from the general area of the author's ἡθος. It can also be viewed as a technical proof.

RSV: <sup>20</sup> (In what I am writing to you, before God, I do not lie!)

---

5. Gal 2:6a.

Preferred approach: syllogistic (two sequential syllogisms).

                     {M1      Anyone viewed without partiality by God will be viewed the same way by Paul.}  
                     m1      All humans are viewed without partiality by God (6ab; Deut 10:7).  
{M2      =>      All humans are viewed without partiality by Paul}  
{m2      Those (in Jerusalem) who were reputed to be something are humans.}

=>	Those (in Jerusalem) reputed to be something are viewed without partiality by Paul (6aa).
Marker:	None. Paratactic E..
Basis:	Paul justifies his relativizing of the status of the "pillars" with a theological principle (Betz 93-4). This can also be seen as a Scriptural enthymeme (the minor premise uses Dt 10:17).
Intensity:	low (Paul's point here is parenthetical with respect to the main argument).
Themes:	-{pract./Israel and Chr./imitation of God (truth/value)} 2:6a #1 - relig./Israel/God/character (truth) 2:6a #1 -{pract./Israel and Chr./imitation of God (truth/value)} 2:6a #2 -{non-relig./common sense/authority figures remain human (fact)} 2:6a #2
Other:	The E. is quite plain despite the exegetical difficulties of this verse, especially the meaning of the expression ὅποιοί ποτε and the enigmatic difference in tenses between ἦσαν ("they were") and διαφέρει.
RSV:	<sup>6</sup> And from those who were reputed to be something (what they were makes no difference to me; God shows no partiality)...

## 6. Gal 2:7-8.

Preferred approach: syllogistic

{M	Any apostle that God sends to a distinct people is also entrusted with a "gospel for that people."}
m	God worked through Peter making him an apostle to the circumcised and also worked through me in sending me to the Gentiles (8).
=>	I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted the gospel for the circumcised (7).
Marker:	γάρ
Basis:	
Intensity:	low (Paul's point here is parenthetical with respect to the main argument).
Themes:	-{relig./Chr./gospel/universality, contextuality (truth, value)} 2:7-8 - Paul/biography/calling with respect to Peter's calling (fact) 2:7-8
Other:	(a) In Paul's view, God sees two religious categories of people: the circumcised and the Gentiles. For this reason, it would be feasible to attempt to solve this E. with the topic <i>from the parts to the whole</i> ; (b) implicit in Paul's interpretation of God's calling of apostles is the equal footing of the two mission fields: Jew and Gentile.
RSV:	<sup>7</sup> but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised <sup>8</sup> (for he (γάρ) who worked through Peter for the mission to the circumcised worked through me also for the Gentiles)...

## 7. Gal 2:14b.

Preferred approach: the topic of *contrarium* (conjunctive syllogism of the form *NOT [A AND B]; NOW A; => NOT B*).

{M	You cannot have a Jew who is "not living according to Judaism" AND "compelling Gentiles to live according to Judaism," for this would be contradictory and hypocritical.}
m	Cephas is a Jew not living according to Judaism (since he eats with Gentiles).
=>	Cephas cannot compel Gentiles to live according to Judaism.
Marker:	(a) the interrogative form in two parts set in opposition is typical of the <i>contrarium</i> ; (b) if...then.
Basis:	it fits the profile of the <i>contrarium</i> very nicely.
Intensity:	high (this arg. is the central pronouncement within a narrative).
Themes:	-{pract./Israel/prerequisites for proselytism (truth/value)} 2:14b - current text/previous/Peter's behaviour during the Antioch episode (fact) 2:14b

Other: This arg. is easy to analyse because the narrative context in which it was uttered is described in detail.  
 RSV: <sup>14</sup>But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"

---

*Gal 2:15-21 is an argumentative section which states that since Jews themselves cannot be justified through practise of the Torah but only through faith in Christ, this is the case for everyone. Kennedy views this entire section as an epikheirema (Kennedy 1984, 148).*

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8. Gal 2:17-18.

Preferred approach: syll.

{M Christ cannot be blamed for those who reestablish the law upon themselves.}  
 m All those in Christ who view themselves as condemned (sinners) are reestablishing the law upon themselves (18).  
 => Christ cannot be blamed for those in Christ who view themselves as condemned (17).

Marker: (1) γάρ; (2) if... then.

Basis:

Intensity: high

Themes: -{relig./Chr./covenant/being "in Christ" (truth)} 2:17-18.  
 - non-relig./social/legal systems (truth) 2:17-18.

Other: this E. is based on a deduction from metaphor.

RSV\*: <sup>17</sup>But if, in our endeavour to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! <sup>18</sup>But (γάρ) if I build up again those things which I tore down, then I prove myself a transgressor.

---

9. Gal 2:18-19.

Preferred approach: syllogistic.

{M Anyone who has died through the law (incurred its death penalty) is no longer under the law [its jurisdiction being dissolved].}  
 m "Through the law I died to the law" [by believing in Christ] (v.19a).  
 {=> I am no longer under the law. In my case the law is dissolved (v.18).}

Marker: γάρ

Basis:

Intensity: high (important step of the argument)

Themes: -{non-relig./social/legal systems (truth)} 2:18-19  
 - relig./Chr./covenant/Christians/crucified with Christ (truth) 2:18-19

Other: v.18 implies the conclusion of the E., namely that "in my (Paul's) case, the law is something that I have dissolved."

RSV\*: <sup>18</sup>But if I build up again those things which I tore down, then I prove myself a transgressor. <sup>19</sup>For I through the law died to the law, that I might live to God.

---

REJECT: Gal 2:19-20.

REASON: "I have been crucified with Christ" and what follows in v. 20 may be viewed a rationale for Paul's affirmation that he has "died to the law, in order to live for God." But there is no clear indication of inference.

RSV: <sup>19</sup>For I through the law died to the law, that I might live to God. <sup>20</sup>I have been crucified with Christ;

it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

# 10. Gal 2:21.

Preferred approach: syllogistic. Two syllogisms are present:

- {M Anyone who believes that Christ's death is unnecessary for justification is nullifying the grace of God.}
- m A person who believes that the law justifies believes that Christ's death is unnecessary. (see analysis of v.21b below).
- {=> A person who believes that the law justifies is nullifying the grace of God.}

AND:

- {M Anyone "living for God" (v.19b) refuses to nullify the grace of God.}
- m I (Paul) am living for God (19b).
- {=> I (Paul) refuse to nullify the grace of God [by seeking justification through the law] (v.21a).}

Marker: γάρ

Basis:

Intensity: high. The emotional content of this enthymeme is important. Its position as conclusion of the paragraph also heightens its psychological effect.

Themes: -{relig./Chr./gospel/Christ only means of justification (truth)} 2:21 #1  
 - relig./Chr./covenant/disqualification of the law (truth, hierarchy) 2:21 #1  
 -{relig./Chr./covenant/centrality of grace (value)} 2:21 #2  
 - Paul/character/commitment to God (fact) 2:21 #2

Other: Forms a *sorites* with the next E.

RSV: <sup>21</sup> I do not nullify the grace of God; for (γάρ) if justification were through the law, then Christ died to no purpose.

# 11. Gal 2:21b.

Preferred approach: hypothetical syll. The full argument is composed of two consecutive syllogisms:

- {M If God has already given a means of justification, then any "new" means of justification would be unnecessary (δωρεάν).}
- {m The death of Christ can be seen as a "new" means of justification with respect to the law.}
- M => If God has already given a means of justification (obedience to the law), then the death of Christ is unnecessary (21b).
- {m God has not already given a means of justification (in the law).}
- {=> The death of Christ is not unnecessary.}

Marker: εἰ ... ἄρα...

Basis:

Intensity: high. The emotional as well as the theological content of this enthymeme are important. Its position as conclusion of the paragraph also heightens its psychological effect.

Themes: -{relig./Israel/God/means of salvation (likelihood)} 2:21b #1  
 -{relig./Chr./covenant/existing incorrect views (fact)} 2:21b #1  
 - relig./Chr./gospel/relation between Christ and the law (truth/hierarchy) 2:21b #2  
 -{relig./Israel/God/means of salvation (truth)} 2:21b #2

Other: (a) forms a *sorites* with the preceding E. (b) The solution of this arg. is congruent with E.P. Sanders' explanation of Paul's rejection of Torah as means of salvation: if practise of Torah can save, then Christ's death (and Paul's calling and ministry) is fundamentally unnecessary.

RSV: <sup>21</sup> ... if (εἰ) justification were through the law, then (ἄρα) Christ died to no purpose.

---

*Gal. 3:1-4:11 is an argumentative section which begins and ends with a rebuke of the Galatians. The object is to prove that justification through faith in Christ (and not through Torah observance) is actually warranted by the Torah.*

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12. Gal. 3:2.

Preferred approach: syllogistic

{M The disposition which induced God's initial gift of the Spirit will (likely) still please him.  
m God's initial gift of the Spirit was induced by believing what you heard, not by the works of the law.  
{=> Believing what you hear, and not the works of the Law, is the disposition which will still please God.}

Marker: None, other than the closed question which implies an E.

Basis:

Intensity: high

Themes: -{**relig./Israel/God/character/does not change (truth)**} 3:2  
- **addressees/conversion/reception of Spirit (fact; sure sign)** 3:2

Other: (a) there is also a temporal component to the arg.: *God does not change*, thus the manner in which he initiates the covenant must still apply now; (b) can also be approached as a *disjunctive* syllogism. Siegert takes this route but his solution is not very rigorous: M.: Did you receive the Spirit by works of law or faith?; silent m.: through faith; silent conclusion.: Therefore the works of the law are useful no more (Siegert 193); (c) lying behind the major premiss is a more fundamental presupposition, in this case a **topic related to change**: what works is to be continued; the burden of proof is on those who wish to bring about a change.

RSV: <sup>2</sup> Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith?

---

13. Gal. 3:3.

Preferred approach: syllogistic

{M Anyone who does not end the way they began (in their covenant relationship with God) is foolish.  
m Having started with the Spirit, you are now ending with the flesh (3a).  
=> You are foolish.

Marker: None, other than the closed question which implies an E.

Basis:

Intensity: high

Themes: -{**non-relig./common sense/do not modify what is working (likelihood)**} 3:3  
- **addressees/spiritual history (fact)** 3:3

Other: While the silent major premise can be associated with a **topic related to change** in general (as here), it can also be linked to the more specific, theological theme of the unchanging nature of God and of the covenant relationship with God.

RSV: <sup>3</sup> Are you so foolish? Having begun with the Spirit, are you now ending with the flesh?

---

14. Gal. 3:4.

Preferred approach: syllogistic



{M Anyone who experiences "so much [of the Spirit] for nothing (εἰ κἄν)" [by learning nothing about God from it] is foolish.}  
 m You [appear to] have experienced so much for nothing.  
 {=> You are foolish (3:3a).}

Marker: None, other than the closed question which implies an E.

Basis:

Intensity: high (this is a strong arg. with an important emotional element, for the author is arousing a sense of shame in the addressees.

Themes: -{non-relig./common sense/learning from experience (value)} 3:4  
 - addressees/spiritual history (likelihood) 3:4

Other: (a) in this entire section (3:1-5), Paul's argumentation seeks to *ridicule* the Galatians' position by showing that it is "foolish," i.e. in contradiction with their own beliefs and experience (see P/OT 276-79); (b) as in the E. in 3:3, the silent major premise is associated with a common *topic* related to general common sense, although it can also be linked to a more specific *topic* in the domain of spiritual experience (i.e. not simply learning from experience, but learning about *God* through *experience of God*).

RSV: <sup>4</sup>Did you experience so many things in vain? —if it really is in vain.

## 15. Gal. 3:5.

Preferred approach: syll.

{M The disposition which continues to draw God's gift of the Spirit will (likely) still please him.}  
 m God's gift of the Spirit and miracles are drawn by believing what you hear, not by the works of the law.  
 {=> Believing what you hear, and not the works of the law, is the disposition which still pleases God.}

Marker: None, other than the closed question which implies an E.

Basis:

Intensity: high

Themes: -{relig./Israel/God/character/responses to human attitudes (truth)} 3:5  
 - addressees/spiritual history/present experience (fact; sure sign) 3:5

Other: this is the same E. as 3:2, but with a slightly different major premise and a reference to the entire spiritual experience of the Galatians, not simply to the initial experience.

RSV: <sup>5</sup>Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?

## 16. Gal. 3:2,5.

Preferred approach: relational (four term) syllogism, of form *M. All A have "relationship X" to all B; m. a is an A and b is a B; => a has "relationship X" to b.*

{M Whatever can be said about an experience can be said about its source.}  
 m The Spirit and miracles are the experiences, God is their source.  
 => Whatever can be said about the experience of the Spirit and miracles can also be said about God.

Marker: οὐν

Basis:

Intensity: high

Themes: -{non-relig./common sense/cause and effect (likelihood)} 3:2,5  
 - relig./Israel and Chr./God/workings amongst his people (truth) 3:2,5

Other: This is not the arg. in 3:5 but the underlying inference that permits to warrant the passage from the E. in 3:2 to that in 3:5. As such it is not a "surface" E.

RSV\*: <sup>2</sup>Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? [...] <sup>5</sup>[Therefore (οὐν)], does he who supplies the Spirit to you and works

miracles among you do so by works of the law, or by hearing with faith?

17. Gal 3:6-7.

Preferred approach: three syllogisms are required (structure of an *epikheirema*).

	{M1	Anyone who receives Abraham's inheritance from God is Abraham's son.}
	{m1	Righteousness is Abraham's inheritance from God.}
{M3	=>	Anyone who receives righteousness is Abraham's son.}
	{M2	Anyone who does what Abraham did to be receive righteousness will receive righteousness (possibly an echo of Isa 45:25: "In the LORD all the offspring of Israel will be justified and glorified.")}
	m2	Abraham believed God to receive righteousness (v.6; quoting and interpreting Gen 15:6).
{m3	=>	Anyone who believes God will receive righteousness.}
=>		Anyone who believes God is Abraham's son (7).
Marker:		Καθώς ... ἄρα ...
Basis:		Scriptural E. While this argument is inductive more than it is deductive, it contains an inference nonetheless and can be called an E.
Literature:		Disagree: Kennedy sees in 3:6-9 a single enthymeme, but his syllogistic analysis is unclear: "The true sons of Abraham are 'men of faith'; Abraham was promised that in him 'all nations' would be blessed; therefore those who are men of faith are blessed with Abraham who had faith" (Kennedy 1984, 149). Anderson works out five syllogisms underlying 3:6-14 (I have 7), but his syllogistic analysis is also unclear (Anderson 139-141).
Intensity:		high
Themes:		-{non-relig./social/inheritance (truth)} 3:7-8 #1 -{relig./Israel/covenant/righteousness is promised to Abraham as covenant member (truth)} 3:7-8 #1 -{relig./Israel/covenant/relation to Abraham (truth; value)} 3:7-8 #2 -{relig./Israel and Chr./covenant/Abraham as model of righteousness (truth; value) 3:7-8 #2 - texts/Israel/Gen 15:6 (fact; direct quote) 3:7-8 #3 -{relig./Chr./gospel/how to receive righteousness (truth)} 3:7-8 #3
Other:		If indeed there is an echo of Isa 45:25 here, Paul's shift from "descendants of Israel" to "sons of Abraham" is in harmony with his overt preference for the Abrahamic covenant expressed elsewhere in Galatians (see 3:17; 4:21-31).
RSV:		<sup>6</sup> Thus (Καθώς) Abraham "believed God, and it was reckoned to him as righteousness." <sup>7</sup> So (ἄρα) you see that it is men of faith who are the sons of Abraham.

18. Gal 3:8-9.

Preferred approach: syllogistic

{M	All people are justified by God (and blessed in Abraham) in the same way.}
m	The Gentiles are justified by God (and blessed in Abraham) through faith [and not law] (v.8; quoting Gen 18:18 and 12:3).
=>	All people are justified by God (and blessed in Abraham) through faith [and not law] (9).
Marker:	ὥστε (translate "for this reason" in the NRSV).
Basis:	Script. E.
Literature:	Agree: Hansen, partially; he sees an inference from v.8b to v.9 (Hansen 1989, 115,120).
Intensity:	high
Themes:	-{relig./Israel/God/impartiality (truth; value)} 3:8-9 - texts/Israel/Gen 18:18 and 12:3 (fact; direct quote) 3:8-9
Other:	

RSV\*: <sup>8</sup> And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."<sup>9</sup> So then (ὥστε), those who are men of faith are blessed with Abraham who had faith.

---

REJECT: Gal 3:9-10

REASON: consecutive (not inferential) γάρ.

RSV: <sup>9</sup> So then, those who are men of faith are blessed with Abraham who had faith.<sup>10</sup> For all who rely on works of the law are under a curse...

---

19. Gal 3:10.

Preferred approach: syllogistic

M "Cursed is everyone who does not observe and obey all the things written in the book of the law" (Deut 27:26; cf. 28:58).  
{m No one who relies on the works of the law is able to observe and obey all the things written in the book of the law.}  
=> All who rely on the works of the law are under a curse.

Marker: γέγραπται γάρ

Basis: Scriptural E.

Literature: Agree: Hansen (1989, 117,120).

Intensity: high (highly controversial argument).

Themes: - texts/Israel/Deut 27:26 (fact; direct quote) 3:10

-{relig./Israel/covenant/universal inability to obey all Torah (truth)} 3:10

Other:

RSV: <sup>10</sup> For all who rely on works of the law are under a curse; for it is written (γέγραπται γάρ), "Cursed be every one who does not abide by all things written in the book of the law, and do them."

---

20. Gal 3:11.

Preferred approach: syll.

M All who are justified are justified through living by faith (v. 11b; Hab 2:4 [ὁ δίκαιος ἐκ πίστεως ζήσεται] quoted and given a particular interpretation; cf. Rom 1:17).  
{m No one seeking justification through the law lives by faith} (this missing premiss is established partially in the next verse).  
=> No one seeking justification through the law is justified (11a).

Marker: ὅτι

Basis: Scriptural E..

Intensity: high. The use of Scripture and the characterization of the conclusion as δῆλον ("clear, obvious") increase the intensity.

Themes: - texts/Israel/Hab 2:4 (fact; direct quote) 3:11

-{current text/later/conclusion of next arg. in 3:12 (truth)} 3:11

Other: 3:11-12 can be seen as a single arg., the conclusion of which is 11a. The E. in 3:12 helps to establish the missing major premise of 3:11, namely that "No one seeking justification through the law lives by faith." I hesitate nonetheless to call 3:11-12 an *epikheirema* because there is a *missing step* (a silent enthymeme) which Paul omits between the conclusion of 3:12 and the missing premiss of 3:11 (presumably for the sake of brevity): no one seeking justification through the law lives by faith, FOR the law does not promise justification to those who have faith (this silent arg. rests on the likelihood that no one who understands that justification comes through faith would seek justification through a system that does not "reward" faith).

RSV: <sup>11</sup> Now it is evident (δηλον) that no man is justified before God by the law; for (οτι) "He who through faith is righteous shall live";

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21. Gal 3:12.

Preferred approach: *contrarium* (conjunctive syllogism of the form *NOT [A AND B]; NOW A; => NOT B*).

{M A legal/religious system cannot promise life (justification) as a reward BOTH for doing works AND for living by faith.}

m The law promises justification as a reward for doing works (ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς ; Lev 18:5 quoted and interpreted).

=> The law does not promise justification as a reward for living by faith.

*Note:* While the E. of 3:12 establishes one of the premises of the syll. in 3:11, there is a missing enthymematic step: "The law does not rest on faith, THEREFORE no one under the law is likely to live by faith." This can be solved syllogistically: *M* No one seeking justification by the the law would live by a principle on which the law does not rest; *m* The law does not rest on faith; => No one under the law would live by faith.

Marker: ἀλλά

Basis: Script. E.

Intensity: high

Themes: -{non-relig./ social/legal systems/coherence; existence of a "spirit of the law" (truth)} 3:12

- texts/Israel/Lev 18:5 (fact; direct quote) 3:12

Other: see comments for 3:11.

RSV: <sup>12</sup> but the law does not rest on faith, for (ἀλλά) "He who does them shall live by them."

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22. Gal 3:13.

Preferred approach: syll.

M "Cursed is everyone who hangs on a tree." (Deut 21:23)

{m Christ hung on a tree} (after committing of a crime punishable by death and executed; Deut 21:22).

=> Christ became a curse (13).

Marker: ὅτι γέγραπται

Basis: Scriptural E.

Literature: Agree: Kennedy 1984, 149.

Intensity: low. The conclusion of this E. is a participial clause ("Christ became a curse for us") subordinate to the main clause ("Christ redeemed us from the curse of the law").

Themes: - texts/Israel/Deut 21:22 (fact; direct quote) 3:13

-{texts/Chr./oral gospel trad./crucifixion of Jesus (fact)} 3:13

Other: There is an element of *metalepsis* in this proof by Scripture: Paul refers to the entire law about exposed bodies of criminals in Deut 21:22-23; (b) Paul's claim is not only that Christ was cursed, but that Christ *became* a curse *for us*. Thus the rationale from Scripture backs up only for one part of his claim.

RSV: <sup>13</sup> Christ redeemed us from the curse of the law, having become a curse for us—for it is written (ὅτι γέγραπται), "Cursed be every one who hangs on a tree"—

---

REJECT: Gal 3:13-14.

REASON: While the purpose clauses contain inferential value, they are to be seen as explanations and not

arguments.

RSV: <sup>13</sup> Christ redeemed us from the curse of the law, having become a curse for us—for it is written, “Cursed be every one who hangs on a tree”—<sup>14</sup> that (ἵνα) in Christ Jesus the blessing of Abraham might come upon the Gentiles, that (ἵνα) we might receive the promise of the Spirit through faith.

---

REJECT: Gal 3:16.

REASON: This is not an argument but an affirmation regarding how to interpret Christologically the OT promise to Abraham’s σπέρμα (Gen 13:15; 15:18; 17:8; 22:18?). This affirmation will serve as a minor premiss to establish a key argumentative point in 3:29. In other words, we are dealing with a disjointed enthymeme (see analysis of 3:29).

RSV: <sup>16</sup> Now the promises were made to Abraham and to his offspring; it does not say, “And to offsprings, as of many; but it says, “And to your offspring,” that is, to one person, who is Christ [...] <sup>29</sup> And if you belong to Christ, then you are Abraham’s offspring, heirs according to the promise.

---

23. Gal 3:18.

Preferred approach: *contrarium* (conjunctive syll.).

M The inheritance (κληρονομία) cannot come BOTH from the law AND from the promise to Abraham (18a).

m God granted the inheritance to Abraham through the promise [as a gift of grace] (18b).

{=> The inheritance cannot come through the law.}

Marker: εἰ... οὐκέτι.../δέ... (IF... THEN NO LONGER.../BUT...).

Basis:

Literature: Hansen appears to agree with my treatment; he views 3:18 as an arg. from theses presented as incompatible (Hansen 1989, 88).

Intensity: high (serves as conclusion and succinct summary of the arg. in 3:15-18).

Themes: - **relig./Israel/God/coherence of God’s dispensations (truth; hierarchy) 3:18**  
- **texts/Israel/story of Abraham in Gen (fact) 3:18**

Other: (a) this is an example of an E. with a suppressed conclusion; (a) the γάρ at the beginning of v. 18 is not inferential/ but explanatory (“indeed”); (c) implication of the major premiss: there must be a both *hierarchy* and *coherence* of divine covenantal acts, and the source of inheritance is one.

RSV: <sup>18</sup> For if the inheritance is by the law, it is no longer by promise; but God gave it to Abraham by a promise.

---

24. Gal 3:19b-20.

Preferred approach: syll.

{M Any dispensation involving more than one messenger is an accommodation to humans (and not pure divine revelation).}

m [The law was given through the hands of] a mediator (Moses) which implies more than one messenger, whereas God is one. (ref. to Deut 6:4).}

{=> The law is an accommodation to humans, not pure divine revelation.}

Marker: none, except the oppositions indicated by the two δέ (“now...but...”) of v.20.

Basis:

Intensity: high

Themes: - **{relig./Israel/revelation/modes and mediators (truth; value)} 3:19b-20**  
- **texts/Israel/story of the revelation of the Torah in Exod (fact) 3:19b-20**

Other: (a) example of an E. with a suppressed conclusion; (b) this solution is inspired from the

solution proposed by Siegert p.193: (M. "A mediator (such as Moses) is always a mediator between 2 parties"; m. "But God is one"; => "The law is an accommodation to the people of Israel, not pure divine wisdom." See also Betz, 171-3); (b) use of the common topic of quantity, this time with the idea that unity is better than diversity; it can be used the other way around (see P/OT 115-119).

RSV: <sup>19</sup> Why then the law? It was added because of transgressions, till the offspring should come to whom the promise had been made; and it was ordained by angels through an intermediary. <sup>20</sup> Now (δε̅) an intermediary implies more than one; but (δε̅) God is one.

## 25. Gal 3:21

Preferred approach: syllogistic

{M: Any divine dispensation which opposes (i.e. cancels) a previous one (God's prior promises) must provide a better way to righteousness.}  
 m: The law does not provide righteousness [whereas the promises do].  
 => The law is not opposed to the promises of God.

Note: Technically, the minor premise above is the conclusion of another E. signalled by the "if... then..." of 3:21b:

M If a law gives life, then it would provide righteousness.  
 {m The law does not give life.} (this is conclusion of the E. in v.22).  
 {=> The law does not provide righteousness.}

Marker: γάρ

Basis:

Intensity: high

Themes: -{relig./Israel/covenant/justification and righteousness as highest values (value; hierarchy)} 3:21

- relig./Israel/covenant/inability of Torah to give life (truth) 3:21

Other: (a) 3:21-22 constitutes a single argument (*sorites* of 3 Es.). The conclusion of the E. in v.22 serves as minor premise to the second E. in v.21. (b) Underlying this arg. is a **common topic related to change**: what works is to be continued; the burden of proof is on those who wish to argue for the necessity of a change.

RSV: <sup>21</sup> Is the law then against the promises of God? Certainly not; for if (εἰ γάρ) a law had been given which could make alive, then righteousness would indeed (ἄν) be by the law.

## 26. Gal 3:21b-22a.

Preferred approach: syll.

{M All things imprisoned under the power of sin are unable to give life (i.e. the Holy Spirit).} (Reference to Torah teaching that the Spirit cannot touch what is soiled by sin?).  
 m The Scripture has imprisoned all things (including the law) under the power of sin (22a).  
 => The law is unable to provide life (21b).

Marker: ἀλλά

Basis:

Intensity: low

Themes: -{relig./Israel/God/holiness (truth; value)} 3:21b-22a

- relig./Chr. and Israel/universality of the power of sin (truth) 3:21b-22a

Other: 3:21-22 constitutes a single argument (*sorites* of 3 Es.). The conclusion of the E. in v.22 serves as minor premise to the second E. in v.21.

RSV: <sup>22</sup> But (ἀλλὰ) the scripture consigned all things to sin, that what was promised to faith in Jesus Christ might be given to those who believe.

---

REJECT: Gal 3:22.

REASON: This is an explanation and not an argument. However, it has some inferential value and as such can be analysed as a syllogism: M: For the promise to be guaranteed, all competitors which could cancel it must be eliminated; m: Scripture (i.e. God) wants to guarantee that the promise of righteousness be given to all believers in Jesus (the *ἵνα* clause rephrased); => Scripture has imprisoned all things (i.e. all competitors) under the power of sin.

RSV: <sup>22</sup> But the scripture consigned all things to sin, that (*ἵνα*) what was promised to faith in Jesus Christ might be given to those who believe.

---

REJECT: Gal 3:23-24.

REASON: both the *ὥστε* and the *ἵνα* introduce explanations, not rationale statements.

RSV: <sup>23</sup> Now before faith came, we were confined under the law, kept under restraint until faith should be revealed. <sup>24</sup> So that (*ὥστε*) the law was our custodian until Christ came, that (*ἵνα*) we might be justified by faith.

---

27. Gal 3:25-26.

Preferred approach: syllogistic.

{M Anyone who is considered a son (*υἱός*) is no longer subject to a custodian (*παιδαγωγός*).}  
m You/we are all sons of God through faith (26).  
=> You/we are no longer subject to a custodian (25).

Marker: γάρ

Basis:

Intensity: low

Themes: -{non-relig./social/children and custodians (likelihood)} 3:25-26

- relig./Chr./covenant/believers are children of God (truth) 3:25-26

Other: (a) 3:25-27 is a *sorites* or chain of 2 Es.; (b) Paul explains this argument in more detail in 4:1-7; (c) Betz does not view 3:25-26 as an argument, but makes of v.26 the beginning of a new argument and paragraph. This however is an unlikely analysis, in view of the fact that Paul repeats and clarifies the same argument of 3:25-26 in 4:4-5 (adoption *as sons* frees us from the disciplinarian); (d) this arg. is **from a metaphor**; it is a deduction however, not an analogy. (e) In this image, the term *son* refers to the child whose education is completed, and who has been conferred full status of sonship.

RSV: <sup>25</sup> But now that faith has come, we are no longer under a custodian; <sup>26</sup> for (γάρ) in Christ Jesus you are all sons of God, through faith.

---

28. Gal 3:26-27.

Preferred approach: syllogistic.

{M Anyone who has clothed himself (*ἐνδυομαι*) with the son of God has become a son of God.}  
m All of you who are baptized into Christ have clothed yourselves with Christ, the son of God (27).  
=> All of you who are baptized into Christ have become sons of God (26).

Marker: γάρ

Basis:

Intensity: high

Themes: -{non relig./human./experience of putting on clothes (truth)} 3:26-27

- relig./Chr./covenant/meaning and effect of baptism (truth) 3:26-27

Other: 3:25-27 is a *sorites* or chain of 2 Es.; (b) argument **from a metaphor** (not an analogy).  
(c) Agree: Betz, partially. He adds that here Paul arguing from the liturgy of baptism

RSV: (Betz 184-5).  
<sup>26</sup> for in Christ Jesus you are all sons of God, through faith. <sup>27</sup> For (γάρ) as many of you as were baptized into Christ have put on Christ.

---

29. Gal 3:28.

Preferred approach: syllogistic.

M All people in Christ are one (28b).  
{m1 Jew and Greek are not one, but distinct.}  
{m2 Slave and free are not one, but distinct.}  
{m3 Male and female are not one, but distinct.}  
=> Among Christians there are no longer Jew and Greek, slave and free, male and female distinctions (28a).

Marker: γάρ

Basis:

Intensity: high

Themes: - **relig./Chr./covenant/unity of believers in Christ (truth; hierarchy of values) 3:28**  
- **{non-relig./social/divisions and classes within Greco-Roman society (facts)} 3:28**

Other: case where the minor premiss is silent.

RSV: <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for (γάρ) you are all one in Christ Jesus.

---

30. Gal 3:29.

Preferred approach: syllogistic (involving a conditional premiss).

{M If you belong to Christ, then you share in all the promises to Christ (for God sees you as one with him; 3:28).}  
m God's promises of inheritance to Abraham's offspring (σπέρμα) were intended for Christ (and only Christ; see Gal 3:16).  
=> If you belong to Christ, then you share in the promises of inheritance given to Abraham (i.e. in Christ you are also "the offspring" [singular] of Abraham).

*Note 1:* crucial here is how Paul obtains the minor premise of this E. earlier (in 3:16), using a (rabbinical?) argument *from grammatical literalness*: X's intention Y is interpreted correctly only if its grammar is respected literally (X = God; Y = God's promises to Abraham in Gen 13:15; 17:8; 24:7).

*Note 2:* a second syllogism, whose major premise is the conclusion of the syllogism above, is understood:

M If you belong to Christ (εἰ δὲ ὑμεῖς Χριστοῦ), then you share in the promise of being heirs according to the promise; {m All of you who are one in Christ (3:28) and who have clothed yourselves with Christ through baptism (3:27) "belong to Christ"}; {=> You share in the promise of being heirs according to the promise.}

Marker: εἰ ... ἄρα ... (IF ... THEN ...).

Basis:

Intensity: high (a concluding E. which caps and summarizes an argumentative subsection).

Themes: - **{relig./Chr./covenant/benefits of union with Christ (truth)} 3:29**  
- **current text/previous/Christ as sole offspring of Abraham, 3:16 (truth) 3:29**

Other: (a) Siegert refers to Paul's tendency to argue elliptically, relying on premises worked out in another context of the epistle, sometimes implicitly (Siegert 193). This is an interesting case where a missing premise necessary to an E. is stated elsewhere in the argumentation.  
(b) A similar argument is given in 4.7b: "And if a son, then also an heir, through God."  
(c) This argument relies on definitions which Paul and his readers must view as accepted



conventions: here it is especially the definition of “belonging to Christ” and its link with “being one with Christ” (Siegert 195).  
 RSV: <sup>29</sup> And if (εἰ) you are Christ’s, then (ἄρα) you are Abraham’s offspring (σπέρμα), heirs according to promise.

---

REJECT: Gal 4:6.

REASON: ὅτι introduces an explanation and not an E.

RSV: <sup>6</sup> And because (ὅτι) you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”

---

31. Gal. 4:6-7a.

Preferred approach: topic of the *sure sign*.

{M Anyone in whose heart the the Spirit is crying “Abba! Father!” to God is a son of God and not his slave.}  
 m God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” (4:6).  
 => We are all no longer slaves but sons (4:7).

Marker: ὥστε  
 Basis: Paul is establishing proof that he and his addressees are indeed “sons of God.”  
 Intensity: high (concluding E. of an entire section).  
 Themes: -{non-relig./human./a child’s instinctive recognition of their own parents (sure sign)} 4:6-7a  
 - relig./Chr./covenant/give of the Spirit to all believers (truth) 4:6-7a

Other:  
 RSV: <sup>6</sup> And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” <sup>7</sup> So (ὥστε) through God you are no longer a slave but a son, and if a son then an heir.

---

32. Gal 4:8-9.

Preferred approach: syll.

{M Any ex-slave who returns to a weak and beggarly ex-master is being foolish.}  
 m You are ex-slaves returning to your weak and beggarly ex-masters (the “elemental spirits” which are not gods; v.8-9).  
 => You are foolish (“how can you turn back again...?”; v.9).

Marker: None, other than the form of the question (πῶς ...;) that implies the foolishness of the Galatians' tendency (the unstated conclusion of the E.).  
 Basis: argumentative reproof (somewhat analogous to a *contrarium* in form).  
 Intensity: high (heightened by the element of shame/ridicule).  
 Themes: -{non-relig./social/slavery/manumission (truth; value; hierarchy)} 4:8-9  
 - addressees/spiritual history/present state (fact) 4:8-9  
 Other: (a) this is a deduction from a **metaphor** (slavery) applied to the readers’ spiritual state; (b) there is an element of induction from analogy in this argument: what you are doing is analogous to a freed slave going back to his/her oppressive master; yet is goes further than induction, as the slavery image is used as a crucial and indispensable lense for understanding the spiritual reality involved; (c) parallel with the Es. of 3:2,3,4,5: it can be argued that this arg. echoes a presupposition seen earlier, in this case the **topic related to change**: what works is to be continued; the burden of proof is on those who wish to bring about a change (seen in 3:1-5).

RSV: <sup>8</sup> Formerly, when you did not know God, you were in bondage to beings that by nature

are no gods; <sup>9</sup> but now that you have come to know God, or rather to be known by God, how (πῶς) can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more?

### 33. Gal 4:9b-10

Preferred approach: topic of the *sure sign*.

- {M Anyone who goes back to observing special days, and months, and seasons, and years, is turning away from God and back to the weak and beggarly elemental spirits.}  
 m You are observing special days, and months, and seasons, and years (10).  
 => You are turning away from God and back to the weak and beggarly elemental spirits (9b).

Marker: none (paratactic structure).  
 Basis: Paul is establishing proof of the Galatians' guilt.  
 Intensity: high  
 Themes: -{relig./univ., Israel and Chr./practises of a weak religion of bondage (sure sign)} 4:9b-10  
 - addresses/spiritual history/present practises and tendencies (fact) 4:9b-10  
 Other: Paul is making a sweeping move in painting the "ideological landscape" (Eriksson, [forthcoming]) of his argumentation, opposing *both* pagan idolatry *and* submission to the Torah - which he associates with weak elemental spirits - to life with the true God through faith.  
 RSV: <sup>9</sup> but now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more? <sup>10</sup> You observe days, and months, and seasons, and years!

Gal 4:12-20: Emotional plea to return to Paul and his Gospel.

### 34. Gal 4:12.

Preferred approach: topical

This is the common topic of *reciprocity of action in friendship* (Betz 222), used in an exhortation: person Y should do good deed A for person X, for X did A for Y. One (somewhat incomplete) way to paraphrase this is:

- {M A gesture of friendship among two equals should be reciprocated.} (see Betz 222).  
 m Paul's becoming as the Galatians is a gesture of friendship among two equals.  
 => Paul's becoming as the Galatians should be reciprocated by the Galatians becoming like Paul (12a).

Marker: ὅτι  
 Basis: Par. E. Paul is establishing a motivating factor for an action.  
 Intensity: low because this is not logically binding. However, the affectionate, pleading tone (δέομαι ὑμῶν; Morris 137) intensifies the emotional effect. The style (brevity, chiasmic structure) adds to the psychological effect. The gnomic form creates an effect of paradox (Betz calls this passage a "gnomic paradox", p. 221).  
 Themes: -{non-relig./social/friendship/reciprocity, equality (value)} 4:12  
 - Paul/history of relations with addressees/Paul's love for the Galatians (fact; gnomic form) 4:12  
 Other: Expressions of friendship in the form of "becoming like" the other person, to the point of sharing in their misfortunes, were taken as *sure signs* of friendship in the common opinion of the ancient world (Betz 222), for friendship had to be proven in the ancient world which was structured by relations of inequality and where the intimate rapport of

*amicitia* was a rare and valued occurrence. The reasoning of friendship makes sense on the emotional plane and in the light of 1 Cor 9:19-23: since I, Paul, have become like you, a person without Torah, to proclaim the gospel to you, I beg you to reciprocate by remaining like me as “Christians outside the Jewish Torah”; this would be a *sure sign* of your true friendship for me (see Betz 221-223).

RSV: <sup>12</sup> Brethren, I beseech you, become as I am, for (ὅτι) I also have become as you are...

---

REJECT: Gal 4:17.

REASON: this is not an arg. (its structure is “not *this* but rather *that*”), although it has an enthymematic element (it *can* be read as “*this* is not the case, FOR *that* is the case”).

RSV: <sup>17</sup> They make much of you, but for no good purpose; (ἀλλά) they want to shut you out, that you may make much of them.

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*In Gal 4:21-31 is Paul’s final argument from Scripture (Gen 21, Isa 54) to establish the superiority of faith over the law. The main argument is allegorical.*

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REJECT: Gal 4:24-26.

REASON: While it could be argued that γάρ introduces the rationale for the claim of allegory, what follows it constitutes more of an expository passage on the allegory and thus its inferences are complex.

RSV: <sup>24</sup> Now this is an allegory: (γάρ; not translated) these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. <sup>25</sup> Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. <sup>26</sup> But the Jerusalem above is free, and she is our mother.

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REJECT: Gal 4:25.

REASON: This presents itself as an E., but the inferences within allegorical interpretation (such as this one) are idiosyncratic and transcend logical or rational description.

RSV: <sup>25</sup> Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for (γάρ) she is in slavery with her children.

---

REJECT: Gal 4:26-28.

REASON: the arg. which establishes the “Jerusalem above” as the true mother of Gentile believers and all believers (the inference is in v. 26) is allegorical. “The aptness of the quotation is not immediately evident” (Hays 1983, 118), and is done in an “allusive, echo-laden manner” (119). Hence we are dealing with far more than an E.

Wisse has proposed the following syllogism as supporting the arg.: {M All children of the promise have Sarah as their mother (paraphrase of Paul’s interpretation of Is 54:1)}; m We are children of the promise (28); => Sarah is our mother (26b; Wisse 1996, 2).

RSV: <sup>26</sup> But the Jerusalem above is free, and she is our mother. <sup>27</sup> For it is written (γέγραπται γάρ) “Rejoice, O barren one who does not bear; break forth and shout, you who are not in travail; for the children of the desolate one are many more than the children of her that is married.” <sup>28</sup> Now (δέ) we, brethren, like Isaac, are children of promise.

---

REJECT: Gal 4:30.

REASON: This OT “enthymeme” is applied to the present situation by Paul through allegorical correspondences. Again, enthymemes within allegorical reasoning are idiosyncratic.

<sup>30</sup> But what does the scripture say? “Cast out the slave and her son; for (γάρ) the son of the slave shall not inherit with the son of the free woman.”

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*Gal 5:1-12: paraenesis and supplication; contains enthymemes, many of which are paraenetic, i.e. composed of commandments backed up by "motivating expressions."*

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35. Gal 5:1.

Preferred approach: syll.

{M No one who has been redeemed from the yoke of slavery "for freedom" should submit again to slavery's yoke.}

m For freedom Christ has set you free (5:1a).

=> You should not submit again to the yoke of slavery.

=> do not submit again to the yoke of slavery. (5:1b).

Marker: οὐν

Basis: par. E.

Intensity: low.

Themes: -{non-relig./social/slavery/manumission (truth; value; hierarchy)} 5:1-2

- relig./Chr./covenant/freedom in Christ (truth; value) 5:1-2

Other: compare with E. solution in Gal 4:8-9. The syllogism are similar.

RSV: <sup>1</sup> For freedom Christ has set us free; stand fast therefore (οὐν), and do not submit again to a yoke of slavery.

---

36. Gal 5:2-4

Preferred approach: syllogistic

{M To everyone who is obliged to obey the entire law, Christ will be of no benefit.}

m Every man who lets himself be circumcized that he is obliged to obey the entire law (6:3).

=> To every man who lets himself be circumcized, Christ will be of no benefit (6:2).

Marker: none, other than Paul's emphatic μαρτύρομαι δὲ πάλιν... ὅτι (ONCE AGAIN I TESTIFY THAT). On the surface, the structure is paratactic. But the rationale statement is in fact "introduced," not by a syntactical marker, but by a "meta-communicative clause" which introduces it as an arg. (Hellholm 124).

Basis: par. E. While there is no syntactic marker, it is clear that v.3 is the rationale for the startling statement of v.2.

Intensity: high

Themes: -{relig./Israel and Chr./covenant/mutual exclusiveness of Law and Christ as means of justification (truth)} 5:2-4  
- relig./Israel/covenant/unity and coherence of Torah as means of justification (truth) 5:2-4

Other:

RSV: <sup>2</sup> Now I, Paul, say to you that if you receive circumcision, Christ will be of no advantage to you. <sup>3</sup> I testify again (μαρτύρομαι δὲ πάλιν) to every man who receives circumcision that he is bound to keep the whole law. <sup>4</sup> You are severed from Christ, you who would be justified by the law; you have fallen away from grace.

---

37. Gal 5:3-4.

Preferred approach: syll.

{M Anyone who is obliged to obey the entire law has "fallen away from" grace (i.e. the principle of grace can no longer apply to that person; principle developed in Rom 4:1-8).}

m	You who want to be justified by the law are obliged to obey the entire law (3).
=>	You who want to be justified by the law have ...have fallen away from grace (4).
Marker:	none. Paratactic structure.
Basis:	v.4 appears to be a conclusion inferred from v.3, just as v.2 is (they are closely connected).
Intensity:	high
Themes:	-{relig./Israel/covenant/justification through works of Torah excludes grace principle (truth)} 5:3-4 - relig./Israel/covenant/unity and coherence of Torah as means of justification(truth) 5:3-4
Other:	Another way to look at this passage is to see 5:3 as an enthymematic warning. An illustration of such an warning is the well-known "trespassers will be prosecuted," which implies the following par.E: "Do not trespass; for trespassers will be prosecuted." The warning is in fact the major premiss.
RSV:	<sup>3</sup> I testify again to every man who receives circumcision that he is bound to keep the whole law. <sup>4</sup> You are severed from Christ, you who would be justified by the law; you have fallen away from grace.

---

REJECT: Gal 5:4-5.

REASON: This could be viewed as an E. but the inference is unclear and loose at best.

RSV: <sup>4</sup> You are severed from Christ, you who would be justified by the law; you have fallen away from grace. <sup>5</sup> For (γὰρ) through the Spirit, by faith, we wait for the hope of righteousness.

---

### 38. Gal 5:5-6.

Preferred approach: 2 syllogisms).

{M	Anyone hoping to receive righteousness will live by a principle that <i>counts for something</i> (τι <i>ἰσχύει</i> ) on the scale of righteousness.}
m	In Christ, the only that counts toward righteousness is faith.
{=>/M	Anyone hoping to receive righteousness will live by faith.}
{m	We (Christians) hope to receive righteousness.}
=>	We await righteousness through faith (by the Spirit).

Marker:	γὰρ
Basis:	
Intensity:	low
Themes:	-{non-relig./common sense/systems of merit and reward (truth)} 5:5-6 #1 - <b>current text/previous/justification is through faith alone, established in 3:1-13 (truth; value) 5:5-6 #1</b> -{relig./univ., Israel, Chr./ means to attain salvation (truth)} 5:5-6 #2 -{relig./Chr./justification, highest shared aim (value) 5:5-6 #2
Other:	many statements are not central to the argument itself, although they function as qualifiers and precisions that are important on other levels: "through the Spirit," "neither circumcision nor uncircumcision counts for anything," "...working through love."
RSV:	<sup>5</sup> For through the Spirit, by faith, we wait for the hope of righteousness. <sup>6</sup> For (γὰρ) in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love.

---

### 39. Gal 5:11.

Preferred approach: (a) topic of the *likely sign*; (b) *sorites* (chain of 2 Es./syllogisms):

M1	Any teaching which upholds the necessity of circumcision will not contain a source of offense to Jews (or to the circumcising opponents?; 11b).
{M2	Any teaching devoid of any source of offense (σκάνδαλον) will not cause persecution.}
m2	Paul's teaching is still causing persecution (11a).
{m1	=> Paul's teaching still contains a source of offense.}
=>	Paul's preaching does not retain the necessity of circumcision (11a).
Marker:	ἄρα
Basis:	
Intensity:	high
Themes:	- Chr. world/opponents/circumcision as point of contention for Jews and Judaizers (value) 5:11 #1 - {non-relig./social/offense and reaction (sign; likelihood)} 5:11 #2 - Paul/ministry/opposition to Paul (fact) 5:11 #2 - {Paul/ministry/cause of opposition to Paul (truth)} 5:11 #1
Other:	(a) this arg. can also be treated as a <i>contrarium</i> (Kraus 1206-07): NOT "preaching without scandal" AND "persecution"; BUT NOW "persecution"; THEREFORE NOT "preaching without scandal." What is important here is that Paul attributes this to the "scandal of the cross," i.e. to his insistence that the cross renders circumcision useless for justification; (b) Betz calls this arg. "puzzling": "What the apostle has in mind will in all likelihood always be hidden from our knowledge" (Betz 268). (c) The arg. is not a strong one, since the major premiss M1 is weak. Circumcision the certainly not the only religious value of the offended party.
RSV:	<sup>11</sup> But if I, brethren, still preach circumcision, why am I still persecuted? In that case (ἄρα) the stumbling block (τὸ σκάνδαλον) of the cross has been removed.

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Gal 5:13-6:10. Paraenetical section.

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40. Gal 5:13b-14.

Preferred approach: syllogistic

{M	To love your neighbour as yourself is to serve them.}
m	"You shall love [one another] as yourself." (Lev 19:18)
=>	You shall serve one another, through love.

Marker:	γάρ
Basis:	Par. E. AND Scriptural E.
Intensity:	low.
Themes:	- {pract./Israel/love of others requires service (truth; value)} 5:13b-14 - texts/Israel/Lev 19:18, the Golden Rule (fact; direct quote) 5:13b-14
Other:	(a) Whereas the "Golden Rule" can be worked out in a minimalist sense (Lev 19:17-18: to love your neighbour is not to hate him), Paul works it out here in a more far reaching sense as the silent premise indicates. On this issue, see Ricoeur 1990, pp.392-97. (b) Another way to look at this E. is to focus on the "fulfilment of the law": "love one another, for in this way you will fulfill the law."
RSV:	<sup>13</sup> For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. <sup>14</sup> For (γὰρ) the whole law is fulfilled in one word, "You shall love your neighbor as yourself."

---

41. Gal 5:16-17a.

Preferred approach: syllogistic

{M	If your way of life depends on the will of a being, you cannot produce results that are opposed to
----	--

	the desires of that being.}
m	The desires of the Spirit are opposed to those of the flesh (17a).
=>	If your way of life depends on the will of the Spirit, you will not "gratify" the desires of the flesh.
Marker:	γάρ
Basis:	This E. is not composed of a commandment with a motivating expression, but rather of a rationale statement (v.17) backing up the motivating expression (16b) of a commandment (16a).
Intensity:	high. Presence of introductory statement λέγω δέ signifies that the following segment is important.
Themes:	-{non-relig./human./power, will, dependency (truth)} 5:16-17a - relig./Chr. and Israel/opposition of flesh and spirit principles (truth) 5:16-17a
Other:	It is noteworthy that Paul uses the language of slavery to build his "hardest" logic (for the use of common social and cultural topics in NT argumentation, see Robbins 1996, 159-66, and 1998b, 192-93, 198-99, 202-03).
RSV*:	<sup>16</sup> But I say, walk by the Spirit, and do not gratify the desires of the flesh. <sup>17</sup> For (γάρ) the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh...

---

#### 42. Gal 5:17.

Preferred approach: syllogistic

{M	People opposed to one another also oppose each others' desires.}
m	The flesh and the Spirit are opposed to one another (17b).
=>	What the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh. (17a)
Marker:	γάρ
Basis:	
Intensity:	low
Themes:	-{non-relig./social/nature of interpersonal conflicts (likelihood; truth)} 5:17 - relig./Chr. and Israel/opposition of flesh and spirit principles (truth) 5:17
Other:	While being very important to Paul's understanding of the life of faith, the enigmatic comment in v.17 – "to prevent you from doing what you want" – is not essential to the E. It carries explanatory value.
RSV:	<sup>17</sup> For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for (γάρ) these are opposed to each other, to prevent you from doing what you would.

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*Gal 6:1-5 is a topoi or exhortative unit on a single theme (see Malherbe 1992, 320-5).*

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#### 43. Gal 6:1.

Preferred approach: syllogistic

{M	Anyone aware that they too can be tempted ought to restore a transgressor in a spirit of gentleness.}
m	You who are spiritual (οἱ πνευματικοὶ) know that you too can be tempted.
=>	You who are spiritual ought to restore a transgressor in a spirit of gentleness.
Marker:	participle σκοπῶν interpreted argumentatively.
Basis:	par.E.
Intensity:	low

Themes: -{non relig./social/wisdom in relationships (truth; value)} 6:1  
 - relig./Israel and Chr./equality of all in weakness and sin (truth) 6:1  
 Other:  
 RSV\*: <sup>1</sup> Brethren, if a man is overtaken in any trespass, you who are spiritual (οἱ πνευματικοὶ) should restore him in a spirit of gentleness. Look to yourself (σκοπῶν σεαυτὸν), lest you too be tempted.

#### 44. Gal 6:2.

Preferred approach: syllogistic.

{M You (as Christians) ought to do whatever fulfills the "law of Christ."  
 m Bearing one another's burdens fulfills the law of Christ (6:2b).  
 => You ought to bear one another's burdens (6:2a).

Marker: καὶ οὗτος .  
 Basis: par. E.  
 Intensity: low  
 Themes: -{pract./Chr./covenant/obedience to Christ as a key value (value)} 6:2  
 - pract./Chr./nature of friendship among believers (value) 6:2  
 Other: (a) Warrant here very close to 5:13b-14 (Golden Rule); (b) for Betz this is a gnomic saying (Betz 298).  
 RSV: <sup>2</sup> Bear one another's burdens, and (καὶ οὗτος) so fulfil the law of Christ.

#### 45. Gal 6:1b,3.

Preferred approach: syll.

{M No one wants to be deceiving himself.  
 m Only those who do not to "look to themselves" (as potential transgressors) are deceiving themselves (3).  
 => Everyone should "look to themselves" (as potential transgressors) (1b) .

Marker: γάρ  
 Basis: par. E.  
 Intensity: low  
 Themes: -{non relig./human/self-worth, social image (value)} 6:2-3  
 - pract./ Chr. and Israel/importance of humility and fear of temptation (value) 6:2-3  
 Other: (a) Example of a disjointed E.: (v.2) separates conclusion and *ratio*. Paul could have placed these statements in a more "rational" order, but this is not a section which requires argumentative tightness. (b) This is in fact a hypothetical syllogism in the text, which is reformulated here as a categorical syll.  
 RSV: <sup>1</sup> ... Look to yourself (σκοπῶν σεαυτὸν), lest you too be tempted [...] <sup>3</sup> For (γὰρ) if any one thinks he is something, when he is nothing, he deceives himself.

#### 46. Gal 6:4-5.

Preferred approach: syllogistic

{M Anyone who boasts at the expense of another is carrying that other persons "load."  
 m No Christian should carry another's load (<=> "All must carry their own load," v.5).  
 => No Christian should boast at the expense of another (4).



Marker: γάρ  
 Basis: par. E.  
 Intensity: low: this E. is composed of a maxim supported by a maxim. It serves to cap the teaching on gentleness when correcting others in an elegant manner, and are argumentatively secondary.  
 Themes: -{non-relig./social/moral self-sufficiency results in humility (value)} 6:4-5  
 - pract./Israel and Chr./personal moral responsibility of each believer (value; maxim) 6:4-5  
 Other: (a) the rationale (v.5) can be viewed as a maxim (and for Betz v.4 is also a maxim); (b) Betz hesitates whether the γάρ of v.5 is enthymematic or whether it "could also be taken as simply marking the addition of a similar statement," or even as part of the maxim itself, "without any connection to a context" (Betz 303); (c) the future tense vv.4-5 is not eschatological (Betz 304; Morris 180-2); (d) the notion of self-sufficiency is paralleled in Phil 4:11-13 (Betz).  
 RSV: <sup>4</sup>But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. <sup>5</sup>For (γάρ) each man will have to bear his own load.

---

REJECT: Gal 6:7.

REASON: The gnomic "God is not mocked" corroborates the statement of 7b, but does not establish it (v.7b is actually proven by v.8. The γάρ at the beginning of v.7b serves to introduce a "self-evident conclusion" and should be translated "indeed" or the like (BAGD 152).

RSV: <sup>7</sup>Do not be deceived; God is not mocked, for (γάρ) whatever a man sows, that he will also reap.

---

#### 47. Gal 6:7b-8.

Preferred approach: topical (*the parts and the whole: whatever covers all the parts covers the whole*). The *whole* is the sum of all the actions of a human being; the two *parts* are the actions "sowed to the flesh" and the actions "sowed to the Spirit."

{M All works of a human being are sowed EITHER to the flesh OR to the Spirit.  
 m whatever is sowed the flesh is later reaped AND whatever is sowed to the Spirit is later reaped (8).  
 => whatever works are sowed (i.e. all works) by a human being are later reaped (7b).

Marker: ὅτι  
 Basis: par. E.  
 Intensity: low. The conclusion is not highly controversial in the first place.  
 Themes: -{relig./Chr. and Israel/opposition of flesh and Spirit principles (truth)} 6:7b-8  
 - relig./Israel/eschatology/consequences of moral behaviour (truth; value; maxim) 6:7b-8  
 Other:  
 RSV\*: <sup>7</sup>...whatever a man sows, that he will also reap. <sup>8</sup>For (ὅτι) he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life.

---

#### 48. Gal 6:8-9.

Preferred approach: relational (four-term) syllogism.

M Any farmer who wants to reap in due season (καίρῳ ἰδίῳ) must be perseverant in sowing (and other preparatory work).(8; 9b)  
 {m Christians are a type of farmer; and well-doing is their sowing (and preparatory work; this is the "sowing to the Spirit" of v. 8).}  
 => Any Christian who wants to reap in due season must be perseverant in well-doing (9a).

Marker: γάρ

Basis: par. E.  
 Intensity: low (the conclusion is quite evident and not highly controversial).  
 Themes: - **non-relig./social and cultural/farming/sowing and reaping (truth; maxim) 6:8-9**  
 - {**pract./Chr. and Israel/perserance in well-doing (truth; value)**} 6:8-9  
 Other: (a) silent premise: **metaphor** from farming/incentive of future reward for present efforts;  
 (b) expressed premise: perseverance (see Betz 309,c.2); (c) this arg. is worded as an E.,  
 but is at the limit of the *exemplum* (analogy from farming). As an E. however, the arg.  
 claims that Christians truly are farmers on the spiritual plane (the arg. is not presented as  
 an analogy), who must "reap" and "sow," and who will reap what they sow (this is  
 established in vv.7-8).  
 RSV: <sup>8</sup> ... he who sows to his own flesh will from the flesh reap corruption; but he who sows to  
 the Spirit will from the Spirit reap eternal life. <sup>9</sup> And let us not grow weary in well-doing,  
 for (γάρ) in due season we shall reap, if we do not lose heart.

---

REJECT: Gal 6:9-10.

REASON: v.10 is actually an explanation or "fleshing out" of v.9, not a deduction.

RSV: <sup>9</sup> And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. <sup>10</sup>  
 So then (ἄρα οὖν), as we have opportunity, let us do good to all men, and especially to those who are of the  
 household of faith.

---

Gal 6:11-18. Concluding remarks.

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REJECT: Gal 6:13.

REASON: no expressed conclusion to go with v.13 as *ratio*. Disagree: Hansen sees in 6:13 an *a fortiori*  
 arg., or arg. from the *more and the less*: "if the law-keepers themselves are under a curse since even they  
 have not kept *all* the law, then the risk of incurring a curse is even greater for Gentile believers who accept  
 only certain items of the law in order to identify with Israel" (Hansen 1989, 119-120). This interpretation  
 requires some bold mirror-reading in order get such a precise idea of the opponents' identity (they are non-  
 Gentiles) and of what they are asking the Galatians to do. It appears that Paul is simply uncovering the  
 opponents' deceitfulness in giving the Galatians the false impression that they are keeping the entire law.

RSV: <sup>13</sup> For (γάρ) even those who receive circumcision do not themselves keep the law, but they desire to  
 have you circumcised that they may glory in your flesh.

---

49. Gal 6:14-15.

Preferred approach: syllogistic.

{M May I never boasting of anything that is worth nothing.}  
 m Everything (even circumcision or non-circumcision) is worth nothing, except the cross which  
 brings about a new creation.  
 => May I never boast of anything (even circumcision or non-circumcision) except the cross.

Marker: γάρ

Basis:

Intensity: low

Themes: - {**non-relig./common sense/wisdom in boasting (truth; value)**} 6:14-15  
 - **relig./Chr./gospel/cross /power to recreate; only thing worth boasting about**  
 (truth;value; gnomic form) 6:14-15

Other:

RSV: <sup>14</sup> But far be it from me to glory except in the cross of our Lord Jesus Christ, by which  
 the world has been crucified to me, and I to the world. <sup>15</sup> For (γάρ) neither circumcision  
 counts for anything, nor uncircumcision, but a new creation.

---

50. Gal 6:17.

Preferred approach: syllogistic

{M     Anyone who carries the marks of Jesus branded on their body should not be troubled.}  
m     "I carry the marks of Jesus branded on my body" (17b).  
=>     You should not make trouble for me.

Marker:            γὰρ  
Basis:             par. E.  
Intensity:         low  
Themes:           -{Chr.world/symbols of status/"stigmata" as sign of holiness (truth; value)} 6:17  
                     - Paul/biography/"stigmata" (fact; value) 6:17  
Other:             this is an E. but quite obscure nonetheless.  
RSV:               <sup>17</sup>Henceforth let no man trouble me; for (γὰρ) I bear on my body the marks of Jesus.

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## Appendix F2: Analysis of Enthymemes in Romans

(Refer to Appendix A for explanation of terms and codes)

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REJECT: Rom 1:14-15.

REASON: expl. for Paul's eagerness; not an arg.

RSV: <sup>14</sup>I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish: <sup>15</sup>so (οὕτως) I am eager to preach the gospel to you also who are in Rome.

---

REJECT: Rom 1:15-16a.

REASON: this is more of a consecutive γάρ than an inferential one. Agree: Moores does not treat this as an E. either.

RSV: <sup>15</sup>so I am eager to preach the gospel to you also who are in Rome. <sup>16</sup>For (γὰρ) I am not ashamed of the gospel...

---

1. Rom 1:16b-17.

Preferred approach: syll.

{M Anything that reveals that the righteousness of God is acquired through faith [rather than works] contains the power of God for salvation.}

m The gospel reveals that the righteousness of God is acquired through faith [rather than works].

=> The gospel contains the power of God for salvation.

Marker: γάρ

Basis: theological affirmation backed up by a *ratio*.

Intensity: high

Themes: -{relig./Israel/revelation/obtaining God's righteousness is its core theme (truth)}  
1:16b-17

Other: - relig./Chr./gospel/content of the gospel, righteousness by faith (truth) 1:16b-17  
(a) also treated in Moores (pp.37-45); (b) very difficult E.; (c) the scriptural reference ending v.17 is not itself the *ratio* for a second E., for it merely serves to clarify and add some weight to 17a.

RSV: <sup>16</sup>...[the gospel] is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. <sup>17</sup>For (γὰρ) in it the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live."

---

REJECT: Rom 1:17-18.

REASON: γάρ marks a transition, not an arg.

RSV: <sup>17</sup>For in it [the gospel] the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live." <sup>18</sup>For (γὰρ) the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth.

---

2. Rom 1:18-19a.

Preferred approach: loose syll.

{M All humans who know God yet are ungodly are suppressing the truth out of wickedness.}

m        Some (all?) humans know God yet are ungodly.  
 =>       Some (all?) humans are suppressing the truth out of wickedness.

Marker:        διότι  
 Basis:  
 Intensity:     high  
 Themes:       -{relig./Israel/covenant/humanity/sin of suppressing God's univ. revelation  
                   (likelihood?)} 1:18-19a  
                   - relig./Israel/covenant/humanity/God's universal revelation to humans (likelihood?)  
                   1:18-19a

Other:        (a) forms a *sorites* with next 2 Es.; (b) we are not far enough into Paul's exposition to  
                   decide between the quantifier "some" or "all."

RSV:        <sup>18</sup> ...the wrath of God is revealed from heaven against all ungodliness and wickedness of  
                   men who by their wickedness suppress the truth. <sup>19</sup> For (διότι) what can be known about  
                   God is plain to them....

---

### 3.        Rom 1:19.

Preferred approach: syll.

{M        All things that God reveals to humans become clear to them.}  
 m        God revealed [the knowledge of God] to humans (19b).  
 =>       The knowledge of God has become clear to humans.

Marker:        γάρ  
 Basis:  
 Intensity:     high  
 Themes:       -{relig./Israel/revelation/efficacy of God's revelation (truth)} 1:19  
                   - relig./Israel/revelation/universality of God's revelation (truth) 1:19

Other:        middle E. of a *sorites* of 3.

RSV:        <sup>19</sup> ...what can be known about God is plain to them, because (γάρ) God has shown it to  
                   them.

---

### 4.        Rom 1:19b-20a.

Preferred approach: syll.

{M        Whatever is clearly perceivable in visible creation has been revealed by God [to  
                   humans].}  
 m        God's invisible nature [i.e. the "knowledge of God"] is clearly perceivable in visible  
                   creation.  
 =>       God's invisible nature [i.e. the "knowledge of God"] has revealed by God [to humans].

Marker:        γάρ  
 Basis:  
 Intensity:     high  
 Themes:       -{relig./Israel/revelation/efficacy of God's revelation (truth)} 1:19b-20a  
                   - relig./Israel/covenant/human./possibility of perception of God (truth) 1:19b-20a

Other:        last E. of a *sorites* of 3.

RSV\*:        <sup>19</sup> ...God has shown it to them. <sup>20</sup> [For] (γάρ) Ever since the creation of the world his  
                   invisible nature, namely, his eternal power and deity, has been clearly perceived in the  
                   things that have been made...

---

5. Rom 1:20b-21.

Preferred approach: syll.

{M	Anyone who knows God yet does not honour God as God is without defence [before God's judgement].}
m	All (some?) humans knew God yet did not honour God as God.
=>	All (some?) humans are without defence [before God's judgement].
Marker:	διότι
Basis:	
Intensity:	high
Themes:	- {relig./Israel/covenant/human./God's expectations of humans to honour him (truth)} 1:20b-21 - relig./Israel/covenant/human./sin despite perception of God (fact) 1:20b-21
Other:	Another possible approach is the <i>Ciceronian contrarium</i> : M One cannot [know God] AND [not honour him as God]; Now, humans know God; => Humans are in contradiction with themselves (i.e. without excuse) by not honouring him as God.
RSV:	<sup>20</sup> ...So they are without excuse; <sup>21</sup> for (διότι) although they knew God they did not honour him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened.

---

REJECT: Rom 1:24-32.

REASON: Contains a number of expls. but no args.

---

6. Rom 2:1a.

Preferred approach: syll.

{M	All people who condemn themselves are without defense.}
m	All who judge others condemn themselves.
=>	All who judge others are without defense.
Marker:	γάρ
Basis:	
Intensity:	high
Themes:	- {non-relig./law court/trial and judgement (fact)} 2:1a - non-relig./law court/trial and judgement (truth) 2:1a
Other:	forms a <i>sortes</i> with next E.
RSV:	<sup>1</sup> ...you have no excuse, O man, whoever you are, when you judge another; for (γάρ) in passing judgment upon him you condemn yourself...

---

7. Rom 2:1b.

Preferred approach: syll.

{M	All who practise the same things for which they condemn others condemn themselves.}
m	All who judge others practise the same things for which they condemn others.
=>	All who judge others condemn themselves.
Marker:	γάρ
Basis:	
Intensity:	high
Themes:	- {non-relig./ethical/the hypocrisy of judging others (truth, value)} 2:1b - relig./Israel/covenant/human./universality of sin (see Matt 7:1-5/Lk 6:37-42)

Other: (truth) 2:1b  
 RSV: (a) forms a *sorites* with preceding E.; (b) use of Jesus saying?  
<sup>1</sup> ...in passing judgment upon him you condemn yourself, because (γὰρ) you, the judge, are doing the very same things.

8. Rom 2:3.

Preferred approach: *contrarium* (conjunctive syllogism of the form *NOT [A AND B]; NOW A; => NOT B*).

{M God as judge will not tolerate that you BOTH judge those who do certain actions AND practise those same actions.}  
 m You judge those who do certain actions.  
 => God as judge will not tolerate that you practise those same actions (i.e. you will be condemned by God for practising them).

Marker: interrogative form.

Basis:

Intensity: high

Themes: -{relig./Israel/God/impartiality (truth; value)} 2:3

- current text/previous/universality of sin, affirmed as *ratio* in 2:1b (fact) 2:3

Other: strictly speaking, the reasoning behind this *contrarium* is not logical (i.e. the conjunctive syllogism; *you cannot do both A and B*), but moral: You are in self-contradiction when you do both A and B.

RSV: <sup>3</sup> Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God?

9. Rom 2:9-11.

Preferred approach: syll.

M All distinct ethnic groups will be treated without partiality by God on judgement day. (11)

{m Jews and Greeks are distinct ethnic groups.}

=> Jews and Greeks will be treated without partiality (i.e. the same way) by God on judgement day.

Marker: γὰρ

Basis:

Intensity: high

Themes: - relig./Israel/God/impartiality (truth; value; OT origin, Lev 19:15, Deut 10:17, used 7 times in NT) 2:9-11

-{non-relig./social/ethnic distinction between Jew and Greek (fact)} 2:9-11

Other:

RSV: <sup>9</sup> There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, <sup>10</sup> but glory and honor and peace for every one who does good, the Jew first and also the Greek. <sup>11</sup> For (γὰρ) God shows no partiality.

REJECT: Rom 2:11-12.

REASON: despite the introductory γὰρ, v.12 does not seem to be connected logically to v.11.

RSV: <sup>11</sup> For God shows no partiality. <sup>12</sup> [For] (γὰρ) All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.

10. Rom 2:12b-13.

Preferred approach: syll.

M	All those under the law who will be justified are doers of the law (13).
{m	None of those under the law who transgress the law are doers of the law (they are merely hearers).}
=>	None of those under the law who transgress the law will be justified (12).
[<=>	All those under the law who transgress the law will be judged by the law.]
Marker:	γάρ
Basis:	
Intensity:	high
Themes:	- relig./Israel/covenant/Jews/justification under the law is through doing it (truth) 2:12b-13 - {non-relig./law/law and adherence (fact)} 2:12b-13
Other:	the silent premiss echoes the development in Gal 3:10-12, and is verbalized later in Rom 2:25.
RSV:	<sup>12</sup> ...all who have sinned under the law will be judged by the law. <sup>13</sup> For (γάρ) it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

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REJECT: Rom 2:12a,14-16.

REASON: vv.14-16 are expegetical with respect to v.12a, not its rationale statement.

RSV: <sup>12</sup> All who have sinned without the law will also perish without the law [...] <sup>14</sup> [For] (γάρ) When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. <sup>15</sup> They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them <sup>16</sup> on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

---

11. Rom 2:17-23.

Preferred approach: *contrarium* (several times repeated).

{M	You must not both preach against certain actions and practise these actions.}
m	You (some Jews) preach against certain actions.
=>	You (some Jews) must not practise these actions (i.e. you are in self-contradiction when you do).
Marker:	interrogative form
Basis:	
Intensity:	high
Themes:	- {non-relig./human./consistency and character (value)} 2:17-23 - Chr. world/perception of religious behaviour of Jews (fact) 2:17-23
Other:	strictly speaking, the reasoning behind this <i>contrarium</i> is not logical (i.e. the conjunctive syllogism; <i>you cannot do both A and B...</i> ), but moral: You are in self-contradiction when you do both A and B. See 2:3.
RSV:	<sup>17</sup> But if you call yourself a Jew and rely upon the law and boast of your relation to God <sup>18</sup> and know his will and approve what is excellent, because you are instructed in the law, <sup>19</sup> and if you are sure that you are a guide to the blind, a light to those who are in darkness, <sup>20</sup> a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth— <sup>21</sup> you then who teach others, will you not teach yourself? While you preach against stealing, do you steal? <sup>22</sup> You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup> You who boast in the law, do you dishonour God by breaking the law?



12. Rom 2:23-24.

Preferred approach: syll.

{M Any Jew who causes the Gentiles to blaspheme God dishonours God.}  
 m You are causing the Gentiles to blaspheme God. (quote of Isa 52:5)  
 => You dishonour God.

Marker: γάρ... καθὼς γέγραπται  
 Basis: scriptural enthymeme involving a syllogistic argument.  
 Intensity: high  
 Themes: -{relig./Israel/covenant/Jews/ obligations of Jews to honour God among Gentiles (value)} 2:23-24  
 - texts/Israel/Isa 52:5; behaviour of certain Jews (fact) 2:23-24  
 Other: this argument uses Scripture according to a fulfilment scheme: "What is said about Israel in the OT applies to you today."  
 RSV: <sup>23</sup> You who boast in the law, do you dishonor God by breaking the law? <sup>24</sup> For (γὰρ), as it is written ( καθὼς γέγραπται), "The name of God is blasphemed among the Gentiles because of you."

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REJECT: Rom 2:25.

REASON: not clear what statement v.25 is backing up.

RSV: <sup>25</sup> [For] (γὰρ) circumcision indeed is of value if you obey the law; but if you break the law, your circumcision becomes uncircumcision.

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13. Rom 2:25-26.

Preferred approach: topic *from opposites*: SINCE B is a characteristic of A, THEREFORE [contrary of B] is presumably a characteristic of [opposite of A].

Paraphrase: Since God views breaking of the law as uncircumcision (whether or not you are physically circumcised), he likely views keeping the law as circumcision (whether or not you are physically circumcised).

{SILENT PREMISS (expressed later in 2:28-29): for God, "circumcision" is a "status" earned by (not a requirement of) obedience to law. }

SINCE: God regards anyone who disobeys the law as uncircumcised (whether Jewish or not) (v.25b);

THEREFORE: God regards anyone who obeys the law as circumcised (whether Jewish or not) (26).

Marker: γάρ....οὖν....  
 Basis:  
 Intensity: low  
 Themes: -{current text/after/God's definition of true circumcision in 2:28-29 (truth)} 2:25-26  
 - relig./Israel/covenant/Jews/obligation is obedience to Torah (hierarchy of values) 2:25-26  
 Other: (a) Paul uses a classic *topic* of ideological debate: appearance vs. reality, as well as another which is closely related to it, spirit vs. letter; (b) also involved is a presupposition about God's impartiality.  
 RSV\*: <sup>25</sup> [For] (γὰρ) circumcision indeed is of value if you obey the law; but if you break the law, your circumcision becomes uncircumcision. <sup>26</sup> So (οὖν), if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision?

14. Rom 2:27-29.

Preferred approach: relational (four-term) syll.

{M All real Jews will condemn all those who are not.}  
m Some who are physically uncircumcised are not real Jews; some outward Jews are not Jews according to the Spirit.  
=> Some who are physically uncircumcised will judge some circumcised (and law-boasting) Jews (27).

Marker: γάρ  
Basis: v.27 is backed up by vv.28-29.  
Intensity: low  
Themes: -{non-relig./philos./superiority of reality over appearance; of "spirit" over letter (value, hierarchy)} 2:27-29  
- relig./Israel/covenant/human./fulfilment of Torah requirements (fact) 2:27-29  
Other: (a) two sylls. in one single E.: the 2 conclusions are combined into a single conclusion; (b) Paul is setting up an ideological shift in the criteria for being a Jew (the boundary shifts from "circumcised/uncircumcised" to "inward Jew/inward sinner"); (c) this arg. depends on the Paul's enigmatic presupposition that circumcision and possession of the literal Torah are not requirements of the Torah (Paul is alluding to the "circumcision of the heart" theme of the OT).  
RSV: <sup>27</sup> Then those who are physically uncircumcised but keep the law will condemn you who have the written code and circumcision but break the law. <sup>28</sup> For (γάρ) he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. <sup>29</sup> He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from God.

15. Rom 3:1-2.

Preferred approach: syll.

{M Any people to whom is entrusted the oracles of God has received a great advantage.}  
m The Jews have been entrusted with the oracles of God.  
=> The Jews have received a great advantage.

Marker: γάρ (missing in some manuscripts)  
Basis:  
Intensity: low  
Themes: -{relig./Israel/revelation/privilege of receiving the oracles of God (value)} 3:1-2  
- relig./Israel/revelation/choice of the Jewish peoples (fact) 3:1-2  
Other:  
RSV\*: <sup>1</sup> Then what advantage has the Jew? Or what is the value of circumcision? <sup>2</sup> Much in every way. [For] (γάρ) to begin with, the Jews are entrusted with the oracles of God.

16. Rom 3:3-4.

Preferred approach: metalepsis

The context of the quoted psalm emphasizes that God's judgement of human unrighteousness can never itself be viewed as unrighteousness.

Marker: καθὼς γέγραπται  
Basis: the scriptural quote (Ps 51:4b) gives proof for the assertion of v.4a, but requires knowledge of the entire Psalm.  
Intensity: low  
Themes: - texts/Israel/Ps 51 (truth) 3:3-4

Other:

RSV: <sup>3</sup> What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? <sup>4</sup> By no means! Let God be true though every man be false, as it is written (καθὼς γέγραπται), "That thou mayest be justified in thy words, and prevail when thou art judged."

---

17. Rom 3:5-6.

Preferred approach: *contrarium* (conjunctive syllogism of the form *NOT [A AND B]; NOW A; => NOT B*).

{M A righteous judge cannot both [exercise the task of judging] and [not punish wickedness].}  
m God (as a righteous judge) will judge the world.  
=> God (as a righteous judge) will punish wickedness (this has no bearing on his righteousness).

Marker: ἐπεὶ + interrogative form

Basis:

Intensity: high

Themes: -{non-relig./law court /responsibilities of a judge (truth)} 3:5-6  
- relig./Israel/eschatology/God as judge (truth) 3:5-6

Other:

RSV: <sup>5</sup> But if our wickedness serves to show the justice of God, what shall we say? That God is unjust to inflict wrath on us? (I speak in a human way.) <sup>6</sup> By no means! For then (ἐπεὶ) how could God judge the world?

---

18. Rom 3:9.

Preferred approach: syll.

{M All people groups under (the power of) sin will be without advantage on judgement day.}  
m We (Jews) are a people group under (the power of) sin.  
=> We (Jews) will be without advantage on judgement day.

Marker: γάρ

Basis:

Intensity: high

Themes: -{relig./Israel/eschatology/ethnic universality of judgement (truth)} 3:9  
- relig./Israel and Chr./covenant/human./power of sin (truth) 3:9

Other: (a) the power of sin has an equalizing force on all mankind; (b) note the tension between the "great" advantage of the Jews in being entrusted with God's oracles (Rom 3:2), and their non-advantage due to the universality of sin (3:9).

RSV: <sup>9</sup> What then? Are we Jews any better off? No, not at all; for (γάρ) I have already charged that all men, both Jews and Greeks, are under the power of sin...

---

REJECT: Rom 3:9b-19.

REASON: The affirmation in v.9b is established through the "non-technical" proof (*atekhnos pistis*) of straightforward scriptural data: The Jews are under sin just as the Greeks; for the Scriptures say that they are (i.e. there is no invitation to inference). Longenecker calls this the rabbinical method of "pearlstringing" (Longenecker 1975, 115-16).

RSV: <sup>9</sup> ...I have already charged that all men, both Jews and Greeks, are under the power of sin, <sup>10</sup> as it is written: (καθὼς γέγραπται ὅτι) "None is righteous, no, not one; <sup>11</sup> no one understands, no one seeks for God. <sup>12</sup> All have turned aside, together they have gone wrong; no one does good, not even one." <sup>13</sup> "Their throat is an open grave, they use their tongues to deceive." "The venom of asps is under their lips." <sup>14</sup> "Their mouth is full of curses and bitterness." <sup>15</sup> "Their feet are swift to shed blood, <sup>16</sup> in their paths are ruin and misery, <sup>17</sup> and the way of peace they do not know." <sup>18</sup> "There is no fear of God before their eyes." <sup>19</sup> Now

we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God.

---

REJECT: Rom 3:19-20a.

REASON: the relation between the conclusion (v.19) and the rationale statement (20a) is unclear.

RSV: <sup>19</sup> Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. <sup>20</sup> For (διότι) no human being will be justified in his sight by works of the law...

---

19. Rom 3:20.

Preferred approach: loose syll.

{M No one shown to be a sinner can be justified before God.}  
m All those seeking justification through the law are shown to be sinners by the law (20b).  
=> No one seeking justification through the law can be justified before God (20a).

Marker: γάρ  
Basis:  
Intensity: low  
Themes: -{relig./Israel/covenant/human./God the judge of all (truth)} 3:20  
- relig./Israel/covenant/human./impossible to be justified through Torah (truth) 3:20  
Other: the arg. is reminiscent of Gal 3:10.  
RSV: <sup>20</sup> ...no human being will be justified in his sight by works of the law, since (γὰρ) through the law comes knowledge of sin.

---

20. Rom 3:21-22.

Preferred approach: relational (four-term) syllogism.

{M Anything offered without making distinctions (διαστολή) between people is offered to all people.}  
m The righteousness of God through faith in Jesus Christ is offered by God without distinctions between believers (22b).  
=> The righteousness of God through faith in Jesus Christ is offered to all believers (22a).

Marker: γάρ  
Basis:  
Intensity: high  
Themes: -{non-relig/common sense/what it means to make no distinctions (likelihood)} 3:21-22  
- relig./Chr./gospel/universality of the promise to Jew and non-Jew (truth) 3:21-22  
Other: (a) this E. forms a *sorites* with next; (b) it is almost a truism, or immediate inference; (c) the major premiss resembles that of 3:29-30.  
RSV: <sup>21</sup> But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, <sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe. For (γάρ) there is no distinction...

---

21. Rom 3:22b-23.

Preferred approach: syll.

{M Only sinless individuals can earn a distinction before God.}

m No people are sinless (23).  
 => No people earn a distinction before God (22).

Marker: γάρ  
 Basis:  
 Intensity: high  
 Themes: -{relig./Israel/God/God's holiness (truth)} 3:22b-23  
 - relig./Israel/covenant/human./universality of sin (truth; OT theme) 3:22b-23  
 Other: forms a *sorites* with previous E.  
 RSV: <sup>22</sup> ...there is no distinction; <sup>23</sup> since (γάρ) all have sinned and fall short of the glory of God...

---

REJECT: Rom 3:25.

REASON: expl., not an arg.

RSV: ...Christ Jesus, <sup>25</sup> whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because (διὰ + acc.) in his divine forbearance he had passed over former sins...

---

22. Rom 3:27-28.

Preferred approach: syll.

{M Any principle which provides righteousness without works excludes boasting.}  
 m Faith is a principle which provides righteousness without works (28).  
 => Faith excludes boasting (27).

Marker: γάρ  
 Basis:  
 Intensity: high  
 Themes: -{**non-relig./human./boasting is on the basis of merit (fact)**} 3:27-28  
 - **relig./Israel and Chr./covenant/human./nature of faith (truth)** 3:27-28  
 Other: Perrin and Duling entitle the 3:27-31 section "It is faith and not works that matters."  
 "Paul's argument is that justification must be by faith and not by Law, because only the Jews had the Law, whereas the purpose of God must be the justification of all. Everyone is capable of the act of faith" (Perrin and Duling 192).  
 RSV: <sup>27</sup> Then what becomes of our boasting? It is excluded. On what principle? On the principle of works? No, but on the principle of faith. <sup>28</sup> For (γάρ) we hold that a man is justified by faith apart from works of law.

---

23. Rom 3:29-30.

Preferred approach: syll.

{M All things that are one are for all people (Jews and Gentiles).}  
 m God is one (30a).  
 => God is for all people (Jews and Gentiles)(29).

Marker: εἴπερ  
 Basis:  
 Literature: Lambrecht appears to agree (Lambrecht 526-27).  
 Intensity: low  
 Themes: -{**non-relig./common sense/unicity and universality (likelihood)**} 3:29-30  
 - **relig./Israel/God/unicity of God (truth)** 3:29-30  
 Other: the silent premiss may also be dependent on a presupposition of God's fairness and impartiality.

RSV: <sup>29</sup> Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, <sup>30</sup> since (εἰπερ; usually translated “if indeed”) God is one; and he will justify the circumcised on the ground of their faith and the uncircumcised through their faith.

---

REJECT: Rom 4:2.

REASON: the γάρ introducing v.2 is not logical but consecutive.

RSV: <sup>1</sup> What then shall we say about Abraham, our forefather according to the flesh? <sup>2</sup> For (γὰρ) if Abraham was justified by works, he has something to boast about, but not before God.

---

24. Rom 4:2-5.

Preferred approach: conjunctive syll.

M A person cannot both [receive justification as a due] AND [be justified through faith] (paraphrase of 4:4-5).

m Abraham was justified through faith (4:3)

Proof: Genesis 15:6 (4:3) as biblical evidence.

=> Abraham did not receive justification as a due (paraphrase of 4:1-2).

Marker: γάρ

Basis: Script. E.

Intensity: low

Themes: - **relig./Israel/covenant/human./God as judge, justification (fact) (4:2-5)**  
- **texts/Israel/Gen 15:6, quotation from Abraham narrative (truth) (4:2-5)**

Other: (a) the appeal to Gen 15:6 in 4:3 could be viewed as “non-technical” (the text gives immediate evidence for the point about Abraham, requiring no reasoning) and therefore this raises the issue whether 4:2-5 is really an E.; (b) the 3 propositions of the E. (the conjunctive syllogism) are all stated in the text; (c) these 2 micro-arguments are inscribed within in the larger argument of 3:21-4:25, where Paul warrants justification by faith through an inductive appeal to Abraham (analogy from Scripture/Abraham as type and norm “for us”). The appeal to Abraham as a type of justification by faith is important for Paul and is also used in Gal 3.

RSV: <sup>1</sup> What then shall we say about Abraham, our forefather according to the flesh? <sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup> For (γὰρ) what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” <sup>4</sup> Now to one who works, his wages are not reckoned as a gift but as his due. <sup>5</sup> And to one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness.

---

25. Rom 4:9-10.

Preferred approach: (1) analogy from Scripture; (2) argument *from time*: *Whatever comes before is superior to what comes after*. “Faith is anterior and hence superior to circumcision as a means of being justified by God” (Perrin and Duling 192).

{M Whatever circumstances define Abraham’s justification apply to all humans.}

m Justification by faith comes before circumcision for Abraham (use of Gen 15-17 narrative).

=> Justification by faith comes before circumcision for all humans.

Marker: γάρ

Basis: technically this is an inductive (not a deductive) argument, but it is a very strong argument that is as cogent as a syllogistic enthymeme.

Intensity: low

Themes: -{**relig./Israel and Chr./covenant/Jews, Christians/Abraham as paradigm for all believers (value) 4:9-10**}

- texts/Israel/Gen 15-17 narrative: circumstances of Abraham's justification (truth) 4:9-10
- Other: (a) This before and after scheme is a "typically rabbinic method of argument" (Perrin and Duling 192); according to Longenecker, Paul is using the rabbinical midrashic strategy of argument *from context* (Longenecker 1975, 118).
- RSV: <sup>9</sup> Is this blessing pronounced only upon the circumcised, or also upon the uncircumcised? [For] (γὰρ) we say that faith was reckoned to Abraham as righteousness. <sup>10</sup> How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.

---

REJECT: Rom 4:13.

REASON: the γὰρ introducing v.13 is consecutive and not argumentative. It is more readily translated "furthermore" than "for." It is not translated in the RSV.

RSV: <sup>13</sup> The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith.

---

26. Rom 4:13-14.

Preferred approach: syll.

- {M Any system of inheritance must function on the basis of confidence (faith) in a promise.}  
 m Law does not function on the basis of faith in a promise (it nullifies faith, 14b).  
 => Law is not a system of inheritance (13).

Marker: γὰρ

Basis:

Intensity: high

Themes: -{non-relig./social/inheritance (fact)} 4:13-14

- relig./Israel/Torah does not work by faith (truth) 4:13-14

Other: (a) this E. forms a *sorites* with following; (b) another way to analyse this is as an arg. from *contraries*: "B" is true because "not B" makes no sense. Paul has set up an ideological opposition between law and faith, conceived as mutually exclusive, and then uses it as a premise for his argument.

RSV\*: <sup>13</sup> The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith. <sup>14</sup> [For] (γὰρ) if it is the adherents of the law who are to be the heirs, faith is null and the promise is void.

---

27. Rom 4:13,15.

Preferred approach: *contrarium* (conjunctive syll).

- {M A system of inheritance cannot function on the basis of both [transgression and wrath] AND [faith in a promise].}  
 m Law is based on [transgression and wrath].  
 => Law is not based on [faith in the promise].

Marker: γὰρ

Basis:

Intensity: high

Themes: -{non-relig./social/inheritance (fact)} 4:13,15

- relig./Israel/Torah works by transgression and wrath (truth) 4:13,15

Other: this E. forms a *sorites* with preceding one.

RSV: <sup>13</sup> The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith... <sup>15</sup> For (γὰρ) the law brings wrath, but where there is no law there is no transgression.

---

28. Rom 4:15-16a.

Preferred approach: implied *epikheirema*

- {M God must choose a system of inheritance that will guarantee his promise to all descendants of Abraham.}  
{M Only systems of inheritance which bring transgression and wrath into play do not give a guarantee.}  
{m Any inheritance based on faith in a promise brings no transgression and wrath into play (whereas those based on law do).}  
m => Inheritance based on faith guarantees the promise (whereas inheritance based on law does not; 15,16b).  
=> God must choose a system of inheritance based on faith (and not on law; 16a).

Marker: διὰ τοῦτο

Basis:

Intensity: high

Themes: -{relig./Israel/God/faithfulness to his promises (truth)} (4:15-16a) #1  
- {non-relig./social/inheritance (fact)} (4:15-16a) #2  
- {non-relig./social/inheritance (likelihood)} (4:15-16a) #2  
- non-relig./social/inheritance (likelihood) (4:15-16a) #1

Other:

RSV: <sup>15</sup>For the law brings wrath, but where there is no law there is no transgression. <sup>16</sup>That is why (διὰ τοῦτο) it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants...

---

29. Rom 4:16b.

Preferred approach: syll.

- {M All Abraham's descendants are guaranteed the promise of inheritance (given to Abraham).}  
m All of us (adherents of the law or not) are descendants of Abraham ("he is the father of us all").  
=> All of us (adherents of the law or not) are guaranteed the promise of inheritance (given to Abraham).

Marker: ὧς

Basis:

Intensity: low

Themes: -{relig./Israel and Chr./covenant/Jews, Christians/Abraham as paradigm and source of blessing for all faithful (value)} 4:16b  
- relig./Israel and Chr./covenant/Jews, Christians/Abraham, father of all believers (truth) 4:16b

Other: *sorites* with next E.

RSV: <sup>16</sup>...in order that the promise may rest on grace and be guaranteed to all his descendants—not only to the adherents of the law but also to those who share the faith of Abraham, for (ὧς) he is the father of us all...

---

30. Rom 4:16c-17a.

Preferred approach: *contrarium* (disjunctive syllogism).

- {M EITHER Abraham is [father of only one nation (Israel)] OR [father of all nations].}  
m NOW Abraham is NOT [father of only one nation (Israel)], having been made father of many (Gen 17:5).  
=> Abraham is the father of all nations.



Marker: καθὼς γέγραπται  
 Basis: this scriptural argument (Gen 17:5) depends on a syllogism.  
 Intensity: high  
 Themes: -{**non-relig./common sense/exclusiveness and inclusiveness (likelihood)**} 4:16c-17a  
 - **texts/Israel/Gen 17:5, detail from Abraham story (fact) 4:16c-17a**  
 Other: (a) *sorites* with previous; (b) another way to paraphrase the arg.: “many nations” implies “all nations.” This is a peculiar step of reasoning.  
 RSV: <sup>16</sup> ... he is the father of us all, <sup>17</sup> as it is written (καθὼς γέγραπται), “I have made you the father of many nations” ...

REJECT: Rom 4:19-22.

REASON: expl., not an arg.

RSV: <sup>19</sup> He did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah’s womb. <sup>20</sup> No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup> fully convinced that God was able to do what he had promised. <sup>22</sup> That is why (διὸ) his faith was “reckoned to him as righteousness.”

31. Rom 5:1.

Preferred approach: syll.

{M Anyone who is justified by God has peace with God.}  
 m We are justified by God (1a).  
 => We have peace with God (1a).

Marker: causal participle  
 Basis:  
 Intensity: low  
 Themes: -{**relig./Israel/covenant/the faithful/peace with God is goal of covenant (truth)**} 5:1  
 - **relig./Chr./covenant/the faithful/God justifies believers (truth) 5:1**  
 Other: this is a soft E., an affirmation with an explanatory clause that has an arg./enth. element.  
 RSV: <sup>1</sup> Therefore (οὖν), since we are justified by faith (causal participle clause δικαιωθέντες οὖν ἐκ πίστεως), we have peace with God through our Lord Jesus Christ.

32. Rom 5:6-8.

Preferred approach: syll.

{M All self-sacrifices for an undeserving person must be motivated by love.}  
 m God's gift of his life for us (through Christ) is a self-sacrifice for the undeserving (8b).  
 => God's gift of his life for us (through Christ) must be motivated by love.

Marker: ὅτι  
 Basis:  
 Intensity: high.  
 Themes: -{**non-relig./social/motivations behind a sacrificial act of love (likelihood)**} 5:6-8  
 - **relig./Chr./God/God's love in Christ (truth) 5:6-8**  
 Other: (a) the actual argument is contained in 5:8, but its hidden major premiss is induced from the observations about motives for human self-sacrifice for others in 5:7; (b) it is perhaps more precise to infer from the expression “his *own* love” (τὴν ἑαυτοῦ ἀγάπην) of v.8a that the silent premiss speaks of a motivation not simply through love, but through a love that is unknown to humans.  
 RSV: <sup>6</sup> While we were still weak, at the right time Christ died for the ungodly. <sup>7</sup> Why, one will hardly die for a righteous man—though perhaps for a good man one will dare

even to die. <sup>8</sup> But God shows his love for us in that (ὅτι) while we were yet sinners Christ died for us.

---

33. Rom 5:8-9.

Preferred approach: *contrary arg. from the absurd* (A must be true, because not A is absurd).

UNSTATED PREMISS: How could any judge who justifies a criminal on the basis of his own self-sacrificing love, later inflict his anger on that person?

Marker: πολλῶ οὖν μᾶλλον  
Basis:  
Intensity: high  
Themes: -{non-relig./social/law, justice, reconciliation (likelihood)} 5:8-9  
Other: Paul's eschatological reservation comes into play and adds a certain logical inconsistency to the argumentation (Perrin and Duling 193). It will not do for Paul to argue that "we will be saved from wrath, for we have been justified" (syllogistic E.). Though already "reconciled," we still need to be "saved."  
RSV: <sup>8</sup> But God shows his love for us in that while we were yet sinners Christ died for us. <sup>9</sup> Since, therefore (οὖν + causal participle clause), we are now justified by his blood, much more (πολλῶ ... μᾶλλον) shall we be saved by him from the wrath of God.

---

34. Rom 5:9b-10.

Preferred approach: a complex argument compounding three patterns based on the topic of *from more and the less*.

The argument can be described thus: If God gave the blessing A to person B through instrument C, he will certainly give blessing [less than A] to person [greater than B] through instrument [more powerful than C].

A = reconciliation, B = enemies of God, C = the death of God's son;

"less than A" = salvation from wrath; "greater than B" = friends of God (reconciled); and "more powerful than C" = the life of God's son.

Implied premisses:

(1) salvation from wrath is an easier grace for God to give than reconciliation.

(2) It is more likely that God will give his grace to a reconciled friend than to an enemy.

(3) the life of God's son is more powerful than his death.

Marker: γάρ ...πολλῶ μᾶλλον...  
Basis:  
Intensity:  
Themes: -{relig./Israel/God/salvation and wrath (likelihood)} 5:9b-10  
-{relig./Israel/God/what motivates his grace (likelihood)} 5:9b-10  
-{relig./Chr./Christ/death and resurrection (truth;tradition?) 5:9b-10  
Other:  
RSV: <sup>9</sup> ...much more shall we be saved by him from the wrath of God. <sup>10</sup> For (γὰρ) while we were enemies we were reconciled to God by the death of his Son, much more (πολλῶ μᾶλλον), now that we are reconciled, shall we be saved by his life.

---

REJECT: Rom 5:12b-13a.

REASON: there could be an argument here (establishing sin as the real cause of human death, and Torah as its temporary and therefore unnecessary accomplice), but it is unclear.

RSV: <sup>12</sup> Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned— <sup>13</sup> For (γὰρ) sin was in the world before the law was given, but sin is

not counted where there is no law.

---

REJECT: Rom 5:15.

REASON: this argument is based on an appeal to a sense of aesthetic symmetry between concepts, a correspondence between the “primal ancestor” story and the human redeemer story (Perrin and Duling, 193), rather than to reason.

RSV: <sup>15</sup> But the free gift is not like the trespass. For (γὰρ) if many died through one man’s trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many.

---

REJECT: Rom 5:16.

REASON: this argument is based on an appeal to a sense of aesthetic symmetry between concepts, rather than to reason.

RSV: <sup>16</sup> And the free gift is not like the effect of that one man’s sin. For (γὰρ) the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification.

---

REJECT: Rom 5:16a,17.

REASON: this argument is based on an appeal to a sense of aesthetic symmetry between concepts, rather than to reason.

RSV: <sup>16</sup> And the free gift is not like the effect of that one man’s sin [...] <sup>17</sup> [For] (γὰρ) if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

---

REJECT: Rom 5:18-19.

REASON: this argument is based on an appeal to a sense of aesthetic symmetry between concepts, rather than to reason.

RSV: <sup>18</sup> Then as one man’s trespass led to condemnation for all men, so one man’s act of righteousness leads to acquittal and life for all men. <sup>19</sup> For (γὰρ) as by one man’s disobedience many were made sinners, so by one man’s obedience many will be made righteous.

---

35. Rom 6:1-2.

Preferred approach: contrary arg. *from the absurd* (A must be true, because “not A” is absurd).

We are not to continue living in sin, because people dead to sin living in sin is absurd.  
Implied Premiss: You cannot continue living with the life/things to which you have died.

This can be reformulated as a syllogism:

M	Anyone dead to something cannot continue to live in/with that something.
{m	We are dead to sin.}
=>	We cannot continue to live in/with sin.

Marker: interrogative form.

Basis:

Intensity: high

Themes: - non-relig./human./death ends all commitments and bonds of this life (truth) 6:1-2  
- {relig./Chr./covenant/believers/we are dead to sin (truth; tradition??)} 6:1-2

Other: Agree: Hellholm. Paul’s “use of οἱ τίνες... + first person plural shows that he takes this theologoumenon to be a generally accepted fact” (Hellholm 146).

RSV: <sup>1</sup> What shall we say then? Are we to continue in sin that grace may abound? <sup>2</sup> By no

means! How can we who died to sin still live in it?

---

REJECT: Rom 6:2b-3.

REASON: v.3 is a "non-technical" proof (doctrinal evidence, coming perhaps from well-known liturgy and therefore authoritative for all). Agree: Hellholm partially: he views 6:3 as a  $\tau\epsilon\kappa\mu\acute{\rho}\iota\omicron\nu$  "which is at the same time" a non-technical *testimonium* (Hellholm 149).

RSV: <sup>2</sup> ...How can we who died to sin still live in it? <sup>3</sup> [OR] ( $\tilde{\eta}$ ) do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?

---

36. Rom 6:3-4a.

Preferred approach: syll.

{M Anyone baptized into Christ's death has been buried with Christ.}  
m We (the baptized) are baptized into Christ's death.  
=> We (the baptized) are buried with Christ.

Marker:  $\omicron\tilde{\upsilon}\nu$

Basis:

Intensity: high

Themes: -{relig./Chr./covenant/Christians/meaning of baptism (truth; tradition?) 6:3-4a  
- relig./Chr./covenant/Christians/baptism (truth) 6:3-4a

Other:

RSV: <sup>3</sup> Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were buried therefore ( $\omicron\tilde{\upsilon}\nu$ ) with him by baptism into death...

---

37. Rom 6:4b-5.

Preferred approach: syll.

M Anyone who dies with Christ will walk again in new life with him (5).  
m All who have been baptized into Christ have died with Christ (3)  
=> All who have been baptized into Christ will again in new life with him (4b).

Marker:  $\gamma\acute{\alpha}\rho$

Basis:

Intensity: high

Themes: unity and continuity of Christ's death and resurrection.  
- relig./Chr./eschatology/resurrection of believers (truth) 6:4b-5  
- relig./Chr./covenant/Christians/meaning of baptism (truth) 6:4b-5

Other: No silent premisses in this argument.

RSV: <sup>4</sup> ...so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. <sup>5</sup> For ( $\gamma\acute{\alpha}\rho$ ) if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

---

38. Rom 6:6-7.

Preferred approach: syll.

M All who have died are free from sin (7).  
m We have been crucified (and have died) with him (6a).  
=> We are free from sin (6b).

Marker: γάρ  
 Basis:  
 Intensity: high  
 Themes: - relig./Israel/eschatology/life after death (truth) 6:6-7  
 - relig./Chr./covenant/Christians/union with Christ (truth) 6:6-7  
 Other: no silent premiss.  
 RSV: <sup>6</sup>We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. <sup>7</sup>For (γάρ) he who has died is freed from sin.

---

39. Rom 6:8-9ab.

Preferred approach: loose syllogism.

{M Anyone who dies with Christ will share in the experiences of Christ after death.}  
 m Living forever is one of Christ's experiences after death.  
 => Anyone who dies in Christ will also live forever.

Marker: causal participle.  
 Basis:  
 Intensity: high  
 Themes: -{relig./Chr./eschatology/life after death (likelihood)} 6:8-9ab  
 - relig./Chr./Christ/resurrection (truth) 6:8-9ab  
 Other: This E. form a *sorites* with next 2.  
 RSV: <sup>8</sup>But if we have died with Christ, we believe that we shall also live with him. <sup>9</sup>For we know (causal part. εἰδότες) that Christ being raised from the dead will never die again; death no longer has dominion over him.

---

40. Rom 6:9bc.

Preferred approach: syll.

{M Whoever is no longer under the power of death will never die.}  
 m The risen Christ is no longer under the power of death.  
 => The risen Christ will never die.

Marker: none (paratactic enthymeme).  
 Basis:  
 Intensity:  
 Themes: -{non-relig./human./power of death (truth)} 6:9bc  
 - relig./Chr./Christ/resurrection (truth) 6:9bc  
 Other: Forms *sorites* with prev. and following.  
 RSV: <sup>9</sup>...Christ being raised from the dead will never die again; death no longer has dominion over him.

---

41. Rom 6:9c-10.

Preferred approach: syll.

{M Any person subject to the power of sin and death once and then escapes their power will no longer be subject to it.}  
 m Christ was subject the power of sin and death once ("once and for all") and has escaped their power (10).  
 => Christ will no longer be subject to the power of sin and death (9c).

Marker: γάρ  
 Basis:  
 Intensity: high  
 Themes: -{relig./Israel/eschatology/existence after death (truth; see Heb 9:27)} 6:9c-10  
 - relig./Chr./Christ/resurrection (truth) 6:9c-10  
 Other: forms *sorites* with preceding two Es.  
 RSV\*: <sup>9</sup> ...death no longer has dominion over him. <sup>10</sup> [FOR] (γὰρ) the death he died he died to sin, once for all, but the life he lives he lives to God.

REJECT: Rom 6:12-13.

REASON: This is a conclusion to the general argument that precedes and not to a particular rationale statement.

RSV: <sup>12</sup> Let not sin therefore (οὐν) reign in your mortal bodies, to make you obey their passions. <sup>13</sup> Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness.

42. Rom 6:13-14a.

Preferred approach: syll.

{M Any master/sovereign that does not reign over you should not be submitted to.}  
 m Sin does not reign over you (14a).  
 => Sin should not be submitted to (13).

Marker: γάρ  
 Basis: paraenetic E  
 Intensity: high  
 Themes: -{non-relig./social, polit./power and submission (value)} 6:13-14a  
 - relig./Chr./covenant/Christians/sin (truth) 6:13-14a  
 Other: Argument through metaphor.  
 RSV: <sup>13</sup> Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness. <sup>14</sup> For (γὰρ) sin will have no dominion over you,...

43. Rom 6:14.

Preferred approach: syll.

{M Anyone "under grace" is free from the power of sin.}  
 m You are under grace.  
 => You are free from the power of sin.

Marker: γάρ  
 Basis:  
 Intensity: high  
 Themes: -{texts/current/previous/realm of faith-grace vs. law-sin (truth)} 6:14  
 - relig./Chr./covenant/believer/being under grace (fact) 6:14  
 Other: (a) connection between sin and law (earlier Pauline development); mutual exclusion of sin and grace (a development coming later in the epistle); (b) Paul implies that either you are under grace and free from sin, or under law and therefore submitted to sin. There appears to be an inconsistency with Rom 5:12-13 where Paul's implies a third possibility: one can be outside the dominion of the law yet under the dominion of sin (i.e. those who sinned and died before the giving of the law).  
 RSV: <sup>14</sup> ... sin will have no dominion over you, since (γὰρ) you are not under law but under grace.

---

44. Rom 6:15-19.

Preferred approach: combination of two arguments: (1) a fully stated syll. and (2) a *contrarium* (conjunctive syll.).

(1) Stated syllogism:

M Anyone who presents himself to a master for obedience becomes the slave of that master (16a).  
m You presented yourselves to Christ and righteousness for obedience (17,19b).  
=> You became the slave of Christ and righteousness (18b).

(2) {M1 A slave cannot serve more than one master.} (see Matt 6:24/Luke 16:13)  
M2 You cannot serve as a slave to BOTH sin AND righteousness (16b).  
m You are slaves of righteousness (18b, conclusion of (1)).  
=> You cannot be slaves of sin (we must not sin, v.15).

Marker: interrogative form.

Basis:

Intensity: high

Themes: - non-relig./social/masters and slaves (likelihood) 6:15-19 #1  
- relig./Chr./covenant/believer/"slave of Christ" (truth; tradition?) 6:15-19 #1  
- {non-relig./social/masters and slaves (truth)} 6:15-19; see Matt 6:24/Luke 16:13 #2  
- relig./Chr.covenant/believer/"slave of righteousness" (truth) 6:15-19 #2

Other: (a) the unstated premiss of (2) is also the stated premiss of the Synoptic enthymeme in Matt 6:24/Luke 16:13. Regarding slavery and exclusiveness of ownership, "a slave is totally responsible to one master, but only one" (Perrin and Duling 193); (b) E. using equative metaphors: Paul is arguing with metaphors, but this is more than an analogy. It is a deduction within the world of a metaphor/parable which is then transposed into the argument to back up a truth claim (other examples are in 1 Thess 4-5). In this particular instance Paul himself adds the qualification that the metaphor of slavery has its limits (19b). Note the difference between the argumentation in 6:15-19: You must not sin, for you are *slaves* of righteousness (this is an equative metaphor), and that in 7:1ff: You must not sin; take the analogy of the wife/widow (this is not an equative metaphor, nor even a metaphor, it is closer to a mere analogy).

RSV: <sup>15</sup> What then? Are we to sin because we are not under law but under grace? By no means!  
<sup>16</sup> Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup> But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, <sup>18</sup> and, having been set free from sin, have become slaves of righteousness. <sup>19</sup> I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification.

---

REJECT: Rom 6:20.

REASON: unclear what v.20 is backing up. It is perhaps more evidence supporting the idea that you cannot serve the two masters at once; or it is a suggestion from correspondence: just as you ignored righteousness when you served sin, so you must ignore sin when serving righteousness.

RSV: <sup>20</sup> [For] (γὰρ) when you were slaves of sin, you were free in regard to righteousness.

---

45. Rom 6:21.

Preferred approach: syll.

{M Any result of actions which leads to death is a shameful result.}

m        The results of your actions when you were a slave to sin lead to death.  
=>       The results of your actions when you were a slave to sin are shameful.

Marker:        γάρ  
Basis:  
Intensity:       high  
Themes:        -{non-relig./human./shame of death (value)} 6:21  
                  - relig./Chr./covenant/believer/sinful life before conversion (fact) 6:21  
Other:        both the variant punctuation (see RSV) and the textual variant in v. 21 (see NA<sup>27r</sup>  
                  footnote) would change the E. considerably. I am following the text of the NA<sup>27r</sup>.  
RSV\*:        <sup>21</sup> But then what return did you get from the things of which you are now ashamed? [for]  
                  (γὰρ) The end of those things is death.

---

46.       Rom 6:22-23.

Preferred approach: syll.

{M       All "slaves of God" receive God's free gift.}  
m       All who receive God's free gift receive sanctification ending in eternal life (23).  
=>       All "slaves of God" receive sanctification ending in eternal life (22).

Marker:        γάρ  
Basis:  
Intensity:       high  
Themes:        -{Relig./Chr./covenant/believer/being God's slave is a privilege (truth)} 6:22-23  
                  - Relig./Chr./covenant/believer/all believers receive sanctification and salvation (truth)  
                  6:22-23  
Other:        Overarching argument of vv.20-23: the payoff for being a slave to righteousness is  
                  greater than that for sin, because life is far better than death.  
RSV:        <sup>22</sup> But now that you have been set free from sin and have become slaves of God, the  
                  return you get is sanctification and its end, eternal life. <sup>23</sup> For (γὰρ) the wages of sin is  
                  death, but the free gift of God is eternal life in Christ Jesus our Lord.

---

REJECT: Rom 7:1-4.

REASON: the γάρ introducing v.2 is not deductive. This is clearly an argument from analogy or example.  
<sup>1</sup> Do you not know, brethren—for I am speaking to those who know the law—that the law is binding on a  
person only during his life? <sup>2</sup> Thus (γὰρ) a married woman is bound by law to her husband as long as he  
lives; but if her husband dies she is discharged from the law concerning the husband. <sup>3</sup> Accordingly, she  
will be called an adulteress if she lives with another man while her husband is alive. But if her husband  
dies she is free from that law, and if she marries another man she is not an adulteress. <sup>4</sup> Likewise, my  
brethren, you have died to the law through the body of Christ, so that you may belong to another, to him  
who has been raised from the dead in order that we may bear fruit for God.

---

REJECT: Rom 7:4-5.

REASON: v.5 seems to be more an explanation than a *ratio* for v.4.

RSV: <sup>4</sup> Likewise, my brethren, you have died to the law through the body of Christ, so that you may belong  
to another, to him who has been raised from the dead in order that we may bear fruit for God. <sup>5</sup> [For] (γὰρ)  
While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to  
bear fruit for death.

---

REJECT: Rom 7:7b.

REASON: This arg. is an induction from one example; as such it should not qualify as an E. By not  
translating the γάρ the RSV rightfully indicates that the argumentative force of the passage is that of a  
mere induction.



RSV: <sup>7</sup> ...if it had not been for the law, I should not have known sin. [For] (γὰρ) I should not have known what it is to covet if the law had not said, "You shall not covet."

---

REJECT: Rom 7:8.

REASON: v.7b is supporting (perhaps as an explanation) what precedes but does not warrant it. At best Paul could be establishing the following argument: "Any force seeks to use the channel that renders it efficient"; "Sin is a force rendered efficient by law"; "therefore, sin seeks to use the law." This may also be an example of abductive reasoning, which is a bringing forth of a hypothesis that will be proven later through experience.

RSV: 8 But sin, finding opportunity in the commandment, wrought in me all kinds of covetousness. [For] (γὰρ) Apart from the law sin lies dead.

---

REJECT: Rom 7:10-11.

REASON: while it contains an enthymematic component, v.11 is really more of an explanation of cause rather than a proof or warrant. This may also be an example of abductive reasoning.

RSV: <sup>10</sup> the very commandment which promised life proved to be death to me. <sup>11</sup> For (γὰρ) sin, finding opportunity in the commandment, deceived me and by it killed me.

---

REJECT: Rom 7:13-14a

REASON: Paul does not give proof of his affirmation in 13a, but gives an explanation for it.

RSV: <sup>13</sup> Did that which is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. <sup>14</sup> [For] (γὰρ) We know that the law is spiritual...

---

REJECT: Rom 7:14b-15a

REASON: v.15a cannot be the end of the argument beginning in 14b, for the reasoning is not complete. To not understand one's own actions is not proof of being "sold under sin."

RSV: <sup>14</sup> ...I am carnal, sold under sin. <sup>15</sup> [For] (γὰρ) I do not understand my own actions.

---

47. Rom 7:15.

Preferred approach: syll.

{M	Anyone who involuntary produces actions that they hate does not understand their own actions.}
m	I involuntarily produce actions that I hate (15b).
=>	I do not understand my own actions (15a).

Marker: γὰρ

Basis:

Intensity: high.

Themes: -{non-relig./human./psychology (likelihood)} 7:15

- non-relig./human./knowledge of self (fact) 7:15

Other:

RSV: <sup>15</sup> I do not understand my own actions. For (γὰρ) I do not do what I want, but I do the very thing I hate.

---

48. Rom 7:14b-15.

Preferred approach: syll.

{M Anyone who does what he hates (and not what he wants to do) is subject to a master (sin).}  
 m I do what I hate (and not what I want) (15).  
 => I am subject to master (sin) (14b).

Marker: γάρ  
 Basis:  
 Intensity:  
 Themes: -{non-relig./social/slavery (likelihood)} 7:14b-15  
 - non-relig./human./knowledge of self (fact) 7:14b-15  
 Other: (a) v.15b is not only a rationale statement for 15a, but also to v.14; (b) this passage is about the “divided nature of the typical person in face of sin's power” (Dunn 1998, 157). I also see here a use of the *topic* of slavery.  
 RSV: <sup>14</sup> We know that the law is spiritual; but I am carnal, sold under sin. <sup>15</sup> I do not understand my own actions. For (γάρ) I do not do what I want, but I do the very thing I hate.

---

49. Rom 7:16.

Preferred approach: syll.

{M Anything that I truly desire to accomplish, I view as good.}  
 m I truly desire to obey the Law.  
 => To obey the law I view as good.  
 => I view the law itself as good.

Marker: if... then... structure.  
 Basis:  
 Intensity: high.  
 Themes: -{non-relig./human./psychology (truth)} 7:16  
 - relig./Israel/covenant/the faithful/perceive Torah as good (fact) 7:16  
 Other:  
 RSV: <sup>16</sup> Now if I do what I do not want, I agree that the law is good.

---

50. Rom 7:15-16.

Preferred approach: syll.

{M Any action of a slave which the slave sees as wrong is (probably) accomplished under the coercion of the master.}  
 m (Some of?) my actions I view as wrong.  
 => (Some of?) my actions are accomplished under the coercion of my master (sin).

Marker: οὐκ  
 Basis:  
 Intensity: low  
 Themes: -{non-relig./social/slavery (likelihood)} 7:15-16  
 - non-relig./human./knowledge of self (truth) 7:15-16  
 Other: (a) RSV's “so then” beginning v.17 is actually a translation of adverb οὐκ, which can also be translated “but now,” or “as it stands” in which cases it would not be an inference. But I think the RSV is correct in viewing v.17 as the conclusion of 15b; (b) here again we see the theme of the “divided nature of the typical person in face of sin's power” (Dunn 1998 157). I also see the use of the *topic* of slavery.  
 RSV: <sup>15</sup> I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. <sup>16</sup> Now if I do what I do not want, I agree that the law is good. <sup>17</sup> So then (οὐκ) it is no longer I that do it, but sin which dwells within me.

REJECT: Rom 7:17-18a

REASON: unclear how v.18a could warrant verse 17. More likely, the γάρ introducing v.18 is consecutive, indicating the start of a new sub-paragraph (see NA <sup>27r</sup>, p.421).

RSV: <sup>17</sup> So then it is no longer I that do it, but sin which dwells within me. <sup>18</sup> For (γὰρ) I know that nothing good dwells within me, that is, in my flesh.

---

51. Rom 7:18.

Preferred approach: syll.

{M Anyone in whom righteousness rules has the capability to do good (and not just the desire).}  
m I do not have the capability to do good (although I have the desire).  
=> Righteousness does not rule in me.

Marker: γάρ

Basis:

Intensity: high

Themes: -{relig./Israel/covenant/human./true righteousness produces good behaviour (truth)} 7:18

- texts/current/previous/human psychology, ch. 7 (truth) 7:18

Other: forms a *sorites* with next E.

RSV\*: <sup>18</sup> ... I know that nothing good dwells within me, that is, in my flesh. [For] (γὰρ) I can will what is right, but I cannot do it.

---

52. Rom 7:18b-19.

Preferred approach: *topic* of the sure sign or *tekmerion*.

{M Anyone capable to produce good does the good he wills}.  
m I am incapable of doing the good I will.  
=> I am not capable to produce good.

Marker: γάρ

Basis:

Intensity: high

Themes: -{non-relig./human./psychology, intention and action (truth)} 7:18b-19

- texts/current/previous/human psychology, ch. 7 (truth; sure sign) 7:18b-19

Other: (a) forms *sorites* with previous; (b) *tekmerion*: the inability to join good action to good intention is a sure sign of my inability to produce good.

RSV: <sup>18</sup> ...I can will what is right, but I cannot do it. <sup>19</sup> For (γὰρ) I do not do the good I want, but the evil I do not want is what I do.

---

REJECT: Rom 7:21-23.

REASON: vv.22-23 is an epexegetical statement, not the *ratio* of v.21.

RSV: <sup>21</sup> So I find it to be a law that when I want to do right, evil lies close at hand. <sup>22</sup> For I delight in the law of God, in my inmost self, <sup>23</sup> but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members.

---

53. Rom 8:1-2.

Preferred approach: syll.

{M Anyone who is set free from the law of sin and death is safe from God's condemnation.}

m All those in Christ Jesus are set free from the law of sin and death (by the law of the Spirit of life).  
=> All those in Christ Jesus are safe from God's condemnation.

Marker: γάρ

Basis:

Intensity: high

Themes: -{relig./Israel/covenant/human./sin and condemnation (truth)} 8:1-2  
- relig./Chr./covenant/believers/sin and condemnation (truth) 8:1-2

Other: first E. of a *sortes* of three.

RSV: <sup>1</sup> There is therefore now no condemnation for those who are in Christ Jesus. <sup>2</sup> For (γάρ) the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death.

---

54. Rom 8:2-4.

Preferred approach: syll.

{M Anyone subject to sin and its consequences (death, condemnation) is living "in the flesh" (flesh is the realm in which sin, death and condemnation are constrained by God, v.3).}

m All those "in Christ Jesus" are not living "in the flesh" (4b).

=> All those in Christ Jesus are not subject to sin and its consequences (2).

Marker: γάρ

Basis:

Intensity: high

Themes: -{relig./Chr./covenant/human./flesh and Spirit; sinners are subject to the flesh (truth)} 8:2-4

- relig./Chr./covenant/Christians/flesh and Spirit (truth) 8:2-4

Other: (a) second E. within a *sortes* of three; (b) the flesh/Spirit duality determines the ideological landscape and is the basis for Paul's argumentation here.

RSV: <sup>2</sup>...the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. <sup>3</sup> For (γάρ) God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, <sup>4</sup> in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

---

55. Rom 8:4-5.

Preferred approach: syll.

{M Anyone who sets their mind on the things of the Spirit (of God) is fulfilling the requirement of the Law.}

m Those who live according to the Spirit (of God) set their minds on the the things of the Spirit (of God).

=> Those who live according to the Spirit (of God) are fulfilling the requirement of the Law.

Marker: γάρ

Basis:

Intensity: high.

Themes: -{relig./Israel/Torah/covered by Spirit-led life (truth)} 8:4-5  
- relig./Chr./covenant/Christians/life in the Spirit (truth) 8:4-5

Other: third E. in a *sortes* of three.

RSV: <sup>4</sup> in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. <sup>5</sup> For (γάρ) those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.

REJECT: Rom 8:5-6.

REASON: unclear whether v.6 is backing up v.5, v.1 or nothing at all (as the RSV sees it).

RSV: <sup>5</sup> ...those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. <sup>6</sup> [For] (γὰρ) to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.

---

56. Rom 8:6-7a.

Preferred approach: syll.

{M Anything in enmity with God is "death."  
m The mindset of the flesh is [in] enmity with God.  
=> The mindset of the flesh is "death."

Marker: διότι

Basis:

Intensity: high

Themes: -{relig./Israel/God/God is life; death is hostility with God (truth)} 8:6-7a  
-relig./Chr./covenant/human./flesh and Spirit; the flesh is enmity with God (truth)  
8:6-7a

Other: first E. in a *sorites* of three.

RSV: <sup>6</sup>To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. <sup>7</sup>  
For (διότι) the mind that is set on the flesh is hostile to God ...

---

57. Rom 8:7ab.

Preferred approach: syll.

{M Anything that does not submit to the law of God is [in] enmity with God.  
m The mind set on the flesh does not submit to the law of God (7b).  
=> The mind set on the flesh is [in] enmity with God (7a).

Marker: γάρ

Basis:

Intensity: high

Themes: -{relig./Israel/Torah/is the expression of God's will (truth)} 8:7ab  
- relig./Israel and Chr./covenant/humanity/psychology of "fleshly" living (truth) 8:7ab

Other: second E. in a *sorites* of three.

RSV\*: <sup>7</sup>... the mind that is set on the flesh is hostile to God; [For] (γὰρ) it does not submit to God's law...

---

58. Rom 8:7b-8.

Preferred approach: syll.

{M Whoever is unable to do something does not do it.  
m The mind set on the flesh is unable to submit to God's.  
=> The mind set on the flesh does not submit to the law.

Marker: γάρ

Basis:

Intensity: low.

Themes: -{non-relig./human./ability enables doing (likelihood)} 8:7b-8  
- relig./Chr. and Israel/covenant/human./flesh and Spirit; the flesh is enmity with God (truth) 8:7b-8

Other: third E. in a *sorites* of three.  
RSV\*: <sup>7</sup> ...[the mind set on the flesh] does not submit to God's law, [for] (γὰρ) it is unable to, <sup>8</sup>  
and those who are in the flesh cannot please God.

---

REJECT: Rom 8:11-12.

REASON: v.12 is not an inference from the previous verse, but from statements that come earlier, probably vv. 4b and 9a (Premiss: We cannot be debtors to something from which we have been freed).

RSV: <sup>11</sup> If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you. <sup>12</sup> So then (ἀρα οὖν), brethren, we are debtors, not to the flesh, to live according to the flesh...

---

59. Rom 8:13b-14.

Preferred approach: syll.

{M Any son of God is destined to eternal life.}  
m Any person led by the Spirit of God is a son of God.  
=> Any person led by the Spirit of God is destined to eternal life.

Marker: γάρ

Basis:

Intensity: high.

Themes: -{relig./Chr./covenant/Christians/adoption (truth)} 8:13b-14  
- relig./Chr./covenant/Christians/life in Spirit(truth) 8:13b-14

Other: *sorites* with next E.

RSV: <sup>13</sup> ...if by the Spirit you put to death the deeds of the body you will live. <sup>14</sup> For (γὰρ) all who are led by the Spirit of God are sons of God.

---

60. Rom 8:14-16.

Preferred approach: the topic of the *sure sign (tekmerion)* : A is B if it demonstrates the sure sign of being B.

In this case: the testimony of Spirit of God to our spirit that we are sons of God is the sure sign that we are sons of God.

{M All people to whose spirit the Holy Spirit bears witness of sonship are sons of God.}  
m All those lead by the Spirit (we) receive witness from the Holy Spirit in their spirit that they are sons of God.  
=> All those lead by the Spirit (we) are sons of God.

Marker: γάρ

Basis:

Intensity: high.

Themes: -{relig./Chr./covenant/Christians/testimony of Spirit (truth; sure sign)} 8:14-16  
- relig./Chr./covenant/Christians/ common experience of the Spirit (fact) 8:14-16

Other: (a) *sorites* with previous E; compare with E. in Gal 4:6-7a.

RSV\*: <sup>14</sup> ...all who are led by the Spirit of God are sons of God. <sup>15</sup> For (γὰρ) you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" <sup>16</sup> it is the Spirit himself bearing witness with our spirit that we are children of God...

---

61. Rom 8:17.

Preferred approach: syll.

{M All [adopted] children become heirs.}  
m All who have received the spirit of sonship are [adopted] children of God.  
=> All who have received the spirit of sonship become heirs.

Marker: if ... then ...

Basis:

Intensity: high.

Themes: -{non-relig./social/adoption (fact)}8:17

- relig./Chr./covenant/Christians/adoption by God (truth) 8:17

Other: in the Roman world, children could be adopted for the sake of patrimony, sometimes in the place of biological sons (Veyne 17-18).

RSV: <sup>17</sup> ...if children, then heirs...

---

REJECT: Rom 8:17b-18.

REASON: Not an E., for the γάρ more likely marks a change in paragraph or subject matter. Nonetheless, the link that it provides is not devoid of appeal to rationality. Paraphrase: it is worthwhile to suffer with him for the resulting glory is much greater in value than the cost of present suffering.

RSV: <sup>17</sup> ... provided we suffer with him in order that we may also be glorified with him. <sup>18</sup> [For] (γὰρ) I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

---

62. Rom 8:18-19.

Preferred approach: the topic of the *sure sign* (tekmerion).

Paraphrase: the eager expectation of creation for our apocalyptic glorification (as children of God) is a sure sign that we should also be awaiting it eagerly (and be ready to suffer in the mean time).

{M Anything creation shows signs of eagerly awaiting, the children of God should also eagerly await.}  
m The creation eagerly awaits the future glory of the children of God.  
=> We (the children of God) should await eagerly our future glory (and endure suffering now with patience).

Marker: γάρ

Basis:

Intensity: high

Themes: -{relig./Israel/eschatology/redemption of all creation (truth)} 8:18-19

- relig./Israel/eschatology/creation awaits the παρουσία (fact; sure sign) 8:18-19

Other: a *pathos* component is generated through evocation of humanity's unity with creation.

RSV: <sup>18</sup> I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. <sup>19</sup> FOR (γὰρ) the creation (κτίσις) waits with eager longing for the revealing of the sons of God...

---

REJECT: Rom 8:19-21.

REASON: vv.20-21 are an explanation of v.19, or a development upon it, rather than a warrant.

RSV: <sup>19</sup> For the creation waits with eager longing for the revealing of the sons of God; <sup>20</sup> for (γὰρ) the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; <sup>21</sup> because (ὅτι) the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.

---

63. Rom 8:19,22-23.

Preferred approach: topic of the sure sign (*tekmerion*); *epikheirema*.

Nature's groaning is the sure sign of its longing, and our groaning is a sure sign of nature's groaning.

{M Whatever creation one for, it also eagerly awaits.}  
{M2 Whatever the bodies of the children of God groan for, creation also groans for.}  
m2 The bodies of the children of God groan for the redemption.  
m => Creation groans for the redemption of the children of God's bodies.  
=> Creation eagerly awaits the redemption of the children of God's bodies ( the "revealing of the children of God").

Marker: γὰρ

Basis:

Intensity: high.

Themes: -{non-relig./human./groaning as a sign of longing (fact; sure sign)} 8:19,22-23  
- {relig./Israel/creation/our bodies part of creation (truth)} 8:19,22-23  
- relig./Chr./covenant/believers/experience of longing for redemption of the body (fact; sure sign) 8:19,22-23  
- relig./Chr. and Israel/creation/unity with the physical bodies of believers (truth) 8:19,22-23

Other: the arg. of 19-22 can be viewed as a *sorites* of two *tekmerion*: we know that creation longs because it groans, and we know it groans because we also groan.

RSV\*: <sup>19</sup> For the creation waits with eager longing for the revealing of the sons of God (...) <sup>22</sup> [For] (γὰρ) we know that the whole creation has been groaning in travail together until now; <sup>23</sup> and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies.

---

REJECT: Rom 8:23-24a.

REASON: expl., not an arg.

RSV\*: <sup>23</sup> and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. <sup>24</sup> For (γὰρ) in hope we were saved, and hope that is seen is not hope...

---

64. Rom 8:24b.

Preferred approach: topic *from definition*; and *from the contrary* (A is true, since the contrary of A makes no sense).

Paraphrase: all hopes are for things unseen, since a hope for what is seen cannot exist.

{M Any object that is a "hope" is hoped for (by somebody).}  
m Any object that is seen cannot be hoped for (24b).  
=> No object that is seen is a "hope" (24a).

Marker: γὰρ

Basis:

Intensity: high.

Themes: -{non-relig./common sense/meaning of hope (truth)} 8:24b  
- non-relig./philosophy, common sense/hope and certainty (truth) 8:24b

Other:

RSV\*: <sup>24</sup> Now hope that is seen is not hope. For (γὰρ) who hopes for what he sees?



---

65. Rom 8:26.

Preferred approach: probable sign (*semeion*).

Paraphrase: these sighs experienced in prayer are a sign that the Spirit helps us in our weakness, and partakes in our groaning.

{M Whatever the Spirit manifest when we know not what to pray is a sign that he helps us in our weakness.}  
m The Spirit manifest sighs when we know not what to pray.  
=> The Spirit's sighs are signs that he helps us in our weakness.  
<=> The Spirit helps us in our weakness.

Marker: γάρ

Basis:

Intensity: low

Themes: -{relig./Chr./Spirit/compassion for believers's weakness (likelihood) 8:26  
- relig./Chr./covenant/believers/common experience of piety (sign) 8:26

Other: Paul referring to this sign as a common experience.

RSV: <sup>26</sup> Likewise the Spirit helps us in our weakness; For (γάρ) we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words.

---

66. Rom 8:27.

Preferred approach: syll.

{M Any way of thinking that is according to the will of God will be understood by God.}  
m The Spirit's intercession for the saints is according to the will of God (27b).  
=> The Spirit's intercession on our behalf (i.e. the "way of thinking of the Spirit" in His intercession, 27a) will be understood by God.

Marker: ὅτι

Basis: arg.

Intensity: low.

Themes: -{Relig./Israel/God/his thought and omniscience(truth)} 8:27  
- Relig./Chr./Spirit/intercession for saints (truth) 8:27

Other: this is meant to be an encouragement of hope, a plea for endurance. God understands the intercession of the Spirit for us, which we perceive as groans within ourselves (Murray 312-3).

RSV: <sup>27</sup> And he who searches the hearts of men knows what is the mind of the Spirit, because (ὅτι) the Spirit intercedes for the saints according to the will of God.

---

67. Rom 8:28-30.

Preferred approach: syll.

{M Anyone whom God predestines to be conformed to the image of His Son will see God work out all things for their good.}  
m All those whom God calls he also predestines to be conformed to the image of His Son.  
=> All those whom God calls will see God work out all things for their good.

Marker: ὅτι

Basis: arg.

Intensity: high

Themes: -{Relig./Chr./covenant/believers/experience of God's work and care (truth)} 8:28-30

- Relig./Chr./God/calling and predestination (truth) 8:28-30

Other:  
RSV:

<sup>28</sup> We know that in everything God works for good with those who love him, who are called according to his purpose. <sup>29</sup> For (ὅτι) those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. <sup>30</sup> And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

---

68. Rom 8:31b.

Preferred approach: hypothetical syll.

{M If God is for someone, no one can stand against them.}  
m God is for us.  
=> No one can stand against us.

Marker: if... then... structure; interrogative form

Basis:

Intensity: high

Themes: -{Relig./Israel/God/power, supremacy in conflicts (truth)} 8:31b  
- Relig./Chr./God/commitment to Christians as covenant people (truth) 8:31b

Other:

RSV: <sup>31</sup> ...If God is for us, who is against us?

---

69. Rom 8:32.

Preferred approach: common topic *from the more and the less*.

Paraphrase: God will certainly not refuse us [less than A], since he has already not refused us A. where A = his own son; "less than A" = all things.

M If God gives us his son, all the more reason will he give us what is less valuable to him than his son, i.e. everything.  
m God gave up us his son to/for us (32a).  
=> God will give use all things (with Christ; 32b).

Marker: interrogative form.

Basis:

Intensity: high.

Themes: -{Relig./Chr./God/his son as his highest value (hierarchy)} 8:32  
- Relig./Chr./God/gift of his son (truth; gospel tradition?) 8:32

Other:

RSV: <sup>32</sup> He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?

---

70. Rom 8:33.

Preferred approach: implied *epikheirema* (2 sylls.).

{M EITHER [God will bring accusations against his elect] OR [No one will] (i.e. Only God can accuse). }  
{M God cannot bring accusations against anyone he has already justified. }  
m God has already justified his elect (33b; see also 8.30).  
{m => God will not bring charges against his elect. }  
=> No one will bring charges against the elect of God (33a).

Marker: interrogative form.  
 Basis:  
 Intensity: high  
 Themes: -{Relig./Israel/God/sole judge on last day (truth)} 8:33 #1  
 -{Relig./Israel/God/consistency of character (truth)} 8:33 #2  
 - texts/current/justification of elect, 8:30 (truth) 8:33 #2  
 - Relig./Israel/God/consistency of character (fact) 8:33 #1  
 Other:  
 RSV\*: <sup>33</sup> Who shall bring any charge against God's elect? It is God who justifies...

---

REJECT: Rom 8:37-38.

REASON: no real arg. here. Paul has already proven his point, and this is an emotionally exalted conclusion (see a similar figure in 9:4-5), where a number of affirmations succeed one another.

RSV: <sup>37</sup> No, in all these things we are more than conquerors through him who loved us. <sup>38</sup> For (γὰρ) I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup> nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

---

REJECT: Rom 9:1-3.

REASON: explanation or exegetical. The γάρ of v.3 could be translated "indeed," "in fact."

RSV: <sup>1</sup> I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit, <sup>2</sup> that I have great sorrow and unceasing anguish in my heart. <sup>3</sup> For (γὰρ) I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race.

---

71. Rom 9:6-7a.

Preferred approach: syll.

{M Any anathema of a child of Israel/Abraham is proof that Scripture's promises to Israel have failed.}  
 m Some anathema of biological descendants of Israel/Abraham are not anathema of a child of Israel/Abraham (paraphrase of 6b-7a).  
 => Some anathema of biological descendants of Israel/Abraham are not proof that Scripture's promises to Israel have failed (6a).

Marker: γάρ  
 Basis:  
 Intensity: high  
 Themes: -{relig./Israel/God/efficacy of his word (likelihood; sign)} 9:6-7a  
 - texts/current/previous/Rom 2:27-29 (and Gal 3:7,29?): what is a son of Abraham (likelihood) 9:6-7a.  
 Other: vv. 6-13 form a single arg.  
 RSV: <sup>6</sup> But it is not as though the word of God had failed. For (γὰρ) not all who are descended from Israel belong to Israel, <sup>7</sup> and not all are children of Abraham because they are his descendants...

---

72. Rom 9:7.

Preferred approach: syll.

M All those reckoned as true descendants of Abraham are descendants of Isaac (use of Gen 21:12) (7b).  
 {m Some biological descendants of Abraham are not children of Isaac.}

=> Some biological descendants of Abraham are not true children of Abraham (7a).

Marker: scriptural quotation introduced by ἀλλά  
Basis: scriptural proof.  
Intensity: high  
Themes: - texts/Israel/Gen 21:12 promise to Abraham in Gen 21:12(fact)9:7  
- {texts/Israel/Abraham story: various descendants of Abraham (fact)} 9:7  
Other: (a) the conjunction ἀλλά is interpreted logically; Paul's arg. is from the larger biblical context, which can be viewed as a midrashic form of arg.  
RSV: 7 and not all are children of Abraham because they are his descendants; but (ἀλλ') "Through Isaac shall your descendants be named." 8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants.

---

73. Rom 9:7b-8.

Preferred approach: syll.

M All those reckoned as descendants of Abraham/God are descendants of Isaac (7b; quote of Gen 12:21).  
{m All descendants of Isaac are children by virtue of a divine promise (Paul's interpretation of the quoted Gen 12:21).}  
=> All those reckoned as descendants of Abraham/God are children by virtue of a divine promise (8).

Marker: τοῦτ' ἔστιν  
Basis: scriptural E.  
Intensity: high  
Themes: - texts/Israel/Gen 21:12: promise to Abraham (fact) 9:7b-8  
- {texts/other/Gal 4:28: Isaac is a "child of the promise" and so are we (truth)} 9:7b-8  
Other: the switch from "children of Abraham" to "children of God" is subtle but significant.  
RSV: 7 "Through Isaac shall your descendants be named." 8 This means that (τοῦτ' ἔστιν) it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants.

---

REJECT: Rom 9:8-13.

REASON: complex argument with more than one component of proof. These components are inductive (args. from Scripture) and their effect is cumulative. Persuasive as it is, this type of argument which cumulates inductive proof is not enthymematic.

RSV: 8 ... it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. 9 For (γὰρ) this is what the promise said, "About this time I will return and Sarah shall have a son." 10 And not only so (οὐ μόνον δέ), but also when Rebecca had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad, in order that God's purpose of election might continue, not because of works but because of his call, 12 she was told, "The elder will serve the younger." 13 As it is written, "Jacob I loved, but Esau I hated."

---

74. Rom 9:14-16.

Preferred approach: syll.

{M Any divine decision which depends on mercy (and not on merits) is not unjust.  
m God's election depends on his mercy (v.16; Paul induces this from Ex 33:19, quoted in v.15).  
=> God's election is not unjust (14).

Marker: γάρ... ἄρα οὖν...  
 Basis: scriptural E.  
 Intensity: high  
 Themes: -{relig./Israel/God/righteousness and mercy (truth)} 9:14-16  
 -texts/Israel/Ex 33:19 (fact) 9:14-16  
 Other: (a) *sorites* with following E.; (b) this arg. can also be seen as proof from the theme of the *consistency* of God: God's way of treating Israel today is just for it is consistent with his ways in the Exodus episode with Pharaoh.  
 RSV: <sup>14</sup> What shall we say then? Is there injustice on God's part? By no means! <sup>15</sup> FOR (γάρ) he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." <sup>16</sup> So (ἄρα οὖν) it depends not upon man's will or exertion, but upon God's mercy.

---

75. Rom 9:16-18.

Preferred approach: syll.

{M All condemnation is due to hardened hearts.}  
 m All hardened hearts depend on God's own decision, not man's (induced in v.18 from Ex 4:21, 7:3, etc., quoted in v. 17).  
 => All condemnation depends on God's own decision, not man's (16).

Marker: γάρ... ἄρα οὖν...  
 Basis: scriptural E.  
 Intensity: high  
 Themes: -{relig./Israel/God/judgement criteria (truth)} 9:16-18  
 - relig./God/God controls "hearts"(truth) 9:16-18  
 Other: (a) forms a *sorites* with the preceding E.; (b) involves a scriptural induction as does the preceding E.  
 RSV: <sup>16</sup> ...it depends not upon man's will or exertion, but upon God's mercy. <sup>17</sup> For (γάρ) the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth." <sup>18</sup> So then (ἄρα οὖν) he has mercy upon whomever he wills, and he hardens the heart of whomever he wills.

---

76. Rom 9:19.

Preferred approach: *contrarium* (conjunctive syllogism of the form NOT [A AND B]; NOW A; => NOT B).

{M You cannot BOTH [cause someone's heart to be hardened] AND [find fault with them].  
 m God hardens the heart of whomever he wills (19c).  
 => God cannot find fault with those whose hearts he has hardened (19b).

Marker: γάρ  
 Basis: this is clearly an E., but has the particularity of being ascribed to a fictive opponent in dialogue with Paul (method of the diatribe).  
 Intensity: high  
 Themes: -{non-relig./common sense/fairness in laying blame (value)} 9:19  
 - text/current/previous/God controls "hearts," 9:18 (truth) 9:19  
 Other: this can also be solve as a syll.: {M Only someone with free will can be blamed by God}; m no one has free will (19b); => no one can be blamed by God.  
 RSV: <sup>19</sup> You will say to me then, "Why does he still find fault? For (γὰρ) who can resist his will?"

---

REJECT: Rom 9:27-28.

REASON: this proof-text taken from Isaiah represents more of a causal expl. than an arg.

RSV: <sup>27</sup> And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved; <sup>28</sup> FOR (γὰρ) the Lord will execute his sentence upon the earth with rigour and dispatch."

---

REJECT: Rom 9:31-32.

REASON: expl., not an arg.

RSV: <sup>31</sup> but that Israel who pursued the righteousness which is based on law did not succeed in fulfilling that law. <sup>32</sup> Why? Because they did not pursue it through faith, but as if it were based on works.

---

77. Rom 10:2-3.

Preferred approach: syll.

{M Any zeal for God which does not submit to God's way to righteousness is not enlightened.}  
m The Jews' zeal does not submit to God's way to righteousness (3).  
=> The Jews' zeal for God is not enlightened (2).

Marker: γὰρ

Basis:

Intensity: high

Themes: -{relig./Chr./covenant/Jews/zeal vs. knowledge of God (hierarchy)} 10:2-3  
- relig./Chr./covenant/Jews/exclusion by God (likelihood) 10:2-3

Other: forms *sorites* with following E.

RSV: <sup>2</sup> I bear them witness that they have a zeal for God, but it is not enlightened. <sup>3</sup> FOR (γὰρ), being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness.

---

78. Rom 10:3-4.

Preferred approach: syll.

M All who submit to God's righteousness submit's to faith in Christ (who is the way to righteousness).  
{m The Jews do not submit to faith in Christ.}  
=> The Jews do not submit to God's righteousness.

Marker: γὰρ

Basis:

Intensity: high

Themes: - **relig./Chr./covenant/human./way to justification in Christ (truth) 10:3-4**  
- **{Chr. world/Jewish refusal of gospel (fact)} 10:3-4**

Other: (a) *sorites* with previous E.; (b) case where the minor premiss is silent.

RSV: <sup>3</sup> ...being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. <sup>4</sup> FOR (γὰρ) Christ is the end of the law, that every one who has faith may be justified.

---

REJECT: Rom 10:4-8.

REASON: this is a complex scriptural argument involving several combined proofs.

RSV\*: <sup>4</sup> For Christ is the end of the law, that every one who has faith may be justified. <sup>5</sup> [For](γὰρ)(Moses writes that the man who practices the righteousness which is based on the law shall live by it. <sup>6</sup> But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) <sup>7</sup> or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). <sup>8</sup> But

what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach)...

---

REJECT: Rom 10:9-10.

REASON: this is an explanation more than an argument. Nonetheless there is a noteworthy implication: whatever leads to justification leads to salvation.

RSV: <sup>9</sup> ... if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For (γὰρ) man believes with his heart and so is justified, and he confesses with his lips and so is saved.

---

79. Rom 10:10-11.

Preferred approach: syll.

No one who believes in him will be put to shame (11; Isa 28:16).

<=> M All who believe in him will not be put to shame.

{m Anyone not put to shame will be justified.}

=> All who believe in him will be justified (10).

Marker: γάρ

Basis: arg. From Scripture with an important syllogistic component.

Intensity: high

Themes: -texts/Israel/Is 28:16 (fact) 10:10-11

-{relig./Israel/eschatology/judgement and shame (likelihood)} 10:10-11

Other:

RSV\*: <sup>10</sup> For man believes with his heart and so is justified, and he confesses with his lips and so is saved. <sup>11</sup> [FOR] (γὰρ) the scripture says, "No one who believes in him will be put to shame."

---

REJECT: Rom 10:11-12a.

REASON: v.12 is to be treated as a precision on v.11, rather than its warrant, thus functioning cumulatively with it as proof for v. 10.

RSV: <sup>11</sup> ...the scripture says, "No one who believes in him will be put to shame."<sup>12</sup> FOR (γὰρ) there is no distinction between Jew and Greek...

---

80. Rom 10:12.

Preferred approach: syll.

M No ethnic distinctions exist in the way the "Lord of all" treats believers.

{m The Jew/Greek distinction is an ethnic distinction.}

=> The Jew/Greek distinction does not exist in the way the "Lord of all" treats believers.

Marker: γάρ

Basis:

Intensity: high

Themes: -relig./Israel/God/unicity and impartiality (truth) 10:12

-{non-relig./social/ethnic distinctions (fact)} 10:12

Other: (a) *sortes* with next E.; (b) case where the minor premiss is silent; (c) a similar arg. from the unicity of God appeared in Rom 3:29-30; see also Gal 3:28.

RSV\*: <sup>12</sup> ...there is no distinction between Jew and Greek; [FOR] (γὰρ) the same Lord is Lord of all and bestows his riches upon all who call upon him.

---

81. Rom 10:12b-13.

Preferred approach: syll.

{M Everyone who will be saved by God will receives generous riches from him.}  
m "every one who calls upon the name of the Lord will be saved" (v.13; Joel 3:5 LXX).  
=> Everyone who calls upon the name of the Lord will receive generous riches from him (12b).

Marker: γάρ  
Basis: scriptural arg.  
Intensity: high  
Themes: -{relig./Israel/eschatology/rewards of salvation (truth)} 10:12b-13  
- texts/Israel/Joel 3:5 LXX (quotation; truth) 10:12b-13  
Other: forms *sorites* with previous E.  
RSV: <sup>12</sup> ...[the Lord] bestows his riches upon all who call upon him. <sup>13</sup> For (γάρ), "every one who calls upon the name of the Lord will be saved."

---

REJECT: Rom 10:14-15a.

REASON: while these questions in sequence are not clearly enthymemes they have a syllogistic connection to one another. Käsemann calls this "the artistic form of the chain-syllogism," and views it not as an adornment but as "a means of substantive argument" (Käsemann 293). Compare 1 Cor 9:1.

RSV: <sup>14</sup> But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? <sup>15</sup> And how can men preach unless they are sent?...

---

82. Rom 10:16.

Preferred approach: syll.

{M All who obey the gospel must believe the word of God.}  
m Some have not believed the word of God (this is what Paul infers from Isa 53:1; quoted in 16b).  
=> Some do not obey the gospel (16a).

Marker: γάρ  
Basis: scriptural E.  
Intensity: high  
Themes: -{relig./Chr./gospel/importance of belief in gospel for obedience (truth, value)}  
10:16  
- texts/Israel/Isa 53:1; many Jews do not believe the word of God (quotation, fact)  
10:16  
Other: Logically speaking, the inference in this argument is quite direct: the prophet's question "who has believed?" (16b, quote of Isa 53:1) is evidence that some have not believed => not all have believed (16a). On the other hand, the hermeneutics of the OT text are somewhat complex as Paul applies the prophetic text to the era of the proclamation of the gospel.  
RSV: <sup>16</sup> But they have not all obeyed the gospel; FOR (γάρ) Isaiah says, "Lord, who has believed what he has heard from us?"

---

83. Rom 10:18.

Preferred approach: relational (four-term) syllogism; scriptural proof.



{M Any message heard throughout the world is heard by all people groups.  
 m The gospel has been heard throughout the world (Paul's interpretation of Ps 18:5 in v.18b); Israel is people group.  
 => Israel has heard the gospel.

Marker: μενοῦνγε  
 Basis:  
 Intensity: low (both the hermeneutics and the actual truth of the *ratio* are difficult (has the proclamation of the gospel reached the ends of the earth yet? See Käsemann 296).  
 Themes: -{non-relig./common sense/basic understanding of geography (likelihood)} 10:18  
 - texts/Israel/Ps 18:5 (fact; metalepsis?) 10:18  
 Other: the quotation is from Ps 18:5 in the LXX. While the inference is direct (if the whole world has heard "their words," then so have all the Jews), the hermeneutics involved are complex: Paul is applying what is said about the created heavens in Ps 18 to the preachers of the gospel.  
 RSV: <sup>18</sup> But I ask, have they not heard? Indeed they have; For on the contrary (μενοῦνγε) "Their voice has gone out to all the earth, and their words to the ends of the world."

---

REJECT: Rom 10:19-21.

REASON: The affirmation of v.19a is warranted by the cumulative weight of a series of scriptural proofs (by definition an enthymeme requires only one element of proof). Furthermore the scriptural proofs themselves contain not only enthymematic components but other elements as well. The general arg. goes thus: We know that Israel's rejection of Christ is not because they did not hear the gospel (10:18), nor because they did not understand what they heard (10:19-21). The sub-arg. in 10:19-21 proves that Israel understood (thus making their rejection of Christ inexcusable).

RSV: <sup>19</sup> Again I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." <sup>20</sup> Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." <sup>21</sup> But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

---

84. Rom 11:1.

Preferred approach: *topic of disproof through counterexample.*

{M God has rejected Israel only if all members of Israel are rejected.  
 m One member of Israel (I, Paul) has not been rejected (1b).  
 => God has not rejected Israel (1a).

Marker: γάρ  
 Basis:  
 Intensity: low (weak proof).  
 Themes: -{relig./Israel/covenant/Jews/notion of a remnant within Israel; referred to in 9:27 (truth)} 11:1  
 - Paul/person/ethnic background (fact) 11:1  
 Other:  
 RSV\*: <sup>1</sup> I ask, then, has God rejected his people? By no means! [For] (γάρ) I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

---

85. Rom 11:2-5.

Preferred approach: *epikheirema*, with the major premiss induced from scripture.

{M Whenever God keeps a remnant, he has not rejected his Israel.} This is induced from the

scriptural example in vv. 2b-4.  
 m God has a remnant at the present time (5).  
 => God has not rejected Israel at the present time (2a).

Marker: ἢ ...; οὐτως...  
 Basis:  
 Intensity: low  
 Themes: **-{relig./Israel/covenant/Jews/notion of remnant and election (truth)} 11:2-5**  
**- Chr.world/presence of Jewish believers in the churches (fact) 11:2-5**  
 Other: Involves the idea that the experience of the Church is analogous to that of Israel, and thus the Scriptures apply by analogy.  
 RSV\*: <sup>2</sup> God has not rejected his people whom he foreknew. [OR] (ἢ) Do you not know what the scripture says of Elijah, how he pleads with God against Israel? <sup>3</sup> "Lord, they have killed thy prophets, they have demolished thy altars, and I alone am left, and they seek my life." <sup>4</sup> But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." <sup>5</sup> So too (οὐτως) at the present time there is a remnant, chosen by grace.

---

86. Rom 11:6.

Preferred approach: *contrarium* (conjunctive syllogism of the form *NOT [A AND B]; NOW A; => NOT B*).

{M God's election cannot be BOTH by grace AND on the basis of works.}  
 m God's election is by grace (6a).  
 => God's election is not on the basis of works (6b).

Marker: ἐπεὶ  
 Basis:  
 Intensity: high  
 Themes: **-{texts/current/previous/opposition of grace and works established in 4:1-8,16 (truth)} 11:6**  
**- relig./Israel/God/his election is by grace (truth) 11:6**  
 Other:  
 RSV: <sup>6</sup> But if it is by grace, it is no longer on the basis of works; otherwise (ἐπεὶ) grace would no longer be grace.

---

REJECT: Rom 11.7-10.

REASON: This use of Scripture is not really an arg., but more like a illustrative comparison.

RSV: <sup>7</sup> What then? Israel failed to obtain what it sought. The elect obtained it, but the rest were hardened, <sup>8</sup> as it is written (καθὼς γέγραπται), "God gave them a spirit of stupor, eyes that should not see and ears that should not hear, down to this very day." <sup>9</sup> And David says, "Let their table become a snare and a trap, a pitfall and a retribution for them; <sup>10</sup> let their eyes be darkened so that they cannot see, and bend their backs for ever."

---

87. Rom 11:12.

Preferred approach: topic *from the more and the less*.

Paraphrase: If God turned the fall of Israel into a great blessing for the world, he will turn their restoration into an even greater blessing (this arg. is difficult to paraphrase as a syllogism, for it relies on aesthetic argument which implies a certain symmetry in God's actions).

{M There is greater blessing from he who is included than from he who is excluded.}  
 m Today Israel is excluded; on that day, Israel will be included (12).

=> On that day, the blessing will be greater than today (12).

Marker: πόσω μᾶλλον  
Basis:  
Intensity: low  
Themes: -{non-relig./social/inclusion and exclusion within a group (likelihood)} 11:12.  
- relig./Chr./revelation/salvation history (facts) 11:12  
Other: This case appears to be a form of the midrashic rule of *Qal wahomer*: what applies in a less important case will certainly apply in amore important case (Longenecker 1975<sup>1</sup>, 34,117).  
RSV: <sup>12</sup> Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more (πόσω μᾶλλον) will their full inclusion mean!

---

88. Rom 11:15.

Preferred approach: topic *from the more and the less*.

This is a repetition of the arg. in 11:12.

Marker: interrogative form.  
Basis:  
Intensity: low  
Themes: N/A (same as in previous E.; but see "Other").  
Other: this might also be an arg. *from symmetry* (in the sense that there is a symmetry in God's actions): the rejection of Jews corresponds to the crucifixion ("reconciliation of the world"), and their acceptance corresponds to the resurrection. The assumption would then be that resurrection is of greater value greater than the crucifixion.  
RSV: <sup>15</sup> ...if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?

---

89. Rom 11:20b,21.

Preferred approach: *epikheirema*, with one step using the topic *from the more and the less*.

{M Anyone who can be rejected for lack of faith should stand in fear.  
M2 If the natural branches were not spared, ALL THE MORE REASON will the artificial branches not be spared (21b).  
{m2 The natural branches were not spared.  
m => You (the Gentile believers) will not be spared rejection for lack of faith.  
=> You (the Gentile believers) should stand in fear.

Marker: γάρ  
Basis: paraenetic E.  
Intensity: high.  
Themes: -{Practise/Israel/humility before God (value)} 11:20b-21  
- relig./Chr./covenant/Jews/no preferential treatment from God for non-Jews (truth, value) 11:20b-21  
- {relig./Chr./revelation/salvation history and Israel's rejection (fact, truth)} 11:20b-21  
- relig./Chr./covenant/Jews and non-Jews/no guarantees for sinful non-Jews (truth) 11:20b-21  
Other: arg. cast in *metaphorical language*.  
RSV: <sup>20</sup> ...So do not become proud, but stand in awe. <sup>21</sup> For (γὰρ) if God did not spare the natural branches, neither will he spare you.

---

REJECT: Rom 11.23-24.

REASON: This is an affirmation backed up by 2 *rationes* that are independent from one another and whose cumulative weight creates the proof: (23a) the Jews will be grafted in by God; FOR (23b) he is capable of doing it, and (24) willing.

RSV: <sup>23</sup> And even the others, if they do not persist in their unbelief, will be grafted in, for (γάρ) God has the power to graft them in again. <sup>24</sup> For (γὰρ) if you have been cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree.

---

REJECT: Rom 11.25-27.

REASON: Use of Scripture is "soft" and more illustrative than argumentative.

RSV: <sup>25</sup> Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in, <sup>26</sup> and so all Israel will be saved; as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob"; <sup>27</sup> "and this will be my covenant with them when I take away their sins."

---

90. Rom 11:28b-29.

Preferred approach: syll.

M	All promises (i.e. the gifts and the call) of God to Israel are irrevocable (29).
{m	The beloved position of Israel's descendants is a promise of God to Israel.}
=>	The beloved position of Israel's descendants is irrevocable (28b).

Marker: γάρ

Basis:

Intensity: low, in the sense that Paul's argumentation is very strained here (Israel's calling is both revocable and irrevocable).

Themes: - relig./Israel/God/his promises are irrevocable (truth, value) 11:28b-29  
- {relig./Israel and Chr./covenant/Jews/irrevocable nature of promises to the Jewish people (value)} 11:28b-29

Other:

RSV: <sup>28</sup> ...as regards election they are beloved for the sake of their forefathers. <sup>29</sup> For (γὰρ) the gifts and the call of God are irrevocable.

---

91. Rom 11:30-31.

Preferred approach: aesthetic argument *from symmetry* (aesthetic). This cannot be paraphrased effectively as an syllogism.

Marker: ὥσπερ ... οὕτως...

Basis:

Intensity: low

Themes: - {relig./Israel/God/absolute fairness, symmetry of his actions (truth; aesthetic statement) 11:30-31

RSV: <sup>30</sup> Just as (ὥσπερ) you were once disobedient to God but now have received mercy because of their disobedience, <sup>31</sup> so (οὕτως) they have now been disobedient in order that by the mercy shown to you they also may receive mercy.

---

92. Rom 11:31-32.

Preferred approach: syll.

M All ethnic groups consigned to disobedience by God will eventually receive mercy (32).

{m     The Jews were consigned to disobedience by God.}  
=>     The Jews will eventually receive mercy (31).

Marker:       γάρ

Basis:

Intensity:     low

Themes:       - **relig./Israel/God/plan of salvation: sin and mercy (truth; hierarchy) 11:31-32**  
                 - **{relig./Chr./covenant/Jews/consigned by God to disobedience (fact; truth)} 11:31-32**

Other:

RSV:           <sup>31</sup> ...so they have now been disobedient in order that by the mercy shown to you they also may receive mercy. <sup>32</sup> For (γάρ) God has consigned all men to disobedience, that he may have mercy upon all.

---

93.     Rom 11:33b-34.

Preferred approach: syll.

{M     Only someone who has known the mind of God can understand his plan.}

m     No one has known the mind of God (34; quotation of Isa 40:13).

=>     No one can understand God's plan ("his ways are inscrutable"; v.33b).

Marker:       γάρ

Basis:         scriptural proof where the enthymematic component dominates: the passage is used as a proposition.

Intensity:     high.

Themes:       - **{relig./Israel/God/transcendence (truth)} 11:33b-34**  
                 - **texts/Israel/Isa 40:13 (quotation) 11:33b-34**

Other:

RSV:           <sup>33</sup> ...How unsearchable are his judgments and how inscrutable his ways! <sup>34</sup> "For (γάρ) who has known the mind of the Lord, or who has been his counselor?"

---

94.     Rom 11:35-36.

Preferred approach: syll.

{M     Only things that do not belong to someone can be given to them as a gift.}

m     All things belong to God.

=>     Nothing can be given to God as a gift.

=>     No one can give God a gift.

Marker:       ὅτι

Basis:

Intensity:     high

Themes:       - **{non-relig./common sense/gifts and ownership (truth)} 11:35-36**  
                 - **relig./Israel/creation/all things belong to God (truth) 11:35-36**

Other:         (a) Here we have an OT scripture (Job 41:11, LXX 41:3) backed up by something either Pauline or liturgical. One would have expected the contrary order; (b) the *ratio* is in the form of a doxology concluding the section: stylistically it is quite masterful.

RSV:           <sup>35</sup> "Or who has given a gift to him that he might be repaid?" <sup>36</sup> For (ὅτι) from him and through him and to him are all things.

---

REJECT: Rom 12:1.

REASON: not a deduction. The οὖν means "in view of all that precedes" and introduces an exhortation.

RSV: I appeal to you therefore (οὖν) brethren, by the mercies of God, to present your bodies as a living

sacrifice, holy and acceptable to God, which is your spiritual worship.

---

REJECT: Rom 12:3.

REASON: not an argumentative γάρ.

RSV: For (γάρ) by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him.

---

95. Rom 12:3-5.

Preferred approach: syll.

{M Anyone dependent on another is unwise to think of himself too highly in regard to that person.  
m You (a member of the body of Christ) are all dependent one upon the other.  
=> You (a member of the body of Christ) would be unwise to think of yourself too highly in regard to other members.

Marker: γάρ  
Basis: paraenetic E.  
Intensity: low  
Themes: -{non-relig./social/humility in dependence (value, common wisdom)} 12:3-5  
- relig./Chr./covenant/believers/interdependence of parts of "Christ's body" (truth) 12:3-5  
Other: (a) v.5 is the *ratio* for the exhortation in v.3, and is supported by the analogy with the body in v.4 (see next E.). (b) The arg. depends upon a *simile*. The *ratio* is induced from a comparison with the body of a living being, presumably a human being. It is more than a simple comparison of situations. Paul argues on the basis that the Church constitutes a true body, and thus the analogy is binding.  
RSV: <sup>3</sup> ...by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him. <sup>4</sup> For (γάρ) as in one body we have many members, and all the members do not have the same function, <sup>5</sup> so we, though many, are one body in Christ, and individually members one of another.

---

96. Rom 12:19.

Preferred approach: syll.

{M Any privilege that belongs to God alone should not be usurped by a human being.  
m Vengeance is a privilege that belongs to God alone (19b; Deut 32:35).  
=> Vengeance should not be usurped by a human being (19a).

Marker: γέγραπται γάρ  
Basis: paraenetic E. from Scripture.  
Intensity: low  
Themes: -{pract./Israel/one ought not usurp God's unshared privilege (truth; value)} 12:19  
- texts/Israel/Deut 32:35 (quotation, truth) 12:19  
Other:  
RSV: <sup>19</sup> Beloved, never avenge yourselves, but leave it to the wrath of God; For it is written (γέγραπται γάρ), "Vengeance is mine, I will repay, says the Lord."

---

REJECT: Rom 12:20.

REASON: This arg. is not original to Paul; the apostle is quoting Prov 25:21-22. It is unclear whether Paul

is relying on the arg. for persuasive effect, or rather on the familiarity and traditional authority of the passage. The motivating factor involved in Prov 25:21-22 is intriguing: by blessing your enemy, you are not only pleasing God (by leaving vengeance to him, v.19; see also Prov 25:22b) but also intensifying God's (and your) vengeance (20b).

RSV: <sup>20</sup> No, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for (γὰρ) by so doing you will heap burning coals upon his head."

---

97. Rom 13:1.

Preferred approach: syll.

{M All authorities instituted by God must be submitted to by Christians.}  
 m All governing authorities are instituted by God (1b).  
 => All governing authorities must be submitted to by Christians (1a).

Marker: γὰρ  
 Basis: paraenetic E.  
 Intensity: high  
 Themes: -{pract./Chr. and Israel/submission to divinely appointed authorities (value)} 13:1  
           - relig./Israel/God/he dispenses political power to humans (truth) 13:1  
 Other:  
 RSV: <sup>1</sup> Let every person be subject to the governing authorities. For (γὰρ) there is no authority except from God, and those that exist have been instituted by God.

---

98. Rom 13:1b-2.

Preferred approach: syll.

{M Anyone who resists governing authorities opposes the one who established them.}  
 m God established all governing authorities (1b).  
 => Anyone who resists governing authorities opposes God (2).

Marker: ὅσπερ  
 Basis:  
 Intensity: high  
 Themes: -{non-relig./social/resisting political powers (truth)} 13:1b-2  
           - relig./Israel/God/he dispenses political power to humans (truth) 13:1b-2  
 Other: forms *sortes* with following E.  
 RSV: <sup>1</sup> ...there is no authority except from God, and those that exist have been instituted by God. <sup>2</sup> Therefore (ὅσπερ) he who resists the authorities resists what God has appointed, and those who resist will incur judgment.

---

99. Rom 13:2.

Preferred approach: syll.

{M All who resist those God has appointed will incur God's judgement.}  
 m All who resist governing authorities resist what God has appointed (2a).  
 => All who resist governing authorities will incur God's judgement (2b).

Marker: none.  
 Basis: not presented as an enthymeme, but there is clearly one statement inferred from another.  
 Intensity: low.  
 Themes: -{relig./Israel and Chr./eschatology/judgement for disobedience (truth)} 13:2  
           - pract./Israel and Chr./submission to political authorities (value) 13:2

Other: forms *sorites* with previous E.  
 RSV: <sup>2</sup> ... he who resists the authorities resists what God has appointed, and those who resist will incur judgment.

100. Rom 13:1a,3a.

Preferred approach: relational (four-term) syll.

{M One should resist submission to only those authorities that are a threat to them.  
 m Governing authorities are not a threat to persons with good conduct (3a).  
 => A person with good conduct need not resist submission to governing authorities (1a).

Marker: γὰρ  
 Basis: paraenetic E. Verse 3a is yet another motivating factor for v. 1a (a second warrant, parallel to the *ratio* in v.2).  
 Intensity: low.  
 Themes: -{pract./universal/protection of one's freedom (value, wisdom)} 13:1a,3a.  
           - non-relig./social/political authorities (likelihood) 13:1a,3a.  
 Other:  
 RSV: <sup>1</sup> Let every person be subject to the governing authorities [...] <sup>3</sup> For (γὰρ) rulers are not a terror to good conduct, but to bad...

101. Rom 13:3b-4a.

Preferred approach: syll.

{M Anyone who serves God by encouraging good works will give praise for good works.  
 m Governing authorities serve God for the purpose of encouraging good works (4a).  
 => Governing authorities will give praise for good works (3b).

Marker: γὰρ  
 Basis:  
 Intensity: low.  
 Themes: -{relig./Israel/God/character/God's love and encouragement of good 13:3b-4a  
           - relig./Israel/creation/political authorities are God's servant to encourage good (truth) 13:3b-4a  
 Other: the entire passage (3b-4a) another motivating factor for the exhortation of v.1: the prospect of approval.  
 RSV\*: <sup>3</sup> ...do what is good, and you will receive his approval, <sup>4</sup> for (γὰρ) he is God's servant for your good...

102. Rom 13:4bc.

Preferred approach: relational (four-term) syll.

{M Anyone should fear one appointed to execute wrath on him.  
 m The governing authority is appointed (by God) to execute wrath on the wrongdoer (4c).  
 => The wrongdoer should fear governing authority (4b).

Marker: γὰρ  
 Basis:  
 Intensity: high  
 Themes: -{non-relig./social/authority and punishment (truth; wisdom)} 13:4bc  
           - relig./Israel/creation/God's appointment of authorities to curb evil (truth) 13:4bc  
 Other: The 2nd γὰρ is more explicative than logical; both clauses constitute together the *ratio*



for v.4b.  
 RSV\*: <sup>4</sup> ... But if you do wrong, be afraid, FOR (γὰρ) he does not bear the sword in vain; [for] (γὰρ) he is the servant of God to execute his wrath on the wrongdoer.

---

REJECT: Rom 13:5.

REASON: this is a statement (a repetition) of the general conclusion of the argument in vv. 1-5, which puts forth various warrants. The second part summarizes the *rationes* used above (in vv. 1-4): motivations from conscience (pleasing God) and fear (avoiding punishment). Interestingly, evocation of God is both a source of conscience-motivation (positive) and fear-motivation (negative).

RSV\*: Therefore (διὸ) one must be subject [litt. "to be subject IS A NECESSITY"], not only to avoid God's wrath but also for the sake of conscience.

---

REJECT: Rom 13:5-6b.

REASON: inductive arg. from analogy; it only comes as a secondary element of persuasion after the main argument in vv.1-4. It also serves the purpose of setting up another E. implied by vv. 6-7: *M* All dues must be rendered; *m* submission (just like taxes) are a due; => Submission must be rendered.

RSV\*: <sup>5</sup>...one must be subject, not only to avoid God's wrath but also for the sake of conscience. <sup>6</sup> For [because of this same reason](διὰ τοῦτο γὰρ) you also pay taxes...

---

103. Rom 13:6-7.

Preferred approach: relational (four-term) syll.

M	Any due must be rendered by the Christian to whomever God has appointed to receive it (7).
m	Taxes are a due; and governing authorities have been appointed by God to receive them (6b).
=>	Taxes must be rendered by the Christian to governing authorities (6a).

Marker: γὰρ

Basis:

Intensity: low

Themes: -{pract./Israel and Chr./the faithful must pay their dues (value)} 13:6-7  
 - relig./Israel/creation/authorities instituted to receive taxes (fact) 13:6-7

Other: The major premiss could have remained silent, but Paul states it in the form of a maxim (v.7) after the bare E. (v.6) for pedagogical reasons and for stylistic effect.

RSV: <sup>6</sup> For the same reason you also pay taxes, FOR (γὰρ) the authorities are ministers of God, attending to this very thing. <sup>7</sup> Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due.

---

104. Rom 13:8.

Preferred approach: 2 sylls.

(1)	{M	All Christians have the debt of fulfilling the law.}
	m	All those who fulfill the law love their neighbour (8b).
	=>	All Christians have the debt of loving their neighbour (8a).
(2)	M	All payable debts can (and should) be taken care of once and for all by the Christian (8aa).
	{m	Fulfilling the law is an unpayable debt.}
	=>	Fulfilling the law cannot (and should not) be taken care of once and for all of by the

Christian (i.e. it is to be taken care of on an ongoing basis, 8ab).

Marker: γάρ  
Basis: paraenetic E. supported by 2 syllogistic args.  
Intensity: high.  
Themes: -{pract./Chr./necessity of fulfilling the law (value, truth)} 13:8 #1  
- pract./Israel/the Golden Rule fulfills the law (truth, hierarchy; allusion to Lev 19:18, and possible parallels with Gal 5:14,22-23,6:2 and with Matt 5:17-20/Luke 16:17) 13:8 #1  
- pract./Israel and Chr./the faithful must pay their debts (value) 13:8 #2  
- {relig./Israel/covenant/faithful/fulfilling the law is a never-ending task (truth)} 13:8 #2  
Other: paragraph 13:8-10 is to be read as a *sorites* of sequence  $8a \leq 8b \leq 10b \leq 9 \leq 10a$ :  
You owe it to each other to love one another (8a);  
FOR he who loves his neighbour has fulfilled the law (8b);  
FOR love is the fulfilment of the law (10b);  
FOR all the commandments of the law are summed up in the love commandment (9);  
FOR love can do no wrong, i.e. all the wrongs prohibited by the commandments of the law are prohibited by love (10a).  
RSV: <sup>8</sup> Owe no one anything, except to love one another; for (γάρ) he who loves his neighbour has fulfilled the law.

---

105. Rom 13:8b-9.

Preferred approach: relational syll.

{M Any action that covers (ἀνακεφαλαιόω) an entire law fulfills it (when performed).}  
m The action of loving thy neighbour covers the entire law of Moses (9).  
=> The action of loving thy neighbour fulfills the law of Moses (when performed) (8).

Marker: γάρ  
Basis:  
Intensity: low (this arg. is not binding from the Jewish point of view).  
Themes: -{non-relig./philosophical, ethical/how an *epitome* functions (truth)} 13:8b-9  
- relig./Israel/covenant/believers/Golden Rule summarizes the Torah (hierarchy; parallel in Gal 5:14 and 5:22-23) 13:8b-9  
Other: (a) part of a *sorites* of four Es. (13:8-10). (b) For the manner in which Lev 19:18 functioned as an *epitome* for the entire Torah, see Sanders 2001, 101-04.  
RSV\*: <sup>8</sup> ...he who loves his neighbour has fulfilled the law. <sup>9</sup> [For] (γάρ) The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence, "You shall love your neighbour as yourself."

---

106. Rom 13:10.

Preferred approach: syll.

{M Any principle which prohibits wronging a neighbour fulfills the law (10a).}  
m the love principle prohibits wronging a neighbour (10b).  
=> the love principle fulfills the law (10b).

Marker: οὖν  
Basis:  
Intensity: low  
Themes: -{relig./Israel/Torah/not doing harm is essence of Torah (truth, hierarchy)} 13:10  
- non-relig./philosophical, ethical/definition of love (truth; close parallel in Gal

Other: **5:23b) 13:10**  
 RSV: part of a *sortes* of 4 Es. (13:8-10).  
<sup>10</sup> Love does no wrong to a neighbor; therefore (οὐν) love is the fulfilling of the law.

107. Rom 13:11.

Preferred approach: syll.

{M Anyone who knows that salvation is drawing near should "wake up from sleep."  
 m You know that salvation is drawing near.  
 => You should "wake up from sleep."

Marker: γάρ  
 Basis: paraenetic E. (exhortation backed up by a motivating statement).  
 Intensity: high.  
 Themes: -{pract./Chr./sobering knowledge of closeness of **παρουσία** (truth, hierarchy)}  
**13:11**  
 - **relig./Chr. and Israel/eschatology/that the end is near (truth) 13:11**  
 Other: the use of the sleeping/waking **metaphor** is similar to that in 1 Thess 5:4-9.  
 RSV: <sup>11</sup> Besides this you know what hour it is, how it is full time now for you to wake from sleep. For (γάρ) salvation is nearer to us now than when we first believed.

108. Rom 13:12-14.

Preferred approach: syll.

{M Anyone aware that the night is over come should prepare themselves for the day.  
 m You (Christians) are aware that the night is over.  
 => You (Christians) should prepare yourselves for the day.

Marker: οὐν  
 Basis: paraenetic E. arguing deductively on the basis of the day-night metaphor (similarly to 1 Thess 5:4-9).  
 Intensity: low.  
 Themes: -{non relig./human./sleeping and waking, night and day (truth, symbolism)} **13:12-14**  
 - **relig./Chr./eschatology/the "night" is almost over (truth, hierarchy; symbolism also used in 1 Thess 5:1-11) 13:12-14**  
 Other: the use of **metaphor** within the E. is important. See 1 Thess 5:4-9.  
 RSV\*: <sup>12</sup> the night is far gone, the day is at hand. Let us then (οὐν) cast off the works of darkness and put on the armour of light; <sup>13</sup> let us conduct ourselves becomingly as in the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

109. Rom 14:3.

Preferred approach: syll.

{M Anyone that has been welcomed by God (i.e. any Christian) must not be despised or judged by a fellow Christian.  
 m The Christian with food restrictions (and the Christian with no food restrictions) has been welcomed by God (3b).  
 => The Christian with food restrictions (and the Christian with no food restrictions) must not be

despised or judged by a fellow Christian (3a).

Marker: γάρ  
Basis: par.E.  
Intensity: high.  
Themes: **-{pract./Chr. and Israel/one must welcome those whom God welcomes (value; hierarchy)} 14:3**  
**- relig./Chr./covenant/believers/variety of those welcomed in by God (truth) 14:3**  
Other:  
RSV: <sup>3</sup> Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for (γὰρ) God has welcomed him.

---

110. Rom 14:4a.

Preferred approach: relational syll.

M Only a slave's master is entitled to judge him (4ab).  
{m In Christ, a believer can only be a slave of Christ; and not of another Christian.}  
=> No Christian is entitled to pass judgement on another Christian (4aa).

Marker: no marker apart from interrogative form (paratactic E.).  
Basis: par. E.  
Intensity: high  
Themes: **-non-relig./social/slaves and masters (truth, value) 14:4a**  
**-{relig./Chr./covenant/Christians/a believer is the slave of Christ (truth)} 14:4a**  
Other:  
RSV: <sup>4</sup> Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls...

---

111. Rom 14:4b.

Preferred approach: loose syll.

{M [It is reasonable to think that] no servant whom God is able to uphold will fall.}  
m God can uphold all his servants ("slaves").  
=> [It is reasonable to think that] no servant of God will fall.

Marker: γάρ  
Basis: par. E. (not in form but in actual intent: Paul is not affirming that a believer will never fall, only that other Christians are not able to be judges of these things, and therefore should not do so).  
Intensity: low (this argument is not absolutely binding. Paul does not believe that God will uphold all those he is capable of upholding).  
Themes: **-{relig./Israel and Chr./covenant/believers/God will uphold them (likelihood)} 14:4b**  
**- relig./Israel and Chr./God/power to uphold his servants (truth) 14:4b**  
Other: what is presented as reasonable is also pious; to reject this argument is therefore to be disrespectful of God.  
RSV: <sup>4</sup> ...And he will be upheld, for (γὰρ) the Master is able to make him stand.

---

112. Rom 14:6b.

Preferred approach: topic of the probable sign (*eikos*).

Paraphrase: The fact that someone gives thanks to God for what he does is a probable sign that he

is doing it for God (this applies to the “strong” eating certain foods, which may be viewed as an indulgence).

{M Anyone who gives thanks before doing something is (presumably) doing it in honour of the Lord.}

m Any Christian who eats gives thanks for what he eats (6bb).

=> Any Christian who eats is doing it in honour of the Lord (6ba).

Marker: γάρ

Basis:

Intensity: low

Themes: -{pract./Israel and Chr./significance of giving thanks (likelihood, sign)} 14:6b  
-Chr. world/habit and custom of giving thanks for food (fact) 14:6b

Other:

RSV: <sup>6</sup> ...He also who eats, eats in honour of the Lord, since (γὰρ) he gives thanks to God...

---

113. Rom 14:6-7.

Preferred approach: syll.

M All activities of our life (and death) are lived out for God (6b).

{m Eating, not eating, observing or not, are all activities of our life.}

=> They are all lived out for God (6a).

Marker: γάρ

Basis:

Intensity: low.

Themes: -pract./Israel and Chr./the believer's existence belongs to God (truth) 14:6-7  
-{non relig./human./daily human activities, mundane and religious (facts) 14:6-7

Other:

RSV\*: <sup>6</sup> He who observes the day, observes it in honour of the Lord. He also who eats, eats in honour of the Lord ... while he who abstains, abstains in honour of the Lord and gives thanks to God. <sup>7</sup> [For] (γὰρ) None of us lives to himself, and none of us dies to himself.

---

114. Rom 14:7-8a.

Preferred approach: *contrarium* (conjunctive syllogism of the form *NOT [A AND B]; NOW A; => NOT B*).

{M No one can live and die both for God and self.}

m We live and die for God (8)

=> We cannot live and die for self (7).

Marker: γάρ

Basis:

Intensity: high

Themes: -{relig./Israel/covenant/human./a person cannot serve both self and God (truth)} 14:7-8a  
- relig./Israel and Chr./covenant/believers/exclusive slavery to God (truth, hierarchy) 14:7-8a

Other:

RSV\*: <sup>7</sup> None of us lives to himself, and none of us dies to himself. <sup>8</sup> [For] (γὰρ) if we live, we live to the Lord, and if we die, we die to the Lord...

---

115. Rom 14:8.

Preferred approach: syll.

{M Anyone who lives and dies for the Lord belongs to the Lord in life and death.}  
m We live and die for the Lord (8a).  
=> We belong to the Lord in life and death (8b).

Marker: οὖν  
Basis:  
Intensity: low.  
Themes: -{non-relig./human./implications of commitment for life and death (truth)} 14:8  
- relig./Israel and Chr./covenant/believers/they live and die for God (truth) 14:8  
Other: this might simply be a truism.  
RSV: <sup>8</sup> If we live, we live to the Lord, and if we die, we die to the Lord; So then (οὖν), whether we live or whether we die, we are the Lord's.

---

116. Rom 14:8b-9.

Preferred approach: relational syll.

{M Everyone over whom a lord reigns belongs to him.}  
m Christ is Lord, and reigns over the living and the dead (9).  
=> The living and the dead belong to Christ (8b).

Marker: γάρ  
Basis:  
Intensity: high  
Themes: -{non relig./social/reign of kings (fact, truth)} 14:8b-9  
- relig./Chr./Christ/dead and living are subjects of his reign (truth; tradition?) 14:8b-9  
Other: (a) there is ambiguity in this argument: do all the dead and the living belong to Christ in the same way? (b) possible appeal to traditional material in v.9 (the chiasm might indicate use in liturgy).  
RSV\*: <sup>8</sup> ...whether we live or whether we die, we are the Lord's. <sup>9</sup> For (γὰρ) to this end Christ died and lived... , that he might be Lord both of the dead and of the living.

---

117. Rom 14:10,12.

Preferred approach: syll.

{M Anyone who will give account of himself before the judgement seat of God should not pass judgement on nor despise a brother.}  
m We shall all give accounts of ourselves before the judgement seat of God.  
=> We should not pass judgement nor despise a brother.

Marker: γάρ  
Basis: par. E. (its motivation is prudence).  
Intensity: high  
Themes: -{relig./Israel/God/character/anger at those who usurp his judgment privilege (truth)} 14:10,12  
-relig./Israel and Chr./eschatology/judgement of each person (truth) 14:10,12  
Other: (a) *sortes* with next E; (b) "He who knows that he must render his own account at the last judgement will be careful not to anticipate the judgment of others" (Käsemann 373). "Paul may be warning the believers that they stand in danger of suffering God's judgement for their sinful criticism of one another. But, in light of vv.7-9, we think it more likely that he is reminding them that it is God, and not other Christians, to whom each believer is answerable" (Moo 846-7).  
RSV: <sup>10</sup> Why do you pass judgment on your brother? Or you, why do you despise your brother?

For (γάρ) we shall all stand before the judgment seat of God [...] <sup>12</sup> So each of us shall give account of himself to God.

---

118. Rom 14:10b-12.

Preferred approach: implied *epicheireme* of 2 sylls.

{M Anyone who will bow to God as sovereign on the last day will also give accounts of himself.}  
M2 All people will bow to God as sovereign on the last day. (Verse 11; Isa 45:23)  
{m2 We (members of the covenant) are all people.}  
{m => We will all bow to God as sovereign on the last day.}  
=> We will all give accounts of ourselves (to God; 10a).

Marker: γέγραπται γάρ... ἅρα οὖν...

Basis: scriptural E.

Intensity: high

Themes: -{relig./Israel and Chr./eschatology/all will give account at the final judgment (truth)} 14:10b-12 #1  
- texts/Israel/Isa 45:23 (quotation, truth) 14:10b-12 #2  
-{relig./Israel and Chr./creation/covenant people remain part of humanity (truth)} 14:10b-12 #2  
-{relig./Israel and Chr./eschatology/all will bow to God at the final judgment (truth)} 14:10b-12 #1

Other: *sorites* with previous E.

RSV: <sup>10</sup> ...we shall all stand before the judgment seat of God; <sup>11</sup> for it is written (γέγραπται γάρ), "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." <sup>12</sup> So (ἅρα οὖν) each of us shall give account of himself to God.

---

REJECT: Rom 14:14-15.

REASON: the γάρ at the beginning of v.15 is not logical but consecutive (it is not translated by the RSV). Verse 14 simply does not follow from v.15.

RSV: <sup>14</sup> I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for any one who thinks it unclean. <sup>15</sup> If your brother is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died.

---

REJECT: Rom 14:15-16.

REASON: The οὖν at the beginning of v.16 (omitted by certain manuscripts) is not deductive nor logical. It could be translated "in other words" (explicative), or "so" as in RSV (consecutive).

RSV: <sup>15</sup> If your brother is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. <sup>16</sup> So do not let your good be spoken of as evil.

---

119. Rom 14:16-17.

Preferred approach: implied *epikheirema*.

{M All actions that do not build up the kingdom of God should be avoided by the Christian.}  
M2 All actions which build up the kingdom of God cause righteousness and peace and joy in the Holy Spirit [to appear in others] (17).  
{m2 "Good" actions which cause a brother to speak evil (publically eating something unclean in your brother's eyes; judging your brother who eats) do not bring righteousness and peace and joy to appear in others.}  
m => "Good" actions which cause a brother to speak evil (eating something unclean in your

=> brother's eyes; judging your brother who eats) do not build up the kingdom of God.  
 Good actions which cause brothers to speak evil should be avoided by the Christian (16).

Marker: γάρ  
 Basis: par. E.  
 Intensity: high  
 Themes: -{pract./Chr./priority of actions which generate signs of the "kingdom" in others (value)} 14:16-17 #1  
 - relig./Chr./Spirit/righteousness, peace, joy: signs of the kingdom (sure sign; echo of Mark 7:14-23/Matt 15:10-20) 14:16-17 #2  
 -{non-relig./common sense/criticism is opposed to peace, joy, righteousness (truth)} 14:16-17 #2  
 - pract./Chr./actions which do not "generate" signs of the kingdom of God in others (truth) 14:16-17 #1  
 Other: this arg. echoes the teaching of Jesus in Mark 7:14-23/Matt 15:10-20: righteousness and purity relate to intentions of the heart and not to food.  
 RSV: <sup>16</sup> So do not let your good be spoken of as evil (litt. blasphemed). <sup>17</sup> For (γάρ) the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit...

---

REJECT: Rom 14:18.

REASON: not clear what v.18 is backing up. It could be that γάρ must be translated "therefore."

RSV\*: <sup>18</sup> [For] (γάρ) he who thus serves Christ is acceptable to God and approved by men.

---

120. Rom 14:17,19.

Preferred approach: loose syll.

{M m  =>	All actions which build up the kingdom of God should be pursued by us (Christians). All actions which make for peace and for mutual upbuilding build up the kingdom of God (17). All actions which make for peace and for mutual upbuilding should be pursued by us (Christians).
-------------------	---

Marker: ἅρα οὖν  
 Basis: par. E.  
 Intensity: high  
 Themes: -{pract./Chr./priority of actions which generate signs of the "kingdom" in others (value)} 14:17-19  
 - pract./Chr./link between mutual edification and "kingdom of God" (truth, value) 14:17-19  
 Other:  
 RSV: <sup>17</sup> ...the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit; [...] <sup>19</sup> Let us then (ἅρα οὖν) pursue what makes for peace and for mutual upbuilding.

---

121. Rom 14:23.

Preferred approach: *epikheirema*.

{M  m2 =>	All sins bring God's condemnation on the sinner. Whatever does not proceed from faith is sin (23c). Eating with doubts does not proceed from faith (23b). Eating with doubts is sin. Eating with doubts brings God's condemnation on the sinner (23a).
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Marker: ὅτι... δέ...  
 Basis:  
 Intensity: high  
 Themes: -{relig./Israel and Chr./God/systematic condemnation of sin (truth)} 14:23 #1  
 - pract./Chr. and Israel/connection between lack of faith and sin (truth; gnomic form) 14:23 #2  
 - non-relig./philos./opposition between doubt and faith (truth) 14:23 #2  
 -{pract./Chr. and Israel/attitude toward food and eating (principle, truth)} 14:23 #1  
 Other:  
 RSV: <sup>23</sup> But he who has doubts is condemned, if he eats, because (ὅτι) he does not act from faith; for (δέ) whatever does not proceed from faith is sin.

---

122. Rom 15:1-3a.

Preferred approach: syll.

Paraphrase: we ought to make a point of not seeking to please ourselves but others, for Christ made a point of it.

{M All principles that Christ made a point of practising should be practised by Christians.  
 m Not pleasing self but others is a principle that Christ made a point of practising.  
 => Not pleasing self but others should be practised by Christians.

Marker: γάρ  
 Basis: par.E. (the arg. is more than a simple example or analogy).  
 Intensity: low  
 Themes: -{pract./Chr./Christ as ultimate paradigm for attitudes (value)} 15:1-3a  
 - texts/gospel/attitudes by which Jesus lived (truth) 15:1-3a  
 Other:  
 RSV: <sup>1</sup> We who are strong ought to bear with the failings of the weak, and not to please ourselves; <sup>2</sup> let each of us please his neighbor for his good, to edify him. <sup>3</sup> For (γάρ) Christ did not please himself...

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123. Rom 15:3.

Preferred approach: relational syll.

{M Anyone who takes onto himself the insults directed at another person is not seeking to please himself.  
 m Christ took onto himself the insults directed at God (v.3b; Ps. 69:9).  
 => Christ was not seeking to please himself.

Marker: ἀλλὰ καθὼς γέγραπται  
 Basis: scriptural E. (Use of Ps 69:9 is Christological; it involves an E.).  
 Intensity: low  
 Themes: -{non-relig./human./motives for taking blame for others (truth,value)} 15:3  
 - texts/Israel/Ps 69:9 (quotation) 15:3  
 Other:  
 RSV: <sup>3</sup> For Christ did not please himself; but, as it is written (ἀλλὰ καθὼς γέγραπται) "The reproaches of those who reproached thee fell on me."

---

124. Rom 15:7-9a.

Preferred solution: the topic of *the parts and the whole*: *X applies to all A if it applies all the parts of A.*

Paraphrase: Christ has welcomed all of you since he has welcomed both the Jews among you and the Gentiles among you.

{M Jews and Gentiles comprise all of you (and of humanity).}

NOW: God has welcomed both Jews and Gentiles.

=> God has welcomed all of you.

Marker: γάρ

Basis:

Intensity: low

Themes: -{relig./Israel/covenant/human./composition of all humanity: Jew and Gentile (fact)} 15:7-9a

- relig./Chr./covenant/believers/both Jews and Gentiles have been welcomed in (fact) 15:7-9a

RSV: <sup>7</sup> Welcome one another, therefore, as Christ has welcomed you, for the glory of God. <sup>8</sup>

For (γάρ) I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, <sup>9</sup> and in order that the Gentiles might glorify God for his mercy.

---

REJECT: Rom 15:8-12.

REASON: It is hard to determine whether καθώς is argumentative.

RSV: <sup>8</sup> For I tell you that Christ became a servant to the circumcised... <sup>9</sup> ...in order that the Gentiles might glorify God for his mercy. As it is written (καθώς γέγραπται), "Therefore I will praise thee among the Gentiles, and sing to thy name"; <sup>10</sup> and again it is said, "Rejoice, O Gentiles, with his people"; <sup>11</sup> and again, "Praise the Lord, all Gentiles, and let all the peoples praise him"; <sup>12</sup> and further Isaiah says, "The root of Jesse shall come, he who rises to rule the Gentiles; in him shall the Gentiles hope."

---

REJECT: Rom 15:17.

REASON: the οὖν is not argumentative.

RSV: <sup>17</sup> In Christ Jesus, then (οὖν), I have reason to be proud of my work for God.

---

REJECT: Rom 15:18-20.

REASON: unclear what this passage would be backing up.

RSV: <sup>18</sup> FOR (γάρ) I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles, by word and deed, <sup>19</sup> by the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem and as far round as Illyricum I have fully preached the gospel of Christ, <sup>20</sup> thus making it my ambition to preach the gospel, not where Christ has already been named, lest I build on another man's foundation...

---

REJECT: Rom 15:25-26.

REASON: expl., not an arg.

RSV: <sup>25</sup> At present, however, I am going to Jerusalem with aid for the saints. <sup>26</sup> For (γάρ) Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem...

---

125. Rom 15:27.

Preferred approach: relational syll.

{M Anyone who shares in the spiritual wealth of another becomes indebted to them.}  
m The Gentiles have shared in the spiritual blessings of the Judaean saints (27b).

=> The Gentiles have become indebted to the Judaeans (27a).

Marker: γάρ  
Basis:  
Intensity: high  
Themes: -{pract./Israel and Chr./principle of spiritual debt (truth; parallel in Gal 6:6)} 15:27  
- Chr. world/the gospel to the Gentiles originates from Judean Churches (fact) 15:27  
Other:  
RSV: <sup>27</sup> ...they were pleased to do it, and indeed they [Macedonia and Achaia] are in debt to them [the saints at Jerusalem], For (γὰρ) if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.

---

126. Rom 16:17-18.

Preferred approach: syll.

{M Any teacher who serves himself and not Christ should be intentionally avoided.}  
m Any teacher who creates dissensions regarding the doctrine which was originally taught serves himself and not Christ (18).  
=> Any teacher who creates dissensions regarding the doctrine which was originally taught should be intentionally avoided (17).

Marker: γάρ  
Basis: paraenetic E.  
Intensity: high  
Themes: -{pract./Chr./avoidance of false teachers (value)} 16:17-18  
- relig./Chr./gospel/basic unity of apostolic teaching (truth; value) 16:17-18  
Other:  
RSV: <sup>17</sup> I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them. <sup>18</sup> For (γὰρ) such persons do not serve our Lord Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded.

---

REJECT: Rom 16:19.

REASON: Explanation (of why Paul is speaking in such a fashion), not an arg.

RSV: <sup>19</sup> For (γὰρ) while your obedience is known to all, so that I rejoice over you, I would have you wise as to what is good and guileless as to what is evil...

## Appendix G2: Analysis of Enthymemes in 1 Corinthians

(Refer to Appendix A for explanation of terms and codes)

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REJECT: 1 Cor 1:8-9.

REASON: This can be read as an E. (v. 9 is the *ratio* for v. 8), but if so it is a very soft E., in the sense that Paul is not leaning on its inferential character. Moreover, there is no syntactical indicator.

RSV: <sup>8</sup> ...who [God] will sustain you to the end, guiltless in the day of our Lord Jesus Christ. <sup>9</sup> God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

---

REJECT: 1 Cor 1:10-12.

REASON: Paul is giving an explanation or justification for his rebuke of the Corinthians, introduced by γάρ. This is not an argument.

<sup>10</sup> I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. <sup>11</sup> For (γάρ) it has been reported to me by Chloe's people that there is quarreling among you, my brethren.

---

REJECT: 1 Cor 1:11-12.

REASON: While this clearly is an argument, it is not an E. but non-technical proof (in this case proof from the word of witnesses). According to Aristotle, this type of warrant does not need to be crafted by the rhetor to persuade rationally as Es. are, but it is established at the outset of the argument as a fact of the case (Eriksson 1998a, 33).

RSV: <sup>11</sup> ... it has been reported to me by Chloe's people that there is quarreling among you, my brethren. <sup>12</sup>

What I mean is that (λέγω δὲ τοῦτο ὅτι) each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ."

---

1. 1 Cor 1:12-13.

Preferred approach: 3 *contraria*, or disjunctive syllogisms.

#1	{M	EITHER [Christ is divided] OR [You must not each claim to belong to different clans,
	m	Paul's, Cephas's, ect.]
	=>	Christ is not divided (v.13).
		You must not each claim to belong to different clans, Paul's, Cephas's, ect. (12).

Similarly:

#2	{M	EITHER [Paul was crucified for you] OR [you do not belong to Paul].}
	m	Paul was not crucified for you (v.13).
	=>	You do not belong to Paul (v.12).

Similarly:

#3	{M	EITHER [You were baptized in the name of Paul ] OR [you do not belong to Paul].}
	m	'You were not baptized in the name of Paul' (v.13)
	=>	You do not belong to Paul (v.12).

Themes: -{pract./Chr./incompatibility of clans and "being in Christ" (truth; value)} 1:12-13  
#1  
- relig./Chr./covenant/believers/indivisibility of the body of Christ (truth; value)  
1:12-13 #1

-{relig./Chr./covenant/believers/crucifixion as foundational event for the "body of Christ" (truth)} 1:12-13 #2  
 - Paul/relation with addressees/his role compared to Christ's (fact) 1:12-13 #2  
 -{relig./Chr./covenant/believers/baptism "into the name of" Christ means belonging to Christ (fact)} 1:12-13 #3  
 - addressees/spiritual history/their baptism (fact) 1:12-13 #3

Other: Although the premisses used by Paul have strong theological and domestic flavour, Margaret Mitchell's findings show that the terms and common places used throughout 1 Cor to argue against factionalism "are part of a common conceptual and linguistic body of *topoi* used to promote social and political unity in Greco-Roman antiquity" (Mitchell 180-2). In this text at least, Paul has transformed these *topoi*, so that they present themselves as affirmations of common Pauline Christian belief. For example, while the *topic* of the unity of the body was used fairly universally, it is only in the Pauline milieu that the theme of "the body of Christ" is employed; Mitchell rightly states that the body metaphor has been "theologically specified" (180).

RSV: <sup>12</sup> What I mean is that each one of you says, "I belong to Paul," or "I belong to Apol'los," or "I belong to Cephas," or "I belong to Christ." <sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

---

2. 1 Cor 1:14-17a.

Preferred approach: syll.

{M All those sent by Christ for a task must focus on it (and not other things).}  
 m I was sent to preach (and not to baptize). (17a).  
 => I must focus on preaching (and not on baptizing; 14).

Themes: -{pract./Chr./implications of being sent by Christ (value)} 1:14-17a  
 - Paul/person/nature of his calling (fact) 1:14-17a

Other: The conclusion implied in v.14 is not fully stated.  
 RSV: <sup>14</sup> I am thankful that I baptized none of you except Crispus and Gaius; <sup>15</sup> lest any one should say that you were baptized in my name. <sup>16</sup> (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) <sup>17</sup> For (γὰρ) Christ did not send me to baptize but to preach the gospel....

---

3. 1 Cor 1:17.

Preferred approach: syll.

{M Anything that empties the gospel of its power must not be added to it.}  
 m Eloquent wisdom (σοφία λόγου) empties the cross of its power (17b).  
 => Eloquent wisdom must not be added to the gospel (17a).

Themes: -{relig./Chr./gospel/purity; cannot be altered (value; truth)} 1:17  
 - relig./Chr./gospel/incompatibility of cross and eloquence (value) 1:17

Other: Here the warrant comes from the statement of the divine intent (through the ἵνα clause).  
 RSV: ...Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest (ἵνα μὴ) the cross of Christ be emptied of its power.

---

4. 1 Cor 1:17-18.

Preferred approach: 2 intertwined Es. Verse 18 backs up two propositions, in 17a and 17b respectively.

(#1) vv.17a,18: sure sign. The gospel must be preached without eloquent wisdom, FOR the word of the cross is folly to those who are perishing, but the power of God to those who are being saved.

- {M Any discourse perceived as folly by those who are perishing is devoid of eloquent wisdom.}
- m The gospel which brings about salvation is (at the same time) perceived as folly those who are perishing (18).
- => A gospel which brings about salvation is devoid of eloquent wisdom.
- => The gospel must be preached without eloquent wisdom (17a).

(#2) vv.17b,18a: eloquent wisdom empties the cross of its power, FOR the word of the cross is the power of God for those who are being saved (this can be analysed as a conjunctive syllogism):

- {M The persuasive power of the cross cannot come from BOTH [eloquent wisdom] AND [God].}
- m The persuasive power of the cross comes from God (18b).
- => It does not come from eloquent wisdom.
- => Eloquent wisdom empties the message of the cross of its persuasive power (17b).

- Themes: -{non relig./humanity/role of rhetoric and eloquence in the appearance of wisdom (fact)} 1:17-18 #1  
 - relig./Israel/covenant/humanity/inability of human wisdom to perceive divine wisdom (truth) 1:17-18 #1  
 -{relig./Chr./gospel/incompatibility of cross and eloquence (value)} 1:17-18 #2  
 - relig./Chr./gospel/divine origin, divine persuasive effect (truth) 1:17-18 #2
- Other: (a) Forms a *sorites* with the next E. (b) *Tekmerion* in 18a: the negative response to the gospel is a sign of its lack of eloquent "packaging."
- RSV: <sup>17</sup> ... Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power. <sup>18</sup> For (γάρ) the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

---

5. 1 Cor 1:18-19.

Preferred approach: syll.

- {M Anything that destroys wisdom and thwarts cleverness comes across as folly.}
- m The word of the cross destroys wisdom and thwarts cleverness (God "destroys the wisdom wise" through the word of the cross, v.19, quoting Isa 29:14).
- => The word of the cross comes across as folly (v.18).

- Themes: -{non-relig./philo./wisdom must respect wisdom (truth; value)} 1:18-19  
 - texts/Israel/Isa 29:14: God thwarts human wisdom; applied to gospel (quotation) 1:18-19
- Other: (a) Scriptural E., using Isa 29:14 quite "literalistically," but with two twists: first, the vocabulary of the quote is influenced by Ps 33:10. Second, Paul reverses the implication of Isa 29:14's OT context that God's thwarting of human wisdom is a divine punishment, making it (ironically) a human judgement on God. (b) This E. forms a *sorites* with the preceding E.
- RSV: <sup>18</sup> For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. <sup>19</sup> For it is written (ἑγὼ φθαίρω τὴν σοφίαν τῶν σοφῶν, καὶ τὴν συνέσφην τῶν συνέσφην), "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart."

---

6. 1 Cor 1:20b-21.

Preferred approach: syll.

- {M All things not used by God to bring people to salvation are shown up as folly (by God).}
- m The wisdom of the world was not used by God to bring people to salvation. (21).

=> The wisdom of the world is shown up as folly (by God) (20).

Themes: -{relig./Israel and Chr./God/source of all truth and wisdom (truth, hierarchy)} 1:20b-21  
- relig./Chr./God, gospel/chose not to use human wisdom for salvation (truth; value) 1:20b-21

Other:

RSV: <sup>20</sup> ...Has not God made foolish the wisdom of the world? <sup>21</sup> For (γὰρ) since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe.

---

REJECT: 1 Cor 1:22-25.

REASON: In v. 25 Paul is embellishing a completed argument with a gnomic phrase of his own coinage. RSV: <sup>22</sup> For Jews demand signs and Greeks seek wisdom, <sup>23</sup> but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup> For (ὅτι) the foolishness of God is wiser than men, and the weakness of God is stronger than men.

---

7. 1 Cor 1:25-26.

Preferred approach: probable sign (*semeion*), in form of a syll.

{M Whomever God does not call to salvation is shown up as foolish and weak (by God).}  
m The wise and powerful are (generally) not called to salvation by God.  
=> The wise and powerful are shown up as foolish and weak (by God).

Themes: -{relig./Israel/covenant/human./God's condemnation means you are a fool (truth; value)} 1:25-26  
- addressees/Church composition/lack of educated, powerful and wealthy (probable sign) 1:25-26

Other:

RSV: <sup>25</sup> ...the foolishness of God is wiser than men, and the weakness of God is stronger than men. <sup>26</sup> For (γὰρ) consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth...

---

REJECT: 1 Cor 1:31

REASON: this is neither the *ratio* nor the conclusion of an E. Paul is simply saying that the Scripture quoted here (Jer 9:24) is *confirmed* (not proven) by the preceding development.

RSV: therefore, as it is written, "Let him who boasts, boast of the Lord."

---

8. 1 Cor 2:8.

Preferred approach: syll.

{M No one who has understood the hidden wisdom of God would crucify the Lord.}  
m The rulers of this age crucified the Lord.  
=> The rulers of this age have not understood the hidden wisdom of God.

Themes: -{relig./Chr. and Israel/Jesus is the historical fulfilment of God's hidden wisdom (truth)} 2:8  
- texts/gospel tradition/Jesus was executed by people in authority (fact) 2:8

Other:

RSV: <sup>8</sup> None of the rulers of this age understood this [the hidden wisdom of God]; For (γὰρ) if they had, they would not have crucified the Lord of glory.

REJECT: 1 Cor 2:9-10a.

REASON: the scriptural quote in v.9 (Isa 64:4) does not figure as a proof but as a truth claim.

RSV: <sup>9</sup> But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him," <sup>10</sup> God has revealed to us through the Spirit...

---

9. 1 Cor 2:10.

Preferred approach: syll.

{M Only one who searches everything can reveal (hidden things) to us}.  
m The Spirit searches everything.  
=> The Spirit can reveal (hidden things) to us.

Themes: -{**relig./universal/knowledge of the hidden and the revealed (truth)**} 2:10  
- **relig./Israel and Chr./God/the Spirit of God searches all things (truth)** 2:10  
Other: the verb ἀποκαλύπτω involves revealing hidden things.  
RSV: God has revealed to us through the Spirit. For (γὰρ) the Spirit searches everything, even the depths of God.

---

10. 1 Cor 2:10b-11.

Preferred approach: topical (analogy).

{M The Spirit of God functions LIKE the spirit of man.}  
m Only the spirit of a man knows the hidden things of a man.  
=> Only the Spirit of God knows the hidden things of God.

Themes: -{**relig./Israel and Chr./the Spirit of God functions like the human spirit (truth)**}  
2:10b-11  
- **non-relig./humanity/role of the human spirit (truth)** 2:10b-11  
Other: The affirmation of v.10 is backed up by the example/analogy in v.11. Aristotle would have considered this an enthymeme (*Rhet.* 2:22:17; See Kennedy 1991, 199), but perhaps not a binding argument. This is a limit case: it is an illustration as much as it is a proof.  
RSV: <sup>10</sup> ...the Spirit searches everything, even the depths of God. <sup>11</sup> For (γὰρ) what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God.

---

11. 1 Cor 2:14a.

Preferred approach: syll.

{M Anything viewed as folly is not received.}  
m The things of the Spirit of God are viewed as folly (by the unspiritual man) (v.14b).  
=> The things of the Spirit of God are not received (by the unspiritual man) (v.14a).

Themes: -{**non relig./humanity/appearance of wisdom: hearing and adhering (truth, value)**}  
2:14a  
- **relig./Chr. and Israel/covenant/human./things of the Spirit are folly to outsiders (truth)** 2:14a  
Other: Paul's use of the theme of the Spirit of God in 2:10-16 is in some cases a way to refer to the religion of Israel, and in others something quite new.  
RSV\*: <sup>14</sup> The unspiritual man (ψυχικὸς ἄνθρωπος) does not receive the gifts of the Spirit of God (τὰ τοῦ πνεύματος τοῦ θεοῦ), for (γὰρ) they are folly to him...

---



12. 1 Cor 2:14b.

Preferred approach: syll.

{M Anything spiritually discerned cannot be understood by the unspiritual man.}  
 m The things of the Spirit of God are spiritually discerned.  
 => The things of the Spirit of God cannot be understood by the unspiritual man.

Themes: -{relig./Chr./covenant/human./things of the Spirit are not intelligible to outsiders (truth)}  
 2:14b  
 - relig./Chr./Spirit/things of the spirit are discerned by the Spirit (truth) 2:14b

Other:

RSV: ...and he [the unspiritual man] is not able to understand them [the things of the Spirit of God] because (ὅτι) they are spiritually discerned.

13. 1 Cor 2:15-16.

Preferred approach: syll. There are 2 syllogisms in this argument, and 2 silent propositions.

{M Any person whose mind cannot be understood is exempt from scrutiny.}  
 M2 (Any person with) the Lord's mind cannot be understood. (16a, quoting Isa 40:13).  
 m2 The spiritual man has the mind of the Lord (16b).  
 {m => The spiritual man's mind cannot be understood.}  
 => The spiritual man is exempt from scrutiny (15b).

Themes: -{non-relig./philos./basis for scrutiny of the minds of others (truth, value)} 2:15-16  
 #1  
 - texts/Israel/Isa 40:13, transcendence of the mind of the Lord (quotation) 2:15-16  
 #2  
 - relig./Chr./covenant/believers/receive the Spirit and the "mind of the Lord" (truth) 2:15-16 #2  
 -{relig./Chr./covenant/humanity/no one can understand the "mind" of a believer (truth)} 2:15-16 #1

Other:

RSV\*: Scriptural E.  
<sup>15</sup> The spiritual man discerns all things, but is himself subject to no one else's scrutiny. <sup>16</sup>  
 "For (ὅτι) who has known the mind of the Lord so as to instruct him?" But we have the mind of Christ (RSV modified).

14. 1 Cor 3:2-3a.

Preferred approach: syll.

{M Anyone who is of the flesh is not ready for "solid food" (mature teaching).}  
 m You are of the flesh (v.3).  
 => You are not ready for "solid food" (mature teaching), v.2.

Themes: -{pract./Chr./teachers cannot give mature teaching to those "in the flesh" (truth; principle)} 3:2-3a  
 - pract./Chr./distinction between life in the Spirit and in the flesh (truth) 3:2-3a

Other:

RSV: (a) forms a *sorites* with the following 2 Es. (b) Arg. from **metaphor**.  
<sup>2</sup> I fed you with milk, not solid food... and even yet you are not ready, <sup>3</sup> for (ὅτι) you are still of the flesh.

15. 1 Cor 3:3.

Preferred approach: topic of the *sure sign*.

{M Any group characterized by jealousy and strife is "of the flesh."}  
 m You (the Corinthians) are characterized by jealousy and strife.  
 => You are "of the flesh."

Themes: -{relig./Chr./covenant/human./signs of being "of the flesh"(truth; sure sign)} 3:3  
 - current text/previous/report of in-fighting from Chloe's people, related in 1:11-12 (fact; sure sign) 3:3  
 Other: (a) forms a *sorites* with the Es. preceding and following. (b) It is possible to view here an additional argument, but it is not necessary if Paul views σαρκικοί and κατὰ ἄνθρωπον as equivalent. {M Any group behaving like ordinary men (κατὰ ἄνθρωπον) is "of the flesh."}; m You (the Corinthians) are behaving like ordinary men; => You are "of the flesh." (c) Another case of a *topic* used universally in Paul's world to argue for unity (human versus divine behaviour) to which Paul connects a strictly Christian *topic* (flesh/Spirit); see Mitchell 180-81.  
 RSV: <sup>3</sup> ... you are still of the flesh. For (γὰρ) while there is jealousy and strife among you, are you not of the flesh, and behaving like ordinary men?

---

16. 1 Cor 3:3b-4.

Preferred approach: topic of the *sure sign*.

{M Any group where members are arguing about whom (i.e. what party) they belong to is behaving in a merely human manner.}  
 m You (the Corinthians) are arguing about whom you belong to (One says, "I belong to Paul," and another, "I belong to Apollos").  
 => You (the Corinthians) are behaving in a merely human manner.

Themes: -{non-relig./social/arguing about leaders, sign of factionalism (sure sign)} 3:3b-4  
 - addressees/current state/arguing about leaders (fact; this goes back to the report of Chloe's people) 3:3b-4  
 Other: forms a *sorites* with the preceding two Es.  
 RSV: <sup>3</sup> ...are you not of the flesh, and behaving like ordinary men? <sup>4</sup> For (γὰρ) when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely men?

---

17. 1 Cor 3:8-9.

Preferred approach: syll.

{M All workers deserve to be paid according to their labours.}  
 m We are workers (with God, in "growing" the Church in Corinth).  
 => We deserve to be paid according to our labours.

Themes: -{non-relig./social/payment of (agricultural) workers (truth; value)} 3:8-9  
 - Paul/ministry/fellow worker with God in God's "field" (truth) 3:8-9  
 Other: (a) This E. is within the main warrant which is an analogy with agricultural work. (b) Metaphorical E.  
 RSV: <sup>8</sup> He who plants and he who waters are equal, and each shall receive his wages according to his labor. <sup>9</sup> For (γάρ) we are God's fellow workers; you are God's field, God's building.

---

18. 1 Cor 3:10b-11.

Preferred approach: syll.

{M All foundations already laid must be built upon with care.}  
 m Jesus Christ is the foundation already laid in the Corinthian Church (11).  
 => Jesus Christ must be built upon with care (10b).

Themes: -{non-relig./social, common sense/principles of building (truth, value)} 3:10b-11  
 - relig./Chr./Christ/foundation of the local Church (fact, truth) 3:10b-11  
 Other: The main argument is a type of example (erecting a building), but within the example there is an enthymeme which imports a metaphor into the theological discussion.  
 RSV: <sup>10</sup> ...Let each man take care how he builds upon it. <sup>11</sup> For (γὰρ) no other foundation can any one lay than that which is laid, which is Jesus Christ.

19. 1 Cor 3:13.

Preferred approach: syll.

{M Anything revealed on the day of judgement will be made manifest to everyone.}  
 m Each man's work will be revealed on the day of judgement.  
 => Each man's work will be made manifest [to everyone].

Themes: -{relig./Israel/eschatology/all beings will witness the final judgement (truth)} 3:13  
 - relig./Israel/eschatology/all human works revealed at the final judgement (truth) 3:13  
 Other:  
 RSV: <sup>13</sup> ...each man's work will become manifest; For (γὰρ) the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done.

20. 1 Cor 3:13b.

Preferred approach: syll.

{M All things exposed to firelight become disclosed (i.e. apparent to all).}  
 m All things judged on the Day will be exposed to firelight ("revealed with fire").  
 => All things judged on the Day will become disclosed (i.e. apparent to all).

Themes: -{non-relig./human./nature/uses and effect of fire (truth, fact)} 3:13b  
 - relig./Israel and Chr./eschatology/judgement by fire at the last judgment (truth) 3:13b  
 Other: (a) use of a **metaphor** within the *ratio*. (b) The notion that God will judge by fire on the last day is present in the synoptic gospels, as well as in the OT prophetic literature influenced by the Jewish apocalyptic tradition (Isa 66:16; Ezek 30:14, 38:22; Dan 7:10; Amos 7:4; and also in Jdt 16:17 and 2 Esdr 7:38).  
 RSV: ...the Day will disclose it, because (ὅτι) it will be revealed with fire...

21. 1 Cor 3:17.

Preferred approach: syll.

{M God will avenge the destruction of anything holy.}  
 m God's temple is holy (v.17b).  
 => God will avenge the destruction of his Temple.

Themes: -{relig./Israel/God/avenges the destruction of anything holy (truth; value)} 3:17  
 - relig./Israel/covenant/human./holiness of God's temple (truth; value) 3:17  
 Other: (a) this topic is theological and connected to an important OT theme; (b) the same theme is used to argue for holy behaviour in 1 Thess 4:6-8.  
 RSV: <sup>17</sup> If any one destroys God's temple, God will destroy him. For (γὰρ) God's temple is

holy...

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22. 1 Cor 3:18-19a.

Preferred approach: syll.

M We all need to become wise in God's eyes (18c).  
{m All those who become wise in God's eyes become fools in the eyes of the world}, and to become wise to the world is folly to God (19).  
=> We all need to become fools in the eyes of the world (18b).

Themes: - **pract./Israel and Chr./the need to become wise in God's eyes (value) 3:18-19a**  
- **{relig./Israel and Chr./covenant/believers/can't be wise for God and man (truth, value)} 3:18-19a**  
Other: (a) The first in a combination of 3 arguments stretching from 3:18 to 3:20; (b) Paul is setting up a binary ideological landscape (wordly wisdom/godly wisdom).  
RSV: <sup>18</sup> If any one among you thinks that he is wise in this age, let him become a fool that he may become wise. <sup>19</sup> For (γὰρ) the wisdom of this world is folly with God.

---

REJECT: 1 Cor 3:19-20.

REASON: Scriptural argument (Job 5:13 and Ps 94:11) which cannot readily be reduced to an E. Rather, an accumulation of scriptural evidence is used to induce that God opposes the self-sufficiency of human wisdom.

RSV\*: <sup>19</sup> the wisdom of this world is folly with God. For (γὰρ) it is written, "[God is] the catcher of the wise in their craftiness," <sup>20</sup> and again, "The Lord knows that the thoughts of the wise are futile."

---

23. 1 Cor 3:21-23.

Preferred approach: syll.

{M No one should boast of persons who belong to them (i.e. are at their service).}  
m Paul, Apollos, Cephas are yours (persons at your service).  
=> No one among you should boast about Paul, Appolos or Cephas.

Themes: - **{non-relig./social/servant-hood & slavery of teachers (likelihood, value)} 3:21-23**  
- **Chr. world/proper understanding of the ministry of apostle (fact, truth) 3:21-23**  
Other: (a) boasting here is taking pride in being affiliated with a person of higher rank whom one might be expected to serve; (b) implication: there is no merit in belonging to the school of thought of someone who is your servant or slave.  
RSV: <sup>21</sup> So let no one boast of men. For (γὰρ) all things are yours, <sup>22</sup> whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours; <sup>23</sup> and you are Christ's; and Christ is God's.

---

REJECT: 1 Cor 4:3b-4.

REASON: explanation more than an argument

RSV: ...I do not even judge myself. <sup>4</sup> I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me.

---

24. 1 Cor 4:4b-5.

Preferred approach: syll.

{M If a person's trial is already set, it is useless to pronounce judgement upon him/her before the time.}  
 m My (Paul's) trial is already set (The Lord will judge me when he comes, vv.4b,5).  
 => It is useless [for you] to pronounce judgement [upon me] before the time.  
 => Do not judge pronounce judgement before the time.

Themes: -{non-relig./social/prerogative to judge belongs to the judge (truth; parallel in Rom 14:10,12)} 4:4b-5  
 - relig./Israel and Chr./eschatology/coming judgement of every individual (truth, see also Rom 14:10,12) 4:4b-5

Other: This theme is also used in Rom 14:10-13 and elsewhere in the Corinthian correspondence. It may also be evoked in the exhortations of Gal 6:1-4.

RSV: <sup>4</sup> ...It is the Lord who judges me. <sup>5</sup> Therefore (ὥστε) do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation from God.

---

25. 1 Cor 4:6-7a.

Preferred approach: syll.

{M Only one who is judged superior by another person has reason to be puffed up.}  
 m No one among you is judged as superior [by anyone] (v.7).  
 => None of you has reason to be puffed up.

Themes: -{pract./univ./foolishness of being "puffed up" (value)} 4:6-7a  
 - addressees/reputation/lower than their own self-evaluation (fact) 4:6-7a

Other: this syllogism lies behind the paraenetic enthymeme consisting of 6b ("None of you should be puffed up") backed up by v. 7.

RSV\*: <sup>6</sup> I have applied all this to myself and Apol'los for your benefit, brethren, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another. <sup>7</sup> For (γάρ) who concedes superiority to any one of you (τίς ...σε διακρίνει)?... (RSV modified).

---

REJECT: 1 Cor 4:7a,b.

REJECT: the argumentative connection between the 2 statements is possible (i.e. "No one concedes you any superiority FOR all you have was given to you"), but not certain.

RSV: ...who concedes superiority to any one of you? What have you that you did not receive?...

---

26. 1 Cor 4:7b,c.

Preferred approach: Ciceronian *contrarium*.

{M You cannot BOTH [receive something as a gift] AND [boast about it as meritorious].}  
 m NOW [You received everything as gifts, 7a].  
 => You cannot boast about it (i.e. it is contradictory and wrong).

Themes: -{non-relig./human./merit and grace (this premiss stated explicitly in Rom 4:4 as a *theological reality*)} 4:7b,c  
 - relig./Chr./covenant/believers/all gifts from God received by grace, not merit (truth, value) 4:7b,c

Other: the major premiss is paralleled in Rom 3:27-28, Rom 4:3-5.

RSV: ...What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?

REJECT: 1 Cor 4:8a-9b.

REASON: Paul is speculating. This γάρ is consecutive, not inferential.

RSV: ...And would that you did reign, so that we might share the rule with you! <sup>9</sup>For (γάρ) I think that God has exhibited us apostles as last of all, like men sentenced to death;...

---

REJECT: 1 Cor 4:9.

REASON: Paul is making a startling statement about the apostles and backing it up with a sign-proof; however, his statement is only speculative (δοκῶ, "I think") and is therefore more of the order of an induction (or an abduction?) than a deductive argument.

RSV: For I think that God has exhibited us apostles as last of all, like men sentenced to death; because (ὅτι) we have become a spectacle to the world, to angels and to men.

---

27. 1 Cor 5:1.

Preferred approach: syll.

{M Any man living with his father's wife is committing immorality not found even among pagans.}  
m A man [among you] is living with his father's wife.  
=> A man [among you] is committing immorality not found even among pagans.

Themes: -{non-relig./social/insect taboo (value)} 5:1  
- addressees/current state/case of incest (fact) 5:1

Other: Here the ὥστε clause is interpreted as a statement of reason or warrant for what has been said (I agree with the RSV and NRSV here), and not in its usual sense of a result or final clause.

RSV: It is actually reported that there is immorality among you, and of a kind that is not found even among pagans; for (ὥστε) a man is living with his father's wife.

---

REJECT: 1 Cor 5:7-8.

REASON: this par. arg. is aesthetic. It relies on scriptural symbolism and typology, not on deduction.

RSV : <sup>7</sup>Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For (γάρ) Christ, our paschal lamb, has been sacrificed. <sup>8</sup>Let us, therefore (ὥστε), celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

---

28. 1 Cor 5:9-10.

Preferred approach: implied *epikheirema* (i.e. nested syllogisms).

{M God would never command you to do something impossible to implement.  
{M2 A divine prohibition forcing one to "go out of this world" is impossible to implement.}  
m2 Not to associate with immoral people of this world forces one to go out of this world.  
{m => Not to associate with immoral people of this world is impossible.}  
=> God would never command you not to associate with immoral people of this world.

Themes: -{relig./Israel and Chr./God/character/fairness of his commandments (truth, value)} 5:9-10 #1  
- {non-relig./common sense/humans cannot leave the world (fact, truth)} 5:9-10 #2  
- pract./univ./impossible to avoid contact with immoral people (truth) 5:9-10 #2  
- {pract./univ./impossible to avoid contact with immoral people (truth)} 5:9-10 #1

Other:

RSV: <sup>9</sup> I wrote to you in my letter not to associate with immoral men; <sup>10</sup> not at all meaning the

immoral of this world, or the greedy and robbers, or idolaters, since then (ἐπεὶ ... ἄρα) you would need to go out of the world.

29. 1 Cor 5:11-13.

Preferred approach: 2 par. Es. solved loosely as syllogisms.

#1 {M You must not associate with people whom God asks you to judge (for their sin).  
m God asks you to judge only *insiders* who live in sin (vv. 12b,13b; OT quote from Deut 17:7 and par. is cited as warrant).  
=> You must not associate insiders living in sin (11).

#2 {M You must not judge those whom God judges.  
m God judges outsiders (12a, 13a)  
=> You must not judge outsiders.

Themes: -{texts/earlier Pauline letter/ teaching about dissociation (quotation, fact)} 5:11-13 #1

- texts/Israel/Deut 17:7 and parallels: cast out the wicked one *from within* (quotation) 5:11-13 #1

-{pract./Israel/believers must not judge those judged by God (value)} 5:11-13 #2

- relig./Israel and Chr./God /God judges outsiders (truth) 5:11-13 #2

Other: (a) The OT citation in v.13b is from Deut 17:7; 19:19; 22:21; 24:7. Paul uses a scriptural quotation to clarify his earlier teaching which was misinterpreted, but at the same time to prove that this prior teaching is coherent. He leans on the expression ἐξ ὑμῶν αὐτῶν from the Deuteronomy quote to prove that judgement must fall upon insiders only. (b) On the surface, Paul is contradicting himself: God will judge everyone and this prerogative is his alone (1 Cor 4:4-5, and Rom 14:10,12); why then should the Corinthians judge anyone at all? Paul appears to have two different types of judgement in mind: Church discipline and final judgement, which are so distinct in his mind that the possibility of confusing them does not come up.

RSV: <sup>11</sup> But rather I wrote to you not to associate with any one who bears the name of brother if he is guilty of immorality or greed, or is an idolater, reviler, drunkard, or robber — not even to eat with such a one. <sup>12</sup> For (γάρ) what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? <sup>13</sup> God judges those outside. "Drive out the wicked person from among you (ἐξ ὑμῶν αὐτῶν)."

6:1-11. *Lawsuits among believers.*

30. 1 Cor 6:1-2a.

Preferred approach: Ciceronian *contrarium*.

{M It is contradictory to [be destined to judge someone] AND [ask that person to be your judge].  
m You are destined to judge the unrighteous (the outsiders).  
=> It is contradictory for you to ask the unrighteous to be your judge.

Themes: -{non-relig/law court/superiority of judges over those judged (hierarchy of values)} 6:1-2a

- relig./Israel and Chr./eschatology/the faithful will judge the world (truth; apoc. trad. seen in Dan 7:22, Rev 20:4; less clearly, Mat 19:28/Luke 22:30, Rev 3:21? and Wis 3:8?) 6:1-2a

Other:

RSV: <sup>1</sup> When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints? <sup>2</sup> Do you not know that the saints will judge the

world?...

---

31. 1 Cor 6:2b-3.

Preferred approach: Ciceronian *contrarium*.

{M It is contradictory to [be destined to judge angels] AND [be incompetent to judge matters of this life].}  
m You are destined to judge angels.  
=> It is contradictory that you be incompetent to judge matters of this life.

Themes: -{relig./Israel/creation/superiority of angelic world over "this life" (truth, hierarchy)} 6:2b-3

Other: - relig./Israel and Chr./eschatology/ the faithful will judge angels (truth) 6:2b-3  
Behind this enthymeme lies the common topic of *the more and the less*: If [more than A] is true, then A is true.

RSV: ...And if the world is to be judged by you, are you incompetent to try trivial cases? <sup>3</sup> Do you not know that we are to judge angels? How much more, matters pertaining to this life!

---

32. 1 Cor 6:4.

Preferred approach: Ciceronian *contrarium*.

{M It is contradictory to [have no esteem for a person's judgement] AND [ask that person to judge your case]}  
m The judgement of outsiders is given the lowest esteem by the church (regarding church issues).  
=> It is contradictory to ask an outsider to judge your case.

Themes: -{**non relig./common sense/esteem and trust (value)**} 6:4  
- **pract./Israel and Chr./mistrust of outsiders' judgment of inside issues (value)** 6:4

Other:

RSV: <sup>4</sup> If then you have such cases, why do you lay them before those who are least esteemed by the church?

---

6:12-20. *Argument against porneia.*

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33. 1 Cor 6:15.

Preferred approach: *contrarium* or disjunctive syll.

{M It is contradictory to make your body BOTH [a member of Christ] AND [a member of a prostitute].}  
m Your bodies are members of Christ.  
=> Your bodies cannot be made members of a prostitute.

Themes: -{**pract./Chr./union with "body of Christ" excludes unions through *porneia* (value; hierarchy)**} 6:15  
- **relig./Chr./covenant/believers/your bodies are members of Christ (truth; idea also present in Rom and Gal)** 6:15

Other: Sanders speculates that Paul inherited this rejection of hiring prostitutes from a strict form of Judaism (as he did the condemnation of participation in idol meals, 1 Cor 8-10), not from his theology of the body of Christ. Paul will turn to the latter however as a powerful argument in favour of his traditional views (Sanders 1993, 9-12). Sanders is



right in stating that the new argument, "once made, could point his readers towards ways of deriving new information" (12).

RSV: Do you not know that your bodies are members of Christ? Shall I therefore (οὐν) take the members of Christ and make them members of a prostitute? Never!

---

34. 1 Cor 6:16.

Preferred approach: syll.

M Any man/woman couple that is united sexually (κολλάομαι) becomes one flesh (16b, quoting Gen 2:24, where the related verb προσκολλάομαι is used).  
{m A man and a prostitute constitute a man/woman couple.}  
=> A man who is united sexually to a prostitute becomes one flesh with her.

Themes: - texts/Israel/Gen 2:24: the two becoming one flesh, applied to all intercourse (quotation) 6:16  
- {non-relig./social/prostitutes and their clients have intercourse (fact)} 6:16  
Other: (a) Scriptural enthymeme (i.e. an enthymematic proof is involved here, for the listener must reason on the basis of the scriptural proof). (b) Here is a case where we must pose the question: is this a simple enthymeme or an echo (*metalepsis*) of an entire scriptural passage, cf. Gen 2:18-25. (c) Significant is the way in which Paul expands the relevance of Gen 2:24 to all sexual unions.  
RSV: Do you not know that he who unites sexually (ὁ κολλῶμενος) with a prostitute becomes one body with her? For it is written (γάρ... φησὶν): "The two shall become one flesh." (RSV modified).

---

35. 1 Cor 6:18.

Preferred approach: syll.

{M Any act which is a sin against one's own body must be fled.}  
m *Porneia* is a sin against one's own body.  
=> *Porneia* must be fled.

Themes: - {pract./Israel/keeping the body holy (value)} 6:18  
- pract./Israel/sexual sin and body holiness (value) 6:18  
Other: (a) paraenetic E. Paul is presenting an argument for the command to shun a particular sin in a more radical manner than other sins. (b) Another way to look at this E. is as a simple *contrarium*: [x] is good, for [not x] has negative consequence [y], where x is "to flee *porneia*" and y is "sinning against your own body."  
RSV: Flee from *porneia*. Every other sin which a man commits is outside the body; but the man who commits *porneia* sins against his own body (RSV modified).

---

36. 1 Cor 6:18-19.

Preferred approach: *epikheirema* (or nested enthymemes).

The entire argument can be summarized thus with its 3 propositions: "*Porneia* must be fled, for it is a sin against your body; and your body is God's temple."

{M1 Any sin against God's temple must be fled.}  
M2 *Porneia* is a sin against the believer's own body.  
m2 Your body is God's temple.  
m1 {=> *Porneia* is sin against God's temple.}  
=> *Porneia* must be fled.

Themes: -{pract./Israel/seriousness of desecration of the Temple (value)} 6:18-19 #1  
 -{pract./Chr./*Porneia* is a desecration of the body as temple (value)} 6:18-19 #1  
 - pract./Chr./*Porneia* as sin against the body (truth) 6:18-19 #2  
 - relig./Chr./covenant/believers/the body is God's temple (truth; value) 6:18-19 #2

Other:  
 RSV\*: <sup>18</sup> Flee from *porneia*. Every other sin which a man commits is outside the body; but the man who commits *porneia* sins against his own body. <sup>19</sup> Or do you not know (ἢ οὐκ οἶδατε) that your body is a temple of the Holy Spirit within you, which you have from God? (RSV modified).

---

37. 1 Cor 6:19b-20a.

Preferred approach: syll.

{M Anyone who was bought for a price is not their own.  
 m You were bought with a price.  
 => You are not your own.

Themes: -{non relig./social/slavery/slaves belong to their master (fact; truth)} 6:19b-20a  
 - relig./Chr./believers/bought by God as at a slave market (truth; gnomic saying) 6:19b-20a

Other: (a) E. involving a **metaphor**; (b) "You were bought for a price" has the important characteristics of a gnomic saying. (c) same *ratio* as in the E. of 7:23, but leading to a different conclusion. This points to the versatility of this maxim in Paul's argumentation.

RSV\*: <sup>19</sup> ...You are not your own; <sup>20</sup> [for] (γὰρ) you were bought with a price (ἡγοράσθητε... τιμῆς).

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7:1-16. Directions concerning marriage.

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38. 1 Cor 7:3-4.

Preferred approach: syll.

{M One owes conjugal rights to whomever rules over their body.  
 m The husband/wife rules over their spouse's body (v.4).  
 => A spouse owes conjugal rights to their husband/wife (v.3).

Themes: -{non relig.(?)/social/ownership and sexual rights (value)} 7:3-4  
 - pract./Israel, univ.?/conjugal rights and sex (truth, value) 7:3-4

Other: Interestingly, the "for" introducing v. 4 is *supplied* by many translators: this is a "natural" paratactic enthymeme.

RSV: <sup>3</sup> The husband should give to his wife her conjugal rights, and likewise the wife to her husband. <sup>4</sup> For (no marker) the wife does not rule over her own body, but the husband does; likewise (ὁμοίως) the husband does not rule over his own body, but the wife does.

---

39. 1 Cor 7:9.

Preferred approach: topic of *the preferable*.

{M A Christian who cannot exercise sexual self-control should do better than being aflame with

passion.}  
 m Marriage is better than being aflame with passion (9b).  
 => A Christian who cannot exercise sexual self-control should marry (9a).

Themes: -{pract./Israel and Chr./controlling sexual passion (value)} 7:9  
 - pract./Israel and Chr./marriage as a means to curb sexual passion (likelihood; hierarchy of values) 7:9  
 Other: Good example of the rhetorical (and not logical) nature of Paul's syllogisms. Even for Paul, the presupposition that marriage prevents uncontrolled passion is a likelihood, surely not an absolute truth.  
 RSV: But if they cannot exercise self-control, they should marry. FOR (γάρ) it is better to marry than to be aflame with passion (πυροῦσθαι).

REJECT: 1 Cor 7:10.

REASON: This is a good example of what can be called "non-technical" proof. Paul gives an order based directly on the words attributed to Christ. In this case no argument is necessary.

RSV: <sup>10</sup>To the married I give charge, not I but the Lord, that the wife should not separate from her husband <sup>11</sup>(but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife.

40. 1 Cor 7:12-14a.

Preferred approach: syll.

{M A Christian should not put an end to any process that consecrates (ἁγιαζομαι) another person.}  
 m Through marriage with a Christian spouse, an unbelieving spouse is consecrated (ἁγιαζομαι).  
 => A Christian spouse should not put an end (i.e. end marriage with) to a marriage with an unbelieving spouse (unless forced to).

Themes: -{pract./Chr./importance transmitting holiness to other people (value)} 7:12-14a  
 - pract./Chr./marriage transmits holiness (truth) 7:12-14a  
 Other: This an interesting case of a Pauline E. presented as *entekhnos* ("technical"): It is I who argues this (v.12a), I cannot not base this on an *atekhnos* proof such as a word of the Lord (as I did in v.10, where no E. was supplied).  
 RSV: <sup>12</sup>To the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. <sup>13</sup>If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. <sup>14</sup>For (γάρ) the unbelieving husband is consecrated through his wife (ἡγιάσται ... ἐν τῇ γυναικί), and the unbelieving wife is consecrated through her husband...

41. 1 Cor 7:14.

Preferred approach: contrary arg. (proving by disproof of the contrary).

{M Any holy child is born of two consecrated parents.}  
 m your children are holy (not unclean, 14b).  
 => your children are born of two consecrated parents.  
 => your spouse is holy (even if he is an unbeliever).

Themes: -{relig./Israel and Chr./covenant/the faithful/holiness of a covenant child (truth)} 7:14  
 - relig./Chr./covenant/believers/holiness of children born to Christians (truth) 7:14

Other: According to Eriksson, proof though disproof of the contrary was considered in Antiquity to be a type of *contrarium* (Eriksson, "Contrary Arguments," [forthcoming]).  
RSV\*: ...the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. [For] otherwise (ἐπεὶ ἄρα), your children would be unclean, but as it is they are holy.

---

42. 1 Cor 7:15.

Preferred approach: syll.

M God has called you to peace (15b).  
{m Permitting an unhappy unbelieving partner to separate leads to (i.e. "is") peace.  
=> God calls you to permit an unhappy unbelieving partner to separate (15a).

Themes: -{pract./Chr./lifestyle of peace (value)} 7:15  
- non-relig./social/wisdom in separation of an unhappy marriage (likelihood) 7:15

Other:  
RSV\*: <sup>15</sup> But if the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound. For (no marker in Greek) God has called you to peace. (RSV slightly modified)

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43. 1 Cor 7:15-16.

Preferred approach: syll.

{M Whenever salvation is possible in the future, peaceful relations should be preserved in the present.  
m Salvation is possible in the future for your unbelieving spouse (16).  
=> Peaceful relations should be preserved with your unbelieving spouse (either in staying together, vv. 12-13, or through separation, v.15).

Themes: -{pract./Chr./peaceful relations as a context for conversion of unbelievers (value)} 7:15-16  
- relig./Chr./covenant/human./future conversion possible for unbelieving spouses (truth, value) 7:15-16

Other:  
RSV\*: par.E.  
<sup>15</sup> But if the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound. For God has called us to peace. <sup>16</sup> [For] (γὰρ) Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife? (RSV slightly modified).

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7:17-24: *Accepting one's present condition.*

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44. 1 Cor 7:18-19.

Preferred approach: syll.

M Whatever is not a commandment of God does not count for anything (to God) (19).  
{m circumcision/uncircumcision is not a commandment of God.  
=> circumcision/uncircumcision does not count for anything (to God).

Themes: -{pract./Israel/one must focus on explicit commandments of God (truth, value)} 7:18-19  
- pract./Israel and Chr./circumcision actually not a commandment of God (!) (truth) 7:18-

Other: <sup>19</sup> Paul's understanding of the role (or non-role) of circumcision in the New Covenant must be viewed in the light of the passages which make similar explicit statements: Gal 5:6, 6:15, 3:28, and Rom 2:25-29.  
 RSV: <sup>18</sup> Was any one at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was any one at the time of his call uncircumcised? Let him not seek circumcision. <sup>19</sup> For (no marker in the Greek) neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God.

45. 1 Cor 7:20-22.

Preferred approach: syll.

{M All those who have become freedmen need not seek freedom any longer.  
 m A slave called in the Lord has become a freedman (of the Lord), v.22.  
 => A slave called in the Lord need not seek freedom any longer.

Themes: -{non-relig./social/slavery/freedmen are free (truth)} 7:20-22  
 - relig./Chr. and Israel/covenant/believers/freedmen of God (truth) 7:20-22

Other:  
 RSV: <sup>20</sup> Every one should remain in the state in which he was called. <sup>21</sup> Were you a slave when called? Never mind. But if you can gain your freedom, avail yourself of the opportunity. <sup>22</sup> For (γάρ) he who was called in the Lord as a slave is a freedman of the Lord. Likewise he who was free when called is a slave of Christ.

46. 1 Cor 7:23.

Preferred approach: syll.

{M Anyone bought out of slavery should not become a slave of men (once again).  
 m You were bought out of slavery (by God).  
 => You should not become slaves of men (once again).

Themes: -{non-relig./social/slavery/a freed slave ought not return to slavery (value)} 7:23  
 - relig./Chr. and Israel/covenant/believers/bought for a price by God (truth; same gnomic saying as in 6:20) 7:23

Other: (a) par. E; (b) paratactic structure; (c) same *ratio* used in 6:19b-20a, leading to a different conclusion; (d) *ratio* has the form of a gnomic saying (see 6:19b-20a).

RSV: You were bought with a price; do not become slaves of men.

7:25-40. *The Unmarried and the widows.*

47. 1 Cor 7:29b-31.

Preferred approach: implied *epikheirema*.

{M Believers should approach things that are passing away as though they "were not."  
 M2 All things that belong to the "form of this world" (τὸ σχῆμα τοῦ κόσμου τούτου) are passing away (31b).  
 {m2 Having wives, mourning and rejoicing, buying and possessing goods, dealings with the world, belong to the "form of this world" (τὸ σχῆμα τοῦ κόσμου τούτου).}  
 {m => Having wives, mourning and rejoicing, buying and possessing goods, dealings with the

=> world are all passing away.}  
Believers should approach mourning and rejoicing, buying and possessing goods, dealings with the world, as thought they “were not” (29-30).

Themes: -{pract./Chr./importance of expediency as the End approaches (value)} 7:29b-31 #1  
- non-relig./philos./things of this world are passing away (truth, value) 7:29b-31 #2  
-{non-relig./philos./normal human activities are “of this world” (truth)} 7:29b-31 #2  
-{non-relig./philos./normal human activities are passing away (truth, value)} 7:29b-31 #1

Other: par.E.

RSV: <sup>29</sup> ...from now on, let those who have wives live as though they had none, <sup>30</sup> and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, <sup>31</sup> and those who deal with the world as though they had no dealings with it. For (γὰρ) the form of this world is passing away.

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*Food offered to idols.*

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REJECT: 1 Cor 8:4-5.

REASON: tautology: there is no God but one, For there is only one God. Disagree: Eriksson goes deeper beneath the surface of the text and teases out from these two verses the “strong’s” reasoning in favour of eating idol meat (8:4) and the “weak’s” refusal (8:5). See Eriksson 1998a, 154-55. Clearly these are not “surface” enthymemes.

RSV: <sup>4</sup> Hence, as to the eating of food offered to idols, we know that “an idol has no real existence,” and that “there is no God but one.” <sup>5</sup> For (γὰρ) although there may be so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”—<sup>6</sup> yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

---

48. 1 Cor 8:7.

Preferred approach: syll.

{M Anyone who eats food as really offered to idols lacks the knowledge that idols do not exist.}  
m Some brothers eat food as really offered to idols .  
=> Some brothers lack the knowledge that idols do not exist.

Themes: -{relig./Israel/God/idols do not exist (truth)} 8:7  
- Chr. world/behaviour of recent pagan converts (fact) 8:7

Other: Agree: Eriksson brought this E. to my attention (Eriksson 1998a, 160). The truth claim that Paul in v.7a (“not all have this knowledge”) can easily be mistaken for a simple statement of fact. But at least some of Paul’s addressees are behaving as though they were not aware of it; he must therefore prove it.

RSV: <sup>7</sup> However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled.

---

49. 1 Cor 8:9-10.

Preferred approach: syll.

{M Anything that encourages a weak person to go against his conscience is a stumbling block to

him/her.}

m Your liberty with idol temples can encourage a weak person to go against his conscience (this is explained by Paul in v. 10).

=> Your liberty with idol temples can become a stumbling block to the weak.

Themes: -{pract./univ./danger of going against one's conscience (value)} 8:9-10  
 - pract./Chr./effect of liberty with idol temples amongst believers (likelihood) 8:9-10

Other: It is not a "tight" enthymeme, due to the presence of the modal "can" indicating possibility and not certainty.

RSV: <sup>9</sup> Only take care lest this liberty of yours somehow become a stumbling block to the weak. <sup>10</sup> FOR (γάρ) if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols?

---

50. 1 Cor 8:11-12.

Preferred approach: syll.

{M Anything that can destroy a brother for whom Christ died is a sin against Christ.}

m Your "knowledge" can destroy a brother for whom Christ died.

=> Your "knowledge" is a sin against Christ (12).

Themes: -{pract./Chr./wounding a brother is wounding Christ (value)} 8:11-12  
 - current text/previous/principle of making a brother fall by your freedom, 8:9-10 (truth) 8:11-12

Other: Agree: Eriksson 1998a, 164. Eriksson however sees another E. in 8:11(p. 163) which establishes that the weak man is in fact a brother since Christ died for him.

RSV: <sup>11</sup> And so by your knowledge this weak man is destroyed, the brother for whom Christ died. <sup>12</sup> Thus (οὕτως), sinning against your brethren and wounding their conscience when it is weak, you sin against Christ.

---

REJECT: 1 Cor 8:13.

REASON: This conclusion is not that of a single enthymeme but of the entire argument of chapter 8, i.e. a type of recapitulation.

RSV: Therefore (διότι), if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall.

---

51. 1 Cor 9:1.

Preferred approach: *epikheirema*.

{M All apostles are free.}

m I am an apostle.

=> I am free.

Theme: -{Chr. world/status of apostles (truth; value)} 9:1.  
 - Paul/ministry/calling/apostleship (fact, truth) 9:1

Other: (a) Paratactic E.; (b) this clear analysis is taken from Robbins 1996, p.80, which is itself based on the findings of R. Sissel (1994). (c) The last two questions of the verse are confirmations that Paul is indeed an apostle, not proofs *per se*.

RSV: Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?

52. 1 Cor 9:1b-2.

Preferred approach: *epikheirema*.

{M1 Anyone who is himself the "seal" (proof) of an apostleship is likely to recognize that apostleship.}

{M2 Anyone who is the workmanship of an apostle is a "seal" of that apostleship.

m2 You (the Corinthians) are my (Paul's) workmanship (1b).

m1 => You are the "seal" of my apostleship (2b).

=> You are likely to recognize my apostleship ("I am [an apostle] to you," v.2a).

Themes: -{non-relig./human./gratitude, recognition of benefactors (likelihood; value)} 9:1b-2 #1

-{Chr. world/apostles/"seals" of their status (value, symbol)} 9:1b-2 #2

- addressees/spiritual history/fruit of Paul's apostleship (fact) 9:1b-2 #2

- addressees/present status/serve as "seal" of Paul's apostleship in Corinth (truth, value) 9:1b-2 #1

Other: (a) Arg. using a metaphor, the "seal"; (b) Robbins 1996, p.81, agrees that this portion is a rhetorical syllogism; his analysis is similar but is insufficiently detailed (it skips the step of the nested syllogism shown above). (c) Léon-Dufour says regarding the meaning of the NT term "seal" (σφραγίς): "Telle une signature, le sceau atteste un droit de propriété ou l'authenticité d'un document" (Léon-Dufour, 486). It is the second idea – authentication – that applies in this case.

RSV: <sup>1</sup> ...Are not you my workmanship in the Lord? <sup>2</sup> If to others I am not an apostle, at least I am to you; FOR (γὰρ) you are the seal of my apostleship in the Lord.

---

53. 1 Cor 9:7-9.

Preferred approach: *syll*.

{M What the Law says is not (merely) on human authority (μὴ κατὰ ἄνθρωπον).}

m The Law says [what I have just said] (9).

=> [What I have just said] is not (merely) on human authority (μὴ κατὰ ἄνθρωπον) (8a).

Themes: -{relig./Israel and Chr./Torah/has divine authority (truth)} 9:7-9

- Paul/teaching/Scripture as its (frequent) source (value) 9:7-9

Other: This argument involves not only the above enthymematic deduction regarding the authority of "what I say," but also an induction of the content of "what I say" from the various maxims of v.7, as well as from Scripture (Dt 25:4).

RSV: <sup>7</sup> Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? <sup>8</sup> Do I say this on human authority? Does not the law say the same? <sup>9</sup> For (γὰρ) it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned?

---

54. 1 Cor 9:9-10.

Preferred approach: *typological arg.*

It is difficult to give an analysis of this E. One can imagine a conclusion obtained in the following manner:

Premiss 1: Scripture says: "You shall not muzzle an ox when it is treading out the grain."

Premiss 2: In the end times, God does not care about oxen.

Premiss 3: All Scripture is God's word for the instruction of his people in the end of times (10a).

Premiss 4: The situation of apostles ministering to believers without compensation is quite like that



- of an ox treading grain while muzzled.  
 => This Scripture applies to apostles (typologically).  
 => You shall not "muzzle" apostles when they are "treading out the grain."

Themes: - texts/Israel/Deut 25:4, interpreted typologically (quotation) 9:9-10  
 -relig./Israel and Chr./eschatology/people matter and not animals (hierarchy) 9:9-10.  
 -relig./Israel and Chr./Scripture/all Scripture applies to God's people in end times (truth) 9:9-10.  
 Other: (a) scriptural E. using typology and an eschatological premiss; (b) through this arg., Paul is transforming a commandment of the Torah into a maxim pertaining to Christian ministry.  
 RSV: <sup>9</sup> ... it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? <sup>10</sup> Does he not speak entirely for our sake? It was written for our sake (δι' ἡμᾶς γὰρ ἐγράφη), because (ὅτι) the plowman should plow in hope and the thresher thresh in hope of a share in the crop.

55. 1 Cor 9:11.

Preferred approach: sequence of 2 relational syllogisms.

{M1 It is permitted for one to take back *less* than what one has given.}  
 {m1 material goods are worth less than spiritual ones.}  
 M2 => It is permitted for an apostle to take back material goods from those in whom spiritual good has been sown (11).  
 {m2 We have sown spiritual good among you the Word of God (11a).}  
 {=> It is permitted for us to benefit in return from your material goods (11b).}

Themes: -{non-relig./social/principles of giving and trading (value, principle)} 9:11 #1  
 -{relig./univ., Israel and Chr./spiritual good worth more than material good (hierarchy)} 9:11#1  
 - Pract./Israel and Chr./financial compensation of ministers (value; maxim; stated in Gal 6:6) 9:11 #2  
 -{Paul/past history with addressees/ministry among them (fact)} 9:11 #2  
 Other: (a) use of metaphors; (b) the first syllogism is implied by the question "is it too much?" (μέγα;).  
 RSV: If we have sown spiritual good (τὰ πνευματικὰ) among you, is it too much if we reap your material benefits (ὕμῶν τὰ σαρκικὰ)?

56. 1 Cor 9:12a.

Preferred approach: Hypothetical syllogism based on the *topic of the more and the less*: If A is B, then [more A] is [more B].

M If others have a right to your material goods on account of their teaching you the gospel, we who taught you the gospel more than they have a greater right than they.  
 {m Others have a right to your material goods.}  
 => We do have a greater right than they.

Themes: - non-relig./social/principles of giving and trading (value, principle) 9:12a  
 -{addressees/spiritual history/variety of apostles involved (fact)} 9:12a  
 Other:  
 RSV: If others share this rightful claim upon you, do not we still more?...

The Es. in 1 Cor 9:15-19 constitute a sorites.

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REJECT: 1 Cor 9:15.

REASON: What follows γάρ is more of an explanation than an argument.

RSV: But I have made no use of any of these rights, nor am I writing this to secure any such provision. For (γάρ) I would rather die than have any one deprive me of my ground for boasting.

---

REJECT: 1 Cor 9:15b-16a.

REASON: the γάρ statement (16a) does not give a necessary condition for 15b to be true.

RSV: <sup>15</sup> ...I would rather die than have anyone deprive me of my ground for boasting <sup>16</sup> FOR (γάρ) if I preach the gospel, that gives me no ground for boasting...

---

57. 1 Cor 9:16ab.

Preferred approach: syll.

{M Anything I do out of obligation gives me no ground for boasting.}  
m I preach the gospel out of an obligation (16b).  
=> Preaching the gospel gives me no ground for boasting.

Themes: -{pract./univ./fulfilling duty is no grounds for boasting (truth)} 9:16ab  
- Paul/calling/obligation of preaching the gospel (truth; fact) 9:16ab

Other:

RSV: ...if I preach the gospel, that gives me no ground for boasting. For (γάρ) necessity is laid upon me.

---

58. 1 Cor 9:16bc.

Preferred approach: syll.

{M Any good deed motivated by fear (that its omission will bring serious negative consequences) is an obligation.}  
m Paul preaches the gospel out of fear (that its omission will bring him serious negative consequences, i.e. "woe to me" (16c).  
=> Preaching the gospel is a obligation laid upon Paul (16b).

Themes: -{non-relig./human./motivation by fear is obligation (truth)} 9:16bc  
- Paul/ministry/motivation to preach is obligation from fear (fact) 9:16bc

Other: (a) The Greek term οὐαί is an "interjection denoting pain or displeasure" (BAGD 591,c.1). (b) This is a composite argument involving both a strong *pathos* component, and an appeal to reason (*logos*).

RSV: ...necessity is laid upon me. [For] (γάρ) woe to me if I do not preach the gospel!

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59. 1 Cor 9:16-17.

Preferred approach: implied *epikheirema* (disjunctive syll. within in a categ. syll.).

{M Only good deeds accomplished out of free will are rewarded and grounds for boasting.}  
M2 Any good deed is EITHER [out of free will] OR [a commission entrusted by someone else's will] but NOT BOTH. v.17).

{m2     Preaching the gospel (for Paul) is a commission entrusted by someone else's will.}  
 {m     =>     Preaching the gospel (for Paul) is not out of free will.}  
 =>     Preaching the gospel (for Paul) will not be rewarded (nor be a ground for boasting). (16)

Themes:     -**{pract./univ./acting out of free will is proper grounds for boasting (truth; value)}**  
               **9:16-17 #1**  
               - **non-relig./human./possible motivations for actions (truth) 9:16-17 #2**  
               -**{Paul/calling/commissioned to preach by the will fo God (fact)} 9:16-17 #2**  
               -**{Paul/person/not free to stop preaching (fact, truth)} 9:16-17 #1**  
 Other:     v. 17 is a *ratio* for the central idea of all of v.16, the idea of necessity and obligation.  
 RSV:       <sup>16</sup> For if I preach the gospel, that gives me no ground for boasting. For necessity is laid  
               upon me. [For] woe to me if I do not preach the gospel! <sup>17</sup> For (γάρ) if I do this of my  
               own will, I have a reward; but if not of my own will, I am entrusted with a commission.

REJECT: 1 Cor 9:17-18.

REASON: The οὐν is not deductive, but deliberative. The passage is not an argument. It is like the following sequence: "If Sam is neither at work not at home, THEN where is he? He is at the country club." While it is logically consistent, it is not an argument, let alone a deduction.

RSV: <sup>17</sup> ...if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. <sup>18</sup> What then (οὐν) is my reward? Just this: that in my preaching I may make the gospel free of charge, not making full use of my right in the gospel.

REJECT: 1 Cor 9:19.

REASON: Explanation of a fact rather than an argument.

RSV: For (γάρ) though I am free from all men, I have made myself a slave to all, that I might win the more.

*1 Cor 10:1-6: inductive argument which contains Es.*

REJECT: 1 Cor 10:1-6.

REASON: While these 6 verses back up what precedes, the argument is inductive and not an enthymeme. There are enthymemes however within the six verses.

RSV: <sup>1</sup> [FOR] (γάρ) I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, <sup>2</sup> and all were baptized into Moses in the cloud and in the sea, <sup>3</sup> and all ate the same supernatural food <sup>4</sup> and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ. <sup>5</sup> Nevertheless with most of them God was not pleased; for they were overthrown in the wilderness. <sup>6</sup> Now these things are warnings for us, not to desire evil as they did.

60.     1 Cor 10:4.

Preferred approach: syll.

{M     All who drink from Christ drink from the one same supernatural drink.}  
 m     Our fathers drank from Christ (as we do).  
 =>     Our fathers drank from the one, same supernatural drink (as we do).

Themes:     -**{relig./Chr./covenant/believers/eucharistic meal/one drinks from Christ (truth; tradition)}** 10:4  
               - **relig./Israel/covenant/ancestors/drank from Christ in the wilderness (truth; ref. to**

Other: **Exod 17:6/Num 20:7-11 interpreted Christologically) 10:4**  
 (a) there is an E. here, but it does not preclude the presence of *metalepsis* as well; (b) I decided not to treat the idea of “drinking” as a metaphor to be decoded, as I see this as a reference to the eucharistic celebration in a real, material sense. (c) For the symbolic world of the eucharistic tradition in Pauline Christianity see Eriksson 1998,134; and Meeks 1983, 160. (d) There remains a mystery as to how Paul identifies the rock in wilderness as Christ.

RSV: ...and all drank the same supernatural drink. For (γὰρ) they drank from the supernatural Rock which followed them, and the Rock was Christ.

61. 1 Cor 10:5.

Preferred approach: syll.

{M God overthrows only those who displease him.  
 m They (the majority among our fathers) were overthrown (5b).  
 => They (the majority among our fathers) displeased God (5a).

Themes: **-{relig./Israel/God/overthrows those who displease him (truth)} 10:5**  
**- texts/Israel/allusion to Num 14:16/Ps 78:31-33: overthrow of “our fathers” in the wilderness (fact) 10:5**

Other: This is also a *metaleptic* reference to Numbers 14 (the expression “overthrow in the desert,” is in Num 14:16; see also Ps 78:31).

RSV: Nevertheless with most of them God was not pleased; For (γὰρ) they were overthrown in the wilderness.

REJECT: 1 Cor 10:7.

REASON: this is “non-technical” proof through the citation of an authoritative text; there is no E.

RSV: <sup>7</sup>Do not be idolaters as some of them were; as it is written, “The people sat down to eat and drink and rose up to dance.”

62. 1 Cor 10:11-12.

Preferred solution: syll.

{M Anyone warned intentionally by God through the Scriptures must take heed.  
 ; m God warns us (covenant people of the end times) intentionally through the Scriptures (11).  
 => We must take heed (12).

Themes: **-{pract./Israel/seriousness of scriptural warnings (value)} 10:11-12**  
**- relig./Israel/Torah/Scriptures/written down intentionally for believers of end times (truth) 10:11-12**

Other: (a) Par. E.. (b) Also in play is the topic *from the more and the less* which is supported by the notion of eschatological urgency: “If a warning was effective for our ancestors, it is all the more effective for their descendants in the end times (us).” (c) Smit (p.48) sees here a disjunctive syllogism which is parallel to the arg. in 10:21. The symmetrical structure appears to me to be imposed on the text.

RSV: <sup>11</sup> Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come. <sup>12</sup> Therefore (ὥστε) let any one who thinks that he stands take heed lest he fall.

REJECT: 1 Cor 10:14.

REASON: This looks like a deduction from what precedes, but in the larger perspective Paul is changing

the subject.

RSV: Therefore (διόπερ), my beloved, shun the worship of idols.

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63. 1 Cor 10:17.

Preferred approach: syll.

{M All those who partake together of the one (eucharistic) bread become/are one body.  
m We partake together of the one bread.  
=> We become/are one body.

Themes: -{relig./Chr./covenant/believers/ meaning of eucharist (truth)} 10:17  
- pract./Chr./liturgical practise of the eucharist (tradition) 10:17

Other: (a) Agree: See Eriksson 1998a, p. 171, and his approach to this E. (quite similar to mine). His commentaries on the ritual setting presupposed by the argument are helpful. For a description of eucharistic beliefs and symbolic world in the Pauline movement, see Eriksson 1998a, 134; Meeks 1983, 160. (b) Smit (46) agrees with my analysis, although he also sees 10:16-17 as a proof of the meaning of the eucharistic cup, which technically it is not.

RSV: Because (ὅτι) there is one bread, we who are many are one body, For (γὰρ) we all partake of the one bread.

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64. 1 Cor 10:20-21.

Preferred approach: syll.

M No one who is κοινωνός with the Lord can be κοινωνός with demons (20b).  
m All those who partake in the table of demons are κοινωνοί with those demons (20a).  
=> No one who is κοινωνός with Lord can partake in the table of demons (21).

Themes: - relig./Chr./communion with Christ excludes participation in idol meals (truth, hierarchy) 10:20-21

Other: - relig./univ./sacrificial meals involve communion with gods (truth) 10:20-21  
(a) no hidden premiss; no marker (paratactic). (b) Agree: Smit agrees that this is an E., his syllogistic solution (p.48) is similar to mine, even with a disjunctive formulation of the type *either A or B; now A, therefore not B*. His emphasis is on the exclusiveness of meal participation rather than on κοινωνία: this is due to the fact that he views v. 21 as the major premiss, whereas I see it as the conclusion (with table and cup taken as metonymies for communion with Christ). The implication he draws from Paul's argument is thought provoking: "Participation in baptism and/or the Lord's Supper excludes participation in sacrificial meals. *Believers lack the power to combine the two*" (48, emphasis mine). Agree: Eriksson (partially), though he places the E. at 10:19-20 and calls it an arg. from contrary (Eriksson 1998a, 168-69, 306).

RSV: <sup>20</sup>No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be partners with demons. <sup>21</sup>You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.

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65. 1 Cor 10:22.

Preferred approach: contrary arg. (Proof by "disproving" the contrary).

{M One united to a powerful Lord ought not provoke him to jealousy.  
m We are united to the Lord The Lord is more powerful than we.  
=> We ought not provoke him to jealousy.

Themes: -non-relig./social/fear of powerful and jealous lords (value) 10:22  
 -relig./Chr./covenant/Chr./union with the powerful and jealous Christ (truth) 10:22  
 Other: (a) par. E.; (b) See 7:14 for a similar arg. structure; (c) Smit does not see this passage as an E. ; but his suggestion that believers are *not strong enough* to have another union outside of Christ and retain the first (48) resonates well with Paul's question, "Are we more powerful than he?," and evokes an image of a tug-of-war which the Lord is sure to win.  
 RSV: <sup>22</sup> Shall we provoke the Lord to jealousy? Are we stronger than he?

66. 1 Cor 10:25-26.

Preferred approach: implied *epikheirema* (or one syllogism within another).

{M You can eat whatever is the Lord's with a good conscience.}  
 M2 Whatever is from the earth belongs to the Lord (v.26; see Ps 24:1; also 50:12; 89:11).  
 {m2 Whatever is sold in the meat market is from the earth.}  
 {m => Whatever is sold in the meat market is the Lord's.}  
 => You can eat whatever is sold in the meat market with a good conscience.

Themes: -{relig./Israel/creation/consider all God's creations as good to eat (value; hierarchy, given explicitly in 1 Tim 4:3-4; see also Acts 10:11-16)} 10:25-26 #1  
 - texts/Israel/Ps 24:1, etc.: everything on earth is the Lord's (quotation) 10:25-26 #2  
 -{non-relig./social/merchandise at markets is from the earth (fact)} 10:25-26 #2  
 -{pract./Chr./food/all merchandise at market is the Lord's (truth)} 10:25-26 #1  
 Other: Script. E. Agree: Watson also sees this as an enthymeme with a premiss from the Ps 24:1 (Watson 1989, 305).  
 RSV: <sup>25</sup> Eat whatever is sold in the meat market without raising any question on the ground of conscience. <sup>26</sup> For (γὰρ) "the earth is the Lord's, and everything in it."

67. 1 Cor 10:28-29.

Preferred approach: Two consecutive categorical syllogisms (with some filling out).

M1 One should avoid causing a brother to sin.  
 {m1 Causing a brother to judge/condemn my freedom in Christ is causing him to sin.}  
 M2 => One should avoid causing a brother to judge/condemn my freedom in Christ.  
 m2 Eating idol meat in view of a weak brother (who thinks it is a sin) will cause him to judge/condemn my freedom in Christ.  
 => I should avoid eating idol meat in view of a weak brother (who thinks this is a sin).

Themes: -{pract./Chr./avoid causing a brother to sin (value)} 10:27-29 #1  
 - pract./Chr./wrongly condemning a brother is sin (truth; value) 10:27-29 #1  
 - pract./Chr./maintaining peaceful relations between brothers (value) 10:27-29 #2  
 - pract./Chr./effect of liberty with idol meats amongst believers (likelihood) 10:27-29 #2  
 Other: (a) Paraenetic E. (b) Another possible approach is the disjunctive syll: *M*: EITHER [I am free to do a deed] OR [I am judged/condemned for doing the deed] BUT NOT BOTH; *m*: NOW [I really am free to eat idol meat]; *THEREFORE*: I should avoid situations which would cause a brother to judge/condemn me when I eat idol meat. (c) Agree: Willis (as quoted in Watson 1989, 309) gives an interpretation of the questions ov 10:29b-30 very close to mine (Willis 249). Disagree: Watson, who views the rhetorical questions in vv.29b-30 not as rationale statements but of anticipations of possible objections from the "strong" which will be answered only indirectly in 10:31-11:1 (Watson 1989, 312, 317-8).  
 RSV\*: <sup>28</sup> (But if some one says to you, "This has been offered in sacrifice," then out of consideration for the man who informed you, and for conscience' sake -- <sup>29</sup> I mean his conscience, not yours -- do not eat it.) For (γὰρ) why should my liberty be judged by another man's scruples? (RSV slightly modified).

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68. 1 Cor 10:29b-30.

Preferred approach: Ciceronian *contrarium* (conjunctive syll.).

{M It is not good when the same thing is viewed as BOTH [a gift from God for which to be thankful]  
AND [a sin to be denounced].  
{m Eating idol meat is a gift from God for which to be thankful.  
=> I should avoid situations where eating idol meat will cause a brother to denounce it as a sin.

Themes: -{pract./Chr./being of the same mind when together (value)} 10:29b-30  
- pract./Chr./all meat is gift of God to eat with thanks (truth) 10:29b-30

Other: (a) this syll. resembles the alternative solution of 10:27-29, given above (see 10:27-29, "Other"). (c) Agree: Willis (as quoted in Watson 1989, 309) gives an interpretation of the questions ov 10:29b-30 very close to mine (Willis 249). Disagree: Watson, who views the rhetorical questions in vv.29b-30 not as rationale statements but of anticipations of possible objections from the "strong" which will be answered only indirectly in 10:31-11:1 (Watson 1989, 312, 317-8).

RSV\*: <sup>29</sup> [...] For why should my liberty be judged by another man's scruples?. <sup>30</sup> If I partake with thankfulness, why am I denounced because of that for which I give thanks?

---

REJECT: 1 Cor 10:31-33.

REASON: vv.31-33 could be as the premiss for what precedes (in that case the οὐν would function quite like a γάρ): *M* Avoid all things that do not glorify God (by causing offense); *m* risking my freedom, lack of unity in thankfulness, do not glorify God; => these things are to be avoided. This interpretation is appealing, but is somewhat forced and therefore uncertain.

RSV: <sup>31</sup> So (οὐν), whether you eat or drink, or whatever you do, do all to the glory of God. <sup>32</sup> Give no offense to Jews or to Greeks or to the church of God, <sup>33</sup> just as I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved.

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11:2-16. Head coverings.

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69. 1 Cor 11:5.

Preferred approach: syll.

{M Any woman who prays or prophesies with her head shaven dishonours her head (the ἀνὴρ of v.5).}  
m Any woman with an unveiled head has the equivalent of a shaven head.  
=> Any woman who prays or prophesies with her head unveiled dishonours her head (ἀνὴρ) (15a).

Themes: -{pract./Israel/customs for female head dress (value; tradition)} 11:5  
- pract./univ.? Israel?/significance of a woman's shaven head (truth) 11:5

Other: (a) It could be objected that this is an argument from analogy ("for it is the same "as if" her head were shaven") and not an enthymeme; (b) Paul is most probably arguing from Jewish custom of head dress (Sanders 1993, 3; Mitchell 150 n.500).

RSV\*: but any woman who prays or prophesies with her head unveiled dishonors her head—  
[For] (γάρ) it is the same as if her head were shaven.

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70. 1 Cor 11:7.

Preferred approach: syll.

{M Anything destined (by God) to reflect the image of God ought not be covered.}  
m A man's head is destined to reflect the image of God.  
=> A man's head ought not be covered.

Themes: -{relig./Israel/creation/importance of what reflects the image of God (truth, value)} 11:7  
- relig./Israel/creation/man reflects the image of God (truth) 11:7

Other:

RSV: ...a man ought not to cover his head, since he is (ὁ πᾶρ χων) the image and glory of God...

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71. 1 Cor 11:7b-9.

Preferred approach: implied *epikheirema*, categorical syll. within a disjunctive one.

{M EITHER [man is image/glory of woman], OR [woman is image/glory of man].}  
{M2 Only something created *from and for* something else can be its image/glory.}  
m2 Man was not created *from and for* woman, but vice-versa (8,9).  
{m => Man is not image/glory of woman, but vice-versa.}  
=> Woman is the image/glory of man (7b).

Themes: -{non-relig. ?/human./necessary hierarchy between man and woman (truth, hierarchy)} 11:7b-9  
- {non-relig./philos./image and reality (truth; hierarchy)} 11:7b-9  
- texts/Israel/allusion to Gen 2:22-23: sequence of creation (fact) 11:7b-9  
- {relig./Israel and Chr./creation/woman, image of man (truth; hierarchy)} 11:7b-9  
Other: (a) Scriptural E. referring to Gen 2:22-23; (b) the terms "image" and "glory" are used almost synonymously in vv. 7-8; (c) technically, 7b is backed up by 2 rationale statements, one in v. 8 and one in v. 9. I have chosen to treat each instance as a single enthymeme.  
RSV\*: <sup>7</sup> ...but woman is the glory of man. <sup>8</sup> For (γὰρ) man was not made from woman, but woman from man. <sup>9</sup> For neither (καὶ γὰρ οὐκ) was man created for woman, but woman for man (RSV slightly modified).

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REJECT: 1 Cor 11:8-10.

REASON: vv. 7-9 explain v. 10, they do not prove it. It is possible to view v. 10 as the conclusion of an E., but the problem is: What is it deduced from? V. 7b, or vv. 8-9? And what is the role of the mysterious phrase "because of the angels"? For a recent discussion, see BeDuhn (1999). Because of the difficulties, a consensus regarding the significance of the arg. may never be reached.

RSV: <sup>7</sup> For a man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. <sup>8</sup> (For man was not made from woman, but woman from man. <sup>9</sup> Neither was man created for woman, but woman for man.) <sup>10</sup> That is why (διὰ τοῦτο) a woman ought to have a veil on her head, because (διὰ + acc) of the angels.

---

72. 1 Cor 11:13-15a.

Preferred approach: loose syll.

{M It is improper to pray while going against laws of decency taught by nature.}  
m Nature teaches that a woman should have her head covered (by giving her long hair).  
=> It is improper for a woman to pray with her head uncovered.

Theme: -{pract./Israel and Chr./natural laws of decency and communal prayer (value)}  
11:13-15a



Other:           **- non relig./ethical/laws of decency taught by nature (value) 11:13-15a**  
                   (a) this is a low intensity arg. There is a tinge of tentativeness in Paul's tone. More importantly, it is a secondary arg. on the issue of female head covering. (b) The argument is probably inherited from Hellenistic Jewish culture, though Paul presents it as an arg. from nature. "We do learn, though, the meaning of the word 'nature' in Paul, as well as in other Greek speakers of his day: culture" (Sanders 1993, 3).  
 RSV:           <sup>13</sup> Judge for yourselves; is it proper for a woman to pray to God with her head uncovered? <sup>14</sup> Does not nature itself teach you that for a man to wear long hair is degrading to him, <sup>15</sup> but if a woman has long hair, it is her pride?

---

73.       1 Cor 11:15.

Preferred approach: syll.

{M       Anything given by nature for a covering is a protection for one's pride/dignity.  
 m       (Long) hair is given to woman for a covering.  
 =>       (Long) hair is a protection for woman's pride/dignity.

Themes:        -{non-relig./ethical and philos./nature provides covering for the sake of dignity (truth, value)} 11:15  
                   - non-relig./ethical and philos./woman's hair is a natural veil (truth) 11:15

Other:

RSV:           ... if a woman has long hair, it is her pride? For (ὅτι) her hair is given to her for a covering.

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*11:17-34. The Lord's Supper.*

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REJECT: 1 Cor 11:17.

REASON: An explanation, not an E.

RSV: But in the following instructions I do not commend you, because (ὅτι) when you come together it is not for the better but for the worse.

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74.       1 Cor 11:17b-18a.

Preferred approach: syll.

{M       Any group which comes together with divisions is gathering for the worse.  
 m       When you come together, there are divisions among you.  
 =>       You come together for the worse.

Themes:        -{non-relig./social/divisions and discord unhealthy for a group (truth, value)}  
                   11:17b-18a  
                   - addressees/current state/divisions at the common meals (fact) 11:17b-18a

Other:

RSV:           <sup>17</sup> ...when you come together it is not for the better but for the worse. <sup>18</sup> For (γὰρ), in the first place, when you assemble as a church, I hear that there are divisions among you...

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75.       1 Cor 11:18b-19.

Preferred approach: syll.

{M Whatever process is ordained by God to bring out the genuine one's among you should be viewed as a divine necessity.}  
 m Factions bring out the genuine among you.  
 => Factions among you should be viewed as a divine necessity.

Themes: -{relig./Israel and Chr./God/providence/all purifying events are ordained by God (truth)} 11:18b-19  
 - non-relig./social/purifying effect of conflict (truth) 11:18b-19

Other:

RSV: <sup>18</sup> ...and I partly believe it [that there are divisions among you], <sup>19</sup> For (γὰρ) there must be factions among you in order that (ἵνα) those who are genuine among you may be recognized.

76. 1 Cor 11:20-21.

Preferred approach: topic of the *sure sign*.

{M All (genuine) celebrations of the Lord's supper are eaten in unity.}  
 m The meals at your gatherings are not eaten in unity (i.e. they show clear signs of disunity: each one eats his own meal, one is hungry while the other is drunk, etc.).  
 => The meals at your gatherings are not (genuine) celebrations of the Lord's supper.

Themes: -{pract./Chr./the Lord's supper/unity is a sign that it is really the Lord's supper (probable sign)} 11.20-21  
 - addressees/current state/details of disorder at community meals (facts) 11.20-21

Other: Agree: Eriksson 1998a, 184.

RSV: <sup>20</sup> When you meet together, it is not the Lord's supper that you eat. <sup>21</sup> For (γὰρ) in eating, each one goes ahead with his own meal, and one is hungry and another is drunk.

REJECT: 1 Cor 11:23.

REASON: This introduces an explanation for Paul's reproof of the Corinthians. Not really an argument.

RSV: For (γὰρ) I received from the Lord what I also delivered to you...

77. 1 Cor 11:24-27.

Preferred approach: syll.

{M Whoever celebrates a memorial meal in an unworthy manner is guilty of profaning the thing remembered.}  
 m The thing remembered in the Lord's supper is the body and blood of the Lord.  
 => Whoever celebrates the Lord's supper in a unworthy manner is guilty of profaning the body and blood of the Lord.

Themes: -{pract./univ./memorials, respect and profanity (truth; value)} 11:24-27  
 - current text/previous/ref. to the Lord's Supper tradition given in 11:23-25 (fact; refers also to a Jesus tradition) 11:24-27

Other: (a) It is from the two quotes "from the Lord" that the conclusion is deduced enthymematically. The fact that an arg. is necessary confirms that the tradition of the institution is not as well established as Paul would have hoped; it has not yet reached the status of "non-technical" proof in Corinth. On the other hand, Paul is not indicating that he believes the Corinthians have forgotten about the existence of the tradition or that he now realises that they have never received it. Although some commentators have attempted to speculate in this direction, this cannot be inferred from the passage without considerable imagination. The apostle's complaint focuses on the *absence of unity* at the meal (not on the absence of the Jesus tradition), which indicates that the Corinthians do

not understand the corollaries of the tradition; in Paul's view it is the lack of unity *per se* which disqualifies the Corinthian meals from the status of Lord's supper. (b) Agree: Eriksson, partially. On the one hand, the E. he sees in 11:27 has commonalities with the one here (Eriksson 1988a, 189, 307). On the other, he also obtains an E. from 11:26 that we do not see; his analysis does not display three clear terms (Eriksson 1998a, 186).  
 RSV: <sup>24</sup> and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." <sup>25</sup> In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. <sup>27</sup> Whoever, Therefore (ὅστις), eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.

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REJECT: 1 Cor 11:26.

REASON: The γὰρ indicates no clear logical connection with what precedes. But see Eriksson 1998a, pp.186.

RSV: For (γὰρ) as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

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78. 1 Cor 11:28-29.

Preferred approach: "loose" syll.

{M No man wants to incur God's judgement by partaking of the Lord's Supper.}  
 m All men who partake without "discerning the body" will incur God's judgement.  
 => No man ought to partake without "discerning the body" (i.e. without examining his attitude towards his brothers, the "body of Christ") (28).  
 =>

Themes: -{relig./univ./fear of divine judgement (value)} 11:28-29  
 - pract./Chr./taking the Lord's Supper requires discerning the unity of the body, "the Church" (truth, tradition) 11:28-29  
 Other: par. E. based on the motivation of prudence. It may be that "not discerning the body" at the critical moment of the "life of the Body" which is the holy meal solicits the wrath of Christ upon the guilty individual. It is a divine ratification of *self-exclusion*: not discerning the body implies not discerning your link to Christ, thus incurring your being cut-off.  
 RSV: : <sup>28</sup> Let a man examine himself, and so eat of the bread and drink of the cup. <sup>29</sup> For (γὰρ) any one who eats and drinks without discerning the body eats and drinks judgment upon himself.

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12:1-11. *Spiritual gifts.*

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REJECT: 1 Cor 12:2-3.

REASON: this is an explanation or justification rather than an argument. Paul reassures the addressees that they are able to understand what he affirms in v.3 on the grounds that they have an analogous experience originating in their pagan past; also Paul *needs* to affirm that the Spirit of God inspires believers to make utterances that all reflect the same basic content of Lordship of Jesus, *in contrast* to the inspired utterances experienced in paganism which were more uncontrolled (v.2; Fee 1987, 574-582). Disagree: Eriksson, who sees an E. in 12:3, which has both a silent minor premiss ("You say that Jesus is Lord") and a silent conclusion: "You have the Holy Spirit" (Eriksson 1998a, 220).

RSV\*: <sup>2</sup> You know that when you were heathen, you were led astray to dumb idols, however you may have been moved. <sup>3</sup> Therefore (διὸ) I make known to you (γινώριζω) that no one speaking by the Spirit of God ever says "Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

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12:12-31. *One Body with Many Members.*

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79. 1 Cor 12:11-12.

Preferred approach:

M Any body is a unity of numerous members given different functions (12a).  
{m Christ is a body.}  
=> Christ is unity of numerous members given different functions (11, 12b).

Themes: - **non-relig./common sense/diversity of a living body (truth; fact) 12:11-12**

- **{relig./Chr./Christ/Christ is a body formed of believers (truth)} 12:11-12**

Other: (a) the body analogy is more than a simple analogy, for it has become a stock metaphor in Paul's language to refer to the community of believers. (b) *sorites* with the following E.  
(c) Agree: Eriksson 1998a, 224.

RSV: <sup>11</sup> All these are inspired by one and the same Spirit, who apportions to each one individually as he wills. <sup>12</sup> For just as καθάπερ γὰρ the body is one and has many members, and all the members of the body, though many, are one body, so οὕτως it is with Christ.

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80. 1 Cor 12:12-13.

Preferred approach: syll.

M Every body is a unity with diversity (12a).  
m We have become one body (the body of Christ; 13a).  
=> We have become a unity with diversity (12b).

Themes: - **non-relig./common sense/diversity of a living body (truth; fact) 12:12-13**

- **relig./Chr./covenant/believers/become one body in Christ (truth) 12:12-13**

Other: (a) This solution is from Eriksson 1998, p.224, with which I concur; (b) This is a fully stated rhetorical syllogism: no premisses are silent. Paul is being verbose, repetitive and explicit: he is no longer in an argumentative mode but in a didactic mode; (c) *sorites* with preceding E.

RSV: <sup>12</sup> For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup> For (γὰρ) by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

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REJECT: 1 Cor 12:14.

REASON: a repetition of the body analogy already invoked earlier.

RSV: For (γὰρ) the body does not consist of one member but of many.

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REJECT: 1 Cor 12:22-25.

REASON: explanation, not an E.

RSV: <sup>22</sup> On the contrary, the parts of the body which seem to be weaker are indispensable, <sup>23</sup> and those parts of the body which we think less honorable we invest with the greater honor, and our unpresentable parts are treated with greater modesty, <sup>24</sup> which our more presentable parts do not require. But God has so composed the body, giving the greater honor to the inferior part, <sup>25</sup> That (ὅτι) there may be no discord in the body, but that the members may have the same care for one another.

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13:1-13. *The Gift of love.*

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81. 1 Cor 13:8-10.

Preferred approach: syll.

M All things imperfect will pass away when the perfect will come (10).  
m Our present prophecies, tongues, and knowledge are imperfect (9).  
=> Prophecies, tongues, knowledge will pass away (when the perfect will come) (8).

Themes: - non-relig./philos./the complete replaces the partial (truth, hierarchy) 13:8-10  
- relig./Israel and Chr./eschatology/present revelation is partial, will be replaced (truth, hierarchy) 13:8-10

Other: This is a fully stated syllogism: concl. (8), m (9), M (10). The fullness is characteristic of heavily didactic segments in which argumentative techniques are neglected for the sake of explicitness (see comments for 12:12-13 as well).

RSV: <sup>8</sup> Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. <sup>9</sup> For (γὰρ) our knowledge is imperfect and our prophecy is imperfect; <sup>10</sup> but when the perfect comes, the imperfect will pass away.

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14:1-25. *Gifts of prophecy and tongues.*

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82. 1 Cor 14:1-4.

Preferred approach: relational syll.

{M The more a gift edifies others, the more it is to be desired (since ἀγαπῆ is to be our aim, v.1a).}  
m Prophecy edifies others more than tongues (2-4).  
=> Desire the gift of prophecy over tongues.

Themes: -{pract./Chr./ἀγαπῆ (edification of others) guides the quest for spiritual gifts (value)}  
14:1-4

Other: - pract./Chr./prophesying more edifying than glossolalia (truth; hierarchy) 14:1-4  
Paraenetic E.

RSV: <sup>1</sup> Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy. <sup>2</sup> For (γὰρ) one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. <sup>3</sup> On the other hand, he who prophesies speaks to men for their upbuilding and encouragement and consolation. <sup>4</sup> He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

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83. 1 Cor 14:2.

Preferred approach: 2 sylls. There are two Es. here, both establishing v.2a.

(#1) {M Anyone who is understood by no one when speaking is not speaking for the benefit of men.}  
m The one who speaks in tongues is understood by no one (2b).  
=> The one who speaks in tongues is not speaking for the benefit of men (2a).

(#2) {M Anyone who utters the mysteries of the Spirit is speaking for the benefit of God alone (and not of men).}

m The one who speaks in tongues utters the mysteries of the Spirit (2c).  
=> The one who speaks in tongues speaks for the benefit of God alone (and not of men; 2a).

Themes: -{non relig./social/intelligibility of speech (truth)} 14:2 #1  
- Chr. world/intelligibility of *glossolalia* (fact) 14:2 #1  
- {relig./Chr. and Israel/Spirit/mysteries uttered by the Spirit understood only by God (truth)} 14:2 #2  
- pract./Chr./*glossolalia* is understood by God alone (fact, truth) 14:2 #2

Other:

RSV: ... [O]ne who speaks in a tongue speaks not to men but to God; for (γὰρ) no one understands him, but he utters mysteries in the Spirit.

---

84. 1 Cor 14:13-14.

Preferred approach: syll.

{M Only a gift (πνευματικόν) which communicates knowledge to the mind can edify others (the idea is that ἀγαπή [v.1] requires the mind).} (implied conclusion of 14:6-12).  
m Tongues without interpretation are a gift in which the mind is not active (14:6-12; repeated in v.14).  
=> Tongues without interpretation cannot edify others.  
=> To tongues should be added interpretation (this will communicate knowledge to the mind).

Themes: -{current text/previous/conclusion of 14:6-12: spiritual gifts need to communicate to the mind (value)} 14:13-14  
- pract./Chr./common experience/the mind is not active during *glossolalia* (fact) 14:13-14

Other: The γὰρ is missing in some ancient witnesses. Its absence suggests (but does not demand) another interpretation, by which vv.14-15 function as a parenthetic statement about private prayer disconnected from the arg. about community worship. But this interpretation is unwarranted: it is preferable to view vv.14-17 as a continuum in which vv.14-15 play the role of a practical suggestion for the person who prays in tongues in the assembly: the prayer should be followed by interpretation, so that others (and himself) may be edified.

RSV: <sup>13</sup> ... he who speaks in a tongue should pray for the power to interpret. <sup>14</sup> For (γὰρ) if I pray in a tongue, my spirit prays but my mind is unfruitful.

---

REJECT: 1 Cor 14:15-16.

REASON: Explanation of Paul's own practise rather than an E.

RSV: <sup>15</sup> What am I to do? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also. <sup>16</sup> Otherwise (ἔπειτα), if you bless with the spirit, how can any one in the position of an outsider say the "Amen" to your thanksgiving when he does not know what you are saying?

---

85. 1 Cor 14:16-17.

Preferred approach: syll.

{M Only an outsider/newcomer (ἰδιώτης) who understands what has been prayed and is edified will say the "Amen."}  
m If you pray with the Spirit, no outsider/newcomer will understand or be edified.  
=> If you pray with Spirit, no outsider/newcomer will say the "Amen."

Themes: -{non-relig./social/acquiescence requires comprehension (truth)} 14:16-17

- current text/previous/unintelligibility of *glossolalia* (fact) 14:16-17

Other:  
RSV\*:

<sup>16</sup> Otherwise, if you bless with the spirit, how can any one in the position of an outsider (ὁ ἰδιώτης) say the "Amen" to your thanksgiving since (ἐπειδὴ) he does not know what you are saying? <sup>17</sup> For (γὰρ) you may give thanks well enough, but the other man is not edified (RSV slightly modified).

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86. 1 Cor 14:21-22.

Preferred approach: N/A

{M ??}  
m Isa 28:11-12  
=> *Glossolalia* is a sign for unbelievers.

Themes: - texts/Israel/Isa 28:11-12 (quotation) 14:21-22  
Other: Paul is clearly deducing a conclusion from the Scripture in Isa 28:11-12, but the hermeneutics involved are extremely difficult to grasp.  
RSV: <sup>21</sup> In the law it is written, "By men of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord." <sup>22</sup> Thus (ὥστε), tongues are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but for believers.

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14:26-39. *Orderly worship.*

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REJECT: 1 Cor 14:30-31.

REASON: This exhortation is a very weak paraenetic E. It is more of a suggestion.

RSV: <sup>30</sup> If a revelation is made to another sitting by, let the first be silent. <sup>31</sup> For (γὰρ) you can all prophesy one by one, so that all may learn and all be encouraged; ...

---

87. 1 Cor 14:32-33a.

Preferred approach: syll.

{M Only a god of confusion would take away from his prophets the control over their own spirit.)  
m Our God is not a god of confusion (but of peace).  
=> Our God has not taken away his prophet's control over their own spirit (i.e. In the church, the spirits of prophets are subject to prophets).

Themes: -{relig./univ./relationship between gods and prophets (truth)} 14:32-33a  
- relig./Israel/God/character/love of order (truth, value) 14:32-33a  
Other: the conclusion is formulated like a proverb.  
RSV: <sup>32</sup> and the spirits of prophets are subject to prophets. <sup>33</sup> For (γὰρ) God is not a God of confusion but of peace...

---

REJECT: 1 Cor 14:33b-34.

REASON: Warrant from authority (the unanimous tradition of the Churches along with the Torah); not a reasoned arg.

RSV: <sup>33</sup> ... As in all the churches of the saints, <sup>34</sup> the women should keep silence in the churches. For (γὰρ)

they are not permitted to speak, but should be subordinate, as even the law says.

---

88. 1 Cor 14:35.

Preferred approach: syll.

{M Nothing shameful should happen in Church.}  
m The sound of a woman's voice in the Church is shameful.  
=> The sound of a woman's voice in the Church is to be avoided..

Themes: -{pract./Chr. and Israel/avoidance of what is shameful (value) 14:35}  
- pract./Chr. and Israel/taboo of female voice in the assembly (value; tradition) 14:35  
Other: Par. E. *Avoiding shame* is an important *topoi* in both Church and synagogue paraenesis.  
RSV: If there is anything they desire to know, let them ask their husbands at home. For (γάρ) it is shameful for a woman to speak in church.

---

15:1-11. *The Resurrection of Christ.*

---

REJECT: 1 Cor 15:8-9a.

REASON: This is an explanation rather than an enthymeme, although it does have an enthymematic component which is interesting in its presupposition (i.e. it is proper that the Risen Christ appear first to the most worthy).

RSV: <sup>8</sup> Last of all, as to one untimely born, he appeared also to me. <sup>9</sup> For (γάρ) I am the least of the apostles, unfit to be called an apostle...

---

89. 1 Cor 15:9.

Preferred approach: syll.

{M Anyone who has persecuted the church of God is unworthy to be called an apostle.}  
m I persecuted the church of God (19b).  
=> I am unworthy to be called an apostle (19a).

Themes: -{**relig./Chr./Church structure/high dignity of an apostle (value, truth)**} 15:9  
- **Paul/calling/was a persecutor of the Church when called (fact)** 15:9  
Other:  
RSV: ...I am the least of the apostles, unfit to be called an apostle, because (διότι) I persecuted the church of God.

---

15:12-34. *The Resurrection of the Dead. This section is heavily argumentative and contains many Es.*

---

90. 1 Cor 15:12.

Preferred approach: Ciceronian *contrarium* (conjunctive syll.).

{M You cannot believe that BOTH [Christ was raised up from the dead] AND [no one is raised up from the dead].}  
NOW [you believe that Christ was raised up from the dead].



=> You cannot believe that no one is raised up from the dead.

Themes:        -**{non-relig./common sense/one instance of a phenomenon means it exists (truth)} 15:12**  
                  - **current texts/previous /apost. teaching on Christ's resurrection, 15:3-8 (fact; presented also a prior teaching in Corinth) 15:12**  
Other:         Agree: Eriksson partially. For him 15:12 is an E. but it reflects a deeper syllogism the conclusion of which is that "some of you deny the gospel" (Eriksson 1998a, 257).  
RSV:           Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead?

---

91.       1 Cor 15:13,16.

Preferred approach: hypothetical syllogism. If P then Q.

M       If there is no resurrection the dead, then no dead [humans] are ever raised.  
{m       Christ was a dead [human].}  
=>       If there is no resurrection the dead, then Christ has not been raised.

Themes:        - **non-relig./common sense/a phenomenon's non-existence means no instances (truth) 15:13,16**  
                  - **{relig./Chr./Christ/fully human in life and in death (truth)} 15:13,16**  
Other:         Agree: Eriksson 1998a, 257, 259.  
RSV:           <sup>13</sup> But if there is no resurrection of the dead, then Christ has not been raised; [...] <sup>16</sup> For if (ἐἰ γὰρ) the dead are not (οὐκ) raised, then (οὐδὲ) Christ has not been raised.

---

REJECT: 1 Cor 15:14.

REASON: "If P then Q" is not an argument in itself, but a statement (Hurley 18-21). It is worthwhile to note that conditional statements, although not arguments, "express the outcome of a reasoning process," and have an "inferential content" just like arguments (Hurley 19). Disagree: Eriksson 1998a, 258.

RSV: if Christ has not been raised, then our preaching is in vain and your faith is in vain.

---

92.       1 Cor 15:15.

Preferred approach: syll. involving conditional statements (Hurley 20).

{M       If the dead are not raised, whoever says that God raised Christ is bearing false testimony to God.  
m       We/Paul testified that God raised Christ.  
=>       If the dead are not raised, we/Paul bore false testimony to God.

Themes:        - **{non-relig./law court/testifying to false truth is false testimony (truth)} 15:15**  
                  - **Paul/ministry/testifies to the resurrection of Christ (fact) 15:15**  
Other:         Agree: Eriksson 1998a, 259.  
RSV:           We are even found to be misrepresenting God, because (ὅτι) we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised.

---

REJECT: 1 Cor 15:17.

REASON: statement, not an argument (Hurley 20).

RSV: If Christ has not been raised, your faith is futile and you are still in your sins.

---

93.       1 Cor 15:17b-18.

Preferred approach: implied *epikheirema*.

- {M     Anyone who has died while still in their sins has perished.}  
M2     If there is no resurrection, everyone “in Christ” remains in their sins (17b).  
{m2     All who remain in their sins die in their sins.}  
{m     =>     If there is no resurrection, everyone “in Christ” dies in their sins.}  
=>     If there is no resurrection, everyone who has died in Christ has perished.
- Themes:     -{relig./Chr./gospel/those who die in their sins perish (truth)} 15:17b-18 #1  
              - **relig./Chr./covenant/Christians/freedom from one’s sin depends on Christ’s resurrection (truth) 15:17b-18 #2**  
              -**{non-relig./human./everyone dies (fact, truth)} 15:17b-18 #2**  
              - {relig./Chr./covenant/Christians/necessity of Christ’s resurrection for salvation (truth)} 15:17b-18 #1
- Other:     Agree: Eriksson 1998a, 260, partially. Sees an E. in the passage with the same conclusion but with different premisses.
- RSV:     <sup>17</sup> ...you are still in your sins. <sup>18</sup> Then (ἀρα) those also who have fallen asleep in Christ have perished.
- 

REJECT: 1 Cor 15:19.

REASON: Statement, not an arg. The inferential content of this “if...then...” statement is interesting nonetheless. Eriksson actually develops a syllogism, and teases out an interesting silent premise: “Facing death, hope concerns life after death” (Eriksson 1998a, 260).

RSV: If for this life only we have hoped in Christ, we are of all men most to be pitied.

---

REJECT: 1 Cor 15:20-22.

REASON: This argumentation is not logical but aesthetic.

RSV: <sup>20</sup> But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. <sup>21</sup> For as by a man came death, by a man has come also the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ shall all be made alive.

---

94.     1 Cor 15:24-25.

Preferred approach: topic of *time sequence*.

- {M     The end comes only when Christ’s reign ends (when he delivers the kingdom back to God the Father).}  
m     Christ cannot deliver the kingdom back to the Father before all enemies are destroyed (25).  
=>     The end will come after until all enemies are destroyed (24).
- Themes:     -{relig./Chr./eschatology/end of Christ’s reign (truth)} 15.24-25  
              - relig./Chr./eschatology/end of Christ’s reign (truth) 15.24-25
- Other:     I am not sure that this is best described as a categorical syllogism. Aristotle would perhaps have called this the *temporal* topic. The arg. depends on a linear view of history in which eschatological events are consecutive to one another: If C must happen after B and B must occur after A, then C must happen after A.
- RSV:     <sup>24</sup> Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. <sup>25</sup> For (γὰρ) he must reign until he has put all his enemies under his feet.
- 

95.     1 Cor 15:25-27a.

Preferred approach: syll.

{M Anyone to whom all things are subjected reigns.}  
m God has subjected all things to Christ (27a; quotation of Ps 8:6; see also Ps 2:8 and 110:1).  
=> Christ reigns (25).

Themes: -{non-relig./social/royalty and power (truth)} 15:25-27a  
- relig./Chr./Christ/Christ is given power over all things by God (truth) 15:25-27a  
Other: One could hesitate to include this text as a simple enthymeme, as we have seen that arguments from Scripture involve complex hermeneutical processes. In this instance, the reading of Ps 8 is Christological: Christ becomes the representative of all mankind (he is the "man" and the "son of "man" of Ps 8:4 [ ἄνθρωπος in Ps 8:5 LXX]) to whom God gives reign over all creation. See Fee who links the ratio of v.27a to all of 25-26 (Fee 1987, 757).  
RSV: <sup>25</sup> ...he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy to be destroyed is death. <sup>27</sup> "For (γὰρ) God has put all things in subjection under his feet."...

---

96. 1 Cor 15:29.

Preferred approach: syll.

{M If the dead are not raised at all, then any action intended "on their behalf" is useless.}  
m "Being baptised for the dead" is an action intended on behalf of the dead.  
=> If the dead are not raised at all, then "being baptised for the dead" is useless.

Themes: -{relig./Israel/eschatology/ no afterlife if no resurrection of the dead (truth)} 15:29  
- addresses/present situation/members being baptized for the dead (fact) 15:29  
Other: This could also have be paraphrased as a *contrarium*: You cannot BOTH [believe the dead are not raised] AND [perform actions on behalf of the dead], etc.  
RSV: Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

---

97. 1 Cor 15:30-32a.

Preferred approach: *contrarium* in form, solved as a hypothetical syll..

{M If there is no resurrection of the dead, anyone who purposely risks their life is making a mistake.}  
m Paul purposely risks his life (30).  
=> If there is no resurrection of the dead, the Paul is making a mistake (in risking his life).

Themes: -{relig./univ., Israel/reward of afterlife is motivation for risking one's life (value, hierarchy)} 15:30-32a  
- Paul/ministry/often risked his life (fact) 15:30-32a  
Other:  
RSV: <sup>30</sup> Why am I in peril every hour? <sup>31</sup> I protest, brethren, by my pride in you which I have in Christ Jesus our Lord, I die every day! <sup>32</sup> What do I gain if, humanly speaking, I fought with beasts at Ephesus?...

---

98. 1 Cor 15:32b.

Preferred approach: syllogism involving conditional statements.

{M Anyone who knows his existence will soon end forever will seek pleasure before duty ("let us eat

and drink”).}

m If there is no resurrection, then we know that our existence will soon end forever (“tomorrow we die”).

=> If there is no resurrection, then we will seek pleasure before duty (“Let us eat and drink”).

Themes: -{non relig./common sense/futility of virtue if death is the end (value)} 15:32b  
 - non-relig./common sense/everybody dies (fact) 15:32b

Other: (a) this E. is a repetition of the E. of v. 14. (b) The conclusion is a quotation from Scripture (Isa 22:13). The text implies through *metalepsis* that the Corinthians’ false thinking can lead them to the same divine reproof as the Israelites condemned in Isaiah’s oracle, Isa 22:1-14.

RSV: ...If the dead are not raised, “Let us eat and drink, for (γὰρ) tomorrow we die.”

---

REJECT: 1 Cor 15:34.

REASON: The statement being backed does not actually need to be proved.

RSV: Come to your right mind, and sin no more. For (γὰρ) some have no knowledge of God. I say this to your shame.

---

15:35-58. *The Resurrection Body.*

---

REJECT: 1 Cor 15:51-52.

REASON: The apparent *ratio* is an exegetical development and not a proof. It is to be noted that Paul also uses this tradition about the παρουσία in 1 Thess 4:15-18 (Gospel parallels: Mt 16:27-28; 24:30-31; on this see also Sanders 2001, 33-34).

RSV: <sup>51</sup> Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet. For (γὰρ) the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

---

99. 1 Cor 15:52b-53.

Preferred approach: syll.

{M Anything mortal/perishable which “puts on” (middle form of ἐνδύω) immortality is transformed [into something new].}

m Our mortal/perishable bodies will “put on” immortality.

=> Our mortal/perishable bodies will be transformed [into something new].

Themes: -{**relig./univ., Israel, Chr./eschatology/the perishable and the eternal (truth)**}  
**15:52b-53**  
 - **relig./Chr. and Israel/eschatology/our bodies will clothe immortality (truth)**  
**15:52b-53**

Other: Sanders’s analysis of the premises involved here as they connect with Greek culture and its conception of the mortal/immortal relationship lead to a different sequence of reasoning (Sanders 1993, 12-14 ; 2001, 35-36). Sanders makes a distinction between what Paul argues in 1 Cor 15 and how he himself came to the conclusions he presents to the Corinthians. Sanders has more interest in the latter.

RSV: <sup>52</sup> ...and we shall be changed. <sup>53</sup> For (γὰρ) this perishable nature must put on the imperishable, and this mortal nature must put on immortality.

---

REJECT: 1 Cor 15:58.

REASON: (a) The ὥστε does not signal the conclusion of an E.: it introduces rather a general conclusion to the entire argument in the preceding passage; (b) within v. 58, the participle clause has an enthymematic quality but the command it is following (58a) really needs no proof.

RSV: Therefore (ὥστε), my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing (εἰδότες) that in the Lord your labor is not in vain.

---

100. 1 Cor 16:10-11a.

Preferred approach: syll.

{M Anyone who does the work of the Lord with Paul and like Paul is worthy of honour and hospitality.}

m Timothy is doing the work of Lord as I am (10b).

=> Honour him and put him at ease among you (10a, 11a).

Themes: -{pract./Chr./honour due to esteemed apostolic labourers (value; hierarchy)} 16:10-11a

- Paul/apostolic team/virtues and responsibilities of Timothy (fact) 16:10-11a

Other: (a) Par. E., low intensity; (b) very similar enthymemes are found in Phil 2:29-30 (regarding Epaphroditus) and Phil 4:3 (regarding Euodia and Syntyche).

RSV: <sup>10</sup> When Timothy comes, see that you put him at ease among you, for (γὰρ) he is doing the work of the Lord, as I am. <sup>11</sup> So (οὐν) let no one despise him...

---

## Appendix H2: Analysis of Enthymemes in 2 Corinthians

(Refer to Appendix A for explanation of terms and codes)

1. 2 Cor 1:7.

Preferred approach: syll.

{M All those who share in Paul's sufferings will share in his comfort.}  
m The Corinthians share in Paul's sufferings (7b).  
=> The Corinthians will share in his comfort (7c).  
=> Paul is hopeful for the Corinthians despite their suffering (7a).

Themes: -{**relig./Chr. and Israel/God/apportions consolation equally to all his people (truth)**}  
1:7  
- **addressees/present situation/sufferings which resemble the apostle's (fact) 1:7**

Other:

RSV: <sup>7</sup> Our hope for you is unshaken; for we know that (εἰδότες ὅτι) as you share in our sufferings, you will also share in our comfort.

2. 2 Cor 1:18-19.

Preferred approach: syll.

{M All our promises to you reflect Christ.}  
m Christ is Yes (and not No) (19).  
=> All our promises to you are Yes (and not No), i.e. they are wholehearted (18).

Themes: -{**Paul/his team/ambassadors/their promises reflect God's faithfulness in Christ (Truth, value)**} 1:18-19  
- **relig./Chr./Christ/the Yes to (i.e. fulfilment of) all God's promises (truth) 1:18-19**  
Other: (a) First E. in a *sorites* of three. (b) "The argument holds good only if the readers accept Paul's own understanding of himself as Christ's ambassador through whom God himself speaks (5.20) and Christ speaks (13.3), and in whose apostolic existence the Christ-event is dramatically represented (4.10-12)" (Thrall I, 148).

RSV: <sup>18</sup> As surely as God is faithful, our word to you has not been Yes and No. <sup>19</sup> For (γὰρ) the Son of God, Jesus Christ, whom we preached among you, Silvanus and Timothy and I, was not Yes and No; but in him it is always Yes.

3. 2 Cor 1:19-20.

Preferred approach: syll.

{M Any event which fulfills all the promises of God can be called the Yes of God.}  
m All the promises of God are fulfilled in Christ (20).  
=> Christ is the Yes of God (19).

Themes: -{**relig./Israel/God/giver of reliable promises (truth)**} 1:19-20  
- **relig./Chr. and Israel/Christ/fulfills all the promises of God (truth) 1:19-20**  
Other: (a) Middle E. in a *sorites* of three. It is not that everything that Christ says or promises is Yes (reliable); Christ is the Yes, the very reliability, of God himself (Bultmann 1985, 40).

RSV: <sup>19</sup> For the Son of God, Jesus Christ, whom we preached among you, Silvanus and

Timothy and I, was not Yes and No; but in him it is always Yes. <sup>20</sup> For (γὰρ) all the promises of God find their Yes in him.

---

4. 2 Cor 1:20.

Preferred approach: *sure sign*.

{M Whatever our liturgical practise points to as the fulfilment of all Scripture's promises is the fulfilment.}

m Our liturgy points to Christ as the fulfilment (through the AMEN).

=> Christ is the fulfilment of all Scripture's promises.

Themes: -{pract./Chr. and Israel/liturgy/"Amen" means assent (truth)} 1:20  
- pract./Chr./liturgy/"Amen" pronounced to Christ's fulfilment of all Scripture (sure sign) 1:20

Other: (a) Bultmann 1985, p.41, calls v.20b "corroboration" of the fact that all OT promises are fulfilled in Christ. (b) Third E. in a *sortes* of three Es.

RSV: <sup>20</sup> For all the promises of God find their Yes in him. That is why (διὸ) we utter the Amen through him, to the glory of God.

---

REJECT: 2 Cor 1:24.

REASON: Expl., not an arg.

RSV: <sup>24</sup> Not that we lord it over your faith; we work with you for your joy, for (γὰρ) you stand firm in your faith.

---

REJECT: 2 Cor 2:10-11.

REASON: expl., not arg.

RSV: <sup>10</sup> Any one whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, <sup>11</sup> to keep Satan from gaining the advantage over us; for we are not ignorant of his designs.

---

5. 2 Cor 2:14-16.

Preferred approach: *syll*.

{M Anyone whom God has made "fragrance of Christ" spreads the knowledge of Christ everywhere.}

m God has made Paul "fragrance of Christ."

=> Paul spreads the knowledge of Christ everywhere.

Themes: -{relig./Chr./God/chooses apostles to be the fragrance of his knowledge (truth)}  
2:14-16

Other: - Paul/calling/called to preach the gospel and reflect Christ (fact) 2:14-16  
metaphorical E; the communication of the knowledge of the gospel and of communion with Christ is now called a "fragrance" (so Bultmann 1985, 63).

RSV: <sup>14</sup> But thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere. <sup>15</sup> For (ὅτι) we are the aroma of Christ to God among those who are being saved and among those who are perishing, <sup>16</sup> to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?

---

6. 2 Cor 2:16b-17.

Preferred approach: syll.

- {M Only one commissioned by God to be “fragrance” is sufficient for the life-and-death task of the gospel.}  
m Paul is commissioned by God to be a “fragrance” (the οἱ πολλοί are not).  
=> Paul is sufficient for the awesome life-and-death task (of spreading the knowledge of God and the gospel).

Themes: -{relig./Israel and Chr./covenant/human./necessity of a calling to be God’s emissary (truth)} 2:16b-17  
- Paul/calling/commissioned by God for the life-and-death task of preaching (truth) 2:16b-17

Other: Agree: Thrall I, 208-210.

RSV: ...Who is sufficient for these things? <sup>17</sup> For (γάρ) we are not, like so many (οἱ πολλοί), peddlers of God’s word; but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.

---

7. 2 Cor 3:1b-2.

Preferred approach: relational syll.

- {M Whoever already has well-known apostolic credentials does not need a letter of recommendation.}  
m Paul already has well-known apostolic accreditation (through the Corinthian Church itself, v.2).  
=> Paul does not need a letter of recommendation (1b).

Themes: -{non relig./social/function of letters of recommendation (truth, custom)} 3:1b-2  
- Chr. world/Churches are the credentials of their apostolic founders (truth, sure sign; echo of 1 Cor 9:2) 3:1b-2

Other: (a) no marker apart from the interrogative form of v.1b.’ (b) Agree: Thrall I, 222.

RSV: ... Or do we need, as some do, letters of recommendation to you, or from you? <sup>2</sup> You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men...

---

8. 2 Cor 3:5b-6.

Preferred approach: syll.

- {M All things by which the New Covenant is ministered are life-giving.}  
m1 The Spirit is life-giving (6b).  
m2 The written code is not life-giving (it kills; 6b).  
=>1 The New Covenant is ministered by the Spirit (6a).  
=>2 The New Covenant is not ministered by the written code (6a).

Themes: -{relig./Chr./covenant/believers/this covenant communicates life (truth)} 3:5b-6  
- relig./Chr. and Israel/Spirit/communicates the life of God (truth) 3:5b-6  
- relig./Israel/Torah/Torah does not communicate the life of God (truth) 3:5b-6

Other: Paul sets up an ideological opposition between Spirit and Torah (written code).

RSV: ...our competence is from God, <sup>6</sup> who has made us competent to be ministers of a new covenant, not in a written code but in the Spirit; for (γάρ) the written code kills, but the Spirit gives life.

---

9. 2 Cor 3:7-9.

Preferred approach: topic *from the more and the less*.



{M [Life, Spirit and righteousness] are greater in glory than [death, the letter and condemnation].}  
 m The dispensation of death the letter and condemnation (i.e. the ministry of Moses) was glorious.  
 => ALL THE MORE REASON, the dispensation of life, Spirit and righteousness (i.e. Paul's ministry) is more glorious.

Themes: -{non relig./philos/superiority of life, spirit and righteousness over death, the letter and condemnation (truth, hierarchy)} 3:7-9  
 - relig./Israel/Torah/glory of ministry of Moses (truth) 3:7-9

Other:  
 RSV: <sup>7</sup> Now if the dispensation of death, carved in letters on stone, came with such splendor that the Israelites could not look at Moses' face because of its brightness, fading as this was, <sup>8</sup> will not the dispensation of the Spirit be attended with greater splendor? <sup>9</sup> For (γὰρ) if there was splendor in the dispensation of condemnation, the dispensation of righteousness must far exceed it in splendor.

---

10. 2 Cor 3:9-10.

Preferred approach: relational syll.

M What is far exceeded in glory by something has lost its glory.  
 m The ministry of Moses is far exceeded in glory by the new dispensation.  
 {=> The ministry of Moses has lost its glory.}

Themes: -non relig./philos./glory (δόξα) is purely relative (truth) 3:9-10  
 - relig./Chr./gospel/greater in glory than Torah (truth; hierarchy) 3:9-10

Other:  
 RSV: <sup>9</sup> ...if there was splendor in the dispensation of condemnation, the dispensation of righteousness must far exceed it in splendor. <sup>10</sup> Indeed (γὰρ), in this case, what once had splendor has come to have no splendor at all, because of the splendor that surpasses it.

---

11. 2 Cor 3:10-11.

Preferred approach: relational syll.

M What is permanent (τὸ μένον) has far more glory than was is being abolished (τὸ καταργούμενον).  
 {m The New Covenant is permanent, while the Old is being abolished.}  
 => The New Covenant has far more glory than the Old Covenant.

Themes: - non relig./philos./the permanent is superior to the impermanent (hierarchy) 3:10-11  
 -{relig./Chr. and Israel/revelation/the New Covenant permanently replaces the Old (truth, hierarchy)} 3:10-11

Other: see Thrall I, 252-3.  
 RSV: <sup>10</sup> Indeed, in this case, what once had splendor has come to have no splendor at all, because of the splendor that surpasses it. <sup>11</sup> For (γὰρ) if what faded away came with splendor, what is permanent must have much more splendor.

---

12. 2 Cor 3:14a.

Preferred approach: implicit *epikheirema* involving a *sure sign*.

{M1 Anyone whose access to the Scriptures is obstructed by “the veil of Moses” develops a hardened mind.}  
 {M2 Any follower of the Old Covenant who does not see the glory of Christ in the Scriptures is obstructed by the “veil of Moses”.}  
 {m2 Many Old Covenant followers do not see the glory of Christ in the Scriptures.}  
 m1 => Many Old Covenant followers access the Scriptures while obstructed by the “veil of Moses.”  
 => Many Old Covenant followers have developed a hardened mind.

Themes: -{relig./Chr./covenant/Jews/have a hardened mind w.r.t. Christ (truth)} 3:14a #1  
 -{relig./Chr./covenant/Jews/hear the Scriptures while obstructed by “veil of Moses” (truth)} 3:14a #2  
 -{Chr. world/most Jews do not see Christ in the Scriptures (fact; sure sign)} 3:14a #2  
 - relig./Chr./covenant/Jews/hear the Scriptures while obstructed by “veil of Moses” (truth) 3:14a #1

Other: typological use of Ex 34:33ff.

RSV: <sup>14</sup> But their minds were hardened; for (γὰρ) to this day, when they read the old covenant, that same veil remains unlifted...

---

13. 2 Cor 3:14b-16.

Preferred approach: syll.

M All Jews who turn to Christ see the veil lifted from their minds, i.e. they understand the Scriptures. (14bb, 15b).  
 {m Many Jews do not turn to Christ}  
 => Many Jews retain the veil (“to this day, when they read the old covenant, that same veil remains unlifted”, 14ba).

Themes: - relig./Chr./covenant/Jews/turning to Christ prerequisite for understanding Scriptures (truth) 3:14b-16  
 - {Chr. world/majority of Jews reject gospel (fact)} 3:14b-16

Other: <sup>14</sup>... to this day, when they read the old covenant, that same veil remains unlifted, because (ὅτι) only through Christ is it taken away. <sup>15</sup> Yes, to this day whenever Moses is read a veil lies over their minds; <sup>16</sup> but when a man turns to the Lord the veil is removed.

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14. 2 Cor 3:17-18.

Preferred approach: syll.

{M Anyone indwelt by the Spirit sees the Lord’s glory (in the Scriptures) and is transformed.}  
 m We (Paul, Christians) are indwelt by the Spirit (17,18b).  
 => We (Paul, Christians) see the Lord’s glory (in the Scriptures) and are transformed (18a).

Themes: -{relig./Chr./covenant/believers/transformation by vision, through Spirit (truth)} 3:17-18  
 - relig./Chr./covenant/believers/are indwelt by the Spirit (truth) 3:18

Other: <sup>17</sup> Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. <sup>18</sup> And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for (καθάρπρ) this comes from the Lord who is the Spirit.

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REJECT: 2 Cor 4:5-6.

REASON: obscure link between v.6 and v.5.

RSV: <sup>5</sup> For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. <sup>6</sup> For (ὅτι) it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

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15. 2 Cor 4:10-11.

Preferred approach: syll.

{M Whoever wants to manifest the life of Christ must "carry the death of Jesus in the body."}  
m We (Paul and coworkers) want to manifest the life of Christ (11b).  
=> We (Paul and coworkers) "carry the death of Jesus in the body," i.e. are exposed to death for his sake (vv.10a and 11a, which summarize the list of afflictions in vv.8-9).

Themes: -{pract./Chr./one communicates Christ's life by partaking in his suffering (truth, principle)} 4:10-11  
- Paul/character/call and desire to communicate the life of Christ (truth) 4:10-11

Other:

RSV: <sup>10</sup> always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. <sup>11</sup> For (γὰρ) while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh.

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16. 2 Cor 4:11-12.

Preferred approach: relational syll.

{M One experiencing new life in Christ owes it to the death of Christ working in an apostle.}  
m The Corinthians are experiencing new life in Christ; Paul is their apostle.  
=> Your new life in Christ is a result of the death of Christ working in Paul (12).

Themes: -{relig./Chr./covenant/believers/receive life by an apostle's exposure to death (likelihood; principle)} 4:11-12  
- addressees/spiritual situation/experiencing new life in Christ (fact) 4:11-12

Other: Thrall I, 337, shows a similar interpretation.

RSV: <sup>11</sup> For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. <sup>12</sup> So (ὥστε) death is at work in us, but life in you.

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17. 2 Cor 4:18.

Preferred approach: syll.

{M All things eternal are worthy of our attention.}  
m Things unseen are eternal.  
=> Things unseen are worthy of our attention.

Themes: -{non-relig./philos./priority of things eternal over those transient (value, hierarchy)} 4:18  
- non-relig./philos./things unseen are eternal, not those visible (truth, hierarchy) 4:18

Other:

RSV: <sup>18</sup> because we look not to the things that are seen but to the things that are unseen; for (γὰρ) the things that are seen are transient, but the things that are unseen are eternal.

18. 2 Cor 5:6-8.

Preferred approach: syll.

{M Only those waiting for a better body "with the Lord" can be confident as their bodies waste away.}  
m We are waiting for a better body "with the Lord."  
=> We can be confident as our bodies waste away.

Themes: -{relig./Chr./covenant/believers/attitude towards the decay of their bodies (value)} 5:6-8  
- relig./Chr./covenant/believers/waiting for a better body "with the Lord" (truth) 5:6-8

Other:

RSV: <sup>6</sup> So we are always of good courage; we know that while we are at home in the body we are away from the Lord, <sup>7</sup> for (γὰρ) we walk by faith, not by sight. <sup>8</sup> We are of good courage, and we would rather be away from the body and at home with the Lord.

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REJECT: 2 Cor 5:9-10.

REASON: expl. more than an arg.

RSV: <sup>9</sup> So whether we are at home or away, we make it our aim to please him. <sup>10</sup> For (γὰρ) we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body.

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REJECT: 2 Cor 5:13-14a.

REASON: expl., not an arg.

RSV: ...if we are beside ourselves, it is for God; if we are in our right mind, it is for you. <sup>14</sup> For (γὰρ) the love of Christ controls us...

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REJECT: 2 Cor 5:14ab.

REASON: expl., not an arg.

RSV: <sup>14</sup> For the love of Christ controls us, because (ὅτι) we are convinced that one has died for all;

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19. 2 Cor 5:14bc-15.

Preferred approach: implied *epikheirema*.

{M1 All who participate in Christ's death and resurrection have died to self and are living for Christ.}  
{M2 All those for whom Christ died participate in his death and resurrection.}  
m2 Christ died for all believers (14b).  
m1 {=> All believers participate in Christ's death and resurrection.}  
=> All believers have died to themselves and are living for Christ (14c, 15b).

Themes: -{relig./Chr./covenant/believers/death to self and life for Christ (truth; echo of Gal 2:20)} 5:14bc-15 #1  
-{relig./Chr./covenant/believers/connection between Christ's death and resurrection and the believer's d. and r. (truth)} 5:14bc-15 #2  
- relig./Chr./gospel/death of Christ for all (truth; reference to gospel trad.) 5:14bc-15 #2  
-{relig./Chr./covenant/believers/participation in Christ's death and resurrection (truth)} 5:14bc-15 #1

Other:

RSV: ...one has died for all; therefore (ἄρα) all have died (εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον). <sup>15</sup> And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was

raised.

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20. 2 Cor 5:19-20.

Preferred approach:

{M Anyone to whom God entrusts his message of reconciliation in Christ becomes his ambassador for Christ.}  
m We were entrusted God's message of reconciliation in Christ (19b).  
=> We are God's ambassadors for Christ (20).

Themes: -{relig./Chr. and Israel/God/God calls ambassadors for him (truth)} 5:19-20  
- Paul/calling/entrusted with God's message of reconciliation in Christ (fact) 5:19-20

Other:  
RSV: <sup>19</sup> that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. <sup>20</sup> So (οὖν) we are ambassadors for Christ, God making his appeal through us.

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21. 2 Cor 6:14-16a.

Preferred solution: *contrarium* (conjunctive syll.).

M One cannot belong BOTH to [righteousness/light/Christ] AND to [iniquity/darkness/Belial]  
{m You belong to [righteousness/light/Christ].  
=> You cannot belong to [iniquity/darkness/Belial] .  
=> Do not be mismatched with unbelievers.

Themes: - relig./Israel/covenant/faithful/righteousness and iniquity exclude each other (truth) 6:14-16a  
- relig./univ./light and darkness exclude each other (truth) 6:14-16a  
- relig./Chr./covenant/believers/Christ and Satan exclude each other (truth) 6:14-16a  
-{relig./Chr./covenant/believers/belong to Christ, to the light, to righteousness (fact, truth)} 6:14-16a

Other:  
RSV: Par. E. involving a polarized view of the world expressed by opposed figures.  
<sup>14</sup> Do not be mismatched with unbelievers. For (γὰρ) what partnership have righteousness and iniquity? Or what fellowship has light with darkness? <sup>15</sup> What accord has Christ with Belial? Or what has a believer in common with an unbeliever? <sup>16</sup> What agreement has the temple of God with idols?

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22. 2 Cor 6:16b.

Preferred approach: syll.

{M Any earthly habitat in which God chooses to live and move is his Temple.}  
m God lives and moves among us (quote of Lev 26:11-12/Ezek 37:2, applied directly to Christians).  
=> We are God's temple.

Themes: -{relig./Israel/God/chooses his people as earthly Temple (truth, value)} 6:16b  
- texts/Israel/Lev 26:11-12, Ezek 37:2: God lives among his people (quote, truth) 6:16b

Other: Scriptural E.

RSV: For (γὰρ) we are the temple of the living God; as (καθὼς) God said, "I will live in them and move among them, and I will be their God, and they shall be my people."

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23. 2 Cor 7:9a.

Preferred approach: syll.

{M Any grief from God produces repentance.  
m Your grief was from God.  
=> Your grief produced repentance.

Themes: **-{relig./Israel and Chr./God/goodness/chastises to produce repentance and salvation (truth)} 7:9a**  
**- addressees/spiritual history/recent repentance was from God (truth) 7:9a**

Other:  
RSV: <sup>9</sup> As it is, I rejoice, not because you were grieved, but because you were grieved into repenting; for (γὰρ) you felt a godly grief...

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24. 2 Cor 7:9b-10.

Preferred approach: 2 sylls.

#2 {M Any grief that produces repentance causes no loss.  
m Godly grief produces repentance (10).  
=> Godly grief causes no loss (9b).

Themes: **-{non relig./human./benefits of remorse (truth, value)} 7:9b-10**  
**- pract./Israel/Godly grief produces repentance (truth) 7:9b-10**

Other:  
RSV: <sup>9</sup> ...you felt a godly grief, so that you suffered no loss through us. <sup>10</sup> For (γὰρ) godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death.

---

25. 2 Cor 7:9b,11.

Preferred approach: topic of the *sure sign*.

{M Any group showing the signs of repentance have experienced repentance.  
m You showed the signs of repentance: earnestness, zeal unto purification, indignation, disciplinary actions (11).  
=> You have experienced repentance (9b).

Themes: **-{non relig./social/list of signs of true reform and repentance (sure sign)} 7:9b,11**  
**- addressees/spiritual history/showed signs of group reform and repentance (fact) 7:9b,11**

Other:  
RSV: <sup>9</sup> ... you were grieved into repenting; for you felt a godly grief, so that you suffered no loss through us. <sup>10</sup> For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death. <sup>11</sup> For (γὰρ) see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment! At every point you have proved yourselves guiltless in the matter.

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26. 2 Cor 8:1-2.

Preferred approach: syll.

{M Any generosity which proceeds from a state of poverty is a grace of God.  
 m The Macedonian's act of generosity proceeded from a state of poverty.  
 => The Macedonian's act of generosity is a grace of God.

Themes: -{pract./Chr./generosity from a state of poverty is divine (value; principle)} 8:1-2  
 - Chr. world/generous collection "for the saints" by the Macedonian Churches (fact) 8:1-2

Other: my formulation of the premisses is inspired from Bultmann's commentary (Bultmann 1985, 253).

RSV: <sup>1</sup> We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia, <sup>2</sup> for (ὅτι) in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part.

27. 2 Cor 8:2-4.

Preferred approach: *probable sign*.

{M Giving beyond one's means with eagerness is a sign of an overflow of generosity.  
 m The Macedonian's joy in poverty produced this sign (3-4).  
 => The Macedonian's joy in poverty produced an overflow of generosity (2).

Themes: -{non relig./social/signs of unusual generosity (sign)} 8:2-4  
 - Chr. world/circumstances of the Macedonian collection (fact) 8:2-4

Other:

RSV: <sup>2</sup> ... in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. <sup>3</sup> For (ὅτι) they gave according to their means, as I can testify, and beyond their means, of their own free will, <sup>4</sup> begging us earnestly for the favor of taking part in the relief of the saints.

REJECT: 2 Cor 8:9

REASON: this verse is a powerful warrant for a number of ideas in the passage as well as a source for post-Pauline theological reflection (Carrez 182-3). It is not establishing one conclusion in particular.

RSV: <sup>9</sup> For you know (γινώσκετε γὰρ) the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich.

28. 2 Cor 8:10-12.

Preferred approach: two sylls.

#1 {M1 Any project to make an offering (προθυμία) needs to be made acceptable to God (otherwise, it risks becoming a "rash oath," Lev 5:4-6/Num 30).  
 {m1 Your commitment to the Judean collection is a project to make an offering.  
 => Your commitment to the Judean collection needs to be made acceptable to God.

#2 M2 Any unfulfilled προθυμία is made acceptable to God by being matched with a gift from what one has.  
 {m2 Your προθυμία is unfulfilled .}  
 => Your προθυμία will be made acceptable to God by being matched with a gift from what you have.

Themes: -{pract./Israel, Chr., univ./oaths need to be fulfilled (value, principle; echo of Lev 5:4-6/Num 30)} 8:10-12 #1  
 -{addressees/spiritual history/commitment to the Judean collection (truth; fact)}

8:10-12 #1

- relig./Chr., Israel/covenant/believers/nature of commitments pleasing to God (truth) 8:10-12 #2

-{addressees/recent history/commitment to Judean collection unfulfilled (fact)} 8:10-12 #2

- Other: Note the introductory formula to the paraenetic E.: καὶ γνώμην ἐν τούτῳ δίδωμι. The term γνώμη both invites to reflection and softens the intensity of the E. Paul's recommendation shows pastoral nuance. He is not laying down the law nor issuing divine threat, but urging to do what is preferable. He appeals to principles, and does not insist on a quantitative objective (Carrez 184).
- RSV: <sup>10</sup> And in this matter I give my advice: it is best for you now to complete what a year ago you began not only to do but to desire, <sup>11</sup> so that your readiness in desiring it may be matched by your completing it out of what you have. <sup>12</sup> For (γὰρ) if the readiness is there, it is acceptable according to what a man has, not according to what he has not.

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29. 2 Cor 8:13-15.

Preferred approach: syll.

- M Situations of unequal resource distribution within the covenant should be rectified by the principle of *excess supplying want* (principle inferred from Ex 16:18, which is quoted).
- {m The Corinthians/Judeans relation is one of unequal resource distribution within the covenant.}
- => The Corinthians/Judeans relation should be rectified by the principle of *excess supplying want*.
- Themes: - texts/Israel/principle inferred from Ex 16:18, applied to New Covenant (quote, principle) 8:13-15
- {Chr. world/relative poverty of the Judean Churches (fact)} 8:13-15
- Other: (a) Scriptural par. E.; Paul's interpretation of Ex 16:18 involves *metalepsis* and interpretation through an eschatological lens (i.e. all Scripture applies to the Church of Paul's time), and the midrashic principle of *Kelal upherat* (a particular rule may be extended into a general principle, Longenecker 1975, 34); (b) The modal verb "should" is necessary to make this par. syll. work.
- RSV: <sup>13</sup> I do not mean that others should be eased and you burdened, <sup>14</sup> but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality. <sup>15</sup> As it is written (καθὼς γέγραπται), "He who gathered much had nothing over, and he who gathered little had no lack."

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30. 2 Cor 8:16-17.

Preferred approach: topic of the *probable sign*.

- {M Any care going *beyond* response to orders indicates earnest care.}
- m Titus's going to you goes beyond a response to (Paul's) orders (17).
- => Titus's going to you indicates earnest care (18).
- Themes: -{non-relig./social/required supervision vs. spontaneous care (probable sign)} 8:16-17
- Paul/rel. with addressees/sending of Titus/involved Titus's own volition (fact, truth) 8:16-17
- Other: echoes the themes expressed in Phlm 8-9, 14.
- RSV: <sup>16</sup> But thanks be to God who puts the same earnest care for you into the heart of Titus. <sup>17</sup> For (ὅτι) he not only accepted our appeal, but being himself very earnest he is going to you of his own accord.



REJECT: 2 Cor 8:20-21.

REASON: expl. not an arg.

RSV: <sup>20</sup> We intend that no one should blame us about this liberal gift which we are administering, <sup>21</sup> for (γὰρ) we aim at what is honorable not only in the Lord's sight but also in the sight of men.

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31. 2 Cor 8:24-9:2.

Preferred solution: syll.

{M Anyone who is already eager to give ought to prove their eagerness without needing to hear more about the reasons for the collection.}  
m The Corinthians are already eager to give.  
=> The Corinthians ought to prove their eagerness without needing to hear more about the reasons for the collection.

Themes: -{non-relig./social/public commitments in a group setting (truth)} 8:24-9:2  
- addressees/past history/eagerness to participate in collection (fact) 8:24-9:2  
Other: (a) par. E.; (b) Disagree: all authors believing that 2 Cor 8 and 2 Cor 9 do not belong in the same letter; Agree: DeSilva partially (1993, 46), Stowers partially (1990, 341-42); (c) this E. has implications for dealing with the apparent incongruity between 2 Cor 8 and 2 Cor 9.  
RSV\*: <sup>24</sup> So give proof, before the churches, of your love and of our boasting about you to these men. <sup>1</sup> Now it is (περὶ μὲν γάρ) superfluous for me to write to you about the offering for the saints, <sup>2</sup> for I know (οἶδα γὰρ) your readiness, of which I boast about you to the people of Macedonia, saying that Achaia has been ready since last year; and your zeal has stirred up most of them.

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REJECT: 2 Cor 9:6.

REASON: this is an important affirmation of the principle which undergirds the entire passage, but it is not establishing one particular conclusion.

RSV: <sup>6</sup> The point is this (τοῦτο δέ): he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

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32. 2 Cor 9:7.

Preferred approach: *epikheirema*.

{M1 All your donations are to be appreciated by God.}  
M2 All donations appreciated by God are cheerful donations (7a).  
{m2 All cheerful donations are given willingly.}  
m1 {=> All donations appreciated by God are given willingly.}  
=> All your donations are to be given willingly.  
=> This donation as well!

Themes: -{pract./Chr. and Israel/ultimate motive for donations: pleasing God (principle, value)} 9:7 #1  
- relig./Israel and Chr./God/appreciates joyful service (truth, value) 9:7 #2  
- {non-relig./human./ link between a joyful deed and freedom (truth)} 9:7 #2  
- {relig./Israel and Chr./God/appreciates willing service (truth)} 9:7 #1  
Other: par. E.  
RSV: <sup>7</sup> Each one must do as he has made up his mind, not reluctantly or under compulsion, for (γὰρ) God loves a cheerful giver.

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33. 2 Cor 9:6,8-10.

Preferred approach: syll.

{M m Anyone whose "righteousness endures forever" will always be given resources (by God) to give. }  
All believers who give generously to the poor see their righteousness endure forever (v.9, quoting and interpreting Ps 111:9).

=> All believers who give generously to the poor will always be given resources (by God) to give.

Themes: -{relig./Israel/covenant/faithful/the righteous are always given means to be generous (truth)} 9:6,8-10  
- texts/Israel/Ps 111:9, interpreted using *metalepsis* and word association (quote) 9:6,8-10

Other: (a) Scriptural E. involving *metalepsis* (the entire Ps 111 is evoked) and the rabbinic principle of word association or *gezerah shawah* (the verse contains the terms "scattering" (i.e. "sowing"), "giving to the poor", and righteousness, which are key terms in the exhortation and arg. of 2 Cor 9. (b) Important use of the *metaphor* of sowing and harvesting.

RSV: <sup>6</sup> The point is this (ΤΟΥΤΟ ΔΕ): he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.... <sup>8</sup> And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. <sup>9</sup> As it is written (ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ) "He scatters abroad, he gives to the poor; his righteousness endures for ever." <sup>10</sup> He who (ὁ δὲ + participle) supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness.

34. 2 Cor 9:11-14.

Preferred approach: *epikheirema* involving a relational syll.

{M1 Any gift amongst Christians which produces praise of God for the giver's generosity enriches both receiver and giver.}

{M2 Any gift amongst Christians for the sake of the gospel produces praise of God for the giver's generosity.}

m2 Your gift through us to the Judeans is for the sake of the gospel (13a).

m1 => Your gift through us to the Judeans will produce praise of God for your generosity (11b, 12, 13).

=> Your gift through us to the Judeans enriches both the Judeans *and you* (11a, 14).

Themes: -{pract./Chr./giving among believers enriches both receiver and giver (truth) 9:11-14

-{pract./Chr./obedience to the gospel produces praise (likelihood)} 9:11-14

- Paul/ministry/nature and significance of the collection "for the saints" (truth, value) 9:11-14

- Chr. world/reactions to inter-Church generosity (likelihood) 9:11-14

Other: This is a complex argument which transcends logic: there is an element of religious exuberance and of prophetic prediction.

RSV: <sup>11</sup> You will be enriched in every way for great generosity, which through us will produce thanksgiving to God; <sup>12</sup> for (ὅτι) the rendering of this service not only supplies the wants of the saints but also overflows in many thanksgivings to God. <sup>13</sup> Under the test of this service, you will glorify God by your obedience in acknowledging the gospel of Christ, and by the generosity of your contribution for them and for all others; <sup>14</sup> while they long for you and pray for you, because of the surpassing grace of God in you.

REJECT: 2 Cor 10: 2-3.

REASON: expl., not an arg.

RSV: <sup>2</sup>I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of acting in worldly fashion. <sup>3</sup>For (γὰρ) though we live in the world we are not carrying on a worldly war, ...

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35. 2 Cor 10:3-4.

Preferred approach: syll.

{M All wars in the flesh use weapons of the flesh.}  
m Our war does not use weapons of the flesh (4).  
=> Our war is not a war in the flesh (3).

Themes: -{pract./Chr./"wars in the flesh" recognized by resources used (truth)} 10:3-4  
- Paul/ministry/his disputes do not use resources "of the flesh" (truth) 10:3-4

Other:

RSV\*: <sup>3</sup>...though we live in the world we are not carrying on a worldly war, <sup>4</sup>for (γὰρ) the weapons of our warfare are not worldly but have divine power to destroy strongholds.

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36. 2 Cor 10:9-10.

Preferred approach: syll.

{M Anyone whose letters are more authoritarian than their presence is attempting to frighten with letters.}  
m Paul's letters are more authoritarian than his presence (say his Corinthian opponents, v.8).  
=> Paul is attempting to frighten with letters (say his Corinthian opponents, v.9).

Themes: -{non relig./social/letter-writing in situations of authority conflict (likelihood)} 10:9-10  
- Paul/rel. with addressees/reputation as tough in letters, not in person (fact) 10:9-10

Other: This is an E. of Paul's opponents, not of Paul.

RSV: <sup>9</sup>I would not seem to be frightening you with letters. <sup>10</sup>For (ὅτι) they say, "His letters are weighty and strong, but his bodily presence is weak, and his speech of no account."

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37. 2 Cor 10:14.

Preferred approach: relational syll.

{M Any apostle/missionary who founds a Church is not overstepping his boundaries when exerting authority over that Church.}  
m Paul founded the Corinthian Church (i.e. was first to bring the gospel to the Corinthians).  
=> Paul is not overstepping his boundaries when exerting authority over the Corinthian Church.

Themes: -{Chr.world/jurisdiction of apostles and missionaries (truth, principle)} 10:14  
- Paul/rel. with addressees/first to bring the gospel to them (fact) 10:14

Other: This interpretation concurs with Bultmann 1985,194-95.

RSV\*: <sup>14</sup>For we are not overextending ourselves, as though we did not reach you; [FOR] (γὰρ) we were the first to come all the way to you with the gospel of Christ.

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38. 2 Cor 10:17-18.

Preferred approach: syll.

- {M All those whom the Lord commends are accepted (by the Lord).}  
m All those who boast in the Lord are (more likely to be) commended by the Lord.  
=> All those who boast in the Lord are accepted by God.  
=> "Let him who boasts, boast of the Lord" (17, quoting Jer 9:24).

Themes: -{relig./Israel/God/accepts those whose behaviour he commends (truth)} 10:17-18  
- pract./Israel and Chr./commending oneself versus being commended by God (hierarchy) 10:17-18

Other:

RSV: <sup>17</sup>"Let him who boasts, boast of the Lord." <sup>18</sup>For (γὰρ) it is not the man who commends himself that is accepted, but the man whom the Lord commends.

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39. 2 Cor 11:3-4.

Preferred approach: syll.

- {M Any Pauline convert who submits readily to another gospel is easily seduced away from Christ.  
m (Some of) you have readily submitted to another gospel (4).  
=> (Some of) you are easily seduced away from Christ (3).

Themes: -{relig./Chr./gospel/only one gospel (truth, value; parallel in Gal 1:6-7)} 11:3-4  
- addressees/recent history/submission of some to another gospel (fact) 11:3-4

Other: (a) What Paul affirms explicitly in Gal 1:6-7 is now used as silent major premiss. (b) Disagree: Bultmann, who sees the arg. structured as follows: vv. 4-6 gives the reason for v.1. The arguments then becomes "bear with me, for you surely bear with others" (Bultmann 1985, 201-03). The problem with this view is the awkward interruption Paul would have created within his arg. by inserting vv. 2-3. Bultmann (201) actually recognises an interpretation closer to mine (i.e. in which v.4 "give[s] the reason for the φοβούμεαι of verse 3," 201) as a possibility.

RSV: <sup>3</sup>But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. <sup>4</sup>For if (ἐἰ γὰρ) some one comes and preaches another Jesus than the one we preached, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you submit to it readily enough.

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40. 2 Cor 11:5-6.

Preferred approach: relational syll.

- {M The one more skilled in knowledge (γνώσις) is superior to the one more skilled in speaking (λόγος).  
m Paul is more skilled in knowledge; the superlative apostles are greater in speech (implication of v. 6).  
=> Paul is superior to the superlative apostles (5).

Themes: -{non-relig./philos., social/knowledge is greater than rhetorical skills (truth, hierarchy of values)} 11:5-6  
- Paul/gifts/greater in knowledge than in rhetorical skills (truth) 11:5-6

Other: paratactic E.

RSV: <sup>5</sup>I think that I am not in the least inferior to these superlative apostles. <sup>6</sup>Even if I am unskilled in speaking, I am not in knowledge; in every way we have made this plain to you in all things.

41. 2 Cor 11:19-20.

Preferred approach: relational syll.

{M Any "wise" man who lets another person abuse them willfully bears with a fool.}  
 m You are "wise"; and you let the superlative apostles abuse you (20).  
 => You willfully bear with fools (19).  
 {=> You are also fools!!}

Themes: -{non-relig./common sense/wisdom means protecting oneself from abusers (truth)}  
 11:19-20  
 - addressees/recent history/abusive nature of opponent's new gospel (fact) 11:19-20

Other: Paul's ironic participle clause φρόνιμοι ὄντες suggests another enthymeme: Any self-proclaimed wise men who gladly let fools make fools out of them are fools themselves, => you are fools!

RSV: <sup>19</sup> ...you gladly bear with fools, being wise yourselves! <sup>20</sup> For (γὰρ) you bear it if a man makes slaves of you, or preys upon you, or takes advantage of you, or puts on airs, or strikes you in the face.

REJECT: 2 Cor 11:23-28.

REASON: this arg. functions on the strategy of accumulated proof and so is to be viewed as a complex argument with several partial micro-argumentative steps (partial in the sense that they are elements of proof which are independent of one another). This arg. has the same structure as Phil 3:4b-6.

RSV: <sup>23</sup> Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings, and often near death. <sup>24</sup> Five times I have received at the hands of the Jews the forty lashes less one. <sup>25</sup> Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; <sup>26</sup> on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; <sup>27</sup> in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. <sup>28</sup> And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches.

42. 2 Cor 12:6a.

Preferred approach: syll.

{M Anyone who really has something to boast about is not a fool to boast.}  
 m I really have something to boast about (implied by "I shall be speaking the truth," 6ab).  
 => I will not be a fool if I boast (6aa).

Themes: -{non-relig./social/boasting and truthfulness (truth, value)} 12:6a  
 - Paul/spirituality/charismatic experiences (fact) 12:6a

Other: My interpretation concurs with Bultmann 1985, 223.

RSV: <sup>6</sup> Though if I wish to boast, I shall not be a fool, for (γὰρ) I shall be speaking the truth.

43. 2 Cor 12:9a.

Preferred approach: syll.

{M Wherever God's power is at its fullest, God's grace is too.}  
 m God's power is at its fullest in weakness.  
 => God's grace is at its fullest in weakness (19ab).  
 => God's grace is sufficient in Paul's situation of weakness (19aa).

Themes: -{relig./Israel and Chr./God/his power and grace are manifested together (truth)}

12:9a

- relig./Chr. and Israel/God/power manifested in human weakness (truth, value)

12:9a

Other: this E. is attributed to the Lord himself in a direct revelation to Paul.

RSV: <sup>9</sup> but he said to me, "My grace is sufficient for you, for (γὰρ) my power is made perfect in weakness."

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REJECT: 2 Cor 12:10.

REASON: expl., not an arg.

RSV:<sup>10</sup> For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for (γὰρ) when I am weak, then I am strong.

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44. 2 Cor 12:11a.

Preferred approach: relational syll.

{M Anyone denied rightful recognition is made a fool by whomever denies it.}  
m Paul was denied rightful recognition by the Corinthians (who ought to have "commended" him in their midst, over and above the super-apostles, but did not) (11b).  
=> Paul was made a fool by the Corinthians (11a).

Themes: -{non-relig./social/denial of recognition (truth, value)} 12:11a  
- Paul/rel. with addressees/denial of rightful recognition w.r.t. super-apostles (fact) 12:11a

Other: First E. in a *sortes* of three.

RSV: <sup>11</sup> I have been a fool! You forced me to it, for (γὰρ) I ought to have been commended by you.

---

45. 2 Cor 12:11b.

Preferred approach: topic *from the more and the less*.

{M Anyone superior to other recognized apostles should also be recognized.}  
m I am superior to the super apostles (who have been recognized among you).  
=> I should have been recognized in your midst.

Themes: -{Chr. world/recognition of a hierarchy among apostles (value)} 12:11b  
- Paul/ministry, character/superiority of his work (truth) 12:11b

Other: (a) Second E. in a *sortes* of three. (b) Agree: Bultmann. The last clause of the verse, ἐγὼ καὶ οὐδέν ἐσμ', can be viewed as an aside with respect to the actual arg. (Bultmann 1985, 231).

RSV: ...I ought to have been commended by you. For (γὰρ) I was not at all inferior to these superlative apostles, even though I am nothing.

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46. 2 Cor 12:11b-12.

Preferred approach: topic of the *sure sign*; syll. formulation.

{M Any apostle confirmed with the signs of a true apostle (fruit of the Spirit, signs, wonders, mighty works) is not inferior to the competing apostles in Corinth.}  
m Paul was confirmed with the signs of a true apostle.  
=> Paul is not inferior to the competing apostles in Corinth.

Themes: -{Chr. world/signs and wonders as proof of apostleship (truth, sure sign)} 12:11b-12  
 - Paul/rel. with addressees/patience, signs, wonders in his ministry in Corinth (fact) 12:11b-12  
 Other: (a) Third E. in a *sortes* of three. (b) Paratactic E.  
 RSV: <sup>11</sup>... I was not at all inferior to these superlative apostles, even though I am nothing. <sup>12</sup>  
 The signs of a true apostle were performed among you in all patience, with signs and wonders and mighty works.

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47. 2 Cor 12:13.

Preferred approach: *contrarium* (conjunctive syll.)..

{M It makes no sense BOTH [to benefit from an apostle's relinquishing his right to burden you] AND [to lose respect for that apostle].}  
 m You benefited from Paul's relinquishing his right to burden you.  
 => It makes no sense for you to lose respect for Paul.

Themes: -{non relig./social/patron and client/considerateness from a patron should not spawn contempt (value)} 12:13  
 - Paul/rel. with addressees/relinquished his right to visit Corinthians at their expense (fact) 12:13

Other:  
 RSV: <sup>13</sup>For in what were you less favored than the rest of the churches, except that I myself did not burden you? Forgive me this wrong!

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REJECT: 2 Cor 12:14a.

REASON: expl., not an arg.

RSV: And I will not be a burden, for (γὰρ) I seek not what is yours but you...

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48. 2 Cor 12:14b.

Preferred approach: relational syll.

M Children ought not to lay up for their parents, but parents for their children (14bb).  
 {m Paul is a spiritual "father" for the Corinthian believers.} (said explicitly in 1 Cor 4:15).  
 => The Corinthians ought not lay up for Paul.  
 => Paul does not seek that the Corinthians lay up for him (14ba).

Themes: - non-relig./social/parents provide for their children (gnomic saying) 12:14b  
 - {Paul/rel. with addressees/ their spiritual father (truth; echo of 1 Cor 4:15)} 12:14b

Other: arg. by metaphor.  
 RSV: ...I seek not what is yours but you; for children ought not to lay up for their parents, but parents for their children.

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49. 2 Cor 13:3-4.

Preferred approach: a series of two syllogisms.

{M1 All present manifestations of Christ are manifestations of his crucifixion and resurrection.}  
 m2 All manifestations of the crucifixion and resurrection of Christ are characterized by divine power clothed in human weakness.

M2 => All present manifestations of Christ are characterized by divine power clothed in human weakness.  
 m2 Paul's teaching is a present manifestation of Christ ("Christ is speaking in me," 13:3a).  
 => Paul's teaching is characterised by divine power clothed in human weakness (3b, 4b).

Themes: -{pract./Chr./ministry is patterned on Christ's crucifixion and resurrection (truth; value)} 13:3-4 #1  
 - relig./Chr./revelation/Christ is the dominant symbol of divine power clothed in human weakness (truth, symbol) 13:3-4 #1  
 - **pract./Chr./ministry must display divine power clothed in human weakness (value) 13:3-4 #2**  
 - **Paul/ministry/Christ speaks through him (truth) 13:3-4 #2**

Other:  
 RSV: <sup>3</sup>.. You desire proof that Christ is speaking in me. He is not weak in dealing with you, but is powerful in you. <sup>4</sup> For (γὰρ) he was crucified in weakness, but lives by the power of God. For (γὰρ) we are weak in him, but in dealing with you we shall live with him by the power of God.

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50. 2 Cor 13:7-8.

Preferred approach: syll., involving conditional sentences.

{M Any unfulfilled promise looks like a failure.  
 m If you do right, our promise to get tough with your unrighteousness will not be fulfilled (since it won't be needed, v.8).  
 => If you do right, my visit will look like a failure (7b).

Themes: -{**non-relig./common sense/an unfulfilled promise is a failure (truth)}** 13:7-8  
 - **Paul/calling, ministry/fights for the truth, not his reputation (value, proverbial formulation) 13:7-8**

Other: Agree: Carrez 241. The "truth" of v. 8 is to be equated with the "doing right" (δικαιοσύνη) of v.7 (Bultmann 1985, 248).

RSV: <sup>7</sup> But we pray God that you may not do wrong—not that we may appear to have met the test, but that you may do what is right, though we may seem to have failed. <sup>8</sup> For (γὰρ) we cannot do anything against the truth, but only for the truth.

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**OTHER ABBREVIATIONS AND  
BIBLIOGRAPHY**

## Other Abbreviations

BAGD	Bauer, Walter, W.F. Arndt and F.W. Gingrich, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (rev. by F.W. Gingrich and F.W. Danker; Chicago/London: U of Chicago P, 1979 <sup>2</sup> ).
BDF	Blass, F., A. Debrunner, <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> , ed. Robert W. Funk (Chicago/London: U of Chicago P, 1961).
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BIS	Biblical Interpretation Series
BLS	La Sainte Bible, traduite d'après les texts originaux par Louis Segond (1910)
ConBNT	Coniectanea Biblica New Testament Series
<i>Inst. Orat.</i>	Quintilian, <i>Institutio oratoria</i> (H.E. Butler trans.).
JER	La Bible de Jérusalem (new edition; Paris, 1981).
JSNTSS	Journal for the Study of the New Testament Supplement Series
Moule	Moule, C.F.D., <i>An Idiom Book of New Testament Greek</i> , 2nd ed. (Cambridge/New York: Cambridge U P, 1959).
NA <sup>27r</sup>	<i>Novum Testamentum Graece</i> . Nestle-Aland Text (revised 27th ed., Stuttgart: Deutsche Bibelgesellschaft, 1993).
<i>NovT</i>	Novum Testamentum
NRSV	New Revised Standard Version
OCD	<i>The Oxford Classical Dictionary</i>
OED	<i>The Oxford English Dictionary</i>
P/OT	Perelman, Ch. and L. Olbrechts-Tyteca, <i>Traité de l'argumentation: La nouvelle rhétorique</i> (Bruxelles, 1970 <sup>2</sup> ).

PUF	Presses Universitaires Françaises
<i>Rhet.</i>	Aristotle, <i>On Rhetoric</i> (G.A. Kennedy trans.).
RSV	Revised Standard Version
SBL	The Society of Biblical Literature
SPIB	Scripta Pontificii Instituti Biblici
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

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