

From Epicheiremes to Exhortation: A Pauline Method for Moral Persuasion in Hellenistic Socio-Rhetorical Context¹

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I. Introduction: Accounting for Paul's Argumentation

The first two imperatives that Paul employs in his first letter to the Thessalonians are found at 4:18 and 5:11.²

4:18 Therefore encourage one another with these words.

4:18 Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

5:11 Therefore encourage one another and build each other up, just as indeed you are doing.

5:11 Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

Several features of these commands are notable:

- 1) They involve the same verb παρακαλέω and the reciprocal pronoun, stressing the importance “corporate encouragement” and the community-building (οἰκοδομέω—5:11) in which Paul is interested;
- 2) Both implicitly involve Paul as an exemplar to be emulated. In 4:18 Paul has encouraged the Thessalonians with his own words and it is with “these (same) words” that the Thessalonians are to encourage one another. Likewise in 5:11 Paul adds his own encouragement to the exhortation for the Thessalonians to be encouraging when he appends “just as indeed you are doing” (cf. 4:1). This theme of imitation has already played a pivotal part in the presentation of the letter (1:6-7; 2:14; 3:12) as it does in several other of Paul's letters (see Boer, 1962).
- 3) Lastly, these two commands are introduced by inferential conjunctions (ὥστε and διό) which indicate that Paul has reached the completion of an argument. Upon closer investigation, one can detect that Paul has been engaged in precisely this—formal argumentation with premises and rationales.

¹ The term “Socio-Rhetorical” comes from the work of Robbins (e.g., 1996a, 1996b). I am a newcomer to the methodology and perspective that Robbins is developing in his distinctive approach. This paper is my attempt to contribute to an understanding of the inner texture of the text, specifically, its argumentative texture, by way of associating it with broader social conventions of Hellenistic argumentation. The next step, not possible here, would be to describe the Christian topoi discerned within the Pauline passages according to the Wisdom, Pre-Creation, Miracle, Suffering-Death, Prophetic, and Apocalyptic Discourses that Robbins has identified and described (2001, Chap.3, “Argumentative Textures in Socio-Rhetorical Interpretation”).

² The verb μνημονεύετε in 2:9 may be the first imperative, although most translations rightly take it as its identical indicative verb form (NRSV, NIV, NJB). Also, the narrative material in 1:6-3:10 contains implicit exhortations to live appropriately (e.g., 2:12). Paul likewise “exhorts” and “urges” the Thessalonians to action in 4:1 and 4:10, the latter being the conclusion to an epicheireme. Within the 5:6-11 Paul likewise employs two hortatory subjunctives:

5:6 So then let us not fall asleep as the others, but let us keep alert and be sober;

5:6 ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποὶ ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

5:8 But since we are of the day, let us be sober, putting on the breastplate of faith and love, and a helmet which is the hope of salvation.

5:8 ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας

Verse 6 is a conclusion (ἄρα οὖν) to an epicheirematic argument (see analysis below), whereas 5:8 is a premise. Notable is the communal context for the exhortation (“Let us...”).

It is this last feature—this argumentative texture—that is particularly interesting to me and is the focus of this paper.³ Specifically, in Paul I have discerned what appears to me to be a deliberate effort on his part to arrive at such exhortative conclusions in a rather systematic way which those hearing and studying his letters would have been able to perceive, thus following his reasoning.

But before I present my thesis in more detail, let us consider other comments Paul makes in the Corinthian Correspondence where he explicitly discusses his particular manner of moral persuasion. There was a moral crisis among the Christians in Co.rinth, at least from what we may gather from Paul's writings to them. Additionally, and intimately connected with this moral crisis, was a criticism of Paul's *modus operandi* (Litfin, 1994, pp.151-55; Long, 1999, pp.181-218; cf. Malherbe, 1983, pp.166-72) or more specifically Paul's psychagogy (see Malherbe, 1987, pp. 81-88; 1992, pp.301-4; Glad, 1995). Second Corinthians gives vivid testimony to this dual crisis, whatever we might conclude about the unity or sequencing of the letters (see Long, 1999; Amador, 2000). In 2 Corinthians 10 Paul explains that he "destroys arguments (*logismous*)."⁴ Then he discloses a few verses later a general evaluation of his letters as "weighty and strong" (vv. 4-5, 9-10). These comments are made in the context of Paul's attempt to explain his rationale for his moral instruction and expectations of the Corinthians, as he explains in vv.3-6, here rendered by Stanley Stowers (1990, p.267):

I do live in the flesh, but I do not make war as the flesh does; the weapons of my warfare are not weapons of the flesh, but divinely strong to demolish fortresses—I demolish reasonings [*λογισμοί*] and any rampart thrown up to resist the knowledge of God, I take captive every mind [or thought (*νοήματα*)] to make it obey Christ, I am prepared to court-martial anyone who remains insubordinate, once your submission is complete

Malherbe (1983) and others have investigated this passage from the perspective of what might be learned about the criticism offered against Paul and the socially and culturally rich manner of his immediate response. This passage, however, also speaks to the manner or strategies of Paul's previous correspondences. Stowers has argued that it was Paul's use of "veiled allusion, irony, and metaphor," sarcasm and indirection that was particularly disturbing to the Corinthians (Stowers, 1990, pp.271-72). Paul's letters generally and particularly his previous Corinthian correspondence, likely 1 Corinthians and the letter of 1 Cor 5:9 (Long, 1999, pp.7-11, 196-97; cf. Barnett, 1997, 474 n38), were perceived as causing fear in the Corinthians and as being (morally) heavy and strong (2 Cor 2:9; 7:7-12). Paul says in 2 Cor 2:9 that he wrote in order to know of their approval and if they were obedient in everything (*εἰς πάντα ὑπήκοοι*). Likewise, in 2 Cor 7:7-11 Paul admits that his letter pained them for a time, but eventually led to their repentance (7:9—"you were grieved to repentance" [*ἐλυπήθητε εἰς μετάνοιαν*]).

Now given 1) Paul's own statements about the matter—that he destroys reasonings, and 2) the perception that his frightening letters are weighty and strong, and 3) that both comments are made within Paul's expressed purpose of bringing the Corinthians to obedience, what type of argumentation might account for this in his letters? If Paul is concerned about destroying arguments in his letters to bring about obedience, what strategy would he employ to do such a thing? In what manner was Paul arguing about matters of conduct, obedience and disobedience, such that the Corinthians might complain and find cause for criticizing him of being "weighty and strong"? While Stowers (1990) has shown that Paul's use of sarcasm, irony, and diatribe in the previous letter (1 Corinthians) was in conformity to Hellenistic psychagogic strategies, another feature of Paul's argumentation may be observed which would better characterize his letters as weighty and strong; namely, the use of epicheiremes.

³ I here am indebted to the Socio-Rhetorical terminology and perspective on biblical discourse that Robbins has been developing (1996a; 1996b and subsequent essays, drafts, papers, and meetings).

⁴ That *λογισμοί* here carries a philosophical sense, Heidland (*TDNT*, IV.287) says "here the philosophical term is in mind" (cf. "*λογισμός*" *LSJ* s.v. and Stowers, 1990, p.253 n 1).

Within the Mediterranean rhetorical cultures (Robbins, 1994, pp.82-88) Paul would have had ready access to examples of popular moralists, exercises in the progymnasmata, and/or theoretical rhetorical textbooks for suitable or appropriate styles and modes of argumentation.⁵ Indeed, if Paul was interested in promoting “faith” or persuasion (πίθω—2 Cor 5:11) in his Gentile hearers (see Kinneavy, 1987), how would he have done so?

One immediate source would have been the formal models of argumentation taught in the rhetorical schools scattered across the Mediterranean basin, particularly in Tarsus (see Du Toit, 2000), but also in Palestine itself (Kinneavy, 1987, chap.3). The *Rhetorica ad Herennium* and Cicero’s *De Inventione*, and Quintilian’s *Institutio Oratoria* give extensive testimony to the vitality and interest in argumentation. And while these are Roman works, they admit to the intense Greek interest in and development of specific forms of argumentation (*Rhet. Her.* 2.2; Quint. *Inst.* V.xiv.32; cf. V.x.1, 8; Cic. *Inv.* I.61).⁶ Cicero in *De Inventione* discusses one argument form at length, the *rationatio* or what Quintilian and others referred to as ἐπιχειρήμα (epicheireme). It is my contention that Paul’s manner of argumentation over significantly large argumentative units is epicheirematic in form, especially in critical places within 1 Corinthians. The rigorous employment of this manner of argumentation, in which exhortations are presented as conclusions following causally from premises and proofs, was Paul’s strategy to deal with the emerging moral crisis in the community. And given Paul’s own comments in 2 Corinthians 10 and the evaluation of his letters (which possibly might have been broader than the Corinthian Correspondence), we should not be surprised to find that many of Paul’s other letters exhibit a rigorous and fairly consistent epicheirematic argumentation within specific argument sections.

So, after a survey of the epicheireme in ancient rhetorical theory focusing on Cicero and Quintilian, I will investigate its use in other Greek and Roman writers, mostly notably the moral philosophers in various settings (philosophic; educational; moralistic), and then turn to Paul’s use of the argument form in 1 Thessalonians 4-5, 2 Thessalonians 2-3, and briefly in 1 Corinthians 4-5 and within the two speeches addressed to Gentile audiences in Acts 17 and 20. My analysis of 1 and 2 Thessalonians will involve a consideration of the argument form, that is, how Paul has configured themes and topics through articulated premises and proofs by which he then deduces conclusions, many of which are paraenetic in nature. An appendix will include other portions of Pauline discourse where I have identified the argument form. I will conclude by considering what implications this study has for understanding Paul and his writings within the socio-rhetorical Hellenistic context. Also, very brief consideration will be given to how the analysis of this argument form might assist in the conception of Pauline theology and ethics.

II. The Epicheireme as a Deductive Argument Form in Ancient Greco-Roman Rhetorical Theory

There are to be found various descriptions of deductive argumentation in the extant rhetorical works around the time of Paul (Eriksson, 1998, pp.53-62; Alexandre, 1999, p.76). Since most practitioners of

⁵ Let me just say that Paul is likely to have had training in or exposure to such rhetorical exemplars or materials for the following reasons: 1) his own competency with the Greek language when there was only 5-10% literacy (although see Robbins, 1994, p.81); 2) the likely upbringing in Tarsus before being schooled under Gamaliel (Du Toit, 2000); 3) his extensive travels and interaction with various Mediterranean cultures and sub-cultures while maintaining his motto “I become all-things to all people” (cf. Du Toit, 2000, p.391); and 4) the apparent exhibition of formal education given the tasks and competencies that he is recorded as performed in terms of formal procedures pertaining to trials (Winters, 1993; cf. Du Toit, 2000, pp.385-87, 394); and 5) his familiarity with other social conventions such as letters of recommendation (1 Cor 16:3; 2 Cor 3:1-2), Greek philosophers in the Areopagite Speech (Acts 17), and other specific features of the Hellenistic moralists (Malherbe, 1993; Du Toit, 2000, 399-401).

⁶ Quintilian (*Inst.* V.xiv.32) generalizes as follows: “The Greeks of today are even more prone than we are...to bind their thoughts in fetters and to connect them by an inexorable chain of argument, making inferences where there was never any doubt, proving admitted facts and asserting that in so doing they are following the orators of old, although they refuse to answer the question who it is that they are imitating.” The translations of classical authors are from the LCL, unless otherwise stated.

rhetorical criticism of the NT are more familiar with the term enthymeme, it would be helpful to distinguish demonstrations (*ἀποδείξεις*), enthymemes (*ἐνθυμήματα*), and epicheiremes (*ἐπιχειρήματα*) as presented in Cicero and Quintilian and in view of Aristotle's thoughts on the matter, since Aristotle's system of argumentation provided the seedbed for later developments (see Cicero *Iny.* I.61 and Dilts and Kennedy, 1997, pp.ix-x).

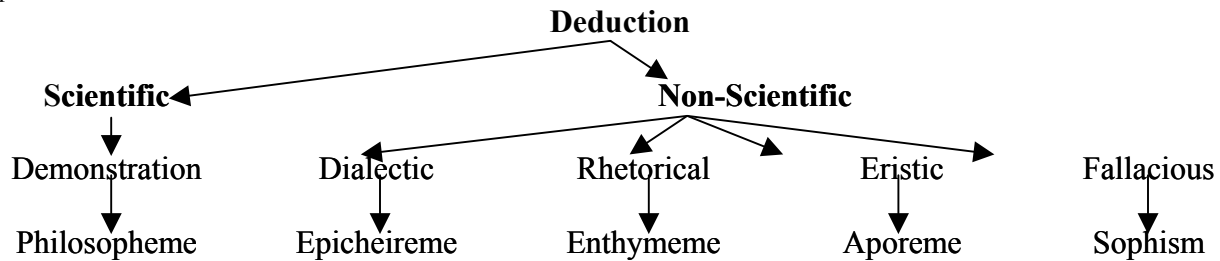
Quintilian's discussion and survey indicates disagreement on how to define and conceptualize these different types of argument forms (*Inst.* V.x.1-8); some exasperation may be detected when he concludes his survey of definitions by merging together epicheireme, demonstration, and enthymeme as simply arguments adducing "uncertain things from what is certain" (*Inst.* V.x.1, 8). Thomas Conley (1984) has shown the variability of the concept of the enthymeme in ancient theory and practice. Quintilian's accounting reveals the same for the epicheireme (*Inst.* V.x.4-6; see Kroll, 1936). However, a relatively clear picture emerges that the epicheireme should be understood as a middle position between the scientific syllogism (demonstration) and the rhetorical syllogism (enthymeme); in fact, Aristotle defines the epicheireme as the dialectical deduction (*Top.* 8.162.a16). As such it indeed represents a merger of rhetoric and philosophy (Kroll, 1936, p.1). It is for this reason that Quintilian (*Inst.* V.xiv.27-28) warns against extensive use of enthymemes or epicheiremes in speeches:

For a speech of that character would resemble dialogues and dialectical controversies rather than pleadings of the kind with which we are concerned, and there is a enormous difference between the two. For in the former we are confronted with learned men seeking for truth among men of learning; consequently they subject everything to a minute and scrupulous inquiry with a view to arriving at clear and convincing truths....

First, a brief look at demonstration. The demonstration is a "clear proof" (*evidens probatio*; Quint. *Inst.* V.x.7) using established and widely accepted premises to arrive at a logically valid conclusion (Arist. *An.Post.* i.2.71^b17-25). Here, the notions of validity (with respect to premises) and causality (in terms of "derived" conclusion) are critical (see Thompson, 1975, pp.40-44).

Second, the enthymeme. Quintilian calls the enthymeme an *imperfectus syllogismus* (*Inst.* V.x.3; xiv.2). Aristotle argued extensively for the use of the enthymeme in rhetorical argumentation (see, e.g., *Rhet.* I.2.8-22; II.20-24; cf. *Top.* 1.1), even though his discussion and examples may not easily convey a precise definition of the enthymeme (see Ryan, 1984; McAdon, 2001; cf. Thompson, 1975, pp.68-77). The premises, in contrast to demonstration, need only to be probable and credible, although Aristotle certainly encouraged argumentation to be based upon certainties when that suited the argumentative needs (*Rhet.* I.2.14; II.22.3; Thompson, 1975, pp. 69-71). Due to the nature of the material from which arguments are constructed, the premises are often based on the opinions and actions of people (Quint. *Inst.* 5.14.14; cf. Eriksson, 1999, pp.104-5).

Third, the epicheireme. Aristotle defined the epicheireme as the "dialectical deduction" (*Top.* 8.162.a16). It combines features of both the demonstration and the enthymeme. It is a syllogistic deduction often from only probable or credible premises (like enthymemes) to a causally derived conclusion (like demonstration). This much is certain from the description in Cicero (*Iny.* I.67) and Quintilian (*Inst.* V.x.5-6; xiv.5-6), described in full below. At this point it may be helpful to represent Aristotle's classifications/distinctions among the types of deductive argumentation (*Top.* 8.162.a16; Thompson, 1975, pp.11-16).



One can see the generic relationship of the epicheireme to the philosopheme (demonstration) and the enthymeme. Brad McAdon has recently shown how Aristotle conceived demonstration, dialectic, and rhetoric as different aspects of deduction (συλλογισμός) for different settings—“scientific investigation from first principles, dialectic for questioning and answering within some kind of preexisting format, and rhetoric for supplying a means of persuasion” (2001, p.145). Demonstration involved the pursuit of knowledge within a specific field, whereas dialectic and rhetoric were open to all fields of knowledge. Obviously, the setting for each type of argumentation, which Aristotle envisioned, was quite distinct: demonstration had no audience, dialectic involved educated peers and a master/teacher, and rhetoric a untrained civic audience (McAdon, 2001, p.150). Purportedly, the Greek Stoics, who wanted more precision in their argumentation, preferred the epicheireme form and eventually it is embraced by the early Cicero as described in *De Inventione* (Church and Cathcart, 1965, pp. 141, 147; cf. Thompson, 1975, pp.40-41). It is important to consider the change in audience envisioned by Cicero (and Quintilian), who describe the epicheireme as a more rigorous argumentation form for use in the presentation of speeches.

Having described the general relationship between the demonstration, enthymeme, and epicheireme, it remains to describe in some detail the “form” of Cicero’s *ratio* and Quintilian’s epicheireme. I maintain that Paul employs this type of argumentation within the variation allowable according to the following descriptions. Most essentially, the epicheireme consists of a basic syllogistic structure consisting of five parts:

1. Major Premise (*propositio*)
2. Proof of Major Premise (*propositionis approbatio*)
3. Minor Premise (*assumptio*)
4. Proof of Minor Premise (*assumptionis approbatio*)
5. Conclusion (*conclusio*)

Cicero admits that each of these five parts need not be present, and gives examples of shorter formulations in which one or both proofs are omitted (*Inv.* I.57-77). Indeed, Quintilian saw no need to distinguish the proofs from their respective premises; thus, according to him the epicheireme has only three parts (*Inst.* V.xiv.5-10). This is not, however, a terribly critical distinction. Cicero, while discussing the possibility of omitting the conclusion or one of the premises, would not encourage doing so as a matter of practice (*Inv.* I.72, 74-75). It is noteworthy, however, that he does not follow his own advice in practice (Church and Cathcart, 1965, p.147).

Quintilian’s and Cicero’s discussions may be evaluated in light of the examples they give to formulate the characteristic and distinctive features of this type of argumentation. To assist this analysis, I will provide Cicero’s examples of this deductive argument form (*Inv.* I.58-72). Since he does not identify individual components (although Quintilian does for Cicero’s first fivefold example—*Inst.* V.xiv.7-9), I have designated them within the text through brackets [...]: The major premise as **Premise A** and the minor as **Premise B**, etc. Also in brackets are other relevant pieces of information, such as the conjunctions used to help demarcate the logic of the various components.

First Fivefold Example (Inv. I.58-59)

Premise A: Things that are done by design are managed better than those which are governed without design.

Proof A: The **house** that is managed in accordance with a reasoned plan, is in every respect better equipped and furnished than one which is governed in a haphazard way with a total lack of design. The **army** that is commanded by a wise and shrewd general is guided in all ways more advantageously than one which is governed by someone's folly and rashness. The same line of reasoning is applicable to **navigation**, for the ship which has the services of the most expert pilot makes the most successful voyage.

Premise B: Of all things nothing is better governed than the universe.

Proof B: For [*Nam*] the risings and the settings of the **constellations** keep a fixed order, and the changes of the **seasons** not only proceed in the same way by a fixed law but are also adapted to the advantage of all nature, and the alternation of **night and day** has never through any variations done any harm.

Conclusion: Therefore [*igitur*] the universe [**B**] is administered by design [**A**].

OR

(Cicero offers an alternative, summarizing conclusion)

Therefore if those things are administered better which are governed by design than those which are administered without design [**A**], and nothing is governed better than the universe [**B**], then [*igitur*] the universe [**B**] is governed by design [**A**].

Cicero's first complete example is relatively easy to analyze according to the form. Proof A consists of a threefold example substantiating Premise A, which is more general in scope than Premise B. Proof B is initiated by *nam* which provides a threefold substantiation by considering particular components of the universe. Two alternative conclusions are provided. In each, *igitur* is used, indicating the causal connection. Also, both conclusions contain summarizing features such that one may detect the main idea in Premises A and B.

Cicero's second fivefold example is introduced "The following is an example of a fivefold argument" with no other explanations. The distinct components are not as easily detected and from my analysis appears to be one large epicheireme enveloping two subordinate epicheiremes. This indicates the possibility of linking distinct epicheiremes together (e.g., the conclusion of one is the Premise A of the next) and the possibility of finding an epicheireme within a larger epicheireme. For example, Premise A (since we are servants...let us interpret the laws...) appears to be elaborated as an epicheireme; so also, Proof B appears to epicheirematic.

Second Fivefold Example (Inv. I.68-69)

A

Premise A: “It is right, gentlemen of the jury, to relate all laws to the advantage of the state and to interpret them with an eye to the public good and not according to their literal expression.

Proof A: For [*enim*] such was the uprightness and wisdom of our ancestors that in framing laws they had not object in view except the safety and welfare of the state.

Premise B: [*enim*] They did not themselves intend to write a law which would prove harmful, and they knew that if they did pass such a law, it would be repealed when the defect was recognized.

Proof B: For [*enim*] no one wishes laws to be upheld merely for their own sake, but for the sake of the state, because everyone believes that the state is best governed when administered according to law.

Conclusion: All written laws ought, then [*igitur*], [B] to be interpreted in relation to the object for which laws ought to be observed: [next **Premise A**=?] that is, since we are servants of the community, let us interpret the laws with an eye to the advantage and profit of the community.

Premise A: [all the above?]

Proof A: For [*Nam*] as it is right to think that the art of medicine produces nothing except what looks to the health of the body, since it is for this purpose that medicine was founded, so we should believe that nothing comes from the laws except what conduces to the welfare of the state, since the laws were made for this purpose.

Premise B: Therefore [*ergo*], in this trial also, cease to search the letter of the law and rather, as is just, examine the law in relation to the public welfare.

Proof B with elaboration:

[Premise A] What was more useful to Thebes than the defeat of Sparta? What should Epaminondas, the Theban commander, have had in mind more than the victory of Thebes? What should he have regarded as dearer or more precious than such a glorious exploit of the Thebans, than a trophy so honourable, so magnificent?

[Proof A] It is obvious that he was bound to forget the letter of the law and to consider the intent of the law-maker.

[Premise B] But certainly this point has been examined and established beyond a doubt, that no law has been passed except for the good of the state.

[Conclusion] He thought it, therefore [*igitur*], stark madness not to interpret a law with an eye to the safety of the state when that law had been passed for the safety of the state.

Conclusion: In view of this, if all laws ought to be related to the advantage of the state [A], and Epaminondas contributed to the safety of the state [pB], surely he cannot by the same act have promoted the common interest and have failed to obey the laws.

Once again we can see the conclusion as summarizing elements from A and B. Proof B is elaborated epicheirematically such that it contains its own conclusion with *igitur*. In the remaining examples the form is more apparent like the first fivefold example.

Fourfold Example: Proof A missing (Inv. I.70)

Premise A: Gentlemen of the jury, you, who have sworn to decide according to the law, ought to obey the laws.

Proof A: (none)

Premise B: But [*autem*] you cannot obey the laws unless you follow what is written in the law.

Proof B: [*enim*] What more certain proof of his intent could the author of the law have left than the statement which he wrote himself with great care and pains? And if there were no written documents we should be in sad need of them to learn from them the intent of the law-giver; nevertheless we should not permit Epaminondas even if he were not under the jurisdiction of the court to interpret to us the meaning of the law; much less, since we have the law before us, should we suffer him to interpret the intent of the law-maker, not by what is quite plainly written, but by what suits his case.

Conclusion: Hence, gentlemen of the jury, if you ought to obey the laws [A], and you cannot do this unless you follow what is written in the law [B], why not decide that he acted contrary to law?"

Fourfold Example (Proof B missing) (Inv. I.71)

Premise A: We ought not to trust the statements of those who have often deceived us by false promises.

Proof A: For [*enim*] if we are harmed by their treachery, we shall have no right to blame anyone except ourselves. To be deceived once is annoying, it is foolish to be deceived twice; the third time it is a disgrace.

Premise B: Now [*autem*] the Carthaginians have **deceived** us many times in the past.

Proof B: (none)

Conclusion: It is therefore [*igitur*] the height of folly to place confidence in the **promises** [A] of those by whose treachery you have so often been **deceived** [B].

Threefold Example: Both Proofs missing (Inv. I.72)

Premise A: We must either live in fear of the Carthaginians if we leave them with their power undiminished, or we must destroy their city.

Premise B: But we certainly should not live in fear.

Conclusion: The alternative is, then [*igitur*], to destroy their city.

There are several points to summarize here with respect to the form of the epicheireme.

- 1) In keeping with the designation, **the major premise is more general** or broader in scope; **the minor premise is more particular** or an example of the major premise (this is true with most of Cicero's examples, although see Proof B in I.69 above).
- 2) **The proofs of the premises may or may not be demarcated by a causal conjunction** indicating substantiation. In the Cicero's first fivefold example Proof A—has none; whereas Proof B uses *nam*; in other examples, Cicero also uses the substantiating conjunction *enim*.
- 3) Furthermore, **the proof may involve numerous examples and great elaboration**. As Cicero explains, this support and elaboration is accomplished “by a variety of reasons and the greatest possible fullness of expression” (I.58). Indeed, Cicero understands the deductive argument as “embellishment” (I.75).
- 4) **The conclusion is regularly indicated by an inferential conjunction (*igitur*) and brings features of both the major and minor premises together to form the conclusion.**

After providing examples of shorter and shorter possible forms in which one component of the epicheireme is missing (included above), Cicero concludes by discussing general considerations on the form and nature of the deductive argument form. Quintilian also adds precepts to the use and formation of epicheiremes. These may be summarized as follow:

- 5) There should be **variety in the conclusion** (Inv. I.73-74). He suggests the following options:
 - a. **combining major and minor premise into one sentence:** example: “If, then, all laws should be related to the advantage of the state [A], and he contributed to the safety of the state [B], he certainly cannot by one and the same act have had regard for the common safety and have disobeyed the laws.”
 - b. **making a contrary statement:** example: “It is therefore the height of folly to place confidence in the promises of those whose treachery you have so often been deceived.” [rather than: “it is wise not to trust those by whom we have so often been deceived before”]
 - c. **merely stating the deduction:** example: “Let us therefore destroy the city.”
 - d. **stating what is the necessary consequence of the deduction:** example argument: “If she has born a child, she has lain with a man; but she has born a child.” deductive conclusion: “Therefore she has lain with a man.” necessary consequence: “Therefore she is unchaste.” Paul very often prefers this type of conclusion in the form of exhortations.
 - e. Quintilian, when discussing the need for variety, would add that **occasionally the conclusion will be identical with the Major Premise** (Inst. 5.14.10—“The soul is immortal, since [*nam*] whatever derives its motion from itself is immortal. But the soul derives its motion from itself. Therefore, the soul is immortal.”). He considers this conclusions as still yet unproven.

Paul exhibits all of these varieties, although favors the necessary consequence.

- 6) Furthermore, there should be **variety in the order of the argument to avoid boredom** (Quint. Inst. 5.14.30). If not, then the discourse becomes more like “dialogues or dialectical controversies....with learned men seeking truth among men of learning” (Quint. Inst. 5.14.27-28).

- 7) In this regard, we should note that **rhetorical questions may be used as premises** (Quint. Inst. 5.14.19), **proofs** (Cic. Inv. I.69, 70; Quint. Inst. 5.14.19), and **conclusions** (Cic. Inv. I.70). Paul is fond of this as well, as indicated in the examples to follow (see, e.g., Rom 6:1-3, 15-16, 21a; 7:1, 7a, 13, 24).
- 8) Specifically, Cicero emphasizes the need for **variety** and argues that it is not the basic fivefold argument that is sought after, but the greatest orators develop and expand the thought (Inv. I.75). Here are the ways he suggests doing so (Inv. I.76):
- a. use different kinds of arguments in the discourse: inductive and deductive.
 - b. when using deductive arguments,
 - i. not always to begin with the major premise, sometimes start with the minor premise
 - ii. nor employ all five parts, sometimes use only one of the two proofs, sometimes both
 - iii. nor embellish them in the same fashion
 - iv. use different types of conclusions (as discussed above)
- 9) Finally, Quintilian argues that such careful argumentation with the drawing out of obvious inferences as conclusions, etc. is a characteristic of his contemporaneous Greek practitioners (Inst. 5.14.32). In contrast, the use of epicheiremes and enthymemes should be limited (Inst. 5.14.27), diversified (Inst. 5.14.31-32), and hidden lest it become monotonous (5.14.30) and betrays a manufactured artifice (Inst. 5.14.32-35).

III. The Dialectical Syllogism or Epicheireme in Greek and Roman writers

The frequent use of syllogistic argumentation could hardly have escaped the notice of Paul. It is used to summarize the argument of others (“They argue as follow:...””) or within writings of a more philosophical nature. Cicero begins his De Fato with an epicheireme which also expressed his conviction of the cooperative value of philosophy and rhetoric. Not a few of the Hellenistic moralists treated in Abraham Malherbe’s volume on Moral Exhortation (1986) also exhibit epicheirematic argumentation.

To begin, there are several examples of argument synopses in the form of syllogisms; undoubtedly more could be cited (e.g., Cic.De Fin. IV.48; Sen. Ep. 83.9) or found (see Cic. De Fin. IV.47-55). I will insert brackets [...] within the text to indicate the major premise [**A**], the minor premise [**B**], and the conclusion [**C**], etc.

Cicero in On Supreme Good and Evil (De Finibus) 3.27 (trans. Wright, 1991) provides the Stoic proof for associating the right with the good and his reply to objections to premise A through the use of a sorites (see Fischel, 1973).⁷

Their arguments are set out in the following form: [**A**] all that is good deserves praise, [**B**] all that deserves praise is right, [**C**] therefore what is good is right. Do you think that the conclusion is valid? Of course, for you can see that the conclusion follows from the two premises. However, against the first of the two premises from which the conclusion is drawn it is usually maintained that all that is good deserves praise, whereas it is admitted that what deserves praise is right. Yet, it is silly to say that there is something which is good which is not to be desired, or which is desired but is not agreeable, or if agreeable not to be chosen, and therefore approved, and so deserving of praise; but what deserves praise is right. So it follows that what is good is indeed right.

⁷ In a footnote Wright (1991, p.137 n 108; cf. Fischel, 1973, p.4 n 8) indicates that Cicero later (Fin. 4.52-53) denounces the Stoics reliance on syllogisms to deal with practical moral problems. I have not yet studied this intriguing reference. To my knowledge, Fischel is apparently unaware of the sorites I have identified here in Fin. 3.27 which illustrates his point that the sorites is a new form that “won complete acceptance if not near-canoncity in the textbooks and progymnasmata of nearly all leading critics and grammarians from approximately 50 B.C. to 500 A.D.” (1973, pp.122-23).

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From Epicheiremes to Exhortation

Likewise, Cicero in *De Fato* (28-29; trans. Sharples, 1991) describes the summarizes the so-called “lazy argument” in its syllogistic form.

And we will not be hindered, either, by the so-called Lazy Argument; for there is a certain argument which is caused the 'Lazy Argument' by the philosophers; if we obeyed this we would do nothing at all in life. For they argue as follows: '[A] If it is fated for you to recover from this disease, then you will recover, whether you call in a doctor or not; similarly, if it is fated for you not to recover from this disease, then you will not recover, whether you call in a doctor or not. [B] But one or the other is fated; [C] so there is no point in calling in a doctor.'

In this same lacunic piece, Cicero depicts the setting for the “dialogue” with an opening request by Hirtius to hear something about philosophy. Cicero’s response is in the form of an epicheireme.

[2] I was at my villa at Pozzuoli, and my friend Hirtius, who was consul-designate, was in the same area, a man who is a very great friend of mine and devoted to these studies, in which I have spent my life since boyhood. We were together a great deal, principally for our part looking for plans for peace and harmony among the citizens. After the death of Julius Caesar people seemed to be looking for every reason for new turmoil, and we thought we should counter these; so almost all our talk was spent in these deliberations. In particular on a day when we had more leisure than usual and were more free from interruptions. When he came to me, first (we talked about) those things that were our daily concern and as it were obligatory for us, about peace and tranquillity.

[3] When we had done this, he said, "Well, since you indeed have not—I hope— abandoned rhetorical exercises, though you have certainly given philosophy priority over them, can I hear something from you?"

[A] "You can indeed," I said, "either listen or speak yourself."

[pA] For, as you rightly judge, I have not abandoned that enthusiasm for rhetoric, which I fired in you too, even though it was already blazing in you when you came to me.

[B] Nor do the things I am now dealing with diminish that faculty; rather, they increase it.

[pB] For there is a great affinity between the orator and the type of philosophy which I follow; he borrows subtlety in argument from the Academy, and gives back to it in return richness of expression and rhetorical ornament.

[C] "For this reason," I said, "since both subjects are in my possession [B], let it be for you to choose today which you prefer to employ [A]."

But what makes this significant is the nature of Hirtius’s question, “since you indeed have not—I hope— abandoned rhetorical exercises, though you have certainly given philosophy priority over them, can I hear something from you?” Cicero’s clever reply would indicate clearly that in fact he had not abandoned rhetorical exercises, which presumably would have involved epicheirematic argumentation. In other words, his epicheirematic response is for no other reason than for a display to Hirtius of his continued work in rhetorical exercises and for ornamentation in preparation for the philosophical reflections to follow. The reply also speaks to Cicero’s convictions on the interrelation of philosophical training and the practice of rhetoric.

The rhetorical work of Anonymous Seguerinius (26-27; trans. Dilts and Kennedy, 1997, p.11), dated in the late second century, includes a summary of the Apollodoreans’ argument.

26 But some have declared, as do the Apollodoreans, that it is necessary always to use prooemia, arguing as follows:

[A] a speech is composed of parts;

[B] but one not composed of all parts is neither complete nor sound.

[C] No part at all of a speech, then [μὲν οὖν], they say, should be left out, and [next A] especially the prooemion;

[pA] for [γάρ] the whole speech will seem something lacking a head because the prooemion is, as it were, the "head" of the whole speech.

[B] 27 But [δέ] if we (omit) this, they say, we shall necessarily omit the epilogue also because both are parts of the pathetic function.

[pB] And they say further something of this sort: Shall we omit the prooemion or the epilogues?

[C] If then [μὲν οὖν] (we omit) epilogues, the speech will be without closure, having been spoken in vain in the intervening parts if the hearers have fallen into forgetfulness of the more apposite points; but if we shall not omit epilogues, neither (shall we omit) the prooemion.

Seneca likewise in Epistle 95.4-6 demonstrates the common transmission of arguments in syllogistic fashion. In the midst of two argument synopses, he formulates his own negative argument in critique.

But I must stop this preamble and approach the problem under consideration. Men say: [A] "The happy life consists in upright conduct;

[B] precepts guide one to upright conduct;

[C] therefore precepts are sufficient for attaining the happy life."

[Seneca's Rebuttal]

[A] But, they do not always guide us to upright conduct;

[pA] this occurs only when the will is receptive; and sometimes they are applied in vain, when wrong opinions obsess the soul.

[B] 5 Furthermore, a man may act rightly without knowing that he is acting rightly.

[pB] For nobody, except he be trained from the start and equipped with complete reason, can develop to perfect proportions, understanding when he should do certain things, and to what extent, and in whose company, and how, and why.

[C] Without such training a man cannot strive with all his heart after that which is honourable, or even with steadiness or gladness, but will ever be looking back and wavering."

6 It is also said:

[A] "If honourable conduct results from precepts, then precepts are amply sufficient for the happy life;

[B] but the first of these statements is true;

[C] therefore the second is true also."

These examples illustrate that syllogistic reasoning was a common form, not just of representing but also presenting arguments.

Plutarch provides an fivefold epicheireme in On Listening to Lectures 37F-38D (trans. Malherbe, 1986, pp. 71-72)

[A] I think you may not find unwelcome some preliminary remarks about the sense of hearing, which Theophrastus asserts is the most emotional of all the senses.

[pA] For nothing which can be seen or tasted or touched brings on such distractions, confusions, and excitements, as take possession of the soul when certain crashing, clashing, and roaring noises assail the hearing.

[B] Yet this sense is more rational than emotional.

[pB] For while many places and parts of the body make way for vice to enter through them and fasten itself upon the Soul, virtue's only hold upon the young is afforded by the ears, if they be uncontaminated and kept from the outset unspoiled by flattery and untouched by vile words.

[C] For this reason Xenocrates advised putting ear-protectors on children rather than on athletes, on the ground that the latter have only their ears disfigured by the blows they receive, while the former have their characters disfigured by the words they hear; not that he would thus court heedlessness or deafness, but he advises vigilance against vile words, until such time as other words, of good sort, fostered in the character by philosophy, should, like watchmen, have taken under their charge the post chiefly exposed to influence and persuasion.

The conclusion in this case provides Xenocrates as an exemplar who acted on the implied conclusion that “therefore, we must do whatever it takes to guard the ears of pupils.”

In his essay On Inoffensive Self-Praise (539E-540C; LCL), Plutarch presents two successive epicheiremes after a more catchy introduction, adding to the certainty of his conclusions:

[A] Yet, in spite of all this there are times when the statesman might venture on self-glorification, as it is called, not for any personal glory or pleasure, but when the occasion and the matter in hand demand that the truth be told about himself, as it might about another—especially when by permitting himself to mention his good accomplishments and character he is enabled to achieve some similar good.

[pA] For [γράφ] such praise as this yields a handsome return, as a greater harvest of yet nobler praise springs up from it as from a seed.

[B] Indeed [καὶ γάρ] it is not as a reward or compensation for his merit that the statesman demands recognition and values it when accorded to his acts: he does so rather because the enjoyment of confidence and good repute affords means for further and yet nobler actions.

[pB] For [γράφ] when men are trusting and friendly it is pleasant and easy to do them good; whereas in the presence of distrust and dislike it is impossible to put one's merit to use and force benefits on those who shun them.

[C] Whether there are also other reasons for a statesman's self-praise is a question to consider, so that, while avoiding all that is frivolous and offensive in the practice [A], we may not overlook its possible uses [B].

[A] Now [οὖν] the praise is frivolous which men are felt to bestow upon themselves merely to receive it; and it is held in the greatest contempt, as it appears to aim at gratifying ambition and an unseasonable appetite for fame.

[pA] For [γράφ] just as those who can find no other food are compelled to feed unnaturally on their own persons, and this is the extremity of famine, so when those who hunger for praise cannot find others to praise them, they give the appearance of seeking sustenance and succor for their vainglorious appetite from themselves, a graceless spectacle.

[B] But [δέ] when they do not even seek to be praised simply and in themselves, but try to rival the honour that belongs to others and set against it their own accomplishments and acts in hope of dimming the glory of another, their conduct is not only frivolous, but envious and spiteful as well.

[pB] For [γράφ] the proverb makes of him who sets foot in another's chorus a meddler and a fool; and self-praise that is thrust by envy and jealousy among praises of others should be most diligently avoided; indeed we should not even endure such praise from others, but should give place to those on whom honour is conferred when they deserve it.

[C] If we hold them undeserving and of little worth, let us not strip them of their praise by presenting our own, but plainly refute their claim and show their reputation to be groundless. Here then [μὲν οὖν] is something we must avoid.

These successive arguments are logically connected with οὖν, which indicates that the first fivefold argument is the basis for the second. The first presents an argument for the possibility and proper use of self-praise, whereas the second proceeds to describe the circumstances and nature of inappropriate self-praise, which was cautioned as a real possibility in the conclusion to the first epicheireme. Both arguments end with suitable conclusions: the first, by encouraging a cautious use of self-praise and the second by exhorting the reader not competitively to offer self-praise. Both are exhortative in nature. This interconnecting of epicheiremes within a larger argument scheme is important to observe, since Paul demonstrates this as well.

Yet further examples come from the progymnasmata of Aphthonius dating to the fourth or fifth century. It provides a running example of the seven types of confirmations based upon stories about Daphne (sec.VI); five of them have an epicheirematic form, although only three have conclusions.⁸ For example, the “exposition from the obvious” is stated as follows (trans. Nadeau, 1952, p.270):

- [A] What, in heaven’s name, is unbelievable in this [that Daphne came forth from earth and Ladon]?
[pA] Do not all things have earth and water as a source? Does not the seed of life come before the elements? Further, if everything that is born comes from earth and water, Daphne affirms the common stock of all things in her having come forth from earth and Ladon.
[B] But, though sprung from the common source of all, she excelled the others in beauty—and very reasonably so.
[pB] For that which is yielded first from the earth comes forth together with the beauty of its origin. For there are many bodily generations in which beauty is observed, but the first to appear is the most highly developed of all.
[C] reasonably then, as the first born of the earth [A], Daphne excelled the others in beauty [B]

Noteworthy are the use of rhetorical questions as a proof [pA] and the fact that the conclusion summarizes the elements of Premises A and B. In a later section “Concerning a Thesis” (sec.XIII; Nadeau, 1952, p.281) the thesis “Whether one should Marry” is carefully arranged as a complete fivefold epicheireme with a summarizing conclusion.⁹

Besides these philosophical and educational writings, there are examples of epicheirematic argumentation in letters and speeches. Indeed, Malherbe (1986, p.79) argues “Letters were used in many areas of life and for many purposes. Of particular interest is the way in which letters were used in philosophical propaganda and moral instruction.” The epicheireme was well used as a vehicle for moral instruction in letters.

Pseudo-Isocrates *To Demonicus* (date?; see Malherbe, 1986, pp.125-26; trans. G. Norlin, LCL) contains epicheirematic argumentation in 5-12 as preparation for the detailed maxims and moral precepts provided in 13-43.

- [A] 5 Therefore [διόπερ], I have not invented a hortatory exercise, but have written a moral treatise; and I am going to counsel you on the objects to which young men should aspire and from what actions they should abstain, and with what sort of men they should associate and how they should regulate their own lives.
[pA] For [γάρ] only those who have travelled this road in life have been able in the true sense to attain to virtue—that possession which is the grandest and the most enduring in the world. 6 For [γάρ] beauty is spent by time or withered by disease; wealth ministers to vice rather than to nobility of soul, affording means for indolent living and luring the young to pleasure; strength, in

⁸ The Stories of Daphe are merged together and it is conceivable that to include conclusions to each of these conjoined arguments was thought unnecessary.

⁹ One can get a feel for the argument simply by the conclusion: “Accordingly, if marriage produces gods, and after them, each of their descendants in succession [A], if it provides brave and just men at the same time, and if it furnishes wise and temperate men [B], how is it not possible to hold marriage in high esteem to that extent?”

company with wisdom, is, indeed, an advantage, but without wisdom it harms more than it helps its possessors, and while it sets off the bodies of those who cultivate it, yet it obscures the care of the soul.

[B] 7 But [δέ] virtue, when it grows up with us in our hearts without alloy, is the one possession which abides with us in old age;

[pB] [δέ] it is better than riches and more serviceable than high birth; it makes possible what is for others impossible; it supports with fortitude that which is fearful to the multitude; and it considers sloth a disgrace and toil an honour.

[C]8 This it is easy to learn from the labours of Heracles and the exploits of Theseus, whose excellence of character has impressed upon their exploits so clear a stamp of glory that not even endless time can cast oblivion upon their achievements. [a conclusion of consequence]

[A] 9 Nay, if you will but recall your father's principles, you will have from your own house a noble illustration of what I am telling you.

[pA] For [γάρ] he did not belittle virtue nor pass his life in indolence; on the contrary, he trained his body by toil, and by his spirit he withstood dangers. Nor did he love wealth inordinately; but, though he enjoyed the good things at his hand as became a mortal, yet he cared for his possessions as if he had been immortal. 10 Neither did he order his existence sordidly, but was a lover of beauty, munificent in his manner of life, and generous to his friends;

[B] and he prized more those who were devoted to him than those who were his kin by blood;

[pB] for [γάρ] he considered that in the matter of companionship nature is a much better guide than convention, character than kinship, and freedom of choice than compulsion.

[C] 11 But [δέ] all time would fail us if we should try to recount all his activities. On another occasion I shall set them forth in detail; [conclusion of consequence]

[A] for the present, however, I have produced a sample of the nature of Hipponicus, after whom you should pattern your life as after an ensample, regarding his conduct as your law, and striving to imitate and emulate your father's virtue;

[pA] for [γάρ] it were a shame, when painters represent the beautiful among animals, for children not to imitate the noble among their ancestors. 12 Nay, you must consider that no athlete is so in duty bound to train against his competitors as are you to take thought how you may vie with your father in his ways of life.

[B] It is not possible for the mind to be so disposed unless one is fraught with many maxims;

[pB] for [μὲν γάρ], as it is the nature of the body to be developed by appropriate exercises, it is the nature of the soul to be developed by moral precepts.

[C] Wherefore [διόπερ] I shall endeavour to set before you concisely by what practices I think you can make the most progress toward virtue and win the highest repute in the eyes of all other men.

[A] 13 First of all, then [μὲν οὖν], show devotion to the gods, not merely by doing sacrifice, but also by keeping your vows;

[pA] for [μὲν γάρ] the former is but evidence of a material prosperity, whereas the latter is proof of a noble character.

[B] Do honour to the divine power at all times, but especially on occasions of public worship;

[pB] for [γάρ] thus you will have the reputation both of sacrificing to the gods and of abiding by the laws. [no conclusion; exhortations continue through 43]

Then, the author concludes the exhortations with epicheirematic argumentation (44) before concluding the address (45-52).

[A] 44 Do not be surprised that many things which I have said do not apply to you at your present age.

[pA] For [γάρ] I also have not overlooked this fact,

[B] but [ἀλλά] I have deliberately chosen to employ this one treatise, not only to convey to you advice for your life now, but also to leave with you precepts for the years to come;

[pB] for [μέν γάρ] you will then readily perceive the application of my precepts, but you will not easily find a man who will give you friendly counsel.

[C] In order, therefore [οὖν], that you may not seek the rest from another source, but that you may draw from this as from a treasure –house, I thought that I ought not to omit any of the counsels which I have to give you.

This remarkable piece is especially so given Quintilian’s remarks about avoiding the constant use of the epicheireme. Quintilian questions the contention of contemporaneous Greeks, who bind “their thoughts in fetters” and connect them “by an inexorable chain of argument, making inferences when there was never any doubt” and “proving admitted facts...”, and insisting that the “orators of old” employed epicheiremes. He wryly adds, “They always refuse to answer the question who it is that they are imitating” (*Inst.* V.xiv.32). Well, obviously in answer to Quintilian Isocrates’s *Letter to Demonicus* (spurious or not) exhibits epicheirematic argumentation, which raises questions as to the origins of the argument form.

Seneca’s 40th epistle contains epicheirematic argumentation and is concluded with the following epicheireme concerning slowness of speech [13-14; Malherbe, 1986, pp.69-71]:

[A] However, I have this further reason for frightening you away from the latter malady [speaking too fast], namely, that you could only be successful in practising this style by losing your sense of modesty; you would have to rub all shame from your countenance, and refuse to hear yourself speak.

[pA] For [*enim*] that heedless flow will carry with it many expressions which you would wish to criticize. And, I repeat, you could not attain it and at the same time preserve your sense of shame. Moreover, you would need to practise every day, and transfer your attention from subject matter to words.

[B] But [*autem*] words, even if they came to you readily and flowed without any exertion on your part, yet would have to be kept under control.

[pB] For [*nam*] just as a less ostentatious gait becomes a philosopher, so does a restrained style of speech, far removed from boldness.

[C] Therefore [*ergo*], the ultimate kernel of my remarks is this: I bid you be slow of speech. Farewell.

The form is easily seen and demarcated by the use of *enim* and *nam* for the proofs and *ergo* for the conclusion, which contains an exhortation. Paul follows this same pattern within his letters.

Moving to consider a written speech, the following four argument units are from Dio Chrysostom’s forty-sixth oration entitled, *Delivered in his Native City prior to his Philosophical Career* (ca. AD 80). In Prusa at this time a grain shortage enraged a mob to attack Dio’s properties, since he was a grain dealer. People suspected him of withholding desperately needed grain, or worse yet, of favoring the rich over the poor in the matter. The following day Dio presented this oration as his defense to the public as the local officials decided upon the best course of action due to the circumstances. In 46.3-4 [trans. H. L. Crosby, LCL] Dio presents two argument units, citing the examples of his father and grandfather as benefactors of the city thus establishing some grounds for evaluating himself more favorably.

[A] Now with reference [περὶ μὲν γάρ] to my father, there is no need for me to tell whether he was a good citizen,

[pA] for [γάρ] you are always singing his praises, both collectively and individually, whenever you refer to him, as being no ordinary citizen.

[B] You should know, however [μέντοι], that these words of praise of yours are of no use to him; [pB] on the other hand [ἀλλ’], when you give your approval to me, his son, then you have been mindful of him too. [The conclusion to this epicheireme is with the next below]

[A] Again, no one could say of my grandfather either [καὶ περὶ τοῦ πάππου δέ] that he disgraced the city or that he spent nothing on it out of his own means.

[pA] For [γάρ] he spent on public benefactions all that he had from his father and his grandfather, so that he had nothing left at all, and then he acquired a second fortune by his learning and from imperial favour.

[B] Moreover [καὶ τοίνυν], it is plain that he asked for no favour for himself, though held in such great friendship and esteem, but rather that he guarded and husbanded for you the goodwill of the Emperor.

[pB] But [δέ] if anyone thinks it foolishness to remind you of goodwill and nobility on the part of your own citizens, I do not know how such a man can wish to be treated well himself.

[C] Being descended, then [δή], from such forbears, even if I were an utter knave myself, yet surely on their account I should merit some consideration instead of being stoned or burned to death by you. [This conclusion is for **both** epicheiremes]

Evidently Dio could not rest on the merits of his forefathers. So in 46.7-9 Dio addresses his own conduct among the citizens of Prusa.

[A] And [καί] pray consider what sort of citizen I am in other respects also, comparing me with whom you please—of all whom you do not consign to the flames.

[pA] For example [μὲν γάρ], though I have real estate, all in your territory too, yet none of my neighbours, whether rich or poor—and many of the latter class are my neighbours too—has ever lodged complaint against me, either justly or unjustly, alleging that he was being deprived of something or being evicted.

[B] [δέ] Nor am I either over clever as a speaker or, if I may say so, poorest of all in that art.

[pB] none [Dio had already received training as a rhetor, so people would have known that he was not the poorest speaker.]

[C] Well, then [οὖν], is there any one whom I have injured by my words, by causing trouble for any one who loves peace and quiet or by contriving some outrage against him [A]? Or have I placed anyone in jeopardy touching, his estate, pretending that it belongs to Caesar, or have I as advocate played false to any one [B]?

[A] Again [καὶ μὴν...γέ], no man is more blameless than I am in connexion with the present shortage.

[pA] [γάρ] Have I produced the most grain of all and then put it under lock and key, raising the price? Why, you yourselves know the productive capacity of my farms—that I rarely, if ever, have sold grain, even when the harvest is unusually productive, and that in all these years I have not had even enough for my own needs, but that the income from my land is derived exclusively from wine and cattle.

[B] Nay but [ἀλλ’], some one may claim, though I lend money, I am unwilling to supply it for the purchase of grain.

[pB] [οὐκ οὖν] There is no need for me to say anything on that score either, for [γάρ] you know both those who lend money in our city and those who borrow.

[C] What is it, then [οὖν], which I might do to relieve you from your distress but which I refuse to do [A], or what is it that makes you feel towards me as you do [B]?

It would appear that Dio intentionally formulated these units in conformity with rhetorical argument patterns. It is clear that his argument progresses from premise to proof to conclusion. Often a γάρ is used to provide some form of substantiation to a claim or premise. The conclusions are marked by δῆ or οὖν, and in the third and fourth arguments the conclusions refer back to the premises. One must also observe the “interlocking” of argument sections. For example, the conclusion of the second argument unit recapitulates the content of both the first and second units. Furthermore, the conclusion to the fourth unit functions also as the initial premise for the next argument unit beginning in 46.9 (not discussed here).

From the second century we also have the epitome of Hierocles (Malherbe, 1986, pp.85-104). It represents a Stoic ethical system and in it Hierocles is particularly concerned with “providing the warrants or justifications for the duties he assumes to be commonly known and accepted” (Malherbe, 1986, p.85). This fact is accounted for by the extensive use of epicheirematic argumentation. Below are sections concerning “How to Conduct Oneself Towards One’s Fatherland” and “How to Conduct Oneself Toward One’s Parents” (trans. Malherbe, 1986, pp.89-93 from Hense).

- [A] After discussing the gods, it is most reasonable to set forth how to conduct oneself toward one's fatherland [*patris*].
- [pA] For [γάρ], by Zeus, it is as it were some second god, and our first and greatest parent.
- [B] Hence [δῆ] he who gave it a name did not do so inappropriately;
- [pB] he formed a derivative [from "father"], but gave it a feminine ending so that it might be a sort of mixture of "father" and "mother."
- [C] [καὶ δῆ] This word also dictates that we honor our one fatherland equally with our two parents, that we prefer it to either of our two parents separately, and that we not honor the two together more than it, but that we respect them equally.
- [transition] There is still another reason which exhorts us to honor it more than our two parents together, and not only them, but together with them, to honor it more than our wives, children and friends, in short, more than all other things.
- [A] The person who prefers one finger to the five is stupid, but he who prefers the five to the one is most reasonable,
- [pA] for [μὲν γάρ] the former esteems lightly even the preferred finger, while the latter in the five preserves also the single finger.
- [B] [δέ] In the same way, that person also is stupid who wishes to save himself more than his fatherland, and in addition acts unlawfully and desires the impossible, while he who honors his fatherland more than himself is dear to the gods and firm in his reasoning. Nevertheless, it has been said that even if one were not numbered with the system but were examined separately, it is fitting that he prefer the preservation of the system rather than his own.
- [pB] [ὅτι] For the destruction of the city shows that there is no preservation of the citizen, in the same way that the destruction of the hand involves the destruction of the finger as part of the hand.
- [C] [καὶ δῆ] Let us then sum up, that we should not separate what is publicly profitable from what is privately profitable, but to consider them one and the same.

[A= the previous conclusion]

- [pA] For [γάρ] what is profitable to the fatherland is common to each of its parts, since the whole without its parts is nothing.
- [B] And what is profitable to the citizen is also fitting to the city, if indeed it is taken to be profitable to the citizen.
- [pB] For [γάρ] what is of advantage to a dancer as a dancer would also be of advantage to the entire chorus.

[C] So [οὐδὲν], if we store all this reasoning in our minds we shall have much light on particulars and shall on no occasion neglect our duty to our fatherland.

[A] Because of this [ὧν οὐνεκα], I say, the person who would conduct himself well toward his fatherland should get rid of every passion and disease of the soul.

[B] [δὲ καί] He should also observe the laws of the fatherland as secondary gods of a kind and be guided by them, and, if someone should attempt to transgress them or introduce innovations we should with all diligence prevent him and in every way possible oppose him.

[pB] For [γάρ] it is not beneficial to a city if its laws are dishonored and new things are preferred to the old.

[C] We should therefore [ὅθεν καί] prevent those who are stubbornly set on doing this from casting their votes and initiating violent change.

In this first passage from Heirocles, in addition to the typical presence of rationales, we observe interconnected epicheiremes, since the first conclusion is the next Premise A for the following epicheireme. We also observe the conclusions containing exhortative material. This accords well with what I observe in Paul. Here is the second passage concerning the proper treatment of parents.

[A] After discussing the gods and the fatherland, what person should be mentioned before our parents? We must then speak about them.

[pA] We won't err in saying that they are secondary and earthly gods of a sort and, if it is lawful to say so, on account of their nearness to us we honor them more highly than the gods.

[B] But we must begin with the assumption that the only measure of our gratitude to them is perpetual and unyielding eagerness to repay their beneficence,

[pB] since, even if we were to do a great deal for them, that would still be far too inadequate. Yet even these deeds are almost theirs, since they made us who perform them.

[C] So, if the works of Phidias or other artists should themselves produce other works of art we would not hesitate to ascribe these too to the artists. In the same way we might reasonably say that our accomplishments are the deeds of our parents who brought us into existence. It is not the case that we perform some deeds while our parents who brought us into existence perform others.

[A] So, in order to choose our duties to them easily, we should always have this summary statement at hand, namely, that our parents are [1] the images of the gods, and, by Zeus, [2] domestic gods, [3] benefactors, [4] kinsmen, [5] creditors, [6] lords, and [7] the firmest of friends.

[pA] [1] For they are images most like the gods, made far superior to the ephemeral power of the artists. [2] They guard our homes and live with us and [3] are, furthermore, our greatest benefactors, supplying us with the most important things, indeed, by Zeus, not only the things that we do have, but also those which they wished to give us and for which they themselves pray. [4] In addition, they are our nearest kinsmen and the causes of our relationship with other people. [5] They are lenders of the most valuable things, and take back only things which will benefit us when we repay them. For what gain is so great to a child as piety and gratitude to his parents? [6] They are, indeed, most justly our lords. For whose possession would we rather be than those through whom we exist? [7] Moreover, they are constant and unbidden friends and comrades, allies on all occasions and in all circumstances.

[B] But since the name of parent is the most eminent of all the ones that have been mentioned, and is what we call the gods themselves, we should add something else to this notion, namely, that we should acknowledge that we live in our father's house as if we were attendants and priests of sorts in a temple, appointed and consecrated by nature itself, and entrusted with our parents' care.

[C] By distinguishing between the care of [1] the body and [2] the soul, by showing the utmost concern for each of them separately, and by being willing to heed reason, we shall fulfil our duty.

[A] [1] Our discussion of the body is brief, but necessary. We should liberally provide food for them which is adapted to the weakness that comes with old age, and in addition, bed, sleep, unguents, a bath, clothing, in short, all bodily necessities, so that they may never want for any of these things.

[pA] In this way we shall imitate their care in rearing us when we were newly born.

[B] Hence, we should force ourselves to apply a prophetic element to their care by seeking to discover what particular things they desire which pertain to the body, whether they mention them or not.

[pB] For they too divined much about us when we frequently let it be known in inarticulate and sobbing sounds that we needed something but were unable to make clear what it was that we needed.

[C] So by earlier supplying our needs, they have become our teachers, instructing us in what they deserve to receive from us.

[A] [2] As to their souls, we should first afford them cheerfulness, which will especially be produced, if nothing prevents us, by associating with them night and day, and as we walk, are anointed, and live with them.

[pA] Just as people are cheered by their association with family and friends as though it were a procession which escorts them on their way, so also parents who are about to depart from life are particularly gratified by and hold dear the close attention their children pay them.

[B] Nevertheless, if at any time they should make a mistake, as those brought up in a more vulgar way frequently do, we should correct them, but not, by Zeus, by rebuking them the way we do our subordinates or peers, but by exhorting them, and then not as though they had erred in ignorance, but as though through inattention they had committed an oversight which they certainly would not have had they been more attentive.

[pB] For admonitions, especially those which are drawn out, are painful to old people,

[C] and their oversight should therefore be cured with exhortations and a certain ingeniousness.

[A] Children also contribute to their parents' joy by performing even seemingly servile duties such as washing their feet, making their beds, and standing ready to wait on them.

[pA] For they get no little enjoyment when they receive the necessary services from the dearest hands and use their own offspring as servants.

[B] And it will especially please parents that their children are seen to honor those whom they love and consider highly.

[C] Children should, therefore, love their parents' relatives and consider them worthy of care, as they also should their parents' friends and in fact all whom they hold dear. With this as starting point we also gain a conception of many other duties which are in no way small or casual.

[pC] For since our parents are pleased by the care we bestow on those they love, and they especially love us, it is evident that we would in no casual way please them if we took care of ourselves.

This second section contains five epicheiremes. Between the first and second, we see a causal connection (“So...”), showing that the epicheiremes are logically connected to one another. We also observe “partitions” where Hierocles outlines the material that follows (I indicated this by [1]...[2] etc.). Finally, in the last two epicheiremes the relationship between Premise A and Premise B is not very obvious. One wonders why they are placed together. It may be that this is a function of the nature of the work, being a summary of Stoic ethics. On the other hand, it shows the power of the epicheirematic form, since this form

is preserved, even though the premises are only generally linked by way of the context of instruction on the proper treatment of parents.

I would like to conclude this section treating epicheiremes in Greek and Roman sources by a consideration of a portion of Pseudo-Demetrius's Epistolary Types from Malherbe (trans. 1986, pp.80-81). Among the twenty-one letter types are the consoling, censorious and admonishing types. In Demetrius's description and example for each of these one detects the epicheireme form:

The consoling type is that written to people who are grieving because something unpleasant has happened to them. It is as follows:

[A] When I heard of the terrible things that you met at the hands of thankless Fate, I felt the deepest grief, considering that what had happened had not happened to you more than to me.

[pA] When I saw all the things that assailed life, all that day long I cried over them.

[B] But then I considered that such things are the common lot of all,

[pB] with nature establishing neither a particular time or age in which one must suffer anything, but often confronting us secretly, awkwardly and undeservedly.

[C] Since I did not happen to be present to comfort you, I decided to do so by letter. Bear, then, what has happened as lightly as you can, and exhort yourself just as you would exhort someone else.

[pC] For you know that reason will make it easier for you to be relieved of your grief with the passage of time.

The censorious type is that written with rebukes on account of errors that have already been made. In the following manner:

[A] Some sins are committed voluntarily and some involuntarily, some are major and some minor, some are harmful only to those who commit them, while others are harmful to other people as well. [GENERAL]

[B] But, your sins were like a way of life with you,

[pB] for indeed you did not unwillingly commit sins that are great and harmful to many.

[C] It is therefore fitting that you meet with a more severe rebuke, if indeed in the present case it has happened that others also have been wronged.

[D] Nevertheless, the trespass that has occurred can still be remedied.

[pD] For if you aim to correct your behavior, you yourself will be responsible for its not happening again as it did before.

The admonishing type is one which indicates through its name what its character is. For admonition is the instilling of sense in the person who is being admonished, and teaching him what should and should not be done. In the following manner:

[A] You acted badly when you ill-treated a man who had conducted himself well and had lived according to reason, and who had, generally speaking, done you no harm.

[B] Indeed, if *you* had suffered at the hands of someone else, you would certainly be justified in expecting an apology from him.

[C] Realize, therefore, that this action deserves an apology from you.

[C] Do not, then, think that the person who would rebuke sins has neither parents nor a proper upbringing, nor, worst of all, that he has no relative or friend.

Now these brief examples do not follow the form exactly; however, one can discern the movement from premises to a conclusion ("therefore"). Given the widespread use of the epicheireme form, it seems conceivable that it has shaped the general synopsis of these types of letters.

Fredrick J. Long

From Epicheiremes to Exhortation

Malherbe (1986, p.82) also includes a letter from Irene to Taonnophiris and Philo (Papyrus Oxyrhynchus 115) dated in the second century. I include it here as a transition to consider the epicheireme form in 1 Thessalonians and other of Paul's letters.

[A] Be of good courage! I sorrowed and wept over the departed one as I did over Didymas.

[pA] I did everything that was fitting, and so did all of my household, Epaphroditus and Thermythion and Philion and Apollonius and Plantas.

[B] But, nevertheless, against such things one can do nothing.

[C] Therefore comfort one another. Farewell.

In this real life letter, the epicheirematic form appears once again to be evident.

IV. Epicheireme as a Formal Deductive Argument Pattern in Paul

The most recent rhetorical studies of the New Testament literature have attempted to describe the argumentative texture of Christian discourse through 1) comparisons with the elaboration of a chreia or theme as described in the Rhetorica Ad Herennium and the Progymnasmata exercises of Theon (Mack/Robbins, 1989; Robbins, 1996b, p. 80; Eriksson, 1998, 1999), 2) elucidating the diatribal nature of Pauline argumentation (Stowers 1981, 1995), or 3) the description of its enthymematic nature (Hellholm, 1995; cf. Robbins 2001 and his most recent work using Pierce's model of case-result-rule) or its "syllogistic reasoning formulated enthymematically" (Moore, 1995, p. 3). Wesley Wachob has identified the epicheireme form in James 2, but thus far I have not found any work locating this form in Paul's writings.

Below I will include an analysis of a several portions of Paul's letters. My research thus far has located extensive epicheirematic argumentation in 1 Thess 4:1-5:11; 2 Thessalonians 2-3; 1 Corinthians 2-6, 8; 2 Corinthians 9-11; Romans 6-7, 13; and Luke's portrayal of Paul's Areopagus Speech (Acts 17) and speech to the Ephesian Elders (Acts 20). Within all of these sections, there is a fairly consistent pattern of a pair of premises and proofs (often with γάρ) followed by a conclusion (often with an inferential particle like οὖν). Noteworthy is the fact that a large majority of the conclusions reached contain a direct exhortation to "live morally"¹⁰ arising out of the preceding argument (1 Thess 4:18; 5:6, 11; 2 Thess 2:15; 1 Cor 4:5, 16; 5:4-5, 8, 13; 8:13; Rom 6:11-12; Acts 17:29; 20:31, 35) or an indirect appeal to live morally (1 Thess 4:8, 10b; Rom 6:4, 21-22; 7:4). I will begin with an epicheirematic analysis of 1 Thess 4:1-5:11, with 4:13-5:11 receiving more attention. After this, I will present 2 Thessalonians 2-3, and very briefly 1 Corinthians 4-6 and Acts 17 and 20. The epicheirematic schemata of other portions of Paul's letters are included in an appendix.

A. Five Epicheiremes in 1 Thess 4:1-5:11¹¹

1. First Epicheireme: Call to not Reject Paul's Instruction (4:1-8)

Premise A: 4:1 Finally then [Λοιπὸν οὖν], brethren, we request and exhort you in the Lord Jesus, that as you received from us as to how you ought to walk and please God (just as you actually do walk), that you excel still more.	We showed you how to live to please God. Excel still more
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¹⁰ By "living morally" I understand Paul as generally calling his communities to 1) proper moral action and understanding in light of his understanding of the gospel of Christ, 2) renewed faith in light of obstacles, and 3) preserve previous instruction despite circumstances that might call them to do otherwise.

¹¹ English translation of NT texts is from the NASB, with only slight changes.

Proof A: 2 For [γάρ] you know what commandments we gave you by the Lord Jesus.	For we gave you commands by the Lord Jesus
Premise B: 3 For [γάρ] this is the will of God, your sanctification; <i>that is</i> , that you abstain from sexual immorality; 4 that each of you know how to possess his own vessel in sanctification and honor, 5 not in lustful passion, like the Gentiles who do not know God; 6 <i>and</i> that no man transgress and defraud his brother in the matter because the Lord is <i>the</i> avenger in all these things, just as we also told you before and solemnly warned <i>you</i> .	Specifically, God’s will is your sanctification in these ways...
Proof B: 7 For [γάρ] God has not called us for the purpose of impurity, but in sanctification.	For God has called to the sanctified life, not an impure one [contrast]
Conclusion: 8 So [τοιγαροῦν], he who rejects <i>this</i> is not rejecting a person [A] but the God who gives His Holy Spirit to you [B] .	Rejecting this is rejecting the God who gives Holy Spirit

In this epicheirematic argument, Paul begins by an appeal to his authority and example in **Premise A** to live more and more to please God. It is general in scope, which is fitting for a major premise. **Premise B** is a fitting minor premise because it specifies what this life looks like: Sanctification in matters of sexuality, and possibly business dealings (see Wanamaker, 1990, pp.154-56). The γάρ at the beginning of v.3 might very well indicate a proof (as it regularly does in other examples of epicheiremes in Paul—See the Appendix), but here it clearly is building upon the more general description of the instructions of v.2 and as such simply takes the Thessalonians to the more specific minor premise in the argument.¹²

Both **Proofs** contain Paul’s conviction about the will of God: **Proof A** through his transmission of the commandments “by the Lord Jesus”; **proof B** through his understanding of the will of God for his people. There is no other proof added to these statements, indicating that Paul believes that the Thessalonians would have trusted in his authority on such matters. As with other proofs provided by Paul to the Thessalonians, these are Christological (4:14, 16; 5:1, 9; cf. 2 Thess 2:14) and theological in nature (4:9b; 5:9; cf. 2 Thess 2:3-12,14)

The **Conclusion** is clearly marked by the conjunction τοιγαροῦν. However, the conclusion is not easily adduced from the logical of the premises and proofs. Such a conclusion, which Cicero described as a simply stating the deduction, would be something like “Therefore, excel in your walking as God’s holy people **[B]**, just as I have urged you, exemplified for you, and instructed you **[A]**.” Such a conclusion would have summarized the elements of Premise A and B. Instead of this direct conclusion, Paul has opted to show variety by constructing a conclusion based upon the necessary consequence from the deduction and furthermore stating the conclusion in the form of a contrary statement (“rejecting” rather than “excelling/accepting”). So, we might understand the derived conclusion as having gone through the following conversion process (permit me some freedom to speculate here):

Simple Deduction: “Therefore, just as I have urged you, exemplified for you, and instructed you **[A]**, excel in your living as God’s holy people **[B]**.”

¹² It is interesting that within modern discussions of syllogistic reasoning that the minor premise is understood as the “because-clause” (see, e.g., Sabre, 1990, pp. 365, 367). The summary of ancient conceptions of syllogisms and Aristotles’ enthymeme by Crowley and Hawhee (1999, pp. 168-69) involves two possible relationships between the major and minor premise. The first is a general-specific relationship, as Cicero gives ample evidence. The second is a causal one in that the minor premise is the reason for the major.

Necessary Consequence: “Therefore, the one accepting this message of mine (a person) [A] is accepting the God who also provided the means [the Holy Spirit] to live it [B].”

Then Contrary Statement: “Therefore, he who rejects *this* is not rejecting a person [A] but the God who gives His Holy Spirit to you [B].”

Paul’s conversion of a more simple deduction is particularly interesting. It certainly adds a degree of severity or weightiness to the conclusion by introducing the possibility of rejection. This same possible outcome (of rejection) is perceived in the conclusion of an epicheireme in 1 Cor 4:21 (“What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?”—see the discussion below). Does this suggest that Paul anticipates that such might indeed be the case for the Thessalonians? What might this suggest about their social experience and engagement in sexual immorality? Also, as stated the conclusion makes it clear that Paul has no “essential” part in the actual commands and the call to the holy life. God and God alone is responsible and to such a degree that the Holy Spirit is provided by God as a source of “power” and as an internal/corporate witness to the Thessalonians to assist in living the holy life (1:5—“power” and “full conviction”). Paul’s reference to the Holy Spirit here is intriguing in this regard and more study of the Holy Spirit’s role in Pauline discourse in relation to moral persuasion would be valuable, but beyond the focus of this paper (see, e.g., Gal 3:1-5; 5:23; Rom 2:26-29; 7:5; 8:1-16; 15:16; 2 Thess 2:13).

2. Second Epicheireme: Love of One another and Others (4:9-12)

Premise A: 9a Now as to the love of the brethren, you have no need for <i>anyone</i> to write to you,
Proof A: 9b for [γάρ] you yourselves are taught by God to love one another;
Premise B: 10a for indeed [καὶ γάρ] you do practice it toward all the brethren who are in all Macedonia.
Proof B: [none needed—see Paul’s previous comments in 1:3-10; 3:6]
Conclusion: 10b But [δέ] we urge you, brethren, to excel still more, 11 and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, 12 so that you will behave properly toward outsiders and not be in any need.

This is a meager argumentative unit. Yet, it is clearly demarcated from the surrounding context by the $\pi\epsilon\rho\iota\ \delta\acute{\epsilon}$ at 4:9 and change in topic at 4:13. One detects a move from general to specific between **Premise A** and **Premise B**. No **Proof B** is provided, but the Thessalonians would have known their expression of love to the brethren. The **Conclusion** is paraenetic, which is fitting with Paul’s use of this epicheireme form. The initial part of the **Conclusion** is a simple deduction (4:10b). However, vv.11-12 represent a consequential conclusion by explaining to the Thessalonians the broader impact their love of one another would have for “outsiders” as they lived quiet lives. The addition of this dimension pertaining to outsiders is quite odd, unless one understands that Paul had outlined this meager unit by his prayer in 3:12: “may the Lord cause you to increase and abound in love for one another, and for all people” (Hughes, 1990, p.104, on which see also below).

3. Third Epicheireme: The Certainty of the Dead being Raised (4:13-18)

<p>PREMISE A: 4:13 But [δέ] we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.</p>	<p>Be informed so as not to grieve (as people do with no hope) about those who have died.</p>
<p>Proof A: 14 For [γάρ] if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.</p>	<p>For, as with Jesus so also God will raise the dead in Jesus.</p>
<p>PREMISE B: 15 For [γάρ] this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.</p>	<p>Indeed, the dead will precede those still alive when the Lord comes.</p>
<p>Proof B: 16 For [γάρ] the Lord Himself will descend from heaven with a shout, with the voice of <i>the</i> archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.</p>	<p>For, this is the sequence: 1) Lord will descend 2) The dead will rise first 3) Then we will meet them all and be with the Lord forever.</p>
<p>CONCLUSION: 18 Therefore [ὥστε] comfort one another [A] with these words [B].</p>	<p>Therefore, comfort one another. [a mixed variety of a contrary statement and a necessary consequence of the deduction]</p>

Several comments are in order. First, notice Paul’s careful use of conjunctions to present the deduction. Γάρ’s are used to introduce the **Proofs** and the **Conclusion** is demarcated by the use of ὥστε with the imperative mood. The use of γάρ to initiate **Premise B** should not trouble us, since the γάρ simply announces the progression of the argument by the introduction of the more specific theme: the dead will precede those still alive when the Lord returns. This move to greater specificity was also noted between the movement from Premise A and Premise B in the first and second epicheiremes identified above.

A closer look at **Premises A** and **B** reveals that Paul emphasizes his authority to call the Thessalonians to an “informed” belief (v.13) about the ordering of events “by the word of the Lord” (v.15), probably referring to the teaching of Jesus (Kim, 2002). Furthermore, the **Premises** disclose theological beliefs. **Premise A** is in general terms concerning hope for those asleep (this generality accords well with the notion of major premise). **Premise B** specifies the order of events associated with the hope for those having fallen asleep.

In the **Proofs** the theological logic and narrative of future events is disclosed in support of the premises. In **Proof A** the basis for the Christian hope is provided as an inference: If Jesus died and was raised, so also God will bring with Jesus those who have died. Here we see Paul reasoning from the belief of Jesus’s death and resurrection to the universal resurrection of believers, especially dead ones. The story of Jesus becomes our story, at least as far as the reality of resurrection is concerned. No further support is provided for this belief. In **Proof B** Paul substantiates **Premise B** through the disclosure of a narrative order of events associated with the resurrection of believers. This “narrative” is also not further substantiated, but must simply be accepted by the Thessalonians. The unsupported **Proofs** would suggest that Paul had already delivered or explained this material during his initial stay there, quite possibly drawing on the Jesus Tradition (so Kim, 2002).

Paul’s **Conclusion** represents a combination of two variations for conclusions that Cicero discusses, namely that of contrary statement and necessary consequence. In other words, rather than saying “Therefore, do not grieve...” he exhorts “comforting” instead. And rather than saying “be comforted” he urges the necessary consequence “comfort one another” which is a communal in nature. At the same time, one may also detect Paul bringing both **Premises** together in the **Conclusion**, particularly if “these words” refers to the theological elaboration of the sequence of events associated with the Lord’s coming in **Proof B**. This combination also accords with Cicero’s description of how to conclude an argument.

4. Fourth and Fifth Epicheiremes: The Certainty of our Salvation (5:1-11)

PREMISE A: 5:1 Now [δέ] as to the times and seasons, brethren, you have no need of anything to be written to you.	You know that you need to be ready regarding the times.
Proof A: 2 For [γάρ] you yourselves know full well that the day of the Lord will come just like a thief in the night.	For the Day of the Lord will come suddenly.
Elaboration on Proof A: 3 While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.	People will not escape its suddenness.
Premise B: 4 But [δέ] you, brethren, are not in darkness, that the day would overtake you like a thief;	But, You are not in the dark.
Proof B: 5 for [γάρ] you are all sons of light and sons of day. We are not of night nor of darkness;	For you are sons of Light [Contrast]
**Conclusion: 6 so then (ἄρα οὖν) let us not sleep as others do [A], but let us be alert and sober [B]. **[[This functions as the next Premise A]]	Therefore, do not sleep, but be alert and sober.
Proof A: 7 For [γάρ] those who sleep do their sleeping at night, and those who get drunk get drunk at night.	For sleeping and drunkenness occur at night.
PREMISE B: 8 But [δέ] since <u>we</u> are of <i>the</i> day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.	But, since we are of the day, let us be sober, hoping in our <u>salvation</u> .
Proof B: 9 For [ὅτι] God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 10 who died for us, so that whether we are awake or asleep, we will live together with Him.	For God intends our salvation, for those alive and now dead—both will live together with him.
CONCLUSION: 11 Therefore [Διὸ] encourage one another and build up one another, just as you also are doing.	Therefore, encourage and build one another up. [[necessary consequence]]

In 5:1-11 we see two epicheiremes that are closely allied (cf. Cicero’s second fivefold epicheireme above). First, we must note the progression of the **Premises** followed by **Proofs** which are introduced by a γάρ or

ὅτι. Prominent here is the common rhetorical topic of opposites (night vs. day; darkness vs. light; sleeping vs. not sleeping) and contrasting consequences (destruction/wrath vs. salvation). The **Conclusions** of each epicheireme are indicated by the inferential conjunctions ἄρα οὖν and διό.

The **Premise A** of the fourth epicheireme in 5:1, like at 4:13, is focused on Paul's transmission of information to the Thessalonians. Here, however, there is a stronger tone of confidence on his part ("you have no need of anything to be written to you"). This confidence is also expressed in **Premise B** at 5:4 in that Paul reaffirms their position of "not being in the darkness" and the consequence to that, namely, "the day" (of the Lord) should not overtake them. As in the third epicheireme (4:13-18), there is a movement from general (times and seasons) in the major **Premise A** to specific (the day of the Lord impacting them) in the minor **Premise B**.

Proof A in 5:2 is similar to Proof A of the third epicheireme (4:13-18) in that it contains theological material pertaining to Jesus, although 5:2 contains material from the Jesus tradition concerning the Day of the Lord (cf. Matt 24:43//Luke 12:39) and similarly includes vivid elaboration in 5:3 (cf. Mark 13:8//Matt 24:8; Luke 21:36; for both see Kim, 2002). **Proof B** contains an affirmation (or definition) about who the Thessalonians are (sons of light and of the day) to contrast them with darkness. Paul uses this affirmation to support his claim that "the day" (of the Lord) will not overtake them.

The first **Conclusion** in 5:6 contains three hortatory subjunctives (present tense). These hortatory subjunctives effectively call the Thessalonians to a continual communal response to Paul's injunctions, as in 4:18 and 5:11. The **Conclusion** is a simple deduction where the two **Premises** would lead. In other words, given that they know the day will come unexpectedly (**Premise A**), and given that they belong to the Light and Day (**Premise B**), they should not sleep (relating back to A) but rather be alert and sober (relating to B), thus effectively bringing both premises/proofs together. This **Conclusion** accords with the examples Cicero described.

The **Conclusion** in 5:6 then becomes the **Premise A** for the fifth epicheireme. At this point the fourth and fifth epicheireme overlap. But, such overlapping of arguments is also seen in the second fivefold example of Cicero (*Inv.* I.68-69) and Hierocles' "How to Conduct Oneself Towards One's Fatherland." **Premise B** shows a generic relationship with **Premise A** in that it also contains one hortatory subjunctive repeated from 5:6 (νήφωμεν- "let us be sober"). It is clear that Paul is building the argument paraenetically and communally. He adds to **Premise B** the supposition/cause, "since we are of the day" which picks up the fourth epicheireme. Paul here begins to elaborate what is involved in being sober, namely, putting on the Christian virtues of faith, love, and hope as pieces of armor (5:8; cf. Rom 13:12-14; Col 3:12; Gal 3:27; Eph 4:24; 6:11-16).

The **Proof A** in 5:7 is an appeal to general wisdom describing the typical sleep patterns of persons (unless something more is here indicated) and the carousing "at night" typical of that culture, involving drunkenness. **Proof B** in 5:9 further elaborates the nature of the salvation offered to the Thessalonians by way of relating the death of Jesus to their "living together with Him." This aspect (Jesus's death and resurrection) in this proof functions much the way as the proof in 4:14 which reasoned from Jesus's death and resurrection to that of all Christians. Also noteworthy is the communal consequence that Paul emphasizes as he describes the future of believers. In the proof in 4:17 Paul similarly concluded that "so we shall always be with the Lord." Indeed, this fifth and final epicheireme is combining elements from the third and fourth as Paul prepares to draw the final conclusion.

Paul concludes in 5:11: "Therefore, encourage and build up one another." This **Conclusion** is a necessary consequence according to one of the variations (noted above) that Cicero recommends to diversify the use of epicheiremes. In other words, according to Cicero's description, Paul has introduced a conclusion in 5:11 which is in fact further derived from a more direct deduction. One could more directly deduce as a conclusion in 5:11 "Since we ought not to sleep, but be alert and sober, and since we have this hope of salvation, we, therefore, ought to continue to be sober in order to obtain our salvation." The conclusion Paul offers, however, is really the next step beyond this more direct conclusion: "Therefore, encourage and build up one another." This actual conclusion introduces a distinct dimension to the exhortations (encourage and

build up) by placing them within a communal context (one another). Paul has stressed this communal responsibility by using hortatory subjunctives (“Let us...”) as **Premise A** and **Premise B**. The **Conclusion** fittingly shows variety and, while urging them to encourage one another, Paul exemplifies this himself by adding, “just as you are doing.”

If my identification of these five epicheiremes is correct, one may ask why Paul employs epicheirematic argumentation here and what is gained by my identification and analysis. First, let me say that Paul has used the epicheireme argument form to “theologically ground” his paraenesis. In other words, the conclusions are derived from a rigorous reasoning process in which premises are put forth (usually more general at first, and then more specific) and supported through rationales which are theological in nature. The paraenetic nature of Paul’s arguments develop as the argument progresses, eventually leading to a series of exhortations in 5:6, 8, 11. Second, upon closer inspection one sees that these rationales, by which Paul grounds his premises, often contain theological material relating Jesus’s death/resurrection and the teaching of Jesus to the future hope of believers. Third, by identifying the epicheiremes in 1 Thessalonians, we can better account for the structure and flow of Paul’s thought. Jan Lambrecht (2000, pp.170-71; cf. Kim, 2002, p.227), for example, notwithstanding his fine detailed structural analysis, treats 5:1-8 distinctly from 5:9-11, thus dividing the last epicheireme and thus missing the development of the Paul’s argumentation.¹³

As for the question of why Paul employs the epicheireme here, there are two related explanations. First, Paul has conceived 4:1-8, 9-12, and 4:13-5:11 as distinct units (see Lambrecht, 2000). In other words, Paul has organized the letter, particularly his main argument section or probatio (*contra* Lambrecht, 2000, p.174) in 4:1-5:11 such that it contains carefully constructed argumentation. Here I agree (with some modification needed) with the dispositional analysis of Frank Hughes (1990; cf. Jewett, 1986). Hughes identifies 3:11-13 as the partition (1990, pp.103-4; cf. Wanamaker, 1990):

The first petition of the prayer (3,11) is a transition from the narratio, and the second petition (3,12-13) of the prayer states the propositiones which will be argued in the proof. The phrase “increase in love” (3,12) in the partitio relates to the second proof (4,9-12) which is introduced by the formula, “concerning brotherly love”, in 4,9. The phrase “to establish your hearts blameless in holiness before our God and Father” (3,13) similarly relates to the first proof (4,1-8) concerning right behavior which is introduced by the phrase “how it is necessary to walk and to please God” (4,1). The phrase “at the coming of our Lord Jesus Christ will all his saints” (3,13) also relates to the third proof (4,13-5,3) which is introduced by “concerning those who have fallen asleep” in 4,13 namely, what will happen at the parousia of Jesus to Christians who have died.

What is notable is that 1) the order of Paul’s presentation of the propositiones according to Hughes is quite different than the order of Paul’s presentation; this breaks a cardinal rule in ancient rhetorical theory concerning propositiones (Cic. Inv. 1.33; Quintilian argues that “the worse fault of all is to treat your points in an order different from that which was assigned them in your proposition”; Inst. 4.5.28). Secondly, Hughes conceives the third proof ending at 5:3, which is in the middle of the fourth epicheireme identified above. On both accounts, Hughes’s analysis needs improvement.

Hughes’s notion that 3:11-13 is the partition is correct, but the sequence of the arguments in the probatio needs to remain the same. I propose the following schema.

A 3:11 Now may our God and Father Himself and Jesus our Lord direct [κατευθύναι] our way to you;

¹³ Lambrecht (p.170) explains: “the passages 4:13-18 and 5:9-11 constitute an inclusion. This confirms the correctness of the general assumption that 4:13-5:11 is a coherent section, a larger thematic unity. The remaining verses, 5:1-8, are different. There is another type of information and exhortation. Paul here stresses something that the Thessalonians are supposed to know already: the sudden, unexpected, and imminent coming of the Lord, ‘as a thief in the night’ (v 2).”

- B 3:12 and may the Lord cause you to increase and abound in love for one another, and for all people, just as we also *do* for you;
- C 3:13 so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

These three verses outline the three sections of the probation in 4:1-5:11 as follow:

- A 4:1-8 Paul's Way of Conduct/Instruction (4:1, 2, 8) directed to them
- B 4:9-12 May love increase for one another and for all people
- C 4:13-5:11 Be established for the coming of our Lord Jesus with all His saints.

Here, 3:11 is not taken to mean "May God help me come back to you" but rather "May God direct our way (of conduct) to you." A study of the verb (κατευθύνω) reveals that Paul is drawing on the wisdom tradition in which prayer is offered for the direction of one's path or ways. This meaning is seen in Ps 118:5 (LXX) and Prov 4:26 (cf. Ps 5:9; 36:23; 29:3; 118:133 (all LXX); Prov 9:15; 15:21; 23:19; 29:27; Ezek 18:25) and in the NT with reference to moral conduct (Luke 1:79; 2 Thess 3:5).¹⁴ Love for the brethren and treatment of outsiders is taken up distinctly in 4:9-12. Finally, in 4:13-5:11 Paul addresses the "establishment" of the Thessalonians as he exhorts them to appropriate response to reject the hopelessness and immoral carousing. This response is made possible through reasoning through the death and resurrection of Jesus and the implications for the future life of believers. Hughes has not completely grasped the importance of the exhortations at 5:6, 8, and 11 (οἰκοδομέω) in relation to the establishment of the Thessalonians in view of eschatological events. The "strengthening" (στηρίζω) of 3:13 in relation to the future of all believers must be understood in relation to encouragement (παρακαλέω), as it often is in Paul (3:2; 2 Thess 2:17; Rom 1:11-12), and the connection between eschatological encouragement and moral fortitude is the goal of Paul's later epicheiremes in 4:13-5:11.

Second, Paul uses epicheiremes due to the gravity of the situation from the perspective of the Thessalonians. By using such carefully constructed arguments, Paul would add "weight" to his conclusions and the exhortations which serve to address the theological needs and questions that faced the Thessalonians. Paul like a good psychagogue was concerned for their moral formation. The epicheiremes in 4:13-5:11 reveal Paul's convictions about the correlation between a proper understanding of the future resurrection of believers and how such events ought to bear on their present lives as moral persons, "sons and daughters of the light." He also did this stressing the communal responsibility to live soberly and for mutual encouragement and the building up of each other. Paul utilized an argument form that Hellenistic moralists had at their disposal. Thus, the observation that Paul has employed epicheiremes to arrive at exhortations contributes to our understanding of the paraenetic function of 1 Thessalonians, which Malherbe (1987; 1992) has so keenly been interested to describe.

B. Three Epicheiremes in 2 Thessalonians 2-3

By way of comparison, it is interesting to consider the argument structure of 2 Thessalonians 2-3, because it also shows evidence of epicheirematic organization and reasoning. This is particularly intriguing because the Pauline authorship of the letter is in doubt (although see Jewett, 1986). My overall rhetorical analysis of 2 Thessalonians also reveals some interesting generic similarities structurally to 1 Thessalonians (cf. Jewett, 1986, p.225). For example, the prayers offered in 2 Thess 1:11-12 and 2:16-17 provide the

¹⁴ Ps 118:5 (LXX) O that my ways may be straight in order to keep your righteous requirements!
ὄφελον κατευθυνθείησαν αἱ ὁδοί μου τοῦ φυλάσασθαι τὰ δικαιώματά σου
Prov 4:26 Make straight paths for your feet, and make straight your ways.
ὀρθὰς τροχιάς ποίει σοῖς ποσὶν καὶ τὰς ὁδοὺς σου κατεύθυνε

outline of the next argument sections, hence functioning as propositiones, much like Hughes suggests for 1 Thess 3:11-13.

A 1:11-12 To this end also we pray for you always, that our God will count you worthy of your calling [κλησις], and fulfill every desire for goodness and the work of faith with power [anticipating **B**], 12 so that the name of our Lord Jesus will be glorified [ἐνδοξάζω] in you, and you in Him, according to the grace of our God and *the* Lord Jesus Christ.

A 2:1-15 The calling (καλέω) of the Thessalonians and future glorification (δοξάζω) with Jesus (2:13-14) and Paul's admonitions to remain steadfast.

B 2:16-17 Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace [refers back to **A**], 17 comfort and strengthen your hearts in every good work and word.

B 3:1-15 Paul's admonitions pertaining to good work [3:1-13] and word [3:14-15]

Such dispositional structural features are certainly not the focus of my paper. However, the main argument sections that are indicated by the propositiones give evidence of epicheirematic argumentation, which I will attempt to describe below.

1. First Epicheireme: The Thessalonian Calling, Glorification, and Admonition (2:1-15)

PREMISE A: 2:1 Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, 2 that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. 3a Let no one in any way deceive you,

Proof A: [Contains an embedded epicheireme as a proof of **Premise A**]

Major Premise: 3b for [ὅτι] *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, 4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

Proof of Major Premise: 5 Do you not remember that while I was still with you, I was telling you these things?

Minor Premise: 6 And you know what restrains him now, so that in his time he will be revealed.

Proof of Minor Premise: 7 For [γάρ] the mystery of lawlessness is already at work; only he who now restrains *will do so* until he is taken out of the way. 8 Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; 9 *that is*, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, 10 and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.

Conclusion: 11 For this reason [καὶ διὰ τοῦτο] God will send upon them a deluding influence so that they will believe what is false, 12 in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

PREMISE B: 13a But [δέ] we should always give thanks to God for you, brethren beloved by the Lord,

Proof B: 13b [ὅτι] because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. 14 It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.

CONCLUSION: 15 So then [Ἄρα οὖν], brethren, stand firm [**B**] and hold to the traditions which you were taught, whether by word *of mouth* or by letter from us [**A**].

This epicheireme is complex in that it contains an embedded epicheireme for **Proof A**. Cicero’s second fivefold example illustrates something quite similar (*Inv.* I.68-69). **Premise A** concerns knowledge of possible future events that were disturbing the Thessalonians. It addresses the issue of being with the Lord, which played a prominent role in 1 Thessalonians (4:17; 5:10), in relation to disturbing news that the day of the Lord had already come. **Premise A** is effectively summarized by the imperative in 2:3a “Let no one deceive you,” with the **Proof A** (ὅτι) following in vv.3-12. This proof is embellished as an epicheireme with its own proofs and a conclusion (διὰ τοῦτο) in v.11. Within this embellishment, the rhetorical question in v. 5 is offered as a proof; such a use of rhetorical questions as proofs is illustrated by Cicero (*Inv.* I.69, 70) and Quintilian (*Inst.* 5.14.19). This embellishment contains traditional material from the teaching of Jesus recorded in the Olivet Discourse concerning the necessity of the apostasy and accompanying events before the fall of the Temple and, hence, before the coming of the Lord (Matt 24:4-5, 10-13). **Proof A** is similar with respect to the proof offered in 1 Thess 4:16-17 which addressed the sequence of events pertaining to the resurrection of believers.

Premise B is more general than **Premise A**; thus, it is likely that Paul has switched the major and minor premises, which was one possibility recommended for variety (Cic. *Inv.* I.75-76; Quint. *Inst.* 5.14.30). **Premise B** expresses Paul’s thanksgiving for the Thessalonians, which is grounded through Paul’s theological convictions provided in **Proof B** respecting the certainty, nature, and hope of God’s calling the Thessalonians to future glory with the Lord Jesus.

The **Conclusion**, strongly demarcated by the ἄρα οὖν (cf. 1 Thess 5:6), is paraenetic in nature, much like the conclusions in 1 Thess 4:18; 5:6, 11. The **Conclusion** is a direct deduction “Stand firm and hold on to the traditions,” since **Premise A** speaks of the Thessalonians “being shaken” (2:2), thus now needing to “stand firm,” and since Paul argues from the traditions (vv.5-12), thus now needing to “hold on” to these traditions. In this respect, the **Conclusion** brings together the distinct elements in the reasoning process, as Cicero and others illustrated above.

2. Second Epicheireme: Paul’s admonitions to steadfastness (3:1-5)

Premise A: 3:1 Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified, just as <i>it did</i> also with you; 2 and that we will be rescued from perverse and evil men;
Proof A: 3:2b for [γάρ] not all have faith.
Premise B: 3 But [δέ] the Lord is faithful, and He will strengthen and protect you from the evil <i>one</i> .
Proof B: 4 We [δέ] have confidence in the Lord concerning you, that [ὅτι] you are doing and will <i>continue to</i> do what we command.
Conclusion: 5 May [δέ] the Lord direct [κατευθύνω] your hearts into the love of God [B] and into the steadfastness of Christ [A].

At first glance, this argument form is not as tidy as have been the others. **Proof B** is not clearly indicated by a γάρ or its equivalent. Likewise, the **Conclusion** is not presented as inferentially derived; there is no οὖν or its equivalent. Nevertheless, the argument unit is distinct, demarcated from the surrounding material by the use of vocatives at 3:1 and 3:6. Furthermore, 3:1-5 has epicheirematic features.

The **Premises** seem thematically distinct at first glance. **Premise A** involves Paul’s request that the Thessalonians pray for him in his ministry, especially for his protection from “evil men.” **Premise B** is Paul’s expressed confidence in the protection of the Thessalonians from the “evil one.” Both premises, then, share the common notion of persecution and perseverance. **Proof A** is clearly indicated by γάρ, which offers the reason why protection through prayer is needed: Not all have the faith. **Proof B** expresses Paul’s confidence in the Thessalonians, both in what they are doing and that they will obey Paul. This proof in v.4 is the basis for the Lord’s strengthen of them in v.3. In other words, the Lord’s protection of them comes in the form of their obedience to Paul’s command (cf. Phil 2:12-13).

Finally, the **Conclusion** is consequentially derived. It is in the form of a prayer for the Thessalonians, thus illustrating to the Thessalonians the prayer that Paul sought from them. This prayer, then, sets an example. One may also discern both **Premises** being brought together in the **Conclusion**. Their “hearts being directed (κατευθύνω) into the love of God” would correspond to their doing what Paul “commands” (see the use of κατευθύνω and Paul’s “ways” and instructions and commands in 1 Thess 3:11 and 4:1-8). The steadfastness (ὑπομονή) relates to endurance under persecution and suffering (cf. Rom 5:3; 2 Cor 1:6; 6:4; 2 Tim 3:10-11) and thus to **Premise A** for precisely that concern for Paul. So, Paul’s need for prayer and perseverance is consequently transformed in the **Conclusion** into a prayer for the Thessalonians’ perseverance. Paul thus illustrates reciprocity in the course of his reasoning to the **Conclusion**.

3. Third Epicheireme: Paul’s admonitions to proper conduct and speech (3:6-12)

<p>Premise A: 6 Now [δέ] we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us.</p>
<p>Proof B: 7 For [γάρ] you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you,</p>
<p>Premise B: 8 nor (οὐδέ) did we eat anyone's bread without paying for it, but with labor and hardship we <i>kept</i> working night and day so that we would not be a burden to any of you; 9 not because we do not have the right <i>to this</i>, but in order to offer ourselves as a model for you, so that you would follow our example.</p>
<p>Proof B: 10 For even [καὶ γάρ] when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. 11 For [γάρ] we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.</p>
<p>Conclusion: 12 Now [δέ] such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion [A] and eat their own bread [B].</p>

This epicheireme is well conceived and presented. The **Proofs** are clearly indicated by the use of γάρ and the **Conclusion** clearly brings together the elements from the two **Premises**, which concern, first, “unruly” behavior and, second, not working for one’s food. The basis for Paul’s appeal as indicated in the **Proofs** is Paul’s own former conduct in their midst, an indirect appeal to imitate him.

From this brief epicheirematic analysis of 2 Thessalonians, one that in addition to the many thematic parallels to 1 Thessalonians, one must also add the nature of the argumentation. The conclusions of the

epicheiremes in 2:15; 3:5, and 3:12 are exhortative in nature. Thus, one must understand 2 Thessalonians to be primarily paraenetic. This provides more evidence when considering the authenticity of the letter.

C. Epicheirematic Analysis of 1 Corinthians 4 and 5

At this point we need to turn to 1 Corinthians. Here we may observe Paul employing epicheiremes masterfully to propel the Corinthians to proper living in the light of the gospel. To begin, consider the forceful and fitting epicheireme in 6:18-20:

PREMISE A: 18 Flee immorality.

Proof A: Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body.

PREMISE B: 19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

Proof B: 20 For [γάρ] you have been bought with a price:

CONCLUSION: therefore [δὴ] glorify God [B] in your body [A].

This argument unit concludes Paul’s broader argument concerning sexual immorality presented in chapters 5 and 6. While 6:1-17 does not appear to be epicheirematic (Paul employs diatribe), chapter 5 is demonstrably so, as are other portions of 1 Corinthians (see appendix).

Recent work on 1 Corinthians has shown that Paul’s manner of speech was coming under criticism (Litfin, pp.151-55, 159-72), and probably (indirectly) due to the eloquence of Apollos (Pogoloff, 1992, p.33; Witherington, 1995, pp.83-87). Moreover, given the moral despondency among the Corinthians, it seems likely that a suitable manner of presentation would be the epicheireme argument form.

I would like to present the epicheirematic structure of 1 Corinthians 4 and 5 with only brief analysis. Paul has just discussed the nature of the gospel in relation to his preaching and ministry in chaps.1-3. Now, in chapter four Paul turns to address the Corinthians directly about their criticism of him and how they should be rather imitating him. Chapter four is thus pivotal in re-establishing Paul’s authority (Marshall, 1987, p. 217; Given, 2001, pp.94-95). He must do so before he is able to address the problem of the immoral man in chapter five. Therefore, I don’t think it is surprising that he employs such a carefully presented series of epicheiremes to achieve this end.

1. First Epicheireme: Stop Judging Paul (4:1-5)

<p><u>PREMISE A:</u> 4:1 Let a man regard us in this manner, as servants of <u>Christ</u> and stewards of the <u>mysteries</u> of God. 2 In this case, moreover, it is required of <u>stewards</u> that one be found trustworthy. [GENERAL]</p>	<p>We are servants of Christ and are expected to be found trustworthy (when judged by Him)</p>
<p><u>Proof B:</u> [none needed; this has already been established in 3:1-10]</p>	<p>[see 3:5; servants will be so judged (3:10-17)]</p>
<p><u>PREMISE B:</u> 3 But [δέ] to me it is a very small thing that I may be examined by you, or by <i>any</i> human court; in fact, I do not even examine myself. [SPECIFIC]</p>	<p>Your judgment of me doesn’t bother me</p>

<p>Proof B: 4 For [γράφ] I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord.</p>	<p>For I know nothing against myself; besides the Lord's judgment is what matters.</p>
<p>Exhortative CONCLUSION: 5 Therefore [ὥστε] do not go on passing <u>judgment</u> before the time [B], <i>but wait</i> until the <u>Lord</u> comes who will both bring to light the things <u>hidden</u> in the darkness and disclose the motives of <i>men's</i> hearts [A]; and then each person's praise will come to him from God. [a further consequence]</p>	<p>Therefore, stop judging; the Lord will judge and each person will receive praise from God.</p>

Notice the movement from General to Specific between **Premise A** (4:1) and **Premise B** (4:3). Also, the conclusion is formed by a combination of both **A** and **B** elements: The notion of "judgment" corresponds to the **element B** and the evaluation from the Lord of things hidden corresponds to **element A**.

2. Second Epicheireme: Be Like Paul (4:6-16)

<p>PREMISE A: 4:6 Now [δέ] these things, brethren, I have figuratively applied to myself and Apollos <u>for your sakes</u>, <u>so that</u> in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other.</p>	<p>I want to instruct you not to become arrogant one against the other by comparing Apollos and myself.</p>
<p>Proof A: 7 For [γράφ] who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?</p>	<p>For you certainly value yourselves way too highly (you ought not) while we apostles are so meager and humble.</p>
<p>Further Embellishment of Proof A: 8 You are already filled, you have already become rich, you have become kings without us; and indeed, <i>I</i> wish that you had become kings so that we also might reign with you. 9 For [γράφ], I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor. 11 To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; 12 and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; 13 when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, <i>even</i> until now.</p>	
<p>PREMISE B: 14 I do not write these things to shame you, <u>but</u> to admonish you as my <u>beloved children</u>. [opposites]</p>	<p>I am not shaming, but admonishing you as my beloved children.</p>
<p>Proof B: 15 For [γράφ] if you were to have countless tutors in Christ, <u>yet you would not have</u> many fathers, for in Christ Jesus <u>I became your father</u> through the gospel.</p>	<p>For I became you father in the gospel (despite the claims of others).</p>

Exhortative CONCLUSION: 16 Therefore [οὖν] I exhort you [A], be imitators of me [B].	Therefore, imitate me.
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In this second epicheireme, Paul shows his skill at embellishment through elaborate contrasts. Cicero understood the deductive argument as assisting one’s embellishment (*Inv.* I.75). Again we also see the **Proofs** being initiated with γάρ and the **Conclusion** introduced with οὖν. The exhortative nature of the conclusion, as derived from the preceding premises and proofs is readily apparent.

3. Third Epicheireme: Paul will come eventually (4:17-21)

This third epicheireme is logically connected with the previous argument through the prepositional phrase διὰ τοῦτο. Noting this assists in tracking Paul’s thought. Paul’s desire for the Corinthians to imitate himself is causally linked with the sending of Timothy.

PREMISE A: 17 For this reason [διὰ τοῦτο] I have sent to you Timothy, who is my <u>beloved</u> and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as [καθώς] I teach everywhere in every church.	I am sending Timothy to remind you of my ways (consistent everywhere).
Proof A: [None needed]	
PREMISE B: 4:18 Now [δέ] as though I were not coming to you, some have become arrogant. 19 But [δέ] I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power.	Now, don’t think that I am not coming, because I will as I see what power the arrogant really have.
Proof B: 20 For [γάρ] the kingdom of God does not consist in words but in power.	For, K. of God is about power not words.
CONCLUSION with Rhetorical Questions: 21 What do you desire? Shall I come to you with a rod [B], or with love and a spirit of gentleness [A]?	Therefore, what would you choose for my visit? A rod or love?

The **Conclusion** in this final epicheireme shows great versatility, although it is derived from the argument elements. We might have imagined a conclusion such as “Since therefore I am sending Timothy to remind you of my ways, and since I will come and confront the arrogant if need be, therefore listen carefully to Timothy in preparation for my arrival.” Instead, Paul presents contrasting consequences which are determined by how the Corinthians might choose to receive Timothy as Paul’s representative. (Cf. 16:10: “Now if **Timothy** comes, see that he is with you without cause to be afraid, for he is doing the Lord's work, as I also am.”) If they reject Timothy’s instruction, then Paul will bring a rod. If they accept Timothy, then they should expect love and gentleness. In effect, the **Conclusion** as stated functions to substantiate the unstated conclusion as I have reconstructed it by explaining why they should accept Timothy, because a rod awaits them if not. This conclusion is rather severe (cf. 1 Thess 4:8). However, the entire chapter has been constructed with three epicheiremes in an attempt to reestablish Paul’s authority within the Corinthian community. The two previous conclusions in 4:5, 16 involve crucial exhortations (“stop judging me” and “imitate me as your father”). The whole of chapter 4, then, thereby prepares for the rebuke and judgment Paul must offer in 1 Corinthians 5, a chapter which is itself comprised of three epicheiremes.

4. First Epicheireme in 1 Corinthians 5

PREMISE A: 5:1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife.

[no **Proof A** is needed]

PREMISE B: 2 You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

Proof B: 3 For [γάρ] I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present.

Exhortative CONCLUSION: 4 In the name of our Lord Jesus, when you are assembled [A], and I with you in spirit, with the power of our Lord Jesus [B], 5 deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus [A].

5. Second Epicheireme in 1 Corinthians 5

PREMISE A: 6 Your boasting is not good.

Proof A: Do you not know that a little leaven leavens the whole lump *of dough*?

PREMISE B: 7 Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened.

Proof B: For [γάρ] Christ our Passover also has been sacrificed.

Exhortative CONCLUSION: 8 Therefore [ὥστε] let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness [A], but with the unleavened bread of sincerity and truth [B].

6. Sixth Epicheireme in 1 Corinthians 5

PREMISE A: 9 I wrote you in my letter not to associate with immoral people; 10 I *did* not at all *mean* with the immoral people of this world, or with the covetous and swindlers, or with idolaters,

Proof A: for [ἐπεὶ] then you would have to go out of the world.

PREMISE B: 11 But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler-- not even to eat with such a one.

Proof B: 12 For [γάρ] what have I to do with judging outsiders? Do you not judge those who are within *the church*?

CONCLUSION: 13 But those who are outside, God judges [A]. REMOVE THE WICKED MAN FROM AMONG YOURSELVES [B].

One can see a pattern of paraenesis here in which the exhortative conclusions bring together the previous elements of the arguments ([A] and [B]). Paul is hoping to establish a proper communal response to sin

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within the fellowship. He does so first by his own example of casting judgment upon the immoral man (5:4-5). Then, through a reconfiguration of the Passover celebration in view of Christ as the Pascal sacrifice, Paul exhorts the community to remove malice and wickedness and to replace them with truth and sincerity (5:8). Finally, Paul appeals to his teaching concerning the matters pertaining to discipline of body members, and creatively brings the argument to a conclusion through the citation of the Deuteronomic text: "Remove the wicked from your midst." Notable too is Paul's use of rhetorical questions as "proofs" which was identified already in 2 Thess 2:5 and illustrated in the example from the Progymnasmata of Aphthonius (IV, "exposition from the obvious" above) and in Cicero (*Iny.* I.69, 70) and Quintilian (*Inst.* 5.14.19).

D. Epicheiremes in Acts 17 and 20

Before concluding this paper, I would like to have you consider an important datum in considering whether Paul might have, in fact, been intentionally employing deductive arguments for the purposes of moral exhortation. Two of the three speeches in Acts attributed to Paul which involve Gentile/Greek audiences can be displayed (rather successfully, I think) as consisting of epicheiremes. See the examples immediately below. This seems significant to me; for either Luke (whom I understand as the author) may have had access to Paul's actual notes; or, as seems more probable to me, Luke has depicted Paul employing epicheirematic argumentation through the literary procedure of *prosopopoieia* (i.e., the construction of a speech in character) which any good historian would know how to do. It may be also that Luke had in mind the sort of argument synopses that were common among the moralists (see examples above in Section II). Nevertheless, when combined with the evidence of his actual practice in portions of his letters, the evidence from Acts would seem to me to suggest that Paul knew and employed resourcefully this deductive argument form to achieve his God-directed ends.

1. Epicheiremes in the Areopagus Speech (Acts 17:22-31)

Opening Argument and Statement of Thesis

[[**Unstated Premise A:** I have an urgent religious Message to proclaim to you, because I have been officially brought before you]]

PREMISE B: "Men of Athens, I observe that you are very religious in all respects.

Proof B: 23 "For [γάρ] while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.'

CONCLUSION: Therefore [οὖν] what you worship in ignorance, this I proclaim to you.

First Epicheireme

PREMISE A1/Proof A1: 24 {a} The God who made the world and all things in it,
{b} since He is Lord of heaven and earth,
{c} does not dwell in temples made with hands;

PREMISE A2: 25 {c'} nor is He served by human hands,
{b'} as though He needed anything,

Proof A2: {a'} since He Himself gives to all *people* life and breath and all things;

PREMISE B: 26 and He made from one *man* every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation, 27 that they

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would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us;

Proof B: 28 for [γάρ] in Him we live and move and exist, as even some of your own poets have said, 'For we also are His children.'

CONCLUSION: 29 "Being then [οὖν] the children of God [B], we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man [A].

Second (Incomplete) Epicheireme

PREMISE A: 30 "Therefore [μὲν οὖν] having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent,

Proof A: 31 because [καθότι] He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."

[This speech is incomplete—I think this is intentionally so, as the narrative would suggest, Paul is interrupted midstream]

2. Three Complete Epicheiremes (Acts 20:18-35)

In these examples epicheiremes, notice how the conclusion brings together the specific elements from the A and B elements (noted in brackets [..]).

First Epicheireme

PREMISE A: "You yourselves know,
from the first day that I set foot in Asia,
how I was with you the whole time,

Proof A by particular elaboration:

19 serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews;

20 how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house,

21 solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.

PREMISE B: 22 "And now, behold, [Καὶ νῦν ἰδοὺ] bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there, 23 except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me.

Proof of B: 24 "But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.

CONCLUSION: 25 "And now, behold, [Καὶ νῦν ἰδοὺ] I know that all of you, among whom I went about preaching the kingdom [A], will no longer see my face [B].

Second Epicheireme

PREMISE A: 26 "Therefore [διότι], I testify to you this day that I am innocent of the blood of all men.

Proof A: 27 "For [γάρ] I did not shrink from declaring to you the whole purpose of God.

PREMISE B: 28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

Proof B: 29 "I know that after my departure savage wolves will come in among you, not sparing the flock;
30 and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.

CONCLUSION: 31 "Therefore [διό] be on the alert [B], remembering that night and day for a period of three years I did not cease to admonish each one with tears [A].

Third Epicheireme

PREMISE A: 32 "And now I commend you to God and to the word of His grace,

Proof A: which is able to build *you* up and to give *you* the inheritance among all those who are sanctified.

PREMISE B: 33 "I have coveted no one's silver or gold or clothes.

Proof B: 34 "You yourselves know that these hands ministered to my *own* needs and to the men who were with me.

CONCLUSION: 35 "In everything I showed you that by working hard in this manner you must help the weak [B] and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'" [A]

V. Conclusions

- 1) This paper has sought to describe certain argument units in Pauline discourse according to the form of the deductive argument described in Cicero and Quintilian. If my analysis is correct, then we must add "epicheireme" to the list of recognized forms or methods of Pauline argumentation and paraenesis, such as diatribe and elaboration of theme. In other words, this study contributes to understanding what Robbins' calls the "argumentative texture" of NT discourse. It also suggests that Paul had significant exposure, if not training, in rhetorical exercises.
- 2) The evidence in this analysis above indicates that Paul used rhetoric and argumentative strategies not as an end in themselves, but as a means to convey powerfully a distinct Christian ethic grounded in the story of God and Christ. Indeed, Paul employed the epicheireme often to deduce consequentially derived conclusions that called for moral action, renewed faith, and the preservation of previous instruction among the believing communities.
- 3) Given the rigorous application of the epicheireme form by Paul, if Cicero and Quintilian are correct, then this provides even more evidence that we ought to see Paul working within the context of the moral philosophers, particularly the Greek Stoics, since they espoused such a method in order to arrive at

conclusions which were more logically sound (Church and Cathcart, 1965, p.141).¹⁵ This view is confirmed by the significant parallels that I was able to find among Hellenistic writers. The closest comparisons were from Hierocles's epitome of Stoic ethics. Given this parallel, and given the rigorous application of the epicheireme form in critical exhortative sections of Paul's writings, I believe there is some reason to think of Paul's letters as having an "epitomic quality."

- 4) However, there are notable differences to be sure from Paul's Hellenistic contemporaries. Paul's letters are addressing specific situations and are engaging living, dynamic communities. Given the above findings, it is not surprising that Paul's letters would have been circulated particularly for the moral formation of the new Christian communities. However, in view of Quintilian's remarks quoted above concerning the setting for the extensive use of the epicheireme ("learned men seeking the truth among men of learning...with a view to arriving at clear and convincing truths"—*Inst.* V.xiv.28), one needs to ask what Paul was intending by the use of epicheirematic argumentation. This raises the question of what level of readership or audience is required by such a rigorous argumentation.
- 5) Finally, it is a common theological view that Paul's letters are typically organized loosely around the concepts of theology and then exhortation, or indicative then imperative. The research presented here indicates that such a pattern exists within smaller argument units within letters. I believe the identification of the epicheireme argument form may assist in the conception of a Pauline Theology and Ethics that would take into account the socio-rhetorical dimension of the Pauline discourse. For Paul moves from premises to proofs to a conclusion. Such epicheirematic analysis would help one better track the logic of Paul's argumentation, and the study Paul's premises and rationales/proof would allow one to reconstruct trends and trajectories and values in Paul's thinking respective of the communities and their questions or needs he was addressing. These theological trends and values could be the raw material by which to (re-)construct Paul's view of God's world and God's story (theology) and the resultant Christ-centered ethic among God's people of which he and his communities were an integral part. Thus, it seems conceivable, after exploring and recovering this worldview and after evaluating parallels in our own, to re-articulate such a worldview and its interconnected ethic for our respective cultures today.

¹⁵ As Church and Cathcart (1965, p.147) argue with respect to the use of the epicheireme: "Cicero and other Roman rhetors were influenced by the Stoics who were concerned with establishing truth rather than probability. They devoted themselves to the subtleties of the logical syllogism, and attempted to adapt rhetoric to dialectical forms. The result was a cumbersome and pedantic demonstration appealing only to scholars or philosophers."

VI. Appendix

The following passages, provided below in the same order, I have identified as consisting of epicheirematic argumentation: 1 Corinthians 2-3, 8; 2 Corinthians 9:1-5; chaps. 10-11; Romans 6-7; 13:1-5; Philemon 4-17.

1 Corinthians 2

PREMISE A: 1 And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.

Proof A: 2 For [γάρ] I determined to know nothing among you except Jesus Christ, and Him crucified. 3 I was with you in weakness and in fear and in much trembling, 4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, 5 so that your faith would not rest on the wisdom of men, but on the power of God.

PREMISE B: 6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; 7 but we speak God's wisdom in a mystery, the hidden *wisdom* which God predestined before the ages to our glory; 8 *the wisdom* which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory; 9 but just as it is written, "THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND *which* HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM."

Proof B: 10 For [δέ] to us God revealed *them* through the Spirit; for [γάρ] the Spirit searches all things, even the depths of God. 11 For [γάρ] who among men knows the *thoughts* of a man except the spirit of the man which is in him? Even so the *thoughts* of God no one knows except the Spirit of God.

CONCLUSION: 12 Now we have received, not the spirit of the world, but the Spirit who is from God [B], so that we may know the things freely given to us by God [B], 13 which things we also speak, not in words taught by human wisdom [A], but in those taught by the Spirit[B], combining spiritual *thoughts* with spiritual *words*.

PREMISE A: 14 But [δέ] a natural man does not accept the things of the Spirit of God,

Proof A: for [γάρ] they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

PREMISE B: 15 But he who is spiritual appraises all things, yet he himself is appraised by no one.

Proof B: 16 For [γάρ] WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM?

CONCLUSION: But [δέ] we have the mind of Christ.

1 Corinthians 3

PREMISE A: 1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ.

Proof A: 2 I gave you milk to drink, not solid food; for [γράφ] you were not yet able *to receive it*.

PREMISE B: Indeed, even now you are not yet able,

Proof B: 3 for [γράφ] you are still fleshly. For [γράφ] since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? 4 For [γράφ] when one says, "I am of Paul," and another, "I am of Apollos," are you not *mere* men? 5 What then [οὖν] is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave *opportunity* to each one. 6 I planted, Apollos watered, but God was causing the growth.

CONCLUSION: 7 So then [ὥστε] neither the one who plants nor the one who waters is anything, but God who causes the growth.

PREMISE A: 8 Now he who plants and he who waters are one; but each will receive his own reward according to his own labor.

Proof A: 9 For [γράφ] we are God's fellow workers; you are God's field, God's building.

PREMISE B: 10 According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it.

Proof B: 11 For [γράφ] no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man's work will become evident; for the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man's work.

CONCLUSION: 14 If any man's work which he has built on it remains, he will receive a reward [B]. 15 If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire [A].

PREMISE A: 16 Do you not know that you are a temple of God and *that* the Spirit of God dwells in you? 17 If any man destroys the temple of God, God will destroy him,

Proof A: for [γράφ] the temple of God is holy, and that is what you are.

PREMISE B: 18 Let no man deceive himself. If any man among you thinks that he is wise in this age, he must become foolish, so that he may become wise.

Proof B: 19 For [γράφ] the wisdom of this world is foolishness before God. For [γράφ] it is written, "*He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS*"; 20 and again, "*THE LORD KNOWS THE REASONINGS of the wise, THAT THEY ARE USELESS.*"

CONCLUSION: 21 So then [ὥστε] let no one boast in men.

CONCLUSION: For [γράφ] all things belong to you, 22 whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you, 23 and you belong to Christ; and Christ belongs to God.

1 Corinthians 8

Thesis Statements outlining the rest of the Argument:

- 8:1a Now concerning things sacrificed to idols, we know that we all have knowledge. →8:4-8
1b Knowledge makes arrogant, but love edifies. →8:9-13
2 If anyone supposes that he knows anything, he has not yet known as he ought to know; →9:1-27
3 but if anyone loves God, he is known by Him. →10:1-13
-

PREMISE A: 4 Therefore [οὖν] concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one.

Proof A: 5 For [γάρ] even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, 6 yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him.

PREMISE B: 7a However not all men have this knowledge;

Proof B: 7b but [δέ] some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and their conscience being weak is defiled.

Final Comment [interlocutor?]: 8 But [δέ] food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat. [This is in the place of a conclusion, but is not causally derived]

PREMISE A: 9 But take care that this liberty of yours does not somehow become a stumbling block to the weak.

Proof A: 10 For [γάρ] if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols?

Proof B: 11 For [γάρ] through your knowledge he who is weak is ruined, the brother for whose sake Christ died. [Paul appears to have placed Proof B before Premise B—why?]

PREMISE B: 12 And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.

Exhortative CONCLUSION: 13 Therefore [διόπερ], if food causes my brother to stumble, I will never eat meat again [B], so that I will not cause my brother to stumble [A].

2 Corinthians 9:1-5

Premise A: 1 For [μὲν γάρ] it is superfluous for me to write to you about this ministry to the saints;

Proof A: 2 for [γάρ] I know your readiness, of which I boast about you to the Macedonians, *namely*, that Achaia has been prepared since last year, and your zeal has stirred up most of them.

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Premise B: 3 But [δέ] I have sent the brethren, in order that our boasting about you may not be made empty in this case, so that, as I was saying, you may be prepared;

Proof B: 4 otherwise if any Macedonians come with me and find you unprepared, we-- not to speak of you-- will be put to shame by this confidence.

CONCLUSION: 5 So [οὖν] I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift [B], so that the same would be ready as a bountiful gift and not affected by covetousness [A].

2 Corinthians 10

Premise A: 10:1 Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face [κατὰ πρόσωπον] with you, but bold toward you when absent [ἀπών]! 2 I ask that when I am present I *need* not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh.

Proof A: 3 For [γάρ] though we walk in the flesh, we do not war according to the flesh,

Proof of Proof A: 4 for [γάρ] the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.

Threefold Elaboration on A:

- 1) 5 *We are* destroying speculations and every lofty thing raised up against the knowledge of God,
- 2) and *we are* taking every thought captive to the obedience of Christ,
- 3) 6 and we are ready to punish all disobedience, whenever your obedience is complete.

Premise B: 7a You are looking at things as they are outwardly. 7b If anyone is confident in himself that he is Christ's, let him consider this again within himself, that just as he is Christ's, so also are we.

Proof B: 8 For [γάρ] even if I boast somewhat further about our authority, which the Lord gave for building you up and not for destroying you, I will not be put to shame, 9 lest I seem as if I would terrify you by my letters.

Proof of Proof B: 10 For [γάρ] they say, "His letters are weighty and strong, but his personal presence is unimpressive and his speech contemptible."

Conclusion: 11 Let such a person consider this, that what we are in word by letters when absent [ἀπόντες] [B], such persons *we are* also in deed when present [A].

-----[this next epicheireme supports the previous one]

Premise A: 12a For [γάρ] we are not bold to class or compare ourselves with some of those who commend themselves;

Proof A: 12b but when they measure themselves by themselves and compare themselves with themselves, they are without understanding.

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Premise B: 13 But we will not boast beyond *our* measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you.

Proof B: 14 For [γάρ] we are not overextending ourselves, as if we did not reach to you, for we were the first to come even as far as you in the gospel of Christ;

Elaboration B: 15 not boasting beyond measure, *that is*, in other men's labors,
but having hope that as your faith grows, we will be, within
our sphere, enlarged even more by you,
16 in order to preach the gospel even to the regions beyond
you, *and* not to boast in what has been accomplished in the sphere of another.

Conclusion: 17 But [δέ] HE WHO BOASTS IS TO BOAST IN THE LORD. [A]

PConclusion: 18 For [γάρ] it is not he who commends himself that is approved, but he whom the Lord commends. [B]

2 Corinthians 11

Premise A: 11:1 I wish that you would bear with me in a little foolishness; but indeed you are bearing with me.

Proof A: 2 For [γάρ] I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you *as* a pure virgin.

Premise B: 3 But [δέ] I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity *of devotion* to Christ.

Proof B: 4 For [μὲν γάρ] if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear *this* beautifully.

Conclusion: 5 For [γάρ] I consider myself not in the least inferior to the most eminent apostles. [A] 6 But [δέ] even if I am unskilled in speech, yet I am not *so* in knowledge [B];

pConclusion: in fact, in every way we have made *this* evident to you in all things.

Premise A: 7 Or did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you without charge?

Proof A: 8 I robbed other churches by taking wages *from them* to serve you;

Premise B: 9 and when I was present with you and was in need, I was not a burden to anyone;

Proof B: for [γάρ] when the brethren came from Macedonia they fully supplied my need, and in everything I kept myself from being a burden to you, and will continue to do so.

Conclusion: 10 As the truth of Christ is in me, this boasting of mine will not be stopped in the regions of Achaia. [A] 11 Why? Because I do not love you? God knows *I do!* [B]

Premise A: 12 But what I am doing I will continue to do, so that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting.

Proof A: 13 For [γάρ] such men are false apostles, deceitful workers, disguising themselves as apostles of Christ.

Premise B: 14 It is no wonder,

Proof B: for [γάρ] even Satan disguises himself as an angel of light.

Conclusion: 15 Therefore [οὖν] it is not surprising [B] if his servants also disguise themselves as [A] servants of righteousness, whose end will be according to their deeds.

Romans 6

PREMISE A: 6:1 What shall we say then [οὖν]? Are we to continue in sin so that grace may increase?

Proof A: 2 May it never be!

PREMISE B: How shall we who died to sin still live in it?

Proof B: 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

CONCLUSION: 4 Therefore [οὖν] we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, **so we too might walk in newness of life.**

-----[The whole argument below substantiates the above—thus the γάρ]

PREMISE A: 5 For [γάρ] if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection, 6 knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

Proof A: 7 for [γάρ] he who has died is freed from sin.

PREMISE B: 8 Now if we have died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

Proof B: 10 For [γάρ] the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

Exhortative CONCLUSION: 11 Even so [οὕτως καί] consider yourselves to be dead to sin, but alive to God in Christ Jesus.

-----[The whole argument below follows from above—thus the οὖν]

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Exhortative CONCLUSION: 12 Therefore [οὖν] do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God.

Proof of Conclusion: 14 For [γάρ] sin shall not be master over you, for [γάρ] you are not under law but under grace. [6:14 is transitional by introducing Law/grace]

----- [Note causal connection between arguments]

PREMISE A: 15 What then [οὖν]? Shall we sin because we are not under law but under grace? May it never be!

Proof A: 16 Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

PREMISE B: 17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness. 19a I am speaking in human terms because of the weakness of your flesh.

Proof B: 19b For [γάρ] just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

Proof of Proof B: 20 For [γάρ] when you were slaves of sin, you were free in regard to righteousness.

CONCLUSION 1: 21a Therefore [οὖν] what benefit were you then deriving from the things of which you are now ashamed?

Proof of Conclusion 1: For [γάρ] the outcome of those things is death.

CONCLUSION 2: 22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

Proof of Conclusion 2: 23 For [γάρ] the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Romans 7

PREMISE A: 7:1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?

Proof A: [an embedded epicheireme]

Premise A: 2 For [γάρ] the married woman is bound by law to her husband while he is living;

Premise B: but if her husband dies, she is released from the law concerning the husband.

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Conclusion: 3 So then [ἄρα οὖν], if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.

Exhortative CONCLUSION: 4 Therefore [ὥστε], my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.

Proof B: 5 For [γάρ] while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death. [→outlines 7:7-25]

PREMISE B: 6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter. [→ outlines 8:1-39]

-----[Verses 5 and 6 are outlining the next two major movements; this accounts for their dislocation in the epicheirematic flow of the argument. Notice the progression of the argument causally by the presence of οὖν at 7:7]

PREMISE A: 7a What shall we say then [οὖν]? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law;

Proof A: 7b for [γάρ] I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." 8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for [γάρ] apart from the Law sin *is* dead.

PREMISE B: 9 I was once alive apart from the Law; but when the commandment came, sin became alive and I died; 10 and this commandment, which was to result in life, proved to result in death for me;

Proof B: 11 for [γάρ] sin, taking an opportunity through the commandment, deceived me and through it killed me.

Theological CONCLUSION: 12 So then [ὥστε], the Law is holy, and the commandment is holy and righteous and good.

----- [Note the causal connection in the argument flow with οὖν in v.13]

PREMISE A: 13 Therefore [οὖν] did that which is good become *a cause of* death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.

Proof A: 14a For [γάρ] we know that the Law is spiritual,

PREMISE B: 14b but I am of flesh, sold into bondage to sin.

Proof B: 15 For [γάρ] what I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate.

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Theological CONCLUSION: 16 But if I do the very thing I do not want *to do* [B], I agree with the Law, *confessing* that the Law is good [A].

PREMISE A: 17 So now, no longer am I the one doing it, but sin which dwells in me.

Proof A: 18a For [γάρο] I know that nothing good dwells in me, that is, in my flesh;

Proof of Proof A: 18b for [γάρο] the willing is present in me, but the doing of the good *is* not.

Proof of Proof of Proof A: 19 For [γάρο] the good that I want, I do not do, but I practice the very evil that I do not want.

PREMISE B: 20 But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.

Ontological CONCLUSION and PREMISE A: 21 I find then [ἄρα] the principle that evil is present in me, the one who wants to do good.

Proof A: 22 For [γάρο] I joyfully concur with the law of God in the inner man,

PREMISE B: 23 but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.

Elaboration of PREMISE B: 24 Wretched man that I am! Who will set me free from the body of this death? 25 Thanks be to God through Jesus Christ our Lord!

CONCLUSION: So then [ἄρα οὖν] , on the one hand I myself with my mind am serving the law of God [A], but on the other, with my flesh the law of sin [B].

Romans 13:1-5

This is a complex epicheireme with several premises coming together eventually in the conclusion:

Premise A: 13:1 Every person is to be in subjection to the governing authorities.

Premise B: 13:1b For [γάρο] there is no authority except from God, and those which exist are established by God.

Conclusion: 13:2a Therefore [ὥστε] whoever resists authority [A] has opposed the ordinance of God [B];

Premise D: 13:2b and they who have opposed will receive condemnation upon themselves.

Proof D: 3 For [γάρο] rulers are not a cause of fear for good behavior, but for evil.

Premise E (positive): Do you want to have no fear of authority? Do what is good and you will have praise from the same;

Proof E (positive): 4 for [γάρο] it is a minister of God to you for good.

Premise F (negative): But if you do what is evil, be afraid;

Proof F (negative): for [γράφ] it does not bear the sword for nothing;

Proof of Proof F: for [γράφ] it is a minister of God, an avenger who brings **wrath** on the one who practices evil.

Conclusion to the Whole Unit: 5 Therefore [διό] it is necessary to be in subjection [A-B], not only because of wrath [F], but also for conscience' sake [D-E].

Philemon 4-17

PREMISE A: 4 I thank my God always, making mention of you in my prayers,

Proof A: 5 because I hear of your love and of the faith which you have toward the Lord Jesus and toward all the saints;

PREMISE B: 6 *and I pray* that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ's sake.

Proof B: 7 For [γράφ] I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

CONCLUSION: 8 Therefore [διό], though I have enough confidence in Christ to order you *to do* what is proper, 9 yet for love's sake I rather appeal *to you*-- since I am such a person as Paul, the aged, and now also a prisoner of Christ Jesus—

PREMISE A: 10 I appeal to you for my child Onesimus, whom I have begotten in my imprisonment, 11 who formerly was useless to you, but now is useful both to you and to me.

Proof A: 12 I have sent him back to you in person, that is, *sending* my very heart, 13 whom I wished to keep with me, so that on your behalf he might minister to me in my imprisonment for the gospel;

PREMISE B: 14 but without your consent I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own free will.

Proof B: 15 For [γράφ] perhaps he was for this reason separated *from you* for a while, that you would have him back forever, 16 no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.

CONCLUSION: 17 If then [οὖν] you regard me a partner, accept him as *you would* me.

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