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Argumentation in Romans 1-11

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ARGUMENTATION IN ROMANS 1-11

by
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Bachelor of Arts, University of Manitoba, 1975

A Thesis

Submitted to the Graduate Faculty

of the

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in partial fulfillment of the requirements

for the degree of

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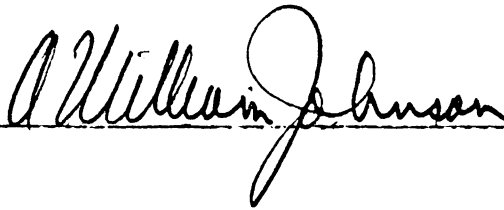
This thesis submitted by Mary Margaret Walker in partial fulfillment of the requirements for the Degree of Master of Arts from the University of North Dakota is hereby approved by the Faculty Advisory Committee under whom the work has been done.

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This thesis meets the standards for appearance and conforms to the style and format requirements of the Graduate School of the University of North Dakota, and is hereby approved.



Title ARGUMENTATION IN ROMANS 1-11

Department Linguistics

Degree Master of Arts

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Signature Mary M. Walker

Date 11 July 1983

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SOLI DEO GLORIA

ABSTRACT

This study addresses some of the problems of the Book of Romans in Koine Greek as a source text for translation, particularly into non-Indo-European languages which do not share common cultural, grammatical or rhetorical conventions with the original audience for which Romans was written. A basic question broached was, "What is argumentation - as a discourse genre, as an act, as a pattern of grammatical reflexes?"

The discourse grammar model of Dr. R. E. Longacre was the main point of departure. Important secondary sources were the work of Teun A. van Dijk on macrostructure; the semantic structure analysis method for Koine Greek developed by John Beekman, John Callow, and Michael Kopesec; and the work of Stanley K. Stowers on Paul's use of the diatribe, a well known conventional didactic framework of his day.

Chapter I is a brief introduction. Chapter II, using Dr. Longacre's typology as a point of departure, examines the essential characteristics of argumentation as a genre and as an act clearly distinguishable from straightforward exposition. Chapter III makes use of van Dijk's concept of macrostructure and information reduction rules by which the macrostructure of a text is discovered. A particular case of the use of the subordinating

particle 'gar' is examined in some detail. Chapter IV presents a profile of Romans, that is, the charting of the grammatical reflexes showing mounting tension, climax, and declining tension of the discourse, after the Longacre model. Chapter V looks more closely at the grammatical characteristics of exposition and argumentation in Romans. Chapter VI is based completely upon the work of S.K. Stowers and shows some of the conventional rhetorical devices used in Romans. Chapter VII gives a brief summary of the study, and presents some conclusions drawn from it.

GREEK - ENGLISH transliteration

The Greek alphabet is transliterated in a simplified manner as follows:

α	a	ξ	ks
β	b	ο	o
γ	g, ...γγ ng	π	p
δ	d	ρ	r
ε	e	σ, ς	s
ζ	z	τ	t
η	ey	υ	u
θ	th	φ	f
ι	i	χ	ch
κ	k	ψ	ps
λ	l	ω	w
μ	m	`	(rough h
ν	n		breathing)

CHAPTER I
INTRODUCTION

1.1 Statement of Purpose

The purpose of this study is to analyse and clarify some of the comprehension and translation difficulties presented by the book of Romans. It presupposes that:

1. The sophistication of Paul's argumentation is a main point of difficulty in comprehending Romans.
2. Romans is difficult to translate well because, among other factors, there are problems in understanding the structure of Paul's argumentation at both the grammatical and semantic levels.
3. The degree to which cues signalling logical or argumentative relations between units larger than a sentence must be made explicit varies not only from language to language, but from one social group to another in cultures where there is an educated or initiated elite. Maximum comprehension depends upon expressing the correct amount of explicitness for the language and/or social group to which the translation is directed. This is true generally, but it is especially crucial in translating the argumentative discourse of Romans.

The aim of this study, then, is to begin to map the logical relations involved in the argumentation in Romans, as well as to shed some light upon the nature of argumentation as a discourse genre.

1.2 Sources

Information on the approach to discourse analysis developed by Dr. R.E. Longacre came mainly from his newly published Grammar of Discourse: Notional and Surface Structures. In this work all the major concepts used by Dr. Longacre over the last two decades are outlined. I have also referred to several articles published by Dr. Longacre for specific details of his model. The work of his former student, Dr. Shin Ja Joo Hwang, was also very helpful.

The extremely useful concept, macrostructure, developed mainly by Teun A. van Dijk came to me through Dr. Longacre's writings. From van Dijk also came the essential pragmatic difference between argumentation and exposition, as discussed in chapter II of this study, and the information reduction rules discussed in chapter III.

The work of Stanley K. Stowers on the function and formal characteristics of the diatribe is the basis of all claims made here about the role of this conventional stylistic genre in Romans.

A secondary, but important, methodological source was the Semantic Structure of Written Communication (SSWC) by John Beekman, John Callow, and Mike Kopesec, which contains detailed

information about the structure of Koine Greek from a discourse perspective. Also, the work done on Romans by summer students using the SSWC approach in the 1975-79 sessions at the Summer Institute of Linguistics, Dallas, was helpful.

There is a vast number of commentaries on the book of Romans from a theological perspective. Those consulted for this study are listed in the Bibliography. The ones I found most useful were by Ernst Käsemann, James Denney (in the Expositor's Greek Testament, W. R. Nicoll, Ed.), and R. C. H. Lenski. These three authors have in common a sensitivity to the relationship between grammar and semantic structure.

I consulted the Greek grammars of Burton, Moule, Moulton and Robertson frequently. Discussions with Dr. Howard Greenlee, and reference to his Exegetical Grammar provided many insights.

All quotations in English from Romans are taken from the New American Standard (NASB) version of the New Testament, which is generally considered the most literal English rendering of the Koine. Where the Koine word or phrase is important, it will follow the English word or phrase in parentheses. English words in parentheses are those not found in the Koine, but inserted to make the translation better English. Koine words which have not been translated, as is often the case with de, will be inserted without parentheses. NASB word order has been altered to follow more closely that of the Greek in some cases.

CHAPTER II

WHAT IS ARGUMENTATION?

2.1 Argumentation as Genre

As I approached this study of Romans, one question foremost in my mind was, "How does the discourse structure of argumentation depart from that of exposition, of which argumentation is considered a sub-type.?" My point of departure was the classification given by R.E. Longacre (1983a). In this scheme, the two parameters which define the four basic notional (vs. surface structure) types of discourse are CONTINGENT TEMPORAL SUCCESSION and AGENT ORIENTATION. The four basic genre types are characterized as follows:

narrative	+CONTINGENT TEMPORAL SUCCESSION +AGENT ORIENTATION
procedural	+CONTINGENT TEMPORAL SUCCESSION -AGENT ORIENTATION
behavioral	-CONTINGENT TEMPORAL SUCCESSION +AGENT ORIENTATION
expository	-CONTINGENT TEMPORAL SUCCESSION -AGENT ORIENTATION

Two secondary parameters in Longacre's discourse typology are PROJECTION and TENSION which sub-divide the main categories thus:

narrative	+PROJECTION	prophecy
	-PROJECTION	story
procedural	+PROJECTION	how-to-do-it
	-PROJECTION	how-it-was-done

behavioral	+PROJECTION -PROJECTION	exhortation or promise eulogy
expository	+PROJECTION -PROJECTION	budget proposal, futuristic essay scientific paper
narrative	+TENSION -TENSION	climactic episodic
procedural	+TENSION -TENSION	
behavioral	+TENSION -TENSION	
expository	+TENSION -TENSION	argument matter-of-fact-presentation

The above parameters are notional (i.e., semantic). Longacre (1983a, p. 6) goes on to say, "The scheme outlined above is also applicable to the surface structure provided that (1) we add drama as a split-off from narrative of the story variety; (2) we take account of the typical surface structure markings which encode the notional parameters; and (3) we provide for skewing of notional and surface features..." For speaking about surface structure classifications, Longacre uses CHRONOLOGICAL LINKAGE as the realization of CONTINGENT TEMPORAL SUCCESSION, and AGENT (or PARTICIPANT) REFERENCE as the surface structure realization of AGENT ORIENTATION. This chapter is dealing with notional categories, unless otherwise stated.

This study departs from the Longacre typology in some ways. One has to do with the use of binary feature notation to

represent the parameters defining genre types. At least three different kinds of relationships can be represented by the \pm notation. One kind is strictly binary, the presence or absence of a component. A second kind is polar. This is really a continuum, but each extremity of the continuum and the points in between are relatively + or - the features found at each extremity. An example from the Longacre typology is \pm PROJECTION. The PROJECTION parameter represents past and future time relative to the time of speaking/writing the discourse, not the absence or presence of something like "futureness". A third relationship representable by the \pm notation is that between two different kinds of things (*implicative*). Although the absence of one implies the presence of the other in a particular context, it is not identical with it. The CONTINGENT TEMPORAL SUCCESSION parameter exemplifies this type. -CONTINGENT TEMPORAL SUCCESSION implies +CONTINGENT LOGICAL/THEMATIC SUCCESSION within the context of discourse typology. That is, the genres which do not use CONTINGENT TEMPORAL SUCCESSION use CONTINGENT LOGICAL/THEMATIC SUCCESSION. These are, however, two distinct features rather than opposite ends of a continuum.

Concrete illustrations of the three kinds of relationships are: **binary**: an omelette +HAM is a Western Omelette on some restaurant menus, while an omelette -HAM would be listed as Plain Omelette; **polar**: apple +BIG, a big apple; apple -BIG, a small apple (-BIG = SMALL); **implicative**: -APPLES implies +ORANGES if

the choice for breakfast is apples or oranges, but -APPLES is not the same as +ORANGES.

Since +CONTINGENT TEMPORAL SUCCESSION does not make explicit the important division between narrative and procedural discourse on one hand, and behavioral and expository discourse on the other, I will represent the two major categories as CONTINGENT TEMPORAL SUCCESSION (narrative, procedural) and CONTINGENT LOGICAL/THEMATIC SUCCESSION (behavioral, expository). That is not to say that -CONTINGENT TEMPORAL SUCCESSION should be abandoned altogether - it also provides insight into the makeup of the LOGICAL/THEMATIC SUCCESSION side of discourse.

One of the most significant departures in this study from Longacre's typology is the analysis of the TENSION parameter as two different qualities, one binary, and one polar. As the table on p. 6 shows, there is a gap in the examples for +TENSION. Procedural and behavioral genres have no realizations of this parameter. 'Teaching' is a possible example of the procedural +TENSION category (from Hu Matthews), but the others remain empty. I believe it is difficult to think of examples because of the nature of the term 'TENSION'. Longacre (1983a, p. 6) defines it as having to do with "whether a discourse reflects a struggle or polarization of some sort." The prototypical example of tension is climactic narrative. However, the idea of climax becomes more vague and diffuse when expressed as 'TENSION'. Exactly what kind of struggle can be reflected in procedural and

behavioral discourse? The 'TENSION' involved in teaching or argument comes as much or more from the nature of the interaction between speaker/writer and hearer/reader as it does from the form of the discourse. The notion of climax, a definite point of culmination, or greatest interest or excitement for any discourse, is more precise with respect to the structure of discourse per se. So, in order to keep characteristics which pertain to the internal structure of a discourse separate from those pertaining to the intentions of the speaker/writer and the response of the hearer/reader, TENSION will be replaced by +CLIMAX with respect to discourse structure, and, in 2.2, by the notion of IMPERATIVE, relating to the speaker/hearer or writer/reader interaction.

In looking at Romans through the grid of the Longacre typology, I found that argumentation has much in common with both exposition and exhortation. On one hand, argumentation is like exposition in that it informs rather than recounts; on the other hand, argumentation is like exhortation in that it demands a decision of its hearer/reader: for exhortation, "Yes, I will, (or, No, I will not,) do as you say.", and for argumentation, "Yes, I will, (or, No, I will not,) assent to what you say." In 2.2 we will further discuss how the IMPERATIVE element in argumentation gives it some properties similar to those of exhortation, and how the lack of IMPERATIVE helps to distinguish exposition from argumentation.

At this point in our discussion, the CONTINGENT LOGICAL/THEMATIC SUCCESSION side of discourse typology can be tabled thus:

CONTINGENT LOGICAL/THEMATIC SUCCESSION

behavioral	+AGENT ORIENTATION	+CLIMAX	exhortation
	+AGENT ORIENTATION	-CLIMAX	eulogy, promise, etc.
expository	-AGENT ORIENTATION	+CLIMAX	argumentation
	-AGENT ORIENTATION	-CLIMAX	exposition (matter-of- fact presentation)

The PROJECTION parameter can be introduced to make finer distinctions than those needed for this study (eg. eulogy is -PROJECTION, promise is +PROJECTION). Notice that exposition is not the parent genre of which argumentation is a subtype, but is a kind of expository discourse on the same level as argumentation. Sometimes I will be comparing and contrasting argumentation (expository discourse +CLIMAX) with exposition (expository discourse -CLIMAX).

Just as -CONTINGENT TEMPORAL SUCCESSION implies +CONTINGENT LOGICAL/THEMATIC SUCCESSION within the context of discourse typology, so -AGENT ORIENTATION implies +THEME or +IDEA ORIENTATION. In an expository surface structure, themes play roles in the discourse comparable to those played by participants in a narrative. For example, a narrative Peak might have a stage

crowded with participants (Longacre 1983a), while an expository Peak can sometimes be crowded with important themes or ideas. Romans 3:21-31, the expository Peak of the first three chapters, displays this feature.

For this reason, the primacy of ideas rather than of actors and their actions, expository discourse shows a strong preference for the following surface constructions - more static existential and equational verbs (eg. 'be', 'dwell', 'have'), the passive forms of transitive verbs, and nominalized forms of verbs. Dynamic verbs are likely to be nominalized or passivized. In Romans, equationals and existentials, and non-kinetic verbs (passivized if transitive) in the indicative mood are the forms likely to appear in the foreground, on the main theme or idea line of an exposition. Nominalized verbs in noun phrases appear in both foreground and background text.

Some other surface structure features of exposition and exhortation are also delineated by Longacre (1983a). Exposition shows a preference for third person pronouns and deictics, with the voice of the expositor occasionally surfacing as a first person pronoun. Expository linkage is mainly through sentence topics and parallelism of content. Exhortation prefers the second person, with first person plural and third person also used, though less frequently. Hortatory linkage is by means of conditional, cause, and purpose relations between clauses.

Argumentation in Romans shows expository preferences in pronoun references, except in embedded exhortations and passages using the diatribal address to an imaginary interlocutor (see chapter VI). Argumentation displays both expository and hortatory linkage.

A verb pattern which is peculiar to argumentation is tense alternations such as the aorist for premises and the future or present tense for conclusions. In straight exposition, on the other hand, the points and conclusions are likely to have the same tense forms for verbs on the main idea line (in the foreground) of the exposition.

2.2 Argumentation as Speech Act

In 2.1 argumentation was discussed as a genre, and, as such was defined by the features CONTINGENT LOGICAL/THEMATIC SUCCESSION, -AGENT ORIENTATION, and +CLIMAX. (The PROJECTION parameter is irrelevant for this discussion.) Typical surface grammar features as described by R.E. Longacre were briefly delineated. In this section, I refer to argumentation as a form of behavior, focusing on the effect a speaker/writer desires to have upon his hearer/reader.

The primary function of argumentation is to **prove** in order to **persuade**¹. It is a step higher on the scale of aggressiveness in prose or speech than straightforward exposition. The act of exposition informs and educates, and tends to be decision

neutral. The author using a basic expository form of discourse presents the facts and leaves the degree to which the hearer/reader wishes to internalize or reject the information quite open. Argumentation adds an element of tension by presenting a body of evidence in the premise/conclusion format which is not decision neutral, but demands a positive or negative response from the hearer/reader. That is, one will want to agree or disagree with the conclusion, and/or with the points presented in the premises, and perhaps will have some quibble with the author's reasoning strategy ("That doesn't follow...", "doesn't make sense"... "isn't a good reason...").

An even higher level of tension is introduced by exhortation. The hearer/reader is left with less choice than in argumentation. The message of exhortation is 'Do it!' or 'Do not do it!'. It would seem that exhortation is meant to produce the highest degree of discomfort in the hearer/reader if he does not agree with the speaker/writer.

In 2.1 the TENSION parameter was divided into two distinct components, CLIMAX (relating to the internal structure of the discourse), and IMPERATIVE (relating to the purpose or intention of the speaker/writer). A third component, INFORMATION, contrasts with IMPERATIVE. The more the speaker/writer shows his intention to change the beliefs or behavior of his hearer/reader, the greater the degree of IMPERATIVE present in the discourse. The most imperative type of discourse is unmitigated exhortation.

If, on the other hand, the speaker/writer wishes to present his message as primarily giving his hearer/reader information, he would choose exposition, the discourse type highest on the INFORMATION scale. Argumentation is less informative than exposition, in that it introduces a persuasive element into the information flow, using information as a means of persuasion. Exhortation is the least informative discourse type, often giving no new information except the perlocutionary¹ information, 'The speaker/writer wants the hearer/reader to do something. So, argumentation comes right between exposition and exhortation on both the IMPERATIVE and INFORMATION scales.

Longacre (1983a, p. 12), says:

2

Intent may be expressed in terms of performative verbs which underlie the whole discourse...and which may or may not surface explicitly. In terms of such performative verbs, narration in its notional structure employs I recount; procedural discourse in its notional structure employs I prescribe; expository discourse, I explain; and hortatory discourse, I propose, i.e., suggest, urge, command. The notional structure motive may be somewhat disguised by resort to a surface structure of radically different form. Apparently disguising the underlying motive can make the presentation all the more effective.

The verbs 'tell', 'explain', for exposition, 'prove', 'demonstrate', for argumentation, 'propose', 'urge', 'command', for exhortation, not only express the intent of the speaker/writer, but also describe the action resulting from that intent. Thus, the interaction of the INFORMATION intent, to give information, and IMPERATIVE intent, to change behavior, gives three kinds of acts expressed in three different discourse

genres: 'I explain' uses exposition; 'I prove' uses argumentation; 'I propose' uses exhortation.

The choice of an argumentative form over straight exposition involves many considerations. A basic reason for the choice may be that argument is more intellectually compelling, and less boring, than straight exposition. The choice is also related to the final hortatory purpose of the speaker. That is, the hearer/reader is being persuaded not only to believe something, but to act upon the belief. Exposition demands no change in the opinions of the hearer/reader, whereas argumentation does.

2.3 Genre and Speech Act Intersect

The essence of argumentation can be fairly well captured by relating the features CONTINGENT LOGICAL/THEMATIC SUCCESSION, -AGENT ORIENTATION, +CLIMAX, and the IMPERATIVE component to the pragmatic structure of argument. Van Dijk (1977, p. 245) suggests that

Discourse type categories themselves may be pragmatically based. Whereas a SETTING in a story is part of a hierarchical structure which, as such, has no pragmatic function, there are discourse types where similar global structures at the same time organize the global speech act, eg in arguments. Thus, the PREMISE-CONCLUSION structure not only has semantic properties (eg the implication of the latter by the former), but also determines the structure of the ACT of arguing: a conclusion is drawn, an inference made. It is exactly this property which differentiates connectives like because from sentence initial so.

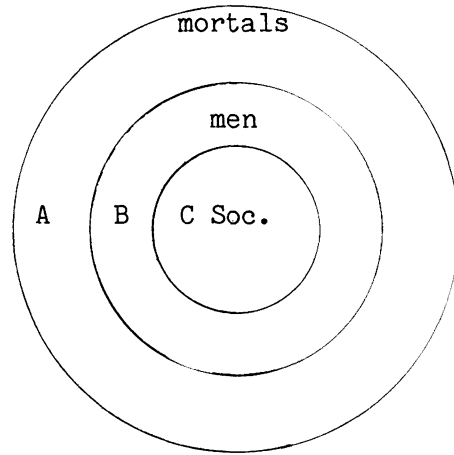
Similarly, we may give EXPLANATIONS by referring to causes or reasons for some event or we may PROVE that some proposition is true or false.

The intersection of the distinctive genre component of argumentation, +CLIMAX, and the distinctive speech act component, IMPERATIVE, results in the PREMISE-CONCLUSION structure of argumentation. Premises without a conclusion are essentially exposition, the information upon which a conclusion is based. The conclusion of an argument is both a climax and the introduction of an imperative element in which the hearer/reader is implicitly urged to believe or do something on the basis of the evidence recited in the premises.

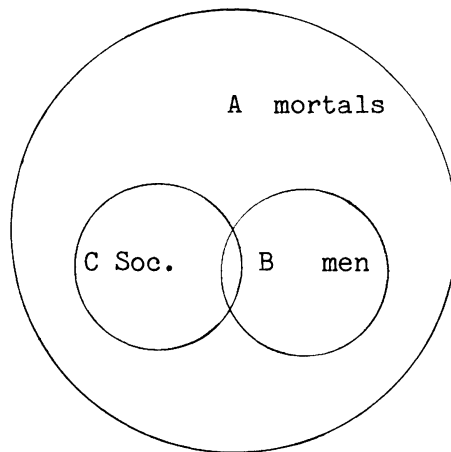
It is important to recognize that the point - point - conclusion structure found in some expositions is essentially different from the premises and conclusions of argumentation. This essential difference is reflected in the discourse grammar of Romans, where the same tense is used for both points and conclusions in exposition, but where there is an alternation of tenses in premises and conclusions in argumentation (see 5.4).

2.4 Kinds of Argumentation

The syllogism, which involves inclusion in increasingly specific sets, is prominent in the tradition of Western logic, especially of the more formal variety. 'All men are mortal; Socrates is a man; therefore Socrates is mortal', is a familiar example of one type of syllogism. It is diagrammed thus:



An invalid syllogism would be 'All men are mortals; (all beings called) Socrates is (are) mortal; therefore (all beings called) Socrates is a man (are men)', diagrammed as follows:



Here inclusion in sets A and C does not necessarily entail³ inclusion in set B. In Romans, Paul uses some arguments which

can be construed as syllogistic (eg. 6:1-11), and this is a point worth examining. However, at the same time, it is important to remember that what counts as a valid argument in formal logic can be completely different from what counts as a valid rhetorical argument.⁴ In an argument involving the mental participation of a hearer/reader, the validity of the argument depends upon (1) whether the hearer/reader considers the premises true, or acceptable, and (2) whether the hearer/reader agrees that the conclusion follows from the premises.

The syllogistic sub-argument found in Ro. 6:3 goes thus:

MAJOR PREMISE: (A) all who were baptised into
Christ Jesus were baptised
into his death

MINOR PREMISE: (B) we were baptised into
Christ Jesus

CONCLUSION (C) we were baptised into
his death

The syllogism is an intellectually compelling form of argument, in that if we accept the premises as true, we must accept the conclusion, but it is still the frame of reference⁵ of the hearer/reader that determines the acceptability of both premises and conclusions, not any formal validity or objective truth. For example, in the above syllogism, there are ideas in the premises which are quite likely to be misunderstood and/or unacceptable to someone who has excluded from his frame of reference symbolic ritual activity with associated metaphysical effects. The premises might not be acceptable for cultural

reasons, such as a previously existing rite of baptism not associated with empathetic death and resurrection, but with some other metaphysical occurrence.

Thus, much of rhetorical argumentation is directed toward altering the hearer/reader's frame of reference itself, as well as making use of anything else available for the particular purpose. An effective argument includes an evaluation of and attack upon any beliefs or attitudes held by the hearer/reader which would preclude their accepting the new position being presented by the speaker/writer, as well as the building up and exploitation of those favorable to his cause. Paul, in Romans 1-11, uses a diatribal sub-argument (Ro. 2:17-3:18; 9:1-11:36) to tear down and exploit the frames of reference of both Jewish and Gentile Christians as he builds a compelling argument for justification by faith.

The basic difference between syllogistic and non-syllogistic forms of argument is that there is no internal logical necessity to accept the conclusion of a non-syllogistic argument, even though we agree to all the premises. For example, in Romans 4:1-25, I might agree that Abraham was justified by faith, without necessarily accepting Paul's claim that justification by faith is the only plan God is using. Instead, I might believe that God has instituted the Mosaic Law since Abraham as a replacement for justification by faith. No amount of discussion about Abraham would necessarily change that belief. So, in order

to get me to accept the conclusion, the speaker/writer must first change my mind about some very basic beliefs standing between the premises, which I do accept, and the conclusion, which I do not.

Not all means used in a rhetorical or 'two-way' argument are what we would call, strictly speaking, logical. For instance, the appeal to precedent, used in Ro. 4:1-25, and also used so frequently in our legal system, is qualitatively different from formal syllogistic reasoning. It is rather an appeal to the social context in which the argument is situated - 'This is what we did before, so it must be right.' The appeal to cultural and social values and institutions appears to be a universal mode of argumentation⁶, and from a real-life point of view, extremely valid. There is still the PREMISE-CONCLUSION business going on, and invoking precedent could even be seen as a pre-syllogistic invitation to become a member of a set: 'those who did this in the past had the same values as we do and made a wise decision, so let us make the same wise decision as they did.'

For the study on Romans 1-11, I have made a basic distinction between SYLLOGISM and PERSUADE arguments using categories extrapolated from Schank and Abelson. These authors (pp. 83-87) describe the PERSUADE package as having the following plan-boxes: ASK, INVOKE THEME, INFORM REASON, BARGAIN FAVOR, BARGAIN OBJECT, THREATEN. The PERSUADE package is a general means for getting someone to do what you want him to do. That is, its ultimate goal coincides with that of exhortation.

Most of the Schank-Abelson categories do not figure prominently in Romans, if at all; however, the categories which I was able to extrapolate from their system are useful.

The ASK plan-box, which involves a simple request for information or favor, does not occur in Romans 1-11. BARGAIN OBJECT, that is, 'I offer you this material reward', again, does not figure in our study; nor does BARGAIN FAVOR, 'I will do something for you if you will do something for me'.

The INFORM REASON plan-box seeks to persuade by giving information chosen for its likelihood of bringing about a positive action or assent to a proposal. This would generally correspond to many of the expository premises in Romans. The argument found in 8:1-39, the Peak of the main argumentation (see chapter IV), is of this type. Paul opens with the statement "There is therefore now no condemnation to those who are in Christ Jesus." The rest of the chapter informs the hearer/reader of the reasons why this is so, beginning with 8:2, "for the law of the spirit of life in Christ Jesus has set us free from the law of sin and death.", and so on.

Although Paul does come very close to threats at times, THREATEN is not important as an argument type in Romans. An example which does come near to being a threat is Ro. 2:5-6, "But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgement of God, who will render to every man

according to his deeds." This, however, is more a rhetorical warning given as an aside, than a means of persuasion relating to the main argument.⁷

INVOKE THEME, a plan-box resorting to such touching elements as friendship, honor, love, and virtue, is used occasionally by Paul in Romans (eg. 1:18-25 invokes the negative theme of man's sinfulness) and seems to have been a common means of persuasion in other Greek writers. (See S.K. Stowers, p.90).

For this study, two other categories, INVOKE PRECEDENT and INVOKE EXPERIENCE, were added to account for important arguments found in Romans. Chapter 4 of Romans, mentioned earlier, is an example of an INVOKE PRECEDENT argument ('if Abraham did it, we should, too'). Romans 6:15-23, where Paul reminds the hearers/readers of how dreadful their lives were before they turned to God, and on that basis exhorts them to continue to reject sinful behavior, is an INVOKE EXPERIENCE argument ('if you recall the past, learn from experience'). Here is a chart listing the major arguments found in Romans according to type:

SYLLOGISM	PERSUADE		
	INVOKE PRECEDENT	INVOKE EXPERIENCE	INFORM REASON
6:1-11	4:1-25	6:15-23	8:1-39

Less important arguments use INVOKE THEME (1:18-32) and possibly THREATEN (2:5-6).

2.5 The Global IF...THEN...

As has been discussed, the purpose of argumentation is to persuade someone to assent to the validity or truth of a proposed idea or action, usually with the intent that the newly acquired conviction be evidenced in future behavior. So called logical relations are important for argumentation. What can be characterized as the IF...THEN... strategy seems to be basic to both SYLLOGISTIC and PERSUADE kinds of argument. Van Dijk (1977, p. 155) states that, "All sorts of argumentative discourses have global categories like PREMISE and CONCLUSION, possibly with additional subcategories like WARRANT or CONDITION." This study collapses the notions of PREMISE, WARRANT (reason or grounds for a belief or action) and CONDITION (a circumstance essential to the occurrence of another) into a global IF..., the CONCLUSION being expressed by THEN.

Each of these categories may be expressed by one or more independent sentences within the discourse, or they may be expressed by a sequence of subordinate and main clauses within a single sentence. On the sentence level, conditionals (expressing CONDITION) are signaled in Koine by ei and ean, non-hypothetical and hypothetical 'if' respectively. WARRANT is most often expressed by gar ('for', 'because').

The classic kind of argument often found in philosophical works begins with a proposal which must be accepted a priori if the argument is to succeed on the first attempt. It is more

common, however, for an argument to be built in what might be called a **web** which catches the audience at some later point even if the opening proposal is not accepted as valid or true. Indeed, the purpose of much elaboration and rhetorical device in an argument is to change the audience's mind about a crucial proposition.

The IF...THEN... strategy can be formulated in the following general fashion or some variation of it:

x
 IF x, THEN y, therefore y
 IF x and y, THEN z, therefore z
 IF z, THEN p...until the desired conclusion is reached.

However, in the Greek New Testament and in much ordinary English discourse, the conclusion is more often presented first. This is called argument by attestation, as opposed to argument by induction, in which the conclusion comes after all the evidence (Longacre 1980, p. 13). In the attestation kind of argument, the audience is given cues which indicate that the evidence is to follow, and that they should suspend their evaluation, or be prepared to change their initial evaluation during the course of the presentation of the evidence. Thus, the speaker/writer has a better chance of changing his audience's mind about his conclusion than he would if it were saved until the end, with no further stimulus. The web of argumentation may include several variations of the same type of argument, such as the citing of a number of precedents, or it can employ several different strategies, all with the same goal, as is the case in Romans.

As mentioned earlier, on the sentence level, the IF is often grammatically explicit, taking the form of a dependent clause. On the discourse level, IF includes not only such sentence conditionals, reason and purpose clauses, but also sentences and paragraphs which, as a unit, function as a premise. That is, the use of IF as a category label to indicate the notional premise in an argument is not to be confused with or equated with grammatical conditionals, reason, and purpose clauses, although the two can coincide on the sentence level.

The global IF...THEN... relation operates sequentially, in that a conclusion from a sub-argument can go on to become a premise in the following argument. For example, in Romans 6:

IF	v.3a	or do you not know that (<u>hoti</u>) we who
	1	(<u>hoitines</u>) have been baptized into Christ Jesus
THEN	b	have been baptized into his death
	1	
IF	v.4	therefore (<u>oun</u>) we have been buried with
	2	him through baptism into death
(=THEN)		in order that (<u>hina</u>) as Christ was raised
	1	from the dead through the glory of the Father,
THEN		so we too might walk in newness of life.
	2	

Here, v. 3a is the IF to the THEN of v.3b; v. 3 is the IF to the THEN of v. 4. So the argument goes, "IF we are baptized into Christ, THEN we are baptized into his death. IF we are baptized into his death, THEN we will have new life," and so on.

CHAPTER III
PROMINENCE AND MACROSTRUCTURE

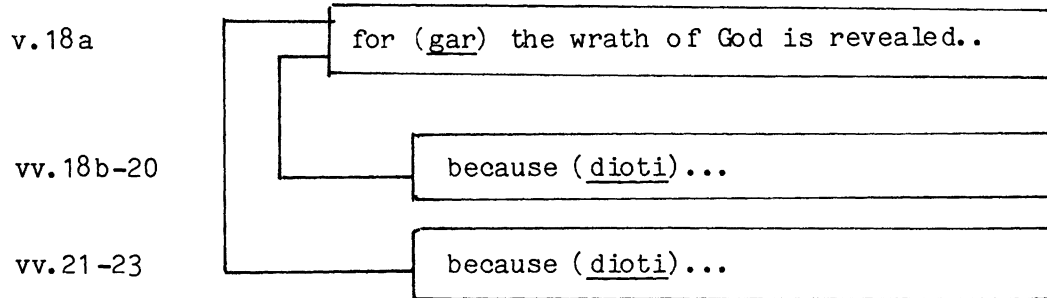
3.1 Prominence in Romans 1:18-32

The Semantic Structure of Written Communication (SSWC) gives criteria for establishing prominence relations within propositional clusters and paragraphs in New Testament Koine discourse. In the propositional cluster, the grammatically (and notionally) determined head proposition is naturally most prominent. The content of some other proposition may also be specially marked for prominence, and is added to that of the head proposition (SSWC, p.74).

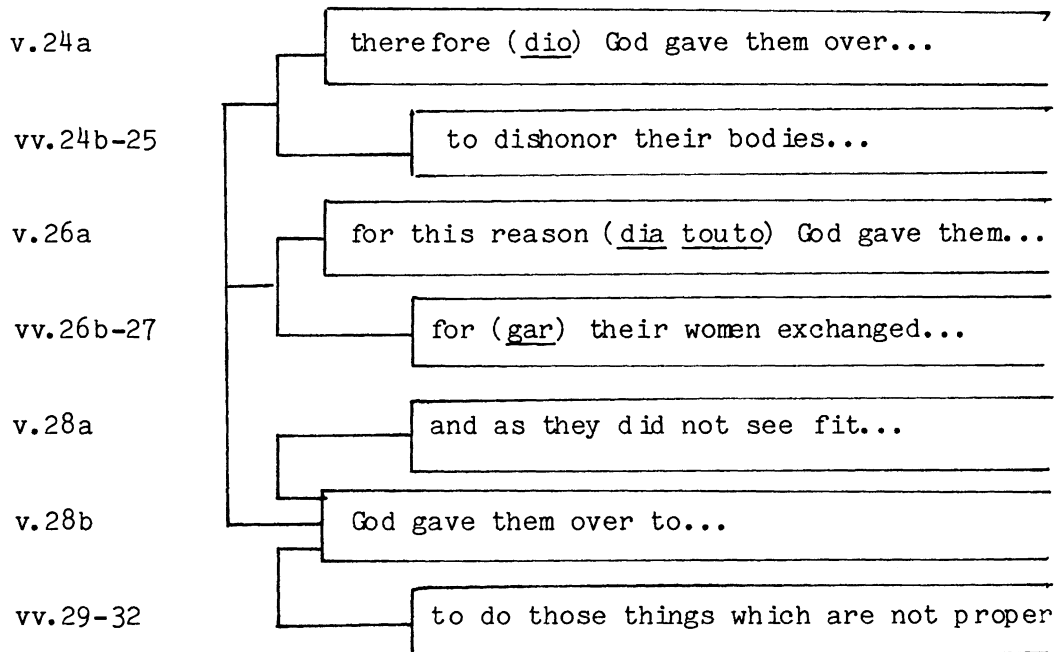
The main constituents of a paragraph are propositional clusters, and sometimes simple propositions. The paragraph also has a naturally prominent center which constitutes the main part of the theme. The center consists of the head proposition(s) to which all other propositions relate. If a proposition marked for prominence is directly related to the head proposition(s), it becomes part of the paragraph theme (SSWC, p.119).

Exegetes generally recognize Romans 1:18-32 as a two paragraph unit breaking at v.24 which can be analysed as follows:

Paragraph A:



Paragraph B:



The most indented lines represent propositional clusters relating back to the head propositions as reasons for God's anger in paragraph A, and the reasons for and results of God's giving them over to their lusts in paragraph B.

Within the two paragraphs, it seems clear that 'God is angry' and 'God gave those who refused to acknowledge him over to their lusts' are clearly the central, thematic, propositions.

The problem arises in deciding upon the relationship of Paragraph A to Paragraph B in a thematic hierarchy, i. e., what is the theme of the unit comprising the two paragraphs? Because the theme of the second paragraph is marked for prominence by threefold repetition, one is tempted to take 'God gave them over to their lusts' as the theme of the whole unit, but there are other reasons for analysing 'God is angry' as the prominent theme. There is, admittedly, a certain vagueness and lack of direction in the whole business of theme and prominence, but I believe van Dijk's notion of macrostructure is useful as a criterion for determining thematic relations. The macrostructure is semantically entailed by the text from which it is derived.³ A closer examination of the function of the particle gar in Ro. 1:18-32 illustrates the usefulness of van Dijk's concept.

3.2 The Scope of gar

Gar is a frequently occurring connective in Romans which is usually assigned a subordinating function with respect to levels of information in a discourse. It usually heads a clause, sentence, or paragraph which gives the reason or evidence for a conclusion. The conclusion is stated in a clause, sentence, or paragraph not headed by gar. The conclusion is considered to be on the main event line in narrative, or main idea line in exposition, while the reason or evidence is supporting material.

One concept which must always be born in mind when analysing inferential connectives such as gar is that of scope. An English example illustrating scope is the old song title, "I Only Have Eyes for You". The scope of the adverb 'only' is ambiguous: am I the only one who has eyes for you? Are eyes the only thing I have for you? No. Context, and familiarity with idiom and the English phenomenon of displacement of the negative, tell us that you are the only one for whom I have eyes. That is, I take special notice of you only. (Notice that the scope of 'only' is not ambiguous in the preceding sentence.). Likewise, the scope of gar in a text is sometimes ambiguous, and scope is always a consideration in assigning levels of prominence to a clause, sentence, or paragraph in which gar occurs.

For instance, in Romans 1:16-20, gar occurs six times. The first occurrence, in 16a, "for (gar) I am not ashamed of the gospel", relates all of vv. 16-18 back to the preceding verses. Each gar in vv. 16b and 17 operates over a smaller section of text, and refers back only to 16a: "for (gar) it is the power of God for salvation..." and "for (gar) in it the righteousness of God is revealed..." both explain why Paul is not ashamed of the gospel. The gar of v. 18 introduces an abrupt change of topic - "For (gar) the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men..." . While the content of v. 18 relates to the overall theme of 'the

gospel', the introduction of God's wrath is a sudden change in lexical and thematic content.

The gar of v. 18 has to be assigned a very large scope, that of vv. 18-32, because all of that unit is devoted to reasons for and results of God's wrath. In contrast, the next two occurrences of gar in vv. 19b and 20a both operate over a very small section of text, and each refers back to the preceding clause. Notice that operators with a small scope tend to refer back to an immediately preceding clause or sentence, i.e. to refer back to a correspondingly small unit of text.

3.3 The Macrostructural Argument in Romans 1-3

The gar of v. 18 is an interesting example of how a subordinating connective can play a hyperordinating role with respect to a unit containing clauses headed by connectives such as dio which are considered to be hyperordinating themselves ¹⁰.

In 1:18-32, v. 18, headed by gar, is the notional ¹¹ conclusion. That is, looking at the evidence presented by man's sinful behavior, and having the presupposed knowledge of God's own standards of conduct, we can conclude that he must indeed be very angry. That God has given men over to their sinful lusts, encoded grammatically in vv. 24 and 26 as a conclusion, is actually the result, or outcome, of God's anger. So, we have two conclusions, the notional conclusion in v. 18,

and the surface structure conclusion (the notional 'outcome') in vv. 24, 26, 28.

Verses 24 and 26, headed by dio (roughly 'therefore') and dia touto (roughly, 'because of these things') respectively, carry basically the same message: 'God abandoned evil doers who did not acknowledge him to their sins'. Verse 28, headed by a simple kai ('and'), has the same message repeated again. So, there is a threefold repetition of the same idea, as well as the occurrence of the hyperordinator, dio. For these reasons, 'God gave sinners over to their evil desires', or something similar, is usually considered to be the theme of the whole section. It is true that this idea is made prominent by the surface structure grammar, and that it is encoded as a conclusion, but it is not true that it is the main point being made with respect to the argument carried in the first section of Romans, chs. 1-3.

Why do I insist that 'God is angry' is the main point? Here the concept of macrostructure, or global semantic content, comes into play. One important feature of macrostructure is that any global proposition making claim to macrostructural status for a discourse must be entailed by the specific contents of the discourse. Van Dijk (1980) shows that by applying DELETION, GENERALIZATION and CONSTRUCTION rules based on the principle of macrostructural entailment, information is reduced and organized so that the overall thematic content of a discourse is accurately preserved.

We can apply to 1:18-32 the DELETION rule, which allows us to delete one or more propositions from a sequence if the deleted propositions do not affect the truth of the other propositions in the sequence. 'God is angry' emerges as the macroproposition, or theme of the unit for this reason: the reasons for God's anger and the results of God's anger both entail 'God is angry', but not vice versa. That is, from a list of the reasons for and results of God's anger as given in 1:18b-32, we can infer that man is sinful, and that God did something about it, but not that anger is God's motivation. An alternative macroproposition closer to the actual vocabulary of the text would be 'God revealed his anger'. With this macroproposition, what were called the results with the first proposed macroproposition are now the means. That is, God revealed his anger by giving the sinners over to their lusts. The entailment relationships are the same for both macropropositions. Either 'God is angry' or 'God revealed his anger' is entailed by the reasons for his anger, and results.

The notional structure of chapters 1-3 is predominantly expository, with an expository Peak occurring at 3:21-31. It could be said that in the first three chapters the expository macrostructure dominates the argumentative macrostructure by volume of text. The latter, however, is still clearly present, as we will see below.

Paul uses most of the text of Ro. 1-3 to **explain** (1) that the gospel is the message of salvation to both Jews and Gentiles (Greeks) (1:16; 3:29-30), and (2) that righteousness is by faith apart from the Law (1:17; 3:28-29). He elaborates the reasons for and results of God's anger against sinful man (1:19-32). He introduces the theme of the fairness, or justice, of God (2:2-11; 3:1-18), and he speaks to Jews about their status vis-à-vis the Gentiles and the Law (2:17-24; 3:1-18).

In chapters 1-3, Paul **proves** that there is a need for justification by faith with the following points: (1) God is angry at sinful men (1:18); (2) all men are guilty of sin (2:1); (3) the Law is not sufficient to justify men before God (3:19-20). The obvious conclusion, implied but not stated, is: 'then man needs some other way to right himself with God'. The other way, justification by faith, is set forth in the expository Peak (3:21-31).

Now, if we take 'God gave sinners over to their evil desires' as the main point of 1:18-32, the low profile argument goes: (1) God gave sinners over to their evil desires; (2) all men are guilty of sin; (3) the Law is not sufficient. God comes out looking like the one instrumental in man's guilt, and a sense of injustice is played against the stated theme, 'God is fair'.

3.4 Grammatical Reflexes Supporting the Macrostructure

We will now look at some possible clues which allowed the Koine speaker to follow the argumentative macrostructure of chs. 1-3 of Romans. It would seem that there must have been some way by which the scope of a high level gar was signalled.

One possible cue in the Koine that could be missed by an English speaker is that of **high level asyndeton**. Just as the absence of a connective on the sentence or clause level can mark prominence in Koine, the abrupt change in topic between paragraphs or larger units is a higher level prominence marking device. This abrupt change occurs at each of the three main points of the argument in chs. 1-3, at 1:18, 2:1, and 3:19. So then, the cue given by an abrupt change in topic without the transitional material of which Koine writers are so fond might need to be made explicit in translation in order to make Paul's line of reasoning easier for speakers of English or other languages to follow.

Another cue for Koine speakers might have been the setting off of v. 18 from vv. 19-31 by the use of the present tense. The rest of the passage uses the aorist, except for v. 32, which seems to be anticipating the return to the present tense in ch. 2. Elsewhere in Romans, the premise/conclusion relationship is reflected in an aorist/non-aorist (often present or future) verb alternation. Sentence level examples are Ro. 4:2, "if Abraham was justified (aorist) by works, he has (present) something to

boast about...", and 5:17, "for if by the transgression of the one death reigned (aorist) through the one, much more those who receive (present) the abundance of grace and the gift of righteousness will reign (future) in life through the one Jesus Christ." According to Dr. Greenlee (personal communication), the aorist is used to encode logically prior events in narrative. In exposition and argumentation, the aorist seems to be used to encode the logically prior ideas, which would be the evidence or premises to a conclusion.

This fits the notions of the macrostructure being entailed by the text: premises imply, or entail, conclusions. The aorist tense is used for premises (eg. 1:19-32) and the non-aorist for conclusions (eg. 1:18). So, there is a skewing in Ro. 1:18-32 between the notional conclusion (1:18) and the propositions marked by inferential particles (di, dia touto) as conclusions. There is also tension between the marked prominence (repetition in vv. 24, 26, 28) and the logically prominent proposition (1:18). However, there are still clear grammatical indications of the basic logical relationships in the passage: 1:18 is marked by high level asyndeton and the non-aorist (present) tense as the main point and conclusion. Ro. 1:19-32 is marked by the aorist tense as premises or background with respect to 1:18, which is in turn a premise in another argument.

3.5 Gar and the The Global IF...THEN...

Before concluding it is necessary to tie our discussion of gar in to the IF...THEN... characterization of the macrostructural act of arguing. If v. 18 contains the most important point of Ro. 1:18-32, why does it begin with the subordinator gar? To what is the gar subordinating vv. 18-32?

The three points of the macrostructural argument mentioned earlier, i.e., 1:18, 2:1, and 3:19-20, are global IFs. The THEN was left implicit, but was clearly the underlying motivation for Paul's presentation of the good news of justification by faith: IF points 1, 2, 3 are true, THEN we need some other way to be right with God (the conclusion is implied), and what is needed is justification by faith.

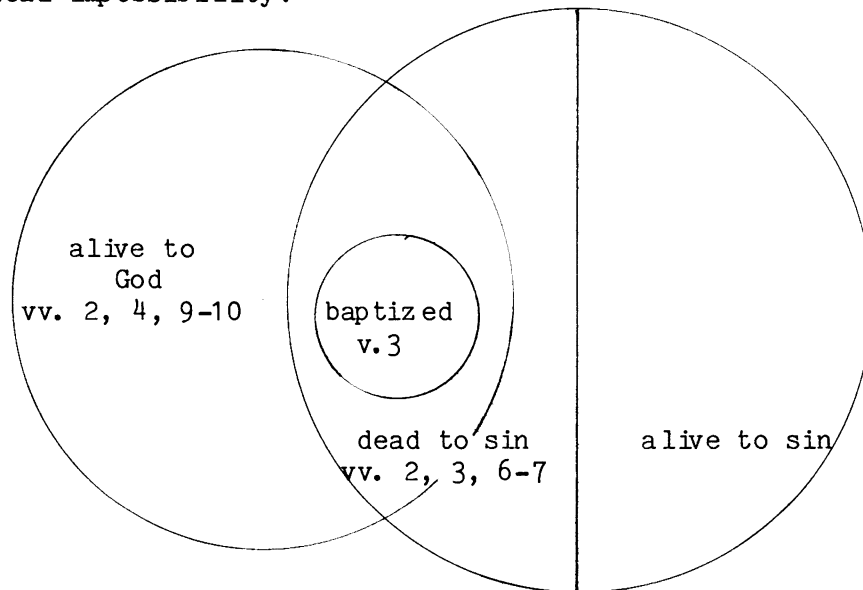
In my study of Romans, I have found that a gar often introduces a premise (IF) in argumentative text. Seen this way, gar is easily analysed with respect to its function in a logical hierarchy. Once it has been sensed that gar is not referring back to a few preceding clauses, it can be assigned a higher level IF function, and the search for a corresponding THEN is likely to be fruitful. The important idea here is that, while at a certain level of text, gar can be seen to refer back to a definite preceding clause or sentence, when gar is operating on a higher level, as a global IF in an argument, there is often no preceding bit of text one can point to as what is being supported by the point headed in gar. While there is a general connection

between the topics, 'gospel' in vv. 16-17, and 'the wrath of God' in v. 18, there is not a clear back reference. In Ro. 1:18-32, what is being supported is somewhat of an abstraction - THE ARGUMENT. That is, there is a macrostructural argument which can be abstracted from the text of Romans, and it is this macrostructure that the unit headed in gar is supporting. We come to grasp what the macrostructural argument is (if it is felicitously encoded) as we decode the spoken/written text and are able to apply the supporting unit to the appropriate level of argumentation without looking for a specific backreference in preceding clauses.

Another example of possible confusion between high level subordinate material and low level hyperordinators occurs in Ro. 6. In analysing this text, one might be tempted to make v. 4 ("Therefore (oun) we have been buried with him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.") the head of a section comprising vv. 4-7. Verse 5, beginning in ei gar ('for if') would be a supporting text. The problem is that the content of v. 5 is very similar to that of v. 4: "For (gar) if we have become united with him in the likeness of his death, certainly we shall be also in the likeness of his resurrection...". A strange kind of an argument has the same point as its premise and its conclusion. By applying the notion of global IF...THEN... functions to Ro. 6: 1-11, I found a

structured syllogistic argument (see 2.5) essentially stated in vv. 3-4. Verses 5-7 are the elaboration of the premise, "We died with Christ". The gar of v. 5, then, does not refer back to v. 4, but refers all of vv. 5-7 back to THE ARGUMENT whose thesis is stated in 6:2.

Here is a syllogistic diagram of Ro. 6:2b-10. Our membership in the left hand sets (i.e. if we are one of those who are baptized into Christ Jesus) makes our continuing in sin a logical impossibility:



This diagram leaves the possibility of some being dead to sin or alive to God without baptism into Christ. Paul has already made it clear before chapter 6 that the Law, which was the only possible means to bring about righteousness, is not able to do so, i.e., that there is no way to be dead to sin/alive to God but through Christ.

CHAPTER IV
A PROFILE OF ROMANS

4.1 Introduction

R.E. Longacre (1981, p. 337) says that "profile has to do with the linguistic reflexes of mounting and declining tension (or excitement) within a discourse." Because narrative was the first and most thoroughly explored discourse genre, there is a natural tendency to compare the discourse features of argumentation as found in Romans with the familiar, well-charted waters of narrative structure. In the matter of profile, this analogous kind of thinking has been fruitful.

Longacre (1981, p. 347) has shown that Peak, the point to which the cumulative development of a discourse customarily flows, (1) is a marked surface structure; (2) correlates with underlying notional categories; (3) is a feature which serves to give Profile to a whole discourse which includes one or more such units; (4) is a practical zone of analytical difficulty in that a number of kinds of irregularities in the discourse grammar occur at Peak. The chart below shows narrative notional Plot and possible surface structure realizations (Longacre 1983a, p. 22):

Chart I Narrative Notional Plot Categories

	TITLE	APERTURE	STAGE	(PRE-PEAK) EPISODES	PEAK	PEAK'	POST-PEAK EPISODES	CLOSURE	FINIS	
SURFACE STRUCTURE		Formulaic phrase/sentence	Expository paragraph/discourse Narrative paragraph/discourse	Paragraph/discourse (usually narrative or dialogue) articulated by means of: 1. time horizons in succession 2. back-reference in paragraph/discourse to the preceding 3. conjunctions 4. juxtaposition, i.e. clear structural transition to another paragraph or embedded discourse	Rhetorical underlining Concentration of participants Heightened vividness Shift of tense Shift to more specific person Narr-Pseudo-Dialogue-Dialogue-Drama Change of pace Variation in length of units Less conjunction and transition Change of Vantage point Orientation	See Peak	See Pre-Peak Episodes	Of varied structure especially expository paragraph, but can be expository discourse, narrative discourse, hortatory discourse (=moral?)	Formulaic phrase/sentence	
NOTIONAL STRUCTURE (PLOT)	SURFACE FEATURES ONLY	1. EXPOSITION 'Lay it out'	AS STAGE	2. INCITING MOMENT 'Get something going' 3. DEVELOPING CONFLICT 'Keep the heat on'	AS EPISODES	4. CLIMAX 'Knot it all up proper'	5. DENOUEMENT 'Loosen it'	6. FINAL SUSPENSE (SURFACE STRUCTURE EPISODES) 'Keep untangling'	7. CONCLUSION 'Wrap it up'	SURFACE FEATURE ONLY
					A. CLIMAX MAY ENCODE AS PEAK AND DENOUEMENT AS PEAK' OR: B. CLIMAX MAY ENCODE AS PRE-PEAK EPISODE AND DENOUEMENT AS PEAK C. CLIMAX MAY ENCODE AS PEAK AND DENOUEMENT AS POST-PEAK EPISODE					

The first 11 chapters of Romans are argumentation with a hortatory element which surfaces in a few places as embedded exhortation. Chapters 12-15 are an extended exhortation based upon the arguments of chs. 1-11. A structure analagous to subplot in narrative is carried in chs. 2:17-3:18, and 9-11. This sub-argument is related to and integrated into the main argument, but its removal from the text does not destroy the integrity of the main argument.

In this chapter I will first speculate about the notional structure of argumentation as exemplified by Romans 1-15, then look at the overall profile of Romans 1-16, and finish with a look at the main and sub-arguments in Romans 1-11.

4.2 The Notional Structure of Argumentation

The book of Romans clearly has a Plot analagous to the basic notional Plot structure which can be found in narrative. The delineation of expository/argumentative Plot along similar lines has been briefly presented by Jeff Farmer in a paper to the Linguistic Association of the South West (1981). The text he used was a transformational-generative linguistic argument, which displayed analogs to each of the narrative Plot categories described by R.E. Longacre.

A term I have borrowed from Farmer is 'CRUCIAL ARGUMENT' for the notional category parallel to 'CLIMAX' in narrative. The Plot in Romans is complex, in that it has two kinds of CLIMAX. In addition to CRUCIAL ARGUMENT, there is DILEMMA.¹² Romans 6:1-11, the CRUCIAL ARGUMENT, is a pre-Peak episode in the surface structure (see Charts I and III). Romans 7, the DILEMMA, is clearly marked on the surface as a Peak by heightened vividness (especially the sudden switch to the first person singular, and an intensely personal tone); rhetorical underlining (i.e., repetition, inclusio); an increase in the concentration of conjunctions, especially alla. (See Longacre 1983a, pp. 26-35). Another striking peculiarity of Ro. 7 is its apparently displaced position within the text.¹³

It is of interest that Farmer says "Crucial Argument...(from which a paradox develops)" (p.273). Although he does not find the paradox assertive enough on the surface of his text to assign

it a notional category of its own, Farmer's noting the presence of such a structure is enough to provide another instantiation of my DILEMMA category.

Farmer does not discuss any of the surface features marking Peak in his article, but it appears that the DENOUEMENT of his text, unlike that found in Romans, is relatively smooth sailing, that is, it is not marked by any surface structure turbulence or peculiarities expected at a Peak. The DENOUEMENT of Romans, however is the Peak'. (Looking at Chart I, we see that the narrative CLIMAX or DENOUEMENT or both may be marked on the surface as Peak.)

Chart II shows the onion-like internal structure of Romans as determined both by thematic and grammatical boundaries. ¹⁴ Orienters (ORI), vocatives (VOC), rhetorical questions (RHQ), with or without denials (DENY) and/or replies (REPLY), and high level asyndeton (see 3.4) are the most common initial boundary features. The most common final boundary features are the honorific title for Christ, 'Jesus Christ our Lord' (HON), doxologies (DOX) and benedictions (BEN) with or without an 'Amen'. The core of the book is the argument on justification by faith found in chs. 4-8. The core is flanked on both sides by exposition/sub-arguments. Chapters 1-3 contain the low-profile STAGE argument discussed at length in chapter III of this thesis. Chapters 2:17-3:18 and 9 through 11 contain many parallel themes, but from reversed perspectives.

In chs. 2-3, Paul addresses the Jews (2:17 explicitly), and in chs. 9 -11, he addresses the Gentiles (11:13 explicitly). Chapters 1-11 are clearly set off from 12-15, which are an extended exhortation based upon the teaching found in chs. 1-11. I am applying the notional categories to the text from 1:13-15:13, leaving the Outer Layers aside.

Chart II Internal Boundaries of Romans

	INITIAL BOUNDARIES	FINAL BOUNDARIES
Outer Layer Salutation: 1:1-7		BEN + HON
Outer Layer Introduction to entire book: 1:8-12		
<hr/>		
EXPOSITORY STAGE/THESIS: 1:13-3:31 Introduction to STAGE and to first 11 chapters: 1:13-25 THESIS: 3:31	ORI + VOC (cf. 11:25) same RHQ + DENY + REPLY	RHQ + REPLY (3X) DOX + Amen
INCITING ARGUMENT: 4:1-5:11	RHQ, high level asyndeton	embedded HON
CRUCIAL ARGUMENT: 5:12-6:23 Exposition/background to 6:1-14: 5:12-21	<u>dia touto</u> , high level asyn. same	HON HON
CRUCIAL ARGUMENT: 6:1-14 Supporting Argument: 6:15-23	RHQ + DENY + REPLY RHQ + DENY + ORI	HON
DILEMMA: 7:1-25 Exposition/background to 7:7-25: 7:1-6	ORI + VOC + high level asyn. same	embedded HON
DILEMMA: 7:7-25	RHQ + DENY + REPLY	same
DENOUEMENT: 8:1-39 Conclusion to 4:1-8:39: 8:31-39	high level asyndeton RHQ (multiple)	HON same
FINAL EXPOSITION: 9:1-11:36 Introduction to 9:1-11:36: 9:1-5 Conclusion to 1:13-11:36: 11:25-36	ORI + high level asyndeton same ORI + VOC (cf. 1:13)	DOX + Amen (cf. 1:25) DOX + Amen DOX + Amen
CONCLUSION: 12:1-15:13 Conclusion to 12:1-15:13: 15:7-13	ORI + VOC + high level asyn., genre change	BEN same
<hr/>		
Outer Layer Conclusion to 1:1-15:13: 15:14-33 Conclusion to 15:14-33: 15:30-33	ORI + VOC ORI + VOC + embedded HON	BEN + Amen same
Outer Layer Salutation: 16:1-27 Conclusion to 16:1-27: 16:17-20 Conclusion to entire book: 16:25-27	ORI + high level asyndeton ORI + VOC DOX...	DOX + Amen BEN ...DOX + Amen

Comparing what I have found in Romans to the narrative Plot as shown by Longacre (see Chart I), we see that there are close similarities:

Narrative Discourse	Romans 1-15
1. EXPOSITION 'Lay it out'	1. EXPOSITION 'Lay it out' (1:13-3:31)
2. INCITING INCIDENT 'Get something going'	2. INCITING ARGUMENT 'Get something going' (4:1-5:11)
3. DEVELOPING CONFLICT 'Keep the heat on'	3. DEVELOPING ARGUMENTATION 'Keep the heat on'
4. CLIMAX 'Knot it all up proper'	4a. CRUCIAL ARGUMENT 'It all hangs on this' (5:12-6:23) 4b. DILEMMA 'But what about...?' (7:1-25)
5. DENOUEMENT 'Loosen it'	5. DENOUEMENT 'Resolution' (8:1-39)
6. FINAL SUSPENSE 'Keep untangling'	6. FINAL EXPOSITION 'Take up loose themes' (9:1-11:36)
7. CONCLUSION 'Wrap it up'	7. CONCLUSION 'Wrap it up' (12:1-15:13)

In the EXPOSITION Paul lays out the matter at hand: the gospel "is the power of God for salvation to every one who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith...". The themes introduced in 1:16-17 are emphatically restated at the end

of the EXPOSITION (3:27-31). That salvation is needed is woven into the EXPOSITION as a low-profile sub-argument (see 3.3). In 3:31, the thesis statement for all of chs. 4-8 is made: "we do not nullify the law through faith, but we establish it".

A sudden change of topic (high level asyndeton - see 3.4) occurs at 4:1, which introduces what I have called an argument INVOKING PRECEDENT (see 2.4). This is the INCITING ARGUMENT in which Paul uses the precedent set by Abraham and recorded in Scripture to show that all justification before God must be and has been from the start by faith, not works. The basic argument here is, 'If Abraham, the father of us all, did it (4:1-22), this is what we all should do (4:23-5:11).' 5:1-11 is an embedded exposition elaborating upon the effects of our receiving justification by faith.

Paul continues to develop the theme of justification by faith and to relate it to Christ's death and resurrection in the rest of ch. 5 and ch. 6. In 6:1-11, a highly structured SYLLOGISTIC (see 2.4) type of argument emerges. This is the CRUCIAL ARGUMENT, proving that if we have been justified by faith, that is, united with Christ in his death and resurrection, we will, as he does, live a life pleasing to God. We will thus fulfill the requirements of the law. It is the culmination of thought to which the first five chapters have been steadily building. According to James Denney,

Unless there is a necessary connection between justification by faith and the new life, Paul fails to prove that faith establishes the law. The real argument that unites chaps. iii., iv., and v. and repels the charge of antinomianism, is this: justifying faith, looking to Christ and His death, really unites us to Him who died and rose again, as the symbolism of baptism shows to every Christian. (Nicoll, Ed., p. 632)

The importance of the argument in 6:1-11 is emphasized by a very formal structure, an embedded exhortation (6:12-14) and a supporting argument (6:15-23) which is an implied exhortation. I have called the supporting argument in 6:15-23, which is superficially like 6:1-11 in form, but much different in structural detail, an INVOKE EXPERIENCE type of argument (see 2.4). Paul is reminding his audience of how wretched sin made their lives in former days, while exhorting them to sin no more.

A high level asyndeton marks the beginning of the DILEMMA at ch. 7. 7:1-6 provides a short hypothetical illustration showing that we are dead to the law. This is parallel conceptually to our death to sin, demonstrated in chapter 6. This little illustration is a warm-up to the problem emerging in the next several verses. There is a sudden shift to the first person singular at v. 7, including the use of the emphatic egw and a much more personal tone while Paul says that the law is good (7:7-13), but he cannot keep it (7:14-25), and we have been told in 3:19-20 that it is not able to justify him even if he could keep it. But Paul, in 5.5, has already briefly referred to the way to overcome the dilemma in 6:1-23, when he mentions the Holy

Spirit. The full explanation comes in ch. 8, the DENOUEMENT, where the Holy Spirit is reintroduced and described as the agency by which union with Christ enables us to fulfill the requirements of the law (8:4).

The FINAL EXPOSITION, 9:1-11:36, takes up some of the themes of chs. 2-3, such as 'the justice of God' (2:11; 3:5,6; 9:14) and 'there is no distinction between Jew and Gentile before God' (2:28,29; 10:12,13).

The CONCLUSION, chs. 12-15, is rather too long and drawn out to be characterized by 'Wrap it up', but its hortatory and apparently homogeneous grammatical structure make it a perfect candidate for this category. As Chart I shows, the FINAL SUSPENSE in narrative can be an entire discourse. The length of the discourse is not the important feature, but its function with respect to the whole is what matters. In Romans, chapters 12-15 are a single hortatory discourse, and although they take a few pages to do so, they do 'wrap up' the book of Romans. Macrostructurally, the final chapters could be very briefly summarized as 'Serve God with all your heart; obey temporal authorities; with Christ as your model, love and accept one another.' If we speak in terms of chapters, three seem like a long unit of text. However, by NASB pagination, chapters 12-15 cover less than one sixth of the total text of Romans, which is actually quite a reasonable proportion.

Following is a provisional notional/surface structure catalog for argumentation based upon an analysis of Romans 1-15:

Chart III Argumentation Notional Plot Categories

STAGES/ THESIS	(PRE-PEAK) EPISODES	PEAK	PEAK'	(POST-PEAK) EPISODES	CLOSURE
Expository paragraph or discourse Minor argument Thesis Statement	Paragraph/discourse (exposition or minor arguments) articulated by means of: 1. thematic or logical succession 2. back reference in paragraph/discourse to the preceding 3. conjunctions 4. juxtaposition i.e. clear structural transition to another paragraph or embedded discourse 5. reason, result, purpose, evidence paragraphs	Rhetorical underling Concentration of themes Heightened vividness: Shift of tense Shift to more specific person Use of multiple rhetorical questions Change of pace: Variation in length of units More or less conjunction and transition More formal devices, eg. chiasmus, inclusio, parallelism		See Pre-Peak Episodes	expository paragraph/discourse; hortatory paragraph/discourse
1. EXPOSITION 'Lay it out'	2. INCITING ARGUMENT 'Get something going' 3. DEVELOPING ARGUMENTATION 'Keep the heat on'	4. CRUCIAL ARGUMENT 'It all hangs on this'	5. DILEMMA 'But what about...?'	6. DENOUEMENT 'Resolution'	7. FINAL EXPOSITION 'Take up those themes'
					8. CONCLUSION 'Wrap it up'

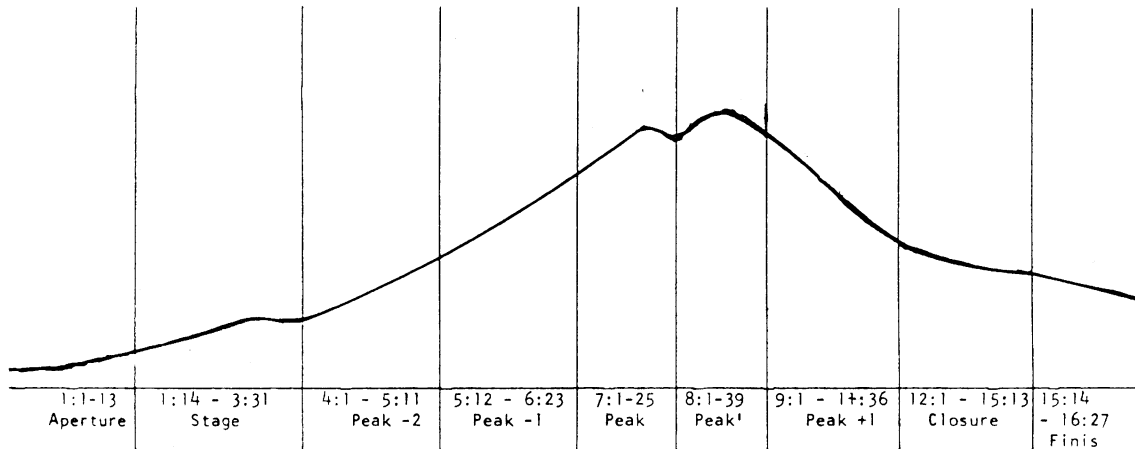
I would say that the DILEMMA is an optional category, but that all argumentation has a CRUCIAL ARGUMENT. Argumentation could have the CRUCIAL ARGUMENT realized as a Pre-Peak Episode, and the DILEMMA as Peak, as in Romans, or the CRUCIAL ARGUMENT could be realized as Peak, and the DILEMMA or DENOUEMENT as Peak'. The FINAL EXPOSITION might be a demonstration of the solution proposed in the DENOUEMENT, as in the article analysed by Farmer. I have not thought of a better term than 'Episode' for the developmental stages of an argument, and it avoids the unnecessary multiplication of terminology.

There are still two other apparent hitches in our matching of narrative and argumentative notional structures. One is that there seems to be no DEVELOPING ARGUMENTATION in Romans, which is quite an absurdity to anyone familiar with the book. Another is that there are two categories corresponding to narrative CLIMAX: CRUCIAL ARGUMENT and DILEMMA. Both of these difficulties will be addressed in the next section, on Profile.

4.3 Profile of Romans 1-16

Here is a representation of the surface structure Profile of Romans 1-16, showing the major breaks between units and the relative intensity of the argumentation:

Chart IV Profile of Romans 1-16

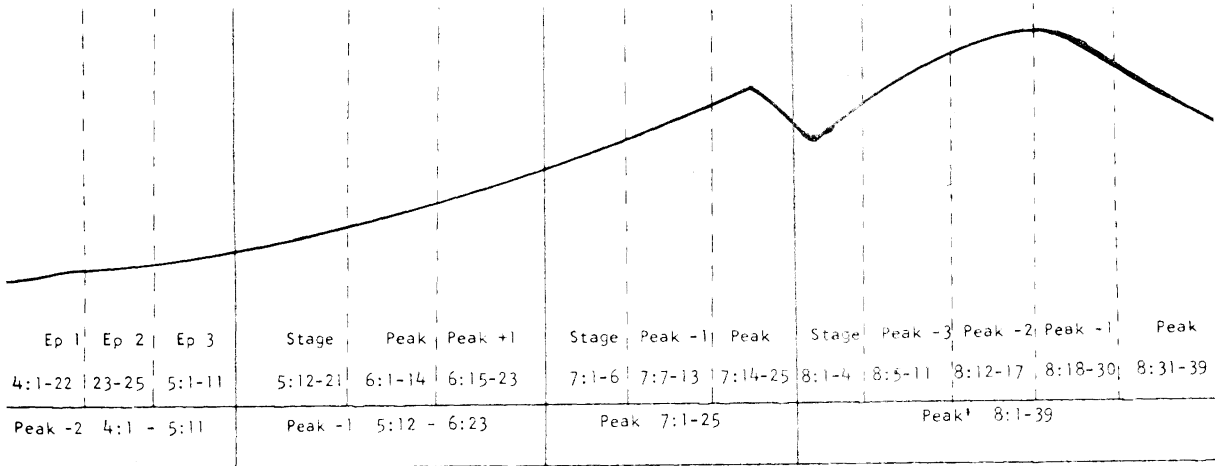


In Chart II, we have the notional structures corresponding to the surface structures Pre-Peak (Peak -n), Peak, Peak' and

ARGUMENT; Peak -1 is the CRUCIAL ARGUMENT; Peak is the DILEMMA;
 Peak' is the DENOUEMENT; and Peak +1 is the FINAL EXPOSITION .
 16

A problem raised in 4.2 was the apparent lack of a surface structure corresponding to DEVELOPING ARGUMENTATION on the notional level. One does not think of Romans as a book which suddenly lurches from an inciting argument to reaching the main point: if anything, it gives the opposite impression. It is the untangling of long and complex argumentation which has made Romans such an inviting challenge to so many minds in Christendom. As Chart II shows, there are clear surface structure divisions between the units shown on the Profile, and there is also strong coherence between the subdivisions within the major units ('juxtaposition' on Charts I and III). It is the subdivisions within the major units which give the sense of DEVELOPING ARGUMENTATION in Romans. A similar narrative structure of a Korean folk tale can be found in Hwang (1981, pp. 87-92). In this narrative, Episode 1 is the INCITING MOMENT and Episode 2 the CLIMAX. Episode 3 is the DENOUEMENT. The development of the Plot is accomplished by embedded units functioning as Stage, Pre-Peak, Peak and Closure within the Episodes. We can diagram Romans 4:1-8:39 in a similar manner:

Chart V Profile Showing Developing Argumentation



Peak -2 is episodic in that it does not have an internal Peak. Ep. 1 is 'this is what Abraham is recorded as having done'; Ep. 2 is 'this was recorded so that we would follow his example'; Ep. 3 is 'this is what happens when we do what Abraham did'.

In Peak -1, we have these subdivisions: Stage, an exposition on the relationship between sin and death, Christ and Adam (this information is necessary if the argument in 6:1-11 is to make sense, i.e. 6:1-11 presupposes the information in 5:12-21); Peak is the notional CRUCIAL ARGUMENT proper; Peak +1 is an argument INVOKING EXPERIENCE to support the important argument at Peak. This Peak +1 argument can be seen as articulated by an embedded exhortation, in that a close examination of the structure and contents reveals an essentially hortatory discourse.

The third large unit, Peak, is likewise subdivided. The Stage is a short illustration of the believer's death to the Law; the Peak ¹⁷-1 is an exposition on the relationship between the Law and sin; and the Peak is the notional DILEMMA proper.

So, from this more detailed examination of the Profile of chs. 4-7, we can see that although there is not an obvious surface structure division corresponding to the DEVELOPING ARGUMENTATION category, the argumentation is indeed developed rather than abruptly articulated. It is the structures embedded within the large divisions of Peak -2, Peak -1 and Peak that give the sense of development in the argumentation.

Based on similar tables from Hwang 1981, following is an outline of what is going on in Romans 4-7:

Chart Va Detail of Developing Argumentation

Surface	Plot	Unit	Contents	Boundaries
Peak -2	INCITING ARGUMENT	4:1-5:11	The argument INVOKING PRECEDENT is articulated: if Abraham was justified by faith, then we should be, too.	RHQ + DENY + REPLY <u>oun</u>
Peak -1	CRUCIAL ARGUMENT	5:12-6:23	The SYLLOGISTIC argument shows that if we by faith die and are resurrected with Christ, we will, as he does, live a life pleasing to God. The argument is prefaced by an explanation of the relationship between sin and death presupposed by the argument, and followed by a hortatory reiteration of the 'we are dead to sin' theme.	high level asyndeton, <u>dia touto</u> ...HON
Peak	DILEMMA	7:1-25	It is explained that we are dead to the Law, and that the Law is good, although its purpose is to expose sin. The dilemma is that we have to meet the requirement of the Law, and want to, but are unable to, and even if we could keep the Law, it is not able to justify us.	RHQ + ORI +VOC ...embedded HON

And, in more detail:

Chart Vb Detail of Peak -2

Surface	Plot	Unit	Contents	Boundaries
Ep 1	EX POSI- TION of premises	4:1-22	Using Scripture as evi- dence, Paul shows that the precedent for being justified by faith rather than by works or heredity was set by Abraham.	RHQ + ORI, <u>oun</u> ... <u>dio</u>
Ep 2	CONCLU- SION	4:23-25	The point is made that we are to be counted right- eous by faith in God (through Jesus Christ) as Abraham was. This is a hidden exhortation.	<u>de</u> <u>ouk...</u> <u>alla kai</u>
Ep 3	FINAL EX POSI- TION	5:1-11	The results of our being justified by faith in Jesus Christ are elaborated.	<u>oun</u>

Chart Vc Detail of Peak -1

Surface	Plot	Unit	Contents	Boundaries
Stage	EXPOSITION	5:12-21	The background information on sin and death presupposed by the argument at Peak is given.	high level asyndeton, <u>dia touto</u> ...HON
Peak	CRUCIAL ARGUMENT	6:1-14	A highly structured argument shows that we are united with Christ in death and resurrection and so cannot continue to live in sin. Vv. 12-14 are an embedded exhortation.	RHQ + DENY +REPLY (RHQ) <u>oun</u> ... <u>ou</u> <u>alla</u>
Peak +1	CONCLUSION	6:15-23	An argument INVOKING EXPERIENCE is offered in support of the point made in the previous argument. Paul reminds the audience of how miserable their lives were before they turned to God, and ends with a warning that the wages of sin is still death. This exhortation superficially resembles the argument of 6:1-11 in form.	RHQ + DENY <u>oun</u> , ORI ...HON

Chart Vd Detail of Peak

Surface	Plot	Unit	Contents	Boundaries
Stage	EXPOSITION	7:1-6	Paul explains how we have died to the Law by using an illustration from life -when a husband dies, his wife is set free to marry another. There is a little mix up with the death metaphor: our own death to sin frees us from the Law, whereas in the analogy it was the husband (analogous to the Law) who died.	RHQ + ORI + VOC ...there is an 'x, not y' structure similar to the <u>ou</u> ... <u>alla</u> in Chart Vc Peak
Peak -1	EXPOSITION	7:7-13	The real purpose of the Law is explained. It was given to bring about knowledge of sin, and is holy, just and good.	RHQ + DENY <u>oun</u> ...RHQ + DENY, <u>oun</u> switch to 1sg.
Peak	DILEMMA	7:14-25	The problem of man's fallen nature in conflict with a Law which was not meant to make him righteous, but to show his sinfulness.(See Chart Va Peak).	ORI, <u>gar de</u> ...embedded HON

A second problem, noted earlier with our notional categories, is that there are two argumentation categories, CRUCIAL ARGUMENT and DILEMMA, corresponding to only one narrative category, CLIMAX. The business of having two distinct types of Peak apart from DENOUEMENT as Peak ' has already been discussed by

Frances Woods. She describes the Didactic Peak in Halbi narrative as having features quite distinct from the Action Peak regularly found in narrative. The Didactic Peak is hortatory or expository material embedded in the narrative, occurring after the Action Peak. The chronological flow of the narrative stops while a didactic dialogue or monologue takes place.

The question is whether there should be posited an optional notional category for narrative corresponding to the Didactic Peak. If that is the case, the parallel between the two narrative CLIMAX categories (corresponding to the surface structure Action and Didactic Peak) and the two argumentative CLIMAX categories - CRUCIAL ARGUMENT and DILEMMA - is obvious. I am suggesting in any case that there is enough notional difference between an important argument and a dilemma or other kind of problem proceeding from it to warrant two corresponding notional structures.

The CRUCIAL ARGUMENT is necessary for the notional Plot of any argument. The DILEMMA is an additional option which serves to validate the CRUCIAL ARGUMENT, once the problem is shown to be resolved, or it is shown that the resolution was all the time inherent in the CRUCIAL ARGUMENT. The DILEMMA is the coup de grace, working with the DENOUEMENT to demonstrate that the CRUCIAL ARGUMENT has indeed covered all objections.

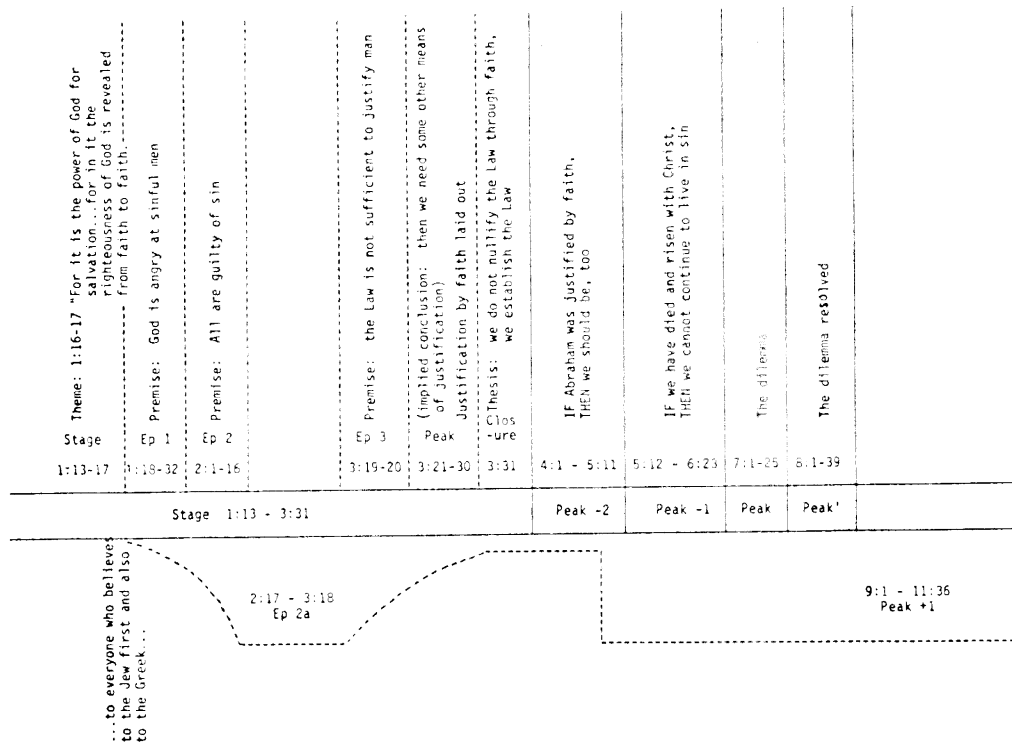
One problem which I will mention but not discuss is that of the length of the units to which I have given the surface-

structure-only categories, Aperture and Finis. Chs. 1:1-12 and 15:14-16:27 are not simple formulaic sentences, but discourses in their own right.

4.4 Profile of Romans 1-11 Showing Sub-Argument

Here is a profile of the central argument in Romans, showing the sub-argument in Ro. 2:17-3:18 and chs. 9-11 separated from the main argument.

Chart VI Profile of Romans 1-11 Showing Sub-Argument



While the integrity of the main argument is not disturbed by removing this sub-argument, the sub-argument is well integrated

into and closely related to the main discourse thematically. The broken line below the main argument profile is a visual representation of the degree to which the sub-argument "adheres" to the main one.

The following chart examines the details of Stage:

Chart VIa Detail of Stage

Surface	Plot	Unit	Contents	Boundaries
Ep 1	EXPOSITION	1:18-32	This is the first point in a minor argument showing that justification by faith is needed: 'God is angry'. It is expanded by an exposition on the reasons for and results of God's anger.	<u>gar</u>
Ep 2	EXPOSITION	2:1-16	This is where the second point, 'all are guilty of sin and liable to judgement' is expanded.	high level <u>asyndeton</u> <u>dio</u>
Ep 3	EXPOSITION	3:19-20	This is the third point: 'the law is not sufficient to justify sinful man.' The topic, which is dropped rather abruptly here, is picked up again at 7:7.	ORI

Peak	EXPOSITIONARY CLIMAX	3:21-30	Here all the important themes of the first three chapters are reiterated as justification by faith is introduced.	<u>nuni de</u> ...RHQ (multiple)
Thesis	CONCLUSION	3:31	The thesis for the main argument of chs. 4-8 is set out: we establish the law through faith.	RHQ + DENY + REPLY

(Charts Va, Vb, Vc and Vd show details of Peak -2, Peak -1, and Peak.)

In 2:17-3:18, no new point is made with respect to the main argument. Chapter 2:28-29 ("For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit...") echoes 2:12-16. In 2:17 the diatribal element comes to the fore, as Paul indicts the hypocritical Jew, and remains prominent in the surface structure of the sub-argument (see chapter VI of this thesis). The rhetorical questions of 3:1-18 parallel those of ch. 9 as follows:

Chapter 3	Chapter 9	Content
3:5	9:14	'Is God unfair?'
3:7	9:19	'Why does God find fault with us?'

Chapter 9 carries on with the theme of God's mercy in choosing to justify both Jews and Gentiles by faith. In chapter 10, salvation is discussed in the context of the Jews' ignorance of obtaining it by faith. Chapter 11 declares that God has not rejected his people (the Jews), and warns the Gentiles against becoming proud of their being allowed to become heirs of the promise God made to Abraham. The sub-argument ends with a doxology praising God's mercy and wisdom (11:33-36).

CHAPTER V

GRAMMATICAL CHARACTERISTICS OF EXPOSITION AND ARGUMENTATION

5.1 Exposition, Argumentation and Transitivity

5.1.1 The Notion of 'Grammar' in Discourse

In chapter II we characterized argumentation as an act essentially different from exposition. The basic notional structure of argumentation (I prove) was seen to be the result of introducing the component IMPERATIVE into expository discourse. Argumentation is higher in IMPERATIVE than exposition (I explain), and lower than exhortation (I propose/urge/command). The global IF... is essentially exposition, while the THEN... adds an imperative element, an implicit urging the hearer/speaker to accept the idea which is presented by the conclusion. At least, this is true for the type of argumentation found in Romans 1-11. In Romans, the close relationship between embedded exhortation and argumentation reinforces this conception.

The argumentation in Romans displays the grammatical characteristics of both exposition and exhortation, as delineated by R. E. Longacre (1983a). Although salient differences between narrative and the expository genres can be readily identified,

the grammatical differences between exposition, argumentation, and exhortation tend for the most part to be a little fuzzy and elusive. For such a small sample of text as Romans 1-11, sweeping generalizations would have to be viewed with suspicion, and would need to be well documented to be verifiable. Such detailed documentation is beyond the scope of this study. The general guideline for this chapter will be: Romans 1-11 is essentially argumentation, which apparently shares grammatical characteristics with both exposition and exhortation, and may have some of its own peculiar tendencies. Tendencies will be noted without there being a strong claim made for generality.

On the relation between notional (or, semantic) and grammatical categories, R.E. Longacre says:

...we are concerned...with such features as plot progression in a narrative from stage to inciting incident to further build-up to a climax of confrontation to denouement and to final resolution; ...with ways of combining predications according to coupling, contrast, temporal succession, temporal overlap, causation, paraphrase, and the like; and with the world of role relations such as patient, experiencer, agent, goal, and source. We note concerning these notions that:

1. They are not language specific but belong to the general notional structure of language as spoken by human beings anywhere.
2. They are independent of particular texts and particular referential content structure in a given language.
3. At least some of them resemble categories which we are accustomed (on lower levels) to call grammar.
4. They emerge as categories which are marked in the surface structure of at least some languages.

I believe, therefore, that all of these notional considerations belong to the form of language and to the form of discourses within it, i.e., on the formal rather than on the content side. I see, therefore, no reason why they should not be considered to be GRAMMAR as opposed to the world of referential and content structure. Admittedly, they are on the deep or semantic side of grammar. But even if we admit the latter word, semantic here does not include the referential function. (1983a, p.xvi)

The kinds of formal relationships discussed in this chapter are grammatical in the Longacrean sense, and for the most part, in the ordinary morphosyntactic sense, too. Longacre's verb ranking (5.3) relates discourse structure to surface grammar in ways that parallel the purely syntactic relationship between subordinate and main clauses. Clauses and sentences are assigned relative degrees of prominence according to the mood, tense/aspect and voice of the main verb. Verb forms are not only the primary determiners of whether a clause or sentence belongs to the foreground (main, primary material) or background (subordinate, secondary material) of the text, but also determine degrees of prominence within foreground or background material.

5.1.2 Degree of Transitivity

Whereas narrative foregrounding is predicted by Hopper and Thompson to show a large number of clauses with high transitivity ratings, the clauses used in foregrounded material in Romans 1-11 reflect a preference for low transitivity. Paul Hopper and Sandra Thompson (1980) define transitivity thus:

Transitivity then viewed in the most traditional and conventional way possible - as a matter of carrying-over or transferring an action from one participant to another - can be broken down into its component parts, each focusing on a different facet of this carrying-over in a different part of the clause. Taken together, they allow clauses to be characterized as MORE or LESS transitive...(1980, p.253)

Following is the list developed by Hopper & Thompson of the components of transitivity, as applied to clauses:

	HIGH	LOW
A. Participants	2 or more, 18 A and O	1 participant
B. Kinesis	action	non-action
C. Aspect	telic	atelic
D. Punctuality	punctual	non-punctual
E. Volitionality	volitional	non-volitional
F. Affirmation	affirmative	negative
G. Mode	realis	irrealis
H. Agency	A high in potency	A low in potency
I. Affectedness of O	O totally affected	O not affected
J. Individuation	O highly individuated	O non- individuated

'Believe' (pisteuw) and 'reckon' (logizomai) are typical of the verb type used in Romans. The basic clauses, 'Abraham believed God', and 'God reckoned Abraham righteous' (= 'God justified Abraham') are quite high in transitivity. I rated the

first clause 6/10, giving 'Abraham believed God' plus scores on Participants, Volitionality, Affirmation, Mode, Agency, and Individuation of 0. I rated the second clause 8/10, giving 'God reckoned Abraham righteous' plus scores on Aspect and Punctuality as well. Although I was tempted to give this clause a plus on Affectedness of 0 also, Hopper and Thompson seem to relate this component to physical (kinetic) rather than non-physical effects, so I gave both clauses a minus.

Although 'Abraham believed God' and 'God reckoned Abraham righteous' are quite high in transitivity, the actual text of Romans 4 encodes these propositions in clauses much lower in transitivity. For example, Ro. 4:9, "Faith was reckoned to Abraham as righteousness", has lost in transitivity on several counts by Hopper and Thompson's scale (as well as being completely without transitivity in the traditional sense). Besides the reduction of 'Abraham believed God' to the noun 'faith', the clause in 4:9 is no longer HIGH with respect to Participants, Agency, and Individuation. So, from this example, the general tendency of expository text to encode propositions in the least transitive grammatical forms begins to emerge.

Those components which were lost in surface structure of the above example are closely related to Longacre's characterization of expository discourse as -AGENT ORIENTATION. The agent was suppressed, reducing the number of participants, and making the Agency component irrelevant. The new 0, 'faith' is non-

individuated in that it is non-human, non-animate, and abstract rather than concrete.

Of the ten components listed by Hopper and Thompson, some change with the syntax and morphology of the clause in which a verb is used, and some are inherent in the verb itself. For instance, 'believe' (or pisteuw) is always minus in Kinesis, Aspect, and Punctuality, and plus in Volitionality. 'Reckon' (or logizomai) is always minus in Kinesis, plus in Volitionality. It is plus in Aspect and Punctuality in the phrase 'reckon righteous', meaning 'justify' in the theological sense, but not inherently so. Of the qualities which might inhere in the verb rather than vary as functions of syntax and morphology, one is salient in Romans: **non-kinesis**. The Affectedness of Object is logically dependent upon Kinesis, in that a non-physical event does not usually produce physical effects.

Although kinetic verbs can be used in non-kinetic senses, the reverse does not occur. There is a striking preponderance of non-kinetic verbs and kinetic verbs used in non-kinetic senses in the exposition/argumentation of Romans.

Among the forms used in Romans which reflect lower transitivity of foregrounded material are the existential and equational verbs, the passive voice, and the figurative usage of verbs which correlate with high transitivity in their primary sense. In a language using case markings, such as Koine, the use of oblique cases - the non-agent (non-nominative) and non-object

(non-accusative) cases - is particularly effective in reducing the transitivity of a passage. The use of generic verbs, such as poiew, 'do', elaborated by noun phrases, is another way to keep the foreground of a passage low in transitivity.

Although high transitivity does not characterize expository foregrounding as it does narrative, there are several traits which narrative and expository foregrounding hold in common. Exposition/argumentation in Romans prefers affirmative, realis, volitional clauses in the foreground rather than negative, irrealis, non-volitional. This goes back to Grimes' (1976) idea of collateral information being less central to the discourse. A notable exception to the preference for the realis mode in expository foregrounding is the encoding of conclusions in the future tense. Some purpose clauses using the irrealis subjunctive mode also seem to belong to the foreground in Romans.

In narrative, Hopper (1979) has also found a correlation between the perfective aspect (represented in Koine mainly by the aorist tense/aspect) and foregrounding. The correlation between the perfective aspect and foregrounding is also high in expository discourse. The perfective aspect, Hopper says, is the "view of event as a whole, whose completion is a necessary prerequisite to a subsequent event" (1979, p. 216).

The most radical way to lower a verbal clause in transitivity is to make it a noun phrase, eg. 'Abraham believed God' becomes 'Abraham's faith'. The most dynamic event in Ro. 4,

'Abraham circumcised himself', is encoded as a noun, 'circumcision'. Nominalizing the events just mentioned accomplishes two different ends: (1) the clause is radically lowered in transitivity, and (2) the verb has lost all its ability to function syntactically as a verb. The use of participles, infinitives and some kinds of passives have in common with nominalization the effect of making a verb less verblike and more nounlike in its syntactic roles. When an event is encoded by any of the less verblike verb forms, including nominalization, it seems to be automatically assigned a subordinate role in sentences, and a background role on the discourse level. This seems to be true for both narrative and expository discourse. Again, there are some noteworthy exceptions in Romans: some clauses containing no verbal form at all, i.e. using nominals or existential/equational clauses without the 'be' verb are very prominent in the macrostructure. An example is 8:1, "(There is) therefore now no condemnation to those in Christ Jesus."

5.2 Predominance of Non-kinetic verbs

The most significant distinction between narrative and the expository discourse of Romans with respect to transitivity is that of kinetic versus non-kinetic verbs. To begin with, a distinction needs to be drawn between expository discourse using things (concepts, objects, persons, animals, etc.) as the raw

material of discussion, and expository discourse using events. The latter produces a pseudo-narrative surface structure, such as found in Hebrews, ch. 11. This text has a narrative-like recounting, but without CONTINGENT TEMPORAL SUCCESSION (Longacre 1983a, p. 7) . That is, the events are recounted as facts in a succession of themes or ideas, and the actual temporal relationship between the events is of minor, if any, significance. Chapter 4 of Romans, on Abraham's justification by faith, is another example of pseudo-narrative exposition.

Although exposition usually shows a distinct preference for existential and equational verbs, (Longacre, 1983a, p.8), one might think the pseudo-narrative type of exposition would yield to the pressure of event-telling and use more dynamic verbs than is the normal preference of the expository genre. This is not the case, however. The events are encoded by forms which resemble narrative structure, but are essentially different: the verbs used in exposition are non-kinetic.

The kind of event which would be of central importance in true narrative is often not given a verbal form at all in expository discourse, as in the example mentioned earlier, where 'circumcision' encodes 'Abraham circumcized himself'. In ch. 4 of Romans, which is about something God and Abraham did, let us look closely at the kinds of events encoded by the verbs. The first occurrence of every verb used in Ro. 4 is listed below, with the total number of occurrences following in parentheses.

4:1	<u>eirw</u>	(2)	'say'
	<u>heuriskw</u>	(1)	'find, (learn, discover)'
2	<u>dikaiow</u>	(2)	'justify, declare righteous'
	<u>echw</u>	(1)	'have'
3	<u>legw</u>	(3)	'say'
	<u>pisteuw</u>	(6)	'believe'
	<u>logizomai</u>	(11)	'count, reckon, consider'
4	<u>ergazomai</u>	(2)	'do, work'
7	<u>afieymi</u>	(1)	'forgive'
	<u>epikaluptw</u>	(1)	'cover up'
10	<u>eimi</u>	(11)	'be'
11	<u>lambanw</u>	(1)	'receive'
12	<u>stoichew</u>	(1)	'walk (used of relationships)'
14	<u>kenow</u>	(1)	'empty; render void'
	<u>katargew</u>	(1)	'render inactive; nullify (fig.)'
15	<u>katergazomai</u>	(1)	'work out' (has a sense of 'cause')
17	<u>grafw</u>	(2)	'write'
	<u>tithemyi</u>	(1)	'put; appoint to service'
	<u>zwopoiew</u>	(1)	'make alive'
	<u>kalew</u>	(1)	'call'
18	<u>ginomai</u>	(1)	'become, come to be'
19	<u>katanoew</u>	(1)	'consider, perceive clearly'
	<u>nekrow</u>	(1)	'put to death; (pass.) be worn out'
20	<u>diakrinw</u>	(1)	'decide'
	<u>endunamow</u>	(1)	'empower'
	<u>didwmi</u>	(1)	'give'
21	<u>pleyroforew</u>	(1)	'fill; fully persuade'
	<u>epangellomai</u>	(1)	'promise'
	<u>poiew</u>	(1)	'do, make'
24	<u>mellw</u>	(1)	'to be about to'
	<u>egeirw</u>	(2)	'wake; raise (from death)'
25	<u>paradidwmi</u>	(1)	'deliver over'

Judging by the number of occurrences of the verb, logizomai, the most significant event is God's reckoning Abraham as righteous because Abraham believed God. This is closely related to the notion of justification. God justified Abraham by reckoning, or counting, his faith as righteousness.

The majority of verbs in Ro. 4 do not describe an observable physical event, but an action someone performed mentally and expressed or accomplished by uttering the appropriate performative verb.

When we look at the verbs in Ro. 4 which normally encode kinetic actions, 'work', 'walk', 'raise', 'empty', 'write', we notice that none of them is in the indicative active form. Looking at the verb in the context of the clause in which it occurs, we see also that none of them actually encodes an observable physical action which affects the O.

'Work' in 4:5 is in the context, 'to the one working,...'. Here, the participle 'working' qualifies an unspecified agent, and is only brought into the exposition as contrast, as a way of defining the more important act, 'believing'.

'Walk' (4:12) is a peculiar form of that verb in Greek which is used only figuratively in the N.T., referring to conduct. Even if the primary sense of the verb were usually physical and kinetic, in "who walk in the steps of faith of our father Abraham", the metaphoric usage serves to remove the physically kinetic feature.

'Raise' in v. 24 is grammatically transitive, used in the sense of 'raise from the dead'. It is a real event, but the agency of God is not physically direct. 'Raise' here is similar in semantic content to 'give life to' (4:17). There is a mysterious transferral of 'life' by supernatural means. Here, the basic relation is one of causality rather than direct kinetic contact. The first instance of 'raise' is as an aorist participle, the second as a passive. In both cases, the

indicative active form, which maximizes transitivity, has been avoided.

'Empty' in v. 14 is used in the passive form, and in a metaphoric, abstract, sense - 'faith is emptied' - to mean that we have no reason to believe that God will save us because we believe in his promises, if only those who keep the Mosaic law can be saved. No agent is specified, nor can be. This is a special kind of passive (Thompson, n.d.), similar to the participle in effect upon the verb, changing it to an adjective-like form.

'Write' occurs in a formulaic clause used to introduce an Old Testament quotation, 'As it is written...' (4:17) and in a slight variation of that in 4:23, 'not for his sake only was it written...'. Again, the verb has been reduced to an adjective.

So, we see that non-kinetic verbs are preferred, and that those having kinetic primary meanings tend to be used in secondary senses, often in backgrounded rather than foregrounded clauses.

5.3 Verb Ranking and the Passive Voice

5.3.1 Foregrounding, Backgrounding, and Verb Rank

Verb forms can be ranked according to the relative importance of the information they encode. For example, in Biblical Hebrew narrative (Longacre, 1981), the cline showing rank goes from most dynamic to most static verb forms. The most

dynamic form at the top of the cline is used for the most important foregrounded events. As the verb form used is chosen from lower on the scale, the information it encodes is marked as of less and less centrality to the main story line. The most static form, found at the bottom of the cline, would encode the least central material in the narrative background. Longacre says:

...the analysis of a narrative text reveals a cline of information which ranges from the most dynamic elements of the story to the most static (depictive) elements; successive positions along the cline correlate well (as a whole) with distinctions among the verb forms of a language (i.e., with the tense/aspect/mode/voice system), but other features (word order, use of affixes, particles, or adverbs) must sometimes be invoked to round out the picture. (1981, p. 340)

A complete documentation of verb rank patterns in Romans 1-11 is beyond the scope of this thesis, but a tentative schema can be offered. There seems to be a **split cline** in expository discourse. The split is between foregrounded material in the indicative mood and non-indicative backgrounding. The foregrounded indicative verb forms go up the cline in increasing order of staticness, say, indicative aorist/present/future active; indicative aorist/present/future passive; the 'be' verb; nominal clauses with no verb. Nominal clauses have to be placed at the top because they sometimes express key foregrounded propositions (eg., Ro. 8:1).

The non-indicative background cline runs in the opposite direction: as in narrative, the increasing importance of the

information correlates with an increase in dynamism of the verb forms, say, nominals at the bottom, infinitives, participles, the subjunctive mood with aorist/present/future tense. The indicative perfect and imperfect tenses would also figure in backgrounding. So, going from the bottom of the cline up, there would be the least dynamic background form progressing to the most dynamic, and then a reverse in the dynamic-static order, beginning with the most dynamic foreground forms and progressing up the cline to the most static foreground forms. The most remarkable feature of this split cline is that nominals appear at both the top and bottom extremes.

5.3.2 The Passive Voice in Exposition and Argumentation

Passivization in narrative has been said to perform a thematic function (Longacre 1983a; Thompson n.d.; Friberg 1982).

Longacre says:

When the object of a sentence is thematic within a paragraph (or a whole discourse) it may weaken the thematic structure of a paragraph to preserve the active form of the transitive clause. This follows from the fact that English (and many other languages) uses the subject (in most types other than procedural discourse) to express the theme in the sense of what we are talking about. If, therefore, a given noun is to be thematic, putting it in object position may not give it sufficient prominence in the clause of a paragraph while the introduction of a further noun as subject might imply the thematicity of the latter. It is strategic in such circumstances to shift to a passive construction--which makes the thematic noun the subject and eliminates the need for mentioning any further noun. If the latter is mentioned in a by phrase, he is understood to be in a secondary role. (1983a, p.230.)

This function can be clearly seen in Ro. 4:2, where 'Abraham' is the current topic, and it would break thematic continuity to say "For if God justified Abraham..." rather than "For if Abraham was justified...".

There is also evidence for suggesting that passivization plays another role in expository discourse, that of increasing the rank of a verb by grammatical detransitivization, i.e., by making the clause more static.

At this point we need to clarify the distinction between passives in which the agent is recoverable, i.e., those which serve to bring the verb up the verb rank scale, and those which reduce the verb to the status of adjective, decreasing it in rank. These have been called 'statal' (as 'emptied' in 4:14) and 'attributive' passives (as in 'made as dead' 4:19). (Thompson, n.d.)

There is a strong tendency in the prose of Romans 1-11, for very important ideas to be presented as indicative passive verbs, or, in an equational or existential clause. A first example is found in 1:16-17, where Paul, giving his reasons for not being ashamed of the gospel, is laying out the main themes of the book of Romans. His first reason (v.16) is, "for it is (indicative present active) the power of God for salvation to everyone who believes...". His second reason (v. 17) is, "for in it the righteousness of God is revealed (indicative present passive) from faith to faith...". Verse 16 uses the existential verb

eimi. Verse 17, which is apparently equal in importance to v.16, uses the non-kinetic verb, apokaluptw, 'reveal', in the passive voice. The noun 'revelation' (apokalupsis) was available to Paul, but he did not choose to use it. So, either by stylistic choice, ("God reveals his righteousness" would have been awkward and spoiled a nice parallelism in the genitive constructions) or by the exigencies of the discourse grammar, v. 17 has an indicative passive form. I would suggest that v. 17 is passive because the reason given in that verse needed to be encoded as of equal importance to the reason expressed by the equational verb clause in v. 16.

Three points are made in Ro. 1-3 which, with an implicit conclusion, form a low-profile argument for the need for justification by faith (see 3.3). The second point, made in Ro. 2:1, uses the indicative present active of the 'be' verb, eimi. The other two points, found at 1:18 and 3:19-20, use passives. Ro. 1:18 says, "for the wrath of God is revealed(IPP) from heaven against all ungodliness and unrighteousness of men...". This is an important point, heading a long exposition on the reasons and results of God's anger. In this case, where there is a sudden change of topic (high level asyndeton - see 3.4) thematic continuity is not a consideration in the use of the passive. Since it occurs in a very important unit, the verb apokaluptw, 'reveal', has to be passive so that the surface grammar will accurately reflect the thematic prominence of the unit. That is,

a high-ranking form, such as the existential verb or a passivized non-kinetic verb is needed.

The third point, found in 3:19-20, is a little more complex, in that v. 19 seems to be a warm-up to the really important message found in 3:20, "because by the works of the Law no flesh will be justified (indicative future passive) in his sight...". Here, there is a gain over the active voice with respect to preserving thematicity. The agent, 'God' is suppressed in favor of the currently topical 'Law'. At the same time, the passive voice is appropriate for the point being made which should be encoded as equal in rank to the two previous points of the same argument.

5.4 Verb Tense Alternation in Argumentation

One grammatical feature which distinguishes argumentation (IF...THEN...) from straight exposition in Romans is a characteristic alternation of verb tenses corresponding to the argument structure. Two typical patterns are (1) the aorist indicative for premises (IF) and the present or future indicative for the conclusion (THEN); and (2) the present indicative for the IF and the future for the THEN. The former is by far the predominant pattern.

Typical for exposition is a point - point - conclusion structure, without a change in the main verb tense used. Following is an example.

Ro. 1:18-32 makes the point, "...the anger of God is revealed (indicative present passive) from heaven against all ungodliness and unrighteousness of men who suppress (present active participle) the truth in unrighteousness because that which is known about God is (indicative present active) evident within them" (1:18-19), and this is followed by an exposition on the reasons for and the results of God's anger (1:20-32). The results of his anger are encoded as a conclusion by the use of dio ('therefore') in v. 24. Throughout the exposition of vv. 20-32, the foreground is in aorist indicative verbs, that is, both the points made and the conclusion drawn. The point made in vv.18-19, however, is in the present tense, setting it off from the rest of the passage. Why is this? It seems likely that the use of a distinctly different tense is a way of keeping the argument point separate from the exposition elaborating the point.

So, in 1:20-32 we have a typical exposition which uses the aorist indicative for both points and conclusion. Verses 18-19 are set off from the rest of the passage by the use of the present tense in a foregrounded clause. These verses belong to a macrostructural argument (see section 3.3) which has its premises in the present tense: 1:18; 2:1 and 3:19-20.

Following is an example of verb tense alternation in argumentation. Ro. 2:11-16 is a small argument showing that God is impartial. The thesis is stated in v. 11: "for there is

(indicative present active) no partiality with God". The argument goes:

v. 12 (CONDITION)

IF all who (hosei) have sinned (indicative aorist active) without the Law

THEN will also perish (indicative future middle) without the Law.

The conditional premise is in the aorist tense and the conclusion in the future.

IF and all who (hosei) have sinned (indicative aorist active) under the Law

THEN will be judged (indicative future passive) by the Law.

Again the premise is aorist, the conclusion future.

vv. 13-16 (WARRANT)

THEN for not the hearers of the law (are) just before God but the doers of the law will be justified (indicative future passive)

IF for when gentiles who do not have (present active participle) the law do (subjunctive present active) instinctively the things of the law, those not having (present active participle) the law are (indicative present active) a law to themselves; those who (hoitines) show (indicative present middle) the work of the law written in their hearts, their consciences bearing them witness (present active participle) and their thoughts alternately accusing (present active participle) or else defending (present participle) them on the day when God judges (indicative present active) the secrets of men according to my gospel through Christ Jesus.

The warrant (premise) is in the present tense and the conclusion in the future.

Taken as a whole, the argument of v. 12 and the argument of vv. 13-16 are both IFs (one CONDITION, one WARRANT) for the THEN

of the thesis in v. 11. That is, IF v.12 and IF vv. 13-16 are true, THEN v. 11 is true. It is worth noting that the last verb of v. 16, "...God judges (indicative present active) the secrets of men..." is in the present tense in the Koine, maintaining the argumentation verb alternation pattern, but has been translated by the future in the English NASB: "...God will judge the secrets of men...". This could be indicative of a difference in the discourse grammar exigencies of English and Koine.

5.5 Linkage

Linkage, the relating of grammatical/semantic units in a cohesive succession of events or ideas, is achieved in the exposition/argumentation of Romans mainly by three means: (1) thematic continuity; (2) inferential particles; (3) condition, cause, or purpose relationships between clauses.

The linkage most common in exposition is that of thematic continuity. The 'tail-head'¹⁹ transition is common in New Testament Greek. This is a transition which involves the mention of the topic of the next paragraph in the conclusion of the preceding one. For example, Ro. 4:25, "Jesus our Lord... who was delivered up because of our transgressions and was raised because of our justification." is linked to the beginning of ch. 5 by the idea of justification, "therefore having been justified by faith...".

So common is the use of transitional material, that its absence is significant, as has been noted in the discussion of high level asyndeton (see 3.4).

Another linkage device is the use of certain inferential particles to relate one proposition (or propositional cluster) to another proposition or cluster. The particles ara (sometimes followed by oun) and oun are both used to signal conclusions in Romans 1-11, but conclusions of different sorts.

Bauer, Arndt & Gingrich (BAG) give the New Testament usage of oun as inferential, denoting that what it introduces is the result of or an inference from what precedes, translated 'so', 'therefore', 'consequently', 'accordingly', 'then' in declarative sentences (Ro. 5:1, 6:4), commands and invitations (Ro. 6:12), questions (Ro. 3:27,31; 4:10; 10:14). Oun is also used with favorite formulaic expressions, especially by Paul: ti oun, 'What then...?' (Ro. 3:1, 9; 4:1; 6:1, 15; 7:7; 8:31; 9:14, 30; 11:7). Usage in historical narrative differs somewhat. Oun can also retain some of the emphatic classical usage, and in a slightly adversative sense (Ro 10:14).

Ara is given the following uses: 1. 'so', 'then', 'consequently', 'you see' (Ro. 7:21; 8:1); 2. frequently in questions to draw an inference from what precedes, but often simply to enliven the question; 3. in the apodosis of conditional sentences to emphasize the result, 'then', 'as a result'; 4. at the beginning of a sentence: 'so', 'as a

result', 'consequently' (Ro. 10:17). Ara can be strengthened to ara oun, 'so then'; here ara expresses the inference and oun the transition (Ro. 5:18; 7:3,25; 8:12; 9:16, 18). In addition to its inferential meaning, ara is employed in the context of the tentative, the uncertain, the unresolved, the contingent.

In Romans, the 'therefore' of ara signals a summary, not a logical inference. This is the case in all occurrences except perhaps Ro. 8:1, "there is therefore (ara) now no condemnation to those in Christ Jesus." Even if ara does not signal a summary here, it is not immediately clear to which part of the preceding context the inference relates. It may, therefore, be more of a thesis statement rather than a conclusion from what has gone before. Paul spends the rest of the chapter explaining the rather cryptic pronouncement of 8:1.

The oun of argumentation in Romans usually occurs in the 'favorite formulae' mentioned in BAG, introducing an objection or false conclusion. It seems to have the more strictly inferential sense appropriate for use in argumentation. If the hint of uncertainty sometimes associated with ara (BAG) has any reality, it would make ara less preferable for a context where one is trying to prove something.

There is in argumentation an apparent preference for the conditional conjunction ei ('if' - realis) over ean ('if' - irrealis). In argumentation, ei is important, in that it performs a low level IF function, introducing premises on the sentence

level. It is understandable that one arguing would want his premises to be expressed as a reality rather than hypothetically. One can generally say that the hypothetical is never as well received by an audience as the actual.

Examples illustrating difference between the usage of ean and ei are found in 2:25 - 26; 7:1-3 and 6:5, 8. In the passage in ch. 2, Paul is talking about the possibility of the uncircumcised man being counted as circumcised: "for indeed circumcision is of value, if (ean = if it should happen that) you practice the law; but if (ean = if it should happen that) you are a transgressor of the law, your circumcision has become uncircumcision. If (ean = if it should happen that) therefore the uncircumcised man keeps the requirements of the law, will not his uncircumcision be regarded as circumcision?" 7:1-3 is a hypothetical illustration using ean in much the same way as 2:25-26. When we look at 6:5 and 8, however, we see two premises in a formally structured argument. They both say essentially the same thing, "If (ei = since it is the case that) we have died with Christ, we will also live with him." Here, Paul is speaking about spiritual events in the realis mode, giving an impression of factuality rather than hypotheticality to his argument. In Koine Greek, this impression is succinctly conveyed by the choice of ei over ean in the apodosis of the conditional sentences.

Extensive use is made in Romans 1-11 of the particle gar to head supporting material. As we saw in Chapter III of this

study, the use of gar in argumentation is complex, in that gar can head a passage not supporting the contents of the preceding text (which is the usual use of gar) but supporting something more abstract, the macrostructural ARGUMENT.

The usual uses of gar in Romans 1-11 are **explanation**, **elaboration**, and **warrant**. Following are examples of the uses of gar in exposition and in argumentation. Chapter 8 is an exposition embedded in the argument of ch. 4-8. In 8:5-8, Paul is explaining the difference between those who walk according to the flesh and those who walk according to the spirit. He says, "for (gar) those who are according to the flesh set their minds on the things of the flesh but those who are according to the spirit on the things of the spirit". The next gar introduces further detail on the mind set on the flesh and spirit respectively: "for (gar) the mind set on the flesh is death, but the mind set on the spirit is life and peace." An explanation follows of why the mind set on the flesh is death, "because the mind set on the flesh is hostile toward God", followed by further elaboration: "for (gar) it does not subject itself to the law of God". Next, another gar introduces a short explanation: "for (gar) it is not even able to do so."

Here is an example from ch. 4 of Romans, which is an argument invoking precedent. Ro. 4:13-14 gives a warrant for the claim in vv. 11-12 that Abraham is not only the physical father of the Jews, but the spiritual father of all who believe in God's

promises with or without circumcision: "for (gar) the promise to Abraham or to his descendants that he would be heir of the world was not through the law but through the righteousness of faith." Next, gar introduces a conditional statement: "for if (ei gar) those who are of the law are heirs faith is made void and the promise is nullified."; then an elaboration: "for (gar) the law brings about wrath but where there is no law neither is there violation."

The third kind of linkage prominent in Romans 1 - 11 is the **conditional**, **cause**, or **purpose** clause associated with exhortation (Longacre, 1983a, p.9). In the discussion above of ean and ei, we saw that within the realm of conditionality, Koine marks the hypothetical as opposed to realistic condition, that is, 'if it were the case' vs. 'since it is the case'. Examples of the ean clause are found in Ro. 2:25-26; 7:2-3; 9:27; 10:9; 11:22. The ei clause is much more profuse, occurring in the following verses: 2:17; 3:3, 5, 7; 4:2, 14; 5:6, 10, 15, 17; 6:5, 8; 7:16, 20; 8:10, 11, 13, 17, 25, 31; 9:22; 11:6, 12, 14, 15, 16, 17, 18, 24. Chapter 8 of Romans is a Peak, that is, a point of greatest excitement in the argument found in chs. 4 - 8. Comparing the large number of ei clauses found in Ro. 8 with the even larger number found in Ro. 11, which was not analysed in detail by this study, we might hypothesize that ch. 11 also represents a Peak in the larger Profile of Romans 1 - 11.

Causal relations between clauses are encoded very frequently in Romans by the particle gar, discussed above, and by the conjunction hoti. True causal relations are rare in Romans, in that cause and effect seems to be a process closely related to the world of narrative, in which physical events influence one another in clearly connected ways. In the realm of ideas and themes, purpose and reason are the more immediate and clearly marked causal elements. For example, in Ro. 1:18-32 man's sin causes God's anger; God's anger is the reason for his giving them over to their lusts. The emphasis in the passage is on the reason/result relations between divine wrath and God's giving men over to their lusts: in 1:24, "therefore (dio) God gave them over in the lusts of their hearts to impurity..."; in 1:26: for this reason (dia touto) God gave them over to degrading passions."

Results are often encoded as purposes in Romans 1 - 11. The above example, Ro. 1:24, also shows this: "therefore God gave them over ...that their bodies might be dishonored among them...". Here, the infinitive is used grammatically to encode purpose, but the actual content of the clause is the result of God's giving them over to their lusts. Other grammatical devices used to encode purpose are hina and the subjunctive mood, and eis to with an infinitive. Ro. 6:6 provides an example of the purpose clause encoding a possible result as well as God's purpose: "...our old self was crucified with him that (hina) the

body of sin might be done away with that we should no longer serve sin."

5.6 Person and Pronouns

Exposition is described by R. E. Longacre as preferring the third person pronoun and deictics, with the voice of the expositor possibly surfacing as the first person with a performative verb (1983a, p.8). Romans 1 - 11 follows this general pattern very closely, except for the appearance of the second person from time to time. A few embedded exhortations and the diatribal address to an imaginary interlocutor account for these appearances. (See ch. VI on the use of second person in the diatribal address.) Argumentative passages show a particular affinity for the first person plural. Perhaps this reflects Paul's desire to make the audience identify with his position.

A distinctive feature of pronoun usage in argumentation is the specifying of **set membership** with relative pronouns. The connection between relative pronouns and the IF...THEN... function in argumentation is noted by C.F.D. Moule (1959, p. 151):

...the use of an compounded with ei is all of a piece with the use of an in senses corresponding with the English indefinite suffix -ever, in whoever, whenever, etc. There is a conditional clause latent in such words: Rom. x. 13 pas...hos an epikaleseytai, whoever invokes, is close in sense to if anybody invokes.

In Romans 1 - 11, the relative pronoun often produces an IF..THEN... relationship between propositions even without the conditional particle an, in that set membership is defined, and a syllogism implied. Sometimes only the definite article and participle (usually translated as a relative clause in English) perform the same function. Romans 8 provides a good example of this kind of implied syllogism.

In Ro. 8, vv. 5-8 define the set of those who (hoi) are 'of the flesh' as (1) those who set their minds on the flesh; (2) those who have a mind hostile toward God; (3) those whose minds cannot be subject to the law of God; (4) those who cannot please God. Verses 9-11 define the set of those who (hoi) are 'in the spirit' as (1) those who are indwelled by the spirit of God; (2) those who are indwelled by the spirit of Christ, who are (3) spiritually alive, and who (4) are given life in their physical bodies by the indwelling spirit. Having defined/described the mutually exclusive set membership in 'of the flesh' and 'of the spirit', Paul can say in v. 12 that Christians, who are by definition 'of the spirit', should not be dominated by the flesh. The implied syllogism is:

MAJOR PREMISE: those who are in the spirit are not
in the flesh

MINOR PREMISE: we are in the spirit

CONCLUSION: we are not in the flesh.

5.7 Contrast / Comparison / Incrementation

Three devices strongly characteristic of the exposition/argumentation in Romans are **contrast**, signalled by ou...alla ('not...but') or men...de ('on one hand...on the other') or de used alone; **comparison**, usually signalled by hosper...houtos ('as...so'); and what can be called **incrementation**, signalled by ou monon...alla kai ('not only...but also'). These are usually found operating over a small section of the discourse.

Some examples of contrast are 2:13, "for **not** the hearers of the law are just before God, **but** the doers of the law will be justified."; 2:28-29 contain four such contrasts: "(1) for he is **not** a Jew who is one outwardly, (2) **neither** is circumcision that which is outward in the flesh, (1) **but** he is a Jew who is one inwardly and (2) circumcision is that which is of the heart (3) by the spirit (3) **not** by the letter and (4) his praise is **not** from men (4) **but** from God." Other occurrences of this type of contrast are found in 1:21; 4:4, 10, 13, 20; 5:3, 11; 6:13, 14, 15; 7:15, 17, 19, 20; 8:4, 9, 15, 20, 26, 32; 9:7, 8, 11, 16, 32; 11:11, 18, 20.

5:16 provides an example of another type of contrast found in Romans, men...de ('on one hand... on the other...'): "for **on the one hand** the judgement arose from one transgression resulting in condemnation **but on the other hand** the free gift arose from many transgressions resulting in justification." The 'on the

one hand...on the other...' contrast also occurs in 2:7, 25; 7:25; 8:10, 17; 11:22, 28.

An excellent example of contrast using de is found in Ro. 8:5-6, where de is used within a paragraph headed by gar to contrast those who walk according to the flesh with those who walk according to the spirit: "for those who are according to the flesh set their minds on the things of the flesh but (de) those who are according to the spirit on the things of the spirit; for the mind set on the flesh is death but (de) the mind set on the spirit is life and peace"

De has been observed to have a discourse grammar function as topicalizer, as well as introducing contrast (Friberg 1982). This topicalizing function can be seen in the following verse, 8:27, "And (de) he who searches the hearts knows what the mind of the spirit is because he intercedes for the saints according to the will of God."

5:12 gives an example of comparison: "therefore just as through one man sin entered into the world...so death spread to all men..."; 5:18-21 provides three similar examples. 5:15 is an example of negative comparison, which has the same net effect as contrast: "but the free gift is not like the transgression." A parallel example is found in 5:16. Other examples of the 'as...so' comparison are found in 6:4, 19. Ro. 11:30 uses the temporal 'nun' (now) in place of houtos, (so).

Incrementation is most often expressed by 'not only... but also', as in 1:32, "they not only do the same but also give hearty approval to those who practice them." Other examples are found in 4:12, 16, 23-24; 5:3, 11; 8:23; 9:10, 24. A more rare form of incrementation, pollo mallon ('much more'), is found chiefly in ch. 5: 5:9 "much more than having now been justified by his blood we shall be saved from the wrath of God through him." Other examples are 5:10, 15, 17. The phrase using the correlative pronoun, posos, poso mallon ('how much more') is found in 11:12, 24.

Looking at the distribution of the three devices, we see that contrast is by far the most commonly used device in Romans. The 'not...but' contrast is found throughout the first 11 chapters of Romans. There is a particularly large number of these contrasts in ch. 8, which is structured for contrasts on a higher level also. 8:5-11 is an extended contrast between those who are of the flesh and those who are of the spirit, with de functioning as the contrast signal within the passage.

The 'on the one hand...on the other...' contrast is less frequent, but also fairly evenly distributed, tending to occur where there are also numerous 'not..but' contrasts. None of the contrasts described above occur in chs. 3 or 10.

The 'as...so' comparison is concentrated in chapters 5 and 6, with one appearing at the end of 11, also. This form of comparison is found more frequently in the argumentative section

of Romans. Those occurring in 5:12-21 help set the stage for the CRUCIAL ARGUMENT in 6:1-11. The comparison in 6:11, "even so consider yourselves to be dead to sin but alive to God in Christ Jesus." is operating over a large span of discourse, referring back to all of what was said in 6:1-10, and echoing the comparison of 6:4, "that ~~as~~ Christ was raised from the dead through the glory of the Father ~~so~~ we too might walk in newness of life."

The incrementation device, 'not only...but also' is fairly well distributed, occurring mainly in chapters which exploit the other devices. Chapter 5 uses the former device, and makes particular use of the other 'much more' kind of incrementation. The second half of chapter 5 can be said to be 'saturated' with contrast, comparison, and incrementation devices. This is not surprising, as in it the relationships between sin and death, the contrasts between Christ and Adam, and between original sin and grace are being laid out.

CHAPTER VI

THE DIATRIBE: A STYLISTIC GENRE IN ROMANS

The topic for this thesis was conceived at a study on Romans. As we wrestled with the exegetical and doctrinal issues of the book, it seemed that we were lacking the frame of reference needed to properly understand the more difficult problems of interpretation presented by Romans. It often occurred to me that the rhetorical form needed to be lifted from the argument ~~content~~, and that the content needed to be re-presented in a form more familiar to 20th century lay people. The business of sorting things out in Romans turned out to be more complex and in some ways quite different than I had first anticipated. The diatribal element, that is, the conventional rhetorical form used by Paul, is nevertheless important to the understanding of the discourse structure of Romans.

From the point of view of discourse grammar, exposition, argumentation, and exhortation are identified as separate genres in Romans by the various grammatical features described earlier in this study. According to most exegetically oriented authors, a stylistic (surface structure) genre, the diatribe, is also to be considered. Both Hans Dieter Betz (p. 14) and Stanley K. Stowers (pp. 1-5) state that the whole question of the influence of Greek rhetorical tradition on Paul's writings has not been adequately studied in the past. There has apparently been, however, a

revival of interest in the topic in recent years (Stowers p. 1). I am using Stowers's analysis of the formal conventions common to diatribal writings as applied to Romans for the basis of this chapter.

Webster's Third New International Dictionary (1971, G. & C. Merriam Co.) defines **diatribe** thus: "**1: archaic:** a prolonged discourse or discussion **2 a:** a bitter, abusive and usu. lengthy speech or piece of writing **b:** bitter and abusive speech or writing **3:** ironical or satirical criticism."

The Greek word, diatribey, from which our English word developed, meant 'pastime, study, discourse.' In the early years of this century Rudolf Bultmann gained the attention of the theological world by suggesting that Paul's literary rhetorical usages were a reflection of his oral preaching technique. Bultmann associated Paul's use of the diatribe as a street preaching style. The term 'diatribe' as used by Bultmann apparently had less of the archaic meaning (1 above) which was close to the original Greek concept, and more of the connotations of definitions 2 and 3 - the elements of verbal abuse and irony. Stowers (pp. 175-76) says, "...the dialogical element of the diatribe is not an expression of polemic or an attack on the enemies and opponents of philosophy... the imaginary interlocutor is not to be thought of as an opponent, but as someone who is under the pedagogy of the teacher. Through dialogue and indicting address the teacher tries to lead him to a

realization of his error and to lead him to a deeper commitment to the philosophical life." Paul was apparently well aware of the pedagogical use of the diatribe, and integrates Judeo-Christian thought into this teaching style in Romans.

Stowers makes a good case for the diatribe as a well developed didactic genre used in the schools of philosophy conducted by Paul's contemporaries, and not just a street preacher's way of soliciting attention:

...the basic conception of the diatribe which Bultmann and subsequent New Testament scholars have held is in error. It is not a form of mass propaganda which used various sorts of dialogical and rhetorical techniques in order to create interest and persuade the common man on the street...The diatribe is a type of discourse employed in the philosophical school. Its style, however, may be imitated literarily. The form of the diatribe and the way it functions presupposes a student-teacher relationship...The dialogical style of Romans 1-11 is no accident. It is not, as Bultmann argued, Paul's preaching style unconsciously slipping through. The dialogical element in Romans is not just a marginal stylistic phenomenon, but is central to the expression of the letter's message. In the letter Paul presents himself to the Romans as a teacher. The dialogical style of the diatribe is central to this self-presentation...From Romans we would expect to find two basic, though not completely separate, activities in Paul's "school". First, the exegesis and interpretation of scriptures, and second, ethical-religious instruction in the style of indictment and protreptic [encouragement]. (pp. 175-83)

Stowers discusses three formal features of the diatribe as used in Romans - **the address to the imaginary interlocutor, objections and false conclusions, and the dialogical exchange and exemplum.** Many features which can be explained only partially or not at all by talking about discourse grammar can be easily accounted for by reference to the diatribe. For example, the

rhetorical question (RHQ) in Romans can be said to signal a new topic, or a new aspect of the same topic, or to express certain attitudes (Burquest & Christian 1982). This analysis works, but much more insight into Paul's use of RHQs is added by the information given by Stowers. He shows that the RHQ in Romans is used to indict an imaginary interlocutor, as in Romans 2:1-5, to raise objections and false conclusions, as in 3:1, and in the dialogical exchange, as in 3:27-4:2.

Most of the address to the imaginary interlocutor occurs in what has been analysed as a sub-argument in this study - Ro. 2:17-3:18; chs. 9-11. Stowers says:

In order to effect the indictment of certain types of behavior and thought, address to the imaginary interlocutor characterized certain types of persons whose behavior was to be censured. In depicting these vicious types the diatribe followed well-established ethological traditions. The most prominent types were the pretentious (alazwn) and the arrogant (hupereyfanos) persons who, in the esoteric context of the diatribe, become the pretentious and arrogant philosopher.

Paul's usage in Romans is analagous. He, too, indicts pretentious and arrogant persons who in the esoteric context of a letter to a Christian community are pretentious and arrogant Jews and Gentiles or Jewish Christians and Gentile Christians. In fact, all of the texts which clearly address the imaginary persons in Romans react against pretension and arrogance. Here, there seems to be three factors involved. First of all, the apostle views these attitudes as reflections of a basic rebellion against God. Second, as in the diatribe, Paul probably saw that these fundamentally wrong attitudes must be removed before any positive pedagogy could take place. Third, and perhaps most crucial for the interpretation of Romans, it is clear that the apostle perceives alazoneia and hupereyfanian as types of behavior which prevent Jews and Gentiles from uniting in God's plan. Paul censures the pretentious and arrogant Gentile (or all men?) in 2:1-5, the pretentious Jew in 2:19-24, the

pretentious and arrogant Gentile Christian in 11:17-24 and the pretentious Christian in 14:14 & 10.(pp. 116-17)

The apostrophes to an imaginary interlocutor can be generally identified by (1) the use of second person sg.; (2) the author's speaking as if to an individual standing before him rather than to the actual audience. (The use of the vocative (VOC) indicates this.) The use of the second person is then accounted for as a reflex of the surface structure stylistic mode, and we need not look far beyond this fact to account for the appearance of the second person singular from time to time.

A sudden turning to address the interlocutor, i.e. high level asyndeton (see 3.4) is a typical feature of the address. Stowers, however, says that there is not a change in subject, but a change in the type of discourse, usually from exposition to address (eg. Ro.2:1). This depends upon how broadly we want to define the notion of subject. We can say that all of Romans is about the righteousness of God without giving ourselves much insight into the actual structure of the book. We can also say, as Stowers does, that all of 1:18-2:16 is about the impartial judgement of God, but we would be missing the point that the wrath of God (1:18-32) and the guilt of man (2:1-16) are two premises in an argument spanning chs. 1-3 (see 3.3). For the purposes of discourse grammar analysis, then, it would seem useful to have fairly specific criteria for a change in subject.

The apostrophe also comes frequently as a response to an immediately preceding objection which represents the position of

the interlocutor. Thus, the addressing of an imaginary interlocutor often serves as a way to answer objections and false conclusions. The rhetorical question, then, can be used both as a means of raising an objection (3:1) and replying to one (9:20). The response to an objection or false conclusion is typically an indicting statement, or an imperative, or an indicting rhetorical question. (The imperatives would fit the category described by Linda Lloyd as 'rhetorical imperatives' (personal communication, R.E. Longacre)).

Another characteristic of the diatribal address is that, after one or a series of RHQs, an indicting or didactic tone will follow. Two particularly important types of indicting RHQs are those using cognitive orienters¹⁵ which imply lack of perception on the part of the interlocutor (eg. 2:4 "...not knowing that the kindness of God leads you to repentance?"); and those which highlight the wrong opinions or erroneous logic of an opponent by employing a verb of thinking (eg. 2:3 "And do you suppose this, o man...?").

The frequent use of vices and vice lists (eg. Ro. 1:29-32) is another prominent formal characteristic of discourses addressing an imaginary interlocutor. Stowers says that the function of Ro. 2:1-5 is to make the indictment of "them" in 1:18-32 a personal indictment of any in Paul's audience to whom it might apply (p. 110).

Stowers' discussion of objections and false conclusions is the most pertinent to this study of the three categories he covers. He says:

Objections and false conclusions in Romans 3-7 arise when the argumentation has developed to the point where there is a clear and sharp statement of some claim or thesis which is important to Paul's thought, but which needs qualification and further explanation so that false inferences will not be drawn...our study of the diatribe has shown [that] false conclusions are consistently more closely tied to the argumentation than objections...What sometimes occurs in the diatribe, particularly in Seneca and Epictetus, is characteristic for Paul in Romans: The substantiation of the rejections sets up the theme for the discussion which follows. (pp.150-51).

The major turns in the discourse at which the objections and false conclusions, followed by the rejection, "ney genoito!", occur are 3:1, 3:31, 6:1, 7:7, 9:14 and 11:1. Stowers points out that in 3:9, 6:15, 7:13, 9:19 and 11:11 objections and false conclusions introduce sub-sections, or second stages, in the immediate argumentation. "The latter group, which appear at the beginning of sub-sections, re-state or are closely related to the objections which precede them at the beginning of turns in the discourse."(p. 148).

Looking at the Profile of Romans (see chapter IV), we see that most of the diatribal objection/false conclusions belong to the sub-argumentation - 3:1, 9; 9:14, 19; 11:1, 11. There are a few occurrences of the objection/false conclusion in the main argumentation that have special significance. Ro. 3:31 has the particularly important role of articulating the thesis statement for all of chs. 4-8. Ro. 6:1 comes at the Pre-Peak episode

which realizes the notional CRUCIAL ARGUMENT, and 7:7 at the Peak, the notional DILEMMA. Of course, these are both very important junctures in the main argument.

Stowers says (p.149):

Like the diatribe, the discourse in Romans has the back and forth alternation of indictment and the protreptic, or positive development, of the thesis. Indictment points out error and then protreptic depicts, argues for and exhorts concerning the answers to that error. Objections and false conclusions in 3:1-9, 11:1, 11 and 19 react to the language of indictment in what precedes, while those in 3:31, 6:1, 15; 7:7, 13; 9:14 and 19 react to the protreptic, or positive development of the argumentation.

We almost, but not quite, (9:14, 19 are the exceptions) have a neat division between the objections/false conclusions of the main argument reacting to positive development in the argumentation, and the objections/false conclusions of the sub-argument reacting to indictment. The general tendency seems to confirm, however, that one of the basic functions of the sub-argument might be to attack those elements in the audience's frame of reference which would keep them from fully accepting or understanding the implications of the main argument in chs. 4-8.

Stowers' analysis of 3:27-4:2 as a dialogical exchange runs somewhat at cross-purposes with the analysis put forth by this thesis. The characterization of 4:1-25 as an exemplum, on the other hand, is completely complementary to my analysis of the chapter as an argument INVOKING PRECEDENT (see 2.4).

On the passage 3:27-31, Stowers quotes C.E. Cranfield (p.156), saying that " "This short section is specially difficult," and that, although generally its overall function is clear, "it is extraordinarily difficult to define the internal articulation of its argument precisely." ". Stowers wants to see 3:27-4:2 as a dialogical exchange between Paul and the imaginary interlocutor, while I am inclined to agree with Lagrange who, Stowers says (p.156), "insists that there is no interlocutor in view, but that Paul is answering his own questions.". I account for the multiple rhetorical questions at the end of the passage beginning at 3:21 as a feature of the expository Peak of that section (cf. the multiple RHQs at the end of Peak' in chapter 8). The topics of the questions also form an inclusio with 1:16-17, reintroducing the themes of 'the righteousness of God revealed by faith' (1:17, cf. 3:27-28) and 'to everyone who believes, to the Jew first and also to the Greek' (1:16, cf. 3:29-30). The inclusio is a high level boundary marker delimiting the Stage section of the argumentation.

Stowers also points out that most writers observe the chapter boundary between ch. 3 and ch. 4, while some are not sure whether 3:31 belongs to 4:1ff or what precedes (p. 157). In my opinion, 3:31 is both the natural conclusion to the discussions of Ro. 1-3, and the introductory thesis for the more formal argumentation of ch. 4-8. It is functioning as a portmanteau

discourse feature, in that it is the Closure of the Stage at the same time as it is the thesis to the argument in chs. 4-8.

The exemplum or paradeigma was, in ancient rhetorical theory, "...treated as a kind of rhetorical proof. It was considered to be either an argument from particular to universal or from particular to particular on the basis of shared similarity. Since the proof was "rhetorical", however, its logic did not have to be made explicit." (p.171). This fits very well my notion of INVOKE PRECEDENT as a kind of argument. The typical form used in our law courts is from particular to particular, while that of Paul in Ro. 4 is from the particular to the general.

While some parts of Stowers' analysis fit mine more closely than others, the real value of his work on the diatribe for this study is the pointing to well-defined extra-grammatical features which account for many of the puzzles in the details of the surface structure of Romans. Paul Hopper (1979, p. 221n) says that not all explanations and hypotheses in discourse analysis are validated by every example. As a rule of thumb he takes about 20% to be the proportion of apparent counterexamples in any given text. He attributes this margin to the specific intention of the author, for which one may or may not be able to account in some fashion. It is tremendously useful to have a surface structure conventional genre such as the diatribe to account for a great percentage of what one would otherwise have to attribute

to Paul's specific intentions without having any substantial means of arriving at what those intentions might be. Stowers claims to have added a significant dimension to the exegetical consideration of Romans, and, I would say, his work has also made a significant contribution to the process of discourse level linguistic analysis, as well.

CHAPTER VII

CONCLUSION

This concluding chapter has two purposes: (1) to summarize the findings of this preliminary study of the discourse grammar of Romans 1-11; and (2) to suggest future directions of enquiry.

I began the study by making some general observations in chapter II on the nature of argumentation. To R.E. Longacre's typology I added speculations about the basic notional structure of argumentation as a discourse genre. First I restated the +CONTINGENT TEMPORAL SUCCESSION as two related, but different categories: CONTINGENT TEMPORAL SUCCESSION (for narrative and procedural discourse), and CONTINGENT THEMATIC/LOGICAL SUCCESSION (for behavioral and expository discourse).

The TENSION parameter which distinguishes climactic from episodic narrative, and argumentation from matter-of-fact presentation in exposition in R.E. Longacre's typology, was recast as +CLIMAX and IMPERATIVE, to distinguish between the internal structure of the discourse and the perlocutionary function, the intended effect of the discourse upon the hearer/reader. That is, the amount of discomfort exposition is meant to produce in a hearer/reader if he does not agree with the speaker/writer is less than for argumentation, which, by introducing the IMPERATIVE component, demands a decision. The greatest level of IMPERATIVE is introduced into a discourse by

exhortation, which demands certain behavioral responses of the hearer/reader.

Argumentation can be characterized as an act with the performative verb (I prove). It is lower on the INFORMATION scale than exposition, (I explain) and higher than exhortation (I propose). I explain can be further correlated with the global 'IF' (premise, condition, warrant), and the I propose with the 'THEN' (conclusion) in argumentation.

A basic distinction was made between the SYLLOGISM and PERSUADE types of argument. The former is structured so that the conclusion necessarily follows from true, valid, or acceptable premises. In the latter, there is no logical necessity to accept the conclusion even if one agrees to all the premises. INVOKE PRECEDENT, INVOKE EXPERIENCE and INFORM REASON are three prominent PERSUADE type arguments in Romans.

The elements of formal logic, speech act theory and classical rhetoric, all of importance to an understanding of Romans, were touched upon in general, but not in detail. A detailed application of the principles of these disciplines as they relate to Romans and to one another within the context of Romans would be a profitable endeavor. Further inquiry is needed into the work of van Dijk and colleagues on cognitive processing as it relates to understanding texts.

In chapter III prominence, theme, and macrostructure were touched upon. It was found that for Romans 1:18-32, the function

of the inferential connective gar was more accessible if the notions of macrostructure and global argument structure were invoked. Van Dijk's rules which require that a macrostructure be entailed by its text were the final arbiter in the matter of deciding upon prominence relations between the two paragraphs which Ro. 1:18-32 comprises.

To macrostructural considerations I added the concept of scope, the amount of text covered by the inferential operator gar, looking forward in the text. When gar is operating over a small unit of text, it usually refers back to a correspondingly small unit in the discourse. Larger units operated upon by gar will often refer back to a higher level ARGUMENT rather than a particular bit of text. Two surface structure discourse grammar features which probably functioned as cues to Koine speakers' decoding of Paul's argumentation are high level asyndeton (an abrupt change in topic without transitional material), and verb tense alternation. I am quite certain that the particle gar and other inferential particles in Koine need further analysis.

Chapter IV uses what is perhaps the most well-known discourse analysis technique developed by R.E. Longacre, that of establishing the Profile of a text. The Longacre model charts the rise, peak, and decline of excitement or tension in narrative discourse on both notional and surface levels. The notional level is PLOT, the surface structure level, Profile. Peak, the point of greatest excitation, corresponding to the notional

CLIMAX in a narrative discourse, gives a Profile to the whole discourse which can be visually represented.

The narrative notional and surface structure categories developed around the concepts of PLOT and Profile are readily adaptable to argumentation in Romans. In this chapter, I give a provisional set of PLOT/Profile categories for argumentation, as well as using charts to represent Profile.

A Profile showing a split between the main argument in Romans 1-11 and the sub-argumentation in 2:17-3:18 and chs. 9-11 concludes chapter IV. In this study, the sub-argumentation was given only perfunctory treatment, and is a good topic for future investigation.

In chapter V, grammatical concerns are given more detailed attention. While there are indications in Romans that the differences between the discourse grammar of exposition and argumentation in Koine are quite pronounced, all generalizations have to be made tentatively, with caution. One reason for this is that Romans 1-11 is essentially argumentation, and all expository passages would be influenced by the dominant type of discourse. To compare argumentation with exposition, one must go outside Romans 1-11 for examples of straightforward Koine exposition.

Hopper and Thompson's semantic description of transitivity was found to be useful in comparing expository foregrounding with that of narrative. While narrative foregrounding is

characterized by high transitivity, expository foregrounding is characteristically low in transitivity, preferring equational, stative clauses and clauses with passive verb forms. This is accounted for by the -AGENT ORIENTATION and preference for non-kinetic verbs found in exposition/argumentation.

The correlations, recognized for some time, of foregrounding with the finite verb, the realis mode, and affirmative statements, and of backgrounding with negation, the irrealis mode, and syntactically more nounlike verb forms (participles, infinitives, nominalized verbs) are more germane for expository discourse, but can nevertheless be enriched by Hopper and Thompson's concept of transitivity. Hopper's observation that the perfective aspect is preferred for narrative foregrounding also holds true for the foregrounding in Romans 1-11.

R.E. Longacre's concept of verb ranking was touched upon. It has to do with assigning relative importance to clauses within both the foreground and background material of a discourse according to the verb form used in the clause. Passivization plays an important role in expository/argumentative text in raising certain kinds of verbs from a lower to a higher rank in the levels of information of the discourse. The tentatively proposed 'split cline' for expository verb ranking is a topic for further investigation.

Verb tense alternation, a distinctive of argumentation, was compared to the tendency in exposition to have only one main line

verb tense for both points and conclusions. Argumentation shows a clear preference for aorist premises and present or future conclusions, or present premises and future conclusions. This grammatical feature is helpful to the hearer/reader in decoding argumentative relations in a discourse. There is still a great deal of work needed on all questions related to the use of verbs.

Linkage is another feature of discourse grammar delineated by R.E. Longacre which has particular traits for each discourse genre. Argumentation in Romans uses the thematic links preferred by exposition, and the condition, cause and purpose clauses favored by exhortation. Inferential connectives, such as gar, oun, ara, dia touto, and others play a major role in argumentative linkage.

The pronoun usage in Romans 1-11 is basically expository, that is, third person forms are most used. Occurrences of the second person are accounted for by embedded exhortations or a diatribal address to an imaginary interlocutor. The most argument-specific usage is that of relative pronouns to specify set membership, and thus imply syllogistic premises. "Whoever eats cheese ingests a milk product" is the same as "If you eat cheese, you are eating a milk product", for example. This particularly argumentative use of pronouns is also an area of inquiry needing further attention.

The devices marking contrast, comparison, and incrementation ('not only...but also...') relations were also discussed.

Although these seem to belong more to the category of literary device than grammatical feature, their extensive usage in Romans is probably related in some way to the nature of both exposition and argumentation. This is another topic which warrants further investigation.

In chapter VI, the work of Stanley K. Stowers on the diatribe in Romans was discussed in light of discourse grammar. It is my opinion that this work is indispensable to a balanced analysis of the grammar of Romans. A specific bit of enlightenment is that of the purpose of the sub-argumentation in Romans 1-11. Most of the diatribal features were found by Stowers in the sub-argumentation text. This suggests that the sub-argumentation has the function of reshaping the hearer/reader's frame of reference on certain key issues, so that the more formal argumentation of the main line of thought does not fall on hard, unreceptive ground.

The purpose of this study was to provide an overview of Romans 1-11 which would aid those translating Romans from Koine Greek into a non-Indo-European language (1) by providing insight into argumentation as a formal genre and as a speech act and, (2) by pointing out ways in which the argumentative structure is expressed grammatically.

The classification of major arguments in Romans 4-8 after Schank and Abelson gives an overview of the argumentation, while the Profiles provide more structural detail. The addition of

IMPERATIVE and INFORMATION as perlocutionary components to the Longacre typology brings some of the insight of speech act theory to bear on argumentation as a genre. The division of Longacre's TENSION parameter into +CLIMAX, relating to internal discourse structure, and IMPERATIVE, relating to the speaker/writer's intent, is well illustrated by chs. 6 and 7 of Romans. Chapter 6, a Pre-Peak argument, makes explicit Paul's hortatory (imperative) intent through embedded exhortations, while ch. 7 is the climactic Peak.

Applying van Dijk's information reduction rules to Ro. 1:18-32, one of many passages in which the function of gar is uncertain, proves decisive in establishing macrostructural relationships. The concepts of high level asyndeton and verb tense alternation provide grammatical correlates to the more abstract macrostructural operations. The primary correlation of verb tense alternation is shown to be with the argument-specific premise/conclusion relationship.

The discussion of non-kinetic verbs establishes a significant difference between expository pseudo-narrative and true narrative, as well as pointing out a salient characteristic of expository discourse in general.

NOTES

1 'Prove' and 'persuade' are the illocutionary and perlocutionary functions of argumentation. 'Illocutionary acts' were first so called by J.L. Austin. J.R. Searle et al. (p. vii) say that they are "the performance of certain kinds of acts, such as making statements, asking questions, giving orders, describing, explaining, apologizing, thanking, congratulating, etc. Characteristically, a speaker performs one or more of these acts by uttering a sentence or sentences; but the act itself is not to be confused with a sentence or other expression uttered in its performance...Perlocutionary acts have to do with those effects which our utterances have on hearers which go beyond the hearer's understanding of the utterance. Such acts as convincing, persuading, annoying, amusing, and frightening are all cases of perlocutionary acts. Illocutionary acts such as stating are often directed at or done for the purpose of achieving perlocutionary effects such as convincing or persuading..."

2

The notion of **performative** verbs originated with J.L. Austin. These verbs, when uttered under the proper conditions, do not predicate a proposition which can be said to be either true or false, but are, in the uttering, the performance of an action. 'I declare', 'I state', 'I demand', 'I deny', 'I promise' are actions accomplished by the uttering of performative verbs.

3

The notion of **entailment** is a little elusive. Since it is of some importance to the discussion of macrostructure in ch. 3, we will use van Dijk's definition (1980, pp. 75-76):

Formal derivation rules link formulas with formulas--for example, α and β --and we say in such a case that α implies β or that β may be (formally) inferred from α . Well-known examples are Detachment, which allows us to infer p from $p \& q$, and Modus Ponens, which allows us to infer q from $p \supset q$ and p . In other words, if some formula α is a theorem of a logical system, and if β may be inferred from α , then β is also a theorem of the system.

This syntactic formulation of derivation rules is usually given a semantic basis, by saying that if α implies β (or β is derivable from α), the proposition expressed by α entails the proposition expressed by β . This means that if α is true, β is (necessarily) also true. Hence, syntactic derivation rules have a 'truth-preserving' nature.

Van Dijk goes on to explain some recent refinements to the notion of (semantic) entailment, noting that "A sound definition of entailment is very important for any serious semantics of discourse... and ...indispensible for a formal model of cognitive processing." (1980, p.76n).

4

E.P.J. Corbett (p. 72f) discusses the **enthymeme**, a rhetorical equivalent of the syllogism:

The modern notion of the enthymeme as a truncated syllogism is probably implicit in Aristotle's statement, "The enthymeme must consist of a few propositions, fewer often than those which make up a normal syllogism" (Rhetoric, I, 2). But according to what Aristotle said in the Prior Analytics (Bk. II, Ch. 27), the essential difference is that the syllogism leads to a necessary conclusion from universally true premises but the enthymeme leads to a tentative conclusion from probable premises. In dealing with contingent human affairs, we cannot always discover or confirm what is the truth.

5

With respect to this study, **frame of reference** refers to the mainly cultural cognitive orientation through which an audience organizes information. This determines the kinds and quantities of information added to (or subtracted from) a text as it is decoded by the reader/hearer. **Presupposition** refers to the information assumed by the writer/speaker as he encodes a text. If the frames of reference of the author and his audience are very similar, the presupposed information will be easily read into the text by the audience in decoding. If the frames of reference are quite different, presupposed information needs to be made explicit. In Romans, a familiarity with Jewish law and prophets is presupposed. Some of the most important information in Romans is not the Old Testament writings per se, but Paul's interpretation of them. His explanation of the relationship between sin and death, and Adam and Christ (5:12-21), for example, is presupposed by the argument in 6:1 - 11, and needs to be made explicit because although the audience might be familiar with the content of the Old Testament, they probably did not know Paul's particular interpretations.

6

Mike Walrod, in a PhD dissertation now in progress for the University of Texas at Arlington, discusses non-syllogistic argumentation with a strong appeal to social values used by the Ga'dang, a people of the Philippines.

7

S.K. Stowers (p. 94) says of Ro.2:5-6:

This is not to suggest that Paul's warning of divine retribution somehow came from the diatribe, but that this type of statement is not incompatible with this form of address in the diatribe. Again, Epictetus provides the best parallels. At the end of the indicting address in Diss. 2.811-14 Epictetus adds: "But when God himself is present within you, seeing and hearing everything, are you not ashamed to be thinking and doing such things as these, O insensible (anaistheyte) of your nature, and object of God's wrath (theocho lute)." Diss. 3:11.1-2 is not an address, but it expresses an idea which is frequent in diatribal literature that vice is its own punishment...

8

R.E. Longacre (1983a, p.101) says of implication, "...all the logical organization devices discussed under 'implication' contain some sort of if/then sequence, i.e., an antecedent and a consequent. The simplest are those grouped under the first subhead, conditionality. Relations grouped under causation are somewhat more involved in that causation requires not simply an implication, but a given. Contrafactuality requires a given and a double implication. Warning requires a specially inflected predicate plus an undesirable implication."

9

There is not complete agreement among the grammarians I consulted as to whether or not it is appropriate to call gar an 'inferential' connective. Since it is intimately tied to the IF...THEN... macrostructure of the argumentation in Romans, I consider 'inferential' to be an entirely appropriate label.

Robertson (pp. 1189-90) says that it is not easy to draw a distinction between 'inferential' and 'causal'. He assigns ara and oun to the category of definitely inferential paratactic

(conjoining) particles. He chooses to reserve the term 'causal' for the hypotactic (subordinating) particles hoti, epei, etc., evidently omitting gar from the hypotactic set and leaving it in limbo, neither fish nor fowl. He does, however, group gar with ara and oun as particles which were originally just transitional or explanatory in sense. Denniston (p. 57) says that 'inferential' gar has little or no claim to recognition, and makes a case for the ultimately causal sense of gar.

10

Friberg & Friberg have assigned the labels, 'hyperordinating', 'coordinating', and 'subordinating' to the Koine connectives according to their semantic roles as defined by the Semantic Structure of Written Communication. They say that gar is traditionally considered to be a coordinating conjunction, but is semantically subordinate to the clauses for which it supplies the cause or reason (Friberg & Friberg, p. 834). Dio is always assigned a hyperordinating role by Fribergs, while oun can be either coordinating or hyperordinating. There are no cases in the first eleven chapters of Romans where Fribergs have considered oun coordinating.

11

I thank Dr. John Werner for pointing out the exact distinction between semantic 'conclusion' and 'outcome' (result) in Ro. 1:18-32. For example, if we see water coming through the roof, we can conclude that it is raining. The leak is the outcome.

12

The use of the term 'DILEMMA' has its pros and cons. It is useful for Romans, as that is exactly what chapter 7 portrays - a man who is damned if he does and damned if he doesn't (keep the law of God). That is, there is a positive goal, justification, but both avenues to the goal seem equally inadequate. However, the term 'DILEMMA' would not be quite accurate if used to describe a more general kind of problem, or another specific kind, such as the paradox. There are obviously several different kinds of difficulties which might arise from the CRUCIAL ARGUMENT, and 'DILEMMA' will not be a completely accurate description of every one.

13

Ro. 3:19-20 stops suddenly with "for through the law comes the knowledge of sin." The apparently missing explanation of that statement comes along in 7:7-13. This picking up from ch. 3 seems to imply that the person who finds himself in the dilemma of ch. 7 has not understood the arguments in ch. 4 - 6.

14

The term 'orienter' (ORI) comes from the SSWC (p.93) which defines it as "a proposition or a propositional configuration which introduces a unit which may range from a single proposition to a section, or even larger." The five main types of orienter are SPEECH, PERCEPTUAL, EMOTIONAL, COGNITIVE, and VOLITIONAL. SPEECH ("I say...") and COGNITIVE ("Do you not know...?") orienters occur frequently in Romans 1 - 11. Many orienters are performative verbs (see note 3).

15

A useful distinction made by Greek grammar is between a hypothetical ('if this were to be the case...') and non-hypothetical ('since this is the case...') 'if'. The connective ean introduces the former, and ei the latter kind of conditional sentence. Those appearing in ch. 7 are of the ean type, as contrasted with the ei type used in chs. 4 and 6, for instance.

16

I thank Dr. Longacre for his helpful discussion that led me to make Romans 7 the Peak and ch. 8 the Peak'.

17

The fuzziness of internal boundaries is perhaps one of the Peak-like peculiarities of Romans 7. The rhetorical question in v. 13 seems to be both the conclusion of vv. 7-12 and the beginning of 14-25. There is enough thematic coherence, as well as the consistent use of the 1s pronoun, to make a division between vv. 13 and 14 seem unnecessary. Chart II does not make a division; Chart V does.

18

Hopper and Thompson (1980, p.252n) say, "We follow Dixon 1979 in using 'A' (for Agent) and 'O' (for Object) to refer to the main participants in a two-participant clause. We make no claims about the grammatical relations that the NP arguments referring to these participants might bear to the verb. The term 'patient' refers to an O which is in fact the 'receiver' of the action in a cardinal transitive relationship."

19

SSWC (pp. 116-17) discusses the tail-head transition as one of eleven surface-structure signals indicating paragraph boundaries. This list is for all genre types. Longacre (1983a, p. 9) mentions tail-head linkage as frequent in narrative and procedural discourse. Expository discourse favors parallelism of content, which is often accomplished in Koine by means of tail-head linkage.

20

C.F.D. Moule (p.124), after H. J. Cadbury, states that the distinction between hos (definite relative pronoun) and hostis (indefinite relative pronoun) had disappeared by New Testament times:

For Luke, Cadbury maintains, the relatives had become a single pronoun declined as follows (with few exceptions):

<u>hos,</u>	<u>heytis,</u>	<u>ho</u>	<u>hoitines,</u>	<u>haitines,</u>	<u>ha</u>
<u>hou,</u>	<u>heys,</u>	etc.	<u>hwn,</u>	etc.	

The same holds, he says, for Hebrews; and for Paul, except that hatina had nearly replaced ha.

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