JEWS AND GENTILES IN ROMANS 1–3:
CLUES FROM COHESIVE CHAINS AND GRAMMATICAL METAPHOR

by

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ABSTRACT

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In this dissertation, I explore to address the problem of the identity of Paul's interlocutor(s) in Rom 1–3 and the subsequent issue of whether Paul only includes non-Jewish Gentiles as recipients of his gospel teaching. In order to deal with the research question in a linguistically informed manner, I draw from Systemic Functional Linguistics and use two related notions of cohesive chains and grammatical metaphor (nominalization). By applying both methods to the text, I identify twenty-three active cohesive chains and five most important instances of nominalization in the text. Based on the linguistic data elicited solely by examining the interaction patterns among the chains and by explicating the various textual effects that nominalization brings about, I conclude that the linguistic evidence points to the possibility that the interlocutor is an ethnically Jewish man and Paul thus does not exclude his fellow Jews from his presentation of the gospel in Rom 1–3.

Dedication

To Lynn (영인)

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Jung-Hoon (John) Lee
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List of Abbreviations

AB	The Anchor Bible
AJL	*Australian Journal of Linguistics*
ALE	*The Apocrypha: The Lutheran Edition with Notes*. St. Louis, MO: Concordia, 2012.
AnBib	Analecta Biblica
ASBT	Acadia Studies in Bible and Theology
ASR	*Asian Studies Review*
ASTHLS	Amsterdam Studies in the Theory and History of Linguistic Science
BAGL	*Biblical and Ancient Greek Linguistics*
BBR	*Bulletin for Biblical Research*
BDAG	Bauer, Walter, et al. *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.
BECNT	Baker Exegetical Commentary on the New Testament
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CAL	Cambridge Applied Linguistics
CBNTS	Coniectanea Biblica: New Testament Series
CBQ	*The Catholic Biblical Quarterly*
CCBT	Chinese Contemporary Bible (Traditional)
CCR	Cambridge Companion to Religion
CCS	Comparative Cultural Studies
CEV	Common English Version
CILT	Current Issues in Linguistic Theory
COQG	Christian Origins and the Question of God

CTL	Cambridge Textbooks in Linguistics
DBT	Discovering Biblical Texts
ELS	English Language Series
ESV	English Standard Version
ET	*The Expository Times*
ETSL	Equinox Textbooks and Surveys in Linguistics
FL	*Functional Linguistics*
FN	*Filología neotestamentaria*
GAP	Guides to Apocrypha and Pseudepigrapha
GNB	Good News Bible
GNTE	Guides to New Testament Exegesis
HTR	*Harvard Theological Review*
HNTC	Harper's New Testament Commentaries
ICC	International Critical Commentary
IFG1	Halliday, M. A. K. *An Introduction to Functional Grammar*. London: Edward Arnold, 1985.
IFG4	Halliday, M. A. K. *Halliday's Introduction to Functional Grammar*, revised by Christian M. I. M. Matthiessen. 4th ed. Milton Park: Routledge, 2014.
IJL	*International Journal of Linguistics*
IVPNTC	IVP New Testament Commentary Series
JBL	*Journal of Biblical Literature*
JEAP	*Journal of English for Academic Purposes*
JESP	*Journal of English for Specific Purposes*
JETS	*Journal of the Evangelical Theological Society*

JL	Janua Linguarum
JLB	Japanese Living Bible
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSPL	*Journal for the Study of Paul and his Letters*
JWL	*Journal of World Languages*
KJV	King James Version
LBS	Linguistic Biblical Studies
LCL	Loeb Classical Library
LE	*Linguistics and Education*
LENT	Linguistic Exegesis of the New Testament
LHS	*Linguistics and the Human Sciences*
LLL	Longman Linguistics Library
LMS	Lexham Methods Series
LNTS	Library of New Testament Studies
LPS	Library of Pauline Studies
LSJ	Liddell, Henry George, et al. *A Greek-English Lexicon*. 9th ed. Oxford: Clarendon, 1996.
MBSS	McMaster Biblical Studies Series
MNTS	McMaster New Testament Series
NASB	New American Standard Bible
NCCS	New Covenant Commentary Series
NET	Neutestamentliche Entwürfe zur Theologie
NICNT	New International Commentary on the New Testament

NIV	New International Version
NLT	New Living Translation
NovT	*NovumTestamentum*
NovTSup	Supplements to Novum Testamentum
NRSV	New Revised Standard Version
NSBT	New Studies in Biblical Theology
NTM	New Testament Monographs
NTS	*New Testament Studies*
OL	Open Linguistics
OLS	Open Linguistics Series
PAST	Pauline Studies
PCS	A Pillar Commentary Series
PM	Past Masters
PNTC	Pillar New Testament Commentary
RHC	Romans through History and Culture Series
RUSV	Russian Synodal Version
SBLDS	SBL: Dissertation Series
SBLRBS	SBL Resources for Biblical Study
SBLSymS	SBL Symposium Series
SBG	Studies in Biblical Greek
SBT	Studies in Biblical Theology
SGBC	Story of God Bible Commentary
SL	*Sophia Linguistica: Working Papers in Linguistics Tokyo*
TESOLIJ	*TESOL International Journal*

TPS	*Transactions of the Philological Society*
TTCABS	T. & T. Clark Approaches to Biblical Studies
TynBul	*Tyndale Bulletin*
UBS[5]	Aland, Barbara, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, eds. *The Greek New Testament*. 5th ed. Stuttgart: Deutsche Bibelgesellschaft, 2014.
UBSHS	UBS Handbook Series
UTPSS	University of Texas Press Slavic Series
VSTOP	Vancouver School of Theology Occasional Papers
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW	*Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*
ZTK	*Zeitschrift für Theologie und Kirche*

CHAPTER 1: INTRODUCTION

In the 2012 US presidential election, Obama and Biden were re-elected to a second term.

Just a week before voting day, in an editorial titled "Voting Values" in *Grand Valley

Lanthorn*, the student-run newspaper of Grand Valley State University in Allendale,

Michigan, the writer said, "the only way we can truly progress as a country is by

deepening our understanding of ourselves . . . *If you call yourself American*, then before

you think of your own needs . . . consider the lives of all Americans and the future of the

nation as whole."[1] Few of us would wonder what the author means by the expression "If

you call yourself American" because it certainly means *if you are a full US citizen who

has voting rights*. If a reader claimed that the clause "If you call yourself American" in

the text refers, in fact, to a non-US citizen who admires and loves America, calls himself

American, and wants to participate in voting, that reader would be met with some

opposition.[2] While this is clear enough in that 2012 college newspaper article, things

suddenly become beclouded when it comes to Paul's similar-sounding statement in Rom

2:17 ("if you call yourself a Jew" [εἰ . . . σὺ Ἰουδαῖος ἐπονομάζῃ]). As I will discuss in

detail in the present chapter, a growing number of scholars are finding this clause, which

seems simple enough, incredibly confusing. It is then suggested that this interlocutor is

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[1] "Voting Values" (emphasis mine).

[2] Given the sensitiveness of the political context in which the editorial was written, some may argue that *American* may refer to someone who shares the same partisan position as the author's. It is a legitimate concern and I admit that my rendering (i.e., someone who is legally a US citizen) can miss the interpersonal aspect of its meaning. However, since the author is urging his fellow Americans to vote at least, it can be argued that my translation reflects one of the most fundamental connotations of the phrase.

not really an Ἰουδαῖος but an *ethnically Gentile person* who merely claims to be an

Ἰουδαῖος. For example, Thorsteinsson argues that "a weighty minority" claims that the

Romans 2 interlocutor is "not a Jew but a gentile."[3] To him, the person in Rom 2:17–29

is "a gentile who calls himself, or wants to call himself, a Jew."[4] To the traditional—and

more dominant—view which accepts Paul's statement that this person is a Jew,[5] this

newly sparked debate can be surprising.

Now that the issue has surfaced, however, it is necessary to address it because, as

Rodríguez rightly claims, "the choice we make here [2:17] will fundamentally alter the

way we read difficult passages throughout the rest of Romans."[6] Understanding the

identity of the σύ (2:17)—more specifically, whether that person is an ethnically Jewish

person or someone with another ethnicity—is important also because it concerns the

purview of the gospel that Paul presents in Romans (τὸ εὐαγγέλιόν μου, 2:16). If, in Rom

1–3, the interlocutor is not an ethnic Jew and Paul is only dealing with the sin, judgment,

and salvation of non-Jewish Gentiles, then Jipp is right when he asserts that Romans 2

cannot be "a direct witness to first-century Judaism."[7] If that is really the case, then we

should also come to agree with what Rodríguez has to say:

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[3] Thorsteinsson, *Paul's Interlocutor*, 4. Thorsteinsson's examples include Elliott, *Rhetoric of Romans*, 1990, and Stowers, *Rereading of Romans*, 1994.

[4] Thorsteinsson, *Paul's Interlocutor*, 204 (see also 196–97).

[5] E.g., Thiselton, *Discovering Romans*, 97. He also adds that 2:19–20 shows "typical Jewish attitudes" (98); as for 2:17–29, Segal argues that Paul deals only with Jews. He also says that Paul is singling out "the more educated Jews" for their "crime of hypocrisy" (Segal, "Paul's Jewish Presuppositions," 163); Minear says that "you" (2:17) refers to a Jewish believer (Minear, *Obedience of Faith*, 9, 46); Bird argues that the 2:17 interlocutor is a Jewish person because 2:17 shows the essence of ancient Judaism: "monotheism, election, and Torah" (Bird, *Romans*, 79); Cranfield argues 2:17–24 concerns a Jew (*Critical and Exegetical Commentary on the Epistle to the Romans*, 1:137, 139); Dunn, *Romans 1–8*, 79–80; Fitzmyer, *Romans*, 296–99; Jewett, *Romans*, 197–98.

[6] Rodríguez, *If You Call Yourself a Jew*, 51. He also says that our interpretation of Rom 2:17 will "prove to be a watershed moment in our reading of Romans as a whole" (48).

[7] Jipp, "What Are the Implications," 184.

To this point [Rom 1–2], Paul has not said anything negative about Jews. He certainly has not condemned their alleged over-confidence in Torah or their arrogance vis-à-vis the gentiles. The problem he has addressed in Romans 1–2 have all focused on *gentiles* and their status in relation to Israel's God.[8]

So, this dissertation primarily concerns the identity of Paul's interlocutor in Rom 1–3 (esp. Rom 2) and deals subsequently with whether Paul discusses salvation-related issues of ethnically Jewish people in our target text (Rom 1–3). While it is certainly understandable that Eisenbaum feels deeply offended as a Jew by "the idea that Judaism is a flawed religion inherently linked to sin,"[9] I want to make it clear that the goal of my research is not in any way to paint an unfairly negative image of Judaism and Jewish people. As will be clearer in the latter part of this chapter and in chapter 2, my proposal is that we approach the sticking point of the identity of Paul's interlocutor and the subsequent issue of the scope of Paul's gospel from a different angle, that is, in the light of *modern linguistics*. It is necessary to note, however, that a linguistic approach is one of many possible and productive critical treatments of our target text. While linguistics can shed some fresh light on the issue that this dissertation is dealing with, it neither guarantees the final solution nor disregards all other approaches. In the remainder of this chapter, I first provide the history and the current state of what is at stake, then offer a brief rationale for employing modern linguistic notions such as cohesive chain and grammatical metaphor to handle the research question. My full methodological proposal is given in chapter 2.

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[8] Rodríguez, *If You Call Yourself a Jew*, 61 (emphasis original). Segal makes a similar claim: Paul never gave "a total condemnation of Judaism of Jewishness" (*Paul the Convert*, 163 [see also xiv]).

[9] Eisenbaum, *Paul Was Not a Christian*, 1.

Preliminary Clarifications

I first need to clarify two things to facilitate my following arguments. As for the notion of Paul's audience, Hodge, distinguishing the encoded reader (textual) and the empirical reader (actual), claims, "we have ample information" about the former.[10] Thus, according to her, the "encoded reader" refers to the recipients that Paul imagined or had in mind at the time of his writing Romans.[11] By contrast, the empirical reader primarily means the actual composition of the Roman church—that is, the real church members in Rome. However, it also refers to anyone who reads the letter, including modern readers.[12] Similarly, Das defines the encoded audience as "the audience as reconstructed from the letter itself," which is "conceptually distinguished from the *actual* original hearers."[13] Using these notions, Das argues that Paul's *encoded* audience of Romans is "an exclusively Gentile audience" and also argues that the text itself proves it.[14] In this sense, since the term "original audience" can be misleading, I, too, suggest that the audience that Paul had in mind when he penned Romans be distinguished from the actual makeup of the Roman congregation. Thus, by "original audience," I mean the recipients that Paul had in mind at the time of the writing.[15] By "actual audience," I mean the actual composition of the Roman church—that is, the real church members in

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[10] Hodge, *If Sons, Then Heirs*, 10. Cf. Thorsteinsson, *Paul's Interlocutor*, 99–102. Cf. Paul's letter was "Paul's written equivalent for his actual presence," and he envisioned "the assembled congregation" as his letter recipient (White, "Saint Paul," 439).

[11] Rodríguez, *If You Call Yourself a Jew*, 7.

[12] Hodge, *If Sons, Then Heirs*, 10; Rodríguez, *If You Call Yourself a Jew*, 7. There is enough consensus that the church in Rome was a mixed group of both Christ-following Jews and Gentiles although it is difficult to know exactly what their ratio was (Porter, *Letter to Romans*, 7, 9). See also Land, "There Is No Longer Any Place," 42.

[13] Das, "Gentile-Encoded Audience of Romans," 29 (emphasis original).

[14] Das, "Gentile-Encoded Audience of Romans," 29.

[15] Rodríguez, *If You Call Yourself a Jew*, 7.

Rome.[16]

The second clarification concerns Paul's relationship to Judaism(s).[17] While it seems beyond reasonable doubt that Paul lived as a Pharisaic Jew and thus did not stop being Jewish and interacting with Jews and Judaism for the entirety of his life, it does not necessarily mean that he always let Judaism and its literature dictate his own thoughts and writings. As Porter and Adams rightly put it, we should rather consider "Paul's location within the Greco-Roman world."[18] More than anything else, he was a Jew living in the Greco-Roman world.[19] To describe Paul's relationship to Judaism, however, is not a simple issue. What we need here is some reductionism. Roughly speaking, I argue that we have two competing views on Paul's relationship to Judaism. First, the discontinuity view claims Paul's complete departure from Judaism;[20] to use a locative preposition, this view argues for Paul *against* Judaism. Second, the continuity view argues for Paul's continued involvement in Judaism.[21] However, the continuity view subsumes two subgroups. While the first subgroup of the continuity view (e.g., New Perspective on Paul scholars) rejects the claim that Paul completely left Judaism, they do not deny that Paul still pits himself against Judaism because of the so-called

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[16] Rodríguez, *If You Call Yourself a Jew*, 7. There is enough consensus that the church in Rome was a mixed group of both Christ-following Jews and Gentiles although it is difficult to know exactly what their ratio was (Porter, *Letter to the Romans*, 7, 9). See also Land, "There Is No Longer Any Place," 42. According to Gaston, however, this agreed-upon knowledge makes one mistakenly think that Paul's original audience included the Jews (Gaston, *Paul and Torah*, 8), which is discussed in detail later in this Chapter.

[17] See Tanzer, "Judaisms of the First Century," 391, who states that Judaism of the Greco-Roman world was "not monolithic but highly variegated." For different factions of then Judaism, see Sanders, *Judaism*, 315–451.

[18] Porter and Adams, "Pauline Epistolography," 2.

[19] Horrell, *Introduction to Study of Paul*, 6.

[20] To name just a few, see Bultmann, *Primitive Christianity in its Contemporary Setting*, 59–100; Barrett, *Commentary on the Epistle to the Romans*, 9; Lüdemann, *Acts*, 381; Burge, *New Testament in Seven Sentences*, 74; Sechrest, *Former Jew*, 157–64; Sprinkle, *Paul & Judaism Revisited*, 239–49.

[21] Keener, *Romans*, 5; Dunn, "Paul"; Gaston, *Paul and Torah*; Garroway, *Paul's Gentile-Jews*; Boccaccini, *Paul's Three Paths to Salvation*.

ethnocentrism that he finds in his fellow Jews.[22] Since this view does not completely

sever Paul from Judaism, I argue that it presents Paul *alongside* Judaism, so to speak.

Criticizing both previous views,[23] Paul within Judaism scholars belong to a second

subgroup of the continuity view; that is, they depict Paul firmly *within* Judaism.

Perspectives on Paul's Relationship with Judaism

As for the traditional view on Paul's relationship with Judaism, Das outlines its three

main claims regarding the Jewish religion: first, the traditional view maintains that

Palestine Judaism was legalistic; second, the traditional perspective says that Paul,

therefore, opposed Judaism and emphasized God's free grace; third, according to this

perspective, Paul's proclamation of *salvation by faith* and *apart from law* is

"characteristic of God's saving, justifying activity."[24]

Although Wright first proposed the term "new perspective" in his 1978 paper,[25]

it was not new at all because the *Religionsgeschichte* scholar Wrede (1859–1906) had

already started the movement in the early twentieth century. It was Wrede who first

challenged "justification by faith" as the center of Pauline theology.[26] He was also a

pioneer in arguing that the most proper interpretative context for Paul was Jewish

apocalyptic eschatology.[27] While Schweitzer (1875–1965) shares Wrede's idea in

viewing Paul's soteriology from the apocalyptic perspective,[28] his own contribution to

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[22] See Thiessen, *Paul and Gentile Problem*, 6. According to this view, therefore, Paul rejected exclusive Jewish ethnocentrism that insisted Gentiles become Jews.

[23] E.g., Thiessen, *Paul and Gentile Problem*, 5–7.

[24] Das, "Traditional Protestant Perspective," 83.

[25] Wright, "Paul of History," 64.

[26] Wrede, *Paul*, 84–115.

[27] Wrede, *Paul*, 138–42.

[28] Schweitzer, *Mysticism*; Westerholm, *Perspectives*, 110. Another response to (or derivative of) the New Perspective on Paul (NPP) that merits attention is the apocalyptic perspective. Again, as I have

Pauline studies is his view on the mystical aspect of salvation; according to Gorman, to Schweitzer, what lies at the center of Pauline soteriology is "participation" as is seen in Paul's language of "in Christ" (ἐν Χριστῷ).[29] Not long after Wrede, Montefiore (1858– 1938) put forth the claim that it was unfair to judge Judaism only by Paul's writings because Paul was a "very tainted" witness of the Judaism of his day and no Rabbinic literature showed a "sign of a full-blown legalism."[30] In this sense, Sanders's (1937– 2022[31]) seminal 1977 work *Paul and Palestinian Judaism*, too, seems to continue the movement Wrede began. Having examined selected texts from both Second Temple Jewish literature and Paul's writings, Sanders concludes that Paul misunderstood Judaism.[32] Although it was Montefiore who first took issue with the traditional perspective's "misunderstanding" of Palestinian Judaism, it is à la Sanders that many scholars no longer view Judaism as a legalistic system today.[33] Stendahl (1921–2008) attempted to bring to the fore that Paul's central idea did not concern sin issues but

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mentioned earlier, this is not something new but one that goes back as far as Wrede and then Schweitzer (See Boccaccini, *Paul's Three Paths to Salvation*, 5). But it was in the 1970–1980s that Jewish apocalypticism was rediscovered (Boccaccini, *Paul's Three Paths to Salvation*, 42. I suggest that this re-discovery took place, as it were, as a response to the NPP). Put simply, the primary focus of the apocalyptic view lies in God's intervention into human history to secure his permanent victory over the cosmic evil (Harink, "J. L. Martyn," 101; Gorman, "Pauline Theology," 202; Boccaccini, *Paul's Three Paths*, 43). Boccaccini makes a claim that the Jesus movement that Paul joined was in itself about Jewish apocalyptic eschatology (Boccaccini, *Paul's Three Paths to Salvation*, 16, 33, 37, 39). Beker emphasizes God's victory as Paul's central thought (Beker, *Paul's Apocalyptic Gospel*; see also Martyn, *Galatians*). For more on the Jewish apocalyptic perspective on Paul, see also Eastman, *Recovering Paul's Mother Tongue*; Campbell, *Deliverance of God*; Campbell, *Paul: An Apostle's Journey*; Gaventa, *When in Romans*; Gaventa, "Legacy of J. Louis Martyn."

[29] Gorman, "Pauline Theology," 203; Sanders, *Paul*, 74; see also Westerholm, *Perspectives*, 112.

[30] See, e.g., Montefiore, *Judaism and St. Paul*, 37.

[31] E. P. Sanders, one of the most influential New Testament scholars of this century, passed away on November 21, 2022, during my writing of this dissertation. He was eighty-five.

[32] Sanders, *Paul and Palestinian Judaism*, 33.

[33] Räisänen (1941–2015), too, takes issue with Paul's depiction of Palestinian Judaism and he emphasizes Paul's internal inconsistency concerning especially the role of the law (see, e.g. *Paul and Law*, 199–202). For a brief critique of his view, see Porter, *Apostle Paul*, 112–13, who rightly points out that Räisänen's work "is not followed as much in recent discussion" (113).

pertained to a membership issue.[34] Stendahl claims that Paul never struggled with his sin

issues because he was a man of "a rather 'robust' conscience"[35] and "a rather good

Christian."[36] Related to this is one of the major claims of the NPP (New Perspective on

Paul) that Paul's focus concerned his fellow Jews' ethnocentrism and that justification

was thus understood by Paul as "a social, horizontal, or ecclesial reality."[37] Stendahl

blames the Augustinian and Lutheran treatment of Paul and his thoughts by calling it "a

Western plague."[38] Similarly, Dunn (1939–2020) claims that what Paul opposed was the

arrogant and exclusive use of the law as a nationalistic badge.[39] As I have briefly

mentioned above, Wright's (b. 1948) NPP-related claims are nothing new because he,

too, critiques the Reformers.[40] He claims that Paul's central thought concerns how we

know who has covenant membership, not justification by faith.[41] Wright's argument is

that Paul asserts that, since Christ dealt with sin, we now have a newly defined

"worldwide family."[42]

To summarize the central claims of the NPP: first, the NPP includes scholars

who, in general, seek to find similarities between Paul and his fellow Jews within

Judaism;[43] second, NPP scholars argue that the traditional (old) understanding of Paul's

Judaism is flawed—that is, Second Temple Judaism was not what we have thought;

third, Paul's letters are biased against Judaism, which means that we need to re-read

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[34] See Stendahl, "Apostle Paul"; see also Westerholm, *Perspectives*, 146.
[35] See Stendahl, "Apostle Paul," 200.
[36] See Stendahl, "Apostle Paul," 214.
[37] Gorman, "Pauline Theology," 199.
[38] Stendahl, *Paul among Jews and Gentiles*, 17.
[39] Porter, *Apostle Paul*, 114; Dunn, *New Perspective on Paul*, 147.
[40] Wright, *What St Paul Really Said*, 131–33.
[41] Wright, "Paul of History," 80.
[42] Wright, *Climax*, 244; see also Windsor, *Paul and Vocation of Israel*, 33.
[43] Windsor, *Paul and Vocation of Israel*, 23–24. For a good conspectus of the NPP, see Yinger, *New Perspective*.

Paul's writings in light of Second Temple Jewish literature; fourth, Paul's issue with

Judaism was not of soteriology but of ecclesiology.[44]

As a further response, a growing number of scholars began to raise their voices

to recover Judaism to Paul and slough off Christianity from him. This change in

perspective on Paul is also affecting our reading of Romans because a gradually growing

number of scholars seem to argue that Paul wrote Romans as a devout Jew to an

exclusively Gentile audience; therefore, Romans is no longer Paul's scathing indictment

of the universal sinfulness of humanity, the hypothetical interlocutor in Rom 1–3 is not a

Jew but a Gentile, and Paul does not address matters that concern the salvation of Jews

in that letter. While my brief summary statement can by no means do justice to this

somewhat variegated stance called "Paul within Judaism" (henceforth PwJ) or the

"Radical New Perspective" (henceforth RNP), it is undeniable that an academic

movement that seeks to *re*-place Paul within Judaism is growing rapidly.[45] PwJ scholars

believe that the NPP did not go far enough. As the name shows, the fundamental

premise of the PwJ perspective is that Paul never left Judaism. They approach Paul's

writings and Gentile mission from this perspective,[46] and thus they radically re-read

Paul's letters in light of "relevant" Jewish writings. Some prominent scholars who call

themselves "PwJ advocates" include Lloyd Gaston, John Gager, Stanley Stowers, Neil

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[44] Pitre argues that there is remarkable similarity between the NPP and Roman Catholicism (especially its soteriology) (see Pitre, "Roman Catholic Perspective on Paul," 54–55). For a traditional response to the NPP, see, e.g., Seifrid, *Justification by Faith*; both volumes of Carson et al., *Justification and Variegated Nomism*; Gathercole, *Where Is Boasting?*; Schreiner, *Apostle of God's Glory*; Westerholm, *Perspectives*, who, however, accepts NPP's major points (e.g., Paul's biased letters and their basic premise of Judaism as a religion of grace); Chester, *Reading Paul with the Reformers*; see also Porter's succinct critique of the NPP in Porter, *Apostle Paul*, 116–21.

[45] For a helpful summary of the Paul within Judaism camp, see Ehrensperger, "New Perspective and Beyond," 200–209.

[46] See, e.g., Thiessen, *Paul and Gentile Problem*, 11, who argues that the best way to understand Paul's approaches to the Gentile problem is to put him within Judaism.

Elliott, Runar Thorsteinsson, Mark Nanos, Pamela Eisenbaum, Paula Fredriksen, Gabriele Boccaccini, and Matthew Thiessen. One of the conclusions of many readings that place (or confine) Paul within Judaism is that Romans was written exclusively to the Gentiles concerning solely the matter of Gentile salvation.[47] According to this claim, Paul, especially in Rom 1–3, bypasses the matter of Jewish salvation; therefore, the interlocutor in Rom 2 is not even a real Jew but a Gentile who claims (or pretends) to be a Jew. Stowers, for example, claims that Rom 1–3 shows God graciously delivering "the gentiles."[48] In a similar vein, Thorsteinsson's claim is that the notion of "all human beings" was foreign to "Paul and his ancient readers"[49] and that the interlocutor must be a Gentile.[50] Nanos, too, argues that Paul only wrote Romans to non-Jews to urge them to live and behave Jewishly.[51]

Jews and Gentiles in Romans 1–3

Paul wrote Romans most likely in Corinth between AD 55 and 59 (most probably around AD 57).[52] The issue at stake here is whether Paul has ethnically Jewish people in view in Rom 1–3. I now turn to outline two major perspectives concerning whether Paul intended Romans for both the Jews and the Gentiles. I introduce and discuss some major scholars of each group, but this discussion is by no means exhaustive.

Numerous scholars maintain that Romans was addressed to both Jews and

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[47] To be fair, it should be noted that not all PwJ scholars claim this. Boccaccini, for instance, argues that Romans was not exclusively written for the Gentiles (Boccaccini, *Paul's Three Paths to Salvation*, 36).

[48] Stowers, *Rereading of Romans*, 197.

[49] Thorsteinsson, *Paul's Interlocutor*, 169.

[50] Thorsteinsson, *Paul's Interlocutor*, 151–52.

[51] Nanos, *Reading Paul within Judaism*, 150.

[52] Porter, *Letter to the Romans*, 3; cf. Moo, *Letter to the Romans*, 2, who says, "toward the end of the third missionary journey."

Gentiles.[53] According to Stowers's helpful summary, this perspective sees Rom 1–3 as describing the result of the fall, namely, "universal sinfulness" or "the human predicament."[54] Therefore, in Rom 1–3, Paul addresses both Jews and Gentiles.[55] To return to my presentation of three groups concerning Paul's relationship to Judaism above, both "Paul *against* Judaism" and "Paul *alongside* Judaism" advocates seem to agree on this point. According to this view, Paul addresses, challenges, and exhorts the Jews in Judaism as well as the Gentiles outside of it because he believes himself to have found the universal gospel for both Jews and non-Jews who are equally sinful before God.[56] Therefore, in Rom 1–3, Paul addresses both Jews and Gentiles and their salvation matters. Kümmel, for example, notes a double character (*Doppelcharakter*) in Romans, which means that, although Paul primarily wrote it to Jewish Christians (*Judenchristen*), Romans does contain statements that characterize the church as Gentile Christian (*heidenchristlich*).[57] Similarly, Stuhlmacher argues that, in Romans, Paul is dealing with the questions from his Judeo-Christian opponents ([*juden-*]*christlichen Gegner*).[58] What

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[53] For an excellent summary of the traditional understanding of Paul, see Fredriksen, "What Does It Mean?" 359–60. Baur holds that Romans is an attack on Judaism and a systematic treatise of Christian theology (see Baur, *Paul*, 1:321); Bornkamm, "Letter to the Romans as Paul's Last Will and Testament," 28. The New Perspective on Paul, too, maintains that Romans covers issues relevant to both groups (see, e.g., Sanders, *Paul, Law, Jewish People*, 35, 81; Räisänen, *Paul and Law*, 23; cf. Westerholm, *Perspectives*, 214). See also Porter, *Letter to the Romans*, 3–10; Lüdemann, *Acts*, 377; Moo, *Letter to the Romans*, 11; Fitzmyer, *Romans*, 297; Land, "There Is No Longer Any Place," 40.

[54] Stowers, *Rereading of Romans*, 83.

[55] See, for example, Calvin, *Commentaries on the Epistle of Paul the Apostle to the Romans*, 67; Barrett, *Commentary on the Epistle to the Romans*, 69; Das, "Traditional Protestant Perspective," 99; Moo, *Letter to the Romans*, 92; Morris, *Epistle to the Romans*, 73; Barclay, *Paul and Gift*, 463–66. Although Fredriksen is not part of this group, she still gives a fair description of the discontinuity camp's understanding of Romans: "Romans is Paul's timeless clarion call to Christ, a resounding declaration of the superiority of (Christian) grace and faith to (Jewish) works and law" (Fredriksen, *Paul*, 156). Another continuity school proponent, Thorsteinsson, too, notes that the traditional view regarding Rom 2 is that Paul is attacking Jews and Judaism in that chapter (Thorsteinsson, *Paul's Interlocutor*, 3).

[56] Stowers, while belonging to the continuity group, provides a recommendable summary of this traditional view: according to him, the traditional perspective sees Rom 1–3 as describing the result of the fall, namely, "universal sinfulness" or "the human predicament" (Stowers, *Rereading of Romans*, 83).

[57] Kümmel, *Introduction*, 309.

[58] Stuhlmacher, "Der Abfassungszweck," 191.

Paul is tackling in Romans is the inquiries and hostilities that are coming from the Judeo-Christian believers (*[juden-]christlichen Anfragen und Anfeindungen*).[59] Commenting on 1:16, Bird speaks of God's salvation for "everyone, Jews and Gentiles"—"The universality of the gospel will prove to be a theme that constantly reemerges in the letter."[60] As for Thiselton, while he takes Rom 1:18–32 to refer to the Gentile world, he argues that the interlocutor of Rom 2:1—3:8 is a Jew.[61]

The Paul *within* Judaism view, however, decries the perspective that Romans addresses both groups.[62] The PwJ perspective maintains that, since Paul continued in Judaism,[63] he did not intend or need to further address his Jewish fellows in Judaism. Therefore, his only target audience was the Gentiles.[64] At the core of Paul's newly found ministry lay his Gentile mission; that is, he was mandated by God to bring the Gentiles into Israel via the gospel of Christ. This view also argues that Paul's entire ministry was done from and within the boundary of Judaism, and that was the context of his letters, including, of course, Romans. Therefore, when it comes to Paul's letters, and especially Romans, this view claims that, since the audience of Paul's letters is well-nigh

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[59] Stuhlmacher, "Der Abfassungszweck," 193.

[60] Bird, *Romans*, 42.

[61] Thiselton, *Discovering Romans*, 81–101.

[62] See Zetterholm, "Paul within Judaism Perspective."

[63] According to Mark Nanos, for example, Paul is a "good Jew" (Nanos, *Mystery of Romans*, 9). Paul did not abandon his Torah-observant lifestyle. Windsor critiques both Old and New Perspectives because both presuppose Christianity and Judaism to be separate and irreconcilable systems. So his alternative approach emphasizes an organic connection between Judaism and Christianity (Windsor, *Paul and Vocation of Israel*, 24–25).

[64] See Stowers, *Rereading of Romans*, 22, 113, who argues that Paul never abandoned Judaism, and, therefore, Romans does not deal with (universal) soteriological issues for both Jews and Gentiles at all; Gager, *Reinventing Paul*, 13; Thorsteinsson, *Paul's Interlocutor*, 87, who, however, argues that Paul did not write his letter to "gentiles at large" but only to "a certain group of gentiles" who had substantial knowledge of Jewish literature and ways of life (p. 122); Eisenbaum, *Paul Was Not a Christian*, 216; Fredriksen, "What Does It Mean?" 370; among many other proponents.

exclusively ethnic Gentiles,[65] he does not deal with Jewish issues in Romans.[66] Stowers

thus thinks that Romans concerns how Gentile Christ-followers are related to "the law,

Jews, and Judaism."[67] Rodríguez, too, claims that Paul's interlocutor throughout Rom 1–

3 is always a Gentile.[68] Likewise, in Hodge's opinion, Romans was only for *Gentiles*

and "not to humanity."[69] She adds, "Paul's encoded readers are non-Jews who are

somehow affiliated with Jewish communities."[70] There are three observed patterns

within this group.

First, scholars who stress Paul's continuous presence in Judaism tend to shift the

focus of Pauline thoughts away from the issue of universal sinfulness of human beings

and instead accentuate the membership aspect of salvation; that is, since Paul's gospel is

all about Paul—who is still within Judaism—calling or inviting the Gentiles to join

Israel, the people of God, Paul has no need to address the Jews in his letters, especially

in Romans. This tendency is first seen in Wrede who refuses to consider redemption as

being released from our sin-related guilt.[71] Stendahl marks the full-fledged beginning of

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[65] Note that there are various views even within this camp. But many of them seem to maintain that Romans is almost exclusively toward ethnic Gentiles.

[66] Prominent figures in this camp, to name a few, include Lloyd Gaston, John Gager, Pamela Eisenbaum, Magnus Zetterholm, Runar Thorsteinsson, Matthew Thiessen, and Paula Fredriksen, etc. See, for example, Gaston, *Paul and Torah*, 116, 135; Zetterholm, "Paul within Judaism Perspective," 187–93. Thiessen, *Paul and Gentile Problem*, 2, 8; Mortensen (*Paul among Gentiles*, 15), too, argues that Paul's audience was exclusively Gentiles.

[67] Stowers, *Rereading of Romans*, 36; he also claims that Rom 1–3 shows God graciously delivering "the gentiles" (197); Segal argues that Paul's writings pertain to the issues that arise in "the gentile Christian community" (Segal, *Paul the Convert*, xii).

[68] Rodríguez, *If You Call Yourself a Jew*, 61. He proposes a "spectrum" of three distinct types of Gentiles: "morally depraved gentiles" (1:18–32); "a morally elitist pagan gentile" (2:1–16); "a gentile who has not only assumed a more rigorous moral standard but has explicitly adopted a Torah-observant lifestyle" (2:17–29) (see 51n15); see also Munck, *Paul and the Salvation of Mankind*, 196–209, who argues for a solely Gentile audience of Romans and holds that Paul's Gentile mission was the beginning of Israel's salvation; Thorsteinsson (*Paul's Interlocutor*, 89) agrees with Munck; Stowers opines that Romans's audience was Gentiles (Stowers, *Rereading of Romans*, 30). He agrees with and draws from Munck.

[69] Hodge, *If Sons, Then Heirs*, 9.

[70] Hodge, *If Sons, Then Heirs*, 63.

[71] Wrede, *Paul*, 92, 112. See also Westerholm, *Perspectives*, 103.

this tendency because he argues that Paul's issue was not a sin issue but a task-oriented one.[72] Paul was a man with a strong conscience and confidence who received a new mandate from God. Therefore, Stendahl maintains, Romans is not about humanity's justification but about Gentiles' membership in Israel.[73] Gaston, too, argues that, instead of dealing with Jewish matters, Paul discusses whether the Gentiles can be fully admitted and become equal members of God's people.[74]

Second, they also tend to stress that Jews and Israel continue to occupy a special and privileged estate in God's economy of salvation because, to them, Paul's teachings primarily concern Gentiles being admitted to the rank of these privileged people of God. For this reason, Paul has no need to address the Jews. Although Windsor complains that the idea of "Jewish pre-eminence" has not received enough attention,[75] this pattern seems to have been around for a long while. The *Sonderweg* approach, for instance, assumes Israel's special place, and it claims that she has her own way to salvation. In fact, the PwJ perspective is often identified with the *Sonderweg* view[76] because it *radically* (or aggressively) claims that Jews and Gentiles have distinct paths to salvation: the law for Jews and the gospel for Gentiles.[77] Gaston is one of the most passionate proponents of the *Sonderweg* view,[78] who argues that Paul assumes "the right of Israel to remain Israel."[79] Stowers, who accepts "two-track" salvation, also argues that Jews are

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[72] Stendahl, *Paul among Jews and Gentiles*, 7–23.
[73] Stendahl, *Final Account*, 14. See also Sanders, *Paul and Palestinian Judaism*, 470–72, 501.
[74] Gaston, *Paul and Torah*, 34.
[75] Windsor, *Paul and Vocation of Israel*, 249.
[76] Horrell, *Introduction to Study of Paul*, 145.
[77] Cf. Boccaccini, *Paul's Three Paths to Salvation*, who claims that Paul offers three paths to salvation: (1) the Torah for the righteous Jews; (2) their conscience and natural law for the righteous Gentiles; (3) Christ for the penitent sinners.
[78] Gaston, *Paul and Torah*, 135–50 (cf. 116–17, 134).
[79] Gaston, *Paul and Torah*, 34.

saved "through Abram's faithfulness" and Gentiles through Christ's faithfulness.[80]

Third, the PwJ view does not countenance the view that Paul converted from Judaism to Christianity. Its adherents hold that Paul received a Jewish apocalyptic *call* from God to bring the Gentiles into Israel because the eschaton was imminent; his *gospel* ministry, therefore, had nothing to do with the Jews.[81] Stendahl supports the idea that Paul received a new call from God.[82] Eisenbaum, too, emphasizes the *call* aspect. Her contention is closely related to Jewish apocalyptic eschatology as the initiator of Paul's Gentile mission.[83] Another central component that Eisenbaum sees in Paul is "the utopian monotheist vision."[84] According to her, being one of the *typical* Jews of his time, Paul's Jewish monotheism was even more strengthened after his encounter with Jesus. So, his God-given mandate was now to bring this monotheistic knowledge (i.e., "the one God—the God of Israel") to the Gentile world.[85] Windsor borrows from Eisenbaum, whose thesis is that Paul continued in Judaism because God's goal was to bring the Gentiles into Israel via the gospel of Christ. In other words, Windsor contends that Paul did his Gentile mission *for* Israel[86] because he was convinced of Israel's special vocation.[87] Therefore, Jewish apocalyptic eschatology is closely related to Paul's Gentile mission. In that sense, to Gaston, Romans is a letter with a practical (missional) purpose; Paul wanted to build a partnering relationship with Gentile believers for him to

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[80] Stowers, *Rereading of Romans*, 151. See also Gager, *Reinventing Paul*, 128–43; cf. Rom 4.

[81] Fredriksen, "What Does It Mean," 371–74. See also Fredriksen, *The Pagans' Apostle*.

[82] Stendahl, *Paul among Jews and Gentiles*, 12; Gaston, *Paul and Torah*, 6; see also Gaston, *Jesus and Paul after Auschwitz*, 19. Cf. Windsor, *Paul and Vocation of Israel*, 28, where he critiques Stendahl's call/conversion dichotomy; he says that we do not need this dichotomy because there is an organic connection between Paul's Jewishness and Christ-believing.

[83] Eisenbaum, *Paul Was Not a Christian*, 149, 172, 197.

[84] Eisenbaum, *Paul Was Not a Christian*, 171.

[85] Eisenbaum, *Paul Was Not a Christian*, 3. "Jewish monotheism," not Jesus, occupied the central place in Paul's thoughts (173).

[86] Windsor, *Paul and Vocation of Israel*, 2.

[87] Windsor, *Paul and Vocation of Israel*, 22.

continue his mission work in Spain.[88] Gaston thus claims that Paul's audience in all his

letters—including Romans—is Gentiles.[89] Jewish apocalyptic eschatology pays keen

attention to the contrast between the Jewish world and the "sinful" Gentile world. To

Stowers, therefore, the aim of Romans is only related to the Gentiles who are living in a

world teeming with evil. Romans thus pertains to Gentile sinfulness and their

responsibility.[90] According to Stowers's new reading, Rom 1–3 only shows the result of

"the corruption of the non-Jewish peoples."[91]

To conclude, it seems that the PwJ view and the Gentile-only view overlap in

general. Over the years, the number of those who argue for an exclusively Gentile

audience (i.e., most PwJ scholars) has increased. Although they are not a uniform group,

I have presented three outstanding features of the group: (1) they emphasize that Paul's

interest was more in accounting for Gentiles' place in Israel than in dealing with the

universal sinfulness of humanity; (2) they do not ignore the unique position of Israel and

hold that Paul has no reason to deal with Jewish matters in his letters; (3) they consider

the Damascus event as God's special call for Paul, not as his conversion from Judaism to

Christianity. He was called to minister to the Gentiles, and that is what he does in

Romans.

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[88] Gaston, *Paul and Torah*, 116. Cf. Land, "There Is No Longer Any Place," 43, who says that Paul's intended function of the letter was to defend his mission endeavors because his Gentile mission was being criticized for threatening Jewish legacies.

[89] Gaston, *Paul and Torah*, 22, 23, 116, 135. Wright seems to agree with Gaston concerning the purpose of Romans because he, too, says that Paul's aim of writing Romans was to use the Roman church as his base camp, as it were, for his Gentile missions (Wright, *Climax*, 195). Wright, however, does not ignore other purposes of Romans such as to summarize Paul's theology or to speak to the internal problems of the Roman church (234).

[90] Stowers, *Rereading of Romans*, 113–15.

[91] Stowers, *Rereading of Romans*, 83.

Methodological Issues

It is indisputable that, as I will demonstrate below, these newer contentions are

substantiated by an impressive amount of evidence. Providing convincing evidence is a

challenging task in biblical studies because, as Foster rightly notes, ancient text reading

is not the same as hard sciences such as physics or mathematics; according to Foster,

"the root concern" is that "it is unclear what type of evidence could be provided" to

convince others.[92] As for the array of evidence that the newer perspectives (esp. PwJ)

provide, it is worth noting that its significant portion comes from external texts and that

their reading of texts—both Pauline and non-biblical—is more socio-historical than

linguistic.

However, it does not necessarily mean that such readings shed no helpful light

on our understanding of Paul. Rather, I want to emphasize that their point of departure is

always Paul's texts and that their deep-running concern is to grasp what Paul is really

saying in his own letters. For one thing, there is no doubt that the newer contention that

the interlocutor in Rom 2:17 may not be an ethnically Jewish person has emerged from

their sincere effort to understand Paul. Although I critique that view in this dissertation,

the reading tactics that they employ to arrive at such a claim have been helpful in that

they illuminate Rom 1–3 from a wide variety of perspectives.

In the remainder of this section, I discuss their five reading strategies. While my

discussion of them is generally critical, the reader is advised to know that the following

section by no means undermines the evidence that arises from such readings. The

primary goal of the discussion is to introduce and describe their five major critical

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[92] Foster, "An Apostle Too Radical," 9.

approaches.

First, one tendency in their work can be dubbed "plain reading." By plain reading, I mean reading texts without any overt exegetical method. Thorsteinsson et al., for instance, suggest "linear" text reading,[93] which, as its name indicates, refers to reading the text "linearly, from front to back."[94] Windsor, too, claims that his method is "exegetical."[95] One possible reason that they are satisfied with such plain exegesis seems to be that their interpretative point of departure is not Romans itself but other external sources. They do not need a robust textual tool to examine what Paul writes in Romans because, to them, Romans only makes sense when placed and read under the light of Second Temple Judaism and the Greco-Roman world. It is therefore telling and appropriate that, in her most recent article arguing for reading Paul within Judaism, Fredriksen identifies herself and others in the camp as a "historian."[96] I do not have any intention to depreciate its value because plain reading is one of the most important and common ways of reading texts; we do it every day. However, plain reading, unless it is backed up and informed by linguistic insights, can be vulnerable without a proper means to compensate for that weakness.

Second, some of them make top-down assertions based on their understanding of Greco-Roman letter-writing conventions. Considering the fact that more than half of the New Testament writings are letters, Greco-Roman epistolography is undoubtedly a

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[93] Thorsteinsson et al., "Paul's Interlocutor," 2, 6. They borrow this from Stowers, *Rereading of Romans*, 31.

[94] Thorsteinsson et al., "Paul's Interlocutor," 2. The reason that they stress linearity in reading Romans is because they argue that linear reading will disclose that the interlocutor in Rom 2:1–5 and 2:17–29 refers to the same person.

[95] Windsor, *Paul and Vocation of Israel*, 4.

[96] Fredriksen, "What Does It Mean," 380. See also Fredriksen, "Paul," 12.

desideratum.[97] Furthermore, it is hard to over-emphasize the significance of the knowledge of the conventions of epistolography in the first-century world because letter-writing was a distinct genre in the Greco-Roman world.[98] It is therefore helpful for us to know that Paul was a Jew writing letters in Greek in this Greco-Roman context.[99] So, it is important to compare Paul's letters with other Greco-Roman letters.[100] For example, if we know that, in the first-century Greco-Roman world, letters were counted as dialogue, diatribe, homily/oration (ὁμιλία), or the like,[101] we can place Paul's letters in proper context and compare them against that background. However, when one approaches Paul's writings rigidly, solely based on the letter-writing conventions of his day, the reader may be left puzzled by the fact that Paul's letters show many innovative and unconventional features.[102] To take an example from PwJ scholars, Thorsteinsson adamantly argues that Greco-Roman letters used the tripartite structure (opening, body, and closing).[103] And he goes so far to say that, unless we employ this three-part-structure approach, we will end up misunderstanding Paul's letters.[104] But this seems to be too far-fetched a claim. This is not a question of either/or, but of both/and. Porter, for example, convincingly argues for a possibility of a five-part division.[105]

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[97] See, e.g., Porter and Adams, "Pauline Epistolography," 2.

[98] Zeiner-Carmichael, *Roman Letters*, 2; Doty, *Letters*, 1. For works that discuss Greco-Roman letters and their structures, see Doty, "Classification of Epistolary Literature"; Doty, *Letters*; Morello and Morrison, eds. *Ancient Letters*; Porter and Adams, eds., *Paul and the Ancient Letter Form*; Doering, *Ancient Jewish Letters*; Porter, *Apostle Paul*, 136–52; Weima, *Paul the Ancient Letter Writer*.

[99] Horrell, *Introduction to Study of Paul*, 6–7; Porter rightly states that Paul was both an "active multilingual" and a "balanced bilingual" who spoke Greek and Aramaic as his first languages (Porter, "Ancient Literate Culture," 97–98).

[100] Horrell, *Introduction to Study of Paul*, 75.

[101] See, e.g., White, "Saint Paul," 435–36.

[102] E.g., Paul's letters are exceptionally lengthy.

[103] Thorsteinsson, *Paul's Interlocutor*, 18.

[104] Thorsteinsson, *Paul's Interlocutor*, 30.

[105] Porter, "Functional Letter Perspective," 9; Porter, *Apostle Paul*, 141–52; Doty, *Letters*, 27–42; cf. Weima, *Paul the Ancient Letter Writer*, 16, who argues for four parts.

Knowing Greco-Roman epistolary genres—as important as they are—does not necessarily guarantee that we will reach consensus regarding the nature of Romans. Stowers, for instance, sees that diatribe is the main literary feature in Paul's letters.[106] Thorsteinsson, however, disagrees, because to him, Greco-Roman letters are rather a kind of conversation.[107] Thorsteinsson thus suggests that more attention be paid to epistolary interlocutors in Romans. So, what is a diatribal partner to Stowers is an epistolary/conversational interlocutor to Thorsteinsson.[108]

Another example of Thorsteinsson's top-down[109] approach controlling his treatment of Rom 2 is his claim that the dialogical interlocutor in Rom 2 is the same as the actual recipients of the letter. He posits two reasons. First, drawing from his conviction that epistolary interlocutors in Greco-Roman letters are real recipients, Thorsteinsson argues that the interlocutor in Rom 2 refers to the actual recipients of Romans, who, according to Thorsteinsson, were purely Gentiles.[110] Second, according to his claim, in Greco-Roman letters, epistolary interlocutors usually remain the same throughout the entire letter; therefore, the identity of the Rom 2 interlocutor remains the same to the end.[111] By extension, if 2:1 is not about a Jew, then 2:17 cannot pertain to a Jew, either.[112]

Therefore, it seems that their somewhat stiff approach to Romans from the perspective of Greco-Roman letter writing can lead to untoward interpretations because

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[106] White, "Saint Paul," 436; Stowers, *Diatribe*.
[107] Thorsteinsson, *Paul's Interlocutor*, 126–30.
[108] Thorsteinsson, *Paul's Interlocutor*, 131–34.
[109] Thorsteinsson borrows the term "top-down" from Reed, *Philippians*, 28.
[110] Thorsteinsson, *Paul's Interlocutor*, 141.
[111] Thorsteinsson, *Paul's Interlocutor*, 150. He also argues that the weak and the strong in Rom 14–15 do not indicate "a mixed audience of Jews and gentiles" (see 97).
[112] Thorsteinsson, *Paul's Interlocutor*, 160.

it leaves little room for the possibility that Paul the letter-writer had all the power and freedom to be innovative and creative.[113] Because of this flexibility, letter-writers are allowed "an opportunity to 'speak' to broader audiences."[114]

Third, another prominent feature in some PwJ approaches to Romans is their dependence on rhetorical criticism. Aristotle (384–322 BC) famously defined rhetoric as an ability to use "the available means of persuasion."[115] So, ancient rhetoric referred to skills of persuading others through verbal communication, be it debates or public speeches. Rhetorical criticism in biblical studies borrows from these oral rhetorical notions and devices to interpret Paul's written texts.[116] Stowers, for instance, draws from ancient rhetoric the notion of προσωποποιία, which means "speech-in-character" or impersonation.[117] Having applied it to his discussion of Rom 7, he concludes that the ἐγώ in Rom 7:7–25 does not refer to Paul himself.[118] His primary reason is that, in ancient rhetoric, rhetors used προσωποποιία to represent another person or character for the sake of persuasion or argument.[119] His following assumption is that, since Paul, too, was educated in and influenced by Greco-Roman rhetoric, he used the same technique of προσωποποιία in Rom 7 to have it represent "not himself . . . but another person or type of character."[120] Therefore, according to Stowers's rhetorical treatment of Rom 7, we

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[113] Zeiner-Carmichael, *Roman Letters*, 2–4.

[114] Zeiner-Carmichael, *Roman Letters*, 3. As for the flexibility and elasticity of the letter, Derrida comments that the letter is "not a genre but all genres, literature itself" (Derrida, *Post Card*, 48).

[115] Aristotle, *Rhet*. 1.2.1 (Kennedy)

[116] For an excellent discussion of this topic, see, most of all, Porter and Dyer, eds. *Paul and Ancient Rhetoric*. See also Betz, "Literary Composition and Function of Paul's Letter to the Galatians"; Betz, *Galatians*; Mitchell, *Paul and the Rhetoric of Reconciliation*; Kennedy, *New Testament Interpretation*; Witherington III, *Paul's Letter*; among many others.

[117] Stowers, *Rereading of Romans*, 16. See Dyer, "'I Do Not Understand What I Do,'" 194–95 (and 200–204), for one of the most recent critiques of the so-called use of προσωποποιία in Romans.

[118] Stowers, *Rereading*, 273; Stowers, "Rom 7.7–25," 202.

[119] E.g., Quintillian, *Inst. or.* 9.2.29–37; Cicero, *Inv.* 1.99–100.

[120] Stowers, *Rereading of Romans*, 16–17.

should not think of the ἐγώ in Rom 7 as referring to the Apostle himself. Stowers

borrows also from the notion of "self-mastery" from Greco-Roman rhetoric and applies

it to Rom 1. While the scathing indictment in Rom 1:18–32 seems to be more than an

issue of self-mastery or self-discipline, based on this rhetorical notion of self-mastery,

Stowers argues that Paul holds that a "lack of self-control" (or absence thereof) is the

main problem of his exclusively Gentile audience.[121]

Some of the drawbacks of rhetorical approaches are as follows: first, although

advocates of this method maintain that Paul was educated in Greco-Roman rhetoric,[122] it

remains difficult to prove that this really was the case.[123] Their conviction of Paul's

rhetorical education seems to rest on their assumption about the preponderance of

rhetoric in the first-century Roman Empire.[124] Porter, while recognizing rhetoric as a

significant part of the Greco-Roman world,[125] rightly rejects the contention that rhetoric

was, so to speak, "in the air."[126] If we base our interpretation of Romans upon this

assumption without evidence of orality and use of rhetoric, our reading can be

misguided. Second, as several scholars point out, it is unwise to apply an ancient tool for

persuasive speech to written letters.[127] Even Thorsteinsson, who follows Stowers in

reading Paul strictly within Second Temple Judaism, finds it lacking to depend on

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[121] Stowers, *Rereading of Romans*, 42–43.

[122] E.g., Stowers, *Rereading of Romans*, 21; Stowers, "Romans 7.7–25," 182; cf. Hengel argues that Luke, too, received a thorough and formal education in Greco-Roman rhetoric (Hengel, *Acts*, 48).

[123] See esp. Porter, *Paul in Acts*, 98–125; Porter, "Paul of Tarsus," 563; Dyer, "'I Do Not Understand What I Do,'" 203n82.

[124] Kennedy, *New Testament Interpretation*, 9; Longenecker writes, "The forms of classical rhetoric were '*in the air*,' and Paul seems to have used them *almost unconsciously* for his own purposes" (Longenecker, *Galatians*, cxiii; emphasis mine).

[125] Rhetorical training was "a major feature of first-century Greco-Roman culture" (Porter and Dyer, "Paul and Ancient Rhetoric," 1–2).

[126] See Porter, "Paul of Tarsus," 563; Porter, "Ancient Literate Culture," 97–102, 114, where he emphasizes that the Greco-Roman world was not an oral culture but a literate one.

[127] Weima, *Paul the Ancient Letter Writer*, 8–9; see also Horrell, *Introduction to Study of Paul*, 74.

ancient rhetoric to study Paul's written letters.[128] Porter, to be fair, does not entirely

dismiss rhetorical criticism because he says that it can be beneficial, for instance, in

analyses of style.[129] But he makes it clear that rhetorical approaches are not beneficial in

reading Romans because ancient rhetoric is not meant for written letters; Romans (and

Paul's other letters) should be studied "as letters, from epistolary opening to epistolary

closing, and with all parts in between."[130] Third, as I will demonstrate in the following

section pertaining to intertextuality, rhetorical approaches seem to rigidly impose

external conventions on the Romans text without proper justification. Longenecker's

contention that Paul—and, by extension, everyone else—must have used rhetoric

because rhetoric was everywhere, is an example.[131] Such yet-to-be-proven assumptions

may lead to unexpected conclusions, one of which would be, according to Dyer,

"forc[ing] the Pauline text to adhere to conventions that it was never meant to adhere

to."[132] Lastly, rhetorical criticism seems to continue to ignore Sandmel's warning against

parallelomaniac "extravagance," or even "disease,"[133] because they let their incessant

hunt for the so-called similarities between ancient sources and Romans guide their

reading of Paul's text.

Fourth, the PwJ perspective is essentially social-scientific because it views Paul

and his writings in light of his environment; it attempts to move beyond examining Paul

in his own terms. The goal of social-scientific criticism is to bridge the two worlds (the

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[128] Thorsteinsson, *Paul's Interlocutor*, 13–18.

[129] Porter, "Ancient Literate Culture."

[130] Porter, "Ancient Literate Culture," 115. I agree with Porter's evaluation that rhetorical criticism applied in New Testament interpretation is "entirely misguided" (113).

[131] Longenecker, *Galatians*, cxiii.

[132] Dyer, "'I Do Not Understand What I Do,'" 205; see also Porter, "Ancient Literate Culture," 112.

[133] Sandmel, "Parallelomania," 1, 13.

past and the present) by means of modern social-scientific theories. It thus attempts to reconstruct the past to illuminate the present.[134] Applied in biblical studies, social-scientific criticism analyzes the Bible "as a social document."[135] There is no doubt that we should seek to understand the social context of Paul and Romans.[136] Social-scientific criticism comes with much potential because it adds accuracy and clarity to our understanding of the world of the Bible.[137] However, social-scientific approaches come at a price. For instance, Paula Fredriksen's most recent 2022 article betrays her social-scientific disposition toward reading Paul and his letters, in which she argues that salvation was not the interest of the ancients; what mattered to them was security and well-being in the present life, not in the life after.[138] While her findings may shed new light on our understanding of the first-century Greco-Roman world, her audacious statement that ancients were not interested in salvation or the afterlife will surprise many. For another example, Gaston's conviction that the Roman congregations and their following generations were entirely Gentile affects his reading of Romans.[139] His argument is that, because the church's actual members were exclusively Gentiles, Paul could not have addressed Jews in his letter. Gaston's error here is that he is "claiming too much,"[140] or perhaps assuming his conclusion; he lets his decision on the actual makeup of the Roman church control his understanding of the readership of Romans. While we can have a fair amount of knowledge, we cannot be satisfactorily certain

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[134] Steinberg, "Social-Scientific Criticism," 275.
[135] Steinberg, "Social-Scientific Criticism," 275.
[136] Land, "There Is No Longer Any Place," 7–9.
[137] Schmidt, "Sociology and New Testament Exegesis," 117; see also Steinberg, "Social-Scientific Criticism," 278.
[138] Fredriksen, "What Does It Mean?" 365, 364.
[139] Gaston, *Paul and Torah*, 8. See also Wright, *Climax*, 195.
[140] Barton, "Social-Scientific Approaches to Paul," 894.

concerning the Roman church's ethnic composition. Porter, for example, convincingly

suggests that the church at Rome was composed of both Jewish and Gentile

Christians.[141] So, we need to exert extreme caution so as not to let our belief about the

church's social situation unnecessarily affect our textual investigation of Romans. As for

Garroway, he uses Homi K. Bhabha's (b. 1949) cultural hybridity theory[142] to argue that

Paul's depiction of Jewishness engenders an entirely new kind of identity, namely, "a

non-Jewish Jew, a Gentile Jew."[143] Based on Bhabha's 1994 theory, Garroway claims

that what the first-century man Paul had was "a vast array of hybridized Jewish-

Christian identities."[144] Garroway goes further to give a name to this Paul-created

"category of identity that did not yet have a name": "Gentile–Jew."[145] Fredriksen and

Thiessen, too, apply a modern theory of ethnography to argue that Paul was a

"primordialist"—that is, he held an essentialist view of ethnicity.[146] According to their

views based on ethnography, Paul understood his Jewishness and the Gentiles'

Gentileness to be "divinely instituted identities" which were never meant to be

nullified.[147] Fredriksen is likewise certain that, in the Greco-Roman world, ethnicity,

which marked and caused "national culture and character," was so significant a notion

that Paul should be read in this "social and historical context."[148] The problem I see here

is what Barton calls "anachronism."[149] It is unconvincing to apply a modern sociological

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[141] Porter, *Letter to the Romans*, 6–9.

[142] Garroway, *Paul's Gentile–Jews*, 8. Bhabha, in his 1994 book *The Location of Culture*, presupposes fluidity of cultural or racial identities and argues that "'the in-between space'" is formed between cultures and ethnic groups (Garroway, *Paul's Gentile–Jews*, 54).

[143] Garroway, *Paul's Gentile–Jews*, 9.

[144] Garroway, *Paul's Gentile–Jews*, 16–17.

[145] Garroway, *Paul's Gentile–Jews*, 8. Paul's new and innovative concept is "this new sort of Jew," i.e., the Gentile–Jew (Garroway, *Paul's Gentile–Jews*, 15–44).

[146] Thiessen, *Paul and Gentile Problem*, 7; Fredriksen, "What Does It Mean?" 366.

[147] Thiessen, *Paul and Gentile Problem*, 7. Cf. Gal 3:28 and Eph 2:11–22.

[148] Fredriksen, "What Does It Mean?" 369.

[149] Barton, "Social-Scientific Approaches to Paul," 894.

(post-colonial or ethnographic) theory directly to the first-century Greco-Roman world. In that sense, Windsor's recognition is telling; while he introduces Henri Tajfel's concept of social identity,[150] he himself recognizes the limits of applying a modern theory to his topic because he seems to know that what he is dealing with is "a *textually mediated* identity" in the text of Romans.[151]

Another social aspect pertains to their view of the Holocaust. In particular, Gaston holds that the Holocaust happened because the church had taught contempt toward Jews for too long and also because of a supersessionist theology.[152] His theological aim is to understand Paul "in a post-Auschwitz situation."[153] Gaston strives to promote Judaism's "living reality" and the continuity of the God–Israel covenant.[154] If, however, this means imposing modern "post-Auschwitz" Judaism back onto Paul and the Judaism that he knew, I find it necessary to be cautious in reading ancient Judaism through the lens of the Holocaust.

Therefore, in spite of many benefits of social-scientific approaches, there are apparent limitations. First, the primary object of social-scientific criticism is "the culture surrounding the text," not the text itself.[155] That is, social science is meant primarily for social phenomena and human behaviors.[156] Second, the biggest challenge by far comes from the fact that social theories are modern while the world of the Bible is ancient.

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[150] Windsor, *Paul and Vocation of Israel*, 6–9. Social identity refers to "'that *part* of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership'" (6).

[151] Windsor, *Paul and Vocation of Israel*, 8. Emphasis original.

[152] Gaston, *Jesus and Paul after Auschwitz*, 1–2. Cf. Lüdemann, *Acts*, 381–82, who says that Paul, the real founder of Christianity, unknowingly severed the church (Gentiles) from Israel (Jews), one of whose tragic outcomes was anti-Judaism. For a balanced treatment of the so-called supersessionism (or replacement theology), see Porter and Kurschner, eds., *Future Restoration*.

[153] Gaston, *Paul and Torah*, 2.

[154] Gaston, *Paul and Torah*, 2.

[155] Steinberg, "Social-Scientific Criticism," 275.

[156] Barton, "Social-Scientific Approaches to Paul," 894.

Attempting to bridge this chasm between modern and ancient worlds only with a modern

framework necessarily gives rise to anachronism.[157] Third, the relevance of their social

and comparative data is debatable.[158] Schmidt's warning is worth quoting here:

> . . . the marriage of sociology and NT studies is not a match made in
> heaven. There is a danger that those on the New Testament side of the
> arrangement are "marrying for money"; that is, they are trying to
> legitimate the inexact, debate-ridden field of exegesis by giving it the
> appearance of scientific precision. It certainly sounds better in many social
> and intellectual circles to say "I apply social-scientific methodology to
> ancient religious texts" than to say "I study the Bible."[159]

The last—but not least—feature prevalent in the PwJ perspective is its heavy use

of and dependence on the notion of intertextuality. Intertextuality is one of the most

significant portions of the approaches of those who argue for an exclusively Gentile

readership of Romans. Intertextuality is a notion that describes "the ways texts are

interrelated and part of larger linguistic and cultural structures beyond the control of a

single author."[160] In a given text, according to Kristeva, multiple voices are intersecting

and neutralizing each other.[161] Its foundational premise is that no text exists in a

vacuum, which is clearly explained in the following statement by Bakhtin: "the text lives

only by coming into contact with another text (with context). Only at the point of this

contact between texts does a light flash, illuminating both the posterior and anterior,

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[157] Barton, "Social-Scientific Approaches to Paul," 894.

[158] Steinberg, "Social-Scientific Criticism," 276.

[159] Schmidt, "Sociology and New Testament Exegesis," 115.

[160] Stevens, *Literary Theory and Criticism*, 262. Halliday defines it as "part of the environment for any text is a set of previous texts, texts that are taken for granted as shared among those taking part" (Halliday and Hasan, *Language, Context, and Text*, 47). While Juvan says interests in intertextuality appeared in the late 1960s (*Towards a History of Intertextuality*, 49) and Kristeva is said to have coined the term "intertextuality" in her paper on Bakhtin (see Kristeva, "Word, Dialogue and Novel," 39; Stevens, *Literary Theory and Criticism*, 151), T. S. Eliot (1888–1965) was one of the first who suggested the foundational idea of intertextuality in his 1919 article ("Tradition and the Individual Talent," 13–22; see also O'Day, "Intertextuality," 155). For an overview of intertextuality, see Juvan, *History and Poetics of Intertextuality*, 49–95; Barthes, *Rustle of Language*, 49–55; Kristeva, "Word, Dialogue and Novel," 34–61; Kristeva, *Desire in Language*.

[161] Kristeva, *Desire in Language*, 36.

joining a given text to a dialogue."[162] Intertextuality's most important implication is that

even a single writer's text is not his or her own work; rather, it is a result of the light that

flashes through contact with other texts. The intertextual approach shares several things

with the historical-critical method because it pays more attention to the given text's

external settings and influences than to the innerworkings of the target text itself. If we

agree with what Kaiser and Silva say of the historical-critical method—that its

allegiance is given to "the alleged Oriental and classical sources that lay behind them

[the given texts] than to a consideration of what the text . . . had to say"[163]—the

similarity between intertextual approaches and the historical-critical method becomes

apparent.

As for intertextual approaches in biblical scholarship, I agree with O'Day's two-

pronged definition: (1) the narrower version, and (2) the broader version.[164] The

narrower definition of intertextuality concerns literary borrowing from each other.[165]

One example is the debates on the use of the Old Testament in the New Testament

because their main concern is quotations (i.e., borrowing).[166] While O'Day thinks that

the narrower version of intertextuality is dominant in biblical studies, more and more

scholars—especially PwJ scholars—are tapping into the world of broader

intertextuality.[167] As for the broader rendering of intertextuality, it helps to remember

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[162] Bakhtin, *Speech Genres*, 162.

[163] Kaiser and Silva, *Introduction to Biblical Hermeneutics*, 34.

[164] O'Day, "Intertextuality," 155–56.

[165] Cf. Hays, *Echoes of Scripture*, 14, who defines intertextual phenomena as "the imbedding of fragments of an earlier text within a later one." Hays (*Echoes of Scripture*, xii) also describes that his text-reading is "literary."

[166] Cf. Another example of narrower version of intertextuality in biblical studies is something called "inner-biblical interpretation" (see, e.g., Fishbane, *Biblical Interpretation*) that examines the way later biblical authors "refer to, rely on, and reinterpret" the earlier biblical works (Leonard, "Inner-Biblical Interpretation," 100, 101 also).

[167] O'Day, "Intertextuality," 156. See, e.g., Rodríguez, *If You Call*, 2, who says that he "locate[s]" Pauline thoughts in the Jewish universe in which Paul lived. Thorsteinsson argues that "an enriched

that both Kristeva and Barthes stress that intertextuality does not refer to simplistic

textual linkages.[168] Intertextuality is, therefore, not simply textual but broadly cultural.[169]

For example, drawing from Bakhtin's notion of dialogism—i.e., double (or multiple)

voices intersecting together to form dialogues in the novel—Garroway says that this was

what was happening when Paul was using words such as Jew, Gentile, or Israel, etc.[170]

Those words carry within them not only Paul's own intentions but also other intentions

already linked with them in the world they are used in; therefore, these double—

intentional and unintentional—voices intersecting upon the term "Jew," for instance,

produce its meaning.[171] What this process produces eventually is not stability in meaning

but "an undecidable oscillation in which it becomes impossible to tell which is the

primary meaning of the words in use."[172] It seems to me that intertextual approaches

have at least four aspects lacking.

First, intertextual approaches can be selective and speculative. Although Watson

argues that we should read Romans "alongside nonscriptural texts,"[173] reading Romans

with the so-called related writings involves two undeniable challenges: it is difficult to

decide what the relevant texts are; it is not easy to prove that Paul read and was

influenced by the Second Temple Jewish writings that they allege Paul read and was

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knowledge of Second Temple Judaism" and "growing awareness of Paul's own Jewishness" shed light on our understanding of the Romans 2 interlocutor (Thorsteinsson, *Paul's Interlocutor*, 3).

[168] Leonard, "Inner-Biblical Interpretation," 101.

[169] Intertextuality is thus a form of literary theory, not literary criticism (see Estes, "Introduction," 4). See O'Day, "Intertextuality," 155, who says that the broader definition concerns "the interrelationship of text and culture."

[170] Garroway, *Paul's Gentile–Jews*, 65.

[171] Garroway, *Paul's Gentile–Jews*, 64. The competing voices end up forming "a double-voiced hybrid discourse" (66).

[172] Garroway, *Paul's Gentile–Jews*, 66. He goes on to say, "Such oscillation confers to the words a hybrid quality that tolerates simultaneously different, even contradictory, meanings."

[173] Blackwell et al., eds. *Reading Romans in Context*, 14. To him, reading only Romans—without related texts—is reading it "in a vacuum," with which I agree.

affected by. For instance, it is often alleged that Paul's description of human sinfulness

in Rom 1:18–32 squares with the depiction of Gentile vices in Wis 11–15.[174] Primarily

because of this ostensible similarity, both Thorsteinsson and Linebaugh claim the

following: (1) Paul borrowed from Wis 11–15 which is about Gentile sins; (2) Rom

1:18–32 therefore only concerns Gentiles, not Jews.[175] Their conclusion seems appealing

but inevitably is affected by the two challenges I mentioned above. First, while

Linebaugh argues that Wis 13–15 *celebrates* "*Israel's innocence* from idolatry and

immorality" and thus this non-canonical text must guide our reading of Rom 1:18–32,[176]

there are numerous other equally related texts that *condemn* Israel's idolatry and

immorality (e.g., Exod 32; Ps 106, etc.).[177] I admit and understand that it really is a

challenging task to know where to draw the line. It seems to me, however, that their

choice of Jewish texts is selective. Second, it seems that they do not prove that the

statements in Romans (especially chs. 1–3) were because of Paul's having read and been

influenced by those Jewish writings; what they do instead is to propose an idea of

influence based on the verbal similarities they think they see. Examples include Hill

arguing for connectedness between Pss Sol 17 and Rom 1:3,[178] or Stowers on Sib Or

3:182–190.[179] Thorsteinsson claims to have found affinities between Rom 2:3 (ὁ . . .

ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ; "you who . . . do the same things, that you

would escape the judgment of God?") and Pss Sol 15:8 (καὶ οὐκ ἐκφεύξονται οἱ ποιοῦντες

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[174] E.g., Thorsteinsson, *Paul's Interlocutor*, 170. See Linebaugh, "Wisdom of Solomon" also. I discuss this in detail in chapter 3.

[175] E.g., Linebaugh, "Wisdom of Solomon," 40.

[176] Linebaugh, "Wisdom of Solomon," 40. Emphasis mine.

[177] To be fair, Linebaugh does recognize Exod 32 ("Wisdom of Solomon," 40)**.** While Thorsteinsson emphasizes the so-called affinities between Rom 1:18–32 and Wis 11–15, he dismisses Ps 106:20 (Thorsteinsson, *Paul's Interlocutor*, 170).

[178] Hill, "Psalm of Solomon," 34.

[179] Stowers, *Rereading of Romans*, 114.

ἀνομίαν τὸ κρίμα κυρίου "those who act lawlessly will not escape the judgment of the

LORD"). Thorsteinsson seems confident that, because of the seeming similarity of some

of the words, both authors must have "shared the conviction that sinful gentiles would

not elude God's judgment."[180] Again, as I show in chapter 3, it takes more linguistic

evidence to arrive at such a conclusion. Stowers goes even beyond Jewish writings and

finds parallels between Rom 2:17–29 and Greco-Roman philosophical writings.[181] His

assertion is that Rom 2:17–29 and 3:1–9 are "'philosopher talk.'"[182] However, even

Stowers himself is not certain if Paul really read those Greco-Roman documents (e.g.,

Seneca, Anacharsis, etc.); he admits that there is no evidence that Paul read them.[183] As

a result, intertextual attempts to understand Rom 1–3 often end up being speculative.

One probable reason for their speculative nature may be found in the notion of

"influence" which refers to a kind of "external force"[184] (or energy) that affects the

author at the subconscious level, that the writer somehow loses his or her "authorial

originality" and writes "differently than he otherwise would."[185] Hill, for example,

argues for "looking at other texts that Paul and his contemporaries *might* have been

familiar with . . ."[186]

A second drawback I observe in intertextual approaches to Rom 1–3 is that they

seem to somewhat rigidly impose external sources or factors on the interpretation of

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[180] Thorsteinsson, *Paul's Interlocutor*, 191. See Hill, "Psalm of Solomon," 34 also, who argues that Paul comports with the writer of the Psalms of Solomon because, in Rom 1:3, Paul, too, speaks of Jesus as a descendant of David.

[181] Stowers, *Rereading of Romans*, 148–49.

[182] Stowers, *Rereading of Romans*, 145.

[183] Stowers, *Rereading of Romans*, 99.

[184] Juvan, *History and Poetics of Intertextuality*, 54.

[185] Juvan, *History and Poetics of Intertextuality*, 55.

[186] Hill, "Psalm of Solomon," 36. Emphasis mine. See also Zetterholm, *Approaches*, 7, 57, for an example of a speculative language (e.g., "We must presume that . . .")

Romans. To return to the case of Stowers who considers Rom 2:17–29 and 3:1–9 as philosopher talk, his contention is that, because teachers rebuke and correct their pretentious pupils in Greco-Roman diatribes,[187] Rom 2:17–29 should be read in the same light; Paul, in Rom 2:17–29, is merely parodying the teacher of philosophy chastising "a pretentious would-be philosopher."[188]

Third, intertextuality can become unnecessarily obsessed with what Sandmel warned us against, namely, "parallelomania."[189] Sandmel proposed this neologism to warn against today's phenomenon of intertextual extravagance.[190] Sandmel's 1962 thesis is that parallelomania exaggerates the so-called literary connections among seemingly related texts.[191] Sandmel warns against the danger of it using such words as "extravagance," "overdoing," "exaggerations," and even "disease," or "a latent danger."[192] As for the Pauline writings, he concludes by saying, "it is a fruitless quest to continue to try to find elusive rabbinic sources for everything which Paul wrote."[193] Parallelomania, however, shows no signs of abating. One outcome of parallelomania is a dismissal of Paul's innovation; from a parallelomaniac perspective, Paul was only accommodating. As Wrede contended, Paul's thoughts were so saturated with a Jewish

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[187] Stowers, *Rereading of Romans*, 144–47.

[188] Stowers, *Rereading of Romans*, 142. According to him, Greco-Roman diatribes and moral-philosophical literature are teeming with "the name versus work motif," which is used by Paul in Rom 2:1–29 (157).

[189] Sandmel, "Parallelomania"; Carson, *Exegetical Fallacies*, 43–44.

[190] Sandmel, "Parallelomania." See Blackwell et al., "Introduction," 20 also.

[191] Sandmel, "Parallelomania," 1. Hemer, too, warns, for example, that one should be cautious so as not to make a simplistic comparison between Luke and Josephus (Hemer, *Book of Acts*, 66). But biblical scholarship seems to teem with pursuits of such parallels. For one example, Wenham and Walton argue that Acts is a history because Luke's preface and Josephus's preface to *Against Apion* are very "similar" (Wenham and Walton, *Exploring New Testament*, 268–69).

[192] See Sandmel, "Parallelomania," 1, 13. His definition of parallelomania is "that extravagance among scholars which first overdoes the supposed similarity in passages and then proceeds to describe source and derivation as if implying literary connection flowing in an inevitable or predetermined direction" (Sandmel, "Parallelomania," 1).

[193] Sandmel, "Parallelomania," 4.

heritage that, when we examine Paul, "the Jewish parallels would be easy to supply."[194]

Paul's subjective and individual genius is downplayed.[195] Under intertextuality,

therefore, Paul's writings end up being a pastiche of Second Temple Judaism. I see no

reason to doubt Thorsteinsson's claim that Paul was influenced by his own

environment.[196] But it is one thing to admit it and another to stop there and argue that

Paul never went beyond that. To borrow from Halliday, different people use different

ways of meaning-making resources in their language to produce diverse texts.[197]

However, Thorsteinsson's logic moves as follows: "many Jewish writings" show God's

partiality in dealing with the sins of Jews and non-Jews (e.g., 2 Macc 6:14–15), which is

what underlies Rom 2:4; therefore, Rom 2:5 is similar to the idea found in 2

Maccabees.[198] Thorsteinsson (and many others in his camp) does not seem to consider it

possible that Paul could think differently and innovatively. But it might be a mistake to

simply regard him as a passive and culturally saturated letter-writer. Hill notes this well.

He rightly emphasizes that both ways are equally important: (1) interpret Paul via other

texts; (2) consider, however, that Paul was an innovative thinker.[199]

    In her most recent article, Fredriksen uses an intriguing term:

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[194] Wrede, *Paul*, 139.

[195] Eliot ("Tradition and Individual Talent") fired a shot which would eventually be heard around the world within less than a century. Eliot questions individual genius and reclaims "the centrality of literary tradition" (O'Day, "Intertextuality," 155). To Eliot, poetry, for example, is "a living whole of all the poetry written" (Eliot, "Tradition and Individual Talent," 17).

[196] Thorsteinsson, *Paul's Interlocutor*, 8–9.

[197] *IFG4*, 4. Cadbury has a good example: Luke was "a gentleman of ability and breadth of interest," whose vocabulary "no purist could wholly commend, but no ignorant man could entirely equal it, though he could always understand it" (Cadbury, *Making of Luke–Acts*, 220); this means that Luke was able to use various style to suit the given situation and audience (223–24). Harnack's thesis (*Acts*), too, was that, when Luke used various written sources, he so superbly incorporated them into his own writing that it is hard to identify the sources clearly.

[198] Thorsteinsson, *Paul's Interlocutor*, 192–93.

[199] Hill, "Psalms of Solomon," 31–37 (esp. 36).

"defamiliarization."[200] By defamiliarization, she means two things: (1) to place Paul

back within Judaism; (2) to abandon our simplistic view of Judaism.[201] According to her,

if we reconstruct and see Paul *within Judaism*, he may look strange or "defamiliarized"

because of "so many centuries of theological reflection continuously updating his

epistles to fit meaningfully into current contexts" of the traditional understanding of Paul

since 1517. If placing and keeping Paul *within* Judaism because there are seemingly

quite a few parallels between him and the Jewish literature is a defamiliarization, we can

also claim that deconstructing Paul *out of* his socio-religious context is "one attempt at

such a defamiliarization."[202] Sandmel thus discourages a parallel hunt:

> In the case of Paul and the rabbis, let us assume that at no less than 259
> places, Paul's epistles contain acknowledged parallels to passages in the
> rabbis. Would this hypothetical situation imply that Paul and the rabbis are
> in thorough agreement? No. Is it conceivable that despite the parallels,
> Paul and the rabbis present attitudes and conclusions about the Torah that
> are diametrically opposed? Yes. Then what in context would be the
> significance of the hypothetical parallels? Surely it would be small. I
> doubt that as many as 59, let alone 259 parallels could be adduced. It was
> right for the scholarship of two hundred and a hundred years ago to have
> gathered the true and the alleged parallels. Today, however, it is a fruitless
> quest to continue to try to find elusive rabbinic sources for everything
> which Paul wrote.[203]

Also, intertextual approaches seem to let Jewish apocalypticism exert too much

control over our reading of Paul.[204] By Jewish apocalyptic eschatology, I mean what

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[200] Fredriksen, "What Does It Mean?" 380. Defamiliarization is a Russian Formalist term that refers to when literary writings make familiar things unfamiliar. I doubt that she is using this term in this way, however.

[201] Fredriksen and Eisenbaum disagree concerning the nature of Second Temple Judaism. Fredriksen claims that Second Temple Judaism was not a unified system of doctrines but a "variegated set of inherited practices" (Fredriksen, "What Does It Mean?" 380). Eisenbaum, however, seems to disagree; she asserts that Judaism had congruent and universal set of elements unlike those who claim that Judaism was multi-variegated (Eisenbaum, *Paul Was Not a Christian*, 68–98).

[202] Fredriksen, "What Does It Mean?" 380.

[203] Sandmel, "Parallelomania," 4.

[204] E.g., Windsor, *Paul and Vocation of Israel*, 26, who argues that Paul's self-identity as an apostle was grounded in this "decidedly Jewish eschatology."

Nock describes as "the dreams of a kingdom" which haunted many Jews.[205] During the Second Temple period, Israel's hope for a messianic figure was growing.[206] It was a dream about Israel occupying the center stage of history and the nations pouring into Jerusalem to worship the God of Israel. Bousset—like Wrede who argued that Paul had been influenced by Jewish apocalyptic eschatology—attempted to explain the "Messiah Dogma" of the primitive Christian community as linked to Jewish apocalyptic eschatology.[207] While Stowers blames traditional approaches for "importing a doctrine of sin into the text,"[208] intertextual approaches, too, seem to impose several things from Judaism onto Paul's text. In other words, intertextual approaches make what Stowers dubs "assumptions" in critiquing the traditional convictions.[209] In that sense, Foster's statement that what moved Paul was not "an apocalyptic mindset" but "a *new understanding* of the identity of Christ" is worth considering.[210]

To conclude, in this section, I have outlined and critiqued five reading strategies dominant in the newer perspectives on Paul's relationship with Judaism (esp. the PwJ perspective): plain reading; Greco-Roman epistolography; rhetorical criticism; social-scientific approaches; and intertextual approaches. My discussion has demonstrated that, if imposing Christian bias onto Rom 1–3 cannot go a long way in grasping Paul's meanings, neither can imposing contemporary socio-semiotic practices.

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[205] Nock, *Conversion*, 10.

[206] Burge, *New Testament in Seven Sentences*, 103.

[207] Bousset, *Kyrios Christos*, 70. Hengel also argues that the Greek-speaking Jews' supersessionist view was linked to their Jewish apocalyptic view (Hengel, *Acts*, 73). This is one of the reasons that they turned to Gentile missions (Hengel, *Acts*, 75). See also Schweitzer, *Mysticism*.

[208] Stowers, *Rereading of Romans*, 128.

[209] Stowers, *Rereading of Romans*, 129.

[210] Foster, "An Apostle Too Radical," 2 (emphasis mine).

Methodological Proposal

Critiquing Fredriksen's view that Paul was controlled by Jewish apocalyptic eschatology, Foster states that the problem of her view is that "context dominates content to such a degree that it flattens, and thus partially eradicates what Paul actually says."[211] Foster's criticism shows one of the issues regarding some of PwJ scholars that I have discussed above: that is, they evince a relative lack of interest in examining Paul's own writings. In other words, scouring Paul's thoughts primarily via his own writings is rapidly falling out of favor. For instance, Eisenbaum dismisses reading Paul's own letters as eavesdropping on "one side of the conversation."[212] While her comment is not completely wrong, it should be stressed that we still can understand much about the situation by listening only to one side of a conversation.

So, Porter is right to emphasize that biblical studies is in dire need of an "orientation to language"[213] because the Scripture is an aggregate of written *texts*. Porter thus maintains that biblical interpretation should involve a "significant linguistic component" because biblical studies, most of all, is "a textually based discipline."[214] In this dissertation, therefore, I argue that focusing on the text of Rom 1–3 in a linguistically informed method is a better way forward. Although I propose a linguistic reading of Rom 1–3, I do not intend to present it as a cure-all for the many lingering issues at hand. Linguistics comes with its own limitations and has not escaped criticism concerning its application to biblical interpretation. For example, linguistics in biblical studies may be seen as a merely mechanical—and thus "dry"—handling of "data" by

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[211] Foster, "An Apostle Too Radical," 2.

[212] Eisenbaum, *Paul Was Not a Christian*, 24.

[213] Porter, *Linguistic Analysis*, 83. See also Poythress, *In the Beginning*, 185.

[214] Porter, *Linguistic Analysis*, 83. See also Porter, *Paul in Acts*, 8–9.

means of the critical methodology saturated with the "agenda of modernism."[215] Some obvious caveats notwithstanding, I am convinced that modern linguistic insights can have positive effects on reading Paul's writings because his texts are, more than anything else, *linguistic* artifacts. As de Saussure rightly puts it, those who work with texts should be interested in *linguistic* questions.[216] That we are dealing with Paul's written text (Romans) and it is a linguistic unit alone is enough reason to heed the value of the discipline of linguistics. Another caveat regarding using linguistics in biblical studies is that we should remember that linguistics is only a *heuristic* tool, which means that my *linguistic reading* of Rom 1–3—no matter how perfectly it is done—will not automatically give me all the answers to all the besetting issues. It should therefore be emphasized that I am using my linguistic model as a tool to retrieve fresh interpretative possibilities from the text.

What, then, is a text? A text is not a simple aggregate of sentences but a unit "made of meanings.[217] Accordingly, Porter describes Romans as "a particular shape" into which Paul "has put his meanings."[218] Furthermore, Porter states that, when Paul put these meanings into this particular shape (i.e., the letter to the Romans), he did so "with not only an organizational structure but [also] a means by which the various individual elements—at whatever level we wish to identify them, from the word on up— are placed together in relationship with each other,"[219] which provides ample ground for a linguistic investigation of the letter.

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[215] Fee, "To What End Exegesis?" 76.

[216] de Saussure, *Course in General Linguistics*, 7 (emphasis mine).

[217] Halliday and Hasan, *Language, Context, and Text*, 10; see also *IFG4*, 3, 43–44 (A text is "an instance of the semantic system" [43]). Cf. Biber and Conrad define text as "natural language used for communication, whether it is realized in speech or writing" (*Register, Genre, and Style*, 5).

[218] Porter, "'I Have Written You,'" 47.

[219] Porter, "'I Have Written You,'" 47.

I therefore explore a novel way of reading the most relevant text, Rom 1–3, by means of two related linguistic notions called "cohesive chain" and "grammatical metaphor" (nominalization), which will be discussed in detail in the following chapter. I propose these two frameworks as a means of finding new linguistic data by which to address the research question.

Conclusion

As I have shown above, several newer perspectives examine Rom 1–3 as a typical Jewish writing by a typical Jewish writer. The newer readings find fault with the older approaches in their seeming doctrinal or theological imposing upon Romans. While their proposal sounds innocuous, I have discussed in the preceding sections that the newer handlings end up imposing alien things, too.

After all, it all boils down to the text itself. Can we then—at least attempt to—read Rom 1–3 (our ultimate and most important object) with minimal imposition? Can we start at the bottom and move up to avoid both the older view's doctrinal imposition and the newer perspectives' text-external influence? I propose that Paul's own writings be our *terminus a quo*.[220] Porter and O'Donnell support such text-based approaches:

> Any attempt to reconstruct the cognitive frames or scripts of the original
> language users must begin from a detailed analysis of the linguistic
> devices that are found in texts and then progress to higher and more
> abstract levels of description. The approach advocated throughout this
> work is to begin analysis at the lowest levels of textual evidence found in
> the linguistic devices of the lexicogrammar. The contention is that once
> this analysis is in place it will provide a solid basis for addressing

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[220] E.g., Baur, *Paul*, 1:255; Sandmel, "Parallelomania," 2; Hengel, *Acts*, 56; Moo, *Letter to the Romans*, 9, who says that we should turn to "the evidence of the letter"; he, however, finds that the textual evidence sends us "mixed signals on this issue." He calls it a "paradox." Estes, "Introduction," 7, who argues that Paul's own text should take priority; according to Estes, examining the Romans text is to respect the Romans situation because the most certain situation is that Paul wrote this letter and expecting the Roman church to read the text carefully; it may seem ahistorical, but it is not anti-historical.

questions of coherence and understandability.[221]

One of the most formidable challenges in my research will be the contention that we cannot possibly know Paul only through his own writings.[222] I admit that the newer approaches can be helpful in various aspects. Helpful as their sociological approaches may be, however, it is not unreasonable to attempt to address this issue *primarily* through what Paul himself writes in Romans because the newer perspectives may end up imposing upon Paul external elements alien to the text itself. Socio-historical approaches thus should not discourage reading Paul's letters over and over again using a robust textual framework to address this issue. To deal with these challenges, my study provides a linguistic reading of Rom 1–3 to obtain linguistic evidence by which to formulate interpretative suggestions pertaining to the research question. Therefore, I suggest that appreciating the value of Paul's own writing itself may still be a way forward to figure out whether it is the case that Paul did not have ethnic Jews in view when writing Romans and the letter is thus silent about the matter of salvation for them.

In this study, I intend to make the following contributions to the literature. First, by providing a new set of comparative and linguistic evidence, the present study can contribute to debates concerning whether Paul deals with Jewish matters in Rom 1–3. In

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[221] Porter and O'Donnell, *Discourse Analysis*, ch. 6 under the subtitle "Cohesion and Coherence" (forthcoming); see also Porter, who aptly writes, "The study of the New Testament is essentially a language-based discipline. That is, the primary body of data for examination is a text or, better yet, a collection of many texts written in the Hellenistic variety of the Greek language of the first century CE. Whatever else may be involved in the study of the New Testament—and there are many other factors that must be taken into account, such as archaeology, history, literary criticism (of various sorts), sociological criticism, and even theology—to remain a study of the New Testament it must always remain textually based, since the only direct access that we have into the world of the New Testament is through the text of the Greek New Testament" (Porter, "Discourse Analysis," 14).

[222] E.g., Zetterholm, "Paul within Judaism Perspective," 172; Fredriksen, "What Does It Mean?" 361; see also Porter and O'Donnell, *Discourse Analysis*, ch. 7, where they say that, regarding "literary interpretation of the New Testament," criticism is "that it fails to address important historical and contextual questions thought to be essential to understanding an ancient text."

other words, this research makes a text-based contribution to the ongoing discussion concerning the purview of the Pauline gospel. Second, this dissertation can play a role in advancing linguistic studies of New Testament Greek by applying the concept of grammatical metaphor to the investigation of Romans. My purpose is to attempt to linguistically investigate the meanings that Paul makes in his text. By "linguistically," I mean that I conduct a language-based probe into the target texts and base my argument on the linguistic data I elicit from that analysis.

In conclusion, my goal in this research is to address the baffling issue of the identity of Paul's interlocutor in Rom 1–3 (esp. Rom 2) and examine the range of the gospel that Paul teaches—that is to say, does the Pauline gospel (as presented in Rom 1–3 at least) include or exclude ethnic Jews? In doing so, my study draws from the two related linguistic notions, cohesive chains and grammatical metaphor (nominalization), to which I now turn in the next chapter.

CHAPTER 2: METHODOLOGY

So as to examine Rom 1–3 and provide answers for my research question—"Does Paul

include or exclude Jews in his discussions in Rom 1–3?"—I propose two

methodological frameworks as suggested by SFL (Systemic Functional Linguistics) as a

heuristic tool: cohesive harmony analysis and grammatical metaphor. As for the reason

for singling out the two methods, it suffices to say here that, first, the notion of cohesive

chain and chain interaction can shed fresh light on the identity of Paul's interlocutor(s)

in Rom 1–3, and, second, the phenomenon of nominalization in grammatical metaphor

can shed additional light by increasing cohesion in the given text and by highlighting the

author's certain ideas.

To be able to describe texts properly and to know what counts as evidence for the

research question, an "overriding framework" is necessary.[1] The linguistic model I

employ for the present study is SFL, from which the two tools derive. SFL does not

purport to be a cure-all linguistic theory. But it does claim with confidence that its

fundamental aim is to be a comprehensive tool that can explain human language "in its

entirety."[2] As for its suitability for textual studies, Cummings and Simmons rightly

argue that systemic linguistics is "very suitable for literary analysis" for its determined

attention to texts.[3] In the next section, I provide an introductory overview of the theory,

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[1] Porter, "Why Hasn't Literary Stylistics Caught on in New Testament Studies?" 42; see also Hasan, "Place of Context," 167.
[2] *IFG4*, 20.
[3] Cummings and Simmons, *Language of Literature*, 5.

after which I discuss in detail each of the two methods. One final comment is that I fully

acknowledge the experimental nature of the linguistic method I put forth in this

dissertation. The reader is also advised to note that singling out two methods (i.e.,

cohesion and grammatical metaphor) from SFL to tackle the research question can have

limits with regards to results and verifiability. Having said that, however, it is rarely

disputed that linguistics—the scientific study of human language—can help the reader

find meaningful data in the given text, which will be demonstrated in chapters 3–4. I will

also provide my rationale for the selection of the two approaches in the present chapter.

Systemic Functional Linguistics (SFL)

Overview and Core Notions

SFL[4] is a linguistic model whose primary aim is to describe both the nature and the

function of human language.[5] It is a sociolinguistic theory because it views language "as

a [meaning-making] resource for social action in society."[6] Porter gives a

comprehensive definition of SFL: it is "a system-based functional linguistic model that

connects socially grounded meanings with instances of language usage."[7]

SFL is a *systemic* theory because it views human language as a *system*. To put in

another word, SFL seeks to understand language as a reservoir of potential for

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[4] For a succinct overview and history of the theory, see Porter, "Systemic Functional Linguistics and Greek Language," 9–20. See also Halliday, "Dimensions of Discourse Analysis," 261–62.

[5] Hasan, "Place of Context," 166; Thompson, *Introducing Functional Grammar*, 1.

[6] Hasan, "Language and Society," 24; *IFG4*, 3; Halliday et al., *Linguistic Sciences and Language Teaching*, 89.

[7] Porter, *Letter to the Romans*, 24.

semogenesis (i.e., meaning making).[8] In SFL, therefore, unless one can describe the system of a language and account for language forms in light of that system, their understanding of the language is deemed incomplete. If language is a system and a system means meaning-making potential, then the potential is to be expressed as units of meaning, that is, texts.[9] Therefore, SFL is a systemic theory in that it examines how a language's internal system is instantiated as texts. SFL is also a *functional* approach to language, which means that, when examining texts, its focus is on what functions they perform in given situations. Its foundational premise is that language is a resource which speakers use to perform certain actions in the given situation.[10]

Closely related to the notion of language as a system is what is called instantiation, which is defined in SFL as the phenomenon in which language potential becomes an actual instance (i.e., text).[11] SFL thus helps one realize that what he or she sees in a text is in fact the instantiated system of the language.[12] A human society apart from language is impossible. Since language is a resource for generating texts, Halliday is right when he says that the text is "around us all the time."[13] We can only access system through text because system only exists as a "theoretical entity" and both are connected by instantiation.[14]

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[8] *IFG4*, 27; Firth (*Papers in Linguistics*, 14) defines it as "the built-in potentialities of language." In a way, it can be said that language as a system includes the lexicon and the grammar (Porter, *Studies in the Greek New Testament*, 65).

[9] A text is "a semantic unit" (*IFG4*, 44).

[10] Caffarel-Cayron, "Systemic Functional Grammar and Study of Meaning," 885.

[11] *IFG4*, 27; Halliday and Matthiessen, *Construing Experience*, 14. Or, as Hasan ("Place," 358) puts it, instantiation refers to the "relationship between a potential and its instance."

[12] Halliday says, "A text is meaningful because it is an *actualization* of the potential that constitutes the linguistic system" (*IFG4*, 731, emphasis mine).

[13] *IFG4*, 27.

[14] *IFG4*, 28.

So as to provide a sociolinguistically comprehensive view of language, SFL includes both context and language in its stratification. As for language, SFL posits four strata in two stratal planes of content and expression:[15] the content plane subsumes the semantic and the lexicogrammatical strata; and the strata of phonology and phonetics constitute the expression plane.[16] The stratum of semantics is language's outer "interface" that engages with "the realities of the outside world,"[17] whose main function is to construe human experience.[18] By construal, I mean that, at the semantic stratum, human experience is turned into "linguistic meaning" (i.e., it is semanticized, so to speak).[19] It is then at the lexicogrammatical level in the system that the linguistic meaning is transformed into "wording."[20] So, when Porter defines language as "a system of meanings that are realized in lexicogrammar,"[21] from the perspective of SFL's stratification, he is describing how language works in the content plane.

As is evident in Porter's statement, therefore, inter-stratal relationships are "realizational,"[22] which means that, no matter what one's semantic stratum semanticizes, it will never be verbalized before it is realized by the lexicogrammatical stratum.[23] Halliday believed that we could sketch the structure of the semantic system, the result of which was his function–rank matrix.[24] The function–rank matrix shows the "realization"

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[15] Language is "a complex semiotic system" consisting of various strata (*IFG4*, 24).
[16] *IFG4*, 25–26; Halliday and Matthiessen, *Construing Experience*, 4. Halliday says that, if we ignore the phonetic stratum, we normally have "a tristratal construct" in SFL ("Dimensions of Discourse Analysis," 262).
[17] Halliday and Hasan, *Cohesion*, 305.
[18] *IFG4*, 29.
[19] Caffarel-Cayron, "Systemic Functional Grammar and Study of Meaning," 883; *IFG4*, 25.
[20] *IFG4*, 25; Caffarel-Cayron, "Systemic Functional Grammar and Study of Meaning," 883–84.
[21] Porter, Linguistic Analysis, 221; cf. Halliday and Hasan (*Cohesion*, 5) say, "meanings are realized (coded) as forms, and forms are realized (recoded) as expressions."
[22] *IFG4*, 27 (see also 25).
[23] Cf. Halliday and Matthiessen, *Construing Experience*, 25.
[24] Halliday, "Methods-Techniques-Problems," 85. See also Lukin et al., "Halliday's Model of Register," 192.

relationship between semantics and lexicogrammar.[25] For example, the semantic system of Transitivity is realized by the rank of the clause and the semantic system of Thing Type by the rank of the nominal group.[26] In this sense, therefore, we need another notion: rank.

Other critical notions are those of constituency and rank. Constituency means that, in a language, smaller units constitute larger units.[27] For example, syllables form a word (e.g., *im-pos-si-ble*) and a clause is made of words (e.g., *Tom has arrived* [three words]). Related to constituency is the notion of rank. In SFL, a "rank scale" is a linguistic *hierarchy* of different types of units that are "related by constituency."[28] Rank is the organizing principle of the lexicogrammatical system.[29] Halliday's suggestion of a rank scale diagram is as follows:[30] Clause Complex > Clause > Group > Word > Morpheme. The notion of rank is particularly important in the discussion of grammatical metaphor because each rank is "the locus of structural configurations."[31] In SFL, a clause is defined as "any stretch of language centered around a verbal group"[32] (e.g., *Tom has arrived* [see above]), and the clause-level is the "principal semantic/message unit."[33] An example of a Greek clause with a finite verb is seen in Rom 3:21 (. . . δικαιοσύνη θεοῦ πεφανέρωται, "God's righteousness has been revealed"). In Greek,

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[25] Lukin et al., "Halliday's Model of Register," 193.

[26] Halliday, "Methods-Techniques-Problems," 85.

[27] *IFG4*, 5.

[28] *IFG4*, 5.

[29] Halliday, *Essential Halliday*, 311. And SFL uses a rank scale to explain structural differences (see Porter, *Letter to the Romans*, 24).

[30] Halliday, *Essential Halliday*, 311. As regards "phrase," Halliday claims that the "group" and "phrase" are roughly the same (*IFG1*, 159; for his definition of the prepositional phrase, see *IFG1*, 189). Porter and O'Donnell suggest a six-level discourse rank ("Conjunctions," 9): Paragraph > Clause Complex > Clause > Word Group > Word.

[31] Halliday, *Essential Halliday*, 311.

[32] Thompson, *Introducing Functional Grammar*, 16.

[33] Porter, *Letter to the Romans*, 29.

however, a clause can form without a (finite) verbal element and "hence can be formed around nouns, participles, and infinitives as well."[34] A clause complex is a set of clauses whose internal relationships are either hypotactic or paratactic.[35] Halliday views the clause complex as the only recognizable unit above the clause.[36] Rom 3:23 (πάντες . . . ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, "all have sinned and have fallen short of the glory of God") evinces a paratactic relationship where the two clauses are connected by the conjunction καί. Romans 2:25b (ἐὰν . . . παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν, "if you are a transgressor of law, your circumcision is in a state of uncircumcision") is a typical example of a hypotactic relationship where the apodosis clause (ἐὰν . . . παραβάτης νόμου ᾖς) cannot stand alone. Lastly, a word-group is "a head word together with other words that modify it."[37] Since a word-group is a multivariate (non-recursive) construction, it is not just a monotonous collection (or a linear ordering) of words but a dynamic structure in which all the member words of the group have interactive and logical relations to each other. For example, in δικαιοσύνη θεοῦ, one of the most frequently used word-groups in Rom 1–3, the head-term is δικαιοσύνη and the function of the qualifying word θεοῦ in the genitive case-form is the Deictic (Possessive). The structural configuration of this word-group shows, therefore, that God is the origin and source of the righteousness.

In the previous part of the current section, I have dealt with some of the core concepts of SFL: system, function, and instantiation; stratification and realization;

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[34] Porter et al., *Fundamentals*, 374 (see also 27, 32).
[35] Halliday and Hasan, *Cohesion*, 244.
[36] *IFG1*, 193.
[37] *IFG1*, 192.

constituency and rank scale. I finish the present section by discussing one of the most important notions of SFL: metafunction. Martin proposes stratification and metafunction as "two key parameters" of SFL theory.[38] Being a functional theory, the fundamental question that SFL asks is, "what are the basic functions of language, in relation to our ecological and social environment?"[39] In SFL, it is posited that language has *three* functions.[40] First, we use language to talk about things; it is through language that we construe our experience.[41] Second, we use it for social interactions with other people; language is a tool for us to "ac[t] out our social relationships."[42] Third, we use language to express our meanings in a coherent and socially acceptable way; by this third function of language, speakers produce "contextualized discourse" and listeners can interpret it.[43] In that sense, this third motif is a "facilitating function."[44] One additional and important observation is that these three functions occur concomitantly in a clause.[45] So, in SFL, a clause is "an integrated grammatical structure"[46] that can simultaneously be a "process [representation], exchange, and message."[47] For example, in John 11:35 (ἐδάκρυσεν ὁ Ἰησοῦς, "Jesus wept"), the explicit subject ὁ Ἰησοῦς simultaneously reflects three functions: first, it is the Theme if we view the clause as a *message*; second, ὁ Ἰησοῦς is

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[38] Martin, "Metaphors We Feel by," 8.

[39] *IFG4*, 30.

[40] Halliday and Hasan, *Language, Context, and Text*, 17 (or three "strands of meanings," [23]).

[41] *IFG4*, 30.

[42] *IFG4*, 30.

[43] Halliday and Matthiessen, *Construing Experience*, 12.

[44] *IFG4*, 30 (or a more imaginative or aesthetic function: see Halliday and Hasan, *Cohesion*, 26–30; Halliday and Hasan, *Language, Context, and Text*, 15–16; Thompson, *Introducing Functional Grammar*, 28–29; Halliday, *Essential Halliday*, 308; *IFG1*, 30–31).

[45] Halliday and Hasan, *Language, Context, and Text*, 23; Halliday and Hasan, *Language, Context, and Text*, 23, 38); *IFG4*, 5.

[46] *IFG4*, 9.

[47] *IFG1*, 202.

the grammatical Subject of the clause if we regard the clause as an interpersonal *exchange*; third, it is the Actor of the clause if the clause is viewed as a *representation*.[48]

The first function is called ideational metafunction and we use it to construe our experience of the external world.[49] To be more precise, we perceive various phenomena of the outside world, which we then capture (i.e., construe) via the ideational metafunction as "units of meaning that can be ranked into hierarchies and organized into networks of semantic types."[50] The central component of ideational meaning is transitivity. Halliday says, "transitivity is the representation . . . of the experiential component of meaning,"[51] which shows that, in SFL, transitivity has nothing to do with a verb taking a direct object. Rather, SFL's notion of transitivity concerns what kind of action is being done by whom to whom, and how.[52] Therefore, the three transitivity elements include Participant (by whom and to whom), Process (what kind of action), and Circumstance (how). In Rom 1:26, for example, Paul expresses the intensity of God's displeasure with some men and women of ἄνθρωποι by using the verb παραδίδωμι (παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας, "God gave them over into dishonorable passions"). The transitivity of this clause is, therefore, that one Participant (ὁ θεός, "God" [Actor]) carried out a material act (παρέδωκεν, "gave over" [Process]) to the other Participant (αὐτούς, "them" [Goal]) for them to end up in a certain state (εἰς πάθη ἀτιμίας, "into dishonorable passions" [Circumstance]). In SFL, the central place in the notion of transitivity is occupied by the verb (Process), and the theory proposes several

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[48] IFG4, 83.
[49] *IFG4*, 30.
[50] Halliday and Matthiessen, *Construing Experience*, 11.
[51] Halliday, "Dimensions of Discourse Analysis," 275.
[52] Porter, *Linguistic Analysis*, 230; Martín-Asensio, *Transitivity-Based Foregrounding*, 156, 162, 170n73; see also Porter, *Letter to the Romans*, 29–30.

types of verbal processes: material; mental; relational; behavioral; verbal.[53] Another

important element of the ideational meaning is lexical content.[54] The reason that a text's

lexical content is important is because lexis is the most delicate grammar.[55] What is

meant by "most delicate" is that, when we speak, we make lexical choices in the final

stage after having traversed through the system from less delicate to more delicate.

Porter says,

> when these individual choices are made, including those of collocation,
> the lexical choice is then often limited to a single item in the language that
> can express such choices in this context . . . it is only when the entire
> system has been traversed that one selects the actual wording, within the
> forms available, that fulfills this complex of semantic features in terms of
> linguistic substance.[56]

Therefore, what the delicacy of lexis indicates is that lexical items are not mere

words but the result of complex and systemic procedures, which also means that paying

due attention to the lexis of the given text is worthwhile because it is a rich reservoir of

meanings. As will be clearer below, this is also relevant to the phenomenon of

nominalization, the most common form of grammatical metaphor. One promising way

of examining a text's lexical content is to utilize the notion of semantic domain.

Semantic domain theory is concerned about "how the senses of lexemes form

meaningful clusters."[57] For instance, watermelon, orange, apple, and banana will form a

cluster of fruits. So, the semantic domain categories that Louw and Nida suggested in

1989 are a good starting place.[58] While their proposal has not been without criticism,[59]

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[53] *IFG1*, 102–31.

[54] Halliday, "Linguistic Function and Literary Style," 335.

[55] *IFG4*, 67; Porter, "Aspect Theory," 221.

[56] Porter, "Aspect Theory," 221.

[57] Porter, *Letter to the Romans*, 28.

[58] Louw and Nida, *Greek-English Lexicon*; see also Lee, *History*, 155–56.

[59] For example, Lee critiques that Louw and Nida still depend on "the existing tradition" (*History*, 158) and their work do not investigate non-biblical literature (158). It seems to me, however, that

one strength of the semantic domain method is that it clusters "words of related meanings" so that "their similarities and differences can be seen."[60] Thus, when we examine the semantic domains of the text, we can observe what the most frequent domains are in the text. It will give us a meaningful idea concerning the content that the writer intends to present.

The second type of function is called interpersonal metafunction because it concerns "'language as action'" among language users.[61] Since my present research does not deal with this aspect, suffices it to say here that, when we view language primarily "as a resource for interacting with others," then we are talking about its interpersonal metafunction.[62]

The final type is called textual metafunction, and its main role is to generate and "characteriz[e] a text."[63] It is, therefore, "an enabling or facilitating function" concerning "the construction of text"[64] because its main function is for the speaker to establish discourse sequences, organize the "discursive flow," and create "cohesion and continuity."[65] Without the textual metafunction, therefore, SFL posits that a speaker cannot generate situationally contextual texts because it is a means by which speakers make sure that they are saying (or writing) things that are relevant to the context.[66] The

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one of the most significant drawbacks of the Louw–Nida lexicon is its polysemous nature. For example, the word δικαιοσύνη is found in four different semantic domains (88.13; 34.46; 53.4; 57.111) (Louw and Nida, *Greek-English Lexicon*, 2:64).

[60] Lee, *History*, 156.

[61] *IFG4*, 30.

[62] Halliday and Matthiessen, *Construing Experience*, 7.

[63] Halliday and Hasan, *Cohesion*, 299; Halliday (*Language as Social Semiotic*, 133) describes it as "the specifically text-forming resources of the linguistic system."

[64] *IFG4*, 30.

[65] *IFG4*, 31. As for this so-called "enabling" function of the textual metafunction, Widdowson critiques that it is unclear how the other two metafunctions (i.e., ideational and interpersonal) are called upon by the textual function (*Text, Context, Pretext*, 27).

[66] Halliday and Hasan, *Language, Context, and Text*, 45.

textual metafunction thus connects the text to the context. The textual metafunction includes the following main components: information structure; thematic patterns; and cohesion. Information structure is a structural configuration that concerns an interaction process between what is known (given) and what is unknown (new).[67] The theme–rheme structure (thematic patterns) is represented at the clause level, which "gives the clause its character as a message."[68] Cohesion refers to language's potential for intersentential linking.[69] Cohesion differs from both thematic patterns and information structure in that it is not as rigidly structural as they are; unlike both, cohesion does not have strict "structural units defined by the cohesive relation."[70] Cohesion is one of the most important components of textual meaning. Since it is highly appurtenant to cohesive harmony analysis, I will explain the notion in more detail in the next section.

<div style="text-align:center">Cohesive Chain in SFL</div>

The notions of cohesion, cohesive tie, cohesive chain, and chain interaction constitute the first half of my methodology for the present research (chapter 3). The primary reason that I employ this method is because cohesion is a semantic resource for sentence linking to secure a text's continuity and can thus help us retrieve meaningful evidence for the research question, concerning especially the identity of Paul's interlocutor in Rom 1–3.[71]

Cohesion refers, most of all, to "potential for relating one element in the text to

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[67] *IFG1*, 274–75.

[68] *IFG1*, 38; see also Halliday and Hasan, *Cohesion*, 299.

[69] Halliday and Hasan, *Cohesion*, 299, 27; Porter, *Letter to the Romans*, 35; Porter, *Linguistic Analysis*, 221.

[70] Halliday and Hasan, *Cohesion*, 27.

[71] For other works that use the notion of cohesion or cohesive harmony, see, for example, Porter, "Cohesion in James"; Lee, "Cohesive Harmony Analysis."

another, wherever they are."[72] For example, in referring to himself, Paul first uses his

proper name in Rom 1:1 (Παῦλος) whereas, in 3:5, he simply presents himself by

marking the subject on the verb in 3:5 (κατὰ ἄνθρωπον λέγω, "I speak in human terms").

The reason the reader knows that both Παῦλος and λέγω point to the same referent (Paul

the writer) is because proper nouns and subject-marking on verbs can be used as

cohesive devices in Greek. While it is not always clear,[73] thanks to cohesive resources, a

text can secure a certain level of unity (continuity) among elements *wherever they are* in

the text. This is why cohesion can offer a bigger picture of inter-textual continuity than

what information structure can.[74]

What we have as a result of use of the resource of cohesion is cohesive ties that

occur at the lexicogrammatical level.[75] Cohesive ties are, therefore, the

lexicogrammatical *realization* of cohesion. In Rom 1:1–2, there is an example of a

cohesive tie (i.e., εὐαγγέλιον [v. 1] and ὃ [v. 2]). We know that they form a tie because

the following relative pronoun (ὃ) agrees with the antecedent εὐαγγέλιον in case,

number, and gender. Since a cohesive tie can be said to be "a single instance of

cohesion,"[76] the εὐαγγέλιον–ὃ tie (1:1–2) indicates Paul's intention to use the Greek

cohesive device to seamlessly add a description of the gospel that it was something that

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[72] Halliday and Hasan, *Cohesion*, 27. They define cohesion as intersentential connectedness, i.e., "the set of semantic resources for linking a sentence with what has gone before" (10); see also de Beaugrande and Dressler, *Introduction to Text Linguistics*, 48–83; Leckie-Tarry, *Language & Context*, 133–35; Porter, *Letter to the Romans*, 35). While conjunctions are an important element in cohesion (see, e.g., Porter et al., *Fundamentals*, 181; Porter, *Linguistic Analysis*, 221–24), I do not include them in the present research.

[73] As my analysis of the cohesive chains and their interactions in chapter 3 will show, the notion of cohesion by no means solves all the problems related to the interlocutor's identity. I only present and use it as a heuristic tool. However, as chapter 3 will witness, analyzing Paul's use of cohesive devices can shed helpful light.

[74] Halliday and Hasan, *Cohesion*, 27.

[75] Hasan, "Coherence and Cohesive Harmony," 185.

[76] Halliday and Hasan, *Cohesion*, 3.

God had already promised (προεπηγγείλατο, v. 2).[77] As for their types, there are two:

componential and organic. Componential ties contribute to message formation. That is,

we call them *componential* ties because their terms are message components.[78] Thus, the

εὐαγγέλιον–ὅ tie above is a good example of a componential tie because the two terms

(εὐαγγέλιον and ὅ) help Paul formulate the content concerning the gospel. Organic ties,

however, normally involve conjunctions and pertain to *logically organizing* composed

messages.[79] The present research, however, solely focuses on componential ties because,

while we cannot dispense with organic ties to fully understand a text, it is componential

ties that produce central meaning elements in any given text. Therefore, from this point

on, by "cohesive tie," I mean a componential tie.

There are normally three distinct semantic relations that generate componential

ties: co-reference; co-classification; and co-extension.[80] Co-reference means that the two

terms of a tie are pointing to "the same thing,"[81] and it is thus the most important and

relevant aspect of cohesive ties for the present study which will examine Paul's various

uses of cohesive devices and their referents in Rom 1–3. As regards the scope of

referring, we have two different notions: exophora and endophora. Exophora means

referring to an entity only retrievable from the text-external context.[82] In the following

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[77] As will be clearer below, consecutive occurrences of such ties form a chain (for the εὐαγγέλιον–ὅ tie, see Appendix 14 [1:1a, 2a]).

[78] Halliday and Hasan, "Text and Context," 49.

[79] Halliday and Hasan, *Language, Context, and Text*, 81; Reed, *Philippians*, 89; Halliday and Hasan, "Text and Context," 49. Porter and O'Donnell, too, maintain that "creating cohesion" is one of the core functions of conjunctions ("Conjunctions," 5). For a thorough treatment of Greek conjunctives, see Porter and O'Donnell, "Conjunctions."

[80] Halliday and Hasan, "Text and Context," 44–48. Since co-classification is not relevant to my study, I exclude it from the present dissertation.

[81] Halliday and Hasan, "Text and Context," 48; Reed, "Cohesiveness," 36; Halliday and Hasan, *Cohesion*, 31.

[82] Halliday and Hasan, *Cohesion*, 32.

example, interpreting both *Sunday* and *Monday* entirely depend on the material situation of the event that the text is describing: "So Pope Francis's six-day trip across Canada, which began Sunday, feels personal for 39-year-old Whitebean, who attended an Indian day school, a similar institution but one in which students returned to their families in the evenings (Pope Francis has called the tour a 'pilgrimage of penance' and apologized on Monday)."[83] Since there is no text-internal clue, the reader should resort to outside (exophoric) information to know that the *Sunday* refers to the Sunday of July 24, 2022 and the *Monday* July 25. One of the most contentious issues in Rom 1–3 regards the identity of the Rom 2:17 interlocutor (εἰ . . . σὺ Ἰουδαῖος ἐπονομάζῃ, "If you call yourself a Jew"). Attempting to solve the issue of the identity of the second-person singular σύ, some scholars resort to exophora and argue that the person cannot be an ethnic Jew but a Gentile.[84] By contrast, endophora concerns "referring to a thing as identified in the surrounding text,"[85] which subsumes two types: anaphora and cataphora. Anaphora is the more common means of endophora. An anaphoric item refers to "preceding text,"[86] and a cataphoric item to "following text."[87] To return to the εὐαγγέλιον–ὅ tie (Rom 1:1–2), the relative pronoun (ὅ) is thus an anaphoric device that refers to the preceding text. Another important and common means of co-reference is using proper names first and then using pronouns that refer to them. For example, in Παῦλος (1:1) and εὐχαριστῶ τῷ θεῷ μου (1:8), both the proper noun Παῦλος (1:1) and the following possessive pronoun

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[83] Mansoor, "'Deplorable' History."
[84] See chapter 3 for a detailed discussion.
[85] Halliday and Hasan, *Cohesion*, 32.
[86] Halliday and Hasan, *Cohesion*, 33.
[87] Halliday and Hasan, *Cohesion*, 33.

μου (1:8) form a cohesive tie referring to the same referent, Paul.[88] Lastly, it goes without saying that our discussion of co-reference must consider the "morphological intensity" of the Greek language.[89] In this study, therefore, the subjects (persons) marked on finite verbs are taken to be a co-referential item. Participles are considered in the same way. For example, therefore, θεοῦ (proper noun, 1:1), παρέδωκεν (finite verb, 1:26), and δικαιοῦντα (participle, 3:26) are all part of the God chain (see Appendix 5 [1:1a, 26a; 3:26d]). The other semantic relation that contributes to forming componential ties is co-extension. Although the terms of a co-extensional tie do not refer to the same thing but point to different things, the referents are "in the same semantic field."[90] For example, in Rom 1:26–27 where Paul turns from his discussion of human beings to a specific (or narrower) group of men and women, using the notion of co-extension can help because it lets me recognize sub-chains under the entire Anthropoi chain (see Appendix 6). Both sub-chains (Men and Women) are therefore part of the Anthropoi chain in terms of co-extension, not of co-reference. The same applies to τὸ κρίμα (Appendix 7 [2:2a]) and δικαιοκρισίας (Appendix 7 [2:5a]).

When cohesive ties occur cumulatively in a text, we have a cohesive chain. This notion of cohesive chain can help us keep track of the identity of Paul's interlocutor in Rom 1–3, and by extension, and enables us to know what kind of things Paul talks about, and where and how long. Cohesive chains are of two types: identity chain (IC) and similarity chain (SC).[91] As the name itself reveals, all the tokens of an IC refer to the

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[88] See Appendix 1 (1:1a, 8b).

[89] Porter, "Systemic Functional Linguistics and Greek Language," 10.

[90] Halliday and *Hasan, Language, Context, and Text*, 74.

[91] Hasan, "Coherence and Cohesive Harmony," 205; Halliday and Hasan, *Language, Context, and Text*, 70–96.

same referent. But the members of a SC point to a different entities of the same semantic field.[92] The reader should note that, for precision of study, all the chains that I identify and analyze are identity chains except for some sub-chains. In my research, therefore, cohesive chains are presented in a tableau with the identical referent as the name of the chain (e.g., "Paul") as the following (see Appendix 1: Paul):

Paul	
ID	**Token**
1:1a	Παῦλος
1:1b	δοῦλος (Χριστοῦ Ἰησοῦ)
1:1c	κλητὸς ἀπόστολος
1:1d	ἀφωρισμένος
1:8a	εὐχαριστῶ (τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν)
. . .	. . .

Table 1. Example of Chain Presentation

Each item (term) that constitutes the given chain is called "token." And the ID means the location of each token. For example, the ID (1:1d) of the token ἀφωρισμένος shows that it can be found in 1:1. The portions in parentheses indicate that they are not part of the token; I have added them to facilitate the understanding of the reader.

When reading a text and identifying cohesive chains, unless there is undeniable counterevidence, I maintain that it is reasonable to pay particular attention to the same lexemes. However, it should also be emphasized that the same lexemes do not always guarantee the identity of their referents. Therefore, when chaining the same lexical items, the researcher should provide enough rationale for such decisions.[93]

After Halliday and Hasan's seminal work on cohesion in English in 1976,

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[92] Halliday and Hasan, "Text and Context," 48. See the notion of co-extension above.

[93] See, for example, in chapter 3, my decision to chain ἀνθρώπων (Appendix 6 [1:18a]) and ἀνθρώπων (Appendix 6 [2:16a]) together.

however, Hasan rightly suggested in 1984 that simply identifying cohesive chains in each text does not reveal much about it.[94] Hasan's alternative is the notion of cohesive harmony. Her primary contention is that cohesive chains in a text *interact* with one another to create "additional source of unity."[95] So, according to Hasan, a text with high level of chain interactions is a coherent text in the truest sense of the word. Hasan's way of detecting a chain interaction is rather simple: she says that we have a chain interaction "when two or more members of a chain stand in an identical functional relation to two or more members of another chain."[96] For instance, as will be seen in chapter 4, the God chain (Appendix 5) and the Righteousness chain (Appendix 18) interact with each other at the word-group level in five different places (see Appendix 18 [3:5a, 21a, 22a, 25a, 26a]). We know this is an interaction because, in their occurrences, θεοῦ is always the Deictic (Possessive) of the head-term δικαιοσύνη (Possessed), which indicates that the origin of righteousness (δικαιοσύνη) is God (θεοῦ).

In this section, I have first explained SFL's notion of cohesion and then have outlined three core methodological components based on the concept of cohesion, namely, cohesive tie, cohesive chain, and chain interaction. I acknowledge here again that identifying cohesive chains in Rom 1–3 and analyzing their interactions is only heuristic. The results of the analysis of cohesive chains themselves are not a decisive solution to the problem that I am tackling. What I intend to see through this method are the following two things: first, the identification of chains and the analysis of their interactions may help the reader see new things Rom 1–3 by offering a fresh way of

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[94] See Hasan, "Coherence and Cohesive Harmony"; see also Khoo, "'Threads of Continuity' and Interaction," 304.

[95] Hasan, "Coherence and Cohesive Harmony," 216.

[96] Hasan, "Coherence and Cohesive Harmony," 212.

approaching the text; second, the method may also offer a linguistically informed way of discussing relevant evidence to reach a convincing conclusion.

Grammatical Metaphor (Nominalization) in SFL

Porter rightly stresses the promising value of linguistic treatment (esp. discourse analysis) of New Testament writings by saying that New Testament studies should utilize "various forms of functional grammatical and sociolinguistically-based discourse analysis."[97] When Halliday suggests his ten-step procedure of discourse analysis, he includes grammatical metaphor as its significant component.[98] By the same token, one of the reasons that I employ grammatical metaphor (esp. nominalization) as the second major component of my methodology is because, combined with cohesive chains, it is a useful text-generating resource for the speaker to increase cohesion in the text that he or she is producing.[99] In the sense that nominalization contributes to the cohesion of texts, therefore, it is an indispensable element of discourse analysis. As I will show later, one effect of nominalization that Paul may have enjoyed is that, in Rom 1–3, he reconstrues the reality of goings-on as a world of *things*.[100] In other words, through reconstruing processes as measurable things, Paul may be presenting certain ideas as something observable and measurable that can be "experimented with and theorized about."[101] If it

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[97] Porter, *Paul in Acts*, 7–8. He also writes, "a more rigorous and explicit methodology of text-based 'linguistic criticism' must continue" (8), with which I wholeheartedly agree.

[98] Halliday, "Dimensions of Discourse Analysis," 282–83.

[99] Note that I am particularly focusing on the notion of nominalization here, which will be discussed in detail below in the current section.

[100] Cf. Halliday, *Essential Halliday*, 121, where he explains the same effect of nominalization in modern scientific writings.

[101] Halliday, *Essential Halliday*, 121.

really is the case, then by looking at the very *things* that Paul is *holding still*,[102] we can

gain fresh insight to be able to answer the research question: "Does Paul include or

exclude Jews in his discussions in Rom 1–3?"

Grammatical Metaphor

Grammatical metaphor refers to a phenomenon in which a speaker uses various

wordings (i.e., grammatical constructions) to convey meaning. Halliday argues that it is

a universal phenomenon, and that grammatical metaphor was already present in ancient

Greece especially in "the explosion of process nouns in scientific Greek from 550 BC

onwards."[103]

The common understanding, however, is that metaphor occurs at the lexical level

because we express meaning in different ways by using different lexemes. The term

μεταφέρω (μεταφορά) itself means to "carry across, transfer," to "change, alter," or more

specifically, to "transfer a word to a new sense, use it in a changed sense."[104] Quintilian

(AD 35–100) describes metaphor as "the substitution of one word for another."[105] Thus,

metaphor is saying one thing and meaning another, so to speak. For example, in Gal

3:24 (ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, "therefore, the law is our guide

to Christ"), Paul is *saying* one thing (παιδαγωγός, "a person who guides"[106]) and yet

meaning another (i.e., something that leads us to Christ). Metaphor is one of the most

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[102] Cf. Halliday, *Essential Halliday*, 121, who writes, "the elaborated grammar of science reconstrues it as a world of things: it holds the world still."

[103] Halliday, "Language and Order of Nature," 146.

[104] LSJ, 1118; BDAG has "carry away" (642). To use Halliday's definition, we have a metaphor when "a word is used for something resembling that which it usually refers to" (*IFG1*, 319).

[105] Quintilian, *Inst*. 4.1.5 (Russell, LCL)

[106] Louw and Nida, *Greek-English Lexicon*, 2:465.

common figures of speech because speakers or writers want to find the best possible word to express their meaning. In Gal 3:24 above, therefore, Paul chooses the word παιδαγωγός because he thinks that it is the best option for depicting the role of the law. Likewise, David uses "my shepherd" in Ps 23:1 to express the idea that the LORD is his caretaker, guide, and protector. Aristotle writes, "and so those words are pleasantest which give us new knowledge. Strange words have no meaning for us; common terms we know already; it is *metaphor* which gives us most of this pleasure."[107] In *Poetics*, he presents metaphor as one of the core functions of a noun. He then adds, "metaphor consists in giving the thing a name that belongs to something else; the *transference* being either from genus to species, or from species to genus, or from species to species, or on grounds of analogy."[108] Lexical metaphor thus pertains to meaning transference, and is one of the most used poetic devices. In the following poem, for instance, Emily Dickinson (1830–1886) describes the power and tenacity of *hope* by comparing it to and personifying it as a *bird* ("the thing with feathers") that never stops singing:

> "Hope" is the thing with feathers –
> That perches in the soul –
> And sings the tune without the words –
> And never stops – at all –[109]

However, metaphor does not merely concern lexical variations but refers to variations in grammatical expressions. SFL's metaphor theory thus goes "beyond lexis" and views metaphor "as a grammatical phenomenon."[110] That is, SFL holds that metaphor is not only lexical but both lexical and grammatical.[111] This means that

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[107] Aristotle, *Rhet*. 3.10.2 (Jebb) (emphasis original).
[108] Aristotle, *Poet*. 21 (Bywater) (emphasis mine).
[109] Dickinson, *Poems of Emily Dickinson*, 140.
[110] Halliday and Matthiessen, *Construing Experience*, 75.
[111] *IFG1*, 320.

speakers or writers would also want to find the best possible *grammatical* construction

to express meanings. In this sense, grammatical metaphor can also be defined as

grammatical transfer of meaning.[112] For example, after Chinese President Xi and

Canadian Prime Minister Trudeau's tense exchange at the G20 Summit (Bali, Indonesia,

November 15–16, 2022), different news media used different lexemes and grammatical

structures to describe what happened. While some used a short clausal structure for the

headline (e.g., "Xi Jinping Fights with Trudeau" [Hindustan]; "Xi Jinping Accuses

Trudeau" [CBC News]), the *Toronto Star* used a nominal word-group to depict the same

state of affairs ("Xi Jinping's Scolding Shows that Justin Trudeau Is Doing his Job").[113]

Therefore, while lexical metaphor concerns various lexical choices, grammatical

metaphor focuses on the author's choice of various grammatical structures.[114] In this

sense, grammatical metaphor refers to a *grammatically transferred* meaning—i.e.,

meanings that speakers convey via various wordings. So, we can say we have an

instance of grammatical metaphor when "there is a strong grammatical element in

rhetorical transference."[115]

Closely related to the notion of grammatical metaphor as meaning *transference* is

the concept of congruence and incongruence because transference presupposes moving

from A to B, as it were, "getting from the meaning to the wording."[116] That is, in this

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[112] Liardét and Black, "Trump vs. Trudeau," 2. See also Halliday, "Things and Relations," 192. Simply put, lexical metaphor is "lexical variation" whereas grammatical metaphor refers to "grammatical variation" (*IFG1*, 320).

[113] See Delacourt, "Xi Jinping's Scolding."

[114] Halliday and Matthiessen, *Construing Experience*, 232; Thompson, too, maintains that grammatical metaphor is "the expression of a meaning through a lexicogrammatical form which originally evolved to express a different kind of meaning" (*Introducing Functional Grammar*, 165). Taverniers presents lexical metaphor as a bottom-up view ("a view 'from below'") whereas she describes grammatical metaphor as a top-down approach in which one asks, "which are the different ways in which this meaning can be expressed or realized?" ("Grammatical Metaphor in SFL," 6).

[115] *IFG1*, 320.

[116] *IFG1*, 321.

movement from "phenomena of the real world" to their semanticization and finally to their transformation into grammatical constructions, some of resultant expressions are somewhat congruent to the real state of affairs and some are not.[117] In this sense, grammatical metaphor involves inter-stratal tension. So, "if the congruent pattern had been the only form of construal, we would probably not have needed to think of semantics and grammar as two separate strata."[118]

When there is a *natural* relationship between the semantics (meaning) and lexicogrammar (wording), we can say that this relationship is congruent.[119] In the example below, the "one and the same non-linguistic 'state of affairs'" is that Mary (Senser) saw (Process) something wonderful (Phenomenon). The expression (a) is, therefore, congruent because (a) is a natural way of saying it. Mary, a "conscious being," is the Senser doing the mental act of seeing (*saw*).[120] The expression (b) is somewhat less congruent than (a) for the mental act of seeing is construed as a material act (*came upon*). The expression (c), however, is the least congruent—and therefore metaphorical (incongruent)—because the mental Process is "split up into Actor *a sight*, material Process *meet* and Goal *eyes*":[121]

> (a) Mary saw something wonderful.
> (b) Mary came upon a wonderful sight.
> (c) A wonderful sight met Mary's eye.[122]

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[117] *IFG1*, 101–2.

[118] Halliday and Matthiessen, *Construing Experience*, 237.

[119] Halliday and Matthiessen, *Construing Experience*, 241. Note that they also use the term "prototypical" or "typical"; *IFG4*, 27.

[120] *IFG1*, 322.

[121] *IFG1*, 322. And here Mary is only given as the "possessor of the eyes."

[122] *IFG1*, 322.

Halliday describes congruence as the expression that the speaker selects if he or she has no reason to select another.[123] Fewster speaks of congruence as "typical," "most basic," or "unmarked" expressions.[124] Not surprisingly, therefore, congruent expressions are "often inelegant or unwieldy."[125] According to Liardét and Black, congruent meaning are usually "more specific."[126] Although a congruent expression does not necessarily refer to a "'real'" meaning,[127] the more congruent an expression is, the closer it is "'to the state of affairs in the external world.'"[128]

I have explained in the previous section on SFL that the semantic stratum interfaces with the outside world. At the semantic stratum, human experience is semanticized before it is transformed into wording at the lexicogrammatical stratum. In accounting for experience construals, SFL uses three concepts: sequence; figure; and element. A figure, a semantic unit, represents experience that is congruently realized by a clause.[129] A sequence is "a series of related figures,"[130] and is congruently realized by a clause complex.[131] Lastly, an element refers to a role in (or a component of) a figure,[132] which is congruently realized in a word or word-group.[133] The congruent construal patterns are, therefore, as follows:

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[123] Halliday, "Language as Code and Language as Behaviour," 14.

[124] Fewster, *Creation Language in Romans 8*, 77, 78.

[125] Fewster, *Creation Language in Romans 8*, 81. Compare, for example, (a) *Mary saw something wonderful* and (c) *A wonderful sight met Mary's eye* above. Taverniers, too, uses similar labels such as "unmarked," "typical," or "congruent" ("Grammatical Metaphor in SFL," 7).

[126] Liardét and Black, "Trump vs. Trudeau," 2.

[127] Thompson, *Introducing Functional Grammar*, 165.

[128] Thompson, *Introducing Functional Grammar*, 164. According to Halliday, "a grammatical structure which reflects a contextual structure" is considered "'congruent'" (Halliday, "Grammatical Categories in Modern Chinese," 189).

[129] Halliday and Matthiessen, *Construing Experience*, 52.

[130] Halliday and Matthiessen, *Construing Experience*, 50.

[131] *IFG4*, 44; Halliday and Matthiessen, *Construing Experience*, ch. 3.

[132] Halliday and Matthiessen, *Construing Experience*, 58.

[133] Halliday and Matthiessen, *Construing Experience*, 58–59 (e.g., Participant [by a nominal group], Process, Circumstance [by an adverbial group], Relator [by a conjunction group], etc.).

Phenomenon (Semantics)	Realization (Lexicogrammar)
Sequence	⇘ Clause Complex
Figure	⇘ Clause
Element	⇘ Element of Clause Structure
Process	⇘ Verb
Participant	⇘ Noun
Circumstance	⇘ (others)

Table 2. Congruent Grammatical Realizations[134]

This distinction is imperative in grammatical-metaphorical analysis because it gives us metalanguage with which to speak about congruence and incongruence. For instance, in her study of how death and violence in Colombia is lexicogrammatically construed in the mass media by many people groups in different ways, Marrugo first explains that, in Spanish, there need to be at least two elements for death to be congruently construed: the deceased (Participant) and dying (Process).[135] She then provides congruent Spanish clauses that express this figure (i.e., human [Participant]–die [Process]) (e.g., *murieron bebés, niños, mujeres y adultos* ["babies, children, women and adults died"]; *los subversivos asesinaron a los campesinos* ["the subversives murdered the peasants"]).[136] She concludes that, when death is *congruently* construed in Spanish, "the deceased has the highest degree of participanthood."[137]

Contrariwise, when this congruent pattern (see above) is not observed, we can say we have an instance of incongruence, namely, grammatical metaphor. A congruent

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[134] Halliday and Matthiessen, *Construing Experience*, 237. "Realized by" is marked by ⇘ in SFL, e.g., sequence ⇘ clause complex. See also *IFG4*, 59.

[135] Marrugo, "'On the Grammar of Death,'" 4.

[136] Marrugo, "'On the Grammar of Death,'" 5. The verbs in these examples are as follows: *murieron* (the past tense third-person plural form; "to die") and *asesinaron* (the past tense third-person plural form; "to murder").

[137] Marrugo, "'On the Grammar of Death,'" 6.

"lexicogrammatical mode of expression" is called an "agnate" form.[138] So, for example, a figure's agnate form is a clause. What happens then in grammatical metaphor is "a re-construal of an agnate form."[139] If a sequence is realized by a clause, not by a clause complex, then we have an instance of grammatical metaphor.[140] Likewise, when a figure is expressed in a group, it is a grammatical metaphor.[141] In other words, incongruence refers to "different mappings between the semantic and the grammatical categories."[142] Therefore, incongruence concerns the remapping of experience. This remapping occurs "between sequences, figures and elements in the semantics and clause nexuses, clauses and groups in the grammar."[143] Various incongruent construals of human experience occur primarily because we are beings-in-the-world and each of us "construe[s] experience . . . in [their own] language."[144] As for the same event of marriage proposal, for example, one can later express it either as *I cried when he proposed to me* (clause complex) or as *His proposal made me cry* (clause). It all depends on how life events are stored (construed)[145] and in what way one intends to express them. In this sense, the Colombian novelist and winner of 1982 Nobel Prize in Literature Gabriel García Márquez (1927–2014) writes, "life is not what one lived, but what one remembers and how one remembers it in order to recount it" (*la vida no es la que uno vivió, sino la que*

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[138] Halliday and Matthiessen, *Construing Experience*, 78.

[139] Halliday and Matthiessen, *Construing Experience*, 78.

[140] Halliday and Matthiessen, *Construing Experience*, 238.

[141] Halliday and Matthiessen, *Construing Experience*, 241.

[142] Halliday and Matthiessen, *Construing Experience*, 7.

[143] *IFG4*, 712–13. See also Halliday and Matthiessen, *Construing Experience*, 241. And this remapping takes place inter-stratally (Halliday, "Things and Relations," 192).

[144] Halliday and Matthiessen, *Construing Experience*, 1. They say, "language plays the central role not only in storing and exchanging experience but also in construing it, we are taking language as our interpretative base."

[145] Or, how one "organize[s] the construal of experience" (*IFG4*, 25).

uno recuerda, y cómo la recuerda para contarla).[146] Some may then ask whether

metaphorical expressions are simply alternative ways of describing the same meaning.[147]

I follow Thompson's explanation that grammatical metaphor refers to one of the ways to

express "the same state of affairs."[148] Therefore, it does not mean that grammatical-

metaphorical constructs point to the same things in the end. See, for example, the

beginning paragraph of a news article: "Russian President Vladimir Putin ordered a

major *buildup* of his country's military forces Thursday in an apparent effort to replenish

troops that have suffered heavy losses in six months of bloody warfare and to prepare for

a long, grinding fight ahead in Ukraine."[149] The first instance of grammatical metaphor

in this text is the use of the noun "buildup." The state of affairs that this grammatical

metaphor (i.e., "a major buildup of his country's military forces") expresses is that the

Russian President ordered that the government *send many more troops* to the war. This

state of affairs could have been expressed in various ways: for example, "Putin ordered

that the troops be replenished significantly" or "Putin ordered that the Kremlin send a

substantive number of troops." I think that all these different lexicogrammatical

constructions depict *different construals* of the same reality.[150]

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[146] Márquez, *Living to Tell the Tale*, i. In this sense, I see there is a similarity between congruence/incongruence and the Russian Formalism's narratological distinction of fable/subject, where *fabula* (фабула, "fable") refers to "the raw material of the story . . . chronologically arranged" and *syuzhet* (сюжет, "subject") "the elements that deviate from the chronology of the account" (i.e., "the way in which the writer shapes and presents those materials"); it seems to me, therefore, that *fabula* represents congruence and *syuzhet* incongruence (Stevens, *Literary Theory and Criticism*, 260).

[147] Halliday and Matthiessen, for example, argue that "applauded loudly" and "loud applause" are different lexicogrammatical constructs that refer to "essentially the same semantics" (Halliday and Matthiessen, *Construing Experience*, 77). Taverniers, too, claims that grammatical metaphor refers to the different expressions of one (same) meaning ("Grammatical Metaphor in SFL," 6).

[148] Thompson, *Introducing Functional Grammar*, 165. Cf. Halliday, *Towards a Language-Based Theory*, 111, who says that various grammatical expressions represent "the same phenomenon."

[149] "Putin Boosts Russian Military Forces" (emphasis mine).

[150] Thompson, *Introducing Functional Grammar*, 165; these different expressions are therefore "doing different jobs" (Thompson, *Introducing Functional Grammar*, 166). Halliday says, "metaphor is variation in the expression of meanings" (*IFG1*, 320). Halliday and Matthiessen say, metaphor is "a

This congruence–incongruence opposition, however, is not a clear-cut binary distinction. It is important to remember that the congruence–incongruence relationship is a graded cline.[151] This means that between congruent and incongruent extremes exist several in-between versions.[152] It is not a better/worse, either. Congruent and metaphorical expressions "are simply doing different jobs."[153]

There are two types of grammatical metaphor: ideational and interpersonal. However, my study only involves ideational metaphor.[154] Ideational metaphor[155] subsumes two types: experiential and logical. Experiential metaphor is primarily concerned with representing one's experience by remapping transitivity and by nominalization. As I have explained in the previous section, in SFL, transitivity concerns how transitive the action of the verb is—i.e., "who does what action to whom, and how,"[156] which is one of the most important elements of ideational meanings. Ideational metaphor is, therefore, called metaphor of *transitivity* because we say we have an occurrence of ideational metaphor when the given lexicogrammatical expression does not seem to reflect the "standard transitivity pattern."[157] Nominalization, too, is another major component of experiential metaphor. As the label itself explains it, nominalization refers to using a noun to express a verbal meaning (e.g., *criticize/criticism*)[158] It can also

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further perspective on the phenomenon being represented" (*Construing Experience*, 290). So metaphor gives further view/perspective and yet does not ignore or jettison the congruent state; cf. Pike's notion of "paraphrase set" in tagmemics (Pike and Pike, *Grammatical Analysis*, 3).

[151] Heyvaert, "Nominalization as Grammatical Metaphor," 73. See also Thompson, *Introducing Functional Grammar*, 165; Halliday and Matthiessen, *Construing Experience*, 235, 291; *IFG1*, 324, 328; Taverniers, "Grammatical Metaphor in SFL," 7, 9.

[152] Halliday and Matthiessen, *Construing Experience*, 249.

[153] Thompson, *Introducing Functional Grammar*, 166.

[154] For interpersonal metaphor, see, e.g., *IFG1*, 332–45.

[155] See, e.g., Martin, "Metaphors We Feel by," 10; Martin, *English Text*, 3.

[156] Porter, *Linguistic Analysis*, 230.

[157] Halliday and Matthiessen, *Construing Experience*, 79; see also Taverniers, "Grammatical Metaphor in SFL," 8.

[158] Thompson, *Introducing Functional Grammar*, 167.

mean using a nominal item to express an adjectival meaning (e.g., *flexible/flexilibity*).[159]

In Rom 3:3 (εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει; "if

some did not believe, their unbelief will not nullify the faithfulness of God, will it?"),

the protasis of this conditional clause complex congruently reflects the state of affairs

using the mental-Process verb ἀπιστεῖν and the indefinite nominal group (pronoun) τινες

that represents the Senser. In the apodosis, however, this same state of affairs is captured

by the nominal group ἡ ἀπιστία αὐτῶν ("their unbelief"). Since the same state of affairs

is expressed in two different grammatical structures, we can call this ideational metaphor

(nominalization).[160] Therefore, what happens here is that a Process (verb) is realized by

a noun "as if it were an entity."[161] In addition, when meaning condensation occurs "at

the level of . . . organization of . . . discourse," we say we have an instance of logical

metaphor.[162] In other words, there is logical metaphor when logical relations are released

"inside clauses."[163] For example, if the logical relation between the two clauses in (a)

Because I was sick, I had to turn in my paper late is now condensed into one clause

using the new verb *to lead* ([b] *My sickness led to the late submission of my paper*),[164]

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[159] Halliday, *Essential Halliday*, 129; see also Velázquez-Mendoza, "Role of Grammatical Metaphor," 5; Heyvaert ("Nominalization as Grammatical Metaphor," 66) gives an example of "long" becoming "length."

[160] While the clausal representation of the state of affairs (ἠπίστησάν τινες) and the nominal description of the same reality (ἡ ἀπιστία αὐτῶν) share the same ideational meaning, they do differ in their textual meanings (see Halliday and Matthiessen, *Construing Experience*, 238, 240). This will be explained below in more detail.

[161] Martin, "Metaphors We Feel by," 10; see also Martin, *English Text*, 3. This is, as it were, transcategorization between two semantic classes (Matthiessen, *Lexicogrammatical Cartography*, 101).

[162] Colombi, "Grammatical Metaphor," 157.

[163] Martin, *English Text*, 3; in other words, there is an instance of logical metaphor when "the causal relation between clauses [are] realized within the clause" (Devrim, "Grammatical Metaphor," 3). Thompson (*Introducing Functional Grammar*, 168–69) defines logical metaphor as "the use of the process slot . . . to encode logical relations which would more congruently be expressed by conjunctive elements."

[164] Liardét and Black, "Trump vs. Trudeau," 2; cf. *IFG4*, 713–14. See Martin ("Metaphors We Feel by," 11) for another example of logical metaphor: "Mandela desired freedom so the police imprisoned him" (Congruent) vs. "Mandela's desire for freedom led to his imprisonment by the police."

this is an occurrence of logical metaphor. Therefore, due to logical metaphor, they ([a] and [b]) are different in textual meaning but "are identical in their ideational meaning."[165] In Greek, the ὅτι-clause in Rom 2:4b (ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει, "that the kindness of God leads you to repentance") can be an example of logical metaphor because the verb ἄγω marks the logical relationship between the two figures, namely, τὸ χρηστὸν τοῦ θεοῦ {GOD IS KIND TOWARD YOU} and εἰς μετάνοιάν σε ἄγει {YOU (SHOULD) REPENT}. Furthermore, Halliday says that ideational metaphor has textual effects especially because it affects thematic patterns (e.g., *Tom* [Theme] *gave John a book* can be metaphorically expressed as *What Tom gave John* [Theme] *was a book*).[166]

Last but not least, it should be stressed that rank shift (e.g. *What Tom gave John* [see above]) and transcategorization (e.g. *develop*/*development*) themselves are not necessarily metaphorical.[167] They should be semantically junctional to be grammatical metaphor.[168] Related to this is the notion of *semantic expansion* especially because grammatical metaphor is a source for creative and expansive use of language.[169] Halliday and Matthiessen use the nominalization of *develop* (Process) as an example:

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[165] Halliday and Matthiessen, *Construing Experience*, 240 (see also 238).
[166] *IFG4*, 715; *IFG1*, 58.
[167] Halliday and Matthiessen, *Construing Experience*, 259.
[168] Halliday and Matthiessen (*Construing Experience*, 260) say, "class shift becomes metaphorical when the 'shifted' term creates a semantic junction with the original."
[169] Thompson, *Introducing Functional Grammar*, 165; Halliday and Matthiessen, *Construing Experience*, 242.
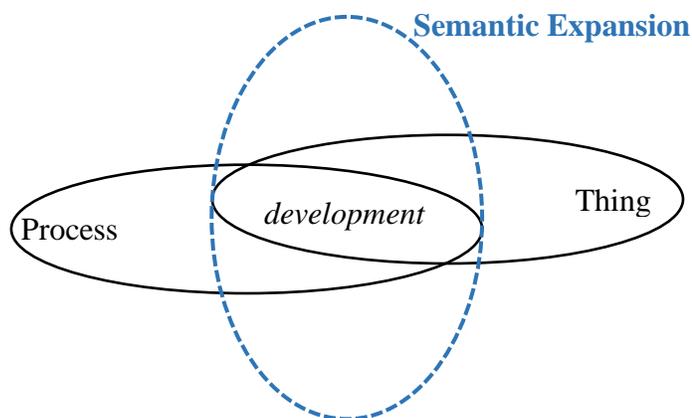
Figure 1. Semantic Expansion (e.g., *development*)

When we use the nominalized form *development*, we are treating the act (*develop*) "as if it was a thing," in other words, "a pseudo-thing."[170] Put another way, in *development*, we construe a process into a thing; *development* is, therefore, a "fusion, or 'junction,' of two semantic elemental categories [i.e. process and thing]."[171] Thus, *development* is, as it were, "a semantic hybrid" (e.g., see my discussion of πιστεύω/πίστις in chapter 4).[172]

In a way, grammatical metaphor is all about de-coupling and re-coupling; that is, we de-couple (break) the typical semantic/lexicogrammatical linking (e.g., Process/verb) and re-couple (metaphorically reconstrue) it with a new pattern (e.g., Process/noun [nominalization]).[173] In this sense, nominalization is the central component of experiential metaphor. I discuss it in the following section before I present actual analytical procedures of cohesive chain and nominalization.

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[170] Halliday and Matthiessen, *Construing Experience*, 243.
[171] Halliday and Matthiessen, *Construing Experience*, 243.
[172] Halliday, *Essential Halliday*, 118.
[173] Halliday, *Essential Halliday*, 116.

Nominalization

While Stovell seems to complain that nominalization occupies too central a place in Halliday's grammatical metaphor,[174] it indeed is "the most common form of ideational metaphor."[175] Nominalization refers to a phenomenon in which nominal groups realize processes "in alternate with congruent clauses."[176] In other words, we have an instance of nominalization when nominal elements are made to replace non-nominal elements to perform the same function.[177] Halliday presents the following example of nominalization in English:[178]

> Congruent: *People think that what we do when they retire is not good enough, so we can't recruit them and we can't keep them*.
>
> Metaphorical (Nominalization): *In our units, the perception of an inadequate retirement program consistently surfaces as a primary cause of our recruiting and recruiting retention problems*.

To name a few among the several nominalizations in the example above, the process of thinking has been nominalized into *perception*. And *we can't recruit them* and *we can't keep them* are given as *our recruiting problems* and *our recruiting retention problems* respectively. As this example demonstrates, nominalization assists speakers/writers in at least three ways: (1) it enables dense packaging of information; (2) it reduces

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[174] Stovell, *Mapping Metaphorical Discourse*, 52.

[175] Halliday and Matthiessen, *Construing Experience*, 79. Halliday (*IFG4*, 729) says that nominalization is "the single most powerful resource for creating grammatical metaphor"; Velázquez-Mendoza, "Role of Grammatical Metaphor"; Ravelli, "Grammatical Metaphor"; Ravelli ("Renewal of Connection," 38) says "the verbal to nominal transfer is the most prototypical form of grammatical metaphor"; Xuan and Chen note, therefore, that most studies approach grammatical metaphor "in tandem with nominalization" (Xuan and Chen, "Synthesis," 227). See also To et al., "Writing Persuasive Texts," 17; Heyvaert, "Nominalization as Grammatical Metaphor," 65; Liardét and Black, "Trump vs. Trudeau," 1.

[176] Matthiessen, *Lexicogrammatical Cartography*, 678. In other words, nominalization is "the process by which non-nominal structural elements are made to function as nominal elements" (Heyvaert, "Nominalization as Grammatical Metaphor," 69).

[177] Heyvaert, "Nominalization as Grammatical Metaphor," 69 (see also 93).

[178] *IFG4*, 713.

negotiability and increases authority; (3) it contributes to the cohesion of the text. I explain each point in more detail below.

First, via nominalization, we can generate textual constructions that can hold dense information.[179] As Liardét and Black argue, "noun-heavy" language "allows writers to pack more meaning into a single clause by elaborating the nominal groups, making texts more nominally complex rather than clausally intricate."[180] That is why we have "higher frequencies of nouns, adjectives, prepositions, and articles" in academic and formal texts.[181] So, when Harris says, commenting on Rom 1:17 (ἐκ πίστεως εἰς πίστιν), "Paul is the master of the abbreviated phrase that the reader could understand in different ways,"[182] he unknowingly notes the effect of the nominalization (πίστις) in that phrase. In both Rom 2:23b (διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις, "you dishonor God through the transgression of the law") and 2:27b (παραβάτην νόμου, "a transgressor of the law"), Paul chooses to use the nominal construct—i.e., ἡ παράβασις τοῦ νόμου and παραβάτης νόμου—instead of a clausal structure that involves the cognate verb παραβαίνω. This compresses the corresponding information into a word-group, not into a clause. Likewise, the word-group *His failure* in the second clause of the following example packs the information expressed via the preceding clause: *Tom failed again. His failure disappointed me*. Concerning information condensation, Halliday and

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[179] See, e.g. Thompson, *Introducing Functional Grammar*, 171, where he says, "it [nominalization] allows processes to be objectified, to be expressed without the human doer." Therefore, grammatical metaphor "allow[s] a denseness of meaning that more congruent wordings typically dilute" (176–77). Liardét and Black ("Trump vs. Trudeau," 2), rightly says, via nominalization, "writers can reorganize their language into concise . . . expression."

[180] Liardét and Black, "Trump vs. Trudeau," 1.

[181] Hyland and Jiang, "Is Academic Writing Becoming More Informal?" 42. For the use of nominalization for information condensing in scientific writings, see also Kazemian et al., "Ideational Grammatical Metaphor in Scientific Texts."

[182] Harris, *Navigating Tough Texts*, 102.

Matthiessen suggest that congruence–metaphor has a token–value relation.[183] Congruent

meanings are the value and metaphorical meanings are the token that distills (or

elaborates, summarizes) that value.[184] Similarly, Thompson explains that grammatical

metaphor concerns "a denseness of meaning that more congruent wordings typically

dilute."[185] A common example is when a single nominal group condenses information of

a larger unit (e.g., clauses or clause complexes), which is often seen in written

language.[186] The following shows how a sequence (clause complex) can be condensed

into an element (nominal group):

> A Sequence in a Clause Complex:
> *If one takes/drinks alcohol, the/one's brain becomes dull.*
>
> A Sequence in a Clause:
> *Alcohol affects the brain by dulling it.*
>
> A Sequence in a Group:
> *Alcohol's dulling effect on the brain*[187]

Leckie-Tarry uses the notion of lexicalization to describe this phenomenon of

information condensing. She explains that there is a process through which clauses

gradually lose their clausal features, "becoming non-Finite and, ultimately, nominal

structures."[188] Through this process, therefore, a clause becomes a lexeme (hence,

lexicalization).[189] The following figure shows that the nature of the information changes

as well through this process, from specific dynamic to generic stative.

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[183] Halliday and Matthiessen, *Construing Experience*, 288.

[184] Halliday and Matthiessen, *Construing Experience*, 288.

[185] Thompson, *Introducing Functional Grammar*, 176–77.

[186] Taverniers, "Grammatical Metaphor in SFL," 9–10.

[187] Halliday and Matthiessen, *Construing Experience*, 7.

[188] Leckie-Tarry, *Language & Context*, 107.

[189] "Lexicalization is at once the ultimate point in the process of hierarchization where the clause loses its status as clause and becomes a lexical item, and the process whereby meanings become increasingly generic and time stable (generalization)—that is, realization in the form of a lexical item rather than a clause" (Leckie-Tarry, *Language & Context*, 107).

INFORMATION

specific dynamic ⟷ generic stative

verbs – participles – adjectives – gerunds – nominals
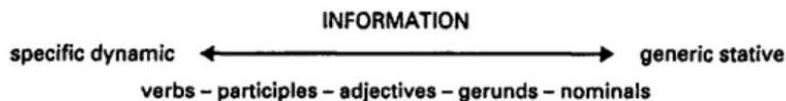
Figure 2. Leckie-Tarry's "Cline of Information"[190]

Also related is a phenomenon in which the verb's level of dynamism differs in oral and written languages; oral communication shows a higher degree of verb dynamism than in written language.[191] In other words, the oral end ("'language in action'") shows the preponderance of material-process verbs while the literate end ("'language as reflection'") tends to have language "abstracted from events" and thus often uses "verbs representing relational processes."[192]

PROCESS

oral ⟷ literate

material ——————— mental ——————— relational

behavioural ——— verbal ——— existential
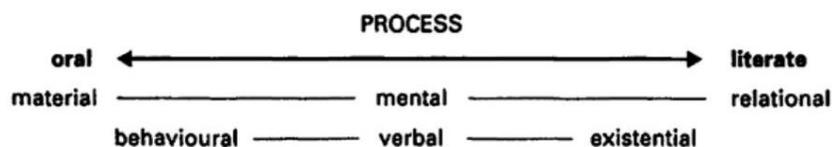
Figure 3. Leckie-Tarry's "Cline of Process"[193]

Second, through this device, the speaker ends up significantly *reducing explicitness* in the nominalized components of their writings.[194] Some may argue, however, that this is a negative effect of nominalization because reduced explicitness can mean meaning loss,[195] and it can generate interpretative disagreements. When Greek

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[190] Leckie-Tarry, *Language & Context*, 111; cf. Velázquez-Mendoza, "Role of Grammatical Metaphor," 2, who says that grammatical metaphor is a linguistic resource for information condensing "by expressing actions, events, attributes, circumstances, and sentential relationships in an abstract, incongruent way."

[191] Leckie-Tarry, *Language & Context*, 112.

[192] Leckie-Tarry, *Language & Context*, 112–13. The notion of lexical density, too, is related. Halliday, "the nearer to the 'language-in-action' end of the scale, the lower the lexical density" (Halliday, "Spoken and Written Modes," 56); this will be discussed below in more detail.

[193] Leckie-Tarry, *Language & Context*, 113.

[194] *IFG4*, 27.

[195] Halliday and Matthiessen, *Construing Experience*, 258. As it will be discussed below, the notion of down-ranking, too, is related to information loss because a nominal group may be "less explicit than the corresponding clause" (231); cf. Liardét and Black, "Trump vs. Trudeau," 11.

finite verbs are nominalized, for instance, they lose both person and mood information, and this "metaphoric rewording" may dilute the original semantic information.[196] While it is undeniable that nominalization decreases explicitness, Marrugo's study shows a possibility of alleviating the inexplicitness caused by nominalization through additional elements. For example, when they report on tragic deaths by killing in the Colombian mass media, although the nominalized forms of dying or killing are often used, about 20 percent of such clauses "report on the identification of those responsible for the killings" by means of additional clausal constituents.[197] By the same token, the Χριστοῦ in the genitive case-form in the hotly debated word-group πίστις Χριστοῦ in Rom 3:22 (διὰ πίστεως Ἰησοῦ Χριστοῦ) can be Paul's device to offset the curtailed explicitness in the nominalized πίστις.[198] These examples show that reduced explicitness—albeit not clear enough—does not necessarily lead to unmanageable disagreements in interpretation. Furthermore, if viewed from the perspective of the speaker/writer, nominalization can also be said to be a powerful and efficacious device to *decrease negotiability* (instead of decreasing explicitness). My claim is that the goal of the use of nominalization is to create an authoritative and non-negotiable language. Reduced explicitness, therefore, is only a collateral outcome.[199] In other words, speakers/writers can use nominalization to create and present less- or non-negotiable, elitist, prestigious, and authoritative notions. Halliday claims that, in ancient Greek, nominalization was "the resource for creating abstract, technical objects" (e.g., πρᾶξις, ποίησις, πρᾶγμα, ποίημα, etc.).[200] His contention

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[196] Halliday and Matthiessen, *Construing Experience*, 259.

[197] Marrugo, "'On the Grammar of Death,'" 12–13.

[198] See chapter 3 for my discussion of πίστις Χριστοῦ.

[199] Halliday and Matthiessen (*Construing Experience*, 271) even seem to argue that inexplicitness is what gives grammatical metaphor "much power."

[200] Halliday, *Essential Halliday*, 119.

is that, in Greek, "hundreds of verbs were nominalized as technical terms," and they "formed the core of a new . . . mode of discourse."[201] Not only in ancient Greece, it is also worth stressing that this tendency to move "'towards thinginess'" is a common phenomenon in human language[202] because construing Processes as Things helps us organize them "into paradigmatic sets and contrasts" so that they can be readily used.[203] In other words, construing them as entities—i.e., *reifying* them—enables the writer to present them as more accessible to the reader.[204] Nominalized items are thus critical when reading texts because they can indicate that the speaker/writer has reduced negotiability concerning what the item denotes. Thompson uses the term "encapsulation" to describe this phenomenon.[205] According to his explanation, clauses are *negotiable* because "they represent claims by the writer which the reader can, in principle, reject."[206] Thompson thus writes, "we therefore find the fairly common pattern in formal discursive text where a meaning is brought in as a full clause, and is then encapsulated in a nominalization which serves as the starting-point for the next clause."[207] Nominalization is therefore a "powerful device for reasoning and

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[201] Halliday, *Essential Halliday*, 119.

[202] Halliday and Matthiessen, *Construing Experience*, 265, 263. For example, Liardét studies Chinese EFL students and shows they develop their GM use throughout four semesters ("Academic Literacy"); Schleppegrell observes common features of academic writings: (1) "lexicalized and expanded noun phrase"; (2) "grammatical features that project an authoritative stance" (Schleppegrell, "Linguistic Features," 434); Banks studies science papers and shows how grammatical metaphor has developed "as a rhetorical resource in scientific discourse" (Banks, "Evolution," 130).

[203] Halliday and Matthiessen, *Construing Experience*, 264; in other words, there is an experiential motivation in this tendency (*IFG4*, 712).

[204] *IFG4*, 710.

[205] Thompson, *Introducing Functional Grammar*, 170.

[206] Thompson, *Introducing Functional Grammar*, 170.

[207] Thompson, *Introducing Functional Grammar*, 170.

argumentation,"[208] and it is no exaggeration when Halliday claims that, without

nominalization, it is hard to proceed with arguments.[209]

Third, nominalization contributes to increasing cohesiveness of the given text,

which makes it reasonable to use it in combination with cohesive chain analysis. It

increases cohesion because grammatical metaphor "involves a realignment of all the

other elements of the message."[210] In their comparative study of the use of

nominalization in Trump's and in Trudeau's speeches, Liardét and Black conclude that

nominalization's effect is that it "enables texts to be reorganized statically, achieving the

condensation and cohesion required in academic and professional discourses."[211] For

example, in the clause complex of Rom 3:3 (εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν

πίστιν τοῦ θεοῦ καταργήσει, "If some un-believed, does their unbelief nullify the

faithfulness of God?") by nominalizing the unbelieving act of some of the Ἰουδαῖος

people and presenting it as a constituent in the second clause (i.e., ἡ ἀπιστία αὐτῶν), Paul

is achieving two goals: first, by reconstruing the act of unbelieving as a thing (i.e.

unbelief), he is holding it still for the reader to observe, measure, or think about it;[212]

second, through this nominalization, the connectivity of the two clauses has increased

because the clause 3:3a (εἰ ἠπίστησάν τινες) is included and repeated in the following

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[208] Halliday and Matthiessen, *Construing Experience*, 239. Thompson (*Introducing Functional Grammar*, 171) says that this is "to establish general truths not tied to specific conditions of time or observer." Banks examines various papers in the fields of science and biology over the past 250 years and claims that the general trend is "towards increased use of nominalized processes" ("Evolution," 140). Banks argues that this tendency is increasing because grammatical metaphor is effective in objectification and information condensing especially in scientific writings. See also Kazemian et al., "Ideational Grammatical Metaphor in Scientific Texts."

[209] Halliday, *Essential Halliday*, 120. He even says, "grammatical metaphor is at the foundation of all scientific thought" (118).

[210] Thompson, *Introducing Functional Grammar*, 167.

[211] Liardét and Black, "Trump vs. Trudeau," 1. For nominalization as a cohesive device, see also Marrugo, "'On the Grammar of Death.'"

[212] Halliday, *Essential Halliday*, 121.

clause 3:3b (μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει) in the form of a noun.

To take an English example (*The chairperson stepped down from the committee. His resignation surprised many*), the nominalized form *resignation* is used for the same reasons: first, the reader can reflect upon and talk about what happened (i.e., *the chairperson stepped down*) in a concrete term (i.e. *his resignation*); second, both clauses are seamlessly linked because the nominalized lexeme *resignation* is not only participating in the second clause as the Actor but also anaphorically referring to the preceding clause. Nominalization increases cohesion, most of all, because it contributes to generating cohesive chains, which, in turn, raises the possibility of chain interaction. The significant chains that are formed via nominalization in our text Rom 1–3 include Faith (πίστις, Appendix 16); Glory (δόξα, Appendix 17); Gospel (εὐαγγέλιον, Appendix 14); Righteousness (δικαιοσύνη, Appendix 18); and Judgment (κρίμα, Appendix 7).[213]

To conclude, therefore, if nominalization is indeed the most powerful and commonly used forms of grammatical metaphor that can pack dense information, increase privilege and authority, and augment cohesion, there is enough reason to give it careful consideration when we read Rom 1–3. In the following section, I show what the actual analytical procedures of cohesive chains and nominalization will look like.

Analytical Procedure

The purpose of this section is to establish as objective a mechanism as possible by which I retrieve linguistic data to address the research question. As for linguistic approaches to

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[213] Some may wonder why we only have these nouns. I explain my principle of selection in the following section "Analytical Procedure."

biblical texts, however, many do not hide their suspicion that linguistics, when applied to reading texts, only produces arid and perfunctory statistics. For example, critiquing linguistic stylistics, Stanley Fish states that its procedures and findings are circular and arbitrary.[214] He continues to claim that stylisticians are "left with patterns and statistics that have been cut off from their animating source," and, therefore, stylistic treatments are without meaning.[215] Linguistic criticism never purports to be a master key; as I have already mentioned above, finding linguistic data does not magically solve all the problems. However, linguistic approaches still can be meaningful means by which to move New Testament studies "beyond impressionistic exegesis."[216] By impressionistic exegesis, Porter means the following: "impressionistic exegesis that makes grammatical and theological statements on the basis of feelings, hunches, the tradition of interpretation alone (especially if it only reflects recent fads), and other undemonstrated (and undemonstrable) assertions."[217] What I intend to achieve by establishing the following procedures is to have a linguistically informed framework which enables "quantifiable grammatical analysis."[218] In what follows, I outline analytical procedures of cohesive chains and nominalization, respectively.

Analysis of Chain Interactions

In identifying cohesive chains in Rom 1–3, one of the most fundamental principles is that I do not chain things (or human participants) together unless there is undeniable

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[214] Fish, "What Is Stylistics," 54–55.
[215] Fish, "What Is Stylistics," 65.
[216] Porter, *Paul in Acts*, 9.
[217] Porter, *Paul in Acts*, 9.
[218] Porter, *Paul in Acts*, 9. See also Porter, *Linguistic Analysis*, 1–2.

evidence. For example, in Rom 1:1, it is undeniable that Παῦλος and δοῦλος Χριστοῦ

Ἰησοῦ form a co-referential tie, which is why I include both as the tokens of the Paul

chain (see Appendix 1).

Paul	
ID	**Token**
1:1a	Παῦλος
1:1b	δοῦλος (Χριστοῦ Ἰησοῦ)
. . .	. . .

Table 3. Paul Chain

By contrast, Rom 1:26 (αἵ . . . θήλειαι αὐτῶν, "their women") is tricky because it

is hard to say that αἵ . . . θήλειαι co-referentially points to ἀνθρώπων (1:18). What is

clear, however, is that αἵ . . . θήλειαι (1:26) accounts for a smaller group among

ἀνθρώπων (1:18), which we know by the pronoun αὐτῶν (i.e., αἵ . . . θήλειαι αὐτῶν,

"their women"). Such tokens are included as part of a sub-chain under the main one (see

Appendix 6).

Anthropoi	
ID	**Token**
1:26a	(παρέδωκεν) αὐτούς
1:26b	(αἵ . . . θήλειαι) αὐτῶν
Women (Sub-Anthropoi)	
1:26a	αἵ . . . θήλειαι (αὐτῶν)
1:26b	μετήλλαξαν
. . .	. . .

Table 4. Sub-Chain

The first step is to read through the text and identify all possible chains (and sub-

chains), and inventory them in tableau form (see Appendixes 1–23). Next is to identify

all the interactions occurring between chains, which requires a close and thorough

reading of the given text. For example, it is hard to miss the intense interaction between

the God chain and the Anthropoi chain because Paul uses the same expression three

times (παρέδωκεν αὐτοὺς ὁ θεός [1:24, 26, 28]). The two chains interact in such a way

that God is the Actor and the Anthropoi the Goal. Once interaction patterns are decided,

then we should add a third column to each chain tableau to record them. The God–

Anthropoi interactions above will thus be recorded as follows (see Appendix 5):

God		
ID	**Token**	**Chain Interaction**
. . .	. . .	. . .
1:24a	παρέδωκεν (αὐτούς)	→Anthropoi (1:24a)
1:26a	παρέδωκεν (αὐτούς)	→Anthropoi (1:26a)
1:28a	παρέδωκεν (αὐτούς)	→Anthropoi (1:28b)
. . .	. . .	. . .

Table 5. Presentation of Chain Interactions

Lastly, one needs to group chains according to the intensity of chain interaction

and account for the implications of them in terms of the research question. For instance,

in Rom 1–3, Paul (Appendix 1) and You (Plural) (Appendix 2) evince the highest

number of interactions (x 9), in which Paul is mostly the Actor who acts upon You

(Plural)—so the tokens in the You (Plural) chain often are the Target, Circumstance,

Goal, or Beneficiary. The next step then is to make an interpretative suggestion on the

data elicited from chain interactions (see my discussion in chapter 3).

Analysis of Nominalization

It is obvious that we cannot (and should not) treat every noun as an instance of

nominalization. For example, σάρκα (σάρξ, 1:3) has nothing to do with nominalization.

The tricky cases, however, include the nouns that do have cognate verbs. To take Rom

1:10 (ἐπὶ τῶν προσευχῶν μου, "in my prayers") for an example, we know that the noun's

(προσευχή) verbal counterpart is προσεύχομαι. In deciding whether to treat such a noun as an occurrence of nominalization, I suggest, for the sake of linguistic exactitude, that one limit the analysis only to involve the nouns whose cognate verbs appear *in the same text*. For the present study, therefore, Rom 1–3 is meant by "the same text."[219] Since its verbal form does not occur within chs. 1–3, I do not include προσευχῶν (1:10) in my discussion of nominalization. Some may raise objection to this principle, however, because it looks like what Halliday calls "instantial nominalization."[220] According to Halliday's distinction, instantial nominalization differs from genuine metaphorical potential because it is simply caused by the need of the given context. So, to Halliday, if a noun and a verb appear in proximity in the same text, it may be a case of instantial nominalization, which is less significant than *true* nominalization.[221] However, it should be noted that Halliday does not present clearly defined criteria to distinguish between instantial nominalization and true nominalization. Furthermore, Halliday's notion of instantial nominalization does not apply to some of Paul's most important verb–noun pairs. For instance, the πιστεύω–πίστις pair appears in all the seven genuine letters (Rom; 1 Cor; 2 Cor; Gal; Phil; 1 Thess) except for in Philemon where only the nominal form occurs. Therefore, in Paul's case, the fact that he keeps using some primary verb–noun pairs shows that they should not be dismissed as insignificant instantial cases of nominalization.

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[219] Note that its cognate verb does appear in 8:26. However, it is beyond my target text (chs. 1–3).

[220] Halliday, *Essential Halliday*, 120.

[221] Citing Isaac Newton's *Optiks*, Halliday gives "mixture," or "composition" as examples of meaningful (non-instantial) nominalization (*Essential Halliday*, 120).

The first step should therefore be to identify all the verb[222]–noun pairs in the text.[223] Since we are dealing with nominalization (i.e., verbs becoming nouns), we should first locate the verb before we find the noun. For example, the occurrence of the noun πίστις in Rom 1:5 (εἰς ὑπακοὴν πίστεως) does not count because there is no verb πιστεύω preceding it. The first occurrence of the verb in Rom 1–3 is seen in 1:16 (παντὶ τῷ πιστεύοντι), which thus makes πιστεύοντι (1:16)– πίστεως (1:17) the very first verb–noun pair of πιστεύω–πίστις. If one identifies all the instances of the in πιστεύω–πίστις Rom 1–3, it yields the following with three verbal items and twelve nouns:

πιστεύοντι (participle, 1:16) – πίστεως (1:17) – πίστιν (1:17) – πίστεως (1:17) – ἐπιστεύθησαν (verb, 3:2) – πίστιν (3:3) – πίστεως (3:22) – πιστεύοντας (participle, 3:22) – πίστεως (3:25) – πίστεως (3:26) – πίστεως (3:27) – πίστει (3:28) – πίστεως (3:30) – πίστεως (3:30) – πίστεως (3:31)

For a list of all the verb–noun pairs in the text, see Appendix 24. At this stage, however, all we can say is that Paul has nominalized those verbs in Rom 1–3.

So, the next step is to examine the absolute frequency of each nominalization. To return to the example of πίστις, we can see that there are twelve instances. The second most common nouns include both δόξα (x5) and δικαιοσύνη (x5) (see Appendix 24). The following shows the most frequently attested instances of nominalization in Rom 1–3.

πίστις   (x12)
δόξα, δικαιοσύνη   (x5)
κρίμα   (x4)
εὐαγγέλιον, ἔνδειξις (x2)

In addition, if we calculate the noun/verb ratio of each nominalization pair, we can observe the relative frequency of each nominalization. That is to say, if we divide

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[222] Note that I include finite verbs, participles, and even infinitives under the category of verb.
[223] For a full list of all the verb–noun pairs in Rom 1–3, see Appendix 24.

the number of nouns by that of verbs, it will let us know how many instances of nominalization occur per verb. To take the πιστεύω–πίστις pair for an example again, its ratio is 4 (12/3). This means that, in Rom 1–3, we have four nominalizations of πιστεύω per every verb. As for the κρίνω–κρίμα pair, however, its ratio is only 0.36 (4/11). Therefore, if we simply compare πίστις and κρίμα, we can say that, in Rom 1–3, Paul's use of the nominal form πίστις (4) is much more frequent that that of κρίμα (0.36). But in order to precisely determine their comparative values of each ratio, we need to transform the raw values into a 100-scale. According to this calculation, the instances of nominalization with the highest verb/noun ratio value—i.e. more nouns and fewer verbs—include the following (see Appendix 24).

δόξα/δοξάζω	100 (out of a 100-scale)
πίστις/πιστεύω	79
εὐαγγέλιον/εὐαγγελίζω	36
ἔνδειξις/ἐνδείκνυμι	36

Another factor to consider is Paul's most frequently used nouns in all his seven authentic letters (see Appendix 26). The list below shows his top five nouns.

πίστις	(x91)
δόξα	(x57)
δικαιοσύνη	(x50)
εὐαγγέλιον	(x48)
γνῶσις	(x20)

I also suggest that we factor in the average value of the relative distance between each verb and noun. The reason that this can be helpful is because we can assume that there is a difference in terms of textual effect between nominalization closely following a verb and one taking place distantly. In calculating this, one needs to count the number of words that appear between each pair. The counting concerning the δοξάζω–δόξα pair

looks like the following: ἐδόξασαν (1:21) [21 words] δόξαν (1:23) [320 words] δόξαν (2:7) [359 words] δόξα (2:10) [764 words] δόξαν (3:7) [962 words] δόξης (3:23). So, the distance values for the δοξάζω–δόξα pair is 21, 320, 359, 764, 962. For comparison with other values, these values need to be turned into a 100-scale as well: 1.9, 33, 37, 80, 100. What follows is to calculate the average of these values. In case of the δοξάζω–δόξα pair, therefore, the average distance value is 50.38. Thus, the noun–verb average distance of the δοξάζω–δόξα pair is 50.38 (see Appendix 24).

To combine all the factors that I have described, we can say that the following four instances of nominalization appear to merit particular attention: πίστις; δόξα; δικαιοσύνη; and εὐαγγέλιον.

As I have mentioned in previous sections, nominalization increases cohesion of the given text because it creates cohesive chains. So, the next step is to identify all the chains that have come into being thanks to nominalization. See, for example, Judgment (Appendix 7), Faith (Appendix 16), Glory (Appendix 17), Gospel (Appendix 14), and Righteousness (Appendix 18). The final step is to explain the chain interactions that especially involve such nominalization-related chains.

CHAPTER 3: CLUES FROM COHESIVE CHAINS

It is rarely disputed that Romans is the most important letter of Paul's. Its pervasive

influence shows no sign of abating. Part of Romans's enduring value comes from its

dual—or contradictory—character: it is an occasional letter and yet its message is

timeless.[1] As I have discussed in chapter 1, my target text—the first three chapters of the

letter—has also attracted much scholarly debate for the following reasons: first, scholars

have different opinions regarding the identity of those who are being condemned by Paul

in Rom 1:18–32. If Paul condemns all humanity in that section, then the rest of the letter

will need to be read through that lens. The same is true with the other possible option.

That is, if—as some scholars are arguing today—Paul is only addressing the evil of the

Gentile world in 1:18–32, then it should be the interpretative key in our reading of the

letter; the second reason scholars are attracted to the target text concerns the identity of

the dialogue partner that we see in the text, especially, in Rom 2. It is critical because, if

he is ethnically Jewish, then Paul's discussions in Romans are likely to include things

regarding Jews (and Judaism). If he is not an ethnic Jew but a Gentile who only aspires

to be known to be a Jew, then it is probable that the gospel that Paul presents in the letter

only pertains to Gentiles. It is still the case that the majority of scholars maintain that if

the interlocutor calls himself a Jew (2:17), he is a real ethnic Jew. But a significant

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[1] Moo, *Letter to the Romans*, 1. Bornkamm's concluding statement about Romans well captures
this duality; according to Bornkamm, Paul presents his "most important themes and thoughts" in such a
way that they are elevated above the given occasion/situation into "the sphere of the eternally and
universally valid" (Bornkamm, "Letter to the Romans as Paul's Last Will and Testament," 27–28).

minority has been voicing a different opinion that the person in Rom 2 is not an

ethnically Jewish man but a Gentile, and that Paul thus has nothing against Jews or

Judaism.

In analyzing Rom 1–3 (a text critical in precisely grasping Paul's gospel) from

the perspective of cohesive chain, the present chapter provides a set of clues from the

analysis of cohesive chain interactions. In doing so, I engage with relevant scholars

wherever necessary and possible. My presentation of interpretative suggestions is then

given in the conclusion of the chapter. Before I enter the discussion of cohesive chains

in Rom 1–3, I first provide in the following section a brief overview of cohesive chains

and nominalization of the text.

Overview of Cohesive Chains and Nominalization in Romans 1–3

My reading of the text has identified twenty-three *meaningful*[2] cohesive chains in the

text: Paul; You (Plural); Ioudaios; Gentiles; God; Anthropoi; Judgment; Romans 2:17–

27 Anthropos; Law; Circumcision; Uncircumcision; We; Anthropos (Generic); Gospel;

Christ; Faith; Glory; Righteousness; Greeks; Work; Grace; Wrath; and Truth (see

Appendixes 1–23). Sixteen of the twenty-three meaningful chains are *major* chains.

Major chains refer to chains that either interact three or more times with another chain or

interact with two or more chains simultaneously. These major chains include Paul; You

(Plural); Gentiles; God; Anthropoi; Judgment; Romans 2:17–27 Anthropos; Law;

Circumcision; We; Anthropos (Generic); Gospel; Christ; Faith; Glory; and

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[2] By "meaningful," I mean a cohesive chain that has a minimum of two tokens and makes at least two interactions with another chain. For a list of trivial chains that do not meet my minimum requirements, see Appendix 28.

Righteousness. I label the remaining seven as "minor" chains because, while they do interact with other chains, it is usually just once. They include the following: Greeks; Uncircumcision; Grace; Wrath; Truth; and Ioudaios.

Before I turn to the overview of nominalization in the next section, a comment concerning the catena section of Old Testament quotations (3:10–18) is in order. In 3:10–18, Paul quotes from Pss 5:10b; 9:28a; 13:1–3; 35:2b; 139:4b; Isa 59:7–8 (LXX), which indicates that he is using those quotations to depict humanity negatively. My study does not include this section in chain analysis in order to remain focused on Paul's own wording.

Based on my methodology that I outlined in chapter 2, I have identified the following fourteen nominalization pairs (see Appendix 24):

> πιστεύω–πίστις
> δοξάζω–δόξα
> ἀπιστέω–ἀπιστία
> εὐαγγελίζω–εὐαγγέλιον
> δικαιόω–δικαιοσύνη
> ὠφελέω–ὠφέλεια
> γινώσκω–γνῶσις
> κρίνω–κρίμα
> λογίζομαι–λογισμός
> ἐνδείκνυμι–ἔνδειξις
> ἀποκαλύπτω–ἀποκάλυψις
> καυχάομαι–καύχησις
> θέλω–θέλημα
> ἐπιγινώσκω–ἐπίγνωσις

This list of verb–noun pairs shows at least three things. First, in Rom 1–3, Paul uses a minimum of fourteen instances of nominalization. Second, based on the factors that I laid out in chapter 2, we know that Paul's most important use of nominalization concerns πίστις, which begs for particular attention. Third, we can also say that in Rom

1–3, Paul's five most significant instances of nominalization pertain to πίστις; δόξα; ἀπιστία; εὐαγγέλιον; and δικαιοσύνη.[3] In the remainder of this chapter, I identify major cohesive chains and discuss their interaction patterns, to which I now turn.

Paul and his Readers

Paul is the writer of this letter. It thus makes sense to begin our discussion with the Paul chain (see Appendix 1). The Paul chain is active mostly in 1:1–16. But it disappears after his 1:16 statement that he is not ashamed of the gospel (οὐ . . . ἐπαισχύνομαι τὸ εὐαγγέλιον). We see a brief re-occurrence of the chain in 2:16 where he speaks of the day of God's judgment according to his—i.e., Paul's—gospel through Christ (Appendix 1 [2:16a]). Paul then reappears in 3:5, 7, where he engages with the interlocutor concerning a series of questions that the dialogue partner raises. Paul includes himself in 3:5 (κατὰ ἄνθρωπον λέγω).[4] In 3:7, Paul asks, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; ("why am I still judged as a sinner?"). According to Rodríguez, however, 3:7 is not Paul's voice but the interlocutor's. Rodríguez's distinction of the voices is as follows:[5] the interlocutor (3:1, 3, 5, 7) versus Paul (3:2, 4, 6, 8). As for this claim, Rodríguez draws from Thiessen and thinks that 3:7 (ἐν τῷ ἐμῷ ψεύσματι) refers to the interlocutor's failure to keep the circumcision law. In other words, the interlocutor had not been circumcised on the *eighth* day and therefore that was his transgression. So, in Rodríguez's understanding, the question of 3:7 is, "if God's patient acceptance of my

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[3] Note that, in chapters 3–4, I only discuss the following nine nominalizations in conjunction with my cohesive harmony analysis: πίστις; δόξα; ἀπιστία; εὐαγγέλιον; δικαιοσύνη; ὠφέλεια; κρίμα; ἔνδειξις; and καύχησις because they occur as part of meaningful chain interactions.

[4] See, e.g., Porter, *Letter to the Romans*, 86. See also my discussion of the Ioudaios chain below.

[5] Rodríguez, *If You Call Yourself a Jew*, 64–65.

transgression—circumcised, but not on the eighth day—magnifies God's glory, why would circumcision after the eighth day not be reckoned as faithful obedience of God's command?"[6] But it seems to make more sense to regard 3:7 as parenthetical and as reflecting Paul's own voice. In other words, Paul sees himself as part of a group of Jews (see Appendix 3 [3:3a–8c] "Some Ioudaioi").

Not surprisingly, the You (Plural) chain's active area overlaps with that of the Paul chain (i.e., 1:6–15) (see Appendix 2). It is likely that the You (Plural) chain refers to the people in Rome for whom Paul intends to read the letter because the chain begins in 1:6 where he first mentions his addressees. One notable thing about the group of people that this chain refers to is that they seem to be part of all the Gentiles that Paul mentions in 1:5 (ἐν οἷς ἐστε καὶ ὑμεῖς, see Appendix 2 [1:6a, b]). I have also included "all those who are in Rome" (πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ [Appendix 2 (1:7a)]) in the You (Plural) chain, not just because of the number agreement between 1:6 and 1:7 but also because of the juxtaposition of the two verses (vv. 6–7).

Several scholars resort to Rom 1:5–7 and argue that it is evidence of the Gentile readership of Romans. Rodríguez, for example, claims that this is where Paul gives his "most explicit references to its readership,"[7] with which I agree. It is indeed explicit because Paul clearly indicates that they (i.e., ὑμεῖς, 1:6) are in (or belong to) "all the Gentiles" (ἐν πᾶσιν τοῖς ἔθνεσιν, 1:5). Rodríguez also thinks that ἐν πᾶσιν τοῖς ἔθνεσιν (1:5) followed by πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ (1:7) implicates that there was a large and strong Gentile community (or communities) in Rome.[8] Likewise, Gaston considers

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[6] Rodríguez, *If You Call Yourself a Jew*, 67.
[7] Thorsteinsson, *Paul's Interlocutor*, 102. See also 113–21.
[8] Rodríguez, *If You Call Yourself a Jew*, 18.

Gentiles as the only recipients of the letter.[9]

However, from the perspective of cohesive chains, it should be noted that You (Plural) and Gentiles (see Appendix 4) are separate chains and they show no sign of interaction. Although ἐν οἷς ἐστε (Appendix 2 [1:6a]) shows a certain connection between the Gentiles and the You (Plural) chains, in terms of chain interaction, there is no evidence that You (Plural) and Gentiles are related in any way.

The You (Plural) chain ends in 1:15 where Paul expresses his strong desire to preach the gospel to his readers (καὶ ὑμῖν, Appendix 2 [1:15a]). Some may impugn my claim that You (Plural) ends in 1:15 because, in 2:24, there is an occurrence of the second-person plural (τὸ . . . ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν); the pronoun (δι' ὑμᾶς) may be a token of the You (Plural) chain. I do not include 2:24 in You (Plural), however, primarily because it is Paul's quotation from the Old Testament (Isa 52:5 LXX), not his own writing.

My examination of the You (Plural) chain reveals three things about the group of people that are referred to by this chain. First, they seem to be presented as part of all the Gentiles that Paul mentions in 1:5. Second, however, in Rom 1–3 at least, the Gentiles and the You (Plural) chains are separately formed and used, and they rarely interact with each other. Lastly, Paul says nothing about Jews when he establishes the You (Plural) chain—that is, Paul does not say anything concerning whether he includes or excludes Jews in the argument of this letter.

As for chain interaction, the main interaction partner of the You (Plural) chain is neither the Gentile (Appendix 4) nor the Ioudaios (Appendix 3); it is the Paul chain.

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[9] Gaston, *Paul and Torah*, 7, 21. See also Das, "Gentile-Encoded Audience of Romans," 32.

They interact in nine places (see Appendix 2 [1:8a, 9a, 10a, 11a, 11c, 13a, 13d, 15a]).

The most prominent structural pattern between Paul and You (Plural) is that Paul is

often the Actor whereas the You (Plural) tokens are acted upon (i.e., Target [Appendix 2

(1:8a)]; Circumstance [Location] [Appendix 2 (1:10a)]; or Goal [Appendix 2 (1:13a, c,

d)]). Another primary structural pattern of the You (Plural) tokens in relation to Paul is

that they often are the Beneficiaries of what Paul offers (see Appendix 2, [1:9a, 11c,

15a]). Closing the You (Plural) chain in 1:15, for example, Paul presents his readers as

the Beneficiaries (or Recipients) of his act of gospel preaching (καὶ ὑμῖν . . .

εὐαγγελίσασθαι). To summarize, the Paul–You (Plural) interactions seem to show Paul's

own perception of his relationship with those whom he directly addresses in his letter

(i.e., You [Plural]). The frequency of chain interaction and the consistent pattern of Paul

being the active doer (Actor) and the recipients passive beneficiaries betray the

undeniable hierarchy within their relational proximity.

God, Anthropoi, and Judgment

Another set of chains that evinces noteworthy interactions involves God (Appendix 5),

Anthropoi[10] (Appendix 6), and Judgment (Appendix 7). In this group, the densest

interaction is observed between God and Anthropoi (eight times).

The God chain includes all the tokens that refer to God, one of the main

participants in the text. It is the most significant in terms of its weight (i.e., the total

number of its tokens); it has ninety tokens. Paul presents God in 1:1 as the originator

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[10] Note that, in my study, I name this chain with the transliteration Anthropoi (ἄνθρωποι), instead of using a translation (e.g., "human beings") in order to avoid unnecessary disputes or biases. The lexeme (ἀνθρώπων, 1:18) is translated as "those" (NRSV); "people" (NIV, NASB, GNB, NLT, CEV, RUSV, CCBT, JLB); or "men" (KJV, ESV).

(creator, or possessor) of the gospel (εἰς εὐαγγέλιον θεοῦ, 1:1). Some of the example

tokens that refer to God include nouns (e.g., θεοῦ [Appendix 5 (1:1a)]), pronouns (e.g.,

αὐτοῦ [1:3a], or ὃς [3:30b]), or subject-marked verbs (e.g., παρέδωκεν [1:24a], or ἐστιν

[1:25d]). While some may object to including predicate nominals and predicate

adjectives in the same chain, they have been chained in my analysis because Paul

presents them in such a way that they are undeniably linked to God himself—for

example, in 1:7, Paul places the nominal group πατρὸς ἡμῶν as an appositive that refers

to the preceding θεοῦ; similarly, in 1:9a (μάρτυς . . . μού ἐστιν ὁ θεός), it is hardly

disputable that ὁ θεός (Token) and μάρτυς . . . μού (Value) are inseparably linked by the

relational-process verb ἐστιν. I have also included predicate adjectives in the God chain

for the same reason—see, for example, εὐλογητός (1:25e); ἀληθής (3:4c); or δίκαιον

(3:26c). The God chain is not only the weightiest chain with the largest number of

tokens (90) but also the most pervasive one, which means that it is well spread out from

1:1 all the way to 3:30 (see Appendix 5). What it also means is that Paul keeps God as

the most significant participant in the text. Simply put, Paul continues to talk about God

in Rom 1–3.

The Anthropoi chain (Appendix 6) is the second weightiest one after God in

Rom 1–3. It is in 1:18 that the chain commences (ἀποκαλύπτεται . . . ὀργὴ θεοῦ ἀπ’

οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων). Paul makes it clear that it is due to

every ungodliness and unrighteousness of ἄνθρωποι that God’s wrath is being revealed

from heaven. The referential devices that point to the ἄνθρωποι (1:18) include pronouns

and subject-marked verbs. For example, it was to them (αὐτοῖς, Appendix 6 [1:19b]) that

God made "that which is known about God" (τὸ γνωστὸν τοῦ θεοῦ, 1:19) evident.

Furthermore, they (οἵτινες, 1:32a), while knowing (ἐπιγνόντες, 1:32b) God's righteous

requirement, not only do the same (αὐτὰ ποιοῦσιν, 1:32c) but also approve of those who

practice such things (συνευδοκοῦσιν τοῖς πράσσουσιν, 1:32d). Paul's negative depiction of

ἄνθρωποι in 1:18–32 is hard to miss. The Anthropoi chain has a total of sixty-seven

tokens (including three sub-chains): Women; Men; and Romans 2:1–5 Anthropos.[11] I

have included both Women and Men as sub-chains under the Anthropoi chain (see

Appendix 6 [1:26a–27j]) primarily because of Paul's language that reveals that the

women belong to the entire group of Anthropoi (e.g., αἵ . . . θήλειαι αὐτῶν, 1:26a). If this

is the case, then it is not unreasonable to think that οἱ ἄρσενες (1:27a), too, forms a sub-

group. It is perhaps helpful to note that both Men and Women show no chain interaction

at all; they suddenly appear in the middle of the Anthropoi chain (1:26) and then

discontinue after v. 27. Paul criticizes their sexual perversion. One comment is in order

concerning οὐκ ἐδοκίμασαν (1:28). While I have included it in the Anthropoi chain

(Appendix 6 [1:28a]), this is a tricky case because there are at least two probable options

concerning whom the plural subject marked on οὐκ ἐδοκίμασαν refers to. On the one

hand, it is the ἄνθρωποι (1:18) that it points to. On the other hand, it is also possible to

argue that the subject of οὐκ ἐδοκίμασαν is "men" (ἄρσενες, v. 27). Either way, it is

evident that οὐκ ἐδοκίμασαν (1:28) cannot belong to any other chain but to Anthropoi. I

go with the former because it is natural to think that, having accused both women and

men of their sexual impurity, Paul is now resuming his indictment of ἄνθρωποι in v. 28.

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[11] Note that, in labeling this sub-chain, I use the transliteration of ἄνθρωπος for the same reason that I use "Anthropoi."

Romans 2:1–5 is a crucial (and puzzling) portion of the text because Paul suddenly presents a second-person singular participant (διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων, 2:1). I have included Paul's interlocutor in Rom 2:1–5 as a sub-chain of Anthropoi (see Appendix 6 [2:1a–5c]) for the following reasons. First, the number change (plural [1:32] to singular [2:1]) indicates that there is a certain change that we should not dismiss. It therefore seems unlikely that there is no difference between the ἄνθρωποι up to 1:32 and the ἄνθρωπος in 2:1–5, which means that we need to recognize and express the distinction in a certain way. However, it does not necessarily mean that they are entirely unrelated because Paul is using the same lexical item. It is not impossible that Paul's use of the expanded vocative (ὦ ἄνθρωπε πᾶς ὁ κρίνων, 2:1) indicates that Paul is singling out an ἄνθρωπος to discuss the seriousness of the problem concerning him, which Paul continues throughout vv. 1–5. Third, we can see that 2:1–5 is distinguished and yet inseparable from 1:18–32 because the ἄνθρωποι (1:18–32) and the ἄνθρωπος (2:1–5) share the same characteristics. Paul says that the ἄνθρωποι (1:18–32) commit the same things (αὐτὰ ποιοῦσιν, 1:32c) and approve others who do such things (συνευδοκοῦσιν τοῖς πράσσουσιν, 1:32d), which is observed in the ἄνθρωπος (2:1–5) too—he practices the same things himself (see τὰ . . . αὐτὰ πράσσεις [2:1h] and ποιῶν αὐτά [2:3e]).[12] Another example is found in that Paul is using the same lexeme ἀναπολόγητος in stating that they are without excuse before God (see 1:20a; 2:1a).[13] It is

[12] Cf. Gaston, *Paul and Torah*, 119, who notes the use of the verb "doing" both in 1:32 and 2:1–3.

[13] Cf. One of the pieces of evidence Gaston offers to argue for the connectivity of 1:18–32 and 2:1–3 is the repetition of ἀναπολόγητος in 1:20 and 2:1 (Gaston, *Paul and Torah*, 119). I, however, do not argue for such complete connection; rather, 1:18–32 and 2:1–3 are related in such a way that the latter forms a sub-chain of the larger chain that both passages belong to.

remarkable to note that, both in 1:18–32 and in 2:1–5, Paul does not use—or deliberately refrains from using—explicit labels like "Jew" or "Gentile." This is why I avoid using such labels in naming the sub-chain "Romans 2:1–5 Anthropos." Including the Rom 2:1–5 ἄνθρωπος as a sub-chain of the Anthropoi chain, therefore, appears to be the best way (see Appendix 6 [2:1a–5c]).

As for the identity of this person, the traditional view has long been that Paul is addressing an ethnically Jewish man in 2:1–5.[14] Instead of making a conclusive statement about this person's identity, I will offer my own descriptions of this man based on the tokens of the Rom 2:1–5 ἄνθρωπος chain. First, this sub-chain is inactive in terms of chain interaction. The only two connections that it builds with other chains are ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ; (2:3g; with the Judgment chain [Appendix 6 (2:3g)]) and θησαυρίζεις σεαυτῷ ὀργὴν (2:5b; with the Wrath chain [Appendix 22 (2:5a)]), which, however, do not qualify as chain interactions. The dormancy (i.e., inactiveness) of this chain may support the decision to include it only as a sub-chain of Anthropoi. Second, Paul uses five particular tokens to describe the undeniable character of this person—he acts as a judge of others: "every one of you who judges" (πᾶς ὁ κρίνων, 2:1d) has no excuse because, "in that which you judge another" (ἐν ᾧ . . . κρίνεις, 2:1e), "you are condemning (or judging) yourself" (κατακρίνεις, 2:1g); "you are a judge" (ὁ κρίνων, 2:1i) who practices the same things (see also 2:3c). Therefore, what we can say about this

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[14] See, e.g., Moo, *Letter to the Romans*, 31, who says that 2:1–5 is Paul's "critique of Jewish assumptions." According to Dunn, in vv. 1–11, Paul targets "Jewish presumption of priority and privilege" (*Romans 1–8*, 88). Concerning the abrupt change of tone seen between 1:18–32 and 2:1, Thiselton says this is "reminiscent of Amos's strategy" (e.g., Amos 1:3—2:3 and 2:4). That is to say, Paul discusses Gentile transgressions in 1:18–32 and then suddenly switches to Jewish transgressions (2:1) (Thiselton, *Discovering Romans*, 92).

person is that—although we do not know for sure (based on the language itself) whether this person is a Jew or not—Paul seems to think that the Rom 2:1–5 ἄνθρωπος is not different from the ones that he depicts in the previous section (1:18–32) of the Anthropoi chain. Therefore, although Rodríguez claims that the Rom 2:1–16 interlocutor is "the elitist moralizing pagan"[15] and that "Paul has shifted from idolatrous gentiles in Romans 1 to gentiles who have entered 'Christian experience,'"[16] the text does not yield such evidence.

In the middle of the Romans 2:1–5 Anthropos sub-chain, I have identified two tokens that belong to the main chain (Anthropoi). In 2:2, Paul mentions a certain group of people upon whom God's judgment falls in accordance with truth (ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας, Appendix 6 [2:2a]). There is another Anthropoi token in 2:3 where Paul describes the 2:1–5 Anthropos as one who passes judgment on those who practice such things (ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, Appendix 6 [2:3d]). In terms of both their number (plural) and their similar character—i.e., doing such things[17]—these tokens seem to help continue the Anthropoi chain.

The Anthropoi chain seems to end in 2:16 (ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ) where Paul uses the lexeme ἀνθρώπων again. While the use of the same lexical item is one of the most reliable referential devices in cohesive chaining, it is not necessarily guaranteed that the identical

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[15] Rodríguez, *If You Call Yourself a Jew*, 61 (see also 51n15).

[16] Rodríguez, *If You Call Yourself a Jew*, 38. According to him, the interlocutor in 2:1 is a Gentile who is confident about his own moral status (39).

[17] Paul presents this *doing* or *committing* aspect as an important element in depicting both the Anthropoi chain (see αὐτὰ ποιοῦσιν [1:32c]; συνευδοκοῦσιν τοῖς πράσσουσιν [1:32d]; τὸ κρίμα τοῦ θεοῦ . . . ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας [2:2a]; τοὺς τὰ τοιαῦτα πράσσοντας [2:3d]) and the Romans 2:1–5 Anthropos sub-chain (see τὰ . . . αὐτὰ πράσσεις [2:1h]; καὶ ποιῶν αὐτά [2:3e]).

lexeme always refers to the same entity. How then do we know if the τῶν ἀνθρώπων

(2:16a) is part of the Anthropoi chain that started in 1:18? Although this will become

clearer below in the following sections especially regarding the Anthropoi (Generic) and

the Law chains, and the Law-Keeping Gentiles and Law chains, it suffices to state here

that Paul seems to be briefly deviating to present two separate chains along with

Anthropoi—that is, having dealt with the Rom 2:1–5 Anthropos, he then moves on to

discuss more generic things about Anthropoi (2:6–13, Anthropos [Generic]; see

Appendix 13), which is followed by Paul's discussion of a group of Gentiles who appear

to be obeying the law (2:14–15, Gentiles; see Appendix 4 [2:14a–15d]). Therefore, it is

possible to think that, in 2:16, Paul is finally returning to his treatment of Anthropoi (see

Appendix 6b).

As I have discussed both in chapter 2 and in the section "Overview of Cohesive

Chains and Nominalizations in Romans 1–3" above, the Judgment chain (Appendix 7) is

worth our particular attention because it is a cohesive chain that has been formed as a

result of Paul's use of nominalization. The instances of this nominalization (i.e., the

κρίνω–κρίμα pair) are seen most frequently in Rom 2:1–3 because the verb and noun

occur in proximity there. See Rom 2:1–3 below:

> Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον,
> σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. οἴδαμεν δὲ ὅτι τὸ κρίμα
> τοῦ θεοῦ ἐστιν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. λογίζῃ δὲ
> τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι
> σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;

This portion shows that Paul only uses verbal forms when he describes the act of the

Romans 2:1–5 Anthropos (see below).

πᾶς ὁ κρίνων	Appendix 6 (2:1d)
κρίνεις τὸν ἕτερον	Appendix 6 (2:1e)
κατακρίνεις	Appendix 6 (2:1g)
ὁ κρίνων	Appendix 6 (2:1i)
ὁ κρίνων	Appendix 6 (2:3c)

What is noteworthy in the passage above is that Paul seems to contrast the human being's *act* of judging and God's judgment by presenting God's act of judging in nominalized form: τὸ κρίμα τοῦ θεοῦ (Appendix 7 [2:2a, 3a]).

By assigning the nominalized form only to God, Paul seems to intend to achieve a few things. First, Paul reconstrues the act of judging (i.e., material process) and adds "thinginess" to it to present it as the noun κρίμα that belongs to God (τὸ κρίμα τοῦ θεοῦ) because the notion of God who judges is important to him.[18] In other words, the effect of this nominalization may be that Paul has removed negotiability regarding the fact that God judges; that is, by presenting it in nominal form, Paul solidifies God's judgment. By reifying it as a nominal word-group, Paul does not allow the reader to question God's act of judging.[19] Second, by Paul's use of nominalization, a new cohesive chain, Judgment (Appendix 7), has been created, which, in turn, contributes to the cohesion of the text by (as I will show below) entering chain interaction with the God chain. Third, Paul contrasts the human being's judgment with God's. As the nominal word-group structure (τὸ κρίμα [Head] τοῦ θεοῦ [Classifier]) shows, Paul intends to communicate the idea that judgment belongs to God, not to Anthropoi. Fourth, having juxtaposed the absurdity of his interlocutor's (and his fellows') judgment and the indisputable truthfulness of God's

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[18] Halliday, "Towards a Language-Based Theory," 111; Halliday, *Essential Halliday*, 125, 116, 119.

[19] Thompson, *Introducing Functional Grammar*, 170, 172.

judgment in 2:1–2, Paul asks the interlocutor two consecutive (and rhetorical[20])

questions in 2:3–4: "you suppose . . . you can escape the judgment of God?" (λογίζῃ . . .

ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ; v. 3) and "you despise . . . ?" (. . . καταφρονεῖς . . .; v.

4). Again, in v. 3, by construing again the figure {GOD JUDGES} in the word-group τὸ

κρίμα τοῦ θεοῦ, Paul is stressing that his interlocutor will never be able to escape God's

judgment.

By examining the nominalization, therefore, I suggest the following: first, Paul's

intention reflected in the nominalization (κρίμα) is to highlight God as the true

source/performer of the act of judging; second, the nominalized word-group seems to

imply that Paul means to say that his interlocutor will never succeed in escaping τὸ

κρίμα τοῦ θεοῦ.

A comment on the last token of the Judgment token (ὧν τὸ κρίμα ἔνδικόν ἐστιν

[Appendix 7 (3:8a, b)]) is in order. As my discussion of the "Some Ioudaioi" sub-chain

below will show (Appendix 3), in 3:8, Paul declares that their condemnation (judgment

[κρίμα]) is just. To summarize, according to our examination of the Judgment chain, it

seems that Paul speaks of judgment upon Anthropoi and upon "Some Ioudaioi."

The God chain interacts with the Anthropoi chain in eight places. In most cases,

God is the Actor and Anthropoi the Goal:

αὐτοῖς ἐφανέρωσεν	Appendix 5 (1:19c)
παρέδωκεν αὐτούς	Appendix 5 (1:24a, 26a, 28a)
ἀποδώσει ἑκάστῳ	Appendix 5 (2:6b)
ὅτε κρίνει ὁ θεός	Appendix 5 (2:16a)

In 1:21, however, the tokens in the Anthropoi chain act as the Senser and the Actor (e.g.,

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[20] Porter, *Letter to the Romans*, 72.

γνόντες [Senser] τὸν θεόν [Phenomenon] [Appendix 6 (1:12a)]; οὐχ ὡς θεὸν [Goal]

ἐδόξασαν ἢ ηὐχαρίστησαν [Actor] [Appendix 6 (1:21b1)]).

One of the most critical observations about the interaction pattern between God
and Anthropoi is that their relationship is described in a negative way. The culmination
is when Paul declares three times consecutively that God [Actor] gave them [Goal] over
to "to impurity" (1:24), "to degrading passions" (1:26), and "to a depraved mind"
(1:28).[21] It should also be noted that most of God–Anthropoi interactions are
concentrated in 1:18–32. So, what we can claim with a certain degree of confidence is,
first, the God–Anthropoi relationship is depicted in a negative light, especially in 1:18–
32, and second, Paul is not explicit about to whom he is referring to through the
Anthropoi chain. To conclude my argument is that there is no evidence to think that
Paul's accusation in 1:18–32 excludes ethnically Jewish people. Arguing that Jews are
excluded, therefore, seems to be an *argumentum ex silentio*.

Stowers is one of the most vocal scholars concerning this issue. Stowers gives
the following evidence to argue that Rom 1:18–32 only concerns the Gentile world.
First, since the Greco-Roman world was already lamenting "the decline of
civilization,"[22] Paul (Rom 1:18—2:16), too, used "decline of civilization narratives" for
his "hortatory purposes in protreptic letters."[23] Second, according to "Jewish literature"
before AD 70, Judaism was rarely interested in "the effects of Adam's transgression"; in
other words, in Judaism, "the Adamic fall does not serve as *the* explanation for *the*

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[21] According to Stowers, this word shows "God's punishing activity" (*Rereading of Romans*,
100), with which I concur.
[22] Stowers, *Rereading of Romans*, 85.
[23] Stowers, *Rereading of Romans*, 98.

human predicament."[24] Stowers also speaks of the notion of self-mastery, which, he argues, was a hot topic in the Greco-Roman world. Stowers contends that Judaism was a school for self-mastery.[25] The Jews tried to present Judaism as attractive for learning self-mastery. So, Rom 1:18–32 shows that the less-than-ideal state of Gentile sinfulness, that is, the Gentiles failed in self-mastery and fell into idolatry.[26] Thus, while Rom 1:18–32 was traditionally viewed as concerning the result of the fall, that is, "the universal reign of sin,"[27] Stowers applies the Greco-Roman (rhetorical) notion of "self-mastery" to Rom 1 and argues that Paul holds that a "lack of self-control" (or absence thereof) is the main problem of his exclusively Gentile audience.[28] For Jewett, Rom 1:18–32 deals with "Greco-Roman religion and culture" (esp. vv. 29–32).[29] Sanders, too, argues that Rom 1:18–32 is one of the passages that "reflect Diaspora Jewish views of Gentiles"[30]—that is, 1:18–32 concerns Gentile sinfulness.[31] Mortensen's conclusion is the same: 1:18–32 gives "the stereotypical descriptions of Gentiles."[32] Rodríguez follows Thorsteinsson to argue that Rom 1:18–32 is about "the depraved immoral pagan."[33] Thiselton suggests that Rom 1:23 is Paul's climatic argument that discloses "the depths of the folly of the

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[24] Stowers, *Rereading of Romans*, 87. Emphasis original.

[25] Stowers, *Rereading of Romans*, 58–64.

[26] Stowers, *Rereading of Romans*, 44.

[27] Barrett, *Commentary on the Epistle to the Romans*, 69. See also Porter, *Letter to the Romans*, 64, 70; Moo, *Letter to the Romans*, 31; Jewett, *Romans*, 150; Dunn, *Romans 1–8*, 50–51; Osborne, *Romans*, 44; Cranfield, *Critical and Exegetical Commentary on the Epistle to the Romans*, 1:104; Hays, *Echoes of Scripture*, 41; Schreiner, *Romans*, 86. Cf. Sanders's dissatisfaction with Rom 1:18—2:29; he claims that the given text suffers from internal inconsistencies and serious exaggeration (Sanders, *Paul, Law, Jewish People*, 123–25). To Sanders, therefore, Paul's indictment in Rom 1:18—2:29 is "not convincing" (125). In Sanders's understanding, Paul indicted humanity anyway because he just wanted to draw a conclusion that Christ was the "universal savior" (125). Therefore, Paul started from the solution (Jesus as the universal savior) to the plight (i.e., so he needed humanity to be universally sinful) (125).

[28] Stowers, *Rereading of Romans*, 42–43.

[29] Jewett, "Romans," 93.

[30] Sanders, *Judaism*, 268.

[31] Sanders, *Paul, Law, Jewish People*, 123. Sanders argues that Paul borrows Rom 1:18—2:29 from "homiletical material" of "Diaspora Judaism."

[32] Mortensen, *Paul among the Gentiles*, 418.

[33] Rodríguez, *If You Call Yourself a Jew*, 61 (see also 51n15).

Gentile world."[34] As for Paul's accusation of the sexual perversion of women and men

(1:26–28), Bird seems to be certain that it only concerns the sexual issues of Gentiles; he

thinks that Paul is only "describing Roman and Greek males."[35]

However, it should first be brought to attention that it is not certain if there is a

connection between 1:5 (ἐν πᾶσιν τοῖς ἔθνεσιν) and 1:18 (ἀνθρώπων), at least according to

my chain analysis. While ἐν πᾶσιν τοῖς ἔθνεσιν (1:5 [see Appendix 4 (1:5a)]) is

undoubtedly explicit about Paul ministering to Gentiles, my claim based on the analysis

of cohesive chains and their interactions is that there is no evidence that πάντα τὰ ἔθνη

(1:5) overrides all those whom Paul addresses in the letter. I discuss the Gentiles chain

in the last section of this chapter. It is perhaps sufficient to say here that, according to

my analysis, the Gentiles chain (see Appendix 4) shows no connection to 1:18–32.

Furthermore, while there is evidence that the Gentiles chain and the You (Plural) chain

are *connected* at one point—see ἐν οἷς ἐστε (Appendix 2 [1:6a])—the You (Plural) chain

discontinues after 1:15, and thus it does not have any connection to 1:18–32 (see ἐπὶ

πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων [Appendix 6 (1:18a)]).

Therefore, it is natural, as it were, that several—if not many—scholars have

turned their eyes to text-external sources to find evidence that Rom 1:18–32 pertains

only to the Gentile world. The Wisdom of Solomon is a fulcrum passage for such a

claim.[36] It is often alleged that Rom 1:18–32 squares with the depiction of Gentile vices

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[34] Thiselton, *Discovering Romans*, 85. He also mentions Ps 105:20 LXX; Jer 2:11; Deut 4:16–18 and stresses that Israel, too, made the golden calf (Exod 32). But it is interesting that—regardless of the evidence of Israel's own idolatry—he somehow keeps arguing that 1:18–32 concerns the Gentile world (Thiselton, *Discovering Romans*, 81–91).

[35] Bird, *Romans*, 59 (see also 59n17).

[36] Note that I engage with the Wisdom text only because it is one of the most frequently discussed texts by which a group of scholars make claims about Rom 1:18–32. Their shared assumption is that we cannot know Paul fully only through his own writings. Zetterholm thus says, "It is a common

in Wis 11–15.[37] Primarily because of this similarity, both Thorsteinsson and Linebaugh

claim the following: (1) Paul borrowed from Wis 11–15 which is about Gentile sins; (2)

Rom 1:18–32 therefore only concerns Gentiles, not Jews.[38] Thorsteinsson regards Wis

11–15 as one of the examples of Hellenistic Jewish polemics against non-Jews.[39]

Zetterholm, too, asserts that Wis 11–15 represents "Jewish stereotypes of the gentile

world."[40] His further claim is that Rom 1 indicates that Paul is drawing from this Jewish

idea present in Wis 11–15.[41] Such argument leads to the final conclusion that Rom 1 is

thus only dealing with Gentile sinfulness. Their assertion often focuses on the

comparison of the vice lists present in both Rom 1 and Wis 14.[42] Sanders argues that

idolatry and sexual immorality (as seen in Wis 14–15 and Rom 1:18–32) are

representative Gentile sins.[43] Barrett describes Wis 14 as "a list of *pagan* vices," and he

equates it with the list of vices in Rom 1:29–31.[44] Fredriksen gives her list of "the moral

consequences of idolatry," claiming that it is related to Wis 13–15. Her list of *pagan*

vices includes fornication, uncleanness, licentiousness, idolatry, sorcery, carousing,

strife, jealousy, anger, selfishness, dissention, divisions, envy, drunkenness, and

enmity.[45]

    First, Fredriksen's list of the so-called *pagan* vices merits a comment. It is

striking that more than half of the vices in her list do not even appear in Wis 13–15—

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mistake to assume that the historical Paul can be accessed only through the biblical text" (Zetterholm, "Paul within Judaism Perspective," 172).

[37] Thorsteinsson, *Paul's Interlocutor*, 170. See also Linebaugh, "Wisdom of Solomon."

[38] Linebaugh, "Wisdom of Solomon," 40; Thorsteinsson, *Paul's Interlocutor*, 165–77.

[39] Thorsteinsson, *Paul's Interlocutor*, 167; cf. Beker, *Paul the Apostle*, 80, who thinks Wisdom shows that "Gentiles are by nature sinners."

[40] Zetterholm, "Non-Jewish Interlocutor," 44.

[41] Zetterholm, "Non-Jewish Interlocutor," 44.

[42] Thiselton, *Discovering Romans*, 92 (Note that Thiselton includes Wis 12, 13, and 15 as well).

[43] Sanders, *Paul, Law, Jewish People*, 135n45.

[44] Barrett, *Romans*, 44 (emphasis mine).

[45] Fredriksen, "Question of Worship," 190.

e.g., fornication (unless she means ἀσέλγεια [Wis 14:26]), uncleanness, carousing, jealousy, anger, selfishness, dissention, divisions, envy, and enmity. These do not occur in any of the Wisdom text (chs. 11–15),[46] which makes one wonder if her reading of Wisdom is precise enough. Second, the overlap between the vice lists of Wisdom and Romans is minimal. The table below shows the Wisdom list of vices for comparison with Romans:

#	Vices		Overlap with Romans
List (1) Wis 14:24–26			
1	οὔτε βίους οὔτε γάμους καθαροὺς ἔτι φυλάσσουσιν	not keeping their lives or marriages pure	
2	ἀναιρέω	killing	(φόνος [1:29])[47]
3	νοθεύω	corrupting a marriage	
4	αἷμα	blood	(φόνος [1:29])
5	φόνος	murder	φόνος (1:29)*[48]
6	κλοπή	theft[49]	
7	δόλος	deceit	δόλος (1:29)*
8	φθορά	corruption	
9	ἀπιστία	faithlessness	
10	τάραχος	tumult	(ἔριδος [1:29])
11	ἐπιορκία	perjury	(δόλος [1:29])[50]
12	θόρυβος ἀγαθῶν	confusion over what is good	
13	χάριτος ἀμνηστία	forgetfulness of favors	
14	ψυχῶν μιασμός	defiling of souls	

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[46] Fredriksen, "Question of Worship," 190.

[47] Parentheses mean that they are not exact verbal parallels.

[48] An asterisk indicates an exact verbal parallel.

[49] Note that both Thorsteinsson and Thiessen argue that there are several parallels between Wis 14 and Rom 2:21–22 (e.g., κλοπή, μοιχεία, νοθεύω, or εἰδώλων θρησκεία) (see Thorsteinsson, *Paul's Interlocutor*, 212; Thiessen, "Paul's So-Called Jew," 77). I discuss them in the following "Romans 2:17–27 Anthropos, Law, Circumcision, and Uncircumcision" section.

[50] My analysis has yielded maximum three additional possible parallels—"blood" (αἷμα, Wis 14:25) and "murder" (φόνος, Rom 1:29); "tumult" (τάραχος, Wis 14:25) and "strife" (ἔριδος, Rom 1:29); "perjury" (ἐπιορκία, Wis 14:25) and "deceit" (δόλος, Rom 1:29). While it is certain that they look related, their *parallel* relationship is always debatable because they are not exact parallels. And even if we count them all, we still can see that the overlap is not as high as Fredriksen (and others) claims it is.

#	Vices		Overlap with Romans
List (1) Wis 14:24–26			
			Overlap with Romans
15	γενέσεως ἐναλλαγή	interchange of sex roles[51]	
16	γάμων ἀταξία	marriage disorder	
17	μοιχεία	adultery	
18	ἀσέλγεια	debauchery (licentiousness)	
List (2) Wis 14:28–29			
19	εὐφραινόμενοι μεμήνασιν	raving in madness	
20	προφητεύουσιν ψευδῆ	prophesying as a liar	
21	ζῶσιν ἀδίκως	living in an unrighteous manner	ἀδικία (1:29)*[52]
22	ἐπιορκοῦσιν ταχέως	oath breaking[53]	
23	ἀψύχοις γὰρ πεποιθότες εἰδώλοι	trusting lifeless idols	
24	κακῶς ὀμόσαντες ἀδικηθῆναι	swearing to be unrighteous	

Table 6. Comparison of Vice Lists (Romans 1 and Wisdom 14)

Third, even when we include another short vice list in Wis 12:4–6, it is evident that there

is no parallel between Wisdom and Romans. See the comparison table below:

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[51] Some may argue that the sexual perversion described in Rom 1:26–27 can be a parallel to γενέσεως ἐναλλαγή (Wis 14:26).

[52] As for exact verbal parallels between Romans and Wisdom, therefore, we only have three: "murder" (φόνος, Rom 1:29 and Wis 14:25); "deceit" (δόλος, Rom 1:29 and Wis 14:25); "unrighteous" (ἀδικία, Rom 1:29 and Wis 14:28).

[53] Although some may claim that oath breaking (ἐπιορκοῦσιν ταχέως) is related to ἀσύνθετος (Rom 1:31), it is undeniable that there still is no *verbal parallel* here that they normally seek to find.

#	Vices		Overlap with Romans
Wis 12:4–6			
			Overlap with Romans
1	ἔργα φαρμακειῶν	works of magic	
2	τελετὰς ἀνοσίους	unholy rites	
3	τέκνων ... φονὰς ἀνελεήμονας	merciless murder of children	
4	σπλαγχνοφάγον ἀνθρωπίνων σαρκῶν θοῖναν καὶ αἵματος	sacrificial meal feast with human flesh and blood	
5	μύστας θιάσου	the cult of orgy	
6	αὐθέντας γονεῖς	murderous parents	

Table 7. Comparison of Vice Lists (Romans 1 and Wisdom 12)

One reason for the absence of links between the two texts is because they are discussing two distinct subjects. The Wisdom writer is giving a particular list of vices that are specifically related to Gentile idolatry, which means that, in Wis 12 and 14, the author is only discussing specific evils that take place as a result of idolatry among Gentiles. Put simply, while Wisdom's list of vices only covers the limited area of Gentiles' moral issues connected with their idolatry, Paul's verdict in Rom 1 covers the much wider area of universal human sinfulness.[54] Therefore, almost nothing is shared between Rom and Wis 14 (and 12) vice lists. While this difference in their vice lists does not necessarily mean that there is no intertextual relationship between Wisdom and Romans, my discussion above at least shows that comparing their vice lists does not help one figure out whom the ἀνθρώπων (1:18) refers to. We cannot argue that Rom 1:18–32 only concerns the so-called evil Gentile world based on the Wisdom of Solomon. The only thing that is undeniably shared between the two texts is both authors' conviction that one's troubled inner world may lead him or her to idolatry (Rom 1:21–23 and Wis

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[54] Cf. Porter, *Letter to the Romans*, 70.

11:15): In the Romans passage, Paul stresses that humans' worthless thoughts and darkened hearts (v. 21) made them foolish (v. 22), and they ended up worshiping creatures (v. 23); although the author of Wisdom makes it clear that he is discussing Gentile idolatry, he states similarly that their foolish and wicked thoughts led them astray to worship worthless creatures (v. 15).[55]

Gaston further develops his claim that 1:18–32 is about Gentiles and argues that the entire Rom 1:18—3:20 is "Paul's indictment of the Gentile world."[56] In his opinion, Rom 1:18—2:16 in particular forms one unit that deals exclusively with the evil in the Gentile world. To claim this, Gaston draws from Nauck's proposal of "a Hellenistic Jewish pattern" lying behind Rom 1–2.[57] Gaston presents the following traces of the so-called Hellenistic Jewish patterns that are found in Rom 1–2: "creation (1:20, 25), providence (2:4?), worship of God (1:23, 25), knowledge of God (1:19f), ignorance (missing!), repentance (2:4), judgment (2:5f, 8f), and salvation (2:7, 10)."[58] His argument is that, since Rom 1:18–32 and 2:1–16 form one unit, if we separate them, then the "Hellenistic Jewish pattern underlying this section" is "not complete."[59] Likewise, Stowers denies the Jewishness of the 2:1–5 person and claims the interlocutor's Gentileness. To him, Rom 2:1–5 is Paul's treatment "against pretension for the gentile readers encoded in the letter, whose (past) sinful condition Paul has represented in 1:18–32."[60] While Stowers thinks that πᾶς (2:1) only refers to those who criticize others but do the same things that Paul described in 1:26–31, he still claims that

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[55] Clarke, *Wisdom of Solomon*, 78.
[56] Gaston, *Paul and Torah*, 139 (see also 9).
[57] Gaston, *Paul and Torah*, 120; cf. Nauck, "Tradition und Komposition."
[58] Gaston, *Paul and Torah*, 120.
[59] Gaston, *Paul and Torah*, 119; cf. Nauck, "Tradition und Komposition," 37–38.
[60] Stowers, *Rereading of Romans*, 102.

the person singled out in 2:1 cannot be a Jew.[61] He is convinced that Rom 2:1–5 cannot

be "Paul's attack on 'the hypocrisy of the Jew'" because the text has no indication

concerning the Jewishness of that person. He further states that "first-century readers"

would have "not thought that he was attacking Jews."[62] Rodríguez, too, claims that the

view that sees Jewishness in the Romans 2:1–5 interlocutor has "fatal flaws."[63] As for

Thorsteinsson, he argues that, since 1:18–32 (Gentile sins) and 2:1–5 are closely linked,

2:1–5, too, must be Paul's accusation of a Gentile, not an ethnically Jewish person.[64]

I have two responses. First, Gaston's claim is that the repeated use of $\pi\tilde{\alpha}\varsigma$ for

$\check{\alpha}\nu\theta\rho\omega\pi\circ\varsigma$ both in 1:18 and 2:1 indicates that 1:18–32 and 2:1–5 form one unit.[65] Related

is Thorsteinsson's logic that the $\check{\alpha}\nu\theta\rho\omega\pi\circ\varsigma$ in Rom 2:1 is a Gentile because it is linked to

the $\dot{\alpha}\nu\theta\rho\dot{\omega}\pi\omega\nu$ in 1:18.[66] However, Gaston seems to be mistaken about Paul's use of $\pi\tilde{\alpha}\varsigma$

in 1:18, where it does not qualify the $\dot{\alpha}\nu\theta\rho\dot{\omega}\pi\omega\nu$ but ungodliness and unrighteousness

(see the token [$\dot{\epsilon}\pi\grave{\iota}\ \pi\tilde{\alpha}\sigma\alpha\nu\ \dot{\alpha}\sigma\dot{\epsilon}\beta\epsilon\iota\alpha\nu\ \kappa\alpha\grave{\iota}\ \dot{\alpha}\delta\iota\kappa\dot{\iota}\alpha\nu$] $\dot{\alpha}\nu\theta\rho\dot{\omega}\pi\omega\nu$ [Appendix 6 (1:18a)]). As for

Thorsteinsson, it is surprising that he ignores the difference in number between

$\dot{\alpha}\nu\theta\rho\dot{\omega}\pi\omega\nu$ (1:18) and $\tilde{\omega}\ \check{\alpha}\nu\theta\rho\omega\pi\epsilon\ \pi\tilde{\alpha}\varsigma\ \dot{o}\ \kappa\rho\dot{\iota}\nu\omega\nu$ (Appendix 6 [2:1a]). More significantly,

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[61] Stowers, *Rereading of Romans*, 104.

[62] Stowers, *Rereading of Romans*, 101. He develops a claim that it was impossible in the first century that people considered the Romans 2:1-5 interlocutor as a Jew. He then blames the anachronistic reading of "later Christian characterization of Jews as 'hypocritical Pharisees.'"

[63] Rodríguez, *If You Call Yourself a Jew*, 34.

[64] Thorsteinsson, *Paul's Interlocutor*, 177–96. He opposes the traditional view—that, since Rom 2:1—3:20 primarily criticizes Jews, 1:18–32, too, includes Jews—by calling it a "non sequitur" because, to him, it is "reading the text in reverse" (171) or "a backward reading of the text" (181). His *linear* logic is as follows: (i) 1:18–32 is about the Gentile world; (ii) the conjunction διό (2:1) refers to 1:18–32; (iii) therefore, 2:1, too, concerns the Gentile world. Rodríguez draws heavily from Thorsteinsson's logic (see Rodríguez, *If You Call Yourself a Jew*, 34, 36). For a helpful summary of the so-called διό debate, see Thorsteinsson, *Paul's Interlocutor*, 177–82. According to his introduction, there are three views: first, some argue that the conjunctive διό does not mean anything; second, some claim that διό points to the immediately preceding verse (1:32). Third, there are those who argue that διό refers to 1:18–32 as a whole, which Thorsteinsson supports.

[65] Gaston, *Paul and Torah*, 119.

[66] Thorsteinsson, *Paul's Interlocutor*, 189.

his claim is primarily based on repetition of the same lexeme without proper discussion of other related matters. To my understanding, therefore, 1:18–32 and 2:1–5 are distinguishable, albeit not separable, and that is why my chain analysis above distinguish 2:1–5 as a distinguishable yet inseparable sub-chain (Appendix 6 [2:1a–5c]). Second, it seems evident to me that some PwJ scholars seem to make assertions concerning the identity of the people that are accused in 1:18–32 based on the evidence outside the Romans text. Thorsteinsson, for instance, confidently avers, "notions of the sinfulness of all humanity being caused by Adam's transgression against God" never existed in Paul's time; therefore, Rom 1:18–32 cannot be about all humanity.[67] This reading, however, seems to be identical, as it were, with the "backward reading of the text"[68] that Thorsteinsson himself criticizes because it is reading something external into the text. In this sense, therefore, Stowers is right—albeit not satisfyingly so—when he says, "the text [Rom 2:1–5] simply lacks anything to indicate that the person is a Jew."[69] However, my argument based on the analysis of the three cohesive chains (God, Anthropoi, and Judgment) is that Paul gives neither indication that the person is a Jew nor indication that the person is a Gentile. Having examined the cohesive chains in 1:18–2:16, all we can say is that, in Paul's mind, the ἄνθρωπος in 2:1–5 is not very different from those human beings that Paul sternly accuses in 1:18–32.

Romans 2:17–27 Anthropos, Law, Circumcision, and Uncircumcision

As for Rom 2, Thorsteinsson is puzzled because, to him, it seems to be a hermeneutic

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[67] Thorsteinsson, *Paul's Interlocutor*, 171.
[68] Thorsteinsson, *Paul's Interlocutor*, 181.
[69] Stowers, *Rereading of Romans*, 101.

conundrum. His frustration primarily comes from his own recognition that Rom 2 is not

compatible with Paul's general teachings and that the interlocutor's identity is

problematic (Rom 2–3).[70] Sanders introduces four approaches to the challenge of Rom

2: first, he introduces the idea that what is referred to by Rom 2:14 (ἔθνη τὰ μὴ νόμον

ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν) are "Gentile Christians;"[71] second, it might be the

case that Paul is only "speaking hypothetically" in Rom 2;[72] third, οἱ ποιηταὶ νόμου (Rom

2:13) can refer to "those who do the law *in the right way*" (i.e. "on the basis of faith");[73]

fourth, the subject of δικαιωθήσονται (2:13) is Christians and they "will be judged in the

future."[74] Sanders, however, is not satisfied with any of them,[75] and concludes that Rom

2 is not Paul's own idea but something borrowed from Diaspora Judaism.[76] Rodríguez

even argues, "*we will continue* to read Paul *as though* he were addressing the fictive

interlocutor—a gentile proselyte to Judaism—that he introduced in 2:17"[77] His

contention, however, rather seems to be an assertion, not an argument, which shows the

formidable challenge that Rom 2–3 poses with respect to the identity of the Rom 2

interlocutor.

The confusion is further exacerbated by Paul's statement of Rom 2:17 (εἰ . . . σὺ

Ἰουδαῖος ἐπονομάζῃ). What if Paul explicitly wrote, "if you are a Jew" (εἰ σὺ Ἰουδαῖος

εἶ)—or even without the conditional εἰ, i.e., "you are a Jew" (σὺ Ἰουδαῖος εἶ)—in 2:17?

Or what if he kindly elaborated, "if you call yourself a Jew and yet you are not a Jew"

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[70] Thorsteinsson, *Paul's Interlocutor*, 1–3.
[71] Sanders, *Paul, Law, Jewish People* 125.
[72] Sanders, *Paul, Law, Jewish People* 125.
[73] Sanders, *Paul, Law, Jewish People* 125–26 (emphasis mine).
[74] Sanders, *Paul, Law, Jewish People* 126.
[75] Sanders, *Paul, Law, Jewish People* 126.
[76] Sanders, *Paul, Law, Jewish People* 123.
[77] Rodríguez, *If You Call Yourself a Jew*, 61 (emphasis mine).

(σὺ Ἰουδαῖος ἐπονομάζῃ, Ἰουδαῖος δὲ οὐκ εἶ)? If Paul had said it so explicitly, this

dissertation (and many other books) would not have been necessary. However, much ink

has been spilt over this issue concerning who this person is: a real ethnic Jew, or a

Judaizing Gentile?[78]

What I intend to offer in this section is a perspective from a different angle. I

argue here that a perspective built on cohesive chains and their interactions can shed

new light on the issue. My research has thus identified four most relevant chains

concerning this matter: Romans 2:17–27 Anthropos (Appendix 8); Law (Appendix 9);

Circumcision (Appendix 10); and Uncircumcision (Appendix 11).

The Romans 2:17–27 Anthropos chain (Appendix 8), as the name itself says it

all, runs from 2:17 to 2:27. The main clue by which the chain is formed is the repetitive

occurrence of the second-person singular (e.g., σύ [Appendix 8 (2:17a)]; σεαυτόν

[2:19b]; ἐὰν . . . παραβάτης νόμου ᾖς [2:25b]; or ἡ . . . ἀκροβυστία . . . σέ [2:27a]).

Having discussed the possibility of some Gentiles being able to observe the

requirements of the law (2:14–16), Paul turns to the interlocutor in 2:17 and begins his

long protasis (vv. 17–20) before he pushes him further with four consecutive questions

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[78] While it is possible that this person indicates a Gentile who calls himself a Jew, it is not conjecture to say that, in the first-century Greco-Roman world, such a claim may cause opposition in pure ethnic Jews. Pui Yee—to take a modern example—is a female of Chinese descent living in Germany. Her family had immigrated to Germany when she was very young. She and her family did their best to assimilate to the German society. She is a near-native German speaker. She feels at home in Germany. She carries a German passport. She was fully educated in German education system, and she has a job in Germany. When she was interviewed by an anthropologist, she said, "Many people say that I am very German. *But if you call yourself a German*, they look at you funny and say, 'No. You can't be German looking like me, right?'" (Leung, "On Being Chinese," 248 [emphasis mine]). Leung's research shows how strong the actual resistance is when one dares to cross the line. Once Pui Yee began to claim to be a German, she met a strong opposition. Considering that this was in twentieth-century Europe—that is, a *Chinese* German still confronts such strong opposition—if a Gentile person in the first century claimed to be a *Jew* because of his conversion and commitment to Judaism, we could (very cautiously) posit that the person's claim may have caused resistance and suspicion.

in vv. 21–22:

Protasis (1)	εἰ . . . σὺ Ἰουδαῖος ἐπονομάζῃ	Appendix 8(2:17b)
Protasis (2)	ἐπαναπαύῃ νόμῳ	(2:17c)
Protasis (3)	καυχᾶσαι ἐν θεῷ	(2:17d)
Protasis (4)	γινώσκεις τὸ θέλημα	(2:18a)
Protasis (5)	δοκιμάζεις τὰ διαφέροντα	(2:18b)
Protasis (6)	κατηχούμενος ἐκ τοῦ νόμου	(2:18c)
Protasis (7)	πέποιθάς	(2:19a)
Protasis (8)	ἔχοντα τὴν μόρφωσιν	(2:20a)

The list of the protases (1–8) helps the reader get a glimpse of the character of this

Romans 2:17–27 Anthropos. Regardless of whether he is Ἰουδαῖος[79] or not—as he calls

himself or others call him so—the long list of protases shows that the Romans 2:17–27

Anthropos depends on the law (Protasis 2), boasts in God (3), knows God's will (4),

approves worthy matters (5), is taught in the law (6), is confident that he is those many

things (ὁδηγὸν, φῶς, παιδευτὴν, διδάσκαλον, vv. 19–20), and finally, possesses

knowledge in the law (8). Paul continues to use the second-person singular asking his

four questions: "do you not teach yourself?"[80] (σεαυτὸν οὐ διδάσκεις; Appendix 8

[2:21c]); "do you steal?" (κλέπτεις; [2:21e]); "do you commit adultery?" (μοιχεύεις;

[2:22b]); "do you rob temples?" (ἱεροσυλεῖς; [2:22d]). And the latter part of the Romans

2:21–27 Anthropos chain (vv. 25–27) shows several interactions with the three other

chains (i.e., Law, Circumcision, and Uncircumcision), which will be discussed below in

detail. One thing about this Anthropos worth commenting on is that, with regard to his

relationship with the law, Paul seems to convey the idea that this man is indeed a breaker

of the law, not one who keeps it. While Paul presents the act of law keeping with the

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[79] While it is usually rendered as "Jew," "Jewish," or "Judean," in my dissertation, I avoid translating this word into English to avoid unnecessary confusion.

[80] Note that Paul is expecting a yes here (see Porter et al., *Fundamentals*, 102).

clause with the subjunctive mood-form (ἐὰν νόμον πράσσῃς [Appendix 8 (2:25a)]), when it comes to dealing with the person's act of lawbreaking, Paul uses the same *nominal group* twice in a row (ἐὰν . . . παραβάτης νόμου ᾖς[81] [Appendix 8 (2:25b)]; τὸν . . . παραβάτην νόμου [2:27b]). Although the nominal παραβάτης—whose verbal counterpart is παραβαίνω—is not one of the target nominalizations in the present research, it suffices to mention that Paul is using it in the same chain in noticeable proximity, and, most of all, in conjunction with the Law chain—more than anything else, the Romans 2:17–27 Anthropos *is* one who breaks the law (παραβάτην [Head] νόμου [Qualifier]).

As for the Law chain (Appendix 9), the word νόμος occurs in the New Testament 194 times. Paul uses it seventy-four times in Romans alone. Except for Rom 7 which has twenty-three occurrences of the lexeme, our target text Rom 2–3 shows the highest concentration of this word in the letter.[82] Thus, the Law chain first appears in 2:12 (Appendix 9 [2:12a]) and continues till the end of our text (3:31b). It has thirty-three tokens and interacts with several other chains—e.g., Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]); Those Who Do Good and Are Rewarded (Sub-Anthropos [Generic]); Law-Keeping Gentiles (Sub-Gentiles); Work; Romans 2:17–27 Anthropos; Anthropos (Generic); and Faith. Romans 2:6 (ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ) is Paul's brief (or parenthetical) description of God as Judge; he will reward each person according to his or her deeds. Paul then gives his depiction of two types of human beings: those who do good and are rewarded (vv. 7, 10) and those who do evil

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[81] Note also that Paul is using a relational (identifying) process with the nominal group to present his lawbreaking in a contrastive way.

[82] Rom 2: x20 (2:12 [x2], 13 [x2], 14 [x4], 15, 17, 18, 20, 23 [x2], 25 [x2], 26, 27 [x2]) Rom 3: x11 (3:19 [x2], 20 [x2], 21 [x2], 27 [x2], 28, 31 [x2])

and are punished (vv. 8, 9). Romans 2:11, too, seems to be a parenthetical statement (οὐ

γάρ ἐστιν προσωπολημψία παρὰ τῷ θεῷ) before he begins his discussion of people

sinning and their relationship with the law (vv. 12–13), where the Law chain begins. The

tokens of the Law chain in vv. 12–13 are as follows:

(ὅσοι . . .) ἀνόμως (ἥμαρτον)	"without law"	(Appendix 9 [2:12a])
ἀνόμως (. . . ἀπολοῦνται)	"without law"	(2:12b)
(ὅσοι) ἐν νόμῳ (ἥμαρτον)	"in law"	(2:12c)
διὰ νόμου (κριθήσονται)	"by law"	(2:12d)
(οἱ ἀκροαταὶ) νόμου	"(the hearers) of the law"	(2:13a)
(οἱ ποιηταὶ) νόμου	"(the doers) of the law"	(2:13b)

Then, in Rom 2:14–15, the Law chain shows an active interaction with a

particular group of Gentiles (see Appendix 4 [2:14a–15d]) who Paul says may be able to

satisfactorily observe the law. These Gentiles, Paul says, while not possessing the law,

do the things of the law, which shows that the work of the law is written in their hearts.

And in 2:17–27, in conjunction with the Romans 2:17–27 Anthropos chain, the Law

chain reflects a paradox in that person: while the Romans 2:17–27 Anthropos relies upon

the law (Proposition Set #1), he violates the law (Proposition Set #2) (see below):

Proposition Set #1

ἐπαναπαύῃ νόμῳ	(Appendix 8 [2:17c])
κατηχούμενος ἐκ τοῦ νόμου	(2:18c)
ἔχοντα τὴν μόρφωσιν	(2:20a)
ἐν νόμῳ καυχᾶσαι	(2:23b)

Proposition Set #2

(ἐὰν) . . . παραβάτης νόμου ᾖς	(2:25b)
τὸν . . . παραβάτην νόμου	(2:27b)

Finally, closing Rom 3, Paul continues to present law in a somewhat negative

light (vv. 19, 21). This tendency becomes more evident in places where Paul connects

the Law chain to the Work chain (vv. 20, 27, 28). Work is a relatively short chain with five tokens (see Appendix 20). One noteworthy feature of this chain is that it never occurs without interacting with Law, which reveals that, in Paul's mind, τὸ ἔργον (or τὰ ἔργα) always—in Rom 1–3, at least—refers to work *of law*[83] (see below):

τὸ ἔργον τοῦ νόμου γραπτόν	(Appendix 20 [2:15a, b])
ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ	(3:20a)
διὰ ποίου νόμου; τῶν ἔργων;	(3:27a)
δικαιοῦσθαι πίστει . . . χωρὶς ἔργων νόμου	(3:28a)

The primary place for both Circumcision (Appendix 10) and Uncircumcision (Appendix 11) is Rom 2:25–29 where Paul transitions from his accusation of the Romans 2:17–27 Anthropos to the presentation of what he thinks true circumcision is and how it works. It is necessary to note that Circumcision can refer to both the Jewish ritual of circumcision (i.e., circumcision as a ritual) and a male who has received this ritual (i.e., a circumcised man). The example of the former includes περιτομή (Appendix 10 [2:25a]) and ἡ περιτομή σου (2:25c). Romans 3:30 (ὁ θεὸς . . . δικαιώσει περιτομὴν ἐκ πίστεως [Appendix 10 (3:30a)]), however, shows that the lexeme can also mean a circumcised man.[84] The same applies to the Uncircumcision chain: it means both absence of the Jewish ritual of circumcision and one who has never received this ritual (see, for example, ἐὰν . . . ἡ ἀκροβυστία . . . φυλάσσῃ [Appendix 11 (2:26a)]; ἡ ἀκροβυστία αὐτοῦ [2:26c]; and ὁ θεὸς . . . δικαιώσει . . . ἀκροβυστίαν διὰ τῆς πίστεως

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[83] For debates concerning meaning of works of law (primarily in Rom 2–3 and Gal 2–3), see, e.g., Bird, *Romans*, 100; Westerholm (*Perspectives*, 297) says that it means that "the law demands works"; in Jewett's opinion, 3:20 (ἐξ ἔργων νόμου) does not only refer to "the Jewish law" but also to "law as an identity marker for any culture" (Jewett, "Romans," 94).

[84] Concerning 2:25, Thorsteinsson states that it is unclear "whether the interlocutor is thought of as already circumcised or not" because of the hypothetical nature of ἐάν (Thorsteinsson, *Paul's Interlocutor*, 225). But he seems to be mistaken because the conjunction ἐάν only affects the protasis (ἐὰν . . . παραβάτης νόμου ᾖς, v. 25b), not the circumcision itself.

[3:30a]). Romans 2:28–29 has puzzled (and continues to baffle) scholars. What is

relatively clear, however, is that, regarding circumcision, Paul is depicting two types—

outward circumcision (Appendix 10 [2:28a]) and circumcision of the heart and in the

Spirit (2:29a). I have thus included them as sub-chains (see 2:28a, 29a below):

Circumcision		
ID	**Token**	**Chain Interaction**
2:25a	περιτομή	
. . .	. . .	. . .
2:27a	(σὲ τὸν) διὰ . . . περιτομῆς (παραβάτην νόμου)	→Romans 2:17–27 Anthropos (2:27b)
Outward Circumcision		
2:28a	(οὐδὲ) ἡ (ἐν τῷ φανερῷ ἐν σαρκὶ) περιτομή	
Circumcision of the Heart and in the Spirit		
2:29a	περιτομὴ (καρδίας ἐν πνεύματι οὐ γράμματι)	
. . .	. . .	

Table 8. Circumcision Chain

But the reader should note that they do not really form chains due to the lack of tokens.

What my chain diagram above intends to show is that Paul is speaking of particular sorts

of circumcision in vv. 28–29.

The Romans 2:17–27 Anthropos chain interacts with Law in seven places (see

below):

ἐπαναπαύῃ νόμῳ	(Appendix 8 [2:17c])
κατηχούμενος ἐκ τοῦ νόμου	(2:18c)
ἔχοντα τὴν μόρφωσιν . . . ἐν τῷ νόμῳ	(2:20a)
ἐν νόμῳ καυχᾶσαι	(2:23b)
ἐὰν νόμον πράσσῃς	(2:25a)
ἐὰν . . . παραβάτης νόμου ᾖς	(2:25b)
τὸν . . . παραβάτην νόμου	(2:27b)

Except for 2:25b, their interactions occur at the clausal level, whose most frequent

process type is the material process. For example, in the material-process clause

ἐπαναπαύῃ νόμῳ (2:17c) shows that the 2:17–27 Anthropos is the Actor and the law the

Goal. To compare their functional roles, the most frequent role that the Romans 2:17–27

Anthropos assumes is the Actor upon the law (2:17c, 23b, 25a): he relies upon the law

(2:17c); he boasts upon the law (2:23b); and he *does*[85] the law (2:25a). As for the law's

role against the Anthropos, the chain interactions show that the law is often the

Circumstance in which the Anthropos performs a certain action. For example, 2:18c

(κατηχούμενος ἐκ τοῦ νόμου) indicates that it is in the law (Circumstance) that the

Anthropos is being taught. Furthermore, 2:20a evinces that the reason that the Anthropos

believes himself to be a teacher of the immature is because he believes that the body of

his knowledge and truth is from the law (ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς

ἀληθείας ἐν τῷ νόμῳ)—that is, he thinks his embodiment of knowledge and truth resides

in the law. In both 2:25b and 27b, Paul expresses their relationship in the form of

nominal group, παραβάτης νόμου (2:25b) and τὸν . . . παραβάτην νόμου (2:27b), where

παραβάτης is the Head and νόμος the Qualifier. My same claim, therefore, is that Paul's

such language betrays that there is a mismatch between the Anthropos's self-perception

and reality—although the Anthropos (Actor) believes that he is satisfactorily *doing* the

law (Goal or Circumstance), what he has ended up becoming in the end is what Paul

describes via the nominal group παραβάτης νόμου; it is the law that qualifies (depicts)

the Anthropos as its *violator*.

The Romans 2:17–27 Anthropos chain also enters an interaction with

Circumcision, which is concentrated in 2:25–27. The interaction in 2:25a between the

two chains is somewhat indirect because it involves a clause complex made of protasis

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[85] The subjunctive mood-form, however, shows that Paul doubts this possibility.

and apodosis: περιτομὴ . . . ὠφελεῖ (apodosis) ἐὰν νόμον πράσσῃς (protasis). Thus, what

this interaction demonstrates is that Circumcision and Romans 2:17–27 Anthropos are

related in such a way that the validity of his circumcision *depends* on his law keeping.

The next nominal group (ἡ περιτομή σου [Appendix 8 (2:25c)]) proves that the Romans

2:17–27 Anthropos is one who has received the Jewish ritual of circumcision. The chain

interaction that we see in the next word-group (τὸν διὰ . . . περιτομῆς παραβάτην νόμου

[2:27b]), however, indicates that Paul's doubt in 2:25 is right.[86]

The Romans 2:17–27 Anthropos chain's interaction with God is minimal (i.e.,

only two occurrences in 2:17 and in 2:23). However, the interactions yield that there is a

noticeable paradox in his relationship to God. On the one hand, the Anthropos (Senser)

seems to appreciate God (Phenomenon) boasting in him (καυχᾶσαι ἐν θεῷ [Appendix 8

(2:17d)]). On the other hand, their actual relationship is not as positive as the Anthropos

would have hoped because he is indeed despising God (τὸν θεὸν ἀτιμάζεις [2:23a]).

As for Work and Law, it is remarkable that the Work chain is always (four times)

in interaction with Law (e.g., τὸ ἔργον τοῦ νόμου (Appendix 20 [2:15a]). All the

interactions take the form of nominal group in which the law qualifies the work (i.e., τὸ

ἔργον [Head] τοῦ νόμου [Qualifier]). This means that, in Rom 1–3, when Paul talks about

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[86] As for παραβάτην νόμου (v. 27), Thiessen proposes an interesting idea that Paul was only addressing the specific law of circumcision. According to his claim, Paul is saying that the interlocutor was a transgressor of law because he was not circumcised in the proper way: "any adult gentile male undergoing circumcision fails to keep the law because he does not do so on the eighth day after he was born, and because he is not Abraham's son or slave" ("Paul's Argument," 387). So, to him, νόμος in 2:25–27 only refers to the law of circumcision. In other words, Paul's critique is that the interlocutor's circumcision is of no value because he did not properly obey the specific law concerning circumcision. Following Thiessen, Rodríguez write, "circumcision has become the paradigmatic locus of the proselyte's *transgression* of Torah!" (*If You Call Yourself a Jew*, 59 [emphasis original]).

work(s), he always talks about work(s) in relation to the law; that is, the purview of work(s) is qualified by the law.

The issue of the identity of the interlocutor in 2:17 is a sensitive one because, if one thinks he is an ethnic Jew, then it is considered as an attack on Judaism. Gaston thus rejects the idea that Rom 2:17–29 is a "universal indictment of all Jews."[87] Stowers shares a similar opinion because he says it is "grossly misleading" to view Rom 2:17–29 as "a critique of Judaism."[88] He further claims that both Rom 2:17–29 and 3:1–9 belong to the category of "'philosopher talk.'"[89] His contention is that, because teachers rebuke and correct their pretentious pupils in Greco-Roman diatribes,[90] Rom 2:17–29 should be read in the same light. Paul, therefore, in Rom 2:17–29, is parodying the teacher of philosophy chastising "a pretentious would-be philosopher"[91]—that is, he is chastising a pretentious would-be Jew (a Gentile in reality). Likewise, Thorsteinsson says this person is a Gentile who claims to be a Jew.[92] Mortensen, who uses Rom 11:13 (ὑμῖν . . . λέγω τοῖς ἔθνεσιν, "I am speaking to you Gentiles") as a pervasive hermeneutical key in reading Romans, shares the same view.[93] To Mortensen, Romans is addressed exclusively to Gentiles. Therefore, the 2:17 interlocutor, too, must be a Gentile who "calls himself a Jew."[94] Thiessen—following Thorsteinsson's logic for interpreting 1

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[87] Gaston, *Paul and Torah*, 137.

[88] Stowers, *Rereading of Romans*, 144.

[89] Stowers, *Rereading of Romans*, 145. But he says there is a lack of evidence (99).

[90] Stowers, *Rereading of Romans*, 144–47.

[91] Stowers, *Rereading of Romans*, 142. According to him, Greco-Roman diatribes and moral-philosophical literature are teeming with "the name versus work motif," which is used by Paul in Rom 2:1–29 (157).

[92] Thorsteinsson, *Paul's Interlocutor*, 198.

[93] Mortensen, *Paul among the Gentiles*, 420.

[94] He writes, "the dialogue from 2:17ff reflects the concerns of a Gentile who wants to associate with Judaism, instead of being a dialogue between Paul and a Jewish teacher of Gentiles" (Mortensen, *Paul among the Gentiles*, 420).

Cor 5:11 (τις ἀδελφὸς ὀνομαζόμενος, "any *so-called* brother")—thinks that Paul is

distancing himself from the claim that "his interlocutor is Jewish."[95] Novenson

concludes that the interlocutor of Rom 2:17 is not an ethnic Jew but a "self-styled

brother" and even an "impostor."[96] Rodríguez, too, asserts that the Rom 2:17 person is

"an individual of gentile origin who wants to call himself a Jew."[97] Das goes so far to

claim that Paul's use of rhetorical devices were "for the Gentile believers," and that,

when Paul said those things in Rom 2, "the Gentile would overhear the 'Jew' addressed

by Paul and would be forced to revise their understanding of their relationship to the

Jewish faith."[98] Furthermore, some seem to be confident that the interlocutor is not even

real. Stowers, for example, thinks Rom 2:17–29 is only "a fictitious address" to "an

imaginary individual Jew."[99] Likewise, Das argues that the interlocutor in 2:17—3:1 is

an "imaginary" or "fictive" person (not actual).[100] In addition, commenting on Rom

2:17, Thorsteinsson uses the term "irony"—he says that there is "a certain sense of

irony" here and this irony comes from this particular interlocutor who "claims or aims to

be all this." In other words, this irony arises because "the interlocutor is not a Jew at

all."[101]

　　　　Before prematurely jumping to a conclusion concerning whether this dialogue

partner is a Jew or not, I first want to suggest that there are actually two possible causes

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[95] Thiessen, "Paul's Argument," 379.

[96] Novenson, "Self-Styled Jew," 141. Note that both Thiessen ("Paul's Argument") and Novenson ("Self-Styled Jew") draw heavily from Thorsteinsson, *Paul's Interlocutor*.

[97] Rodríguez, *If You Call Yourself a Jew*, 50.

[98] Das, "Gentile-Encoded Audience of Romans," 34.

[99] Stowers, *Rereading of Romans*, 144.

[100] Das, "Gentile-Encoded Audience of Romans," 34. However, see Stuhlmacher, "Der Abfassungszweck," 191, who rightly speaks of the possibility that those questions are not hypothetical but real; those were the questions that had been asked and Paul intended to deal with before his visit.

[101] Thorsteinsson, *Paul's Interlocutor*, 208–9.

of this "sense of irony."[102] On the one hand, as Thorsteinsson rightly observes, if the person is not a Jew at all and yet claims to be one, then there certainly is a sense of irony. On the other hand, however, one should acknowledge the fact that tension can also occur if this person is a real ethnic Jew who is not living out his religious convictions satisfactorily. In order to approach the issue of the identity of the interlocutor of Rom 2:17 from a different angle, I now turn to the notion of grammatical metaphor. In Rom 2:17 (εἰ . . . σὺ Ἰουδαῖος ἐπονομάζῃ), if we take ἐπονομάζῃ to have the middle voice-form, then it may mean "to classify oneself by means of a name, title, or attribution."[103] If one decides, however, that this is the passive voice-form, then it means "to be called."[104] But I do not proceed with this middle-versus-passive debate for the following two reasons: first, it is almost impossible to reach a definitive conclusion on this matter; second, either way, it does not affect my argument. In this dissertation, I follow Porter (and many others) to take the verb to have the middle voice-form. I also argue that this is a mental-process clause. Therefore, in my study, I take it to mean, "if you—and other people as well—call yourself a Jew."

As I have already discussed above, 2:17–20 is a long list of consecutive protases Paul establishes before he asks questions in vv. 21–22. Allow me to reproduce the table below:[105]

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[102] Thorsteinsson, *Paul's Interlocutor*, 208–9.

[103] Louw and Nida, *Greek-English Lexicon*, 402. E.g., Porter, *Letter to the Romans*, 80; Thorsteinsson, *Paul's Interlocutor*, 197.

[104] E.g. Dunn, *Romans 1–8*, 109– 10.

[105] Note that both Protasis (6) (κατηχούμενος ἐκ τοῦ νόμου [2:18c]) and Protasis (8) (ἔχοντα τὴν μόρφωσιν [2:20a]) have been removed for us to focus on finite verbs.

Protasis (1)	εἰ . . . σὺ Ἰουδαῖος ἐπονομάζῃ	Appendix 8 (2:17b)
Protasis (2)	ἐπαναπαύῃ νόμῳ	(2:17c)
Protasis (3)	καυχᾶσαι ἐν θεῷ	(2:17d)
Protasis (4)	γινώσκεις τὸ θέλημα	(2:18a)
Protasis (5)	δοκιμάζεις τὰ διαφέροντα	(2:18b)
Protasis (7)	πέποιθάς	(2:19a)

Although I am about to begin my discussion of *grammatical metaphor* here, having a list of tokens of the same cohesive chain (e.g., The Romans 2:17–27 Anthropos [Appendix 8]) is helpful because this set of tokens constitutes an important context for our discussion. From the perspective of grammatical metaphor, the issue with Protasis (1) that begs our attention is neither text-external knowledge—e.g., whether Gentile converts to Judaism were really called Ἰουδαῖοι in the Greco-Roman world[106]—nor lexical semantics whether the prefix ἐπι-[107] adds a particular meaning. What we should consider here is *why* Paul uses the mental-process clause (σὺ Ἰουδαῖος ἐπονομάζῃ) instead of a clearer and more explicit relational-process one, for example, σὺ Ἰουδαῖος εἶ. This is an important question we should ask because it is reasonable to think that the relational-process clause more congruently reflects the original state of affairs. It seems to me that the most probable reason that Paul is metaphorically construing and expressing the original state of *being* (i.e., relational process εἶ) as a *thought* (i.e., mental process ἐπονομάζῃ) is because he intends to challenge the interlocutor about his own conviction of his status as an Ἰουδαῖος. Then, another subsequent question is *why* Paul wants to take issue with that person's status. To answer this question, I suggest that there are four

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[106] For example, Novenson's conclusion that the 2:17 person is a Gentile is based on the so-called *common* "social phenomenon" in which non-Jews assumed the name Jew ("Self-Styled Jew," 142). He argues that this is widely seen in early Roman sources (142–43) (e.g., Epictetus, Dio Cassius, etc.).

[107] The prefix ἐπι- does not have a "special meaning" (BDAG 387). See also Rodríguez, *If You Call Yourself a Jew*, 51n15.

probable scenarios concerning the status of this interlocutor.[108] First, he could be a real

ethnic Jewish man who is devoted to Judaism but not to Christianity (EJ). Second, the

person could be an ethnic Jewish Christian (JC). Third, Paul could be talking to a

Gentile convert to Judaism (GP).[109] Lastly, the person could be a Gentile Christian (GC).

The newer perspective that challenges the traditional view is that Paul is questioning the

status of a GP—that is, to borrow Thorsteinsson's word, Paul is chastising the

interlocutor because he "is not a Jew at all" and yet presumptuously pretending to "be all

this."[110] However, my proposal is that Paul wants to challenge the Jewish person's (EJ

or JC) status as Ἰουδαῖος because he intends to rectify that person's *thought*-world (inner

perception). The most important evidence is found in the rest of the protases set; we can

see that all (Protases 2, 3, 4, 5, and 7) are mental-process clauses (see below):

Protasis (2)	ἐπαναπαύῃ	Process: Mental (Affection)
Protasis (3)	καυχᾶσαι	Process: Mental (Affection)
Protasis (4)	γινώσκεις	Process: Mental (Cognition)
Protasis (5)	δοκιμάζεις	Process: Mental (Cognition)
Protasis (7)	πέποιθάς	Process: Mental (Cognition)

Therefore, we can cautiously posit that Paul begins his set of protases with a

metaphorical construal of the interlocutor's status (i.e., mental: εἰ σὺ Ἰουδαῖος ἐπονομάζῃ

["if you call yourself a Jew"]), not with the congruent (relational) rendering (e.g., εἰ σὺ

Ἰουδαῖος εἶ ["if you are a Jew"]), because he is engaging either with a real ethnic Jewish

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[108] It is worth mentioning that the majority view considers the 2:17 interlocutor as an ethnically Jewish person (see, e.g., Oropeza, "Is the Jew in Romans 2:17 Really a Gentile?"; Windsor, *Paul and Vocation of Israel*, 161, who says that Paul's interlocutor was a Jew ("a representative and exemplar of Jewish identity itself"; Ito, "Paul's indictment of Jews," 31–32).

[109] See, e.g., Rodríguez, *If You Call Yourself a Jew*, 50, who says, "this gentile proselyte" is trying to "proselytize other gentiles"; this person is "a Jew *religiously* but a gentile *ethnically*" (51 [emphasis original]).

[110] Thorsteinsson, *Paul's Interlocutor*, 208–9.

man in Judaism (EJ) or with an ethnic Jewish Christian (JC). Additionally, I have

proposed above that Paul depicts the quintessential traits of that person in eight protases

(see Appendix 8 [2:17b–20a]). Regardless of whether the person is a real ethnic Jew or a

non-Jew who only claims to be one, what we all can agree upon is that the person

betrays the features of a confident and competent Jewish man (see esp. 2:17–20). Jew or

non-Jew, his strong *Jewish* inner conviction and confidence are hard to miss.[111]

Paul finally moves to his *apodosis* in vv. 21–22 where he asks the four questions:

"do you not teach yourself?" (σεαυτὸν οὐ διδάσκεις; Appendix 8 [2:21c]); "do you steal?"

(κλέπτεις; [2:21e]); "do you commit adultery?" (μοιχεύεις; [2:22b]); "do you rob

temples?" (ἱεροσυλεῖς; [2:22d]). As Thiselton rightly notes, however, vv. 17–20 is an

anacoluthon because Paul does not really close it off. Rather, according to Thiselton,

Paul is "so carried away by passion . . . that he breaks off, leaving the syntactical

protasis in the air."[112] Thiselton seems to be right when we read Paul's loaded questions

in vv. 21–22 in which Paul contrasts the interlocutor's inner thoughts (or convictions)

(2:17–20) and his actual deeds. Paul's definitive statement in 2:23 explains it all: as I

have argued above, the interlocutor's ironical problem is that, although he appears to

appreciate the law (ἐν νόμῳ καυχᾶσαι, Appendix 8 [2:23b]), he, in fact, contemns God

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[111] See, e.g., Porter, *Letter to the Romans*, 81, who writes, "the supposition of his interlocutor . . . is that having an explicit law qualifies the Jews to lead others, and this is what he focuses upon and calls into question." However, there are scholars who assert that this strong Jewishness does not necessarily guarantee that the person is a real ethnic Jew. Garroway, for example, says that early Christians, too, showed "Jewish identity," which was influenced by "an itinerant Jewish preacher named Paul" and they viewed themselves "as a part of God's people Israel" (*Paul's Gentile-Jews*, 1). Rodríguez makes a claim that adopting a Jewish lifestyle was a common and well-known practice; he argues that those gentiles were considered "as fully a Jew" (*If You Call Yourself a Jew*, 53). Nanos adds, "it can also refer—on grammatical and logical grounds—to the thoughts, behavior, gatherings, and institutions of those who are 'not Jews' when they think, behave, gather, or in other ways reflect norms and values that are generally associated with the thoughts, behavior, gatherings, and norms and values of Jews" (Nanos, *Reading Paul within Judaism*, 130 [see also 131]). See also Hodge, *If Sons, Then Heirs*, 132.

[112] Thiselton, *Discovering Romans*, 98.

the lawgiver (τὸν θεὸν ἀτιμάζεις [2:23c]). However, Thorsteinsson continues his

argument that vv. 21–23 does not concern a Gentile, either. To him, stealing (κλέπτειν)

and adultery (μοιχεύειν) are typically *Gentile sins*. He maintains, therefore, that Paul's

interlocutor in Rom 2 (esp. vv. 21–23) is not a Jew but a Gentile. Thorsteinsson

adamantly defends the Jews and argues that they *would never do such a thing* as temple-

robbing (ἱεροσολεύω).[113] So, to him, idolatry is something unthinkable among Jews—

"idolatry is naturally the gentile sin per se."[114] According to Thorsteinsson's treatment,

what Paul is doing in Rom 2 is singling out κλέπτειν and μοιχεύειν in vv. 21–22 because

they were "characteristic of the gentile world."[115] As a result, he sees two more

Romans–Wisdom parallels: theft (κλοπή [Rom 2:21 and Wis 14:25]) and adultery

(μοιχεία [Rom 2:22 and Wis 14:26]). Thiessen, agreeing with Thorsteinsson, claims that

Rom 2:21–23 addresses "the Judaizing gentile."[116] One of his pieces of evidence is that

there are "three actions common to Hellenistic vice lists."[117] Here he argues that there is

striking similarity in Wis 14:23–27: adultery (νοθεύω); theft (κλοπή); adultery (μοιχεία);

the worship of unnamed idols (εἰδώλων θρησκεία).[118] Not surprisingly, Rodríguez closely

follows them and says that the four questions in 2:21–22 are not accusing questions. The

reason that they sound like accusing ones is because Paul disavows "the idea that

gentiles should subject themselves to Torah, YHWH's covenant with *Israel*."[119] In other

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[113] See Thorsteinsson, *Paul's Interlocutor*, 213–15.

[114] Thorsteinsson, *Paul's Interlocutor*, 216.

[115] Thorsteinsson, *Paul's Interlocutor*, 212; cf. Barrett, *Romans*, 56–57.

[116] Thiessen, "Paul's So-Called Jew," 76. According to Gaston, "Judaizing" means "the adoption by Gentiles of specific Jewish practices" (Gaston, *Paul and Torah*, 8).

[117] Thiessen, "Paul's So-Called Jew," 76.

[118] Thiessen, "Paul's So-Called Jew," 77.

[119] Rodríguez, *If You Call Yourself a Jew*, 56 (emphasis original).

words, according to Rodríguez, the 2:17–24 interlocutor's problem is both that he is boasting in the law but not worshiping God and that he is urging others to do the same.

Nevertheless, there is plenty of evidence that Jews were not free from the so-called typically *Gentile* vices. As for adultery (νοθεύω and μοιχεία), there are numerous Old Testament parallels that show that "Israel as the bride of God can hardly escape the charge of adultery."[120] Furthermore, Thorsteinsson's statement "idolatry is naturally the gentile sin per se"[121] is particularly striking because the Old Testament shows in numerous places that Israel was *exactly the same* as the pagan nations with respect to idolatry (θρησκεία εἰδώλων). God gave Israel the prohibition of idolatry in the Ten Commandments (Exod 20; Deut 5) because of Israel's continuous inclination toward pagan gods and idols. Even Israel's own ancestors (Terah and his sons including Abraham) had served pagan gods (Josh 24:2); Aaron led Israel into gold calf worship even during the time when the LORD was speaking to Moses at Mt. Sinai (Exod 32; Deut 9:6–29); Israel abandoned the LORD and worshiped the Baals and the Asherahs (Judg 2:11, 13; 3:7; 6:6; 10:6, 10; 1 Kgs 16:31; 22:53; 2 Kgs 10; 2 Kgs 17; 21; 2 Chr 33); Jeroboam made two calves of gold (1 Kgs 12) and he is only one example of other numerous kings who led Israel into idolatry; Elijah triumphed over the priests of Baal (1 Kgs 18; Baal worship was Israel's constant problem); Isaiah describes idolatry (Isa 40; 44); many psalms warn against idolatry (Pss 96, 97, 106, 115, 135, etc.); and Israel's exile was due to their idolatry (2 Kgs 17:7). Although it is not impossible to posit that, during their Babylonian exile, Jews "developed an abhorrence to idols" and it "has

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[120] See, e.g., Hos 1–3; Jer 3:8 (Barrett, *Romans*, 57).
[121] Thorsteinsson, *Paul's Interlocutor*, 216.

characterized Judaism [even] to this very day,"[122] the pervasiveness of Israel's idolatry

clearly recorded in the Old Testament should be reckoned with. By the same token,

Thorsteinsson's statement that the Jews never committed temple-robbing (ἱεροσυλεύω)[123]

seems to contradict ancient sources. For instance, Josephus gives a record where the

Jewish teachers defraud a female proselyte (*Ant*. 18.81–84).[124] Rabbinic writings, too,

witness contemporary Jews' evil and hypocritic attitudes and deeds. For example, *t. Sot*.

14:1 clearly shows that Jews are not by any means better than Gentiles—the Jewish

moral issues that the writing enumerates includes murder, adultery, sexual perversity,

bribery, law distortion, corruption, deception, fading of the honor of the Torah, pride,

etc.[125] Thorsteinsson's assertions, therefore, do not square with the evidence of the

ancient sources that I provide here. In addition—and, in my opinion, more importantly—

the text-internal evidence of Romans shows the serious contradiction in the thought and

life of the Romans 2:17–17 Anthropos. Pace Rodríguez,[126] this person's major problem

is the inconsistency in himself because he is simultaneously a boaster in God (see

Appendix 8 [2:17d]) and his despiser (see 2:23a).[127]

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[122] DeVries, "Idols, Idolatry" 1016.

[123] See Thorsteinsson, *Paul's Interlocutor*, 213–15.

[124] Cf. Windsor, *Paul and Vocation of Israel*, 161.

[125] See Strack and Billerbeck, eds., *Kommentar*, 106–7.

[126] See Rodríguez, *If You Call Yourself a Jew*, 47–72, who argues that the 2:17–24 interlocutor's problem is both that he is boasting in the law but is not worshiping God and that he is urging others to do the same.

[127] Scholars who see the Rom 2:21–23 interlocutor as a Jew include Cranfield, *Critical and Exegetical Commentary on the Epistle to the Romans*; Gathercole, *Where Is Boasting?* 212; Schreiner, *Romans*, 140–44; Porter, *Letter to the Romans*, 81–82, etc. According to Bird, what Paul deals with in Rom 2 is "the hypocrisy of Jewish teachers in their claims to be teachers of Gentiles" (see also 72–83)

Ioudaios and We

Unlike We (Appendix 12), Ioudaios[128] (Appendix 3) is a minor chain because,

surprisingly enough, it shows *no interaction* with other chains. Note also that in my

discussion of Ioudaios below, I examine three instances of nominalization: ἀπιστέω–

ἀπιστία, ὠφελέω–ὠφέλεια, and κρίνω–κρίμα.

The Ioudaios chain begins in 1:16 where Paul declares the gospel as the power of

God that leads anyone who believes into salvation—the Jew first and also the Greek

(Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι). While the lexeme Ἰουδαῖος does not re-occur in ch. 1, it

is evenly spread out throughout chs. 2–3 (see Appendix 3). The first three occurrences of

the word Ἰουδαῖος are worth commenting on because they always appear in contrast to

Greeks (see below):

<blockquote>
Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι   (Appendix 3 [1:16a])
Ἰουδαίου τε πρῶτον καὶ Ἕλληνος   (2:9a)
Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι   (2:10a)
</blockquote>

In 1:16a, Paul declares God's salvation to all who believe. In the next token (2:9a), Paul

speaks of God's punishment for anyone who does evil. Finally, Rom 2:10a pertains to

God rewarding all who do good. Paul closes each verse (1:16; 2:9, 19) with this specific

phrase (i.e., "the Jew first and also the Greek"). In this sense, it is not unreasonable to

think that the lexeme Ἰουδαῖος—at least in the first three tokens—refers to Ἰουδαῖος *as a*

corporate group.[129] If we extend this understanding to 2:17 (εἰ . . . σὺ Ἰουδαῖος

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[128] There are still debates concerning how to translate Ἰουδαῖος. As I have explained before, I will use the transliterated form to minimize bias (see, for example, Thorsteinsson, *Paul's Interlocutor*, 199; Land, "There Is No Longer Any Place," 8n3; Moo, *Letter to the Romans*, 159).

[129] The same applies to the word Ἕλλην, and it may refer to Greeks (or any non-Ἰουδαῖος people) as a corporate group. Then it is possible to think that the phrase (Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι) implies all humanity, i.e., all Ἰουδαῖος and non-Ἰουδαῖος people.

ἐπονομάζῃ), we can postulate that it means, "if you are a member of Ἰουδαῖος people."[130]

This applies to 3:1, too. Also related to this is the fact that the Ioudaios chain does not

interact with other chains at all, which signals that the chain lacks the definiteness

necessary for chain interaction. Commenting on 1:16, Hodge says Romans shows Paul's

interest in "mapping out the relationship between Jews and non-Jews."[131] So to her, key

passages—"linking Jews and gentiles (or Greeks) as two peoples of the God of Israel"—

are 1:16; 2:9–11; 3:9; 3:29–30.[132] However, as I have offered my own description of

1:16a, 2:9a, and 2:10a above, Paul's focus rather seems to be on the consistency (or

impartiality) of God's dealing with both Ἰουδαῖος and Ἕλλην, not on "linking" them

together. Romans 2:28–29 is, according to Porter, "the key to what Paul is saying in this

section."[133] To deal with this portion, I have included Rom 2:28–29 as two sub-groups

under the Ioudaios chain:

> Outwardly Ioudaios:
>
> ὁ (ἐν τῷ φανερῷ) Ἰουδαῖός   (Appendix 3 [2:28a])
> οὐ (. . . ὁ ἐν τῷ φανερῷ Ἰουδαῖός) ἐστιν (2:28b)
>
> Inwardly Ioudaios:
>
> ὁ (ἐν τῷ κρυπτῷ) Ἰουδαῖος   (2:29a)
> οὗ (ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ) (2:29b)

One evidence is that the vv. 28–29 Ἰουδαῖος seems to be different in nature from the

Ἰουδαῖος in 3:1 because the 3:1 question (τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου . . . ;) arises

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[130] See my discussion of 2:17 in the Romans 2:17–27 Anthropos chain above.

[131] Hodge, *If Sons, Then Heirs*, 137.

[132] Hodge, *If Sons, Then Heirs*, 137.

[133] Porter, *Letter to the Romans*, 84. Inferring from 2:27, Paul says that "what it means to be a Jew is not determined simply by manifested phenomena" (83); "one is a Jew in terms of secret or hidden phenomena" (83).

because the questioner is alarmed by Paul's statement in vv. 28–29 concerning Ἰουδαῖος and περιτομή. In 3:2, Paul does not deny the advantages that Ἰουδαῖος may have. The very first advantage that Paul describes is that they were entrusted with the oracles[134] of God.[135] The ὠφελέω–ὠφέλεια pair only occurs once in Rom 1–3. It is the sixth densest verb–noun pair in our text. In 2:25, Paul uses a clause structure to state that circumcision is of value (περιτομὴ ὠφελεῖ) under one condition: if you obey the law. In 3:1, Paul then reconstrues the figure as a word-group (ἡ ὠφέλεια τῆς περιτομῆς, "the value of circumcision"). As I have already discussed the 2:25 interaction between the 2:17–27 Anthropos and the Circumcision chains above, the value of the person's circumcision is decided by whether he keeps the law or not. It indicates that Paul is not completely nullifying the validity of circumcision, which, in turn, may have been compressed into the word-group ἡ ὠφέλεια τῆς περιτομῆς (3:1). Although this nominalized word-group is not part of the Ioudaios chain (Appendix 3), Paul uses the word-group to corroborate the fact that he is not ignoring the obvious advantage that Jewish people have received: τί . . . τὸ περισσὸν τοῦ Ἰουδαίου ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; "what something extraordinary of the Jew, or what benefit of the circumcision?" (3:1).

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[134] Porter so convincingly explains the implication of this first advantage: "Rather than having to discern God's law (that is, his expectations and demands for human behavior) through such unwritten sources as conscience, the Jews had the distinct and clear advantage of direct access to God's written word, which made clear his expectations and demands" (Porter, *Letter to the Romans*, 91); Stowers's Jewish apocalyptic perspective (*Rereading of Romans*, 167; see also 171) views τὰ λόγια τοῦ θεοῦ as God's promise to Abraham that "God would bless the gentile peoples through Abraham's seed (Christ)."

[135] As for the subject of ἐπιστεύθησαν, Porter (*Letter to the Romans*, 84), Moo (*Letter to the Romans*, 342), and Elliott (*Rhetoric*, 133), for example, shares the same view that it is the Jews. Rodríguez (*If You Call Yourself a Jew*, 63) argues that τὰ λόγια refers to Torah and the subject of the verb refers to Israel ("'the trustee of the divine word that God wills the salvation of all peoples on the basis of faith'"); see also Jewett, *Romans*, 243; Williams, "'Righteousness of God,'" 267–68; Stowers, *Rereading of Romans*, 167.

While the Ioudaios chain refers to Ἰουδαῖος as a corporate group, when it comes

to 3:3–8, Paul seems to point to a particular group under Ἰουδαῖος. I have identified the

following sub-group under the Ioudaios chain (see Appendix 3 [3:3a–8c]):

(εἰ) ἠπίστησάν (τινες)	"some un-believed"	(3:3a)
(εἰ ἠπίστησάν) τινες		(3:3b)
(ἡ ἀπιστία) αὐτῶν	"their unbelief"	(3:3c)
(ἡ ἀδικία) ἡμῶν[136]	"our unrighteousness"	(3:5a)
(τί) ἐροῦμεν;	"what shall we say?"	(3:5b)
(καθὼς) βλασφημούμεθα	"just as we are reviled"	(3:8a)
(φασίν τινες) ἡμᾶς λέγειν	"(as some people claim) that we say [it]"	(3:8b)
Ποιήσωμεν (τὰ κακά)	"Let's do evil things"	(3:8c)

The defining character of this specific group (i.e., *some* of Ἰουδαῖος people) is that they

did not believe (ἠπίστησάν τινες [3:3a–b]). Paul then reconstrues the unbelieving act of

some of Ἰουδαῖος people as a *thing* (ἡ ἀπιστία αὐτῶν [3:3c]) so that he can, as it were,

observe and discuss it.[137] In other words, by this nominalization process—from

ἠπίστησάν τινες (3:3b) to ἡ ἀπιστία αὐτῶν (3:3c)—Paul has encapsulated the figure

({THEY UN-BELIEVED}) into the word-group (ἡ ἀπιστία αὐτῶν). Based on this

observation, therefore, we may conclude that Paul is highlighting the claim that some of

them did not believe. These two different structures—i.e., the clause [ἠπίστησάν τινες

(3:3a–b)] and the word-group [ἡ ἀπιστία αὐτῶν (3:3c)])—are identical in the ideational

meaning, but they create different textual meanings,[138] which, indicates that, to Paul, the

unbelief of some of those whom that the Ioudaios chain represents is a non-negotiable

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[136] The reason that I have included ἡ ἀδικία ἡμῶν (3:5a) as a token of this sub-chain is the structural similarity between 3:3 (if ἡ ἀπιστία αὐτῶν nullifies τὴν πίστιν τοῦ θεοῦ) and 3:5 (if ἡ ἀδικία ἡμῶν shows θεοῦ δικαιοσύνην). This structural similarity may imply that the ἡμῶν (3:5) and αὐτῶν (3:3) are related.

[137] Halliday, *Essential Halliday*, 121.

[138] Halliday and Matthiessen, *Construing Experience*, 238, 240.

fact. As for τί ἐροῦμεν (3:5b), I argue that it shows that Paul includes himself in this

"some Ioudaioi" sub-chain (see Appendix 12b [3:5]). Note also that it is immediately

followed by κατὰ ἄνθρωπον λέγω (a token in the Paul chain; see Appendix 1 [3:5a]).[139]

This sub-chain ends in 3:8 (καὶ μὴ καθὼς βλασφημούμεθα καὶ καθώς φασίν τινες ἡμᾶς

λέγειν ὅτι Ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστιν, "(Should

we) Say 'Let's do evil things so that good things may come'—just as we are reviled and

as some people claim that we say it? Their condemnation is just"). Ostensibly, this verse

appears to be confusing because two chains are concurrently occurring:

(καθὼς) βλασφημούμεθα	"We"	(Appendix 12 [3:8a])
(καθώς φασίν τινες) ἡμᾶς λέγειν	"We"	(3:8b)[140]
Ποιήσωμεν (τὰ κακά)	"Some Ioudaioi"	(Appendix 3 [3:8c])
ὧν (τὸ κρίμα ἔνδικόν ἐστιν)	"Some Ioudaioi"	(3:8d)

While Stuhlmacher asserts that these lax people (i.e., 3:8c, 8d) must have been Christian

believers,[141] I follow Porter and argue that both Ποιήσωμεν τὰ κακά (3:8c) and ὧν (3:8d)

belong to the "Some Ioudaioi" sub-group because they certainly refer to those "who

promote such ideas."[142] In other words, it makes more sense to regard these people as

those who opposed Paul and his gospel teaching in a certain way. The token ὧν τὸ κρίμα

ἔνδικόν ἐστιν (Appendix 3 [3:8d]) is the final instance of the nominalized κρίμα in Rom

1–3. In my previous discussion of this nominalization in the Judgment chain above, I

suggested the following: first, Paul's claim is that judgment (κρίμα) is God's work, not

human beings'; second, Paul maintains that God's judgment is ineluctable. In 3:8, Paul

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[139] Porter, *Letter to the Romans*, 86. See also τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; (Appendix 1 [3:7a]).

[140] I discuss these two tokens of the We chain in the following section.

[141] Stuhlmacher, "Der Abfassungszweck," 189.

[142] Porter, *Letter to the Romans*, 86.

declares judgment upon "some Ioudaioi" people (ὧν) who relish extreme speculations against Paul's teaching of the gospel.[143] What is different in ὧν τὸ κρίμα (3:8d), however, is that Paul seems to declare (God's) judgment upon "some Ioudaioi" people with more certitude because the function of the ὧν is the Qualifier (or Possessor) of the Head (τὸ κρίμα). To borrow Fewster's language, what is happening here is that the nominalized κρίμα is enabling Paul "to contextualize a particular reality in the 'real world.'"[144] One particular reality expressed through the ὧν τὸ κρίμα is, therefore, that these people ("some Ioudaioi") and (God's) judgment are not separable. This strong connection is not observed in any of the other tokens in the Judgment chain (see Appendix 7). The clause structure of ὧν τὸ κρίμα ἔνδικόν ἐστιν (Appendix 3 [3:8d]) warrants comment, too. The given form is in a relational-process (attributive; intensive) clause:

ὧν τὸ κρίμα	ἔνδικόν	ἐστιν
Carrier	Attribute	Process: Relational

However, Paul could have construed it more congruently as a material-process clause like the following:

κρίνει	δικαίως	(ὁ θεὸς)[145]	αὐτούς
Process: Material	Circumstance: Manner	(Actor)	Goal

In this metaphorical transition, Paul has achieved the following effects: (1) he has merged and solidified (reified or objectified) both the Process and the Goal into the

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[143] Note that the nominalization in 3:8 (κρίμα) does not have the Qualifier τοῦ θεοῦ (cf. Appendix 7 [2:2a–b, 3a, 5a]).

[144] Fewster, "Metaphor Analysis," 347.

[145] Note that I have provided the Actor myself.

Carrier (ὧν τὸ κρίμα); (2) along with it, he has changed the Manner that qualified the

material process to the Attribute that now qualifies the Carrier; (3) for some reason, he

has obscured the agency by removing the Actor in the relational-process clause; (4) he

has re-construed the experience of the original state of affairs from dynamic goings-on

to static "thinginess." Therefore, both nominalization and ideational metaphor

(transitivity) convey the idea that Paul does declare judgment upon the "some Ioudaioi"

people.

As for Rom 3:9 (τί οὖν; προεχόμεθα; οὐ πάντως), scholars seem to agree that the

first-person plural on the verb (προεχόμεθα) refers to the Jews.[146] As the Ioudaios chain

(Appendix 3) shows, I have included both (τί) ἐροῦμεν (3:5b) and προεχόμεθα (3:9a) in

the chain. I have already suggested that, in 3:5b, Paul is including himself in the "Some

Ioudaioi" sub-group (Appendix 12b [3:5]). Likewise, in 3:9a, it is logical to think that

Paul includes himself here for the sake of argument. However, I argue that προεχόμεθα

(3:9a) should be connected to 3:2a (ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ) and thus to 3:1a (τὸ

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[146] See, for example, Moo, *Letter to the Romans*, 353; Schreiner, *Romans*, 169; Fitzmyer, *Romans*, 330; Kruse, *Paul's Letter to the Romans*, 163; Newman and Nida, *Handbook*, 58. There has also been much debate regarding its voice form (i.e., middle or passive). If it is in the passive, it is rendered "in a negative sense as 'Are we disadvantaged?' ('excelled by others')" (*Porter, Letter to the Romans*, 87; see also Sanday and Headlam, *Critical and Exegetical Commentary on the Epistle to the Romans*, 74–77; Jewett, *Romans*, 256–57; Stowers, *Rereading of Romans*, 159–75; Fitzmyer, *Romans*, 331). But if it is in the middle voice-form, it will be translated as "'Are we at an advantage?' (middle voice with internal causality)" (Porter, *Letter to the Romans*, 88; see also Rodríguez, *If You Call Yourself a Jew*, 68). This issue is "one of the most complex and contentious verses in the entirety of Romans" (Porter, *Letter to the Romans*, 87) (see also Stowers, *Rereading of Romans*, 173; Garroway, "Paul's Gentile Interlocutor," 87–91). Garroway ("Paul's Gentile Interlocutor," 91) says that this anomaly arises because of our flawed assumption that Paul's interlocutor is a Jew. So, he is calling forth a *paradigm shift*. His own paradigm shift to solve the issue is as follows: if we know 1:18–32 is about Gentile sins, we know (by studying the pronouns in 3:1–8) that "Paul continues to engage a gentile interlocutor" ("Paul's Gentile Interlocutor," 94). In other words, since Paul has already discussed Gentile sinfulness in 1:18–32 and that "Jews do indeed have a certain advantage," this Gentile interlocutor is now asking Paul in 3:9 "whether he and his fellow gentiles are therefore at a *disadvantage* with respect to Jews" ("Paul's Gentile Interlocutor," 94 [emphasis original]).

περισσὸν τοῦ Ἰουδαίου), not to the "Some Ioudaioi" sub-group (3:3a–8c) because of their

semantic proximity. Therefore, I include προεχόμεθα (3:9a) as a token of the Ioudaios

chain. The Ioudaios chain ends in 3:29 (ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ

ἐθνῶν). I am inclined to understand that 3:29 shows a similar structure as the tokens that

I discussed above: Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι (Appendix 3 [1:16a]); Ἰουδαίου τε

πρῶτον καὶ Ἕλληνος (2:9a); and Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι (2:10a). Their structural

similarity comes from the fact that, in these verses, Paul puts Ἰουδαῖος in contrast to (or

in relation to) the non-Ἰουδαῖος group.

The We chain begins with Paul's declaration Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν

(Appendix 12 [1:4a]).[147] The next referential device whose link is to 1:4a is ἀπὸ θεοῦ

πατρὸς ἡμῶν (1:7a). These two tokens show that the group of people this first-person

plural (ἡμῶν) refers to is those who believe that they belong to God and Jesus Christ,

including Paul himself; they call Jesus "Lord" and God "Father." More specifically,

based on Paul's own description of himself in the prescript and 1:6 and 1:8, it is likely

that the ἡμῶν (1:4a, 7a) refers to Paul and all the Christian believers in the church at

Rome (see Appendix 12b). Therefore, I suggest that the We chain includes the speaker

himself (Paul) and those Roman believers who are in a relationship with God and Christ.

In this sense, we can think that Paul uses the first-person plural (ἡμῶν) in 1:4a and 1:7a

to remind the letter-recipients that Paul and they are co-possessors of God and Christ

(see Appendix 12b [1:4, 7]). Unlike 1:4a and 1:7a, however, 1:5a (δι' οὗ ἐλάβομεν χάριν

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[147] Fitzmyer (*Romans*, 237) says that Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν might be what Paul has added to "the inherited kerygmatic formula."

καὶ ἀποστολήν) is a challenging token because it is difficult to know to whom exactly the

plural subject marked on the verb refers.[148] However, I follow Porter (and Sanday and

Headlam) to take the plural number-form to refer to Paul and others (i.e., the other

workers) (Appendix 12b [1:5]).[149] This token (1:5a) can be safely included in the We

chain as a sub-group. My main reason to separate this as a sub-group is due to the

lexeme ἀποστολήν, which seems to place constraints on who can be included in the

subject of ἐλάβομεν. As for the οἴδαμεν (Appendix 12 [2:2a]), Moo—drawing from

Stowers—says that the first-person plural is merely a "'disclosure formula.'"[150] What he

means is that Paul is simply presenting the following statement (τὸ κρίμα τοῦ θεοῦ ἐστιν

κατὰ ἀλήθειαν) as common sense, so to speak. However, in my opinion, it is more

logical to think that οἴδαμεν includes both Paul and other believers (see Appendix 12b

[2:2]) not least because the token presupposes a certain knowledge of (and/or

relationship with) God.[151] I promised above a later discussion of the two We tokens in

3:8a–b, which I provide here. See the two tokens below:

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[148] Moo, *Letter to the Romans*, 78, who says this is a "'literary plural,'" which actually refers to a singular subject (Paul); Godet, *Commentary*, 82; Schreiner (*Romans*, 38–39) shares the same opinion.
[149] See Porter (*Letter to the Romans*, 47), who writes that, while Paul is included here, the subject "extends to all of those who have become benefactors of" grace and apostleship. Sanday and Headlam (*Critical and Exegetical Commentary on the Epistle to the Romans*, 10) write, "St. Paul associates himself with the other Apostles."
[150] Moo, *Letter to the Romans*, 246; Stowers, *Diatribe*, 94.
[151] There are, of course, different options. Some may think that οἴδαμεν (2:2) might include the two people ("You and I")—i.e., Paul himself and the Romans 2:1–5 Anthropos (Appendix 6 [2:1a–5c]). So, Paul is saying, "You have no excuse . . . We (i.e., you and I) know that . . ."; both Schreiner and Kruse argue that οἴδαμεν explicitly includes Paul—that is, Paul "identifies himself with" the person that he invoked in 2:1 (Kruse, *Paul's Letter to the Romans*, 120; cf. Schreiner, *Romans*, 116, who takes the interlocutor to be a Jew. So, to Schreiner, Paul is identifying himself "with the Jew" (116). However, if we look at 2:3 (λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;), especially because Paul says καὶ ποιῶν αὐτά, it helps us see that the Romans 2:1–5 Anthropos needs to be distinguished—he rather belongs to the Anthropoi chain. We can posit that Paul is excluding (distinguishing)—or, perhaps, drawing a line between himself and the 2:1 person—and saying, "You have no excuse because you are doing the same thing; but *we* know . . ." So, I think Paul distinguishes Paul and his group from the 2:1–5 Anthropos in 2:2 (οἴδαμεν).

(καθὼς) βλασφημούμεθα	"We" (Appendix 12 [3:8a])
(καθώς φασίν τινες) ἡμᾶς λέγειν	"We" (3:8b)

As for βλασφημούμεθα (3:8a), there seems to be consensus among scholars that Paul's gospel ministry met strong opposition, especially concerning his consistent teaching on the inclusion of the Gentiles.[152] Furthermore, Paul had to face slanderous accusations from his opponents that his gospel was "promoting libertinism."[153] Related to this accusation is the token ἡμᾶς λέγειν (3:8b) because one of the criticisms mounted against him and his gospel was that Paul and his followers say things like "Let's do evil things so that the good may come" (ποιήσωμεν τὰ κακά, ἵνα ἔλθη τὰ ἀγαθά). Although several scholars (e.g., Godet, Sanday and Headlam, and Porter) argue that the ἡμᾶς refers to Paul himself,[154] considering the plural number, I am inclined to think that Fitzmyer's treatment is more logical: he cautiously suggests that the accusation was "leveled at him (or at Christians in general),"[155] which I follow (see Appendix 12b [3:8 (x2)]). As for προῃτιασάμεθα (. . . Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι) (Appendix 12 [3:9b]), I agree with Lange et al. that Paul has the preceding part of the letter in view.[156] It is possible that the plural number in fact refers to Paul himself.[157] But I have decided that the first-person plural is a reference to both and (probably) other believers

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[152] E.g., Dunn, *Romans 1–8*, 137, 143; Moo, *Letter to the Romans*, 351.

[153] See, e.g., Porter, *Letter to the Romans*, 86; Schreiner, *Romans*, 155. However, this does not mean that Paul wrote Romans to fight the Judaizers. In that sense, Jipp's argument goes too far when he says that Romans is Paul's "polemical epistle" against the "Judaizing" (Gentile) missionaries. He argues that he finds a hint in Rom 3:8 ("Paul was concerned that his gospel would come under attack because it did not provide its converts with the revered ethic of the Torah") ("What Are the Implications," 187). He then gives Rom 3:8; 6:1, 15 as examples (187).

[154] Godet, *Commentary*, 137–39; Sanday and Headlam, *Critical and Exegetical Commentary on the Epistle to the Romans*, 74; Porter, *Letter to the Romans*, 86.

[155] Fitzmyer, *Romans*, 330.

[156] Lange et al., *Romans*, 120; Jewett ("Romans," 94) says that this is Paul's accusation of "the entire human race."

[157] Newman and Nida, *Handbook*, 59.

(Appendix 12b [3:9]). In the same way, the four first-person plurals in the latter part of

the letter (3:19–31) all include both Paul himself and the Christian believers.

οἴδαμεν (ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ)	(Appendix 12 [3:19a])[158]
λογιζόμεθα . . . (δικαιοῦσθαι πίστει ἄνθρωπον)	(3:28a)
(νόμον . . .) καταργοῦμεν (διὰ τῆς πίστεως;)	(3:31a)
(νόμον) ἱστάνομεν	(3:31b)

Paul's highly terse and elliptical statement of 2:28–29[159] has puzzled many

scholars. In general, we can say that the traditional understanding of 2:28–29 has been

that Paul presents ὁ Ἰουδαῖος (esp. ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος [v. 29]) as a cover-term that

represents something spiritual or internal,[160] including believing Gentiles, while

excluding unbelieving Jews. For example, Sanders argues for a "third race,"[161] and

Wright argues for spiritual/true Jews in Rom 2:25–29.[162] Challenging this view, Nanos

argues, for instance, that according to Josephus (e.g., *War* 2.463; 7.41–62), there were

non-Jews who were living *jewishly*.[163] Nanos also avers that it was something taught and

encouraged by Paul himself.[164] So, in Nanos's opinion, Paul is not suggesting in 2:28–29

that Judaism and its practices be superseded by Christ-following. Claiming that Paul is

not completely abolishing bodily circumcision, Thiessen maintains that Paul's main

point in 2:28–29 is that the Jew's circumcision in the flesh is useful if he also has

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[158] See also Appendix 12b.

[159] Nanos, *Reading Paul within Judaism*, 148.

[160] See, for example, Calvin, *Commentaries on the Epistle of Paul the Apostle to the Romans*, 111; Ridderbos, *Paul*, 334; Moo, *Letter to the Romans*, 173, 175; Schreiner, *Romans*, 136. Concerning the supersessionistic view present in the traditional perspectives, Porter writes, "This passage is not about Jews being replaced by Gentiles, or supersession of Judaism by Christianity. It is not even about Gentiles earning merit with God simply on the basis of their keeping of the law . . . It is about the inward and consistent basis for being a Jew when one has the law" (Porter, *Letter to the Romans*, 84); see also Porter and Kurschner, eds., *Future Restoration*.

[161] See Sanders, *Paul, Law, Jewish People*, 171–79.

[162] Wright, *Paul and the Faithfulness of God*, 1436, 1432.

[163] Nanos, *Reading Paul within Judaism*, 132–39.

[164] Nanos, *Reading Paul within Judaism*, 140.

circumcision in the heart.[165] As I have argued above, both outwardly Ioudaios and inwardly Ioudaios are included in the Ioudaios chain (Appendix 3) as sub-groups. What this means is that, even if we concede that Ἰουδαῖος in vv. 28–29 may not necessarily refer to an ethnically Jewish person, the text certainly does not guarantee that Ἰουδαῖος means Judaism-practicing non-Jews, either. Therefore, my own translation of vv. 28–29 is as follows: "for there is neither a Jew who is outwardly nor circumcision that is outward in the flesh, but a Jew who is inwardly and circumcision of the heart, by the Spirit not by the letter, whose praise is not from people but from God."[166]

To Stowers, Rom 3:1–9 is a conundrum which can only be solved "if one employs models of dialogue from the diatribe,"[167] which he does himself. He then argues that Paul used "the [Greco-Roman] diatribal dialogue" in his letters.[168] Garroway asserts that, if we read Rom 3 with the old paradigm—i.e., the interlocutor is a Jew— anomalies emerge. He thus claims that we need a new paradigm that "Paul tangles instead with a gentile who 'calls himself a Jew' to solve this problem."[169] To prove that the Rom 3 interlocutor is a non-Jewish man, Thorsteinsson makes a pronoun-based argument. He argues that the interlocutor in ch. 2 and 3:1 is the same person simply because of the use of the third-person plural in 3:2 (ἐπιστεύθησαν), which, according to

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[165] Thiessen, "Paul's Argument," 377.

[166] Note that my translation treats the verb ἐστιν as having an existential sense, not a relational one. Hodge (*If Sons, Then Heirs*, 132) render it in a similar way: "For there is no 'outward' *Ioudaios* nor is there an 'outward' circumcision in the flesh. But there is a 'hidden' *Ioudaios* and, there is circumcision of the heart by the spirit, not the letter, for which approval comes not from humans but from God."

[167] Stowers, *Rereading of Romans*, 162.

[168] Stowers, *Rereading of Romans*, 166.

[169] Garroway, "Paul's Gentile Interlocutor," 86 (see also 91); see also Garroway, *Paul's Gentile–Jews*, 81–113; cf. Osborne, *Romans*, 44, who argues that 3:1–8 (and ch. 2) shows "the sinfulness of the Jews."

him, shows that the dialogue partner does not belong to them (the Jews).[170] Garroway

makes a similar claim, saying that the interlocutor is a Gentile because the person

"speaks of Jews in the third person" (i.e., τοῦ Ἰουδαίου, 3:1).[171] Garroway continues his

so-called pronoun-based argument and asserts the following:

Garroway asserts that the Rom 3 interlocutor is a Gentile because	
3:3	the interlocutor is using the third-person pronoun in describing Jewish faithlessness (ἡ ἀπιστία αὐτῶν), which means, according to Garroway, that the interlocutor is not one of them (αὐτῶν).[172]
3:5	the interlocutor is using the first-person plural in describing the unrighteousness of Gentiles (ἡ ἀδικία ἡμῶν); he asserts that ἡ ἀδικία ἡμῶν refers to the Gentile vices in 1:18–32.[173] And he offers his own distinction of Jewish and Gentile sins: (1) ἡ ἀπιστία αὐτῶν is a Jewish sin; (2) ἡ ἀδικία ἡμῶν is a Gentile sin.[174]
3:7	the interlocutor is using the first-person pronoun in ἐν τῷ ἐμῷ ψεύσματι. He claims that ἐν τῷ ἐμῷ ψεύσματι refers to the Gentile vices in 1:18–32 (especially 1:25).[175]

Table 9. Garroway on Romans 3:3, 5, 7

Furthermore, Garroway's pronoun-based reasoning makes little sense because, if

Garroway's logic holds, then Paul's frequent use of third-person pronouns referring to

Jews makes Paul a Gentile.

As for Rom 3:9b (προῃτιασάμεθα, "as we have already accused"), Thorsteinsson

seems to dismiss Paul's seriousness, saying 3:9b is not something that Paul is saying

seriously because it is in the first-person plural form and is followed by a chain of

Scripture quotations.[176] This makes him think that 3:9 does not refer to something that

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[170] Thorsteinsson, *Paul's Interlocutor*, 236–38; see also Garroway, "Paul's Jewish Interlocutor," 92.

[171] Garroway, "Paul's Gentile Interlocutor," 92.

[172] Garroway, "Paul's Gentile Interlocutor," 92.

[173] Garroway, "Paul's Gentile Interlocutor," 93.

[174] Garroway, "Paul's Gentile Interlocutor," 93.

[175] Garroway, "Paul's Gentile Interlocutor," 93.

[176] Thorsteinsson, *Paul's Interlocutor*, 235.

Paul said himself previously but "to what had previously been stated in the Jewish scriptures about all being under sin."[177] Stowers shares the same opinion but he comes with a more vivid description: according to him, ancient readers "would have more likely greeted the statement *with a yawn* than a gasp" because it was common sense.[178] Even though it still is difficult to be certain regarding whom Paul is including in προητιασάμεθα (3:9), my chain analysis (Appendix 12 [3:9b] and Appendix 12b [3:9]) above shows that what is clear about προητιασάμεθα (3:9) is that Paul includes himself there, which helps us think that the statement προητιασάμεθα (3:9) may have certainly been greeted with a *gasp*.

Anthropos (Generic) and Law

In my previous discussion of the Anthropoi chain (Appendix 6 [1:18a—2:16a]), I argued that there are three sub-chains: Women (1:26a–b); Men (1:27a–j); Romans 2:1–5 Anthropos (2:1a–5c). After the Romans 2:1–5 Anthropos chain, Paul then briefly describes God's principle of rewarding in v. 6 (ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, "(God) who will reward each according to his/her deeds"), after which Paul departs from the Anthropoi chain to form and discuss a new thread (chain), in which he deals with Anthropos as a generic representative of the entire Anthropoi group (2:6–13; 3:4, 19, 28; see Appendix 13 [and also Appendix 6b]). Here, Paul shows how God's principle of reward and judgment works concerning an ἄνθρωπος. Subsequently, in 2:14–15, Paul detours once again to deal with Gentiles, particularly those who appear to keep the

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[177] Thorsteinsson, *Paul's Interlocutor*, 236.
[178] Stowers, *Rereading of Romans*, 181–82 (181) (emphasis mine).

requirements of the law although they do not possess law, after which he returns to the

Anthropoi chain and closes it in 2:16 (ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν

ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ). The Anthropos (Generic) chain

re-appears in 3:4a, 28a, and 28b (Appendix 13) where Paul handles the abstract idea of

the condemned state of an ἄνθρωπος as a characteristic of human beings and God

justifying them by faith (πίστει) apart by works of the law (χωρὶς ἔργων νόμου).

The reason that I understand that 2:6–13 should form a separate chain (Appendix

13) is because the second-person singular of the Romans 2:1–5 Anthropos sub-chain is

absent in vv. 6–13.[179] This absence is natural because Paul has turned to discuss God's

way of handling human beings doing good and evil. Romans 2:6–13 is, therefore, a

generic idea that Paul presents to make his point.[180] The overall structure is the

following:[181]

v. 7	To those who do good: ζωὴν αἰώνιον	
v. 8	To those who do evil: ὀργὴ καὶ θυμός	
v. 9	To those who do evil: θλῖψις καὶ στενοχωρία	Ἰουδαίου τε πρῶτον καὶ Ἕλληνος
v. 10	To those who do good: δόξα δὲ καὶ τιμὴ καὶ εἰρήνη	Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι
v. 11	Paul offers reason both for vv. 7 – 8 and for vv. 9–10	

Why do the good receive ζωὴν αἰώνιον and the evil ὀργὴ καὶ θυμός? (vv. 7–8)	Paul's answer:

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[179] Cf. Stowers rightly states that Rom 2:6–16 describes God's impartial judgment (*Rereading of Romans*, 100.).

[180] Note also that in vv. 7–13 Paul uses only one verb in the aorist tense-form (perfect aspect) whereas he uses all the other verbal items (both finite verbs and participles) in the present form (imperfect aspect [x6]).

[181] Gray-colored cells indicate the Those Who Do Evil and Are Judged sub-chain (Appendix 13 [2:8a–13b]).

	Why are both Jews and Greeks treated by the same principle of reward and judgment? (vv. 9–10)	οὐ γάρ ἐστιν προσωπολημψία παρὰ τῷ θεῷ.
v. 12	Those who sin are judged regardless of the possession of the law[182] (ἀνόμως or ἐν νόμῳ)	
v. 13	The hearers of the law (οἱ ἀκροαταὶ νόμου) are not made righteous	
v. 13	The doers of the law (οἱ ποιηταὶ νόμου) are made righteous	

Table 10. Romans 2:6–13

Although Rodríguez—closely following Thorsteinsson—argues that the entire 2:6–16 is referring back to 2:5, the text does not give us any linguistic clue that supports the connectivity of 2:5 and vv. 6–10. As I have stated above, the second-person singular of the Romans 2:1–5 Anthropos sub-chain is non-existent throughout vv. 6–13. Rodríguez himself does not provide any evidence but make the following assertion:

> Paul switches from using second-person singular address (=you) to third-person plural addresses in vv. 7–10. All of Rom 2:6–10, however, "continually points back to v. 5, in which Paul exposed the interlocutor's wretched position on the day of judgment," and so Paul's focus remains on his imagined interlocutor throughout. As such, Rom 2:7–10 extends the second-person singular critique of 2:1–6 to everyone who fails to worship God.[183]

Having explained that God rewards/repays each person according to their own deeds, Paul gives a detailed explanation concerning how God does it.[184] In doing so,

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[182] 2:12–13 Paul's reference to the Mosaic law (Moo, *Letter to the Romans*, 264.)

[183] Rodríguez, *If You Call Yourself a Jew*, 41. He is quoting from Thorsteinsson, *Paul's Interlocutor*, 159.

[184] Cf. Ito views Rom 2 as "a Pauline version of the list of blessings and curses in Deuteronomy 27–30" (Ito, "Romans 2," 25).

Paul describes the generic Anthropos in terms of two distinctive groups: those who do evil (2:8–9) and those who do good (2:7, 10).[185] I have thus proposed two sub-chains to represent these groups: Those Who Do Good and Are Rewarded (2:7a, 10a, 13c, 13d) and Those Who Do Evil and Are Judged (2:8a, 8b, 9a, 12a–d, 13a, 13b). If we can agree that 2:6–13 deals with Anthropos as a generic examplar of Anthropoi, the plural number in the sub-chains can be acceptable. Paul says that God gives those who do good eternal life (v. 7), glory, and honor (v. 10). However, those who do evil will have to face wrath and indignation (v. 8), and affliction and distress (v. 9). Romans 2:12 presents a different type of contrast: those who sin without the law and those who sin with the law. I have included the following tokens in the Those Who Do Evil and Are Judged sub-chain based on the fact that they all are subject to God's judgment (see the table above):

ὅσοι . . . (ἀνόμως) ἥμαρτον	(Appendix 13 [2:12a])
(ἀνόμως) . . . ἀπολοῦνται	(2:12b)
ὅσοι (ἐν νόμῳ) ἥμαρτον	(2:12c)
(διὰ νόμου) κριθήσονται	(2:12d)
οἱ ἀκροαταὶ (νόμου)	(2:13a)
οὐ . . . δίκαιοι	(2:13b)
τοῖς ἐν τῷ νόμῳ	(3:19a)

Therefore, I argue that the analysis of the Anthropos (Generic) chain—i.e., its two sub-chains—up to this point shows that, first, Jews are not explicitly excluded from Paul's discussion, and second, concerning the matter of sin (or doing evil), Jews are not different from Gentiles.[186] The Anthropos (Generic) chain disappears while Paul continues his argument with the following chains: Law-Keeping Gentiles (Appendix 4 [2:14a–25d]); Anthropoi (Appendix 6 [2:16a]); Romans 2:17–27 Anthropos (Appendix

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[185] Ito, "Romans 2," 24.

[186] See especially 2:9a, 10a, where Paul clearly declares rewards and judgments upon both Jews and Greeks.

8 [2:17a–27b]). Anthropos (Generic) reappears in 3:4, which is Paul's intense response to the charge that even God's faithfulness is affected by their—Some Ioudaioi (see esp. Appendix 3 [3:3a–c] and my discussion of the nominalization of ἀπιστία above)—unbelief: μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης ("May it never be! Rather, let God be found true and every human being a liar"). Finally, in Paul's statement concerning the justification of human beings in 3:28 (λογιζόμεθα . . . δικαιοῦσθαι πίστει ἄνθρωπον), we have evidence to think that the ἄνθρωπον is the continuation of the Anthropos (Generic) chain because of its anarthrous use of the same lexeme and number (singular).[187]

The Those Who Do Good and Are Rewarded sub-chain shows a brief interaction with the Glory chain (Appendix 17). On the one hand, this person is the Actor who pursues glory (Goal) (Appendix 17 [2:7a]). On the other hand, the human entity is presented as a Beneficiary (Recipient)[188] of glory (Goal) (Appendix 17 [2:10a]).[189] Not surprisingly, while the one who does good is in interaction with Glory, the Those Who Do Evil and Are Judged chain shows active interaction with the Law chain (Appendix 9), and the interactions are mostly concentrated in 2:12 (see below):

ὅσοι . . . (ἀνόμως) ἥμαρτον	(Appendix 13 [2:12a])
(ἀνόμως) . . . ἀπολοῦνται	(2:12b)
ὅσοι (ἐν νόμῳ) ἥμαρτον	(2:12c)
(διὰ νόμου) κριθήσονται	(2:12d)
οἱ ἀκροαταὶ (νόμου)	(2:13a)
(ὅσα ὁ νόμος λέγει) τοῖς ἐν τῷ νόμῳ (λαλεῖ)	(3:19a)

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[187] See, e.g., Fitzmyer, *Romans*, 363: Paul is "speaking generically and indifferently of 'a human being,' making no specific reference to Greek or Jew."

[188] See *IFG1*, 132.

[189] Romans 2:10 is a verbless clause. So, we cannot say that this is a material-process clause. However, I think it is reasonable to think that 2:6 (ὃς ἀποδώσει ἑκάστῳ) is evidence that vv. 7–10 implies material-process clauses.

The interaction pattern evinces that the relationship between Those Who Do Evil and Are Judged and Law is that of dominance and submission, so to speak, where ὁ νόμος is always the dominant Actor that is in control whereas the evildoer finds himself in a submissive and passive position.[190]

Four Law tokens function as the Circumstance (Manner) in which the corresponding evildoer tokens do evil and are judged (2:12a–d). For instance, in 2:12a (ὅσοι . . . ἀνόμως ἥμαρτον), the ἀνόμως concerns the *how* (i.e., Circumstance: Manner) of the sinning of the evildoer (Actor). Likewise, in 2:12d (διὰ νόμου κριθήσονται) the word-group διὰ νόμου shows how God will judge this person—he will judge him *by the law*. Their interaction occurs in the form of nominal group also (2:13a; 3:19a). One who does evil is one who only hears the law: οἱ ἀκροαταὶ νόμου (2:13a). The νόμου is the Qualifier that characterizes the Head (Thing) οἱ ἀκροαταί, that is, this person hears the law, or he is or lives in a situation where he hears the law. His life and existence are, as it were, *defined* by the law. This relationship is expressed in 3:19a also (see below): the law is the Sayer whereas the τοῖς ἐν τῷ νόμῳ is the Goal that passively receives what the Sayer has to say.

ὅσα	ὁ νόμος	λέγει	τοῖς ἐν τῷ νόμῳ	λαλεῖ
Target	Sayer Proper	Process: Verbal	Goal	Process: Verbal
	Sayer			

Table 11. Romans 3:19

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[190] This is quite different from what we will see in the interaction pattern between the Law-Keeping Gentiles chain and the Law chain in the next section.

Gentiles and Law

Before beginning the discussion of the Gentiles chain (Appendix 4), it would be helpful

to comment on Paul's use of the lexeme ἔθνος. It occurs twenty-nine times in Romans

while the word Ἰουδαῖος only occurs eleven times. What is also remarkable is their

diametrically different distribution pattern. Paul's use of Ἰουδαῖος is heavily concentrated

in Rom 1–3 whereas ἔθνος occurs primarily in the latter section (chs. 4–16) (see the table

below):

	Total	Rom 1–3	Rom 4–16
ἔθνος	29	6 (20.7 percent)	23 (79.3 percent)
Ἰουδαῖος	11	9 (81.9 percent)	2 (18.1 percent)

Table 12. Occurrences of Ἰουδαῖος and ἔθνος in Romans

The Gentiles chain runs from 1:5 to 3:29. Although I have decided to not

conflate Gentiles and Greeks (see Appendix 19 [1:14a, 16a; 2:9a, 10a; 3:9a]) into the

same chain, it is not an impossible idea to consider them to form one same chain.[191] The

portion that is worth our particular attention in the Gentiles chain is the sub-chain which

I named "Law-Keeping Gentiles" (Appendix 4 [2:14a–15d]). This sub-chain occurs

during Paul's complex argument concerning Anthropoi, Anthropos (Generic), and

Gentiles (see Appendix 6b). In this sub-chain, Paul makes a somewhat surprising—or

shocking—claim that betrays the idea that there could be Gentiles who keep the

requirements of the law. In the following section, I discuss the Gentiles chain and its

interaction patterns in more detail.

The beginning of the Gentiles chain is Paul's first explicit mention of ἔθνος in 1:5

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[191] Cf. Eisenbaum, *Paul Was Not a Christian*,114. She argues that 1:16 Greeks refers to Gentiles, with which I agree.

where he says that he has received grace and apostleship for the work of bringing about the obedience of faith in all the Gentiles for Christ's name's sake.[192] As for 1:13a (καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν), while some may argue that the use of λοιποῖς is enough evidence that Paul is referring to a different and smaller group of Gentiles in 1:13,[193] I have not distinguished it as a sub-chain or a separate chain because, in my opinion, ἐν τοῖς λοιποῖς ἔθνεσιν refers to all the Gentiles (1:5) except for his Roman readers (see my discussion of 1:6 in the "You [Plural]" section above). In other words, what ἐν τοῖς λοιποῖς ἔθνεσιν (1:13) refers to does not pertain to the Roman church. In this sense, I disagree with Das who argues that the Roman believers were included in ἐν τοῖς λοιποῖς ἔθνεσιν.[194]

In Rom 2:14–15, Paul mentions a very specific group of Gentiles who appear to be able to observe the law. This is a revolutionary statement because Paul is speaking of a certain group of (possibly) non-Jewish people who are meeting the requirements of the law:

> ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος· οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων

> for when Gentiles who do not own the law do by nature those requirements of the law, these, while not having the law, are a law to themselves; they demonstrate law's work written in their own hearts, and alternatively their thoughts accusing or even defending (them)

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[192] Cf. Porter argues that πᾶσιν τοῖς ἔθνεσιν "probably includes both Jews and Gentiles" (Porter, *Letter to the Romans*, 47. See also Moo, *Letter to the Romans*, 11, who, commenting on the word πᾶσιν (1:7), states that πᾶσιν ("all") indicates that Paul addressed both Jews and Gentiles.

[193] For example, it could refer only to the specific Gentile groups that Paul had ministered to.

[194] Das, "Gentile-Encoded Audience of Romans," 32.

As I will show in the following section, 2:14–15 interacts with the Law chain on four occasions. The οὗτοι (v. 14) is enigmatic because we are not sure what it is referring to.[195] Although there is mismatch in gender, we can decide that the best candidate for its referent is ἔθνη (2:14) for the following two reasons: first, they agree with each other both in number (plural) and in case (nominative); second, they share a similar word-group structure:

ἔθνη Header	τὰ Qualifier	μὴ	νόμον	ἔχοντα
			Goal	Process: Material
οὗτοι Header	Qualifier		νόμον	μὴ ἔχοντες
			Goal	Process: Material

Table 13. Romans 2:14

So, these people (οὗτοι) "are a 'law to themselves,' or 'for themselves, law."[196] According to Paul, what these Gentiles show (ἐνδείκνυνται) is the alarming fact that the work of the law is written on their hearts (v. 15). As I have discussed earlier, the next verse (v. 16) is where the Anthropoi chain ends.

I have included Rom 2:24 as a token of the Gentiles chain primarily because of the lexeme ἔθνεσιν. This, however, is an Old Testament quotation. The Gentiles chain ends in 3:29 where Paul declares that God is not only the God of Jews but also the God of Gentiles (ναὶ καὶ ἐθνῶν).

The βαρβάροις (1:14), one of the *hapax legomena* in Romans, warrants a brief

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[195] Porter rightly points out that the neuter (ἔθνη τὰ μὴ νόμον ἔχοντα) and the masculine οὗτοι do not match; there is "a lack of grammatical concord" (Porter, *Letter to the Romans*, 78).
[196] Porter, *Letter to the Romans*, 78.

comment. As for Ἕλλησίν τε καὶ βαρβάροις (1:14), Eisenbaum claims that the phrase

shows that Paul is only addressing the Gentiles.[197] Thorsteinsson goes further by

suggesting his own way of punctuation for vv. 13b–14.[198] I compare Thorsteinsson's and

other punctuations of vv. 13b–14 below:

> NA28; UBS5; Tischendorf8: καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί,

> Thorsteinsson: καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν, Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις. ὀφειλέτης εἰμί.

What Thorsteinsson attempts to argue with such punctuation is to syntactically connect

the ἐν τοῖς λοιποῖς ἔθνεσιν with both the Ἕλλησίν and the βαρβάροις for the sake of

claiming that "Paul's main concern with the letter is to proclaim God's gospel to gentiles

in Rome."[199] However, his proposal for the new way of punctuation is not evidence but

an opinion. I have not included βαρβάροις in any chain because it only occurs once, and

we simply lack data to connect it to any chain. It suffices to say that it is perhaps logical

to think that, by using the two competing labels (i.e., Greeks [or civilized] versus non-

Greeks [non-civilized]), Paul means to say that he is obliged to minister to all

humanity.[200]

The Law-Keeping Gentiles sub-chain (2:14a–15d) only interacts with the Law

chain. The conjunction ὅταν means that Paul is discussing a certain possibility, not a

reality, that there may be some Gentiles who—although they do not possess law—obey

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[197] Eisenbaum, *Paul Was Not a Christian*, 217. Cf. Jewett thinks that βαρβάροις refers to the "barbarians in Spain" (Jewett, "Romans," 92).

[198] Thorsteinsson, *Paul's Interlocutor*, 143. Note that the only difference between Tischendorf8 and both NA28 and UBS5 is that Tischendorf8 has εἰμί· where NA28 and UBS5 have εἰμί,.

[199] Thorsteinsson, *Paul's Interlocutor*, 46.

[200] Barth, *Epistle to the Romans*, 40.

it, demonstrating that the work of the law is written on their hearts (2:14–15). The
Gentiles' role in relation to the law involves Owner (2:14a, 14d), Actor (ἔθνη . . . τὰ τοῦ
νόμου ποιῶσιν, 2:14b), and Token (οὗτοι . . . εἰσιν νόμος, 2:14f). This interaction pattern
differs from what we see in Anthropos (Generic)–Law interactions. Below is the
comparison table:

Anthropos (Generic) and Law	Law-Keeping Gentiles and Law
Anthropos (Generic): Submissive and passive	Law-Keeping Gentiles: Dominant
Law: Dominant	Law: Submissive and passive

Table 14. Comparison of Interaction Patterns

The fact that both chains (Anthropos [Generic] and Law-Keeping Gentiles) enter an
interaction with Law—furthermore, the Romans 2:17–27 Anthropos, who is likely to be
an ethnic Jew according to my cohesive chain analysis above, too, interacts with Law—
reveals Paul's intention to show that all humanity is equally under the law.

Conclusion

In this chapter, I have conducted a cohesive chain analysis in order to find evidence to
answer the research question pertaining first to the identity of Paul's interlocutor in Rom
1–3 and then to whether Paul deals with salvation-related issues concerning ethnically
Jewish people.

For analysis, I have identified a total of twenty-three cohesive chains active in
Rom 1–3. I have classified sixteen of them as major chains and described the internal
structure of each and their interaction with other chains. As for nominalization, I have
also established fourteen verb–noun pairs in the text. It has also been shown that the top

five instances of nominalization in terms of the factors I outlined (e.g., verb–noun pairs; frequency of nouns, etc.) include πίστις, δόξα, ἀπιστία, εὐαγγέλιον, and δικαιοσύνη, all of which will be discussed in detail in the next chapter.

One of the most notable observations is that Paul's use of the lexeme Ἰουδαῖος is heavily concentrated in Rom 2–3, which squares with the distribution pattern of the Ioudaios chain (Appendix 3). I have also shown that the occurrence of ἔθνος (ἔθνη), contrary to that of Ἰουδαῖος, is dominant outside Rom 1–3, which can support the claim that Paul is not excluding Jews from his discussions in Rom 1–3.

As for the God chain (Appendix 5), the analysis has evinced the pervasive presence of the chain throughout the entire text (chs. 1–3). I have also argued that the active interaction (x8) between God and Anthropoi shows a consistent pattern in which God is always the Actor and Anthropoi the Goal; what is also evident in that interaction is that, through the text, God's attitude toward Anthropoi is negative. As for the hotly debated section 1:18–32, I have demonstrated that there is little linguistic evidence for the claim that 1:18–32 pertains solely to the Gentile world. My comparative study of Rom 1:18–32 and the Wisdom text has also proven that there is little intertextual link between them and suggested that we, therefore, cannot argue that Rom 1:18–32 only concerns the so-called evil Gentile world based on what we read in Wisdom.

As regards the interlocutor in 2:1–5, my claim based on chain analysis has been that the 2:1–5 person is not radically different from those who are referred to by the Anthropoi chain (esp. 1:18–32) and are sternly accused by Paul. The examination of the nominalization instance κρίμα and the Judgment chain's interactions has also demonstrated that Paul says that the 2:1–5 interlocutor will never be able to escape from

God's judgment.

More importantly, my chain analysis has shown two prevalent ironies of the 2:17–27 interlocutor (Appendix 8). First, he appears to appreciate the law, but, in fact, he is a lawbreaker, which is reflected in the word-group structure that construes it (e.g., 2:25, 27). The interaction with the Law chain further shows that this person disdains God himself who is the lawgiver (2:23c). Another irony of this person is that, while he boasts in God, he in fact is a despiser of God. The cohesive chain analysis has also yielded evidence that this person betrays strong Jewish character (e.g., see 2:17–20).

The analysis of the Anthropos (Generic) chain (Appendix 13) has demonstrated the following two things: first, Jews are not excluded from Paul's teachings; second, with respect to the matter of sin, Jews are not different from Gentiles (see especially 2:9–10).

In conclusion, while Eisenbaum's assertion is that Paul is "the Apostle to the Gentiles" and we should therefore use this "key" whenever we read Paul,[201] I argue instead that we should be linguistically sensitive when we approach Paul's—and any—writings, instead of using one element as an interpretative *key*. My cohesive chain analysis in this chapter has shown that we have linguistic evidence that the interlocutor (esp. Rom 2) is probably an ethnically Jewish person. It has also demonstrated that we cannot say that there is enough ground to say that Jews are excluded from Paul's dealings in Rom 1–3.

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[201] Eisenbaum, *Paul Was Not a Christian*, 219.

CHAPTER 4: CLUES FROM NOMINALIZATION

I have suggested in the previous chapter that, based on the analysis of cohesive chains
and their interactions, there is little linguistic evidence that ethnically Jewish people are
excluded from Paul's discussions in Rom 1–3. This chapter explores the same issue
from a different angle; while I continue cohesive chain analyses as necessary, I focus on
examining nominalization patterns of the text to see whether Paul is inclusive of
ethnically Jewish people in his discussions.

Since I have already discussed three instances of nominalization—κρίμα (in the
God chain); ὠφέλεια (Ioudaios); and ἀπιστία (Ioudaios)—in chapter 3, in this chapter,
my primary focus is on the following six examples of nominalization: εὐαγγέλιον (in the
God and the Paul chains), πίστις (God and Christ), καύχησις (Christ), δόξα (God),
δικαιοσύνη (God), and ἔνδειξις (God and Righteousness). However, I do not include the
discussion of the nominalization of ἀποκάλυψις, θέλημα, ἐπίγνωσις, λογισμός, and γνῶσις
primarily because they do not contribute to forming meaningful cohesive chains.[1]

My contention in this chapter is that Paul uses the following nominalization pairs
in Rom 1–3 with a certain purpose: πιστεύω–πίστις, δοξάζω–δόξα, ἀπιστέω–ἀπιστία,
εὐαγγελίζω–εὐαγγέλιον, δικαιόω–δικαιοσύνη, ὠφελέω–ὠφέλεια, γινώσκω–γνῶσις, κρίνω–
κρίμα, λογίζομαι–λογισμός, ἐνδείκνυμι–ἔνδειξις, ἀποκαλύπτω–ἀποκάλυψις, καυχάομαι–

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[1] Note, however, that I deal with them in my discussion of semantic domain and nominalization
at the end of the present chapter.

καύχησις, θέλω–θέλημα, and ἐπιγινώσκω–ἐπίγνωσις. These nouns are important also because they are frequently used by Paul in his other letters (see Appendix 26). For example, Paul uses the nominal πίστις in all of the seven undisputed letters, and in Romans alone, it occurs forty times. The word appears even in Philemon where Paul rarely uses nominalization (See Appendices 25 and 26). Statistically speaking, therefore, I suggest that the four most significant instances of Paul's nominalization are πίστις, δόξα, εὐαγγέλιον, and δικαιοσύνη.

As I have demonstrated in chapter 2, nominalization constitutes the "center of grammatical metaphor."[2] It is a powerful tool because it is used "to establish general truths not tied to specific conditions of time or observer."[3] Therefore, the primary purpose of this chapter is to find what sort of *world* or *reality* Paul is trying to formulate via nominalization to advance his argument. Paying particular attention to the four most important instances of nominalization will enable us to see what Paul is "holding still" for us to see.[4] In what follows, therefore, I discuss Paul's nominalization patterns regarding the four most significant nouns (πίστις, δόξα, εὐαγγέλιον, and δικαιοσύνη) and explore what implications they may have on answering the research question. The discussion plan is as follows:

Nominalizations	In Conjunction with
εὐαγγέλιον	God; Paul
πίστις; (καύχησις)	God; Christ
δικαιοσύνη; (ἔνδειξις)	God
δόξα	God

Table 15. The Four Most Significant Instances of Nominalization in Romans 1–3

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[2] Halliday, "Towards a Language-Based Theory," 111.
[3] Thompson, *Introducing Functional Grammar*, 171.
[4] Halliday, *Essential Halliday*, 121; see also Fewster, "Metaphor Analysis," 347.

Εὐαγγέλιον: God and Paul

The Gospel chain (Appendix 14) runs from the very first verse (1:1) to 2:16. One intriguing fact about εὐαγγέλιον is that, after 2:16, Paul does not directly mention it again before 10:16 where he says, ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ ("but they did not all obey the gospel"). It is thus worth considering that both the Ioudaios chain (Appendix 3) and the Gospel chain are concentrated in Rom 1–3. While Paul declares εὐαγγέλιον θεοῦ[5] from the very first verse (1:1), I do not include the Gospel tokens of 1:1a, 2a, and 9a in my calculation of major instances of nominalization (Appendix 24) because of the verb–noun pairing principle I put forth in chapter 2. But it does not mean that 1:1a (εἰς εὐαγγέλιον [θεοῦ]) and 1:9a (ἐν τῷ εὐαγγελίῳ [τοῦ υἱοῦ αὐτοῦ]) are not meaningful—they *are* meaningful especially when we consider the preponderance of the lexeme in all seven of his genuine letters, which indicates that the nominal form εὐαγγέλιον is by no means an expedient means of nominalization but *a permanently objectified (reified) concept* in Paul. So, although it is entirely legitimate to incorporate them into major nominalization calculations (Appendix 24), for the sake of precision, I only count nouns that occur after the first appearance of their verbal counterparts. For that reason, therefore, as for the Gospel chain, I only deal with the five tokens that occur after 1:15 in my discussion of nominalization (see Appendix 14 [1:16a–c, 17a; 2:16a]).

Four out of the five Gospel tokens occur in vv. 16–17 (see Appendix 14 [1:16a–c, 17a]). When we realize that the significance of Rom 1:16–17 is rarely disputed among

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[5] As for the meaning of εὐαγγέλιον θεοῦ, Porter says that this is the "good news that comes from God" (*Letter to the Romans*, 44). Eisenbaum notes that Romans frequently uses the genitive form of God (e.g., the gospel of God) (*Paul Was Not a Christian*, 180). Moo states that the genitive case-form evinces that God owns the gospel (*Letter to the Romans*, 41); cf. Barrett, *Romans*, 18.

scholars and hard to overemphasize,[6] we can say that the concentration of Gospel tokens in that portion may be one of the reasons of such importance of vv. 16–17. Undoubtedly, εὐαγγέλιον is one of the key notions that Paul presents and discusses in Rom 1–3. While the gospel is mostly presented as something related to God in 1:16–17, in 2:16, Paul presents it as something he owns (or teaches) (κατὰ τὸ εὐαγγέλιόν (μου), [2:16a]).

As for the interaction between Paul and Gospel, it should first be noted that the first description of the gospel that Paul gives in conjunction with himself is that the gospel is something that he externally perceives and evaluates. For example, when Paul declares, οὐ . . . ἐπαισχύνομαι τὸ εὐαγγέλιον (Appendix 1 [1:16a]), he is presenting τὸ εὐαγγέλιον as the Phenomenon that he, the Senser, is not ashamed of. The gospel is not something he produces himself. He can only recognize, perceive, assess, and proclaim it. And his evaluation of the gospel in 1:16 is that he does not feel any shame—i.e., the mental process οὐ . . . ἐπαισχύνομαι—about the gospel; he expresses his strong confidence in the gospel via this mental process. In Rom 2:16, Paul describes his relationship with the gospel via the word-group construction κατὰ τὸ εὐαγγέλιόν μου[7] ("according to my gospel" [Appendix 1 (2:16a)]). Paul's contention is that it is

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[6] Porter, *Letter to the Romans*, 57; Cranfield, *Critical and Exegetical Commentary on the Epistle to the Romans*, 1:104, who says that Rom 1:17 is "the theological theme of the epistle."

[7] Concerning what this word-group relates to, there are three different views. First, some argue that κατὰ τὸ εὐαγγέλιόν μου refers to the entire v. 16—that is, they claim that Paul is saying, "according to what I taught in my gospel, God will judge . . ." (Fitzmyer, *Romans*, 312; Sanday and Headlam, *Critical and Exegetical Commentary on the Epistle to the Romans*, 62; Cranfield, *Critical and Exegetical Commentary on the Epistle to the Romans*, 163; Moo, *Letter to the Romans*, 278–84). A second view takes it to refer only to κρίνει ὁ θεός, in which case Paul is saying that God will judge "on the basis of the good news" (Porter, *Letter to the Romans*, 79; Dunn, *Romans 1–8*, 102–4). Third, some claim that it relates to τὰ κρυπτὰ τῶν ἀνθρώπων (e.g., Barrett, *Commentary on the Epistle to the Romans*, 53–54). I follow Porter (and Dunn) primarily because it is more natural to view the two consecutive word-groups κατὰ τὸ εὐαγγέλιόν μου and διὰ Χριστοῦ Ἰησοῦ as part of the clause modifying the verb κρίνει than to see κατὰ τὸ εὐαγγέλιόν μου as separate from it.

according to[8] his gospel (and through Christ Jesus) that God will judge the hidden things of human beings. So, Paul's gospel indicates the manner in which God performs his judgment. The entire clause structure is as follows:

κρίνει	ὁ θεὸς	τὰ κρυπτὰ τῶν ἀνθρώπων	κατὰ τὸ εὐαγγέλιόν μου
Process: Material	Actor	Goal	Circumstance: Manner

If we separate the final word-group (κατὰ τὸ εὐαγγέλιόν μου) and analyze it further, it looks like the following. According to this analysis, therefore, I suggest that it means "according to the gospel that I [Paul] teach in this letter."[9]

τὸ εὐαγγέλιόν	μου
Head	Qualifier

The study of the nominalized εὐαγγέλιόν, combined with cohesive chain analysis, has thus given us data based upon which we can make the following statements: first, the gospel is not something Paul crafts or engenders himself; it is something entrusted to him by God; second, Paul has no shame of the gospel. He perceives and accepts the gospel positively; third, what Paul does with the gospel is to teach and proclaim it, which he is doing in Romans; lastly, the gospel that Paul teaches is important because it describes the manner in which God performs his judgment upon the hidden things of Anthropoi.

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[8] Or "on the basis of" (Porter, *Letter to the Romans*, 79).

[9] There are various opinions regarding the meaning of the possessive μου. Some argue that the μου carries a sense of entrusting or commission, which means that Paul is stressing here his particular call or commission gospel ministry (e.g., Cranfield, *Critical and Exegetical Commentary on the Epistle to the Romans*, 159–63, Moo, *Letter to the Romans*, 278–84; Schreiner, *Romans*, 133–34). Scholars like Godet or Dunn, however, claim that the pronoun μου indicates the uniqueness of Paul's gospel. Porter's take is somewhat similar to the latter but not identical; he suggests that τὸ εὐαγγέλιόν μου refers to the gospel "that Paul is proclaiming in this letter," which I follow (Porter, *Letter to the Romans*, 79).

While I said above that Paul's language concerning the gospel (esp. 1:16 and 2:16) makes it evident that the gospel is not something invented by Paul himself, the interaction between the God and the Gospel chains shows that τὸ εὐαγγέλιον is certainly characterized by God himself. For example, having nominalized εὐαγγελίζω (1:15) to τὸ εὐαγγέλιον, Paul is now *elaborating* on it in 1:16.[10] This elaboration is possible because the process which was congruently mapped in εὐαγγελίζω (v. 15) has now been reified as the nominal τὸ εὐαγγέλιον (v. 16) and can occur as a participant (Token) in the following relational-process clause:

τὸ εὐαγγέλιον	δύναμις θεοῦ	ἐστιν
Token	Value	Process: Relational (Identifying)

The content of Paul's elaboration of the gospel is in the Value—it is the power of God (δύναμις θεοῦ) leading into salvation for everyone who believes, to the Jew first and also to the Greek. A further analysis of the Value of the gospel shows an interaction between Gospel and God. As the diagram below shows, the significance of the gospel derives from the fact that it is qualified (characterized) by God himself.

δύναμις	θεοῦ
Head	Qualifier

As I have already argued concerning 2:16 above, with respect to the gospel, God is the Actor that performs an act of judging within the purview of the gospel. To summarize, therefore, in Paul's understanding, the gospel is, more than anything else, the power of God, which leads into salvation everyone who believes—both Jews and

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[10] Cf. Marrugo, "'On the Grammar of Death,'" 13.

Greeks. In that sense, Seifrid rightly critiques Gaston, stating that he willfully *ignores* Paul's explicit statement in Rom 1:16 "that his Gospel includes the salvation of Jews within its scope."[11]

Πίστις: God and Christ

In our text (Rom 1–3), Christ[12] is a medium-sized chain with nineteen tokens (Appendix 15). While it runs from 1:1 to the final section of Rom 3 (v. 26), it has two major areas of concentration: first, the Christ chain is prevalent in the letter opening (vv. 1–7; nine tokens); second, the chain shows another concentration with six tokens in 3:22–26, where it enters an active interaction with the Faith chain. The very first title that Paul attributes to himself is δοῦλος Χριστοῦ Ἰησοῦ (1:1a). Paul then declares that the gospel pertains to the Son of God (περὶ τοῦ υἱοῦ αὐτοῦ [1:3a]), after which he uses two participles (τοῦ γενομένου [1:3b] and τοῦ ὁρισθέντος [1:4a]) to explain, as it were, the human and divine aspects of Christ. The comprehensive title Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν (1:4b–c) is an interlude that sums up his preceding descriptions of Christ (vv. 1–4) and before moving on to the latter part of the opening (vv. 5–7) where Paul will mention the recipients and offer an extended greeting. In 1:5–7, Paul makes it clear to his readers that they are related to Christ (e.g., κλητοὶ Ἰησοῦ Χριστοῦ [1:6a]; χάρις . . . καὶ εἰρήνη

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[11] Seifrid, *Justification by Faith*, 66 (emphasis mine).

[12] As for the issue of Jesus Christ versus Christ Jesus—see, for example, Appendix 15 (1:1a and 1:4b)—Porter notes that Paul uses the word-group "Jesus Christ" eighty times and "Christ Jesus" eighty-nine in his letters (*Letter to the Romans*, 42). While Moo claims that Paul prefers the order "Christ Jesus" because he thinks that Paul is using Χριστός as a theologically significant title (i.e., Messiah) (*Epistle to the Romans*, 39n11), I agree with Porter that it is difficult to be definitive; Porter convincingly argues that they are "seemingly interchangeable wordgroups" and "establish Paul's identity as a slave" (*Letter to the Romans*, 42–43). Another evidence that supports Porter's proposal is that, even in our Christ chain alone, Paul freely uses both without any clear principle (see, for example, Appendix 15 [1:1a, 4b, 6a, 7b, 8a; 2:16a; 3:22a, 24a]).

ἀπὸ . . . κυρίου Ἰησοῦ Χριστοῦ [1:7b]). The Christ chain remains inactive from 1:8 to

3:21 except in a few places (e.g., see Appendix 15 [1:8a, 9a; 2:16a]). It becomes active

again in 3:22 where Paul declares that God's righteousness is through faith[13] in Jesus

Christ (δικαιοσύνη . . . θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ [3:22a]). Finally, Paul says that

God placed Christ as a sacrifice (means) of expiation (ἱλαστήριον[14] [3:25b]) through

faith in his blood.

The Faith chain (Appendix 16) consists of sixteen tokens. The reader will

observe that the chain becomes completely invisible in ch. 2 whose active chains include

Anthropoi, Law, Romans 2:12–17 Anthropos, and Anthropos (Generic).[15] And it is in

3:22–31 that the Faith chain becomes most intense. One remarkable thing is that the

Christ chain, too, is highly active in 3:22–26, which naturally makes us expect that they

interact with each other especially in 3:22–26.

As for the first occurrence of the nominalized πιστεύω, see 1:16–17 below:

οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν
παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. δικαιοσύνη γὰρ θεοῦ ἐν
αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος
ἐκ πίστεως ζήσεται.[16]

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[13] I take the so-called objective genitive view in διὰ πίστεως Ἰησοῦ Χριστοῦ. I offer my detailed discussion below.

[14] In general, concerning the meaning of the lexeme ἱλαστήριον, there are two views: on the one hand, there are those who render it as "expiation" (e.g., BDAG 375; Dunn, *Romans 1–8*, 170–74); on the other hand, some translate it as "propitiation" (e.g., Porter, *Letter to the Romans*, 97; see Schreiner, *Romans*, 196–208; Moo, *Letter to the Romans*, 426–29). Different English Bible translations, too, reflect this lack of consensus: "propitiation" (NASB, KJV, ESV); "our sacrifice" (CEV); "God offered him" (GNT); "the sacrifice for sin" (NLT); "a sacrifice of atonement" (NIV, NRSV). I take it to mean "expiation" in this dissertation because it offers a more comprehensive meaning.

[15] It means that Faith never interacts with those chains except for one connection between Faith and Anthropos (Generic) (see Appendix 16 [3:28a]).

[16] Concerning the quotation: quoting Hab 2:4 (LXX) except for the first-person possessive μου: ὁ . . . δίκαιος ἐκ πίστεώς ζήσεται (1:17): Barth: "shall live from my faithfulness" (Barth, *Epistle to the Romans*, 35); Williams: "on the basis of faith, faith . . . being the goal" (Williams, "'Righteousness of God,'" 256); Seifrid suggests that we read the prepositional phrase (ἐκ πίστεως) "adverbially" because it appears following the noun (ὁ . . . δίκαιος) and before the verb (ζήσεται) (cf. Gal 2:20 [ἐν πίστει ζῶ]). Therefore, his proposal is: "shall live *by faith*" (Seifrid, "Romans," 609 [emphasis mine])

> For I am not ashamed of the gospel, for it is the power of God leading into salvation for everyone who believes, to the Jew first and also to the Greek. For the righteousness of God is revealed by it from faith to faith; as it is written, "But the righteous person shall live by faith."

Paul declares that the gospel is God's power that leads into salvation everyone who

believes (πιστεύοντι, v. 16).[17] It is in the following γάρ-clause (v. 17) that the first two

instances of nominalized πιστεύω occur: "for the righteousness of God is revealed . . .

from *faith* to *faith*" (δικαιοσύνη γὰρ θεοῦ . . . ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, v. 17).

This nominalization is critical for the following reasons. First, the distance between

πιστεύοντι (v. 16) and πίστεως (v. 17) is 1 on a scale of 100. This intense proximity

between the verbal and the first nominal counterparts is remarkable because such

πιστεύω–πίστις nearness is not seen anywhere else in the New Testament—this

proximity between πιστεύω and πίστις is a Pauline phenomenon. I have found two

additional examples in Paul's letters; but there is no example like this in any other parts

of the New Testament (e.g., Gal 2:16 [καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα

δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, "we also have believed in Christ Jesus, so that we may

be justified by faith in Christ"]; the ἐπιστεύσαμεν–πίστεως distance is 0 out of 100; Rom

4:5 [τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ λογίζεται ἡ πίστις

αὐτοῦ εἰς δικαιοσύνην, "and to the one who does not work but believes in him who

justifies the ungodly, his faith is considered as righteousness"]; the πιστεύοντι–πίστις

distance is only 0.2). Second, in Paul's letters, the nominal πίστις is the most frequently

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[17] Porter (*Letter to the Romans*, 57) says, "it is the power of God that leads to 'salvation' for every individual who 'believes.'" There is consensus concerning how to render the verb (participle) here. All seem to agree that it should be rendered "to believe" (see Minear, *Obedience of Faith*, 39; Chrysostom, *Hom. Rom.* 2; Barth, *Epistle to the Romans*, 35; Williams, "'Righteousness of God,'" 255).

and widely used noun among the set of selected nouns in the present research. In Paul's

seven undisputed letters, the following nouns are used (see Appendix 26): πίστις (x91);

δόξα (x57); δικαιοσύνη (x50); εὐαγγέλιον (x48); γνῶσις (x20); ἀποκάλυψις (x10); θέλημα

(x10); καύχησις (x10); κρίμα (x10); ἐπίγνωσις (x5); ἀπιστία (x4); ἔνδειξις (x4); λογισμός

(x2); ὠφέλεια (x1).

As for the nominalization we see in 1:16–17 (i.e., from παντὶ τῷ πιστεύοντι [v.

16] to ἐκ πίστεως εἰς πίστιν [v. 17]), what may possibly have motivated Paul to

nominalize πιστεύω can be explained on two fronts. First, having presented the gospel as

God's power for salvation (v. 16), Paul uses the participial (verbal) structure (παντὶ τῷ

πιστεύοντι) to denote that it is through the mental *act* of trusting (πιστεύω) that the

gospel is applied to one—impartially to the Jew and to the Greek. And by placing the

nominalized counterpart πίστις in such proximity, Paul is demonstrating that the πίστις

(v. 17) is certainly stemming from the preceding πιστεύω (i.e., πιστεύοντι [v. 16]); that

is, to Paul, πίστις (albeit a noun), too, pertains to one's *act* of believing and trusting as a

means by which God's salvation is given. In that sense, Porter is right when he says that

this "compound wordgroup" (ἐκ πίστεως εἰς πίστιν) shows how the gospel is applied to

us.[18] Second, what happens in this nominalization is that Paul has transformed the

process (*believing*) to a thing (*faith*) in order to develop a further elaboration about faith

(i.e., act of believing) via various structures—e.g., ἐκ πίστεως (preposition; dative case-

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[18] Porter, *Letter to the Romans*, 58. Barrett (*Romans*, 30) argues that this means "on the basis of nothing but faith"; Porter (*Letter to the Romans*, 58) says, "the wordgroup probably refers to the good news being revealed by faith in its entirety, from start to finish, from the beginning of faith to the end of faith."

form [1:17]); εἰς πίστιν[19] (preposition; accusative [1:17]); τὴν πίστιν (accusative [3:3]);

διὰ πίστεως (preposition; genitive [3:22]); πίστει (dative [3:28]). The most obvious effect

is thus that Paul can discuss this mental act of believing in a variety of different ways.

As I have said above, the Faith chain shows dense concentration in 3:22–31

(Appendix 16 [3:22a–31a]):

> 21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, 22 δικαιοσύνη δὲ θεοῦ διὰ **πίστεως** Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας. οὐ γάρ ἐστιν διαστολή, 23 πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· 25 ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] **πίστεως** ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων 26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ **πίστεως** Ἰησοῦ. 27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου **πίστεως**. 28 λογιζόμεθα γὰρ δικαιοῦσθαι **πίστει** ἄνθρωπον χωρὶς ἔργων νόμου. 29 ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, 30 εἴπερ εἷς ὁ θεὸς ὃς δικαιώσει περιτομὴν ἐκ **πίστεως** καὶ ἀκροβυστίαν διὰ τῆς **πίστεως**. 31 νόμον οὖν καταργοῦμεν διὰ τῆς **πίστεως**; μὴ γένοιτο· ἀλλὰ νόμον ἱστάνομεν.

Although the meaning of the short word-group πίστις Χριστοῦ (e.g., 3:22) had rarely

been a hermeneutical issue, scholars suddenly began to find it problematic after the

publication of Richard Hays's *Faith of Jesus Christ* in 1983 where he questioned the

traditional translation "(by) faith in Christ."[20] The major issue concerns how to interpret

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[19] From the perspective of nominalization, with regard to the ἐκ πίστεως εἰς πίστιν (Appendix 16 [1:17a–b]), Barth's rendering "from faithfulness unto faith" does not make much sense. In other words, pace Barth who argues the ἐκ πίστεως concerns God's faithfulness and the εἰς πίστιν "unto [our] faith" (Barth, *Epistle to the Romans*, 41), there is no reason to distinguish ἐκ πίστεως (Appendix 16 [1:17a]) and εἰς πίστιν (Appendix 16 [1:17b]). It makes more sense to see both as the nominalized forms of the preceding (παντὶ τῷ) πιστεύοντι (1:16).

[20] This phrase occurs in the following places: Rom 3:22 (διὰ πίστεως Ἰησοῦ Χριστοῦ); Rom 3:26 (τὸν ἐκ πίστεως Ἰησοῦ); Gal 2:16 (ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ); Gal 3:22 (ἐκ πίστεως Ἰησοῦ Χριστοῦ); Phil 3:9 (τὴν διὰ πίστεως Χριστοῦ). The literature concerning the so-called πίστις Χριστοῦ debate is voluminous. See, for example, Hays, *Faith of Jesus Christ*; Williams, "Again *Pistis Christou*"; Hay, "*Pistis* as 'Ground for Faith'"; Dodd, "Romans 1:17"; Hooker, Hooker, Morna D. "ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ"; Campbell, "The Meaning of ΠΙΣΤΙΣ and ΝΟΜΟΣ in Paul"; Matlock, "Detheologizing the ΠΙΣΤΙΣ

the case-form[21] of Χριστοῦ—as the doer/performer of πίστις (i.e., "Jesus believes/trusts" [or "Jesus is faithful"]), or as its object (i.e., "[We] believe in Jesus").[22] Not surprisingly, most PwJ scholars prefer the so-called subjective genitive; that is, to them, πίστις Χριστοῦ only refers to the faithfulness of Christ.[23] Gaston renders the phrase in Rom 3:22 as "the faithfulness of Jesus Christ."[24] Claiming that the phrase always means Christ's own faithfulness, Eisenbaum bases her argument on her assumption that "Paul's monotheism remained uncompromised."[25] Likewise, Hodge argues that ἐκ πίστεως Ἰησοῦ (Rom 3:26) should be rendered "the faith of Christ" because Paul uses the parallel in Rom 4:16 (τῷ ἐκ πίστεως Ἀβραάμ, from "the faithfulness of Abraham").[26]

As Porter rightly notes, this phrase (e.g., διὰ πίστεως Ἰησοῦ Χριστοῦ [Rom 3:22]) is "an instance of ideational metaphor"[27] primarily because of the use of the nominalized noun πίστεως. In entering the πίστις Χριστοῦ debate, therefore, we have two approaches. On the one hand, we can start from the metaphorical wording; one can examine the given form itself (διὰ πίστεως Ἰησοῦ Χριστοῦ), paying particular attention to its case-

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ΧΡΙΣΤΟΥ Debate"; Matlock, "Rhetoric of Πίστις"; Dunn, *Romans*, 1:166–67; Jewett, *Romans*, 275; Dunn, "Once More, Πίστις Χριστοῦ"; Jensen, "Πίστις and Πιστεύω," 6–9; Grasso, "Linguistic Analysis of Πίστις Χριστοῦ." For different approaches to this issue, see Bird and Sprinkle, eds., *Faith of Jesus Christ* (see especially Porter and Pitts, "Πίστις").

[21] In Greek, the fundamental meaning of grammatical case is relationship of a nominal unit "to other elements of a sentence." Therefore, when examining the cases, one should "begin with the meaning of the case itself, which is shaped by its use in a given sentence and by the larger context." The genitive case-form is a commonly used means of "restriction"; it "defin[es] or describe[s] another substantive" or "indicat[e] possession, ownership, origin, or source" (Porter et al., *Fundamentals*, 22).

[22] Cf. In his comment on 1:5, Bird attempts to incorporate the two competing renderings in the *pistis Christou* debate: faith and faithfulness. In his understanding, to Paul, faith is both "assent and trust" and "faithfulness and loyalty" (Bird, *Romans*, 25).

[23] See, for example, Stowers, *Rereading of Romans*, 214 [see also 194], who says Jesus gave up his messianic rights so that he became an exemplary of faithfulness, "not just a passive object of faith."

[24] Gaston, *Paul and Torah*, 28; see also Gaston, *Jesus and Paul after Auschwitz*, 25–26.

[25] Eisenbaum, *Paul Was Not a Christian*, 194–95 (195), 243.

[26] Hodge, *If Sons, Then Heirs*, 83.

[27] Porter, *Letter to the Romans*, 94.

forms and attempt to recover the congruent form. On the other hand, however, we can start from a set of most possible congruent forms and work our way down to the current metaphorical form. Since we already have three competing proposals for its congruent figure, I suggest that we take the second approach. Below is the list of existing proposals:[28]

	Type	Rendering of πίστις Χριστοῦ	{ORIGINAL FIGURE} Congruent Greek Construal
P1	Objective Genitive	"faith in Christ"	{(WE) BELIEVE IN JESUS CHRIST} πιστεύομεν εἰς (or ἐπὶ) Χριστόν
P2	Subjective Genitive	"faith of Christ"	{JESUS BELIEVES IN (OR TRUSTS) GOD} Ἰησοῦς πιστεύει εἰς τὸν θεόν
P3		"faithfulness of Christ"	{JESUS IS FAITHFUL} Ἰησοῦς πιστὸς ἐστιν

Table 16. Pistis Christou

According to P1,[29] the word-group διὰ πίστεως Ἰησοῦ Χριστοῦ (3:22) should be rendered as "through faith in Jesus Christ" because the word-group is a metaphorical construal of the original figure {(WE) BELIEVE IN JESUS CHRIST} in which we are the Senser and Christ the Phenomenon of the mental process of our believing. So, P1 would claim that, if Paul were asked to re-write διὰ πίστεως Ἰησοῦ Χριστοῦ into a more congruent clause, he would probably have written, πιστεύομεν εἰς (or ἐπὶ) Χριστόν. P2 is similar to P1 in that it views the πίστεως as a metaphorical interpretation of the verbal counterpart πιστεύω. However, P1 and P2 differ in their understanding of both the Senser and the Phenomenon. In P2, Jesus is the Senser and God the Phenomenon—i.e., {JESUS

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[28] Note that I exclude Barth's proposal: according to Barth, *pistis* refers to "his [God's] faithfulness in Christ" (Barth, *Epistle to the Romans*, 91, 96).

[29] This proposal has always been the majority position (see Bird, *Romans*, 113).

BELIEVES IN (OR TRUSTS) GOD[30]}. Again, if this was the message that Paul meant to convey, then, if asked to reword, he would write, Ἰησοῦς πιστεύει (εἰς τὸν θεόν). By contrast, P3 differs from both P1 and P2 because it posits that the original state of affairs concerning πίστις Χριστοῦ is not about mental process of believing but about a relational (attributive) process of *being faithful*. Therefore, it proposes that, in the original state of affairs, Jesus is the Token and being faithful the Value—thus, {JESUS IS FAITHFUL}. In P3, therefore, the word-group διὰ πίστεως Ἰησοῦ Χριστοῦ reflects a metaphorical transition from an Epithet (πιστός) to a Thing (πίστις).

To find a solution, I suggest that we consider the entire 3:21–22a:

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, 22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας.

We can see that v. 22a is an appositive given as an elaboration of the δικαιοσύνη θεοῦ of v. 21. Rom 3:22a consists of three consecutive nominal word-groups:

δικαιοσύνη . . . θεοῦ	διὰ πίστεως Ἰησοῦ Χριστοῦ	εἰς πάντας τοὺς πιστεύοντας
fons	*via*	*finis*

The diagram above shows that there is a logical relationship between δικαιοσύνη . . . θεοῦ and εἰς πάντας τοὺς πιστεύοντας. That is, Paul presents πίστις Χριστοῦ as the *via* ("means," "pathway") for δικαιοσύνη θεοῦ (*fons* ["source"]) to transfer to (or affect) πάντες οἱ πιστεύοντες (*finis* ["goal"]). Therefore, it is natural to think that the *via* and the *finis* are not unrelated because the *via* (πίστις Χριστοῦ) is the linker between the *fons* and

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[30] It should be noted, however, that it is by no means clear what the exact referent of the Phenomenon is. Rodríguez, for instance, rejects the proposal that renders it as "Jesus believed in God" because "Jesus exhibited more steadfast confidence in the truth of God's word and promises" (Rodríguez, *If You Call Yourself a Jew*, 79n23).

the *finis*. So, now, I will consider the proposals P1–3 within the context of the

connectedness of πίστις Χριστοῦ (*via*) and πάντες οἱ πιστεύοντες (*finis*). And we have

three possibilities.

Scenario #1: Let us suppose that P2 ({JESUS BELIEVES IN (OR TRUSTS) GOD}) is

correct. Then, the *via–finis* structure will look like the following:

God's righteousness	Jesus trusts (God)	To all who believe (God)
fons	*via*	*finis*

Scenario #2: If what Paul means is P3 ({JESUS IS FAITHFUL}), then:

God's righteousness	Jesus is faithful	To all who are faithful
fons	*via*	*finis*

Scenario #3: If the traditional understanding (P1) is right after all, then we can

agree that the *via–finis* will look like the following:

God's righteousness	We believe in Christ	To all who believe Christ
fons	*via*	*finis*

I suggest that Scenario #2 is the least probable option because, if Scenario #2 had been

the case, it makes more sense to think that Paul would have written εἰς πάντας τοὺς

πιστούς ("to all who are faithful") as the *finis*—it is unlikely that Paul suddenly changed

the Epithet (πιστός) of the *via* to something else (e.g., an Event [πιστεύω]) in the *finis*.

Since what we have in the text is εἰς πάντας τοὺς πιστεύοντας, P3 does not stand.

Therefore, more probable options include Scenario #1 (P2 [{JESUS BELIEVES IN (OR

TRUSTS) GOD}]) and Scenario #3 (P1 [{(WE) BELIEVE IN JESUS CHRIST}]). P2 (Scenario

#1), however, is unclear regarding who or what the Phenomenon is. What (or whom)

does Paul say Jesus trusts? God, of course, is the most probable candidate. However, it is

not certain at all. Since we cannot be sure about the object of believing (or trusting), my

claim is that P1 (Scenario #3) is a better choice. Furthermore, as I have already

discussed earlier, when we consider the proximity between the πίστεως of the *via* and the

πιστεύοντας of the *finis*, we know there is likely evidence to think that the πίστεως is an

instance of the nominalization of the verb πιστεύω.[31]

The fact that Paul uses the nominal form πίστις indicates that he now presents the

act of believing (πιστεύω) as a reified "discourse referent" (i.e., "an entity serving as the

Thing in a nominal group"),[32] which, in turn, decreases its negotiability.[33] So, Paul

seems to present the act of believing (or having faith) in Jesus Christ—not the

faithfulness of Christ—as the means by which God's righteousness becomes ours who

do so. To conclude, therefore, my analysis above has demonstrated that a perspective

from grammatical metaphor sheds light on Rom 3:22. It should therefore be rendered,

"the righteousness of God through faith in Jesus Christ for all those who believe."

In 3:26, Paul declares that the goal of God's demonstrating his righteousness in

the present time is for him to be the one who justifies the one who has faith in Jesus (εἰς

τὸ εἶναι αὐτὸν . . . δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ [Appendix 16 (3:26a)]). Through the

series of questions that Paul throws in Rom 3:29–30, he claims the following things:

first, God is both of Jews and of Gentiles (ναὶ καὶ ἐθνῶν, v. 29); second, God justifies a

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[31] Rodríguez claims that, if the Ἰησοῦ Χριστοῦ (3:22) is the objective genitive, then the following prepositional phrase, εἰς πάντας τοὺς πιστεύοντας, is "redundant" (Rodríguez, *If You Call Yourself a Jew*, 80). However, my study focused on Paul's nominalization pattern has shown that the prepositional phrase is not "redundant" at all but *necessary* and *critical* in Paul's argument. To claim that the subjective genitive makes more sense, Rodríguez seems to read alien elements into the verse. See his own rendering of 3:22: "only those who believe/trust in the gospel message perceive in Jesus' life—his faithfulness to Israel's God—the revelation of the righteousness of God" (Rodríguez, *If You Call Yourself a Jew*, 80).

[32] *IFG4*, 712.

[33] Cf. Porter who says, "in constructions where 'faith' is used in a prepositional construction without the article and as a relator . . . the faith is used abstractly and not connected to a participant, and hence the faith invariably has Jesus/Christ as its object" (*Letter to the Romans*, 99).

circumcised man (περιτομήν, v. 30) by faith (ἐκ πίστεως); third, likewise, God justifies

an uncircumcised man (ἀκροβυστίαν, v. 30) through the (same) faith (διὰ τῆς πίστεως);[34]

and fourth, God is one (εἷς ὁ θεός, v. 30). And closing ch. 3, Paul asks, "do we then

nullify law through faith?" to which he responds with an emphatic no. God's law "is

upheld through faith, so that even those who are uncircumcised fulfill God's law."[35]

In conclusion, what is πίστις in Paul? I have argued in this section that, when

Paul uses πίστις, it seems safe to think of it as an instance of nominalization of the verb

πιστεύω. It is worth mentioning that even those who adamantly translate διὰ πίστεως

Ἰησοῦ Χριστοῦ (3:22) as "through the faithfulness of Jesus Christ" cannot deny that

1:16–17 shows that the πιστεύω–πίστις pair proves the existence of the "believing"

aspect in πίστις.[36] Lastly, the reader is advised to note that even the adjective πιστός does

not entirely preclude the element of the act of believing (e.g., Acts 16:1; 1 Tim 4:3). To

Paul, in Rom 1–3 at least, πίστις refers to the mental act of *believing*.[37] It is therefore

natural to see interactions between the Faith chain and Christ:

διὰ πίστεως Ἰησοῦ Χριστοῦ	(Appendix 16 [3:22a])
διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι	(3:25a)
τὸν ἐκ πίστεως Ἰησοῦ	(3:26a)

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[34] Although Garroway argues: Jews are justified "out of (ἐκ) faith" Gentiles are justified "through (διὰ) faith" (Garroway, "Paul's Gentile Interlocutor," 99–100): I follow Porter: by faith and through faith: "this may simply be a stylistic alteration of two prepositions with a sense of agency or means" (Porter 101);

[35] Porter, *Letter to the Romans*, 102.

[36] E.g., Rodríguez, *If You Call Yourself a Jew*, 209.

[37] I, therefore, fully agree with Porter's comment on the πίστις in Rom 3:22: "the faith of which Paul speaks is that of an internal attitude or disposition of being fully—including intellectually and otherwise—convinced or persuaded by God through his work in Jesus Christ" (*Letter to the Romans*, 94). See also LN 376 ("In rendering πιστεύω and πίστις it would be wrong to select a term which would mean merely 'reliance' or 'dependency' or even 'confidence,' for there should also be a significant measure of 'belief,' since real trust, confidence, and reliance can only be placed in someone who is believed to have the qualities attributed to such a person"). Barth, too, says, "the Gospel of salvation can only be believed in" (Barth, *Epistle to the Romans*, 39); Barrett (*Romans*, 74) defines πίστις Χριστοῦ as "trust in him."

In both 3:22a and 3:26a, πίστις is the Head term characterized (or restricted) by the

Qualifier (Ἰησοῦ Χριστοῦ [v. 22a] and Ἰησοῦ [v. 26a]). As I have discussed above, in

Rom 1–3, when Paul uses the word πίστις, he is using it as the nominalized version of

the verb πιστεύω, which means that, in Rom 1–3, πίστις is always one's "internal

attitude"[38] and voluntary act of believing, and that its object is always Christ—the

Χριστοῦ in the genitive case-form qualifies the πίστις and "restrict[s] the appropriate

realm of faith to the specific figure Christ rather than specifying Christ's faith."[39] By the

same token, the dative case-form following the preposition ἐν (ἐν τῷ αὐτοῦ αἵματι,

3:25a), too, qualifies "the realm of faith."[40]

Consequently, Paul declares boasting has no place (ποῦ οὖν ἡ καύχησις;

ἐξεκλείσθη, 3:27). As for the lexeme καύχησις, we can see that its verb/noun ratio is

relatively low—i.e., 4 out of 100 (see Appendix 24)—and it implies that Paul uses the

verbal form (καυχάομαι) more than he does the nominal and that the distance between

the noun(s) and the verb(s) is relatively great. However, it does not necessarily mean

that ἡ καύχησις (3:27) is insignificant in terms of nominalization. All occurrences of

καυχάομαι are found in the Romans 2:17–27 Anthropos chain: καυχᾶσαι ἐν θεῷ

(Appendix 8 [2:17d]) and ἐν νόμῳ καυχᾶσαι (2:23b). So, boasting (καυχάομαι) is one of

the primary acts of the Romans 2:17–27 Anthropos. In chapter 3, I discussed various

interaction patterns between Romans 2:17–27 Anthropos and Law. The Anthropos

assumes various non-passive roles toward the law, one of which is to boast upon the law

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[38] Porter, *Letter to the Romans*, 94.

[39] Porter and Pitts, "Πίστις," 51.

[40] Porter and Pitts, "Πίστις," 52.

(2:23b). In addition, I showed also that the Anthropos's relationship with God was contradictory, so to speak, because the Anthropos not only boasts in God (2:17d) but also despises him (2:23a). What then is the function of the nominal καύχησις (3:27)? Having described how central πίστις is,[41] we can see that Paul has reconstrued the act of boasting as a Thing (καύχησις); that is, instead of using the verb (e.g., μὴ καυχῶ), he makes his point using nominalization: he first asks, "therefore, where is boasting?" (ποῦ οὖν ἡ καύχησις; [3:27]). The nominal has no person information, so it is more widely usable—boasting is used not only in the relational-process (location) clause (ποῦ οὖν ἡ καύχησις) but also in the material-process clause (ἐξεκλείσθη). Through nominalization, it has now become a discourse participant. Paul is using this referent (participant) in two different types of clauses in a row to communicate his message: *do not boast*. He is trying to make it clear that, before God, boasting has no place.

Δικαιοσύνη: God

The lexeme δικαιοσύνη[42] appears thirty-four times in the entire book of Romans.[43] It is

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[41] To Eisenbaum—and many other PwJ scholars—however, justification by faith is merely God's "fix" for Gentile sin problem—that is, "some sort of shortcut" for the nations (*Paul Was Not a Christian*, 224).

[42] Stendahl (*Final Account*, 16–17) argues that δικαιοσύνη includes both righteousness (spiritual) and justice (socio-political); Porter (*Letter to the Romans*, 59) maintains that δικαιοσύνη is used "in a distinctly forensic sense"; in this dissertation, I take the verb δικαιόω (δικαιωθήσονται [2:13]) to have a forensic sense, hence "to justify" (With respect to the definition of δικαιόω, LN includes it in three different semantic domains, which, unfortunately, is not helpful: "to demonstrate that something is morally right" (LN 88.16 [743]); "to cause someone to be in a right or proper relationship with someone else" (LN 34.46 [451]); "the act of clearing someone of transgression" (LN 56.34 [556]); cf. BDAG 249. Commentators have proposed different renderings: "to justify" (Fitzmyer; Barrett; Moo; Porter); "to declare righteous" (Schreiner); "to pronounce righteous" (Cranfield, *Critical and Exegetical Commentary on the Epistle to the Romans*); "to count righteous" (Dunn). Different translations include "to justify" (KJV, NASB, NRSV, REB); "to declare righteous" (NIV); or "to put right with God" (TEV)).

[43] Cf. 1 Cor (x1); 2 Cor (x7); Gal (x4); Phil (x4)

the third most frequently used noun among the fourteen major nominalizations in Rom

1–3 (see Appendix 26). As for the δικαιόω–δικαιοσύνη pair, since the first occurrence of

the verb is in 2:13 (ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται), my discussion of its

nominalization only includes the tokens 3:5a and onwards (see Appendix 18).

In all five occurrences of the noun, we see the repetition of the same word-group-

level structure, namely, "the righteousness of God" (δικαιοσύνη θεοῦ[44]) (Appendix 18

[3:5a, 21a, 22a, 25a, 26a]), the Head term of which is δικαιοσύνη and the Deictic

(Possessive) θεοῦ in the genitive case-form. As was the case with ἡ δόξα τοῦ θεοῦ above,

the genitive θεοῦ reflects God as the origin and source of the righteousness. At least in

Rom 1–3, it seems that, by δικαιοσύνη θεοῦ, Paul refers to "his [God's] righteous nature

and character" (i.e., God is one "who embodies righteousness").[45] In this sense,

therefore, the figure that is metaphorically construed in the word-group is {GOD

POSSESSES RIGHTEOUSNESS}. Examining δικαιοσύνη θεοῦ at the clause-level also provides

an interpretative clue concerning the effect of the nominalization (δικαιοσύνη). In 3:5a,

Paul includes the figure ({GOD POSSESSES RIGHTEOUSNESS}) as a Participant in the

material-process clause. As for Appendix 18 (3:5a) (εἰ . . . ἡ ἀδικία ἡμῶν θεοῦ

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[44] We do have both anarthrous and articular uses. However, I do not distinguish them because that aspect is not relevant to the present research.

[45] See Porter, *Letter to the Romans*, 59. Note, however, that it is not easy to distinguish the subjective genitive from the possessive (Porter, *Idioms*, 94–95). For example, Bird argues that the θεοῦ is the subjective genitive and thus δικαιοσύνη θεοῦ means "a righteousness that belongs to God" (Bird, *Romans*, 43). As Bird's own rendering shows, there is little difference. Similar proposals include Bultmann (*Theology of New Testament*, 1:274–79); Cranfield (*Critical and Exegetical Commentary on the Epistle to the Romans*, 1:97–99); Harris (*Navigating Tough Texts*, 102). There are some who oppose the idea that δικαιοσύνη θεοῦ can be given to and thus shared by us. Wright, for example, claims that it only means God's "covenantal faithfulness" (Wright, *Climax*, 194). Käsemann is adamant that we cannot share God's righteousness as our own possession because, to him, it refers to "God's sovereignty over the world revealing itself eschatologically in Jesus" (*New Testament Questions of Today*, 180; see also 174). See also Grieb, "Righteousness of God," 67.

δικαιοσύνην συνίστησιν), therefore, we can say that Paul is contrasting the two competing figures—namely, {WE ARE UNRIGHTEOUS} and {GOD POSSESSES RIGHTEOUSNESS}—in the form of a nominal group: ἡ ἀδικία ἡμῶν versus θεοῦ δικαιοσύνην. Presenting the ἡ ἀδικία ἡμῶν as the Actor and the righteousness of God as the Goal means, as it were, that Paul is creating a particular (tentative) world where processes are construed as nouns.[46] So, what would it be that Paul is observing, experimenting with, and theorizing about[47] via those nominalizations? The most viable answer might be that Paul has formulated a metaphorically packed pair of a hypothesis for him to strongly impugn it. In other words, in the protasis of 3:5, Paul has compressed a clause complex into a single clause using two nominalizations (εἰ . . . ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν). Thus, Paul's answer to the question he raised in the apodosis (μὴ ἄδικος ὁ θεός;) is a resounding no (μὴ γένοιτο, v. 6). Considering the fact that this is occurring in the Some Ioudaioi sub-chain (Appendix 3 [3:3a–8c]), what Paul "theorizes about"[48] θεοῦ δικαιοσύνην is perhaps that our (i.e., some Ioudaioi) unrighteousness cannot nullify God's righteousness.

The final nominalization pair to discuss is ἔνδειξις–ἐνδείκνυμι. The initial occurrence of the verb is seen in 2:15 in the Law-Keeping Gentiles sub-chain (Appendix [2:14a–15d]). Paul says that those law-keeping Gentiles demonstrate (ἐνδείκνυνται [2:15b]) the work of the law (τὸ ἔργον τοῦ νόμου) which is written in their own hearts (γραπτὸν ἐν ταῖς καρδίαις αὐτῶν). Since the distance between ἐνδείκνυνται (2:15b) and

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[46] Halliday, *Essential Halliday*, 121. To borrow Halliday's language, Paul is creating a "world of things."

[47] Halliday, *Essential Halliday*, 121.

[48] Halliday, *Essential Halliday*, 121.

the first occurrence of the noun ἔνδειξιν (3:25a) is relatively great,[49] it is less certain if

the 3:25a nominalization can be said to be related to 2:15b. However, it is not conjecture

to assume a degree of connectedness between them not only because they are cognates

but also because the verbal form precedes the nominal counterpart. In Rom 3:25, Paul

explains that God's purpose of presenting Christ as the sacrifice of expiation is to

demonstrate his own righteousness. In 3:26, Paul says the purpose of God's patience,

too, is to show his righteousness.

$$\text{εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ} \qquad \text{(3:25a)}$$
$$\text{πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ} \qquad \text{(3:26a)}$$

Paul could have expressed both word-groups (εἰς ἔνδειξιν and πρὸς τὴν ἔνδειξιν) in a

subjunctive clause (e.g., ἵνα ἐνδείξηται τὴν δικαιοσύνην αὐτοῦ ["so that he might

demonstrate his righteousness"]). What we have in the text, however, is not a clause but

a word-group with the nominalized ἔνδειξις. Both word-groups show a clear example of

the objective genitive because the τῆς δικαιοσύνης αὐτοῦ in both vv. 25a and 26a "would

serve as the direct object if the governing term [ἔνδειξιν] were a verb."[50] So, in these

word-groups, God's righteousness is expressed as the Goal. We could say that Paul is

drawing the reader's attention to the ultimate purpose of Christ's sacrifice and God's

patience: it is to demonstrate the fact that God is righteous.

The occurrences of δικαιοσύνη in Rom 3 are concentrated in vv. 21–26 (x4).

Here, the God chain and the Righteousness chain actively interact with each other (see

Appendix 18).[51] Another significant interaction with Righteousness is with the Faith

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[49] The distance is 58, the farthest being 100.

[50] Porter, *Idioms*, 94.

[51] See also my discussion of δικαιοσύνη θεοῦ above.

chain. In the previous section, I concluded that what Paul means by πίστις in Rom 1–3 is one's act of *believing*. Righteousness–Faith interactions, therefore, show how God's righteous nature (δικαιοσύνη θεοῦ) is applied to all who *believe*. In 1:17b, the word-group ἐκ πίστεως εἰς πίστιν is the Circumstance in which the Goal (δικαιοσύνη . . . θεοῦ) is revealed. In the verbless (appositive) clause of 3:22a, Paul declares that "faith in Jesus Christ" (διὰ πίστεως Ἰησοῦ Χριστοῦ) is the means by which all who believe receive the righteousness of God (i.e., God's righteousness go *to* [εἰς] all those who believe). Grieb goes far to say that Romans is all about the righteousness of God.[52] She adds that, in Romans, the two most important and interconnected themes are God's righteousness and Christ's faithfulness.[53] As my analyses of God, Christ, Righteousness, and Faith above in the present chapter have shown, she is right when she says that there is a close relationship between δικαιοσύνη θεοῦ and πίστις Χριστοῦ. However, my analysis has yielded no meaningful evidence that πίστις Χριστοῦ refers to Christ's "faithfulness."

Δόξα: God

The first occurrences of the verb δοξάζω[54] (οὐχ ὡς θεὸν ἐδόξασαν [1:21]) and the noun δόξα (ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου [1:23]) show an interesting pattern. It is in the Anthropoi chain that Paul declares that they did not glorify (or honor) him as God (Appendix 6 [1:21b1]). As I have shown in many other instances of nominalization above, what Paul does in 1:23, too, is that he remaps the mental process as the

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[52] Grieb, "Righteousness of God," 65.
[53] Grieb, "Righteousness of God," 65.
[54] Louw and Nida, *Greek-English Lexicon*, 1:734 ("to attribute high status to someone by honoring").

corresponding nominal to endue the act with what Halliday calls "thinginess,"

objectifying the *doing* into a *thing* to develop his further argument. Paul's intended

argument reflected in the nominalization (δοξάζω–δόξα) in 1:21–23, therefore, seems to

be that Anthropoi not only failed to glorify (δοξάζω [1:21]) God but also flagrantly

ignored the glory (τὴν δόξαν [1:32]) of imperishable God in favor of the likeness of an

image of perishable human and of different kinds of animals. Reconstruing the act of

glorifying as a noun, therefore, Paul reveals Anthropoi's problem of not only refusing to

glorify God but also demoting God's glory as an object of Anthropoi's manipulation. In

2:7–10, the noun δόξα occurs twice in the Those Who Do Good and Are Rewarded sub-

chain of Anthropos (Generic) (see Appendix 13 [2:7a, 10a]; Appendix 17 [2:7a, 10a])).

God gives glory (and honor) to those who seek for glory and do good in perseverance (v.

7) and to all who do good, Jews first and Greeks also (v. 10). I argued in chapter 3 that

3:7 is a parenthetical statement, which belongs to the Paul chain (Appendix 1 [3:7a–b]).

I also mentioned it can be evidence that Paul sees himself as part of "Some Ioudaioi"

(see Appendix 3 [3:3a–8c]). In both Rom 3:7 and 3:23, Paul uses the same word-group ἡ

δόξα τοῦ θεοῦ in which the τοῦ θεοῦ functions as the Deictic (Possessive) of the Head

term ἡ δόξα.[55] Thus, the head-term relies upon the genitive-case word for its meaning to

be complete—it is God's glory and nobody else's. If that is the case, then the figure that

the word-group represents is {GOD POSSESSES GLORY}. However, some may argue that

the genitive of 3:7, 23 is the "subjective genitive"[56] because there are examples in the

New Testament where God is presented as one who glorifies. Romans 8:30, for instance,

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[55] Porter, *Idioms*, 93; *IFG1*, 160.
[56] For "subjective genitive," see Porter, *Idioms*, 94–95. Porter explains that, in many cases, it is difficult to distinguish the subjective genitive from the possessive.

shows that Paul presents God as—not as one who owns glory—one who *does the act of glorifying*: οὓς . . . ἐδικαίωσεν, τούτους καὶ ἐδόξασεν ("those whom he justified, these he also glorified"). Furthermore, the preponderance of *God who glorifies* in the Gospel of John is hard to miss.[57] Nevertheless, it seems to me that the subjective genitive rendering simply does not work if we apply it to 1:23, 3:7, or 3:23.

As I have already proposed, in all Paul's three uses of the word-group, glory is described as an attribute owned by God. It is through the first instance of the nominalization in 1:23 that Paul describes Anthropoi's disdain of God's glory:

τὴν δόξαν τοῦ . . . θεοῦ	(Appendix 17 [1:23a])
τὴν δόξαν αὐτοῦ	(3:7a)
τῆς δόξης τοῦ θεοῦ	(3:23a)

In addition, according to Paul's description both in 2:7 and in 2:10— although both are not qualified by τοῦ θεοῦ—we can know that the giver of δόξα is God primarily because Paul has said God is one who will reward each person according to his deeds (ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ) in 2:6. So, in Paul's depiction, God is the Actor and his glory the Goal.

Nominalization and Semantic Domains

I suggested in chapter 2 that investigating a text's lexical content is a critical part of the analysis of the ideational meaning. I also introduced Louw and Nida's notion of semantic domain as a helpful tool for the task. Using their semantic domains, we can see

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[57] See, e.g., John 7:39; 8:54; 13:32; 16:14; 17:1, 5. Note that, in John, it is always Jesus whom God glorifies. See also Acts 3:13 (ὁ θεὸς Ἀβραὰμ . . . ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν ["the God of Abraham . . . glorified Jesus his servant]).

what kind of "meaningful clusters"[58] are being formed in Rom 1–3. Since my study

focuses on Paul's use of nominalization, it is natural to examine the semantic domains of

the nominalized lexemes and to figure out what the most prevalent domains are.

According to my analysis, the five most frequent semantic domains among the

fourteen nominalized items include Know (x4 [semantic domain 28]),[59] Communication

(x3 [33]),[60] Attitudes and Emotions (x2 [25]),[61] Think (x2 [30]),[62] and Hold a View,

Believe, Trust (x2 [31]).[63] The table below shows the nouns and their five domains. Note

that I have also added each lexeme's sub-domains—e.g., in Communication (33), the

lexeme πίστις is subsumed under the subdomain 33.289 Promise:

Domains	Nominalized Lexemes	Subdomains
28 Know	γνῶσις	28.1 Acquaintance 28.17 Knowledge 28.19 Esoteric Knowledge
	ἐπίγνωσις	28.2 Knowledge (Activity) 28.18 Knowledge (content)
	ἔνδειξις	28.52 Proof
	ἀποκάλυψις	28.38 Revelation
33 Communication	πίστις	33.289 Promise
	εὐαγγέλιον	33.217 Inform, Announce
	καύχησις	33.368 Boast
31 Hold a View, Believe, Trust	πίστις	31.43 What Can Be Believed 31.85 Trust 31.88 Trustworthiness

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[58] Porter, *Letter to the Romans*, 28.

[59] Louw and Nida, *Greek-English Lexicon*, 333.

[60] Louw and Nida, *Greek-English Lexicon*, 388.

[61] Louw and Nida, *Greek-English Lexicon*, 288.

[62] Louw and Nida, *Greek-English Lexicon*, 348.

[63] Louw and Nida, *Greek-English Lexicon*, 365. For a complete list of the semantic domains of the nominalized lexemes, see Appendix 29.

Domains	Nominalized Lexemes	Subdomains
		31.102 Christian Faith 31.104 Doctrine
30 Think	λογισμός	30.9 Reasoning 30.11 False reasoning
	θέλημα	30.59 Purpose
	ἀπιστία	31.80 Not Trustworthy 31.97 Not Trusting 31.105 Not Believing
25 Attitudes and Emotions	καύχησις	25.204 Pride
	θέλημα	25.2 Desire

Table 17. Semantic Domains

The most remarkable observation is that all nominalized items pertain, one way or

another, to the area of human epistemology—that is, except for the domain 25 "Attitudes

and Emotions," it seems that, in Rom 1–3, Paul actively nominalizes verbs that concern

perception and cognition: i.e., to think, to know, to inform (communicate), and to

believe. One probable explanation may be that, in Rom 1–3, Paul is creating a reality in

which some significant actions are turned into delineable *things* which he and the

readers can refer to, describe, and talk about. To return to my depiction of the motivation

and process of the nominalization of the verb πιστεύω above, it should be emphasized

again that it is through nominalizing the verb into πίστις that Paul can now do the

following: first, he can emphasize the mental *act* of *believing*; second, Paul can

demonstrate that *that mental act of believing and trusting* is closely linked to the gospel

that he presents; third, he can conveniently link this thing (πίστις) to its object (Christ)

(e.g., 3.22); fourth, Paul can probably argue that, since believing is a mental act and has

nothing to do with ethnicity, it can now be applied both to Jews and to Gentiles (e.g.,

1:16–17); lastly, the nominalization gives Paul freedom to talk about πίστις in various contexts: i.e., in conjunction with various prepositions (e.g., ἐκ [1:17] or εἰς [1:17]), or in different case-forms (e.g., πίστιν [3:3] or πίστει [3:28]).

Conclusion

I began this chapter by presenting the four most significant instances of nominalization: πίστις, δόξα, εὐαγγέλιον, δικαιοσύνη. They are important for two reasons: first, they all exhibit relatively higher values in terms of verb/noun ratio, noun–verb distance, and frequency in the Pauline letters; second, they form meaningful cohesive chains that enter active interactions with other major chains.

As for εὐαγγέλιον, I have emphasized that, to Paul, this nominal reflects a permanently objectified (reified) notion. Paul is not its creator but only a receiver. His reception and perception of the gospel is strongly positive that he does not hide his confidence in it (1:16–17).

I have demonstrated that the Faith chain (Appendix 16) disappears in Rom 2 where both Anthropoi—including Romans 2:12–17 and Anthropos (Generic)—and Law are active. I have also suggested that both Faith and Christ become dominant in 3:22–26. My nominalization study has also observed that it is a Pauline phenomenon that the verb πιστεύω and the noun πίστις normally occur in proximity, which may indicate that, in Rom 1–3, at least, πίστις refers to a mental act of believing and trusting. Another important thing about πίστις is that, according to my study, it is Paul's most frequently used nominalization (x91). Based on my cohesive chain analysis and nominalization study, I have also suggested that, when Paul says, πίστις Χριστοῦ, he refers to this non-

negotiable notion of believing (putting one's faith) in Christ.

As for δικαιοσύνη, I have argued that Paul's consistent use of the same word-group structure (δικαιοσύνη θεοῦ) presents God as the origin and source of righteousness. Furthermore, I have shown that Paul's nominalized use of δικαιοσύνη enables him to think and talk about the fact in a non-negotiable way that our (i.e., some Ioudaioi) unrighteousness cannot abrogate God's own righteousness (e.g., 3:5). As Christ and Faith are in an active interaction in 3:22–26, it has also been shown that both the God chain and the Righteousness chain interact actively in 3:21–26 (x4).

In our text, Paul's primary purpose of nominalizing δοξάζω seems to be to disclose that the failure of Anthropoi did not only glorifiy (δοξάζω [1:21]) God but also depreciated the glory that God owned (τὴν δόξαν [1:32]). The repeated word-group ἡ δόξα τοῦ θεοῦ demonstrates that glory belongs to God and not to anyone else.

As part of the ideational meaning investigation, I have analyzed the semantic domains of the most significant instances of nominalization to find that Paul's nominalization is seems to pertain primarily to verbs that concern human perception/cognition. I have thus proposed that, in Rom 1–3, Paul may have nominalized πιστεύω to πίστις, for example, so as to present *believing* as a universal means of salvation for both Jews and Gentiles.

Does then my study of nominalization offer reliable evidence to answer the research question? Before answering, it should be stressed once again that my study of nominalization in Rom 1–3 cannot be considered as a discourse-level reading strategy; its main function is only heuristic. In this sense, therefore, I am convinced that my examination demonstrates that there is linguistic evidence—i.e., nominalized

εὐαγγέλιον, πίστις, δόξα, and δικαιοσύνη—which implies that Paul is discussing matters that apply to all humanity.

CHAPTER 5: CONCLUSION

Cambridge economist Ha-Joon Chang, in his provocatively titled chapter "The Washing Machine Has Changed the World More than the Internet Has," mounts an argument that our infatuation with the new makes us underestimate the old; such a tendency then causes governments, corporations, and individuals to make questionable decisions.[1] This penchant for newer things affects Pauline scholarship, too. One evidence is that, as I have shown in chapter 1, there is an increase in the number of scholars who question the traditional understanding of the identity of Paul's interlocutor in Rom 1–3 (esp. 2:17); the newer suggestion claims that the person who calls himself a Jew is, in fact, not a Jew but a Gentile who wants to be called a Jew. However, in examining the issue of the interlocutor's identity and the subsequent problem of the scope (purview) of Paul's discussion of sin, judgment, and salvation in Rom 1–3, scouring Paul's thoughts primarily via his own writings is rapidly falling out of favor. The newer approaches du jour presuppose the influence of external and coextensive texts that Paul may have read and only view his teachings within a framework of an alleged intertextual network of such literature. Chang does not completely deny the benefits we receive from the Internet. Neither do I deny that the new approaches contribute to our understanding of Paul. It is an incontrovertible fact that such endeavors to examine Paul's teachings against the backdrop of his own socio-religious environments have not only struck a

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[1] Chang, *23 Things They Don't Tell You about Capitalism*, 31–40.

balance between reading Paul's canonical texts and studying related non-canonical texts but also raised our awareness of Second Temple Judaism and its significance for understanding Paul. A consequential concern, however, is that this fascination with the new may lead us to dubious interpretative conclusions about the meanings that Paul generates in his texts. To challenge this trend, in the dissertation, I have examined Paul's own language (i.e., Rom 1–3 [his linguistic artifact]) from the perspective of linguistics (i.e., a tool for studying human language) to glean language-related data to see whether they support the newer claims that the interlocutor is indeed a Gentile and Paul therefore says nothing concerning the salvation of ethnically Jewish people in Rom 1–3.

I began chapter 1 by clarifying two things. As for the notion of original audience, I emphasized that my goal was to find the textually implied (or "encoded") audience, not the actual people that formed the church at Rome. The next clarification pertained to my stance about the so-called influence of Judaism upon Paul; the suggestion I made was that, while it was an indisputable fact that Paul was a Jewish man, one should not uncritically argue that Paul's thoughts and writings were completely dictated by Judaism. Paul was a Christ-following Jew living in the Greco-Roman world, who elegantly wrote in Greek.

To outline various perspectives on Paul and his relationship with first-century Judaism, I used three labels to identify and describe various positions: the traditional perspective (i.e., Paul *against* Judaism); the New Perspective (i.e., Paul *alongside* Judaism); the Radical New Perspective (i.e., Paul *within* Judaism). Starting from Wrede, I traced the development of the NPP camp to Sanders. One of the most noteworthy claims of the NPP was that they seemed to think that Paul's focus was not a sin issue but a membership issue—that is, to them, Paul's gospel ministry was deeply ecclesiological,

not soteriological. As for the subsequent PwJ perspective, what I highlighted in chapter 1 was that they seemed to be interested in the possibility that Paul may have not had Jews in mind when he wrote Romans, which led me to discuss the issue of Jews and Gentiles in Rom 1–3. Concerning that, I introduced the two competing views. First, the traditional understanding was that Paul had both Jews and non-Jews in view when he penned the letter. What I found pertaining to the second group of scholars (e.g., Stowers and many others) who began to argue that Jews and Judaism were not part of the target group of Paul's gospel ministry included three things. First, like the NPP school, it appeared that they claimed that Paul's focus only regarded how Gentiles could be full members of Israel; it was thus a membership issue. Second, they seemed to emphasize the unique status (or privilege) of Israel; to them, therefore, Israel was too special to be included in Paul's gospel teaching. Third, the Damascus event was therefore Paul's call from God to minister to Gentiles, not his conversion from Judaism.

In my critique of the methodological issues of both the NPP and the PwJ (RNP) camps, I proposed that their methods could be conveniently grouped into five approaches: plain reading; Greco-Roman epistolography; rhetorical criticism; social-scientific criticism; and intertextuality. While I engaged with each approach, I paid particular attention to intertextuality because it appeared to pose more challenging problems due to their selective and speculative nature. This critique then led me to the proposal of my own methodology. The underlying principle of my method was two-pronged: first, we should not allow contexts to control texts; second, we should thus return to pay due attention to Paul's own texts. As a helpful tool to do it, I proposed the SFL notions of cohesive chain and grammatical metaphor. Closing chapter 1, a caveat that I emphasized was that we needed to remember that linguistics was not a magical

machine that would somehow solve all the problems.

Chapter 2 was the proposal of my linguistic methodology. I presented Systemic Functional Linguistics (SFL) as a heuristic and overriding framework by which I could assess the newer claims and find relevant linguistic data. At the risk of being reductionistic, I outlined the sociolinguistic theory under the five subcategories: system and function; instantiation; stratification and realization; rank; and metafunctions. It was under the notion of rank (and constituency) that I discussed the core rank units (i.e., clause complex, clause, and word [group]), which would be important tools in the discussion of grammatical metaphor. As for metafunctions, I briefly outlined SFL's three-way distinction of ideational, interpersonal, and textual metafunctions, after which I provided a further discussion of the ideational metafunction concerning transitivity, lexical content, and semantic domains, because the ideational function was the most relevant element to grammatical metaphor—the ideational metafunction enables us to construe our experience of the outside world. I also added a discussion of the textual metafunction because, as I showed in the following section, it was closely related to the notion of cohesion and cohesive chains.

In the next major section of chapter 2, I put forth my proposal of cohesion, cohesive ties, cohesive chains, and cohesive interactions. As I stated in both chapters 1 and 2, the rationale behind my use of SFL's notion of cohesion was because it offered a rich set of resources for tracing textual participants. For example, I showed that we could trace the presence or absence of a particular discourse participant in a given section of the text by using the concept of co-reference (e.g., exophora, endophora, naming, pronouns, markings on verbs, etc.). Having identified all relevant chains, I drew from Hasan and argued that examining their mutual interactions would shed additional

light on our understanding of the internal structure of the given text.[2]

What followed was my proposal of grammatical metaphor as the other methodology. While grammatical metaphor itself is a complex system of meaning-making resources, my delineation primarily focused on the notion of nominalization because it was a promising tool to identify, measure, and elaborate about the specifically important ideas that Paul presented in Rom 1–3. I followed Halliday and others in defining grammatical metaphor as a universal linguistic phenomenon in which a writer employs various *grammatical* constructions to convey meaning. The most important notion subsumed under grammatical metaphor was that of congruency and incongruency (i.e., metaphor). It was also emphasized that congruency–incongruency opposition was by no means a clear-cut binary division but a cline. I explained that there were two types of grammatical metaphor—i.e., ideational (experiential and logical) and interpersonal—and highlighted that my study would only focus on the former. And as the two most critical elements of ideational metaphor, I presented transitivity and nominalization.

In the following section on nominalization, the most powerful tool of grammatical metaphor, I provided three powerful features of nominalization. First, through nominalizing, we can pack (encapsulate) clause- or clause-complex-level information into a word (or word-group). Second, the speaker can reduce negotiability by decreasing the explicitness of the idea, which, in turn, increases authority and privilege. Third, nominalization contributes to the cohesion of the text by adding cohesive chains.

In the final section of chapter 2, I outlined in detail the analytical procedure of

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[2] Hasan, "Coherence and Cohesive Harmony," 216.

each method. As for cohesive chains, the first step was to identify all the chains using my chaining principle. The next step I suggested was to identify and account for all the chain interactions. Finally, then, I suggested that we use the data to answer the research question. As for examining nominalization, I proposed my own principle of choosing verb–noun pairs to enhance linguistic precision and secure objectivity. Having identified all those pairs, I suggested that we calculate each pair's verb/noun ratio, average distance between each noun and verb, and the frequency of each noun in all of Paul's seven undisputed letters. From this, we would then be able to identify the five most important instances of nominalization in Rom 1–3. The final step was to examine and account for their chain formations and interactions.

Chapter 3 mostly concerned cohesive chain analysis as a linguistic means to find evidence both for the true identity of Paul's interlocutor in Rom 1–3 and for whether Paul dealt with salvation-related issues of ethnic Jews. Among the total of twenty-three active chains that I identified in the text, I grouped sixteen of them as *major* chains and paid more attention to their interactions. Although my discussion of nominalization was in chapter 4, I gave an overview of the Rom 1–3 instances of nominalization in chapter 3; I presented the following as the five most important nominalization instances in Rom 1–3: πίστις, δόξα, ἀπιστία, εὐαγγέλιον, and δικαιοσύνη.

The major chains whose interactions I examined in chapter 3 included the following: Paul and You (Plural); God, Anthropoi, and Judgment; Romans 2:17–27 Anthropos, Law, Circumcision, and Uncircumcision; Ioudaios and We; Anthropos (Generic) and Law; Gentiles and Law. Based on the patterns observed in the chains, I first argued that the distributional contrast between ἔθνη (i.e., frequent outside chs. 1–3)

and Ἰουδαῖος (i.e., frequent within chs. 1–3 [see Appendix 4]) could indicate Paul's

intention to *include* Jews in his discussion. As for Rom 1:18–32, I engaged in an

intertextual study comparing it to the Wisdom text which shared many *verbal parallels*.

Surprisingly, however, my study revealed that it was groundless to assert that Paul only

dealt with the Gentile world based on the Wisdom of Solomon because, as my study

clearly demonstrated, textual parallels were too few to be counted as significant. As for

the identity of the 2:1–5 person, I argued that, based on the study of chain interactions,

one thing that we could be certain about him was that Paul had presented him as one

who would never be able to avoid God's judgment. Concerning the identity of the 2:17–

27 person, I proposed that it was likely that the person was an ethnically Jewish man

based on the data from the analysis of the metaphorical reconstrual of its transitivity

structure; the reason that Paul used the mental-process construction (εἰ . . . σὺ Ἰουδαῖος

ἐπονομάζῃ [2:17]) was probably because he wanted to take issue with the *thought* of the

Jewish interlocutor. In addition, Paul's language disclosed the serious discrepancy in the

person because he was both a boaster in God and a despiser of him. While I did not

specifically conclude that the Anthropos (Generic) chain (Appendix 13) referred to

Jews, the chain did show that Paul meant to say that Jews were not excluded from Paul's

teachings.

I should stress again that, as I made it clear in chapters 1 and 2, the linguistic data

that I collected from the cohesive chains and the instances of nominalization were only

heuristic. The data themselves cannot be automatically transformed into answers to the

research question. However, in chapter 3, I argued that my cohesive chain analysis gave

reliable evidence that Paul's intention was to present his gospel in such a way that both

Jews and non-Jews must heed.

While I continued cohesive chain analysis in chapter 4, the major methodological framework for the final chapter was nominalization. I structured the chapter according to the four most significant instances of nominalization and discussed relevant chain interactions: (1) εὐαγγέλιον, God, and Paul; (2) πίστις, God, and Christ; (3) δικαιοσύνη and God; and (4) δόξα and God.

My conclusion regarding εὐαγγέλιον was that Paul presented and dealt with it as a firmly established and thus non-negotiable *thing* given by God. His deep appreciation of and strong confidence in the gospel was clearly shown in 1:16–17. My study also demonstrated that the most important nominal in Paul—in Rom 1–3 at least—was πίστις (Paul uses it in all his undisputed letters [x 91]). Not surprisingly, the Faith chain actively interacted with Christ. However, the most remarkable finding about πίστις was that Paul's typical use of πιστεύω and πίστις in proximity could probably shed fresh light on the Pistis Christou debate because, in Rom 1–3, the nominal referred to a mental act of trusting (or believing). Therefore, I proposed that both its active interaction with the Christ chain and its meaning as *believing* could support the claim that πίστις Χριστοῦ referred to putting one's faith in Christ (i.e., an act of believing Christ). I also argued in chapter 4 that Paul consistently used δικαιοσύνη θεοῦ to present God as the source and possessor of righteousness. One noteworthy thing about δικαιοσύνη θεοῦ was that Righteousness and God showed a high level of interaction where Christ and Faith, too, were in an active interaction. Therefore, my claim was that, in 3:21–26, by placing his two significant chains of nominalization, πίστις and δικαιοσύνη, in proximity, Paul seems to have made it evident that πίστις Χριστοῦ and δικαιοσύνη θεοῦ were inseparable, which

was clearly seen in Rom 3:22 (δικαιοσύνη . . . θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας). The emphasis that Paul placed on πίστις was also supported by the examination of the semantic domains of nominalized lexemes in Rom 1–3. I argued that the fact that Paul had primarily nominalized the verbs of perception and cognition raised the possibility that his intention had been to present πίστις as the ultimate and all-encompassing path to salvation open to and required from all *human beings*, not just to Gentiles. But what should be subsequently stressed is that it does not necessarily mean Paul presented πίστις as something anti-Jewish. What my study revealed in chapter 4 was that he considered πίστις as a universal means for the righteousness of God (3:22).

To return to chapter 1, I began the present dissertation by introducing Rodríguez's legitimate statement that our understanding of Paul's interlocutor in Rom 2 would affect our reading of the entire letter. Furthermore, I agreed with Jipp that, if the Rom 2 interlocutor was indeed a non-Jew, then we should conclude that Rom 1–3 could not be viewed as making statements about first-century Judaism. The present research therefore has been my exploration into Paul's own logic using the insight of modern linguistics. Has my study obtained enough data to address the research question? I believe I have accomplished my goal. The linguistic data obtained seem to indicate that the interlocutor is Jewish and Paul thus has something to say about Jews and Judaism in Rom 1–3. Paul is truly *radical* in this sense. Foster is therefore right when he says that the Paul that the *Radical* Perspective on Paul presents is not radical but "domesticated" and "congenial."[3] My study has demonstrated that Paul's own writing give us enough

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[3] Foster ("An Apostle Too Radical," 10) writes, "They [RNP, PwJ] present a Paul who simply is not very radical . . . Paul the Jew, striving to bring non-Jews to a place where they acknowledged and worshipped

linguistic evidence that Paul is proclaiming a radically subversive idea that applies to all human beings.[4]

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the God of Israel as the only God, and engaged in all the ethical practices required by the Law in obedience to that God of Israel . . . What could have been more congenial?"

[4] Paul is "a fiery and driven figure, a person who had undergone a radical change in his own self-understanding . . . This is certainly a radical perspective on Paul, but not one that emerges from a Paul with Judaism, but a Paul in Christ" (Foster, "An Apostle Too Radical," 11).

Paul		
ID	**Token**	**Chain Interaction**
1:1a	Παῦλος	
1:1b	δοῦλος (Χριστοῦ Ἰησοῦ)	→Christ (1:1a)
1:1c	κλητὸς ἀπόστολος	
1:1d	ἀφωρισμένος	→Gospel (1:1a)
1:8a	εὐχαριστῶ (τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν)	→God (1:8a) →Christ (1:8a) →You (Plural) (1:8a)
1:8b	(τῷ θεῷ) μου	→God (1:8a)
1:9a	(μάρτυς) . . . μού	→God (1:9a)
1:9b	(ὁ θεός, ᾧ) λατρεύω (. . . ἐν τῷ εὐαγγελίῳ)	→God (1:9d) →Gospel (1:9a)
1:9c	(ἐν τῷ πνεύματί) μου	
1:9d	(μνείαν ὑμῶν) ποιοῦμαι	→You (Plural) (1:9a)
1:10a	(ἐπὶ τῶν προσευχῶν) μου	
1:10b	δεόμενος	
1:10c	εὐοδωθήσομαι (. . . ἐλθεῖν πρὸς ὑμᾶς)	→You (Plural) (1:10a)
1:11a	ἐπιποθῶ (. . . ἰδεῖν ὑμᾶς)	→You (Plural) (1:11a)
1:11b	μεταδῶ (. . . ὑμῖν . . . εἰς τὸ στηριχθῆναι ὑμᾶς)	→You (Plural) (1:11c)
1:12a	(διὰ τῆς . . . πίστεως . . .) καὶ ἐμοῦ	→Faith (1:12a)
1:13a	οὐ θέλω (. . . ὑμᾶς ἀγνοεῖν)	→You (Plural) (1:13a)
1:13b	πολλάκις προεθέμην (ἐλθεῖν πρὸς ὑμᾶς)	→You (Plural) (1:13c)
1:13c	ἐκωλύθην	
1:13d	(τινὰ καρπὸν) σχῶ (καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν)	→You (Plural) (1:13d) →Gentiles (1:13a)
1:14a	ὀφειλέτης	→Greeks (1:14a)
1:14b	εἰμί	
1:15a	τὸ κατ᾽ ἐμὲ πρόθυμον (. . . καὶ ὑμῖν . . . εὐαγγελίσασθαι)	→You (Plural) (1:15a)
1:16a	Οὐ . . . ἐπαισχύνομαι (τὸ εὐαγγέλιον)	→Gospel (1:16a)
2:16a	(κατὰ τὸ εὐαγγέλιόν) μου	→Gospel (2:16a)
3:5a	(κατὰ ἄνθρωπον) λέγω	
3:7a	(τί ἔτι) κἀγὼ (ὡς ἁμαρτωλὸς κρίνομαι;)	
3:7b	(τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς) κρίνομαι;	

ID	Token	Chain Interaction
You (Plural)		
ID	**Token**	**Chain Interaction**
1:6a	(ἐν οἷς) ἐστε	→Gentiles (1:6a)
1:6b	καὶ ὑμεῖς	→Christ (1:6a)
1:6c	κλητοὶ (Ἰησοῦ Χριστοῦ)	→Christ (1:6a)
1:7a	πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ	
1:7b	ἀγαπητοῖς (θεοῦ)[1]	→God (1:7a)
1:7c	κλητοῖς ἁγίοις	
1:7d	(χάρις) ὑμῖν (καὶ εἰρήνη)	→Grace (1:7a)
1:8a	(εὐχαριστῶ . . .) περὶ πάντων ὑμῶν	→Paul (1:8a)
1:8b	(ἡ πίστις) ὑμῶν	→Faith (1:8a)
1:9a	(μνείαν) ὑμῶν (ποιοῦμαι)	→Paul (1:9d)
1:10a	(εὐοδωθήσομαι . . . ἐλθεῖν) πρὸς ὑμᾶς	→Paul (1:10c)
1:11a	(ἐπιποθῶ . . .) ἰδεῖν ὑμᾶς	→Paul (1:11a)
1:11b	(χάρισμα) ὑμῖν (πνευματικὸν)	
1:11c	(μεταδῶ . . . εἰς τὸ στηριχθῆναι) ὑμᾶς	→Paul (1:11b)
1:12a	ἐν ὑμῖν	
1:12b	(πίστεως) ὑμῶν	→Faith (1:12a)
1:13a	(οὐ θέλω) . . . ὑμᾶς (ἀγνοεῖν)	→Paul (1:13a)
1:13b	ἀδελφοί	
1:13c	(πολλάκις προεθέμην ἐλθεῖν) πρὸς ὑμᾶς	→Paul (1:13b)
1:13d	(τινὰ καρπὸν σχῶ) καὶ ἐν ὑμῖν	→Paul (1:13d)
1:15a	(τὸ κατ' ἐμὲ πρόθυμον . . .) καὶ ὑμῖν (. . . εὐαγγελίσασθαι)	→Paul (1:15a)

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[1] Porter says that this expression is "only used here in Paul's letters" (*Letter to the Romans*, 48).

Ioudaios		
ID	**Token**	**Chain Interaction**
1:16a	Ἰουδαίῳ (τε πρῶτον)	
2:9a	Ἰουδαίου (τε πρῶτον)	→Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (2:9a)
2:10a	Ἰουδαίῳ (τε πρῶτον)	→ Those Who Do Good and Are Rewarded (Sub-Anthropos [Generic]) (2:10a)
2:17a	(εἰ . . . σὺ) Ἰουδαῖος (ἐπονομάζῃ)	→Romans 2:17–27 Anthropos (2:17b)
Outwardly Ioudaios		
2:28a	ὁ (ἐν τῷ φανερῷ) Ἰουδαῖός	
2:28b	οὐ (. . . ὁ ἐν τῷ φανερῷ Ἰουδαῖός) ἐστιν	
Inwardly Ioudaios		
2:29a	ὁ (ἐν τῷ κρυπτῷ) Ἰουδαῖος	
2:29b	οὗ (ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ)	
3:1a	(τὸ περισσὸν) τοῦ Ἰουδαίου	
3:2a	ἐπιστεύθησαν (τὰ λόγια τοῦ θεοῦ)	
Some Ioudaioi[1]		
3:3a	(εἰ) ἠπίστησάν (τινες)	
3:3b	(εἰ ἠπίστησάν) τινες	
3:3c	(ἡ ἀπιστία) αὐτῶν	
3:5a	(ἡ ἀδικία) ἡμῶν	
3:5b	(τί) ἐροῦμεν;	
3:8c	Ποιήσωμεν (τὰ κακά)	
3:8d	ὧν (τὸ κρίμα ἔνδικόν ἐστιν)	→Judgment (3:8a)
3:9a	προεχόμεθα;	
3:9c	(προῃτιασάμεθα) . . . Ἰουδαίους (τε καὶ Ἕλληνας)	→We (3:9b)
3:29a	Ἰουδαίων (ὁ θεὸς μόνον;)	→God (3:29a)

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[1] Smaller (narrower) tables indicate that they are sub-chains.

Gentiles		
ID	**Token**	**Chain Interaction**
1:5a	(εἰς ὑπακοὴν πίστεως) ἐν πᾶσιν τοῖς ἔθνεσιν	
1:6a	ἐν οἷς (ἐστε καὶ ὑμεῖς)	→You (Plural) (1:6a)
1:13a	(τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν) καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν	→Paul (1:13d)
	Law-Keeping Gentiles	
2:14a	ἔθνη τὰ (μὴ νόμον ἔχοντα)	→Law (2:14a)
2:14b	(τὰ τοῦ νόμου) ποιῶσιν	→Law (2:14b)
2:14c	οὗτοι	
2:14d	(νόμον) μὴ ἔχοντες	→Law (2:14c)
2:14e	ἑαυτοῖς	
2:14f	εἰσιν (νόμος)	→Law (2:14d)
2:15a	οἵτινες	
2:15b	ἐνδείκνυνται (τὸ ἔργον τοῦ νόμου γραπτόν)	→Work (2:15a)
2:15c	(ἐν ταῖς καρδίαις) αὐτῶν	
2:15d	αὐτῶν (τῆς συνειδήσεως)	
2:24a	(τὸ . . . ὄνομα . . . βλασφημεῖται) ἐν τοῖς ἔθνεσιν*	→God (2:24b)
3:29a	(ὁ θεὸς . . . οὐχὶ) καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν	→God (3:29a)

Appendix 5: God

God		
ID	**Token**	**Chain Interaction**
1:1a	(εἰς εὐαγγέλιον) θεοῦ	→Gospel (1:1a)
1:2a	(ὃ) τοπροεπηγγείλατο	→Gospel (1:2a)
1:2b	(τῶν προφητῶν) αὐτοῦ	
1:3a	(περὶ τοῦ υἱοῦ) αὐτοῦ	→Christ (1:3a)
1:4a	(υἱοῦ) θεοῦ	→Christ (1:4a)
1:7a	(ἀγαπητοῖς) θεοῦ	→You (Plural) (1:7b)
1:7b	(χάρις . . . εἰρήνη) ἀπὸ θεοῦ	→Grace (1:7a)
1:7c	ἀπὸ θεοῦ πατρὸς (ἡμῶν)	→We (1:7a)
1:8a	(εὐχαριστῶ) τῷ θεῷ	→Paul (1:8a, 8b)
1:9a	μάρτυς . . . (μού)	→Paul (1:9a)
1:9b	ἐστιν	
1:9c	ὁ θεός	
1:9d	ᾧ	→Paul (1:9b)
1:9e	(τοῦ υἱοῦ) αὐτοῦ	→Christ (1:9a)
1:10a	(ἐν τῷ θελήματι) τοῦ θεοῦ	
1:16a	(δύναμις) . . . θεοῦ	→Gospel (1:16b)
1:17a	(δικαιοσύνη) . . . θεοῦ	→Righteousness (1:17a)
1:18a	(ὀργὴ) θεοῦ	→Wrath (1:18a)
1:19a	(τὸ γνωστὸν) τοῦ θεοῦ	
1:19b	ὁ θεός	
1:19c	(αὐτοῖς) ἐφανέρωσεν	→Anthropoi (1:19b)
1:20a	(τὰ . . . ἀόρατα) αὐτοῦ	
1:20b	(ἀΐδιος) αὐτοῦ (δύναμις καὶ θειότης)	
1:21a	(γνόντες) τὸν θεόν	→Anthropoi (1:21a)
1:21b	(οὐχ) ὡς θεὸν (ἐδόξασαν ἢ ηὐχαρίστησαν)	→Anthropoi (1:21b1) →Anthropoi (1:21b2)
1:23a	(ἤλλαξαν τὴν δόξαν) τοῦ (ἀφθάρτου) θεοῦ	→Glory (1:23a)
1:24a	παρέδωκεν (αὐτούς)	→Anthropoi (1:24a)
1:24b	ὁ θεός	
1:25a	(τὴν ἀλήθειαν) τοῦ θεοῦ	→Truth (1:25a)
1:25b	παρὰ τὸν κτίσαντα	
1:25c	ὅς	
1:25d	ἐστιν	
1:25e	εὐλογητός	

God		
ID	**Token**	**Chain Interaction**
1:26a	παρέδωκεν (αὐτούς)	→Anthropoi (1:26a)
1:26b	ὁ θεός	
1:28a	παρέδωκεν (αὐτούς)	→Anthropoi (1:28b)
1:28b	ὁ θεός	
1:32a	(τὸ δικαίωμα) τοῦ θεοῦ	
2:2a	(τὸ κρίμα) τοῦ θεοῦ	
2:3a	(λογίζῃ . . . σὺ ἐκφεύξῃ τὸ κρίμα) τοῦ θεοῦ;	→Judgment (2:3a)
2:4a	(τοῦ πλούτου τῆς χρηστότητος) αὐτοῦ (καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας)	
2:4b	(τὸ χρηστὸν) τοῦ θεοῦ	
2:5a	(ἐν ἡμέρᾳ . . . ἀποκαλύψεως δικαιοκρισίας) τοῦ θεοῦ	→Judgment (2:5a)
2:6a	ὅς	
2:6b	ἀποδώσει (ἑκάστῳ)	→ Anthropoi (2:6a)
2:13a	(οὐ . . . δίκαιοι) παρὰ [τῷ] θεῷ	→Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (2:13b)
2:16a	ὅτε κρίνει ὁ θεὸς (τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ)	→Anthropoi (2:16a)[1] →Gospel (2:16a) →Christ (2:16a)
2:16b	ὁ θεός	
2:17a	(καυχᾶσαι) ἐν θεῷ	→Romans 2:17–27 Anthropos (2:17d)
2:23a	τὸν θεὸν (ἀτιμάζεις;)	→Romans 2:17–27 Anthropos (2:23c)
2:24a	(τὸ . . . ὄνομα) τοῦ θεοῦ*[2]	
2:24b	τὸ . . . ὄνομα τοῦ θεοῦ (. . . βλασφημεῖται ἐν τοῖς ἔθνεσιν)*	→Gentiles (2:24a)
2:29a	(οὐκ ἐξ ἀνθρώπων ἀλλ᾽) ἐκ τοῦ θεοῦ	
3:2a	(τὰ λόγια) τοῦ θεοῦ	
3:3a	(τὴν πίστιν) τοῦ θεοῦ	→Faith (3:3a)
3:4a	γινέσθω	
3:4b	ὁ θεός	
3:4c	ἀληθής	
3:4d	δικαιωθῇς*	
3:4e	σου*	
3:4f	νικήσεις*	

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[1] This interaction is somewhat indirect because the direct goal of God's judgment is not Anthropoi but their "secrets" (τὰ κρυπτά).

[2] Note that an asterisk (*) indicates that the token is a part of a quotation from the Old Testament.

God		
ID	**Token**	**Chain Interaction**
3:4g	ἐν τῷ κρίνεσθαί σε*	
3:5a	(εἰ . . . ἡ ἀδικία ἡμῶν) θεοῦ δικαιοσύνην (συνίστησιν)	→Righteousness (3:5a)
3:5b	μὴ ἄδικος	
3:5c	ὁ θεός	
3:5d	(μὴ ἄδικος) ὁ θεὸς (ὁ ἐπιφέρων τὴν ὀργήν);	→Wrath (3:5a)
3:6a	κρινεῖ (τὸν κόσμον)	
3:6b	ὁ θεός	
3:7a	(ἡ ἀλήθεια) τοῦ θεοῦ	→Truth (3:7a)
3:7b	(εἰς τὴν δόξαν) αὐτοῦ	→Glory (3:7a)
3:11a	(οὐκ ἔστιν ὁ ἐκζητῶν) τὸν θεόν*	
3:18a	(οὐκ ἔστιν φόβος) θεοῦ*	
3:19a	τῷ θεῷ	
3:20a	ἐνώπιον αὐτοῦ	
3:21a	(δικαιοσύνη) θεοῦ	→Righteousness (3:21a)
3:22a	(δικαιοσύνη) . . . θεοῦ	→Righteousness (3:22a)
3:23a	(τῆς δόξης) τοῦ θεοῦ	→Glory (3:23a)
3:24a	(τῇ) αὐτοῦ (χάριτι)	→Grace (3:24a)
3:25a	προέθετο	
3:25b	ὁ θεός	
3:25c	(εἰς ἔνδειξιν τῆς δικαιοσύνης) αὐτοῦ	→Righteousness (3:25a)
3:26a	(πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης) αὐτοῦ	→Righteousness (3:26a)
3:26b	(τὸ εἶναι) αὐτόν	
3:26c	δίκαιον	
3:26d	δικαιοῦντα (τὸν ἐκ πίστεως Ἰησοῦ)	→Faith (3:26a)
3:29a	(Ἰουδαίων) ὁ θεὸς (μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν)	→Ioudaios (3:29a) →Gentile (3:29a)
3:30a	(εἷς) ὁ θεός	
3:30b	ὃς	
3:30c	δικαιώσει	→Circumcision (3:30a) →Uncircumcision (3:30a)

Anthropoi		
ID	**Token**	**Chain Interaction**
1:18a	(ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν) ἀνθρώπων	→Wrath (1:18b)
1:18b	τῶν (τὴν ἀλήθειαν) . . . κατεχόντων	→Truth (1:18a)
1:19a	ἐν αὐτοῖς	
1:19b	αὐτοῖς (ἐφανέρωσεν)	→God (1:19c)
1:20a	(εἰς τὸ εἶναι) αὐτοὺς (ἀναπολογήτους)	
1:21a	γνόντες	→God (1:21a)
1:21b1	οὐχ . . . ἐδόξασαν	→God (1:21b)
1:21b2	(οὐχ) . . . ηὐχαρίστησαν	→God (1:21b)
1:21c	ἐματαιώθησαν	
1:21d	(ἐν τοῖς διαλογισμοῖς) αὐτῶν	
1:21e	(ἡ ἀσύνετος) αὐτῶν (καρδία)	
1:22a	φάσκοντες	
1:22b	ἐμωράνθησαν	
1:23a[1]	ἤλλαξαν (τὴν δόξαν τοῦ ἀφθάρτου θεοῦ)	→Glory (1:23a)
1:24a	(παρέδωκεν) αὐτούς	→God (1:24a)
1:24b	(τῶν καρδιῶν) αὐτῶν	
1:24c	(τὰ σώματα) αὐτῶν	
1:24d	ἐν αὐτοῖς	
1:25a	οἵτινες	
1:25b	μετήλλαξαν (τὴν ἀλήθειαν τοῦ θεοῦ)	→Truth (1:25a)
1:25c	ἐσεβάσθησαν	
1:25d	ἐλάτρευσαν	
1:26a	(παρέδωκεν) αὐτούς	→God (1:26a)
1:26b	(αἵ . . . θήλειαι) αὐτῶν	
Women (Sub-Anthropoi)		
1:26a	αἵ . . . θήλειαι (αὐτῶν)	
1:26b	μετήλλαξαν	
Men (Sub-Anthropoi)		
1:27a	οἱ ἄρσενες	
1:27b	ἀφέντες	

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[1] Note that, in 1:23 (καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν), the number in the ἀνθρώπου does not match the Anthropoi chain. It is one of the four examples that Paul presents (Anthropos, birds, four-footed animals, and crawling creatures).

Anthropoi		
ID	**Token**	**Chain Interaction**
1:27c	ἐξεκαύθησαν	
1:27d	(ἐν τῇ ὀρέξει) αὐτῶν	
1:27e	εἰς ἀλλήλους	
1:27f	ἄρσενες ἐν ἄρσεσιν	
1:27g	κατεργαζόμενοι	
1:27h	(τῆς πλάνης) αὐτῶν	
1:27i	ἐν ἑαυτοῖς	
1:27j	ἀπολαμβάνοντες	
1:28a	οὐκ ἐδοκίμασαν	
1:28b	(παρέδωκεν) αὐτούς	→God (1:28a)
1:29a	πεπληρωμένους	
1:32a	οἵτινες	
1:32b	ἐπιγνόντες	
1:32c	(αὐτὰ) ποιοῦσιν	
1:32d	(καὶ) συνευδοκοῦσιν (τοῖς πράσσουσιν)	
Romans 2:1–5 Anthropos		
2:1a	ἀναπολόγητος	
2:1b	εἶ	
2:1c	ὦ ἄνθρωπε	
2:1d	πᾶς ὁ κρίνων	
2:1e	(ἐν ᾧ) . . . κρίνεις (τὸν ἕτερον)	
2:1f	σεαυτόν	
2:1g	κατακρίνεις	
2:1h	(τὰ . . . αὐτὰ) πράσσεις	
2:1i	ὁ κρίνων	
2:2a	(. . . τὸ κρίμα τοῦ θεοῦ . . .) ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας	→Judgment (2:2a)
2:3a	λογίζῃ . . . (τοῦτο)	
2:3b	ὦ ἄνθρωπε	
2:3c	ὁ κρίνων (τοὺς τὰ τοιαῦτα πράσσοντας)	
2:3d	(ὁ κρίνων) τοὺς τὰ τοιαῦτα πράσσοντας	
2:3e	καὶ ποιῶν (αὐτά)	
2:3f	σύ	
2:3g	ἐκφεύξῃ (τὸ κρίμα τοῦ θεοῦ);	→Judgment (2:3a)
2:4a	(τοῦ πλούτου . . .) καταφρονεῖς	
2:4b	ἀγνοῶν	
2:4c	(εἰς μετάνοιάν) σε (ἄγει)	
2:5a	(κατὰ . . . τὴν σκληρότητά) σου (καὶ ἀμετανόητον καρδίαν)	
2:5b	θησαυρίζεις (σεαυτῷ ὀργὴν)	→Wrath (2:5a)

Anthropoi		
ID	**Token**	**Chain Interaction**
2:5c	σεαυτῷ	
2:16a	(ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ) τῶν ἀνθρώπων	→God (2:16a)

Appendix 6b: Anthropoi, Anthropos (Generic), and Gentiles in 1:18—2:16[1]

Anthropoi (Appendix 6)	Anthropos (Generic) (Appendix 13)	Gentiles (Appendix 4)

1:18 — 1:18–26

Women
1:26
Men
1:27 — 1:27

1:28 — 1:28–32

1:32
2:1 — Rom 2:1–5 Anthropos
2:1–5

2:5

2:6 — 2:6

Doing Evil, Doing Good
2:7–13

2:13

2:14 — Law-Keeping
2:15 — 2:14-15

2:16 — 2:16

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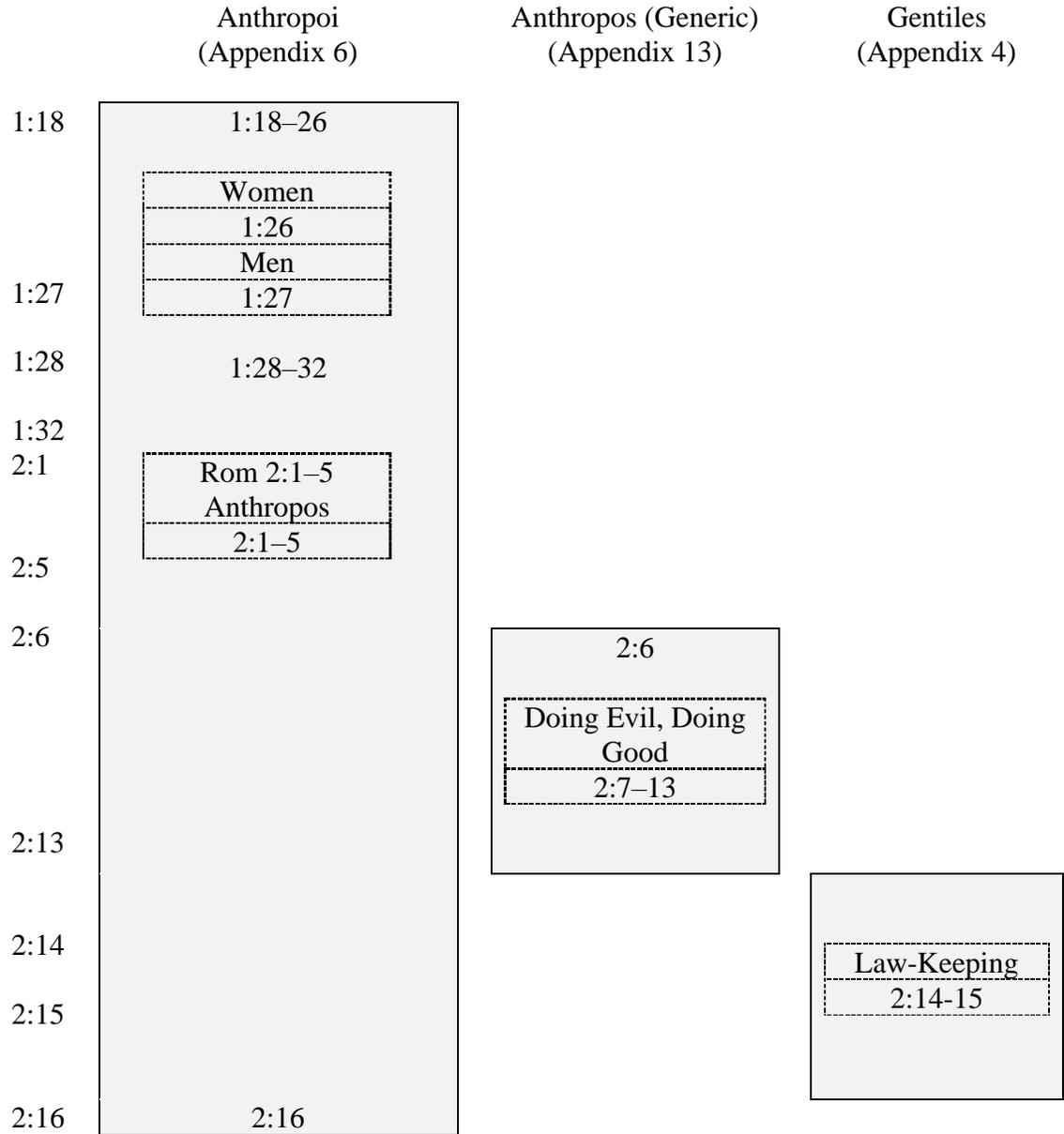
[1] This distinction (Appendix 6b) is noteworthy because the interaction patterns clearly show their differences: Anthropoi is interacting with God, but both Anthropos (Generic) and Gentiles do not interact with the God chain. Both only interact with Law, instead.

ID	Token	Chain Interaction
	Judgment	
ID	**Token**	**Chain Interaction**
2:2a	. . . τὸ κρίμα (τοῦ θεοῦ ἐστιν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας)	→God (2:2a) →Truth (2:2a) →Anthropoi (2:2a)
2:2b	. . . (τὸ κρίμα τοῦ θεοῦ) ἐστιν (κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας)	
2:3a	(λογίζῃ . . . σὺ ἐκφεύξῃ) τὸ κρίμα (τοῦ θεοῦ;)	→God (2:3a) → Romans 2:1–5 Anthropos (Sub-Anthropoi) (2:3g)
2:5a	(ἐν ἡμέρᾳ . . . ἀποκαλύψεως) δικαιοκρισίας (τοῦ θεοῦ)	→God (2:5a)
3:8a	(ὧν) τὸ κρίμα (ἔνδικόν ἐστιν)	→Some Ioudaioi (Sub-Ioudaios) (3:8d)
3:8b	(ὧν τὸ κρίμα) ἔνδικόν ἐστιν	

Romans 2:17–27 Anthropos		
ID	**Token**	**Chain Interaction**
2:17a	σύ	
2:17b	(εἰ . . . Ἰουδαῖος) ἐπονομάζῃ	→Ioudaios (2:17a)
2:17c	ἐπαναπαύῃ (νόμῳ)	→Law (2:17a)
2:17d	καυχᾶσαι (ἐν θεῷ)	→God (2:17a)
2:18a	γινώσκεις (τὸ θέλημα)	
2:18b	δοκιμάζεις (τὰ διαφέροντα)	
2:18c	κατηχούμενος (ἐκ τοῦ νόμου)	→Law (2:18a)
2:19a	πέποιθάς	
2:19b	σεαυτόν	
2:20a	ἔχοντα (τὴν μόρφωσιν . . . ἐν τῷ νόμῳ)	→Law (2:20a)
2:21a	ὁ . . . διδάσκων	
2:21b	σεαυτόν	
2:21c	(σεαυτὸν) οὐ διδάσκεις;	
2:21d	ὁ κηρύσσων (μὴ κλέπτειν)	
2:21e	κλέπτεις;	
2:22a	ὁ λέγων (μὴ μοιχεύειν)	
2:22b	μοιχεύεις;	
2:22c	ὁ βδελυσσόμενος (τὰ εἴδωλα)	
2:22d	ἱεροσυλεῖς;	
2:23a	ὃς	
2:23b	(ἐν νόμῳ) καυχᾶσαι	→Law (2:23a)
2:23c	(τὸν θεὸν) ἀτιμάζεις	→God (2:23a)
2:25a	(ἐὰν νόμον) πράσσῃς	→ Circumcision (2:25b) →Law (2:25a)
2:25b	(ἐὰν . . . παραβάτης νόμου) ᾖς	→Law (2:25b)
2:25c	(ἡ περιτομή) σου	→Circumcision (2:25c)
2:27a	(ἡ . . . ἀκροβυστία . . .) σέ	→Uncircumcision (2:27a)
2:27b	τὸν (διὰ γράμματος καὶ περιτομῆς) παραβάτην (νόμου)	→Circumcision (2:27a) →Law (2:27b)

Law		
ID	**Token**	**Chain Interaction**
2:12a	(ὅσοι . . .) ἀνόμως (ἥμαρτον)	→Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (2:12a)
2:12b	ἀνόμως (. . . ἀπολοῦνται)	→Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (2:12b)
2:12c	(ὅσοι) ἐν νόμῳ (ἥμαρτον)	→Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (2:12c)
2:12d	διὰ νόμου (κριθήσονται)	→Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (2:12d)
2:13a	(οἱ ἀκροαταὶ) νόμου	→Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (2:13a)
2:13b	(οἱ ποιηταὶ) νόμου	→Those Who Do Good and Are Rewarded (Sub-Anthropos [Generic]) (2:13c)
2:14a	ἔθνη τὰ μὴ νόμον ἔχοντα	→Law-Keeping Gentiles (Sub-Gentiles) (2:14a)
2:14b	τὰ τοῦ νόμου (ποιῶσιν)	→Law-Keeping Gentiles (Sub-Gentiles) (2:14b)
2:14c	νόμον (μὴ ἔχοντες)	→Law-Keeping Gentiles (Sub-Gentiles) (2:14d)
2:14d	(εἰσιν) νόμος	→Law-Keeping Gentiles (Sub-Gentiles) (2:14f)
2:15a	(τὸ ἔργον) τοῦ νόμου (γραπτόν)	→Work (2:15a)
2:17a	(ἐπαναπαύῃ) νόμῳ	→Romans 2:17–27 Anthropos (2:17c)
2:18a	(κατηχούμενος) ἐκ τοῦ νόμου	→Romans 2:17–27 Anthropos (2:18c)
2:20a	(ἔχοντα . . .) ἐν τῷ νόμῳ	→Romans 2:17–27 Anthropos (2:20a)
2:23a	(ὃς) ἐν νόμῳ (καυχᾶσαι)	→Romans 2:17–27 Anthropos (2:23b)
2:23b	(διὰ τῆς παραβάσεως) τοῦ νόμου	
2:25a	(ἐὰν) νόμον (πράσσῃς)	→Romans 2:17–27 Anthropos (2:25a)

Law		
ID	**Token**	**Chain Interaction**
		→Circumcision (2:25b)
2:25b	(ἐὰν . . . παραβάτης) νόμου (ᾖς)	→Romans 2:17–27 Anthropos (2:25b)
2:26a	(τὰ δικαιώματα) τοῦ νόμου	
2:27a	(ἡ . . . ἀκροβυστία) τὸν νόμον (τελοῦσα)	→Uncircumcision (2:27b)
2:27b	(τὸν . . . παραβάτην) νόμου	→Romans 2:17–27 Anthropos (2:27b)
3:19a	(ὅσα) ὁ νόμος[1] (λέγει)	
3:19b	(ὅσα ὁ νόμος) λέγει	→Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (3:19a)
3:19c	τοῖς ἐν τῷ νόμῳ	→ Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (3:19a)
3:19d	λαλεῖ	→ Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (3:19a)
3:20a	(ἐξ ἔργων) νόμου (οὐ δικαιωθήσεται πᾶσα σὰρξ)	→Work (3:20a)
3:20b	διὰ . . . νόμου (ἐπίγνωσις ἁμαρτίας)	
3:21a	(νυνὶ δὲ) χωρὶς νόμου	
3:27a	διὰ (ποίου) νόμου;	→Work (3:27a)
3:27b	διὰ νόμου (πίστεως)	→Faith (3:27a)
3:28a	(λογιζόμεθα . . . δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων) νόμου	→Work (3:28a)
3:31a	νόμον (. . . καταργοῦμεν διὰ τῆς πίστεως;)	→We (3:31a) →Faith (3:31a)
3:31b	νόμον (ἱστάνομεν)	→We (3:31b)

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[1] Schreiner (*Romans*, 175) notes that this is the first use with an article (ὁ νόμος); he also says that ὁ νόμος is "wider than the Mosaic law." Fitzmyer (*Romans*, 336), too, says it refers to the Mosaic law, and he adds that it can "also generically refer to the whole OT."

Appendix 10: Circumcision

Circumcision		
ID	**Token**	**Chain Interaction**
2:25a	περιτομή	
2:25b	ὠφελεῖ (ἐὰν νόμον πράσσῃς)	→Romans 2:17–27 Anthropos (2:25a) →Law (2:25a)
2:25c	ἡ περιτομή (σου)	→Romans 2:17–27 Anthropos (2:25c)
2:25d	(ἀκροβυστία) γέγονεν	→Uncircumcision (2:25a)
2:26a	(οὐχ ἡ ἀκροβυστία) εἰς περιτομὴν (λογισθήσεται;)	→Uncircumcision (2:26d)
2:27a	(σὲ τὸν) διὰ . . . περιτομῆς (παραβάτην νόμου)	→Romans 2:17–27 Anthropos (2:27b)
Outwardly Circumcision		
2:28a	(οὐδὲ) ἡ (ἐν τῷ φανερῷ ἐν σαρκὶ) περιτομή	
Circumcision of the Heart and in the Spirit		
2:29a	περιτομὴ (καρδίας ἐν πνεύματι οὐ γράμματι)	
3:1a	(τίς ἡ ὠφέλεια) τῆς περιτομῆς	
3:30a	(ὁ θεὸς . . . δικαιώσει) περιτομὴν (ἐκ πίστεως)	→God (3:30c) →Faith (3:30a)

Uncircumcision		
ID	**Token**	**Chain Interaction**
2:25a	(ἡ περιτομή σου) ἀκροβυστία (γέγονεν)	→Circumcision (2:25d)
2:26a	(ἐὰν . . .) ἡ ἀκροβυστία (. . . φυλάσσῃ)	
2:26b	(ἡ ἀκροβυστία . . .) φυλάσσῃ	
2:26c	ἡ ἀκροβυστία αὐτοῦ[1]	
2:26d	(εἰς περιτομὴν) λογισθήσεται	→Circumcision (2:26a)
2:27a	κρινεῖ (. . . σέ)	→Romans 2:17–27 Anthropos (2:27a)
2:27b	ἡ (ἐκ φύσεως) ἀκροβυστία (τὸν νόμον τελοῦσα)	→Law (2:27a)
3:30a	(ὁ θεὸς . . . δικαιώσει . . .) ἀκροβυστίαν (διὰ τῆς πίστεως)	→God (3:30c) →Faith (3:30b)

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[1] This shows that it can refer both to uncircumcision and to an uncircumcised man.

We		
ID	**Token**	**Chain Interaction**
1:4a	(Ἰησοῦ Χριστοῦ τοῦ κυρίου) ἡμῶν	→Christ (1:4c)
1:5a	(δι᾽ οὗ) ἐλάβομεν (χάριν καὶ ἀποστολήν)	
1:7a	(ἀπὸ θεοῦ πατρὸς) ἡμῶν	→God (1:7c)
2:2a	οἴδαμεν (τὸ κρίμα τοῦ θεοῦ ἐστιν . . .)	
3:8a	(καθὼς) βλασφημούμεθα	
3:8b	(καθώς φασίν τινες) ἡμᾶς λέγειν	
3:9b	προῃτιασάμεθα . . . (Ἰουδαίους τε καὶ Ἕλληνας)	→Ioudaios (3:9c) →Greek (3:9a)
3:19a	οἴδαμεν (ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ)	
3:28a	λογιζόμεθα . . . (δικαιοῦσθαι πίστει ἄνθρωπον)	
3:31a	(νόμον . . .) καταργοῦμεν (διὰ τῆς πίστεως;)	→Law (3:31a) →Faith (3:31a)
3:31b	(νόμον) ἱστάνομεν	→Law (3:31b)

Appendix 12b: Paul (and Others) – We – Ioudaios

	Others[1]	**Paul**	**We**	**Ioudaios**
1:4	Believers	→[2]	ἡμῶν	
1:5	Other workers	→	ἐλάβομεν	
1:7	Believers	→	ἡμῶν	
2:2	Believers	→	οἴδαμεν[3]	
3:5		→		(τί) ἐροῦμεν;
3:8	Believers	→	βλασφημούμεθα	
3:8	Believers	→	ἡμᾶς λέγειν	
3:8				Ποιήσωμεν
3:9		→		προεχόμεθα;
3:9	?	→	προῃτιασάμεθα	
3:19	Believers	→	οἴδαμεν	
3:28	Believers	→	λογιζόμεθα	
3:31	Believers	→	καταργοῦμεν	
3:31	Believers	→	ἱστάνομεν	

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[1] Note that my research does not include this as a chain because the referents of it are not definite enough.

[2] The arrow (→) indicates "included" (i.e., Paul is included in the first-person plural) in the given verse.

[3] In chs. 2–3, Paul seems to use the first-person plural when he presents a certain fact as consensus, so to speak. For example, he says, "we all know that God's judgment is truthful" (2:2); "we all know that . . ." (3:19); "we know (or consider) that a human is made righteous by faith" (3:28).

ID	Token	Chain Interaction
Anthropos (Generic)		
2:6a	(ὃς ἀποδώσει) ἑκάστῳ (κατὰ τὰ ἔργα) αὐτοῦ	→God (2:6b)
Those Who Do Good and Are Rewarded		
2:7a	τοῖς . . . (δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν) ζητοῦσιν	→Glory (2:7a)
2:10a	παντὶ τῷ ἐργαζομένῳ (τὸ ἀγαθόν)	→Glory (2:10a) →Ioudaios (2:10a) →Greek (2:10a)
2:13c	οἱ ποιηταὶ (νόμου)	→Law (2:13b)
2:13d	δικαιωθήσονται	
Those Who Do Evil and Are Judged		
2:8a	τοῖς . . . ἀπειθοῦσι (τῇ ἀληθείᾳ)	→Wrath (2:8a)
2:8b	(τοῖς . . .) πειθομένοις . . . (τῇ ἀδικίᾳ)	→Wrath (2:8a)
2:9a	ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν	→Ioudaios (2:9a) →Greek (2:9a)
2:12a	ὅσοι . . . (ἀνόμως) ἥμαρτον	→Law (2:12a)
2:12b	(ἀνόμως) . . . ἀπολοῦνται	→Law (2:12b)
2:12c	ὅσοι (ἐν νόμῳ) ἥμαρτον	→Law (2:12c)
2:12d	(διὰ νόμου) κριθήσονται	→Law (2:12d)
2:13a	οἱ ἀκροαταὶ (νόμου)	→Law (2:13a)
2:13b	οὐ . . . δίκαιοι (παρὰ [τῷ] θεῷ)	→God (2:13a)
3:19a[1]	(ὅσα ὁ νόμος λέγει) τοῖς ἐν τῷ νόμῳ (λαλεῖ)	→Law (3:19b, c, d)
3:4a	πᾶς . . . ἄνθρωπος (ψεύστης)	
3:28a	δικαιοῦσθαι (πίστει ἄνθρωπον)	→Faith (3:28a)
3:28b	(δικαιοῦσθαι πίστει) ἄνθρωπον (χωρὶς ἔργων νόμου)	→Faith (3:28a) →Work (3:28a)

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[1] Although my research does not include them, the reader is advised to note that it is certainly possible to consider both πᾶν στόμα φραγῇ (3:19) and ὑπόδικος γένηται πᾶς ὁ κόσμος (3:19) to be tokens of the Anthropos (Generic) chain. The στόμα is an example of synecdoche, which seems to refer to all humanity. The πᾶς ὁ κόσμος, too, is an instance of lexical metaphor; it is likely that it refers to the same referent (i.e., all humanity).

Gospel		
ID	**Token**	**Chain Interaction**
1:1a	(Παῦλος . . . ἀφωρισμένος) εἰς εὐαγγέλιον (θεοῦ)	→Paul (1:1d)
1:2a	ὃ (προεπηγγείλατο)	→God (1:2a)
1:9a	(ὁ θεός, ᾧ λατρεύω . . .) ἐν τῷ εὐαγγελίῳ (τοῦ υἱοῦ αὐτοῦ)	→Paul (1:9b) →Christ (1:9a)
1:16a	(οὐ . . . ἐπαισχύνομαι) τὸ εὐαγγέλιον	→Paul (1:16a)
1:16b	δύναμις (. . . θεοῦ)	→God (1:16a)
1:16c	ἐστιν	
1:17a	(δικαιοσύνη . . . θεοῦ) ἐν αὐτῷ (ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν)	→Righteousness (1:17b)
2:16a	(ὅτε κρίνει ὁ θεὸς . . .) κατὰ τὸ εὐαγγέλιόν (μου)	→God (2:16a) →Paul (2:16a)

Appendix 15: Christ

Christ		
ID	**Token**	**Chain Interaction**
1:1a	(Παῦλος δοῦλος) Χριστοῦ Ἰησοῦ	→Paul (1:1b)
1:3a	περὶ τοῦ υἱοῦ (αὐτοῦ)	→God (1:3a)
1:3b	τοῦ γενομένου	
1:4a	τοῦ ὁρισθέντος υἱοῦ (θεοῦ)	→God (1:4a)
1:4b	Ἰησοῦ Χριστοῦ	
1:4c	τοῦ κυρίου (ἡμῶν)	→We (1:4a)
1:5b	ὑπὲρ τοῦ ὀνόματος αὐτοῦ	
1:6a	(ὑμεῖς κλητοὶ) Ἰησοῦ Χριστοῦ	→You (Plural) (1:6b, c)
1:7a	ἀπὸ . . . κυρίου	→Grace (1:7a)
1:7b	Ἰησοῦ Χριστοῦ	
1:8a	(εὐχαριστῶ) . . . διὰ Ἰησοῦ Χριστοῦ	→Paul (1:8a)
1:9a	(ἐν τῷ εὐαγγελίῳ) τοῦ υἱοῦ (αὐτοῦ)	→Gospel (1:9a) →God (1:9e)
2:16a	(κρίνει ὁ θεὸς . . .) διὰ Χριστοῦ Ἰησοῦ	→God (2:16a)
3:22a	(δικαιοσύνη . . . θεοῦ διὰ πίστεως) Ἰησοῦ Χριστοῦ	→Righteousness (3:22a) →Faith (3:22a)
3:24a	(διὰ τῆς ἀπολυτρώσεως τῆς) ἐν Χριστῷ Ἰησοῦ	
3:25a	ὃν	
3:25b	ἱλαστήριον	
3:25c	(διὰ [τῆς] πίστεως) (ἐν τῷ) αὐτοῦ (αἵματι)	→Faith (3:25a)
3:26a	(δικαιοῦντα τὸν ἐκ πίστεως) Ἰησοῦ	→Faith (3:26a)

Faith		
ID	**Token**	**Chain Interaction**
1:5a	(εἰς ὑπακοὴν) πίστεως (ἐν πᾶσιν τοῖς ἔθνεσιν)	
1:8a	ἡ πίστις (ὑμῶν)	→You (Plural) (1:8b)
1:8b	καταγγέλλεται	
1:12a	διὰ τῆς (ἐν ἀλλήλοις) πίστεως (ὑμῶν τε καὶ ἐμοῦ)	→You (Plural) (1:12b) →Paul (1:12a)
1:17a	(δικαιοσύνη . . . θεοῦ . . .) ἐκ πίστεως (εἰς πίστιν)	→Righteousness (1:17b)
1:17b	(δικαιοσύνη . . . θεοῦ . . . ἐκ πίστεως) εἰς πίστιν	→Righteousness (1:17b)
1:17c	(Ὁ δὲ δίκαιος) ἐκ πίστεως (ζήσεται)*	
3:3a	τὴν πίστιν (τοῦ θεοῦ)	→God (3:3a)
3:22a	(δικαιοσύνη . . . θεοῦ) διὰ πίστεως (Ἰησοῦ Χριστοῦ)	→Righteousness (3:22a) →Christ (3:22a)
3:25a	(προέθετο ὁ θεὸς ἱλαστήριον) διὰ πίστεως[1] (ἐν τῷ αὐτοῦ αἵματι)	→Christ (3:25c)
3:26a	(δικαιοῦντα) τὸν ἐκ πίστεως (Ἰησοῦ)	→God (3:26d) →Christ (3:26a)
3:27a	(διὰ ποίου νόμου; . . . διὰ νόμου) πίστεως	→Law (3:27b)
3:28a	(δικαιοῦσθαι) πίστει (ἄνθρωπον)	→ Anthropos (Generic) (3:28a, b)
3:30a	(ὁ θεὸς . . . δικαιώσει περιτομὴν) ἐκ πίστεως	→Circumcision (3:30a)
3:30b	(ὁ θεὸς . . . δικαιώσει . . . καὶ ἀκροβυστίαν) διὰ τῆς πίστεως	→Uncircumcision (3:30a)
3:31a	(νόμον . . . καταργοῦμεν) διὰ τῆς πίστεως;	→We (3:31b) →Law (3:31a)

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[1] While NA28 shows uncertainty ([της]) concerning the article, I follow Sinaiticus which omits it; this, too, is an anarthrous use of πίστις.

Glory		
ID	**Token**	**Chain Interaction**
1:23a	(ἤλλαξαν) τὴν δόξαν (τοῦ ἀφθάρτου θεοῦ)	→Anthropoi (1:23a) →God (1:23a)
2:7a	τοῖς . . . δόξαν (καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν)	→Those Who Do Good and Are Rewarded (Sub-Anthropos [Generic]) (2:7a)
2:10a	δόξα (. . . παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν)	→Those Who Do Good and Are Rewarded (Sub-Anthropos [Generic]) (2:10a)
3:7a	(εἰ . . . ἡ ἀλήθεια τοῦ θεοῦ . . . ἐπερίσσευσεν) εἰς τὴν δόξαν (αὐτοῦ)	→Truth (3:7b) →God (3:7b)
3:23a	(ὑστεροῦνται) τῆς δόξης (τοῦ θεοῦ)	→God (3:23a)

Appendix 18: Righteousness

Righteousness		
ID	**Token**	**Chain Interaction**
1:17a	δικαιοσύνη (. . . θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν)	→God (1:17a)
1:17b	(δικαιοσύνη . . . θεοῦ ἐν αὐτῷ) ἀποκαλύπτεται (ἐκ πίστεως εἰς πίστιν)	→Gospel (1:17a) →Faith (1:17a, b)
3:5a	(εἰ . . . ἡ ἀδικία ἡμῶν θεοῦ) δικαιοσύνην (συνίστησιν)	→God (3:5a)
3:21a	δικαιοσύνη (θεοῦ πεφανέρωται)	→God (3:21a)
3:21b	(δικαιοσύνη θεοῦ) πεφανέρωται	
3:22a	δικαιοσύνη . . . (θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας)	→God (3:22a) →Faith (3:22a) →Christ (3:22a)
3:25a	(εἰς ἔνδειξιν) τῆς δικαιοσύνης (αὐτοῦ)	→God (3:25c)
3:26a	(πρὸς τὴν ἔνδειξιν) τῆς δικαιοσύνης (αὐτοῦ)	→God (3:26a)

Appendix 19: Greeks

Greeks		
ID	**Token**	**Chain Interaction**
1:14a	Ἕλλησίν (τε καὶ βαρβάροις . . . ὀφειλέτης εἰμί)	→Paul (1:14a)
1:16a	(Ἰουδαίῳ τε πρῶτον καὶ) Ἕλληνι	
2:9a	(καὶ) Ἕλληνος	→ Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (2:9a)
2:10a	(καὶ) Ἕλληνι	→Those Who Do Good and Are Rewarded (Sub-Anthropos [Generic]) (2:10a)
3:9a	(προῃτιασάμεθα . . . Ἰουδαίους) τε καὶ Ἕλληνας	→We (3:9b)

Appendix 20: Work

Work		
ID	**Token**	**Chain Interaction**
2:15a	τὸ ἔργον (τοῦ νόμου γραπτόν)	→ Law-Keeping Gentiles (Sub-Gentiles) (2:15b) →Law (2:15a)
2:15b	(τὸ ἔργον τοῦ νόμου) γραπτόν	
3:20a	ἐξ ἔργων (νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ)	→Law (3:20a)
3:27a	(διὰ ποίου νόμου;) τῶν ἔργων;	→Law (3:27a)
3:28a	(λογιζόμεθα . . . δικαιοῦσθαι πίστει ἄνθρωπον) χωρὶς ἔργων (νόμου)	→Anthropoi (Generic) (3:28b) →Law (3:28a)

Appendix 21: Grace

Grace		
ID	**Token**	**Chain Interaction**
1:5a	(δι' οὗ ἐλάβομεν) χάριν	(See Appendix # We 1:5a)
1:7a	χάρις (ὑμῖν)	→You (Plural) (1:7d) →God (1:7b) →Christ (1:7a)
3:24a	τῇ (αὐτοῦ) χάριτι	→God (3:24a)

Wrath		
ID	**Token**	**Chain Interaction**
1:18a	(Ἀποκαλύπτεται . . .) ὀργὴ (θεοῦ)	→God (1:18a)
1:18b	ἀποκαλύπτεται . . . (ὀργὴ θεοῦ)	→Anthropoi (1:18a)
2:5a	(θησαυρίζεις σεαυτῷ) ὀργὴν	→Romans 2:1–5 Anthropos (Sub-Anthropoi) (2:5b)
2:8a	(τοῖς . . . ἀπειθοῦσι τῇ ἀληθείᾳ . . . πειθομένοις . . . τῇ ἀδικίᾳ) ὀργὴ (καὶ θυμός)	→Those Who Do Evil and Are Judged (Sub-Anthropos [Generic]) (2:8a, b)
3:5a	(μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων) τὴν ὀργήν;	→God (3:5d)

Truth		
ID	**Token**	**Chain Interaction**
1:18a	(τῶν) τὴν ἀλήθειαν (ἐν ἀδικίᾳ κατεχόντων)	→Anthropoi (1:18b)
1:25a	(μετήλλαξαν) τὴν ἀλήθειαν (τοῦ θεοῦ)	→Anthropoi (1:25b) →God (1:25a)
2:2a	(τὸ κρίμα τοῦ θεοῦ ἐστιν) κατὰ ἀλήθειαν	→Judgment (2:2a)
3:7a	(εἰ . . .) ἡ ἀλήθεια (τοῦ θεοῦ . . . ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ)	→God (3:7a) →Glory (3:7a)

Appendix 24: Major Instances of Nominalization

Noun–Verb Pairs (Occurrences)	Noun/Verb Ratio (100 Scale)	Noun–Verb Average Distance (100 Scale)
πίστις (12) / πιστεύω (3)	79	8.2
δόξα (5) / δοξάζω (1)	100	50.38
ἀπιστία (1) / ἀπιστέω (1)	14	0
εὐαγγέλιον (2) / εὐαγγελίζω (1)	36	29.55
δικαιοσύνη (5) / δικαιόω (7)	8	2.22
ὠφέλεια (1) / ὠφελέω (1)	14	9.5
γνῶσις (1) / γινώσκω (3)	0	2.6
κρίμα (4) / κρίνω (11)	0.6	4.75
λογισμός (1) / λογίζομαι (3)	0	21
ἔνδειξις (2) / ἐνδείκνυμι (1)	36	59
ἀποκάλυψις (1) / ἀποκαλύπτω (2)	4	38
καύχησις (1) / καυχάομαι (2)	4	50
θέλημα (1) / θέλω (1)	14	66
ἐπίγνωσις (1) / ἐπιγινώσκω (1)	14	76

Appendix 25: Noun–Verb Pairs Comparison

Galatians 1–3

εὐαγγέλιον (5)* / εὐαγγελίζω (4)

ἀποκάλυψις (1) / ἀποκαλύπτω (1)

περιτομή (4) / περιτέμνω (1)

πίστις (14) / πιστεύω (2)

δικαιοσύνη (4) / δικαιόω (4)

ἐπαγγελία (3) / ἐπαγγέλλομαι (1)

1 Thessalonians 1–3

πίστις (6) / πιστεύω (4)

θλῖψις (1) / θλίβω (1)

Philemon

None

(Occurrences)*

Appendix 26: Most Frequently Used Nouns in Seven Undisputed Pauline Letters[1]

	Rom	1 Cor	2 Cor	Gal	Phil	1 Thess	Phlm
πίστις	40	7	7	22	5	8	2
δόξα	16	12	19	1	6	3	
δικαιοσύνη	34	1	7	4	4		
εὐαγγέλιον	9	8	8	7	9	6	1
γνῶσις	3	10	6		1		
κρίμα	6	3		1			
ἀποκάλυψις	3	3	2	2			
θέλημα	2	3	2	1		2	
καύχησις	2	1	6			1	
ἐπίγνωσις	3				1		1
ἀπιστία	4						
ἔνδειξις	2		1		1		
λογισμός	1		1				
ὠφέλεια	1						

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[1] This chart shows the most frequently nominalized items in Paul's seven authentic letters. I present this chart because its frequency is one of the strongest indicators of the writer's construal of reality.

Appendix 27: Translation

1:1 Paul, a slave of Christ Jesus, a called apostle set apart for the gospel of God, 2 which

he promised through his prophets in the Holy Scriptures 3 concerning his Son who was

born of a seed of David according to the flesh, 4 who was declared the Son of God in

power according to the Spirit of holiness through the resurrection from the dead, Jesus

Christ our Lord, 5 through whom we have received grace and apostleship for the

purpose of the obedience of faith among all the Gentiles for his name's sake, 6 among

whom you also are called of Jesus Christ, 7 to all in Rome who are beloved of God,

called as saints, grace to you and peace from God our Father and the Lord Jesus Christ.

8 First I thank my God through Jesus Christ concerning you all because your

faith is being proclaimed in the entire world. 9 For God is my witness, whom I serve in

my spirit in the gospel of his Son concerning how constantly I make mention of you 10

always in my prayers requesting if somehow already sometime I may succeed in coming

to you by the will of God. 11 For I long to see you so that I may impart some spiritual

gift to you for you to be strengthened, 12 but this is to be encouraged together among

you, each other, by your faith and mine. 13 But I do not want you to be unaware,

brothers (and sisters), that many times I intended to come to you, but I have been

prevented until now; (I wanted to come) so that I may obtain some fruit among you just

like (I did) even among the rest of the Gentiles (nations). 14 I am obliged both to Greek

and barbarians; to the wise and to the foolish, 15 so, my eagerness to preach the gospel

even to you who are in Rome.

16 For I am not ashamed of the gospel, for it is the power of God leading into salvation for everyone who believes, to the Jew first and also to the Greek. 17 For the righteousness of God is revealed by it from faith to faith; as it is written, "But the righteous person shall live by faith."

18 For the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of humans who suppress the truth in unrighteousness, 19 because that which is known about God is visible in them; for God made it clear to them. 20 For since the creation of the world, his invisible things—having been understood—and his eternal power and deity are being clearly perceived to what he has made, so that they are without excuse. 21 For (although) they knew God they did not glorify (him) as God or give thanks (to him), but (instead) they became futile in their reasoning and their foolish heart was darkened. 22 Claiming to be wise, they became foolish. 23 And they exchanged the glory of imperishable God with the likeness of an image of perishable human and of birds and of four-footed animals and crawling creatures. 24 Therefore God gave them over in the lusts of their heart into impurity for their bodies to be dishonored among them. 25 They (who) exchanged the truth of God for the lie and worshipped and served the creature over the Creator, who is blessed forever, Amen. 26 Because of this, God gave them over into dishonorable passions, for their women exchanged the natural relations into those that are against nature. 27 Likewise, (even) the men, abandoning the natural relation with women, were inflamed in their desire toward each other, committing the shameless deed, men with men, receiving in themselves the penalty that is due to their error. 28 And since they did not approve to acknowledge God, God gave them over into a debased mind to do things that are unproper; 29 they are filled with all unrighteousness, evil, covetousness, malice; full of envy, murder,

strife, deceit, maliciousness; they are gossipers, 30 slanderers, God-haters, insolent, arrogant boasters, inventors of evil, disobedient to parents, 31 foolish, faithless, heartless, ruthless; 32 and they, while knowing that God's righteous decree demands that those who do such things deserve death, not only do such things but also approve those who practice them.

2:1 Therefore you are without excuse, "oh human," everyone who judges. For in what you judge another, you are judging yourself because the one who judges does the same things 2 But we know that the judgment of God is according to (the) truth upon those who are practicing such things. 3 But do you consider this, oh human, who judge those who do such things and do the same thing, that you can escape from the judgement of God? 4 Or do you despise the richness of his kindness and forbearance and patience, not knowing that the kindness of God leads you into repentance? 5 But because of your stubbornness and unrepentant heart, you are storing up wrath on you in the day of wrath and revelation of God's righteous judgment. 6 (God) who will reward each according to his/her deeds, 7 to those who seek for glory and honor and immortality in perseverance doing good, eternal life, 8 and to those who disobey the truth out of selfishness and obey unrighteousness, wrath and indignation. 9–10 Afflictions and distresses for every soul of man who commit evil, first to Jews and to Greeks; but glory and honor and peace to all who do good, Jews first and Greeks. 11 For in God there is no favoritism.

12 for whoever has sinned without law perishes without law, and whoever sinned in law will be judged by law 13 for not the hearers of the law [are] righteous from God but the doers of the law will be made righteous 14 for when Gentiles who do not own the law do by nature those requirements of the law, these, while not having the law, are a law to themselves; 15 they demonstrate law's work written in their own hearts, and

alternatively their thoughts accusing or even defending (them), 16 on the day when God judges the secrets of people according to my gospel through Christ Jesus.

17 but if you are called "Jew" and find comfort in law and boast in God, 18 and you know the [his] will and approve the things that are essential, being taught from the law, 19 you are confident that you are a guide of the blind, a light of/for those who are in darkness, an instructor of the foolish, a teacher of the immature, possessing the embodiment of the knowledge and the truth in the law, 20 instructor of the foolish, a teacher of the childish, possessing in the law the embodiment of knowledge and of the truth, 21 so, you who teach another, do you not teach yourself? You who preach not to steal, do you steal? 22 You who say that one should not commit adultery, do you commit adultery? You who detest idols, do you rob temples? 23 You, who boast in law, through the transgression of the law, dishonor God 24 for the name of God through you is blasphemed among the Gentiles, just like it is written. 25 For circumcision works if you perform law, but if you are a transgressor of law, your circumcision is in a state of uncircumcision 26 therefore, if an uncircumcised person obeys the requirements of the law, is the person's uncircumcision not considered as circumcision? 27 And he who is uncircumcised in the flesh, if he keeps the law, will he not judge you who—though having the letter of the law and circumcision—are a transgressor of the law? 28 for there is neither a Jew who is outwardly nor circumcision that is outward in the flesh 29 but a Jew who is inwardly and circumcision of the heart, by the Spirit not by the letter, whose praise is not from people but from God.

3:1 Then, what something extraordinary of the Jew, or what benefit of the circumcision?" 2 "Many in every respect. First, because they have been entrusted with the oracles of God. 3 "What then? If some [people] un-believed, does their unbelief

nullify the faithfulness of God?" 4 "May it never be! Rather, let God be found true and every human being a liar, just like it is written, THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED 5 "But if our unrighteousness brings out God's righteousness more clearly, what shall we say? The God who inflicts wrath is not unrighteous, is he? I speak in human terms" 6 "May it never be! For otherwise how will he judge the world?" 7 "but if the truth of God abounded to his glory through my untruthfulness, why am I still judged as a sinner?" 8 "(Should we) Say 'Let's do evil things so that good things may come'—just as we are reviled and as some people claim that we say it? Their condemnation is just"

9 "What then? Do we have any advantage? Not at all! For we have already accused that both Jews and Greeks are all under sin" 10 "as it is written"

"there is no one righteous, not even one"

11 "there is none who understands"

"there is none who seeks God"

12 "all have turned aside, together they have become depraved"

"There is none who practices goodness"

"[there is not] even one"

13 "Their throat is an open grave"

"in their tongues, they deceive"

"the venom of asps [are] under their lips"

14 "whose mouth is full of curse and bitterness"

15 "their feet are swift to shed blood"

16 "destruction and distress [are] in their paths"

17 "and they did not know the path of peace"

18 "there is not fear of God before their eyes"

19 but we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be shut and all the world will become accountable to God" 20 "because by works of law no flesh will be justified before him, for through law comes knowledge of sin"

21 But now apart from law, God's righteousness has been revealed, being witnessed by the law and the prophets, 22 God's righteousness through faith in Jesus Christ for all who believe; for there is no distinction 23 for all have sinned and have fallen short of the glory of God 24 being justified as a gift in his grace through the redemption of that which is in Christ Jesus 25 whom God placed as an atoning sacrifice through the faith in his blood into a demonstration of his righteousness through [his] passing-over of the sins previously committed 26 in the forbearance of God, toward demonstration of his righteousness in now-time for him to become righteous and make righteous one who has faith in Jesus.

27 Therefore, where is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. 28 for we maintain that a human being is justified by faith, apart from works of the law 29 Or God [is] of Jews alone? [Is he] not also of Gentiles? Yes, of Gentiles also 30 If indeed one God who will justify circumcision by faith and uncircumcision through faith, 31 do we therefore nullify the law through faith? Never! Rather we uphold law.

Appendix 28: Trivial Chains

1. Flesh

   1:3 (κατὰ σάρκα); 3:20 (πᾶσα σὰρξ)

2. Heart

   1:21a (ἡ ἀσύνετος αὐτῶν καρδία); 1:21b (ἐσκοτίσθη); 1:24a (τῶν καρδιῶν

   αὐτῶν); 2:15a (ἐν ταῖς καρδίαις αὐτῶν)

3. Honor

   2:7a (δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν); 2:10a (δόξα δὲ καὶ τιμὴ καὶ

   εἰρήνη)

4. God's Invisible Things

   1:20a (τὰ . . . ἀόρατα αὐτοῦ); 1:20b (νοούμενα); 1:20c (καθορᾶται)

5. That Which Is Known about God

   1:19a (τὸ γνωστὸν τοῦ θεοῦ); 1:19b (φανερόν ἐστιν)

6. His Goodness

   2:4a (τοῦ πλούτου τῆς χρηστότητος αὐτοῦ); 2:4b (τὸ χρηστὸν τοῦ θεοῦ); 2:4c

   (εἰς μετάνοιάν σε ἄγει)

7. Mouth

   3:19a (ἵνα πᾶν στόμα); 3:19b (φραγῇ)

8. Peace

   1:7a (εἰρήνη); 2:10a (εἰρήνη)

9. Power

1:4a (ἐν δυνάμει); 1:16 (δύναμις γὰρ θεοῦ); 1:20a (αὐτοῦ δύναμις)

10. Righteous Requirements

1:32a (τὸ δικαίωμα τοῦ θεοῦ); 2:26a (τὰ δικαιώματα τοῦ νόμου)

11. Sin

3:9a (πάντας ὑφ᾽ ἁμαρτίαν εἶναι); 3:20a (διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας)

12. Unrighteousness

1:18a (ἀδικίαν); 1:18b (ἐν ἀδικίᾳ); 2:8 (τῇ ἀδικίᾳ); 3:5a (ἡ ἀδικία ἡμῶν); 3:5b

(θεοῦ δικαιοσύνην συνίστησιν)

13. Will

1:10a (ἐν τῷ θελήματι τοῦ θεοῦ); 2:18a (τὸ θέλημα)

14. World

1:8a (ἐν ὅλῳ τῷ κόσμῳ); 3:19a (ὑπόδικος γένηται); 3:19b (πᾶς ὁ κόσμος);

πίστις (12) / πιστεύω (3)	31 Hold a View, Believe, Trust 33 Communication
δόξα (5) / δοξάζω (1)	79 Features of Objects 14 Physical Events and States 76 Power, Force
ἀπιστία (1) / ἀπιστέω (1)	31 Hold a View, Believe, Trust
εὐαγγέλιον (2) / εὐαγγελίζω (1)	33 Communication
δικαιοσύνη (5) / δικαιόω (7)	88 Moral and Ethical Qualities and Related Behavior 34 Association 53 Religious Activities
ὠφέλεια (1) / ὠφελέω (1)	65 Value
γνῶσις (1) / γινώσκω (3)	28 Know
κρίμα (4) / κρίνω (11)	56 Courts and Legal Procedures
λογισμός (1) / λογίζομαι (3)	30 Think
ἔνδειξις (2) / ἐνδείκνυμι (1)	28 Know
ἀποκάλυψις (1) / ἀποκαλύπτω (2)	28 Know
καύχησις (1) / καυχάομαι (2)	33 Communication 25 Attitudes and Emotions
θέλημα (1) / θέλω (1)	25 Attitudes and Emotions 30 Think
ἐπίγνωσις (1) / ἐπιγινώσκω (1)	28 Know

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