

SIL-Mexico Branch Electronic Working Papers #011: Features of Zapotec Hortatory Discourse

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0. Introduction

This study is a discourse analysis of two hortatory texts in Zapotec. After describing the texts, their overall rhetorical structures are compared, noting the salient features (section 2). Then the various features that mark the peak of the discourse in Zapotec are discussed (section 3). Finally, section 4 looks at the use of mitigation and aggravation. These texts were given orally, recorded and then transcribed. The language is Zapotec spoken in the town of San Cristóbal Amatlán, located south of Oaxaca City.

1. Description of the two texts

Two hortatory texts were elicited. The first, "Don't Marry That Man" (Appendix 1), encourages a daughter not to marry a man who does not share her faith, and the second, "Sermon" (Appendix 2), encourages the congregation to obey and follow God. The first text was given by a young woman, who passes on advice her mother would give her to make sure she did not marry the wrong person. There was a lot of emotional involvement in giving this text. It is my guess that she had not followed her mother's advice, had married the wrong man and was left with a child. So the text is a powerful exhortation. The second text was given by a young man. It is a shortened version of what he had preached to the church in his home town the night before. The first text is given to a socially inferior person (a daughter) and the second to a mixed group, many of whom are socially superior (parents, uncles, and others who are older than the speaker).

2. Rhetorical structure of the texts

Both of these texts are hortatory and have the same overall rhetorical structure. There is a central hortatory section that contains the command forms, which is surrounded by much persuasive and expository material. In both texts the commands are simple clauses. In the first text, "Don't Marry That Man", a single imperative clause fills the slot for the central command section, and in the second text, "Sermon", the slot is filled by two imperative clauses which may be analyzed as a single doublet. The imperatives are given in the potential aspect (presumably either more mitigated or possibly less immediate than the overtly marked Zapotec imperative form). The first text, besides having this same central command section adds another layer of imperatives. Thus the text opens with imperatives and finishes with imperatives, as shown in Table 1. This presumably aggravates the text, making it more forceful for the listener (see section 4).

Table 1: Discourse Structure of the two texts.

| first text | second text |
|--------------|---------------|
| -Imperatives | -Introduction |
| -Persuasion | -Assumptions |
| -Imperative | -Exposition |
| -Persuasion | -Imperatives |
| -Imperatives | -Persuasion |
| | -Conclusion |

2.1. Inclusion

Table 1 also highlights the Zapotec usage of the rhetorical feature inclusion, or bracketing a discourse by like elements. Here we can see both discourses are built entirely in this manner. In the first text the persuasive sections bracket the imperative and the initial and final imperatives further bracket the whole discourse. In the second text the central imperatives are bounded by exposition and persuasion, they in turn are bounded by the introduction and the conclusion. This has also been noted in Zapotec narrative texts as well (see Riggs 1978:1 and 10). A well formed narrative text opens with a statement such as: "Now I'll tell you about when" and ends with a statement such as: "That is what I've told you."

Smaller units of discourse also demonstrate this tendency towards closure. Thus a common paragraph type, which I call a generalization paragraph (and is actually a modification of Longacre's (1983) generalization paragraph), has the following components: it starts out with a generalization, followed by the thesis and ends with a summary. This paragraph type is found in both texts. Example (1) is from the second text and involves a major section of the text.

- (1) Generalization: And tonight all of us brothers let's think. -61-
Thesis: {composed of 21 clauses involving rhetorical questions and persuasion} 62-78
Summary: Therefore these are our thoughts this evening. -79-

Example (2) is a much smaller unit, but still demonstrates the same paragraph type. It is from the first text.

- (2) Generalization: That man's words will not meet. -19-
Thesis: And different customs you do. -20-
Differently, we believe in God, -21-
but that man believes in images. -22-
Summary: Your words can never meet with his. -23-

A simpler form of this generalization paragraph is what I have called the summary paragraph. The components of this paragraph are the thesis followed by a summary. Thus, the summary paragraph is differentiated from the generalization paragraph in that the initial generalization is absent. This paragraph type is also abundant in both texts.

Example (3) is taken from the first text.

- (3) Thesis: I have a custom. I have a belief. 11-12
Summary: I do all these things. -13-

This idea of bounding and generalization pervades the discourse structure of the two texts examined here and seems to be utilized in many other Zapotec discourses of a wide genre.

2.2. Doublets

Another rhetorical feature of Zapotec hortatory discourse is the use of doublets. (This doesn't seem to be limited to hortatory discourse. It is used in a broad range of discourse, but perhaps not to the same extent.) A doublet is a restatement of the preceding line of text. Examples (4) and (5) come from the first text.

- (4) Don't take him! -1-
Leave him! -2-
- (5) He is bad. -3-
He is no good. -4-

Doublets may be sentences as the above or they may be just paired words, such as example (6) from the second text.

- (6) porke nel -46-
because because

Example (7) demonstrates this rhetorical feature applied to phrases.

- (7) The very last day -75-
the day of the Lord
will be like that. -76-

On the other end of the scale, whole sections may be considered as doublets such as one presented in Table 2 below. Both sections open with a generalization and end with a summary. (discussed above in 2a). Likewise the thesis of both of these sections is: the need to evaluate ourselves. They both motivate the thesis by the use of many rhetorical questions. The example Table 2 is from the second text.

Table 2: A Major Doublet from the second text

| Doublet 1 (lines 61-79) | Doublet 2 (lines 80-91) |
|---|--|
| And tonight, all of us brothers let us think. | We need to think. |
| (thesis content) | (thesis content) |
| Therefore, these are our thoughts this evening. | Therefore we all need to think about this thing. |

2.3. Peak

The major peak of both of these texts is located at the end or near the end of the discourse. In the first text the discourse peak is found in the section of final imperatives (lines 37-45) and emphasizes the imperative: "Don't Marry That Man!" The second text has a minor discourse peak as well as the major discourse peak. The minor discourse peak is found in the central hortatory section (lines 28-51). But the major discourse peak (defined grammatically as indicated in section 3) is not found in the hortatory section but in the persuasive section (lines 61-91), thus emphasizing the reasons and motivation supporting the imperatives in the previous hortatory section.

3. Peak diagnostic features

The criteria for determining peak is purely linguistic. In other words, the features that determine peak occur only in the peak and nowhere else, or they occur at a much greater frequency in the peak than elsewhere. Thus the peak of the discourse is determined objectively. The linguistic features relevant for determining the peak in Zapotec discourse will be discussed in turn.

3.1. Rhetorical questions

One of the main linguistic features that indicates peak in these texts is the use of rhetorical questions. In both texts the sole use of rhetorical questions is related to peak material. In the first text there is only one rhetorical question which is used immediately preceding the final imperative. In the second text there are a total of nine rhetorical questions (counting only those that begin in Zapotec with a specific question word). Two of these are used in the minor peak, or the hortatory climax, and seven of them are used in the major discourse peak. Not only are seven rhetorical questions used in the major peak, but they are specifically referred to as well.

(8) Yalnabdizh ne.... (These questions are for us). -67-

3.2. Logical connectors

Another linguistic feature indicating peak material is the use of logical connectors. In the first text *per nel* ‘but because’ -41- is used in the peak. Neither of these words occurs anywhere else in the text. In fact, to signal antithesis elsewhere, she doesn't use *per* as she might have, but rather the focus particle *lee*, so that the use of *per* along with *nel* is heightened in the peak. The concentration of the logical connector *kwaanzee* ‘therefore’ is used in the second text as a further indicator of peak. It is used a total of eight times in the text, including three times in the hortatory climax and four times in the peak. Elsewhere, not in the peak, it is used only once as part of the quote formula (line52).

3.3. Preverbal fronting

Major preverbal fronting is also indicative of peak. Minor preverbal fronting is used throughout the text as a tracer of thematic elements. Minor fronting is seldom accompanied by subject copying. But in the peak sections major fronting is more noticeable, for hortatory texts as well as for narrative texts (Riggs 1987:7). A good example of this is found in the second text. Here "heavy" fronting from the possessor of the object position comes ahead of a fronted subject, and there is a pronoun copy in the normal post-verbal object possessor slot. This kind of double fronting is very rare in Amatlán Zapotec.

- (9) **Each one of us from the small people from the children all of us brothers and sisters (o), this thing (s)** needs to be (v) **our** thoughts (o). -90-

An example of fronting is also found in the first text. However, in that case it is not definitive of peak because there is a similar fronting in a non-peak section of the text as well. I indicate it here because there may be some other (as yet undiscovered) explanation of the non-peak occurrence.

- (10) And **we** (focus) don't **we** (copy) do that. -42- (peak)

- (11) And **we** (focus) don't **we** (copy) eat that. -26- (non-peak)

3.4. Complex grammatical forms

Other complex grammatical forms also occur in the peak. For example, the first text has a complex paired negative verbal compound, where the speaker left out the subject and the complement (unlike any other instance in either text) in order to juxtapose these verbs for added emphasis!

- (12) **Nayot nazhaalt** xtizh be. -39-
Not_be not_meet words our
Not will be [you in agreement] and **not meet** our words.

3.5. Other features

The second text uses antithetical paragraphs in the peak section of the discourse. The discourse has seven antithetical paragraphs of which two are located in the hortatory climax, four are located in the major peak and one in the final summary. (The first text uses antithetical paragraphs throughout.)

There are several other rhetorical features that mark peak that are used in the second text that aren't used in the first text. The first of these is the use of time expressions [***nalzhe*** 'today', ***nalgwzhe*** 'tonight' and ***nalmbizh*** 'today']. These tend to set off the discourse in general and the peak specifically. In other words, the discourse begins with ***nalgwzhe*** in the first line and the second line ends with ***nalzhe***; the discourse also ends with a time referent ***nalgwzhe*** as the second to last word. One time referent also introduces the hortatory climax (minor peak): ***nalzhe*** appears in the first line of this section. Time referents occur three times in the major peak: at the beginning ***nalgwzhe***, the middle ***nalgwzhe*** and the end ***nalmbizh***.

Another factor that is indicative of peak in the second text is the manner in which the vocative ***wech*** 'brothers' is used. The vocative 'brothers' occurs in the introduction and the conclusion of the discourse. But a fuller form, ***rese be wech*** 'all of us brothers', occurs twice in the peak and nowhere else.

The last factor marking peak in the second text that has no parallel in the first text is the use of the expression "we need to think." It occurs a total of five times in the discourse. It is used twice in the hortatory climax: at the beginning and in the middle. It is used three times in the major peak: at the beginning, middle and the end.

4. Mitigation and aggravation

As mentioned above, the social situation for the two texts is distinct. In the first text the speaker is in a superior social position and in the second text he is in a generally inferior social position. Both of these texts use the inclusive first person plural pronoun "we". The first text also uses the second person singular pronoun "you," especially in the command elements. This tends to reinforce the socially superior position of the mother before her grown daughter. However, she does not ever use the explicit imperative form, which is indicated by a *b-* prefix in Zapotec. In the second text, the speaker is trying to be deferential in his exhortation. In fact he never uses the second person pronoun, neither the plural nor the singular. After recording the text he explicitly said that he exclusively used the first person plural pronoun in order to show deference due to his generally lower social position.

The first text uses no vocatives; however, the second text does use the vocative "brothers." The speaker of the second text seemingly employs the vocative to mitigate the text. It is used in a sense of communicating solidarity; i.e. "I'm not above you, we are all brothers here." He uses this vocative once in the introduction mitigating the whole discourse to follow and once in the concluding statements. (This can be accounted for by the Zapotec propensity for inclusio, summarizing what has already been stated thus binding the discourse together). He also uses this term twice in the more aggravated peak of the discourse, located in the persuasive section, presumably to mitigate the emotion.

There is another feature of mitigation in the second text. Five times the speaker uses the phrase "we need to think about....," instead of a more blunt or aggravated imperative "think about...." Two times this rhetorical feature is used in the hortatory climax, a minor peak of the discourse. This feature is used three times in the major peak of the discourse: at the beginning, in the middle and at the end. So this mitigates the two peaks of the text.

As mentioned above, the first text, "Don't Marry That Man", is less mitigated or more aggravated. This seems to be marked by a greater use of doublets (see section 2b above), which lends increased emphasis to the point being made. Comparing the two texts it can be noted that 76% of the sentences in the first text are doublets; and only 25%

of the sentences in the second text are doublets. Table 3 below shows in greater detail the distribution of sentence types. The table separates out summary sentences, which might almost be considered modified doublets, from the simple sentences (i.e. not paired sentences). Please note that both sentences of a doublet are counted.

Table 3: Use of Doublets in the two texts

| | first text "Don't Marry that Man" | second text "Sermon" |
|------------------|-----------------------------------|----------------------|
| doublets | 34 or 76% | 25 or 25% |
| summaries | 4 or 9% | 7 or 7% |
| simple sentences | 7 or 15% | 69 or 68% |

5. Conclusion

Zapotec hortatory discourse has been shown here to be well formed, using rhetorical features of inclusio, doublets and peak. The peak is a well defined unit within the discourse showing the following rhetorical features: rhetorical questions, logical connectors, major fronting, complex grammatical forms, and in the case of the second discourse, time referents, use of the vocative, and the use of the evaluation form "we need to think." Also a brief look at mitigation has been presented here showing that the use of the first person inclusive pronoun, limited use of the direct imperative and the use of the vocative indicating solidarity mitigates the text, whereas the extreme use of doublets aggravates the text.

References

- Longacre, Robert E. 1983. *The grammar of discourse*. New York: Plenum.
- Riggs, David. 1987. "Paragraph Analysis for Amatlán Zapotec." *S.I.L. Mexico Workpapers* 9:1-11.

Appendices

Appendix 1 and 2 below contain the transcriptions of the texts first recorded in Zapotec. The Zapotec was then transcribed. For general accessibility and to not be burdened with the Zapotec form, these were translated into English. This offers the reader a good opportunity to interact with the texts.

The blue font indicates the Zapotec translation while the black font offers a comment on its analysis. Each line is numbered for reference to the Zapotec text. The bold type indicates the major sections, and the indentation shows the discourse analysis.

Appendix 1: DON'T MARRY THAT MAN

Imperatives

Point 1: (H) Summary P.

Thesis: (H) Reason P.

Thesis: (H) Coordinate Doublet

T₁: *Don't take him!* -1-

T₂: *Leave him!* -2-

Reason: (P) Coordinate Doublet

T₁: *He is bad.* -3-

T₂: *He is no good.* -4-

Summary: *You can't have him.* -5-

Persuasion

Point 2: (H) Reason P.

Reason: (E) Comment P.

Thesis: (E) Amplification P.

Thesis: (E) Paraphrase P.

Thesis: (E) Coordinate Doublet

T₁: *His customs are different his customs.* -4-

T₂: *His words don't meet.* -5-

Paraphrase: (E) Antithetical Doublet

T₁: *Differently he does.* -6-

T₂: *Differently we do.* -7-

Amplification: (E) Reason P.

Thesis: (E) Antithetical Doublet

T₁: *Our thing is that we go to church.* -8-

T₂: *But others are Catholic, they go to the cathedral.* -9-

Reason: (E) Dialogue P.

Initiaion: (E) Quote P.

Quote Form: *So he'll say to you:* -10-

Quotation: (E) Summary

Thesis: (E) Coordinate Doublet

T₁: *I have a custom.* -11-

T₂: *I have a belief.* -12-

Summary: *I do all these things.* -13-

Response: (E) Amplification P.

Thesis: *And you won't be in agreement.* -14-

Amplification: (E) Coordinate Doublet

T₁: *So you'll be mad at him.* -15-

T₂: *So your words won't meet.* -16-

Comment: *It is not good like that.* -17-

Thesis: *Don't take that man!* -18-

Persuasion

Reason: (E) Illustration P.

Thesis: (E) Generalization P.

Generalization: *That man's words will not meet.* -19-

Thesis: (E) Antithetical P.

Thesis: (E) Coordinate Doublet

T₁: *And different custom you do.* -20-

T₂: *Differently we believe in God.* -21-

Antithesis: *But that man believes in images.* -22-

Summary: *Your words can never meet with his.* -23-

Illustration: (E) Coordinate P.

Thesis₁: (E) Antithetical P.

Thesis: (E) Coordinate Doublet

T₁: *Now he has a custom.* -24-

T₂: *If he sacrifices a turkey, he eats the turkey.* -25-

Antithesis: (E) Coordinate Doublet

T₁: *And we never eat it.* -26-

T₂: *We never do that thing.* -27-

Thesis₂: (E) Sequence P.

Setting: (E) Coordinate Doublet

T₁: *And comes All Saints.* -28-

T₂: *The All Saints that he believes in.* -29-

Seg.T₁: (E) Coordinate Doublet

T₁: *He brings everything.* -30-

T₂: *And he makes his thing.* -31-

Seg.T₂: (E) Summary P.

Thesis: (E) Chaistic Coordinate Doublet

T₁: *And he puts the bread, oranges, bananas.* -32-

T₂: *All of the above he puts them for two three days, the meat and the ?.* -33-

Summary: *And he puts it out just like that.* -34-

Seg.T₃: *First the spirits pass, (like that it is in his head).* -35-

Seg.T₄: *Then he will eat it again.* -36-

Imperatives (Peak)

Point 3: (H) Reason P.

Reason: (H) Reason P

Reason: (H) Summary P.

Thesis: (H) Comment P.

Thesis: (H) Coordinate Doublet

T₁: *And we don't do that.* -37-

T₂: *And we don't eat that.* -38-

Comment: (H) Coordinate Doublet

T₁: *And we aren't in agreement.* -39-

T₂: *Our words don't meet on that.* -40-

Summary: (H) Antithetical P.

Thesis: *But because he does that,* -41-

Antithesis: (H) Coordinate Doublet

T₁: *and we don't do it,* -42-

T₂: *we don't do that,* -43-

Thesis: *how will our words meet with that man?* -44-

Thesis: *Don't take that man!* -45-

Appendix 2: SERMON

INTRODUCTION:

Point 1: (E) Summary P.

Thesis: (E) Amplification P.

Thesis: *This evening we will learn how it is like where God rules. -1-*

Amplification: *Brothers, this is what the title of what we are studying tonight. -2-*

ASSUMPTIONS:

Point 2: (E) Embedded P.

{False start}: (E) Amplification P.

Thesis: *God's word says that that day has arrived. -3-*

Amplification: (E) Amplification P.

Thesis: *Where God rules is like a net that grabs fish. -4-*

Amplification: (E) Quote P.

Quote formula: *But God's word says: -5-*

Quote: (E) Coordinate Doublet

T₁: *The net grabs every kind of fish, -6-*

T₂: *every kind of animal that is in the sea. -7-*

Embedded P.: (E) Summary P.

Thesis: (E) Amplification P.

Thesis: (E) Coordinate Doublet

T₁: *Like that God's Word is for all people. -8-*

T₂: *It is for all types of people. -9-*

Amplification: (E) Coordinate Series

It is not important: their color, -10-

how they look, -11-

what town they're from, -12-

what race they are from, -13-

or any other thing that distinguishes the people

of the world, that is known to

identify them by. -14-

Summary: *But God's word is for all people. -15-*

MAJOR THESIS: EXPOSITION

Illustration P.: Point 3: (E) Reason P.

Illustration: (E) Quote P.

Quote Formula: *God's word says: -16-*

Quote: Sequece P.

Setting: *The net of those who grab fish is full. -17-*

Seq.T₁: *They take it out, -18-*

Seq.T₂: *and when they've taken it out, -19-*

Seq.T₃: (E) Antithetical P.

Thesis: (E) Coordinate Doublet

T₁: *they have a time to choose the good animals,*

T₂: *all the good fish that are very good. -20-*

Antithesis: *and also [they choose] the bad [animales] that*

aren't for eating, they throw to one side. -21-

Thesis: (E) Amplification P.

Thesis: *Also God's word gives this thing, -22-*

Amplification: (E) Quote P.

Quote Formula: (E) Reason P.

Thesis: *It says -23-*

Reason: *so that we will understand it: -24-*

Quote: (E) Reason P.

Thesis: (E) Paraphrase P.

Paraphrase: *that the day of the Lord, the day he will rule, will be like this.* -25-

Thesis: *The son of God will come,* -26-

Reason: *in order to choose the good people from those who didn't do good.* -27-

Thesis P.: Point 4: (H) Motivational P. (**Minor Peak or Hortatory Climax**)

Motivation: (P) Coordinate Doublet

Thesis₁: (P) Amplification P.

Thesis: *Therefore each of us needs to think how we are today.* -28-

Amplification: (P) Summary P.

Thesis: (P) Antithetical P.

Thesis: (P) Amplification P.

Thesis: *Are we like the good fish?* -29-

Amplification: *The fish that are very good he chose and stored them in a basket.* -30-

Antithesis: (P) Comment P.

Thesis: (P) Amplification P.

Thesis: *Or are we like the worthless animals[?]* 31

Amplification: *Those he threw to one side and didn't look at them.* -32-

Comment: *And it is very sad for those animals and the people like them.* -33-

Summary: (E) Quote P.

Quote Formula: *Therefore God's word says:* -34-

Quote: (P) Amplification P.

Thesis: *The very last day or the day of the Lord will be like this.* -35-

Amplification: *The angles of God will separate the people who did good from those who didn't do good.* -36-

Thesis₂: (H) Reason P.

Reason: (P) Amplification P.

Thesis: *Therefore we really have to think like God's children today.* -37-

Amplification: (P) Antithetical P.

Thesis: (P) Antithetical Doublet

T₁: *Are we people who are doing good things before God,*

T₂: *or are we not yet doing them[?]* -39-

Antithesis: (P) Conditional P.

Condition: *And if we are not yet doing them,* -40-

Thesis: *now is the time, there is time to do what God says.* -41-

Thesis: (H) Reason P.

Thesis: (H) Summary P.

Thesis: (H) Imperative Doublet

T₁: *Let's do God's work.* -42-

T₂: *Let's do what he says.* -43-

Summary: *The things we need to do are listen to his words and obey our words.* -44-

Reason: (P) Summary P.

Thesis: (P) Quote P.

Quote Formula: (P) Comment P.

Thesis: *Like this God's word says* -45-

Comment: *because because it'll be very sad for those like the fish, they threw out.* -46-

Quote: Concessive P.

Concessive: *Even though they live,* -47-

Thesis: (P) Coordinate Doublet.

T₁: *they are worthless,* -48-

T₂: *the men throw them out.* -49-

Summary: Comment P.

Thesis: *And like this it is for all those God won't call,* -50-

Comment: *those not receiving God's Son as their ruler.* -51-

REASON THESIS: PERSUASION

Reason P.: Point 5: (P) Amplification P.

Thesis: (P) Summary P.

Thesis: (P) Quote P.

Quote Formula: *Therefore God's word says:* -52-

Quote: *God made where the fire doesn't die out and where it is very pretty, that is where God rules.* -53-

Summary: *He made both these places.* -54-

Amplification: (P) Reason P.

Thesis: Coordinate Doublet

T₁: Antithetical Doublet P.

T₁: *But God himself didn't think of making the place where the fire doesn't die out for people.* -55-

T₂: *But he made it for the evil one and his angles.* -56-

T₂: Antithetical Doublet P.

T₁: *Never ever did God think of making the fire as a place for people to suffer eternally,* -57-

T₂: *But he thought that people should return to him.* -58-

Reason: Reason P.

Reason: *But because people are stubborn,* -59-

Thesis: *they will go, they will go down to the place with the evil one.* -60-

Thesis P.: (P) Point 6: **(Major Peak)**

Thesis: (P) Summary P.

Thesis: (P) Coordinate Summary P.

Thesis₁: (P) Generalization P.

Generalization: *And tonight all of us brothers let's think.* -61-

Thesis: (P) Reason P.

Thesis: (P) Coordinate P.

Thesis₁: Summary P.

Thesis: Doublet P.

D1: (P) Conditional P.

Thesis: *Where is, where is the place that we are now,* -62-

Condition: *if Jesus returns.* -63-

D2: (P) Antithetical Triplet

T₁: *Are we standing on God's side* -64-

T₂: *or who knows where we are standing* -65-

T₃: *or maybe we don't know?* -66-

Summary: (P) Coordinate P.

Thesis₁: *This question is for us* -67-

Thesis₂: *And we need to think about it very well.* -68-

Thesis₂: (P) Coordinate P.

Thesis₁: (P) Antithetical Doublet

T₁: *Are we doing what God says* -69-

T₂: *or aren't we doing it yet?* -70-

Thesis₂: Antithetical Doublet P.

T₁: *Have we never thought about that place where the fire doesn't die out, where people go and cry?* -71-

T₂: *Or don't we think about that?* -72-

Reason: (P) Illustrative P.

Illustration: (P) Summary P.

Thesis: (P) Quote P.

Quote Formula: *God's word says:* -73-

Quote: *When the net is full, he will choose all the good fish to store and all the bad fish to throw away.* -74-

Summary: (P) Coordinate Doublet

T₁: *Therefore the day of the Lord,* -75-

T₂: *the very last day will be like that.* -76-

Thesis: (P) Quote P.

Quote Formula: *God's word says this:* -77-

Quote: *The angles of God will separate the good people from the bad people.* -78-

Summary: *Therefore these are our thoughts this evening.* -79-

Thesis₂: (P) Generalization P.

Generalization: *We need to think.* -80-

Thesis: (P) Amplification P.

Thesis: *How are we standing before God?* -81-

Amplification: (P) Antithetical P.

Thesis: (P) Antithetical P.

Thesis: (P) Amplification P.

Thesis: *Does God like us like the good fish?* -82-

Amplification: *The good good fish he chose and he stored for himself.* -83-

Antithesis: *Or are we like the bad fish that he threw to one side[?]* -84-

Antithesis: (P) Conditional P.

Condition: *But if we are like that,* -85-

Thesis: (P) Amplification P.

Thesis: *We need think in order to know where we are going.* -86-

Amplification: (P) Antithetical P.

Thesis: *God didn't make a place for us to suffer.* -87-

Antithesis: *But God made that place for the evil one and his angels.* -88-

Summary: *Therefore we all need to think about this thing brothers.* -89-

Summary: (P-H) Amplification P.

Thesis: *Everyone of us from the small people, the children and all the brothers and sisters, this thing should be our thought.* -90-

Amplification: *Which is our road today, that we are on here?* -91-

Summary P.: Point 7: (P) Reason P.

Reason: (P) Coordinate P.

Thesis₁ : (P) Antithetical P.

Thesis: *Therefore every day is bad.* -92-

Antithesis: *But we know which is our road.* -93-

Thesis₂: (P) Reason P.

Thesis: *There is not any other thing for us.* -94-

Reason: *because we are God's children.* -95-

Thesis: (P) Coordinate Reason P.

Thesis: (H) Conditional P.

Condition: *And if we aren't standing well with God.* -96-

Thesis: *now is the time for us to call on God and straighten our road to God.*
-97-

Reason₁: *so that we also have a place that the good fish had, those that he chose,* -98-

Reason₂: *so that we will be people that God has chosen,* -99-

Reason₃: *[so that] we will be his people.* -100-

CONCLUSION

Summary: *Like this is God's Word for all of us tonight, brothers.* -101-